The Catholic Record.

London, Saturday, December 29, 1900.

COMMERCE.

We wish we could share the opinion of those who believe that "Christian civilization" dogs the footsteps of those commercial adventurers who are brazing paths through the countries of new-found peoples. Whilst having a due admiration for the gentry who are on the quest for new ports and new markets for goods on which they hope to reap a generous profit, we are not so sure that they pass any sleepless nights in debating the extent and value of the influence they exercise on the people with whom they come in contact.

And yet some nations that we wrote of seem to be based on the belief that the trader is a special evangelist to heathen nations. The ordinary trader, to do him justice, is out for money; and is little auxious as to the mental and moral conditions of the natives who contribute it. "Has commerce," asks Dr. Brownson, "ever civilized a nation it found on opening trade with it uncivilized. Commerce brings civilized and uncivilized nations into contact no doubt; but as a rule the uncivilized are broken, as the earthen pot that comes in contact with the iron pot. What has the commerce of Great Britain cone for India, where civilization was once far superior to what it is now. . . India has lost her autonomy and been impoverished by it. The people in India are poorer to day, find it harder to live than when the English East India company was formed."

SOME FAMILIAR CHARACTERS.

We have all met the man and the woman with the news-that is, with the ends and odds of gossip. It must be a very laborious occupation, but they seem to derive much pleasure from it. Day in and day out they ply their trade, and want no better wage than something spicy wherewith to entertain their friends. they can consume so time in this unsavory bustness, cleaning up like human jackals the offal of the community, passes our comprehension. Perhaps they are under the impression they are only commissioned moral scavengers. But all the same we say that if these good, meddlesome, prying people would give some of the time they now devote to crease in the average intelligence.

We do not advise our readers to tax any of the above mentioned with gossipping. They never do it - in fact they, wells of reticence and prudence, regret that action so un - Christian should ever be tolerated. You might the renovation of a dismantled duke; preach to them for a decade and they would always think it was intended for the "other fellows." You cannot get at them. Perhaps it is because their souls are so small that it is nearly impossible to find them, or because their insufferable self-conceit places them above criticism. But whatever may be the cause, they are, whilst a distinct nuisance, to be deeply and sincerely compassionated. Having nothing but the news-bag to commend them, they will not long enjoy the respect and confidence of their neighbors. They are shunned by all who believe that Christianity is for every day of the week, and if necessity compel us to transact business with them, we do it briefly and in a way that may not appeal to their vivid imagination.

The news-monger, and especially the ones who declare they are averse to receiving it, will bear watching.

You are all acquainted, we suppose, readers, with some of the individuals who have grand schemes that somehow or other never mature. And don't they make you weary! We once knew an individual who longed for the role of apostle to the lepers. He had a beautiful plan-hard work of course, and in the end death to slow music with the world locking on in wondering admiration. He could grow elcquent on the subject and his soulful for Catholic interests, for the extension eyes, which he used with effect, would of God's Kingdom on earth. fill with tears as he sketched the woes

of the leprosy-stricken. A big man of course does his crying pay for it.

in private and his work without THE CHURCH THE GUARDIAN Catholic World Magazine for December palaver. The little fellows must shout or you would never know they were on the planet. When we found out that CHRISTIAN CIVILIZATION AND our friend's destination was Canton we gave him some instructions as to his iourney, what kind of wearing apparel to use, etc. But what he wanted was a panegyric on his heroism-a pander ing to his sickly vanity. At this writing, however, he is still amongst us devising schemes for the regeneration of everybody except himself.

There are some also who bid fare well to their Alma Mater with the high resolve of bending themselves to the task of making the world better for their living. A few of them persevere in their resolution. And we meet them in life's highway-the men and women with the kindly grip and the cheery voice and the heart that harbors no guile, for they are always children. Many, however, join the ranks of the plan-formers and become eventually a burden to themselves and cumber the earth to no purpose.

OUR "SHORTCOMINGS."

One of our correspondents writes us, deploring what she terms "the bitter tone of some of our paragraphs." We write "she" because we think the tone of the note is peculiar to the specimens of the female sex that feel, but rarely if ever think, and that believes in wholesale quantities of aesthetic sweetness. Perhaps, however, it may have emanated from one of the emasculated gentry that masquerade in trousers. But we are sorry to have displeased our friend, and hope that during the coming year our efforts will meet with approval.

Here we should like to say that one thing that we can never understand is why many individuals are so prone to criticize Catholic journalism. They know its defects and what should be done to make it a success. They menace the editor, should he dare to publish articles that have not their imprimatur, with the loss of their sub scriptions; and the poor chap, in dire dread of losing his bread and butter, promises to reform and be a good boy for the future. Is not this piling on the white man's burden? But we think that a newspaper edited by the "Immortals" would share the same fate.

We beg to say on this subject-an impersonal one -- that whilst appreciating the censure of the competent, and indifferent to the praise and blame of the affairs of those around them to the those who are too good and wise to be cultivation of their minds, we should wholesome, we are of the opinion that witness in a few years a notable in. a newspaper is an indispensable adjunct of every household. It may not be filled with manufactured accounts of atrocities, Chinese or otherwise ; or reveal to our wondering eyes the mysteries of the trousseau of Miss ---- who is about to devote a million of coin to or the careers of the men and women who tie and untie marriage bonds so easily. But we do not think that the doings of the world, the flesh and the devil are safe reading for the home. And yet into households glide publications that treat the most sacred things with an irreverent flippancy that take at least the bloom from youthful minds and hearts.

Why do not the critics lift lift up their hands in horror and disturb the atmosphere with protestations? They know, of course, that any linguistic outbreaks on the subject would be proof positive to the editors that cranks were still in the land : and then they like to join the crowd that regards the coloured sheets, with their details of one's private affairs and their glowing descriptions of Beecham's Pills and Scothing Syrup, as the ne plus ultra of journalistic perfection.

Admitting that the Catholic newspaper is as yet some degrees from an ideal state, we have no hesitation in saying that, considering the difficult. ies it has had to overcome, its friends need not be ashamed of it. Many of the editors here and in the United States are men of scholarly attainments, who can hold their own with their brethren of the great dailies. And we must not forget they are, for a mere pittance, giving of their best

The best way to help a newspaper to greater efficiency is to subscribe and

OF THE HOME.

The news of the Prince of Monaco's separation from his wife gives occasion to some to revive the old story that the Vatican granted him a divorce from his first wife, the Lady Mary Douglas Hamilton. We know, of course, that the Church has ever repudiated divorce as affording the widest margin to legalized adultery, and has guarded the inviolability of the marriage bond with such fidelity as to extort from a Protestant historian the admission that if the Popes could hold up no other merit than that which they gained by protecting marriage against the brutal lusts of those in power, notwithstanding bribes, threats and per-

der them immortal for all future ages. Many who admit that divorce is a plague spot on our civilization are quite content to ignore it or to pass condemnatory resolutions against it, to soothe, we suppose, the nerves of those who have the reforming mania. But they do not get much further. They accept it as an institution that is looked upon with kindly eyes by many persons of reputable charac-

secutions, that fact alone would ren-

ter, that is, in the commercial world. Anglican divines, including Bishop Potter, would naturally like to have divorce barred by New York's society circles. But why does not he and his colleagues do something to bring it about? What can he expect from the great unwashed whom he is endeavoring to reform by orations, when the leaders, whose doings are flaunted in the public prints, are allowed to make sport of marriage, and that, too, with the tacit approval of their spiritual

The gentlemen who are endeavoring to make New York a marvel of godli ness should, after they have eliminated dives and immoral resorts, devote their attention, simply as an evidence of good faith, to rubbing the black spots off its society circles. Immorality is just the same whether it be clothed in rags or adorned with one of Worth's creations. The State, we know, places a wide gulf between the woman pariah and the divorcee who contracts a new marriage, but churchmen should not in this matter accept the ruling of civil authority.

Contrast their vacillating policy with the uncompromising attitude of the true Church. The one, through fear and slavish obedience to the State, for worldly favor has, and allows still, the sanctity of the marriage tie to be defiled ; the other has always stood the faithful sentinel of the home. with one watchword for all: We ought to obey God rather than men.

In the case of the Prince of Monaco the Church did not grant a divorce, but declared, after judicial investigation, that the marriage bond, on account impediments militating against the validity of the contract, never existed.

Indulgenced Prayer for 1909-1901. Most merciful God, grant us, through the intercession of the Blessed and Immaculate Virgin, that by the tears of our penitence we may explate the guilt of this passing century; and so prepare for the opening of the coming century, that it may be entirely dedicated to the honor of Thy name and the singdom of Jesus Christ Thy Son, Whom may all nations obey in one faith and in perfect charity. Amen.

[Indulgence of 100 | years, once a day, till the end of 1901. Granted by Pope Leo XIII.]

THE POPE MUST BE FREE.

The sympathetic attitude the Holy Father was obliged to assume towards the Italian government on the occasion of the tragic death of Humbert gave rise to seme rumors that he was willing to yield his position of uncompro mising hostility and accept the situation made for him On account of these rumors it became necessary to say again to the world powers that never would he beable to condone the robbery of 1870 nor to cease to protest against the spoliation of the Church.

The liberty of the Holy See is an international question. It not only affects the Catholic people who are scattered throughout every nation, but it s a question of peculiar importance to the governments themselves. Governments cannot exist without affirming the moral principles. The Holy Father is the great moral factor in the world. He must of necessity be free to assert He cannot be the subject of any sovereign. He cannot rely on the protection of the army of any na tion. The freedom of communication between the people and the Pope must not be through any other government, whether it be friendly or hostile. The Journal.

publishes an in-pired article in which it re-affirms with great emphasis before the American public this traditional attitude of the Holy See.

FROM UNBELIEF TO BELIEF.

The Final Step in Ferdinand Brune tiere's Evolution Toward Catholic

Baltimore, Dec. 11.-Two years ago the distinguished French essayist, lecturer and editor of the Revue des Deux Mondes, Paris, M. Ferdinand Brunetiere, visited the United States and lectured in a number of our prin-"French Literature. cipal cities on In Baltimore his series was presented to delighted audiences from the platform of the Johns Hopkins University, and during his stay he and Mme Brunettere were the recipients of many notable social courtesies. This nt and much esteemed gentleman has recently been in Italy, and the Roman correspondent of the Balti-more Sun thus speaks of him:

"A theme that has occupied the minds of a large number of persons in Rome during the week is the discourse delivered by M. Ferdinand Brunetiere on Sunday last at the closing session of the Catholic Congress of Lille, the twenty-seventh general assembly of the Catholics du Nord and du Pas-de-The theme of the discourse pronouced by the learned director of the Revue des Daux Mondes was 'The Actual Reasons for Believing.

" It is the final step in the intellectual and moral progress of Brunetiere from unbelief to belief in the dectrines of Christianity as expressed and embodied in the Roman Catholic Church. Perhaps the progress has been rather prolonged, but in its prolongation it has exhibited a most interesting phase of development.
"Six years ago, on Nov. 27, 1894

M. Brunetiere was received in audi ence by Pope Leo XIII 'What the Pope was good enough to say to me, wrote M Brunetiere in his Revue shortly after, 'it is not to be expected that I should commit here, nor any where else, the indiscretion or the impropriety of publishing.

But he expressed the reflections that this visit aroused in his mind, and these were embodied in a lengthy article known to readers and writers as The Bankruptcy of Science,' to fill the void in the heart of modern men caused

by the absence of religion. It was one of those pronouncements which cause argument and introspection among thoughtful, meaning people, and it was followed controversy. Later, and at by wide Rome, M. Brunetiere developed a further progress in his thought and tendency toward Christianity by delivering a very remarkable discourse on the 'Modernity of Bossuet.'

"Now, his very remarkable dis-course at Lille, in which he expresses the actual or present reasons for be-lief, has completed his intellectual pursuit toward dogmatic rest and secur-

ity. "The discourse of M. Brunetiere at Lille occupies seven large columns of decision has been a most powerful mea the Journal des Debats, and must have of bringing many back into the fold. occupied over an hour in its delivery.
"It is a masterpiece of philosophic reasoning and argument, and yet, while on the one side it reaches the highest range of philosophic thought, on the other it is so simple and so clear that it falls within the reach of

the most ordinary intelligence "It makes an epoch in this species of mental exposition, and, perhaps, since Dr. Newman showed forth in in comparable language the reasons and notives which moved him toward the Roman Church in his 'Apologia pro Sua Vita,' there has been nothing so excellent in reasoning and in style as this series of discourses, and more especially that of last Sunday, delivered by M Brunetiere.

"M. Brunetiere, accentuating his toward Catholicism, proevolution nounced this great discourse as the logical sequence of his conference of 1898 at Besancon on 'The Need of Be-The actual reasons for belief lieving. vere distinguished by the orator into three kinds — philosophic, social or moral and historic. The social or reasons, he said, are those moral which have acted most powerfully on his mind.

Toward the end of his discourse he said to thase who would wish to know what he believed, not what he thought, he would reply very simply: 'That which I believe-and I dwell energetically on the word-that which I believe, nct what I suppose or what I imagine, and not what I know or that I comprehend, but what I believe * and ask it at Rome.

"In fact, M. Brunetiere has accepted the Catholic religion completely and thoroughly-led to it, as he says, by his intellect and his reason and his feel-

The position of the man as director of the Revue des Daux Mondes, his quality as one of the most prominent of the literary men of France and his gift as a master of French literary style second to none, will create a sen sation around this conversion which will be felt in the higher and more intellectual spheres of French thought. -Special Correspondence Freeman's

LORD RIPON'S CONVERSION.

Lord Ripon, who was for some years which was good. Viceroy of India, was formerly a Pro-right: he wanted to begin once again, testant, and Grand Master of the Free-but how? Where? Then there

taken prisoner in one of his excursions of goodness. by brigands, who carried him off, and refused to give him up without a ran som. Some of them pretended that the money had arrived to late, whilst the faith, and the young man began too proudly and daringly with the offeel an interest that he never had others said that the prisoner had acted known before. This conversation led brigands. However this may be, the to others, and, finally, the young man unfortunate gentlemen was cut to asked for baptism. plunged the Marquis and Marchioness of Ripon into the greatest grief. They sought relief in their sorrow, and olic while continuing his ordinary looked for it in their religion; but as work. the Protestant Church was generally closed, and Lord Ripon wished, dur- Once more God's voice spoke within ing the lonely hours of the evening to and this time suggested the give vent to the feelings of his heart, which was crushed with sorrow, he went several times to the Catholic with his former friend, who enwent several times to the Catholic —with his former friend, who en-church. It was there he saw practiced couraged him in his aspirations, and devotion to the souls in purgatory, unfinally the young man applied to his known to Protestants. This consoling Bishop and was sent to a seminary to known to Protestants. This consoling dogma revealed to him some of the sublimity and grandeur of the Catholic religion, and so captivated his mind that he acknowledged himself considerable shows what a wonderful inquered by divine grace, and wished to fluence grown people have no children. enter the Catholic Church. Without The young Irish nurse did not formally delay he went to the Oratorian Fathers, instruct the boy; she answered his was instructed in the true faith, and, questions; she but planted seed which renouncing his former errors, was received into the Church.

The Freemasons were indignant because they lost in him a protector and a powerful guide. Lord Ripon after wards became minister of the English colonies, and has rendered the greatest services to the Catholic Church by his influence and by his immense riches.

SCATTERED SEEDS.

Strange Ways in Which Works the Grace of God-A Leaf From a Missionary's Notebook.

BY REV. A. P. DOYLE, C. S. P.

It is reported on seemingly good authority that Lord Halifax, who made himself quite famous a few years ago in his efforts to bring the Anglican Church into union with the Catholic parents and confessors. Church, is about to give in his submission to the Holy See.

It was he who opened the question of Auglican Orders. Some French theologians considered that the validity of the Orders in the English Church matter for discussion. Lord Halifax took the question up with a great deal of energy and even went so far as to outline a basis of union. excited a great deal of interest at the time, and brought the claims of the Catholic Church prominently before the religious minds of England. Holy See appointed a commission of learned theologians to consider the question of the validity of Auglican Orders. The result of it all was an encyclical letter from the Holy Father which deceived that they were invalid under her exclusive care and direction.

and forever closing the question. This decision has been a most powerful means In speaking of the means God em. pression of consent to the nuptial plays to bring men into His Church a priest tells the following story which illustrates one of the ways whereby

men are led to the truth : In a certain small town lived a young man, the son of Episcopalian parents. In his childhood he was taught, of course, his parents' form of belief by his mother, but he learned more than she ever knew, for, by chance, an Irish girl and a devout Catholic was employed as his nurse. The nurse was accustomed to take the little boy to Mass on Sundays, and whenever he asked questions she would answer and explain the rite to dim. The girl like wise used to have a picture of the Blessed Virgin hanging on the nursery wall. Concerning this, too, the boy would question her. She told him all about the good Mother and her love for dhildren. In time the boy grew up. He never had shown any very strong religious feeling, and, gradually, he itef, becoming one of that class of people who hold "that one religion is THE MOST SUPERSTITIOUS OF drifted away from the Episcopalian es good as another, provided a man is honest and pays his debts.'

The young man found employment as a reporter in a newspaper office. There, of course, he met with all sorts you will agree with us that unbelievof people and was sent to all sorts of On one occasion he was as fools. signed to go to a Catholic church to on the frauds who advertise to tell report a funeral. He had not been fortunes as prophets. report a luneral. He had not been loredness as prophets. At the inside of a church of any kind for fathom the depths of folly into which years -nor inside of a Catholic church infidelity plunges the unbeliever.

the chanting of the priest, and, as his condon daily papers says that there eyes looked about the building, he are as many as a thousand fortuneery walls. With that there returned each. Not only boys and women, but to him a rush of memories of the old men of business, even police magisdays—the days of youth, of innocence trates—men who would

the Catholic Church.

shame of sin. He began to feel a warm ing of heart toward God-toward that which was good. He wanted to do His conversion to the Catho- flashed into his mind the thought that lic Church was owing to the devotion it must be in the Catholic Church, for towards the souls in Purgatory.

His brother in law, Sir Vijner, was associated with all he could remember that Church really in his mind was

> So he went to call on a priest. With him the young man had a long talk. The priest explained the elements of The news of this tragic death instruction he received the Sacraments with most edifying piety. He showed himself a pious, practical Cath-

But God had not done with him yet. begin his studies for holy orders.

This story, simple enough, and comsionaries, shows what a wonderful inereafter under the sunshine of God's grace was to bloom into the beautiful lower of conversion.

THE SACRAMENT OF MATRI. MONY.

Catholics should never lose sight of the sacramental character of matri-mony. Knowing that it is a sacrament which must be received in the state of grace, they will prepare for its reception by having recourse to the sacrament of penance. The knowledge of the sacramental character of matrimony will insure modesty on the part of those who are keeping company. Knowing that they are preparing for a noly sacrament, young people will seek advice and guidance of their When Catho lies thoroughly realize that matrimony is a sacrament of the Hely Church, they will look to the Church for all in formation concerning it. Marriages which are merely marriages in the eyes of the civil law will be looked upon by them with horror. They will not endure, when it can be helped, any interference on the part of the State with an institution which Christ has raised to the dignity of a sacrament, and consequently placed under the exclusive direction of the authority of the Church. In the words of Leo XIII., it is impossible for the Church to sanction any withdrawal of the management and direction of the sacramental marriage from her ecclesiastical since Christ has placed the sacraments

natural contract entered into between the parties, and the form is the exunion. The ministers of the sacra-ment are the contracting parties themselves. The subjects of the sacrament are two persons differing in sex, who are not prevented from entering into a matrimonial union by any law of the Church. There are two properties of marriage which should be clearly understood by all Catholics-its unity and indissolubility. has always taught that the bond of matrimony can be broken only by the death of one of the parties, and that recourse cannot be had to a second marriage whilst both parties are living. Any law to the contrary is against the natural law, and against the positive teachings of the Holy Scripture effect of the sacrament of matrimony, according to the Council of Trent, is divine grace, which perfects the natural love of the parties, renders the union indissoluble, and gives them the graces necessary for their state .-American Herald.

ALL FOOLS.

Read the costly advertisements of fortune-tellers in the daily papers and ers are the most superstitious of all Men who mock at miracles look Paris atheists are the chief patrons of It all was strange, yet how curious-ly familiar, how strangely natural, was recognized a picture similar to the tellers in Paris, and that they earn, on one which had once hung on his nurs an average, as much as \$2,000 a year days which were associated with idea of believing in a God or a world to come—consult these tricksters. Of course the practice is not only silly to supposing that the impression would the last degree, but sinful; for the sowear away and leave him as be had called necromancers either have combeen before. But no, the thoughts, the memories of the past clung to him. He began to feel a sorrow for and a

A FATAL RESEMBLANCE.

BY CHRISTIAN FABRE.

XXVIII.

The excitement was intense among the when it became known that a young man had shot himself on the grounds of Rahandabed. "The authorities," as Maccillerance had the manufacture of the second the country as Maccillerance of the second gilivray had termed the country coroner, was not long in coming to the spot, and after such an official investigation as he best knew how to make, the suicide was best knew how to make, the suicide was borne to one of the barns on the estate, and there laid out with a sort of rude and shrinking kindness. No one knew him, and nothing was found upon his person to reveal his identity. Not even a portemon-naic was found in his pocket; nothing but a little scrap of paper pinned to his breast, on which was written in a bold, manly hand:

For love I have done it." The puty of the female servants was excited by his handsome appearance. Not even the throes of death had disturbed his regular features, and save for the ghastliness of his face, one might well

think him sleeping.

With that morbid curiosity that sometimes actuates alike high and low born, the guests went out to see him. Indeed, everybody went except Ned, Mrs. Doloran, Mrs. Eigar, and Elna.

Mrs. Duoran, in strange contradiction

an, Mr. Elgar, and Elna.

Mrs. Dioraa, in strange contradiction
to herself, refused to share any of the
morbid cariosity, replying in angry
astonishment when asked to accompany
astonishment when asked to accompany

astonishment when asked to accompany some of the guests to view the suicide.

"What! ask me to look at the dead fool? The only pity is he didn't blow out his brains instead of his heart, that we might see how little he had, and what poor stuff they were. For love, indeed, he shot himself. He'd better said, for lack of honest sense." lack of honest sense "
And she went on the instant to select

And she went on the instant to select the toilet in which she intended to re-ceive her new guest. With Indicrous whimsicalness, she was determined on not appearing in his presence until she should meet him in state that evening, on that account intending even to dine in

Mr. Edgar refused to see the suicide because he had no interest in the matter and Ned did not go for the reason tha and Neo did not go for the reason that such a death had an appalling horror for her; but it was none of these things that deterred Edna.

It was the horrible fear that she should

recognize the dead man, and her heart best with sickening speed, and her face paled and flushed in a breath at every observation upon the event made by the company. And yet, with the feeling that company. And yet, with the feeling that restrained her, there was at the sam time an almost irresistible desire to set the analysis of the same to be a superior to leok upone. him, but to see him alone, to look upor the dead face when no curious eye would be upon herself, and involuntarily she glanced about the room, as if she faced about the room, as if she feared she was even then the object of

But, there were no eyes fixed very earnestly upon her save those of Ned who was longing for an opportunity to speak about the mysterious note she had received. Strangely enough, though its words seemed printed before her everywhere she turned, she did not dream of connecting them with the saicide.

To stricken, guilty Elna, Ned's anxious look conveyed a verification of all her fears. She, too, thought constantly about the note fealing assured that it was fear lears. Sie, too, thought constantly about the note, feeling assured that it was for herself, and perhaps contained a warn-ing of the dreadful thing that had hap pened. What should she do? Where could she flee for help?

In whom could she confide? Was it necessary for her safety to tell her wretched secret to Ned? Ned, whose rectitude was so strong that she would die rather than so strong that she would de father than betray any confidence, or violate har slightest promise? She looked at her father, beside whom she was seated, and to whom Carnew was showing some rare prints, and she shuddered as she pictured the anger and scorn with which he would great the knowledge of his daughter's greet the knowledge of his daughter's foolish conduct; and then she looked at Carnew, and a vise seemed about her heart as she imagined his contempt. What if Ned should be impalled to speak to him about the note she had received, and the appringing that in suspicions that, in connection with suicide, it must have engendered in her mind? Her face became ghastly at the thought, and, feeling that she must do something to prevent such a revela-tion, she excused herself to the two gentlemen, and crossed to Ned.

You are going to dine with Mrs. Doloran, in her private parlor, are you not?"
she said in a half-whisper, though Ned she said in a half-whisper, though Ned being seated in an embrasure, there was "Yes," was the reply.

"Tes," was the repry.
"Then meet me as soon as you can
leave her, will you?" spoken quite in a
whisper now; "I shall be in my own

"Yes," said Ned; "for I also have something to say to you, and—
She was about to add what she thought of the note she had received, and indeed to give it to Edna, but at that moment Brekbellew came up to them and claimed

Miss Edgar's attention.

Miss. Deloran was so unusually and vexatiously captious at the meal which she and her companion ate together in that lady's private parlor, that it seemed as inatiany's private parior, that it seemed as if poor Ned was to be deprived of all opportunity to have her promised interview with Elna; but few mouthfuls passed her own lips. She was too full of anxiety and of a nameless, nervous dread to be able to set. But the voluble which to be able to est. But the voluble, whim sical lady did not notice that. Ned was a figure-head, so to speak, at which she could direct all her remarks, and she was in no humor to care whether they were replied to or not, but she was in a humor to talk, and babble, babble she went, to the agony of the young girl who saw hour after hour pass away without bringing Mrs. Doloran any nearer to the end of her Mrs. Doloran any nearer to the end of her garrulity, or to the close of her meal, having, in the interest of her tongue, suspended eating so frequently and so long. And did the poor companion venture to request a brief leave of absence, it would have brought noon her such an avalanche. request a brief leave of absence, it would have brought upon her such an avalanche of impertinent questions that it were better to refrain altogether from seeing E in that evening. But, at last a message came to the effect that the company were impatiently waiting the presence of Mrs. Doloran. That recalled the eccentric between walds it necessary that she lady, and made it necessary that she should conclude hastily her meal and de liver herself into the hands of her maid; so Ned was free for a little while. She hurried to Miss Edgar's room. E has opened the door to her; her face as white as the white, fleecy dress she wore, and she was trembling in such a manner that the very hand she extended to Ned

shook like that of an old, palsied woman.

"I thought you would never come," she whispered, "and I am so wretched."

To Ned's astonishment the was crying —crying as if her very soul would melt. Her cousin could not speak. She was too much astounded to find a word of comfort, or even inquiry; but her tender heart ached in sympathy with this strange, unknown grief; nay, every instinct of her true womanly nature was aroused, and all went forth in pity and love to Edna, as if she had been an own sister. She forgot even her previous suspicions, her half-distrust, her doubt, and she wound her arms about the sobbing girl and pressed her closely to her.

Etna roused herself.

"I have so much to tell you. But may I trust you? Will you think of me as a sister and card my troubles in your own."

Will you think of me as a I trust you? Will you think of the as-sister and guard my troubles in your own sister and guard my troubles in your own breast? Will you swear, Ned, never to betray my secrets if I tell them to you? Will you swear solemnly?"

She disengaged herself from the tender clasp, and drew back as if to study Ned's face.

Ned was startled. An oath was to her Ned was startled. An oath was to her something dreadful; and this oath, once made, would bind her so sacredly—she who regarded a mere promise with a martyr's sense of duty—that, no matter to what it committed her, it would still be inviolable. Then also her previous suspicion, and distrust, and fear of E ina came suddenly hack, and all her emotions. came suddenly back, and all her emotions showed themselves in the troubled work

showed themselves in the troubled working of her countenance.
"You shrink, you hesitate," said Elna,
"and I shall not force you. I have no
right to burden you with my sorrows, and
I shall not. But you were the only one
in the wide world I could turn to, and I
felt that you loved me."
The last words touched anew the sympathetic listener: still, true to that prud-

pathetic listener; still, true to that prud-ence with which she was unusually gifted, she said gently:
"Your father surely is your truest
friend. You will not refuse to confide in

friend. "I cannot," spoken in a strangely rigid

"Then, will it do if I promise to keep

"Then, will it do if I promise to keep your secret just so long or so far as it is consistent with duty to keep it?"

"No; I must have your oath to keep it unconditionally. Otherwise, there is but one course for me to pursue—one dreadful course at which even you, when you hear it, with your gentle charity, will pity more than blame. Could you take the oath I ask, you would be able to advise and to console me. You have suspicions; you had them before even I vise and to console me. You have sus-picione; you had them before even I asked for this interview. You think I asked for this interview. For any other have been guilty of imprudence, perhaps of wrong. You are in some measure right. In any case, since you refuse what I ask, I shall be soon beyond the reach of all earthly consequences."

She turned away and threw herself abbits into a chair, leaving Ned aghast

obbing into a chair, leaving Ned aghast sooning into a that, at the implied terrible threat in the last words. "Bayond the reach of all earthly consequences" could mean nothing else than self-destruction, and, too guileless to dream for a moment that it was only a part of her cousin's shrewd and clever acting in order to work upon Ned's too easily enlisted sympathies, she had but one thought, that it was now her duty even to the taking of the oath, to preven

this last dreadfal crime
"Oaly tell me," she said, kneeling beside her cousin, "that my keeping of this
secret will not do a wrong to anybody will not bind my conscience in a dread-fal remorse, and I shall take the oath."

Eina turned to her, even slipping from

ner chair, until she too was on her knees and with her arms about Ned, until their faces almost touched.

"There is no wrong done now," with an almost inaudible emphasis in the last " to anybody but me." hen I swear," said Ned, " "Then I swear," said reveal what you shall tell

Solemnly swear?" said Edna. "Solemnly swear," repeated Ned, and Eina's heart beat with exultation, for Ned had taken the oath, and had taken

it upon her knees.

There were no more tears now, no further passionate abandon to grief. She could be something of her own old self again, and tall her great how could be something to her own old self again, and tell her secret how she would, for it would be as safe in Ned's breast as if it were buried in the grave. Still, she affected to shiver, as she said: "I am a married woman, Ned.

married woman, Ned.

"I was married by a clergyman not very far from Weewald Place, but so secretly that no one in my father's house dreamed of such a thing—" She paused through sheer fright at Ned's appearance.

through sheer leight at hed's appearance; the girl was ghastly, and she seemed to have difficulty in breathing. "What is it, Ned? why are you so affected? Surely it is no more than others have done before me—and I loved

Ned had regained her breath, and she

mswered sternly:
"How could you marry without the cnowledge of your father? How could not be considered to the could be considered."

knowledge of your father? How cound you be so false to your duty as to receive any suitor without acquainting him?"
Edna sank to her knees and sobbed:
"Do notupbraid me; I was imprudent, erring if you will, but at least pity me now; I am sorely punished, for I feel that the spidle whom they have found now; I am sorely pulsated, the that the suicide whom they have found on the ground, is my husband."

Her listener started back in terror and

emay at the announcement.
"Your husband!" she repeated. "Your husband!" she repeated.
"Yes," said Elna starting suddenly to her feet, "and I have felt that the note which was given to you this afternoon was meant for me, and was only given to you in mistake."

you in mistake."

The note; she had forgotten it for the moment in the feelings excited by Edna's strange revelation; now, she pulled it from her pocket, and put it into her

Twice, three times she read it; then she put it to her lips and moaned:
"My Cod! it is he; that is his farewell

In her excitement Ned forgot to inquire just then why the note was ad-dressed to her, but she was thinking of the mysterious words which she heard at

the mysterious words which she heard at the mill. She repeated them now, and asked if Edna had uttered them. "Yes," was the reply, "and I heard you call my name, but fear lent wings to my feet. He concealed himself in the vicinity, but I fled to Rahandabed, and vicinity, but I fied to Rahandabed, and had just time to be in the house and assume a imost composed attitude when you arrived, and were no doubt surprised at my unruffled presence there. But come with me now, Ned, and let me convince myself whether my dreadful fear has true. In company with you I can be true. In company with you, I can summon courage to look at him; alone I could not. Nobody will miss us "—as Ned shrank from the proposition, and

Edna attributed the shrinking to the unseemliness of leaving the house unsecorted at such an hour—"for my father thinks I am confined to my room with some sudden, slight indisposition, and Mrs. Doloran will hardly want you for an hour yet. Come! do not refuse me. I am beside myself as it is, and to bear this dreadful suspense longer will kill me."

kill me."
She puther hands to her head in a wild
She puther hands to her head in a wild way that frightened Ned and made her consent, in spite of her aversion to look upon the suicide.

Flinging a long dark wrap to her cousin, Edna folded another about herself, and putting into her pocket a piece of wax candle and some matches, the two went forth, and decended by a back staircase to the country.

to the grounds.

Edna had taken care to inform herself just where he was laid, and as the night was a bright, clear one, they had little difficulty in finding the path to the out-houses. No one seemed to be about, for which Miss Edgar was thankful, though if they had been met by any of the servants, the only persons likely to be on that part of the grounds, she was prepared to say quite frankly that they gratifying their curiosity to see the sui

There were so many out-houses that the difficulty was to find the one, and with a nerve that to Ned was most appal-ling, Miss Edgar lifted the latch of door after door, of milk-house, and wash-house, and barn, and lighting her candle went forward undismayed. Her search went forward undernayed. The was unavailing, until they came to one temporary structure, the door of which was broadly open. A gust of wind seeming to bear the very breath of the charnel house assailed them, and blew out the candle the moment it was lighted. Nothcandle the moment it was lighted. Nothing daunted, she lit it again and went forward, Ned slightly in the rear. The corpse was there, on some rudely improvised trestles, and covered face and all by a sheet. Without a moment's hesitation, Edna, holding the candle aloft hesitation, Edna, holding the candle alout in one hand, drew down the sheet with the other. Impelled by a feeling strange-ly apart from herself, and yet seeming to centre within it every emotion of hersoul, Ned too leaned forward as the sheet was

drawn, and beheld the still white rea-tures of handsome Dick Mackay. She could not speak. She could hardly breathe, and in her agonized surprise she turned to her cousin, but at that same turned to her cousin, but at that same moment Eina flung the candle down, and in the darkness that succeeded, the candle going suddenly out from the force of the fall, her sobs could be heard as if he had dropped on her knees beside the dead man.

dead man.

Ned found her voice and groping, clutched Edna's shoulder, seemingly from its low position on a line with the suicide's pallet.
"Come back," she whispered, "I am getting ill."

The girl arose, and the light from with out showing in through the open door way being sufficient to guide them, sho did not again light the candle, but redid not again light the candle, but re-traced her way hurriedly and silently, not a word being spoken until her room was reached. Then Ned, who had some-what recovered herself, and was influ-enced in turn by feelings of pity, disgust, indignation, and sorrow, said with some severity:

"How could you marry him, and marry him without acquainting your father?"

"Ask me why women have been folish before my time?" answered Eina impatiently; "why they fall in love with handsome faces, and give their hearts be-fore they know what it is to have a heart? O Ned! if I could undo that one mad act, and restore him to life, I would gladly die inyself." Her grief was real this time, for a transient remorse had seized her remorse for the dreadful crime of which she knew but too well she had been the

"His family," gasped Ned, "his poo old father, his young sister of whom you have spoken to me so often—ah! I under stand now the strange interest you see in your conversations to take in them all. But none of his people know that you are wife, do they

"His sister knows."
"And will she keep the matter secret now, when her brother has committed spicide—will she not rather in her grief be likely to tell everything about him and Edna's tears burst out afresh; "but I have one hope—no one has recognized him; he may be buried unidentified."

"Edna!"

The appalling tone in which her name

was uttered compalled the weeping girl to look up; but she cowered from the stern-looking face that met her.

"Would you add further crime to what you have already done, by not, if no other you have aready done, by not, it no other means can be found, yourself telling that you have recognized in this suicide the son of poor old Mackay? Would you leave this aged father to wait in an agoni-gad spagnage for tidings of his missing zed suspense for tidings of his missing boy? The most dreadful certainty is better than an uncertain waiting. O Edna! do not let this first wretched act of yours crush every kindly impulse of your

womanhood."
"But what will become of me?"
moaned Edna. "His sister may, as you
say, tell all when she knows of this dreadful occurrence, and what then shall I womanhood.

Bear the consequences; they will hardly be so dreadint since the unfor-tunate man is dead, and you are a widow instead of a wife. Your father, in con-sideration of that, will condone your act,

You don't know my father; he is unforgiving—be is even vindictive—and he would never, never consider me his child again.

"Then accept it, if he does not," said "Then accept it, it he does not," said Ned warmly; "will it be anything to what you have brought that poor wretch who lies dead by his own hand; to the grief you have brought upon his family? You were daring and defiant enough to marry him; be equally daring to confront the consequences."

"I cannot, oh, I cannot," she meaned.
"Then I shall reveal the identity of the dead man; the oath you exacted does not bind me in that respect. I can say at least, that I have seen and recognized

"And will you say that I was with you when you recognized him?' asked Edna, her voice so tremulous that she

Edna, her voice so tremulous that she could hardly enunciate the words.

"If circumstances require the truth, I shall; but your conscience is making a frightful coward of you. Why should it be more remarkable for you to have looked at the suicide, than that the other guests of the house should have done so?" hardened his heart.

Eina roused herself :

"¿You are right; my fears are making a coward of me. I shall tell my father that I have seen and recognized Dick "pronouncing the last word with a gulppronouncing the last word with a gdip— "and—" a knock at the door interrupted her. It was a message from Mr. Edgar to know how his daughter was, and the messenger at the same time stated that Mrs. Doloran was searching the house for

"I shall go to Mrs. Doloran immediate said the young lady, rising to de-

"And I," said Eina to the messenger shall join the company in the parlor in few moments. Tell my father so." TO BE CONTINUED.

A CHANGE OF HEART. Bernard's Supplication and the An

swer that Came. BY CAROLINE D. SWAN.

Bernard O'Keefe was standing, still as a statue, in the middle of a dusty oad, shading his eyes from the yellow He was watching a curious and sun. mewhat seedy figure rapidly retiring into the distance, that of a man who had the air of some wild beast slink ing off into its jangle. - O Keefe, himself a prosperous mill owner, a trifle more portly and ponderous than his years warranted, for he was not beond middle age, turned away slowly,

"That fellow is a scamp, doubledyed in the wool. He is making trouble all the time," muttered the millowner. Then the scowl grew ominous. Whenever the hands get sulky and quarrel with their wages-and the wages are fair enough, Heaven knows that Mark Schneitzer is at the bottom My mill is like a good, rosy apple with a worm hole in it-and the

and a stowl darkened his fine features.

worm is Schneitzer." He drew an unopened letter from his pocket-his mail had just come-and began reading it. Slowly the angry look left his face, giving place to a gray pallor. The hand which held th letter actually quivered. "God help us!" he cried, within himself. "Haines dead—and a bankrupt! Is it possible? And the Southern Indusrial Co, gone to the wall! That is

disaster How great the blow was none knew better than he. Now, his own mill would be in hard sledding. He would have to economize himself, and cut He fairly shuddered at the wages. last thought ; if Schneitzer had a grievance before, how much more now

Then, he thought of his little sister To his credit be it said, the suffering and pinching among his poor operat ives had been his first worry Alice, his one joy, the gay, bright eyed, yellow haired school-girl, whom he petied and almost worshipped, whose love was the one green spot in bis life, she must not be allowed to fee ny change in his circumstances. Her Christmas gifts must be forth oming and her pretty winter outfit his own Fall hunt He would give up ing trip to the Adirondacks; indeed,

he saw that he must.
"There will be trouble enough, here," he sadly reflected, "to keep me right on deck for the present. I am sorry, though! I did so long for a vabreath of wild air and a cation-a glimpse of the mountains." He heaved a long sigh, as of one making a sharp "God knows I need it! he

murmured, "but-it is not to be !" The hard expression was still on his face when Father Philip, the parish priest, came up to greet him. He was not overjoyed at the meeting. His religious duties had long since perfunctory and money making had dulied his spiritual sense. His factory had grown to be the main, absorbing interest of his life; the intensities his being all centered there and in the gold he had amassed for himself and Alice. Father Philip's modest demands, grown fewer and fewer of late years, seemed to him a pitiful annoyance How could be bother with small parish fusees and missionary doings? The good little priest felt his gentle heart sink within him, even while he accost ed O'Keefe with his usual pleasant greeting. Some instinct warned him

hat the hour was unpropitious. Yet he felt that he must broach an unwelcome topic. A small parish in-debtedness is a chronic parish worry. And so, some of Father Philip's flock were planning to free his church from its money entanglements, and there had been much Hibernian grumbling because "O'Keefe, the spalpeen, was standin' off." "Sorra a dollar will ye get o' him," one old woman had cried, in impotent wrath. "Ye'll not make saint out o' the likes of that rapscal lion, yer Riverence! Not this crop

praties The stern look which the old woman had seen with her mind's eye, settled again on Bernard's face, as the priest presented the claims of the Church. The answer came like the click of a

"I have no time to waste and no money to spare, at present." It was literally true. Bernard's conscience was clear ; but how was Father Philip to know this, or to comprehend that the sharpened voice of his parishoner held

intensities of real trouble?
"I am sure you will do your share, answered the priest softly, fixing on him a pained gaze. "It is a joy to do something for our dear Lord!"

But O Keefe walked away, unmelted For the first time, he had flatly refused to do duty. To be sure, he had often slipped away from importunity and bought off with money; but, to-day, money was not to spare and he

Going home to his pet, Alice a second demand met him. She had emptied her well filled purse and now begged its re-filling. He gave a sharp answer to her poor little plea; but, though the

Bernard's own persistence

so many poor paople, "There are so many poor people, Berny dear! I know a sweet little girl, who is sick, down on Mill street.—Sister Evangelist, the new Charity Sister, who has just come, is nursing her-and they think she has typhoid fever. want to send her some lemons, jellies and things! Please brother Bernard!" He handed her a small sum, in a

gruff way, new in her experience. What if Then, a thought struck him. she herself, his Alice, should take that contagious fever! His tone grew sharper but it was the sharpness of dread.

Send whatever you like, Alice, but keep away from the place yourself.
You understand me?—Well! now, remember!—Who is the child?" "Kat His wrath ros rina Schneitzer." afresh. Was Alice herself in league with his enemies? Bitter words rose to his lips about Schneitzer and the hands and ill judged charities, till the petted sister fled from his presence in a torrent of tears.

Days passed and the storm blew over, as such storms do, yet he remained mcrose and unhappy. He felt himself growing harsh in his dealings with himself, harsh to his men, harsh even to Alice. The men resented it, grumbled more and more over the cut vages and ill feeling seemed to have gotten the upper hand. Alice began to avoid him-at least, so he fanctedwhile conscience whispered over and over in his unwilling ear the Divine word-" If thine enemy hunger, feed nim; if he thirst, give him drink! Did that mean the Schneitzers?

The weeks of Ostober went swiftly A chill lay on the soft meadows, be tween the orange and the dull reds of the near leafage and the purple haze far beyond. His irritability increased with his anxieties until his burden seemed greater than he could bear. He was actually suffering, and his avoidance of Father Philip only made hings worse. No prayer to God came from his heart, but a groan escaped him, a groan of utter weariness.
"O Marguerite! Marguerite!" he

cried within himself, clenching his hands. "If thou hadst not died! - My love, my love! Art thou among the Saints of to morrow?" For it flashed in upon him like a flame that the morrow brought the Feast of Ogni Santi. He was not imaginative, yet a vision came to him. He seemed to see drifting on before him a silvery throng of winged Ones, with rapt faces, as if in presence of the Divine. A young girl passed him, as he stood there near the street, carrying a great mass of chrysanthe whose pure, snowy petals, curved and curled and strange, looked as if they had fallen from the skies. "Sne will lay them on the graves," he murmured. "Alas, for me! O Marguerite!"

For the grave precious to him above all spots on earth he knew not where it was hidden. Somewhere it was, in a foreign land, beneath the olive tree first faint gray gleam, under the wonderful, azure skies of Italy. Perhaps she lay asleep in the shadow of the Eternal City; and yet the ancient Mother Church declared her to be not of the dead, but the living, -weaving her in among the bands of the Re-deemed, who walk in white above the A line of Rosetti's came back stars ! to him:

"The Blessed Damozel leaned out From the gold bar of heaven."

Was she, Marguerite, thus leaning ing and looking forth with anguished eyes for his coming? "God help me," he cried, convulsively — "a poor, perishing sinner!"

Then his thought ran on. "What if she could see him, now! See him struggling for mere existence in the world's battle, and so near defeat! What would she say?" He rushed off on a business errand

to banish thought. How should he, a plain mill ower, a money getter, an impoverished man, busy with things like these? Yet they pursued him, as if by

special grace of the Holy Ghost, and would not let him go. They whispered of penitence, peace and pardon; they haunted him all night, haunted him so that morrow found him on his knees at the shrine of St. Aloysius, where good nuns keep vigil of Perpetual Adoration. He could at least confess his many sins.

The ascending music failed to up-

lift him; the burden of life hung to heavy. He only murmured his old whisper. "Marguerite! Marguerwhisper. "Marguerite! Marguer-ite!" If he could but see her once more! then he would gladly die. One glimpse of her would be a glow of light on his bemired pathway. If the skies would only open and the dead, indeed, appear! On for one look, for one word from her, his own Marguer ite! Had the blessed saints no pity He caught sight of a sweet Madonna face, pictured in one of the chapels, his yearning became prayer. O Mother of Mercy, Mother most loving, hear my cry ! come back to me for a moment! Leave the palmed crowned circle, the bliss and the light - and come ! come !

In the intensity of his plea he los consciousness of time and place. The Salutaris" soared up in marvellous rapture, then the incense vapor seemed to part and he beheld her face once nore. His Marguerite, she had come

For the one moment she had come Then he lost her again! She had vanished from the band of black-robed Sisters, among whom her face had shone out for a second like a white The sweet Madonna still looked star. down benignly, and he knew his

prayer had been answered.

The music died away and he left the

tears came glittering on her eye-lashes and threatened to fall, she had some of Bernard's own persistence. neath the star, passing the Schneitzer cottage with a kindly thought of its oc-cupants. A light shone in the window; he began to wonder if the sick child was well again. He strolled on still further at a brisker, pace, in the cool November evening; passed the cottage on his return, out of the starlit dusk, out of the deepening shadow stole a black robed figure. "Marguerite," he cried, clasping his hands, half in fear, yet rushing eager-

ly to greet her.
She drew back softly. He felt the pure face looking down on him with kindness; but there was no surprise

in it, and not a trace of agitation.
"They told me you were dead, my Marguerite! Have you come in the flesh-or as one of the Saints we remember tonight? I was praying for one glimpse of Paradise, one glimpse of you! - pleading for just one word, a word from you, sent from the Unseen Land! Then I beheld you at last. It was like a cup of cold water to one dying of thirst! Speak to me, Mar-

guerite, that I may believe!"
The reply was calm and simple. do not wonder they thought me dead. Death did, indeed, stand beside me for beside me for a long, long time-and after my illness, I stood as one dead to the world. I entered into religion, charity became my life work and our Lord's Divine Presence, my reward. I am, now,

Sister Evangelist." He stood still, gazing at her with a kind of awe, as of one who dared not draw near. The distance between them was immeasurable. She had en tered into religion, while he was stand-

ing far - ob, so far - outside! She undrestood his reticence and, herself, broke the strange, white silence. "You were waiting tonight, you say, for a word from me. There is but one thing to say, because there is but one thing of moment to us both on this green earth. Your love for our Lord-tell me of that, Bernard! Is it strengthening every day? Growing deeper and broader, richer and higher? In His Presence is light and fulness of

Bernard dropped his head; a sense of shame flooded his whole being. What could he say? Well, only the

bare truth. No, Marguerite, no! - I am a mere everyday Catholic, like so many others. I try to be honest, fair to my men, kind to Alice, and that is all" So Father Philip said." A swarthy flush sprang to Bernard's cheek. His se fishness, his slights to the little priest, his meanness in parish matters had all come to her then, to her, his visitant from Paradise! What did she think of him? His word from Marguerite was far other than he dreamed no benediction from above, nothing of crown or palms or celestial lilies, but a plain inquiry as to earthly duties .-Yet it was Marguerite, after all !- God be thanked-always Marguerite. How beautiful to know the was alive and here, actually talking to him. His shame was strangely mixed with de-

"You can do better than that, Bern ard, " she continued, in the same sweet "You can be doing something voice. unselfish - something for Christ who loved us even to the death on the Cross,—who laid down His own life that we might live the life of God, in Him-who looks down from heaver and love us, now !- I am doing all I can for Him-It is a great joy. answering love shines out so nuickly. Was she thus loving and yearn- Will you not come and do likewise? There is a blessing in His nearer ser-

vice -- and it is waiting for you ! A glad, pleading light shone in her eyes sweeter to Bernard O'Keefe than vision of angels. He surrendered meekly, promising everthing she sought. It all came to him in a daze of joy. How sweet to see her standing there, half scolding him, trying to make him do something or other, as in the very olden times! What a delicithe very olden times!

ous touch of reality !

Having sald her one word, Sister Evangelist disappeared in the dark-O Keefe dared not follow her; ness. was she not out of his reach, a consecrated being, a bride of Christ? But he retraced his steps cheerfully. The loneliness of the long years had been broken and a great future rose before him, a future devoted to the Lord's work. Soon he heard voices in the darkness, proceeding from behind a thick-set hedge. He stopped to hearken, for he had caught the sound of his own name. In a few moments he had also caught the outlines of a plot against his life. He was to be waylaid, robbed and gagged, perhaps murdered, and two of the men who spoke were his own men. He knew their voices. And this attack upon him was to be the signal for a "strike

at the silk-mill.

O'Keefe's head went up haughtily. "Forwarned is forearmed," he mut-tered. Then another voice joined in the debate. "That is Schneitzer," said O Keefe within himself. "He is

a snake in the grass."

Then the 'snake' spoke out. "I tell you, boys. I'll have nothing to do O Keefe is fair enough, as with that! men go. You won't do any killing,

"Who'll hinder?" asked the other,

with a sneer.
"I will," retorted Schneitzer. "He's been good to us, in our troubles. My girl, that's sick, you know-why the jellies an things just came down from his house! And that Alice—she came herself, too, and brought the good Sister to nurse her. Why, my girl would never speak to her fathe again, if he did that ! No, boys ! Let O'Keefe alone !"

Tears sprang to the eyes of the lictener. Alice and Marguerite! Like

two guardian ange tecting him. Truly and charity were be high, they "were evil," but overcame How unjust, how un the man Schneitze give me!" he crie And teach me Th Yet long before l his lesson-his new

DECEMBER 2

-prosperity retur e to his mill. th work and wages w strike averted. T sweet faces appea ad Marguerite Mother House of th Yet Bernard O' -he had found the

His preparation generous and jubi stood amazed; the they fairly shoute But only Sist knowledge of t threads, which, in bound the Feast higher glories Josephite.

"WEAK SPOTS A Pitteburg P Enumerates S 18 A postolie C

A striking se Spots in Protest Rev. Alfred Nich Presbyterian cl Sunday, Novem that city and th elson took for h dom divided ag to desolation,' places in the lack of system hesitating touch " The presen bred and br forces," he said

grave. Organ

organism; pr individual wit statal with na sonal caprice w This may be a may be a sig thought, it ma sion, it may be The significa age appears in man's life an and hard-wo morals and s scrutinized v of the prese whole area of and what is n very vitals of protean form no more mor jungles, but being endow bility and in not but vie gospel vigor

couragement We mak tism is comp protested as ed!ævaliso the apostolic Protestantis apostolic Ch us! What fought with Mr. Nich tism in gen in particula

He strikes

"The fi

Presbyteri

of the entiof authorit It is as un The Prote and Presby ticular, h and gove They can by resign then conc members divine di profession ious will Almight audience served s

> nity in ment. not cal pulpit ; bust Pr ing for old min The t unbusi ant sys to buil stratin presby

The

Nicholso

on the the co Jersey floated lions. churc tion,

two guardian angels, they were protecting him. Truly, the ways of love and charity were best! The saints on high, they "were not overcome of high, they "were not overcome or evil," but overcame evil with good. How unjust, how unfair he had been to the man Schneitzer! "O Lord forgive me!" he cried from his heart. And teach me Thine own thought of

Yet long before he had well learned his lesson - his new lesson of humility, -prosperity returned. A big order came to his mill, the old schedule as to work and wages was restored and the strike averted. Two new Sisters with sweet faces appeared in the parish, and Marguerite was recalled to the

Mother House of the order.

Yet Bernard O'Keefe was still glad -he had found the secret of happiness. His preparation for Christmas was generous and jubilant. Father Philip stood amazed; the parish rejoiced, and as for the 'hands' at the silk mill,

they fairly shouted ! But only Sister Evangelist had knowledge of the finer spiritual threads, which, in the deep of his soul, bound the Feast of Ogni Santi to the higher glories of Christmas.—The Josephite.

"WEAK SPOTS IN PROTESTANT ISM

A Pittsburg Presbyterian Minister Enumerates Some of Them - If this Enumerate is a postolic Christianity, Then God

A striking sermon on the "Weak Spots in Protestantism," delivered by Rev. Alfred Nicholson in the East End Presbyterian church, Pittsburg, on Sunday, November 18, has created considerable comment and controversy in that city and the vicinity. Mr. Nich-cleon took for his text, "Every king dom divided against itself is brought to desolation," and he probed the sore places in the Protestant system—or lack of system-with no gentle or hesitating touch.

"The present decade is one that ha bristles with repellant bred and forces," he said, "both numerous and Organ is in conflict with organism; progenity with parents; individual with corporate interests statal with national issues and personal caprice with canonical obedience. This may be a sign of development, it may be a sign of independence of thought, it may be a sign of retrogression, it may be a symptom of anarchy. The significant individualism of the age appears in all the departments of man's life and labors. As an honest and hard-working teacher of good morals and sound doctrine I have not scrutinized without alarm, the effect of the present tendency upon the whole area of Protestant Christianity, and what is more lamentable, upon the very vitals of Christianity itself. The protean forms of ecclesiastism are of no more moment to me than monkish jungles, but as a rational and moral being endowed with parental responsi and immortal aspirations I can not but view the present outlook of gospel vigor with apprehension, discouragement and doubt.

We make the claim that Protestantism is composed of those, who, having protested against the innovations of med!ævalism, endowed posterity with the apostolic form of Christianity. If Protestantism as we see it is essentially apostolic Christianity, then God pity What advantageth us if we have fought with beasts at Ephesus? Let us eat and drink for to-morrow we die.

Mr. Nicholson thinks that Protestantism in general, and Presbyterianism in particular, is totter He strikes the vital point very aptly

when he says : "The first and fatal weakness of Presbyterianism to-day, and generally of the entire Protestant fabric, is lack of authority. This weakness is vital. It is as undeniable as it is deplorable The Protestant ministry in general and Presbyterian clergymen in particular, have lost nearly all their authority over the manners, morals and government of their churches They can only assert their authority by resigning 't, if affection and ability come into play, their demands may be then conceded. It used to be that the members of a church feared the disap proval of their pastor as a partially divine disfavor. To day he fears the disfavor of his people as having his professional career and personal support within the power of their capricious will. The preacher asks himself what will please the people, not the Almighty. He speaks his piece. The audience, especially those in the re-served seats, hiss or applaud him."

ut

he en

d's

his

olot

ay.

new

pon

ily.

aut-

d in

er," le is

" I

h, as

ing,

ther,

bles.

-why

down

-she t the

ather

he lie-

The second vital weakness Mr. Nicholson deplores is the lack of dignity in the mode of ministerial appoint-ment. The term "call from God" has no longer any meaning. A man is not called any more to a particular pulpit; he is juggled into it. "Ro bust Presbyterianism" offers an opening for ambitious young men. The old ministers are heartlessly "shelved." The third weakness arises from the unbusinesslike methods of the Protest

ant system.

"No church ought to be permitted to build," he says, "without demonstrating to the business minds of the presbytery the feasibility of carrying on the work to the glory of God and the comfort of the people. In New Jersey not long ago Bishop Wigger floated the consolidated mortgages his diocese amounting to some millions, at the absurdly low interest of 2 per cent. We pay 6 and sometimes 7
Why count every presbytery pool all
church property within their jurisdic-

is that there is no affiliation and very little fraternity between us

Along this line there is the precarious, paltry and disproportionate revenue of the church. A rich man will give a paltry sum and a poor man near him will give twice as much. Some that are extravagant in their private life will accompany their devotions with pennies. If a large sum is demanded, they will return not again to . When subscribers get in they are not reminded of their worship. At the end of the year obligations. there is a deficit and the usefulness of the pastor is disparaged, but the financial end escapes unscathed. A Catho lie would fear to worship in his sanctuary lest the curse of God would blast profanity that refused to support honor of his religion.

Mr. Nicholson concluded with a denunciation of what he calls lay and clerical "tramps." The lay tramp is the church member who follows any new and sensational preacher, who living in the north, worships in the south, etc. The clerical tramp comes in for a still larger share of Mr. Nichol

on's contempt.
"It is his peculiar prerogative to dose and drench moribund or sterilized congregations with patent spiritua stimulants and tonics. The effect o The effect of their kindly intended labor and very hopeful patients is much like the hy injection of morphia for podermic pain or the imbibing of whisky for weariness, or the application of a whip to an unfed horse.

AUTHORITY AND BLESSEDNESS OF CONFESSION.

In going to confession are we not too liable to forget that it is really not so much the man to whom our confession is made as to our Lord Jesus Christ Whom the confessor represents, and by Whose authority absolution is pronounced It is as our Lord Himself sat in the tri bunal and listened to our confession The old adage Qui facit per alium facit per Sc-What one does by another he does himself — holds good here with. out any qualification. The official act of a representative of the government whether at home or abroad, binds the government to the obligation of fulfilling the contract, whatever it may be.

The authority of the confessor is derived from the solemn act of our Lord Himself, when He said : you [the apostles] the keys of the kingdom of heaven; whatsoever you shall bind on earth shall be bound in heaven, and whatever you shall loose on earth shall be loosed in heaven." And again Whose sins you shall remit they are remitted unto them, and whose sins you shall retain they are retained." only in confession that sins are made known to the confessor so that he can judge whether to remit or retain them. A general confession in common with a general wholesale absolution, will

not do. Reminding ourselves that Jesus Christ Himseif sits in the confessional should remove all timidity and sense of shame from the penitent, however great his sin, and it should operate owerfully to deter him from yielding to the temptation to conceal a sin and thereby make a sacrilegious confession It is a very strange and a very awful thing, when you come to think of it, that any sensible person should ever yield to the temptation to conceal a sin in confession. It would seem that only a very ignorant and thoughtless person could ever think of being guilty of such a dangerous act of sacrilege.

But the thought that our dear Lord and Saviour sits in the cenfessional in the person of His authorized agent —the priest—should really appeal not so much to our fears as to our feelings of confidence, of love and of gratitude. Oh, what a heavenly boon is the con fessional to the truly penitent heart burdened with sin and longing for peace. It is because we too often do not feel the sinfulness even of venial sin in the sight of God, that we do not realize and fully enter into the bless ness—the peace, the comfort and the satisfaction—that flow from the absolution of the priest after a good confes-

Our Protestant friends tell us that they prefer to go directly to Christ for the forgiveness of their sins. Well, we will not say one word to discourage them from going directly to their Saviour and deriving all the comfort they can from their petitions for pardon No doubt, if they are sincerely penit ent and in good faith, they may suc ent and in good faith, they may succeed in persuading themselves that they are forgiven; but, un fortunately, experience, we believe, abundantly proves that they have no evidence except that of evanescent and very uncertain feelings, which are far from producing that form application. producing that firm conviction which is necessary to relieve the burdened soul from the discomforts of doubt, uncertainty and oftentimes har-rassing anxiety. Not so with the rue penitent who has received the absolution of the priest after a good confes-sion. He believes firmly and on the best of evidence that our Lord has really appointed the priest His agent to act in His name, and has given him authority to remit the sins of the penitent on his making a gool confession He believes that the act of the priest is ratified in heaven, and is it not manifest that such a penitent enjoys an advantage and an inestimable privilege which nothing else in the world can

give. In this connection it is a very signi ficant fact, and worthy of notice, that when the ten lepers came to our Lord to be healed He told them to go and show themselves to the priest, and as church property within their jurisdiction, raise mortgages at 2 per cent.

and make an annual assessment on all churches to pay off the entire encum brance in installments. The sad fact

tian system, that men should be saved through the instrumentality of di- tracks and made traveling well nigh vinely appointed means and agencies; in other words, by the ministry, the sacraments, and ordinances of the Among those sacraments, Church. one of the most conspicuous and consol ing is that of penance. true penitent of the Catholic Church has had frequent and most blessed experience

That the tribunal is too often approached in a perfunctory manner is no argument against the confessional any more than the perfunctory performance of any other duty-say against the duty itself. Human na ture, even in the best of us, is weak, and needs to be kept up to the mark by the constant application of the most judicious means. The confessional furnishes just one of those means. There is something very serious and impressive in going to confession. We contend that one who " goes direct for pardon, as cur Protest to Christ ant friends say, is far more likely to be careless and perfunctory about it than is the Catholic in going to confes-

It is a humiliation, of course, to ack nowledge our sins and shortcomings to mortal man; but it is a blessed hum iliation when it is considered that this mortal man is the authorized representative and agent of our Lord and Saviour, and that if we are truly peni tent his absolution is ratified in heaven. As the priest pronounces absolution and says, "Go in peace," we leave the confessional with an infinite sense of relief. The burden that oppressed us is removed, and we experience that beace which surpasseth all understand ing, and which the world can neither give nor take away.—Sacred Heart Review.

CONFIDENCE IN GOD.

We must not doubt that God, who has promised to hear all our prayers, will keep His gracious promise, be cause as St. Paul says: "He who is faithful cannot deny himself." If only we could realize this as St. Francis Xavier did, who exclaimed one day Far from fearing to lose the lov and protection of my God, I fear to my doubts and distrusts of His great mercy an obstacle to His gener Two or three striking in stances of the reward granted to such confidence were related to me by a priest the other day, which I am going to record here

A very holy religious, who was in large workhouse, was charge of a roused one night from a sound sleep by a message to say that a man was dying in the infirmary there, and earnestly desired the last sacraments. The good priest dressed quickly and, taking the hely oils, hurried to the workhouse. On his arrival he naturally inquired of the night porter where the man was whom he was to attend. The porter replied : "But, Father, no one has sent for you. is no one dying that I know of-stay, he added, "I remember a man coming in last evening who looked very ill.
Perhaps it is he?" "I will go up to the infirmary and see," priest, and hastened upstairs. As he entered the sick ward a man lifted up his hands and cried out: "Thank God, our Lord has heard my prayer and sent you to me. They told me you were coming at 7 o'clock to say Mass, but that would be too late for me! The poor fellow instantly made his confession and received the last sacra-ments with the greatest thankful and

joy. Half an hour after the end came. The priest remained to the last, but when all was over returned to his monastery and, meeting the lay brother said to him : "I am so thankful that you called me. I was just in time to help that poor fellow." The lay brother stared at him in utter surprise and exclaimed : "But, Father, I never called you. I d'd not know you had gone out." It turned out to be quite gone out No one had called him save the angel sent by God to answer to the prayer of his faithful servant.

A similar case happened to a priest in the Aberdeen diocese. He was also suddenly roused to go to a woman whom he did not know, and the name of the street and the number of her house were carefully given to him. When he arrived, to his great astonishment he found her sweeping the floor. In answer to his inquiries she said she was not ill; that no one was dying in the house, and that she certainly had never sent for him. The priest replied: "Weil, I can't understand it, but since I have come I will hear your confession if you like and give you absolution." The woman, who was a good Catholic, readily con sented, and thanked him warmly afterward for having taken the trouble to come. The priest went home, but before he had reached his house a boy ran after him to say that directly after he had left the woman had dropped down dead from heart failure.

A still more curious and awful even of this sort happened to another Scotch was a gentleman living priest. a remote Highland place and a Cathelic, but one who had neglected his duties for many years and lived a bad and immoral life. Still he had the faith, and in answer to all remonstrances, always declared he would change some day, trusting, in fact, to a death-bed repentance. In order to insure out the sacraments, he always had a priest in his house and sometimes even two. As it happened, he was taken seriously ill one day, and at that very time both priests were away from different causes. In despair he sent a messenger for the nearest parish priest, who lived some miles away. The however, that he should not die with-

economy, as made known in the Chris- weather was terrible; a heavy snow storm had obliterated all the mountain impossible. Still the priest determined

to go, and saddled his pony according-When they had started, however, the pony absolutely refused to go the way he wished, in spite of coaxing or whipping. At last, in despair, he gave his head and let him go as he would. The pony took a most difficult track, and, to avoid a bog, went for more than a mile on the top of a wall, which the priest only dis covered a day or two later, when the Suddenly he storm had subsided. arrived at a desolate cottage high up duty of prayer - is an argument in the hills, where the pony deliberate ly stopped at the door. The priest dismounted, and on opening it a poor rushed forward and exclaimed O, thank God and Our Lady who has heard our prayers, my mother is dying, having been taken suddenly ill last night, I could not leave her to fetch a priest, and I had no one to send and was almost in despair. But she went on praying, full of confidence He would not le in God that her die without the sacraments, for which she has always so earnestly prayed. And now God, has brought you here and she will die in peace The priest, marvelling more and more at this explanation of his pony's un usual behavior, hastened to the sick room, administered the dying woman, who received him with tears of grati tude and joy, and then started off again to try to help the sick man for whom he had been summoned. This time the pony made no objection, and he quickly reached the big house up But it was too late. gentleman had died, in agony of body and mind, almost immediately sending for the priest. Thus God had

MODERNITY AND MODESTY.

Lady Herbert.

rewarded the faith and love of the

poor unknown peasant woman in this

truly supernatural manner, and left

the rich man, who had so long trifled

with grace, to die unabsolved and miserable.—From Wayside Tales by

It is perhaps not singular that the chief speakers at the recent Sacred Heart centenary celebrations should have struck an identical note in their interpretation of the "signs of the The phenomena in connec times. tion with the subject of woman advance and the trend of modern though are too conspicuous to escape even the mosts uperficial observer. The terrible danger against which all good society has to guard itself is the force of use Once let the spirit of deterioration be suffered and accepted as something in evitable, there is no setting a bound to the flood of moral decline. We may vainly hope to fight against that poison which is imperceptible in its working. The standards of manners are intimately related to the standards of morals, and these, again, are so re lated to intellectual ideas which are sought by either sex from different starting points that in the pursuit of often unattainable ends the of these hunters lose sight of the true conditions of success It is a curious ano-maly in this ideal chase that it should be forgotten, apparently, by many that the chief ideal, woman herself, should be regarded as if her status were of no particular value in the equation. The attempt to ignore the distinction between the two great branches of the human kind simply the destruction of the mo beautiful of all ideals; and to this end the vogue of the present day is undoubtedly tending. What between the eystem of co-education and the elimin ation of many of the which separated the feminine from the masculine ideal in studies, dress, pastime and all else, a perceptible change has taken place in the general moral standard. Custom is a deadiy opiate. Let society once get used to the daily eight of things that ought to shock and its ears grow accustomed to the mode of speech and the class of ideas of which slang is the most ready medium, there can be no hope of re covering lost ground. It is a case of facilis descensus Averni. The world could better afford to lose a continent, like another Atlantis, than lose its standard of womanly superiority. How long it will be able to retain it at the present rate of change in educa tional systems it is not easy to fortell But that the symptoms threaten de struction no intelligent observer can deny.

Even inside the Church there are disquieting symptoms. The advocates of perpetual change are clamorous and insistent. We are being constantly reminded of the danger of being "be hind the times" and the inexorable necessity of adapting ourselves to new conditions. When all this outery is examined and reduced to mathematical terms, it is generally found to crystal lize itself in one word-novelty. feature of the agitation about higher education for women formed the gist of the address which was delivered in New York on the occasion of the cen tenary by the Rev. Thomas Campbell, S. J. The whole of this address, which, it is hardly necessary to say, ranks with the highest efforts of thought and expression, has been issued in pamph let form by the Jesuit Order. By way of introduction to his special theme "Madame Barat and the Higher Edu cation of Women," the eminent Jesuit had this to say about the false notions of those who clamor about progress:

results obtained. It could not be otherwise,

results obtained. It could not be otherwise, for all the splendid end-avors are one sided, all advised and incomplete.

"It is beyond peradventure true that the scholastic triumphs which constitute the glory of the nuns of former days have failed of accomplishment in our own. But the blame is to be put where it belongs. It is the fault of the age in which we live. It is at threefold combination of a shirking of labor, a squandering of time in frivolous occupations and an unconquerable dread of even temporary seclusion from the world."
"Much is said about the necessity of convents adapting themselves more than they do to the requirements of the times in which we live. If adapting themselves to the requirements of the times means yielding more than they have already done to the clausorous demands of parents for interruptions of study and more plunges on the part of their students into the vortex of the frivolous amusements of the day, of theaires and receptions and routs of every description, and students into the voltes of the arrest and receptions and routs of every description, and consequently more relaxation of the moral fibre and more inability to work, then the position of modern Catholic educators is a hard one, placed as they thus are between the impossibility of really educating their charges or the necessity of closing their establishments.

"They are confronted not with a problem of education, but of domestic economy. God grant they may at least preserve the traditions of Christian modesty, and that the swaggering, over-confident dansel who affects masculine fashions and, it is said, is cultivating masculine vices, may never issue from our convent schools."

These are pregnant observations They are not merely flowers of rhet oric, spoken for the purpose of illustrating a theme with noble figures or giving empty comfort for the future by recalling the glories of the past. They open up before the mind's eye of the Cathelic parent the most solemn of vistas and the most respons ble of problems. We are mouldering the morals of the future, nothing less, by our decisions in the present. se our standards the Philadelphia Catholic Standard and

THE WORLD OUT OF JOINT In a recent letter to his priests, Car-

dinal Vaughan draws the following

gloomy picture of modern civilization. Let us consider the social and political conditions of the world. The sense of uncertainty and unrest is universal The Vicar of Christ, despoiled of his legitimate power, is a prisoner sub hostili dominatione constitutus. Races are exasperated against races. Rival nations provoke each other to strike by gibes and insults. Men asking, Whose influence is to be paramount and to dominate mankind? Northern hordes again sweep down over Europe? When Asia shall have been armed like ourselves, will the heathen races prevail against the Christian? What may not the coming century have in store wherewith to scourge those who have sinned against light? Meanwhile, etvy, jeal. ousy, hatred and desires of revenge, avarice, greed of power and of influence, have broken out amongst the nations like a plague of vices that threatens to decimate, if not to destroy, The governments of the their power. see all this plainly enough, and tremble for the result. They apply remedies; but their remedies are worthless. They call a conference of eace, but exclude the Pope. They forge weapons of destruction; they arm their populations in self-defence.
They establish compulsory education, without religion. They declare all religions to be equally good-or equally useless. They preach a gospel of commerce, of the 'open door,' and of 'spheres of influence;' and, then, dis The people dig patch armies to fight. passionately into the bowels earth for more, and yet more, of the precious and the common metals. taxation increases and wants multiply We are deafened by the everywhere. chaos of conflicting crise and there is no common agreement. The world in deed is out of joint, and sick unto death, as the nineteenth century passes into the dawn of the twentieth.

Every Movement Hurts.

Every Movement Hurts.

When you have rheumatism. Muscles feel stiff and sore and joints are painful. It does not pay to suffer long from this disease when it may be cured so promptly and perfectly by Hood's Sarsaparilla. This medicine goes right to the spot, neutralizes the acidity of the blood, which causes rheumatism, and puts an end to the pain and stiffness.

Biliogeness is cured by Hood's Pille. 25c.

Biliousness is cured by Hood's Pille. 25c. Biliousness is cured by Hood's Pillr. 25c.
Dr. J. D. Kellogg's Dysentry Cordid is a speedy cure for dysentry, diarrhea, chol'era, summer complaint, sea sickness and complaints incidental to children teething. It gives immediate relief to those suffering from the effects of indiscretion in eating unripe fruit, cneumbers, etc. It acts with wonderful rapidity and never fails to conquer the disease. No one need fear cholera it they have a bottle of this medicine convenient.

Worms derange the whole system. Mother Graves' Worm Exterminator derange worms and gives rest to the sufferer. It only costs 25 cents to try it and be convinced.

A lady writes: "I was enabled to remove

A lady writes: "I was enabled to remove the corns, root and branch, by the use of Holloway's Corn Cure." Others who have tried it have the same experience.

THE BEST should be your aim when buy ing medicine. Get Hood's Sarsaparilla, and have the best medicine MONEY CAN BUY.



ITCHING HUMOURS

Sold by an Colonial Chemists. POTTER CORP., Boile Props., Boston, U. S. &

"Good Counsel Has No Price."

Wise advice is the result of experience. The hundreds of thousands who have used Hood's Sarsaparilla, America's Greatest Medicine, counsel those who would purify and enrich the blood to avail themselves of its virtues. He to wise who profits by this good advice.

Stomach Troubles - "I was greatly troubled with my stomach, and even the sight of food made me sick. Was tired and languid. A few botiles of Hood's Sarsaparilla made me feel like myself again." James McKenzie, 350 Gladstone Ave., Toronto, Ont.

Hood's Sarsaparilla Never Disappoints

Educational.

BELLEVILLE BUSINESS COLLEGE LIMITED.

We teach full commercial course, As well as full shorthand course. Full civil service course. Full telegraphy course

re to day filling the best positions. Write for catalogue. Address J. FRITH JEFFERS, M. A.
Address: Belleville, Ont. PRINCIPAL

Our graduates in every department

ON NORTHERNA M Jusiness offeger

OWEN SOUND, ONT. Re-opens for Fall Term SEPT. 3rd, 1900.

g men and women who wish to be ssful should call or write for par ars and be ready to start on Opening C. A. FLEMING, Principal,

THE FAMOUS Ontario Business College

Most widely-attended in America Thirty-second Year Send for the 152-page Illustrated Catalogue

ROBINSON & JOHNSON, F.C.A.

Belleville, Ont. AND DESCRIPTION OF THE PROPERTY OF THE PROPERT

Business College STRATFORD, ONT.

A school that is doing the best work in business education in Canada to day. Our magnificent catalogue gives full information.

Send for one, Enter college now if cossible.

W. J. Elliott, Principal.

Peterboro Business College New Term Opens Sept 4th. Increased attendance has compelled us to rovide more accommodation. Send for handsome new circular giving full particulars.

W. PRINGLE, Principal. Peterboro, Ont. ASSUMPTION + COLLEGE,

SANDWICH, ONT.

THE STUDIES EMBRACE THE CLASS
I ICAL and Commercial Courses. Terms
including all ordinary expenses, \$150 per au
num. For full particulars apply to
REV. D. CUSHING, C.S.E.

ST. JEROME'S COLLEGE, BERLIN, ONT.

Complete Classical, Philosophical and Commercial Courses, Shorthand and Typewriting. For further particulars apply to— REV. THEO. SPETZ, Presidents

IF YOU CANNOT possibly arrange to spend the Winter Term in our Coniege, from January 2nd, no the next best thing and take a Practical Course by Mail. After a worn months' preparation we are now while to offerst class instruction in Book keeping, Business Forms, Penmanship, Shor hand, etc., by mail. From a reliable school, with eleven regular teachers and a good reputation for honest work, you may expect good results.

Write for particulars.

CENTRAL BUSINESS COLLEGE, Toronto, Circulars W. H. Shaw, Principal. Yonge and Gerrard sts.

SHORTHAND____

Book-keeping, Commercial Law, Writing, Correspondence, Business Paper, Typewriting, etc., thoroughly laught at the Forest City Bus. & Shorthand College

London, Ont. Catalogues Free.
J. W. WESTERVELT, Prin. Kingston Business College Co., Limited

Commercial, Shorthand and Civil Service

Courses.
All worthy graduates secured positions.
References: Most Rev. Archbishop Gauthier; Principal Grant, Queen's University. Catalogue sent free. J. B. McKAY.

321 Queen street, Kingston

Established 1859. The LONDON MUTUAL Fire Insurance Co. of Canada.

Head Office, LONDON, ONT, JOHN DRYDEN, President, D. C. Macdonald, Manage

Tresident,
President,
Amangor,
President,
Asst. Manager.
H. Waddington,
Managing Director and Secretary.

Over \$2,500,000 paid in losses Lowest
rates. Losses promptly settled.
CITY AGENT:
476 Etchmond Street.

A. W. BURWELL, - 476 Richmond Street,

Catholic Prayer Books, Rosaries, lars, Religious Pictures, Statuary and Church Ornaments Reducational works. Mail orders receive primot attention. D & J SADLIES & CO., Montreal.

The Catholic Record Published Weekly at 484 and 486 Richmond rice of subscription—\$2.00 per annum.

EDITORS:

REV. GEORGE R. NORTHGRAVES,
Author of " Mistakes of Modern Infidela."

Author of "Mistakes of Modern Innices."

***FHOMAS COFFEY.**

Publisher and Proprietor, Thomas Coffey.

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

Agent for Newfoundland, Mr. T. J. Wall, St.
Johns.

**Rates of Advertising—Ten cents per line each
reservion. agets measurement.**

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

Approved and recommended by the Archishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of Eamliton, Peterborough, and Ogdensburg, N. T., and the clergy throughout the Dominion.

Correspondence intended for publication, as well jas that having reference to business, should be directed to the proprietor, and must each London not later than Tuesday morning. Arrears must be paid in full before the paper and be Stopped.

Arrears must be part of the stopped of the subscribers change their residence it is insportant that the old as well as the new ad-

LETTER OF RECOMMENDATION. University of Our awa, Ottawa, Canada, March 7th, 1900. The Editor of The Catholic Record

London, Ont.:

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the maner in which it is published.

Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the sithful.

sing you, and wishing you success,

g you, and wishing, elieve me, to remain, Yours faith.ully in Jesus Christ, +D. FALCONIO, Arch. of Larissa, Apost. Deleg.

A PROPOSED CONVENTION.

A general Anarchist German Convention has been called to meet in Berlin on Christmas Day. We can scarcely believe that the Emperor's Government will allow an inflammatory meeting, with such speeches as are sure to be delivered at such a gathering, to be held without interruption. It may be that the Government will allow the delegates to commit themselves by enunciating their atrocious principles, and then break up the meeting, or perhaps the leaders may be arrested as soon as they shall have committed themselves fully. This would be a very good course to follow, as there would then be plenty of evidence against these inciters to murder.

A NEW DENOMINATION.

There is a movement in Detroit to establish a new English Lutheran Church which will be independent of the German Lutheran denomination, tery is not lacking in the present inand even of the English Lutheran Churches which are already existing in the city. The new Church will adhere to the Lutheran (Augsburg) Confession, but will diverge from the other Lutheran Churches inasmuch as it will not antagonize secret societies, nor maintain denominational schools as the others do, but will use the Public schools for the education of the children. It may be taken for granted that a solitary Church moving on these lines will after a few years become absorbed by the other Protestant sects. It is at first sight somewhat surprising that a Lutheran Church should proclaim itself to be Eaglish, as the English speaking people are not generally Lutherans, though Luther started the Reformation ; but the cause for surprise will disappear when it is understood that this English Lutheran Church will be attended by Englishspeaking Germans and their children who have grown up in the country, and, therefore, speak the English language. The Lutheran Church is as much a national or local institution as are the Auglican and Presbyterian Churches.

THE ANARCHISTS.

It appears that New York Anarchists have not been terrified by the sentence passed upon Bresci, the assassin of King Humberto, nor by the memory of the death penalty inflicted upon the murderous anarchists of Chicago, from declaring their atrocious principles in the face of an indignant public. Five hundred anarchists met in a hall in New York on the evening of Dec. 11th at a meeting held on behalf of Bresci's family and vociferously applauded a speaker named Alexander Horr who threatened the life of President McKinley " should he attempt to interfere with free speech." The proprietor of the hall declared that he had been imposed upon by false representations, as he would not have rented the hall for an anarchist gathering if he had known the character of the meeting. It was represented to him that it would be a meeting of the "social sclence club;" but even now, if there were to be any incendiary speeches, he would turn off the lights. Notwithstanding this, incendiary speeches were delivered. Horr said that society believes in government by the bayonet, and that Jefferson was an anarchist.

He continued :

No arrests were made, as the author ities probably regarded this talk as mere wind; but such wind as this would justify the infliction of the severest punishment.

REVISION OR NO REVISION.

In the early part of the month of December there was a meeting at Washington of the Prebyterian Committee appointed to take into consideration the vote of the Presbyteries on the revision fo the Westminister Confession of Faith.

On examining the returns the following facts were inferred by the Committee:

1. That the returns indicate that the Church desires some changes in its credal statement.

2. These returns indicate plainly that no change is desired which would in any way impair the integrity of the system of doctrine contained in the Confession of Faith.

3 These returns also indicate that large plurality desire that changes should be made by some new statement of present doctrines.

London, Saturday, December 29, 1900. 4 The returns also indicate a desire upon the part of many Presbyteries for some revision of the present Confession.

> With these facts in view, the Committee arrived unanimously, at the conclusion that they should recommend to the General Assembly that some revision or change be made to the Confessional statement. "Substantial. but not final agreement was reached as to the method of preparing changes embodying both revision and supplemental statement; but the determining of the whole matter was deferred to a subsequent meeting."

The final statement to be laid before the General Assembly will be agreed upon by the Committee at a meeting which will take place at Washington on Feb. 12th next. The Assembly will meet in May.

There is something interestingly mysterious in the way Presbyterians put forward their doctrines and announce their intentions, and the mysstance.

We are told plainly enough that the Church desires some changes in its credal statement:" that is, in the Confession of Faith. The public also are pretty well aware of the nature of the changes required.

It is well known, and it has been frankly admitted by such Presbyterian organs as the Chicago Interior, that the doctrines of predestination and re probation, on which Calvinism stands as on a foundation, are not now believed by Presbyterians generally. The restricted election of infants is equally objected to, and the desire for revision arises out of these facts. Were the case otherwise, there would be no demand for revision, and now it is pretty certain that no revision will be acceptable which does not eliminate these doctrines.

The two first mentioned doctrines are thus stated succinctly in the 'Larger Cathechism :"

Q. 12. What are the decrees of God ?

A. God's decrees are the wise, free holy acts the of counsel of His will, whereby from all eternity, He hath, for His own glory, unchangeably fore ordained whatsoever comes to pass in time, especially concerning angels and men.

Q. 13. What hath God especially decrees concerning angels and men

A. God, by an eternal and immut able decree, out of His mere love, for the praise of His glorious grace, to be to be manifested in due time, hath elected some angels to glory, and in Christ hath chosen some men to eternal life, and the means thereof : and also. according to His Sovereign power, and the unsearchable counsel of His own will, (whereby He extended or with holdeth favor ps He pleaseth), hath passed by and foreordained the rest to dishonor and wrath, to be for their sin inflicted, to the praise of the glory of His justice.

It is well understood by Presbyterlans as well as by the rest of the Chris tian world, that this teaching which puts God in the light of a tyrant who punishes a large proportion of His creatures (angels and men) with external torment, for the sins which He has Himself obliged them to commit, is at- one need believe what is declared rocious: and they are anxious to shake themselves loose from it.

We are now told that there must be

gated, or that the same creed will be substantially retained with the obnoxious doctrines left out or a supplement ary "explanation" may be tacked on to the present creed; but whatever course may be pursued, there is no doubt these doctrines are doomed. Yet the Committee gravely informs us that the integrity of the system of doc-

trine will not be impaired !"

We cannot otherwise regard this dec laration than as an attempt to throw dust into the eyes of the public. Will this attempt be successful? Time alone can tell ; but one thing we re gard as certain, that no subterfuge of tacking on a supplementary explanation to the present creed will restore belief in the Calvinistic teaching on these points. The meaning of this retention of the old creed, while adding a supplement which would explain it away, is sufficiently clear from what took place on the discussion of the matter before the New York Presbytery, as mentioned in our last issue. By a majority of 1 it was decided by that Presbytery that there should be no whatsoever; and why? One of the majority, a learned divine, explained that a revision is not necessary. Leave the matter as it is, for already the Presbyterian Church is the mos liberal Church a existence. Anybody is at liberty to believe just as much as he wants of the Confession."

Surely under these circumstances no revision is needed, for the Confession thus teaches nothing.

But is this the purpose for which Christ established a Church, that it should teach nothing? Did He not command His Apostles to preach His Gospel to every creature? Surely the Gospel thus preached contains truths which are to be believed, and therefore the Presbyterian Confession is that strange Gospel different from the Gos pel different srom the Gospel of Christ against which St. Paul twice warms the Galatians, that " if we or an angel from heaven preach any other Gospel than that which we have preached to you, let him be anathema, "or accursed, (Gal. i. 8, 9).

Surely, then, the proud boast of the National Covenant was but a mockery and a snare, which proclaimed at sundry times, from the year 1580 down to 1653, when the Scottish Parliament and the General Assembly issued their man date ordering to profess their faith that.

"We are now thoroughly resolved in the truth by the word and Spirit of God and we constantly affirm before God and the whole world that this only is the true Christian faith and religion, pleasing God, and ringing salvation to man . . . as expressent the Confession of Faith."

There is another curious feature in the procedure of the Presbyteries in regard to the question of revision. It stands in striking contrast with the mode of action of the Catholic Church when a revealed truth is to be declared.

not to invent and teach new doctrines. but our Lord commissioned His Apostles to "teach all nations, to observe all things whatsoever I have commanded." Hence when the Catholic Church pronounces upon dectrine, she does not seek to know what the people wish to be taught, but what Christ taught, and what was therefore handed down unchanged in the Church of God from generation to generation. The people are to be aught the truth as Christ revealed it, and not their own fanciful imaginings. But the Presbyterian General Assemby is now in the act of enquiring what a majority of the people desire their creed to be, and the inference is that it will, possibly, construct a

creed to conform to their wishes. Surely this is just what Christ did not intend when He established in His Church a ministry ; for the Apostle St. Paul declares to the Ephesians that His purpose in appointing "some to be apostles, and some prophets, and others evangelists, and others pastors and teachers." was, that " we may all meet in the unity of faith and of the knowl edge of the Son of God, and that we may not now be children "tossed to and fro, and carried about by every wind of doctrine, in the wickedness of men and craftiness by which they lie in wait to deceive." (Eph. iv. 11, 14)

In fact, if there is to be revision, it will be an acknowledgment that the Church which boasted that it alone taught God's truth has been in most serious error for three and and a half centuries, and if no revision, it will formally to be God's revealed truth.

At no time is the protection of a "revisions of the credal statement." angels and the help of Gcd more near to us than when "the blast of the What form is this revision? It may Mighty is like a whirlwind beating "If I were in Russia to-day, I should be an assassin. If any one in control of the be that a new creed will be promulagainst the wall."—Cardinal Manning.

A VOICE FROM CHINA.

A number of Chinese mandarins have written letters to the Right Rav. Bishop Von Auzer, of Pekin, denying the statements recently made with persistent mendacity by a couple of the London, England, daily papers and several Protestant missionaries, to the effect that the Catholic missionaries in China were in a great measure the cause of the Boxer anti foreign and anti-Christian movements in that country. The mandarins speak highly of the admirable work done by the Catholic

missionaries in forming the character

of their Chinese converts, and in in

structing them in the arts of civilization-a work which is calculated to coufer great benefits on the whole people. It is thus seen plainly that the tales told by the Rev. Messrs. Goforth. Lessie and other missionaries from Canada, who have succeeded in fleeing

Catholic missionaries, in telling us that it was the arrogance of the Catholic priests which roused the hatred of

the Boxers.

from the terrible Boxers, were actu-

ated by jealousy of the success of the

We already two or three times re futed in our columns the statements of these missionaries, and we are now gratified to find that our view of the matter has been confirmed by the evidence of the mandarins, who have certainly no interest in giving their spontaneous testimony in regard to the good work done by the Catholic

missionaries. Minister Wu, the Chinese represent ative at Washington, has given similar testimony to that of the mandarins, though he was somewhat more reticent. He spoke most highly, however, of the beneficial influence exercised by Bishop Von Auger throughout his diocese, and ridiculed the statements of the Protestant ministers, virtually attributing them to their jealousy of the Catholic religion.

As Lord Salisbury had made the statement that missionaries had been in a great measure the cause of the outbreak, it was evidently to the interest of these Protestant missionaries to put on the mask of injured innocence. But it is well known that they went into the interior for the most part only so far as they might have within call the British and American gunboats to protect them from possible uprisings of the Chinese; where as the Catholic missionaries have carried the gospel into all parts of China, and have the Church thorough ly organized, and the whole country divided into Bishoprics and missions. trusting solely in the protection of heaven. It is now demonstrated that the purpose of the Protestant missionaries, in raising the hue and cry about the arrogance of Catholic priests in China, was to draw a red herring population to keep them faithful to the across the track, and to turn away observance of the religious practices from themselves the suspicion which Lord Salisbury's statement cast upon them. But Lord Salisbury spoke of English-speaking missionaries, with whom he was concerned chiefly, and not of the Catholic missionaries from France and Germany, with whom he

had nothing to do. The Catholic priests of China adapted themselves to the manners of the people, and, with a heroic spirit of self-sacrifice, lived as the Chinese live-Hence their great success, which is evidenced by the fact that the Courch in China has over six hundred thousand adherents.

The recognition of the Church by the Chinese government a little over a year ago has been made a pretext by the Protestant missionaries for ac cusing the Bishops and priests of arrogance, but this recognition was made by desire of the Chinese government itself, which preferred to deal with the Pope and the Bishops in regard to the just treatment of the Catholic converts, rather than with Governments which were seeking an opportunity to seize upon slices of Chinese territory.

RELIGION IN VERMONT.

A writer in a recent issue of the Boston Transcript, commenting upon certain statements of Mr. Rollin Lynde Hartt to the effect that the population of the towns of Vermont is degenerating to a marked degree, states that he had neither time nor inclination to investigate this statement thoroughly; observations he made on the occasion be a proclamation to the world that no of a recent visit to a hill town in that State, situated high up in the Green Mountains. His observations, so far as they go, are corroborative of those of Mr. Hartt.

He declares that he met many of the people and heard their talk as they were gathered around "the ancient of good cheer, have faith and trust in parture of the procession of the Blessed

oblong stove of the village hotel," and God. in other places of meeting.

A peculiar feature of their gatherings is that

"All the men, and for that matter all the boys too, swear almost incessantly in their conversation. The profanity seemed to be instinctive, commonplace, even necessary. It had long since, through invariable use, lost all its force for purposes of emphasis oaths had become an inseparable part of every day and simple speech. It one citizen asks another at what labor he is going to put in the next day, neither the question nor the answer can be expressed without profanity."

This correspondent is, apparently oo modest to draw inferences from the acts, but he merely states what he has seen and leaves others to draw deductions. He says that there is a nest little church in the town, but no minister, and very seldom is there any religious service except on occasion of funerals, and the people take no interest to have religious services.

It is no wonder that under the circumstances the church should show signs of going to ruin, and several panes of glass were broken in the front windows.

Instead of attending church services, the men and boys of the village go hunting and trapping on Sundays. As the State has a prohibitory law, liquor is not sold openly, but it can be procured easily, and the village boys and young men get drunk, and even boast of their exploits in this direction. So far is the lawlessness of this village carried that the correspondent says "the village seems to lie above the law, as Galway is said to lie to the Westward of it."

The facts thus set forth fully bear out the statements of Governor Rollins of New Hampshire, who has several times asserted, at ministerial gatherings in Boston within the last two years, that religion is rapidly declining, not in Vermont alone, but in all the New England States. In fact, Governor Rollins went even further than the Boston Transcript correspondent, for in a proclamation calling on his people to observe the annual Fast Day of New England he said :

"There is a striking decline of religion, particularly in our roral communities. There are towns in which no church bells are rung, where marriages take place before the civil authorities only, and where the dead are buried without religious ser-

Independently of these testimonies. it is known that though a large proportion of the population of Vermont still profess to be Congregationalists, Baptists and Methodists, the religious spirit which animated the old Puritans who settled in this and the other New England States is rapidly disappearing, and it is no uncommon thing to find closed churches throughout these States. This is particularly noticeable in Vermont, where the Catholics form but a small proportion of the population, so that their example of fidelity to their religion has comparatively to their religion has comparatively Grotto, going on without once stop-but small influence on the rest of the ping from the dawn to quite late. I of their various denominations.

CONVERTED BY A VISION.

Young Man Counseled to Become Uatholic by His Father's Spirit.

New York Journal, Dec. 10. e congregations in almost every church throughout Harlem and th Borough of the Bronx, no matter what the denomination, were talking yester day of the remarkable conversion to the Roman Catholic faith of Fred Camp bell, a young artist, of 406 West 124th

Fred Campbell is one of the bes known young men in Hariem. For gastritis. He suffered great agony, and for days at a time was confined t During those eight years not a single day passed without leaving a re cord of excruciating pain from his chronic trouble. THE YOUNG ARTIST DESCRIBES THE VIS

Early one morning about month ago a vision came to him. had been very ill for five days, and the doctor feared at that time his illnes might prove fatal. As he lay in bed wide awake the further end of the room suddenly became illumined.

'It was a light such as I never be fore saw," said young Campbell. must have been a divine light. And through this brightness there suddenly appeared indistinct outlines at first, which grew and grew more perfect into the form of my father and sister. My father had been dead nine years, and my sister died when she was but seven years old. They appeared to me just as I last saw them in life-my father and his kindly face and full beard, and my little sister with her long, curly golden hair hanging over her shoulders and her blue eyes dancnevertheless he gives an account of ing as though for joy. Their heads were side by side, and around them was this wonderful illumination. was awake-wide awake. I saw it forms take shape.

HEARD HIS FATHER'S VOICE. "Then my father spoke to me. His tones were clear and distinct. The voice was gentle and mcdulated. He called me by name. He told me to be

'You have been near the and when you do you must become a Roman Catholic.' Then my father said no more. He looked at me and seemed to read my very thoughts. His face was divine. Then my little sister spoke to me. All she said was:
'Fred, you must become a Roman
Catholic.' Then the vision disappeared.

"The room was dark once more My wife was sound asleep. I sat up in bed and could not realize it all. I in bed and could not realize it all. I had been very sick. Then and there I resolved as soon as I was able to leave my sick bed I would become a Roman Catholic. I have not even told my wife a word about it yet. We are both Episcopalians, and so were my parents and my little sister Anna.

"And from that day-in fact, from that moment the vision disappearedhave not been bothered with gas tritis. The disease had made me very despondent. It has left me comple The very next day I was able to

HIS DISEASE DISAPPEARED.

Mr. Campbell told his story to Deputy Tax Commmissioner Walter Murray, of 257 West 132ad street, who advised him to consult a priest. The Rev. Father McMullen, assistant pastor of St. Joseph's Church, was then visited. A course of instruction was at once planned by Father McMullen and the

pastor, the Rev. Dr. Huntman. Mr. Campbell will be baptized on New Year's Eve. Deputy Tax Commissioner Walter Murray will be his god-father and Mrs. William Meakim, widow of the late Police Captain Meakim, will be god-mother.

AT HOLY LOURDES.

Impressive Scenes Among Pilgrims at

A correspondent writing from Lourdes, says: I am spending a very wonderful week here. are 50,000 pilgrims here, and they have brought 972 cases of sick and lame and blind and dumb-all and each being tended and cared for, and carried on stretchers or in wheel chairs, etc., by an organized band mean what used to be called gentlemen -men of gentle birth and Christian education. I believe I am the only foreigner here, except an Austrian Prelate and a Spanish Bishop. I describe how kind and courteous all have been to me. I have been given cards of entree by the President and by the Bishop of the diocese, a charming man, who was fifteen years at Notre Dame des Victoires, and was a hos-tage at the time of the Commune and the one who found the body of the Archbishop.

The pilgrims arrived in twenty-eight special trains on Tuesday between 3 a.m. and 10 a.m., besides crowded ordinary trains and large numbers who

had arrived on Monday.

To give you an idea of the work going on I will describe yesterday, the second day. There were Masses at the crypt and the basilica and the Rosaire Church and the Grotto from midnight at every altar, and Commun. heard many Masses, and all the time priests were taking turns to give Communion, and others were filling huge ciboria and giving them to the priests at the altars to consecrate; the whole day the sick were being bathed and a

going on.

In the afternoon there was a procession of the Blessed Sacrament, and I was allowed to bear one of the four lanterns, and F. carried the ombrellino, and other gentlemen of France the canopy. The procession was im-mense, and all the sick were laid on stretchers and in chairs along the route—a most touching spectacle—and as the chant of Parce Domine the sick and the people cried aloud, "Jesus! Fils de David ayez pitie de nous!"and "Hosanna, Son of David !" and many such ejaculations from the Gespel. It was a marvelous display of Faith and Hope and Love. Little, lame, and sick children were brought to the Bishop, who carried the Blessed Sacrament, and allowed them to kiss the foot of the monstrance, and blind people threw themselves in front ; and when we came to the great square in front of the basilica the canopy was taken away, and the Bishop, with the ombrellino over his head and the four lanterns, went round the whole square holding the Blessed Sacrament over the poor sick people laid in hundreds round the square, and all the time the cries and ejaculations went on, and the solemn chant of the Parce, Domine, populo tuo, I shall never forget the sight nor did I ever see anything like it in all the pilgrimages I have, by God's mercy, been allowed to see in many places. Many miracles were worked, and I was allowed to be present when the doctors examined the various people, who brought certificates from hospitals, etc., saying that their cases were incurable. And then I saw them walk after being paralyzed for years, and speak and sing after being utterly unable to speak a word for years, from ma'adies like tubercu'osis, etc., and a little child of four or five, who had never walked in his life, and had been always in an ail. I saw the light come and the iron cradle was leaping about delight ed, and people with immense tumors, etc., restored to their natural size in a few minutes. In all, about thirty cases have been proved, and no doubt this afternoon there will be more. What is very touching is this new de

cured during the processio In the evening we had sion of Our Lady, and the overwhelming. The lon torches which wound all long garden almost to the starting from the Grotto up behind the basilica, was sight, every one singing ' have been a mile and a ha when this mass of peop sembled in front of the Rosary church, it was th sight possible. The whole tower and upper church were illuminated by el in excellent taste. The like crystal or ice, and ev then there came, a treme light from the spire fu Lady's statue in the squa up like the sun. Then grandest chants of the day this enormous multitude s unum Daum," etc., ever the simple church tone, an with such go that it was r at times to sing from the filled my dry English hea hardly write about it now ple French peasants and gentlemen all can sing "Gloria," etc., and Psalm Vespers, and Magnificat, even a book, and always cal and grand language Church of God. I don't land will ever be Catholi really touched until our to praise God in His lan Church has always done. PRAYER RESTORI

Scranton, Dec. 10 .-

Free Press, has been cure and he is now a firm b efficacy of prayer. For Mr. McDonough's eyes fected, and the best spec York and Philadelphia v effect a cure. One of the partly around in the so affected the other, which An operation was perfor delphia, which was unst the surgeons informed M he would be hopelessly be Monday Mr. McDonough Hoboken. He had a Thomas' Monastery that see and called at the ins friend was out, and wh asked if he could do any caller, McDonough, in a replied: "Yes, I wis straighten these eyes." The priest asked him

altar, where a dozan oth ing, and told him to say trition, and say it sincer Donough did, whereur passed a box containing Paul before his eves, an ough declares there was After this his sight ca

ly, and on Thursday M again resumed his desk His first glance in a mi ing the monastery show had been straightened. evesight now is almost

OUR HOLY FATHER CAL.

The encyclical on ' our Redeemer, issned our Holy Father, Pope I. at a most opportune pe eminently fitting that birth, the Church of ing its belief in His wisdom and goodnes address to an unbeliev a noble, dignified and to behold in Oar Lord truth and the life." Ti of the nineteenth centr by vagaries in beliefs. are led hither and thith the peace which the hu everdemanding. Many found the secret of this ism, in philosophy, in i ure, and in a thousan and follies; but in th loudly heralded panace that afflict humanity, th to its Spouse, Jesus Ch teachings, holds Him and only hope of the v encyclical:

encyclical:

"God alone is life. All take of life, but are not life eternity and by His very just as He is the Truth, be God... This is true—but ... we have a better life, won for us by that is to say, the 'life happy consummation is the which all our thoughts and be directed."

This is Christian Church from the beg ways taught it. The it now with the same tainty as in the early d Rome and all its god against the Gospel. (the centre of all Cathol is the same to day. I turies have made no Church's doctrines. pontiff, Peter, Leo divinity of Christ and of increased faith ar

love for, the " Light of "It is rather ignorance on the encyclical," which away from Jesus Christ. who study humanity and few who study the Son step, then, is to substignorance, so that He maspised or rejected becaus We conjure all Christis world to strive all they Redeemer as He really Sacrament and the number of people

cured during the procession. In the evening we had the precession of Our Lady, and that was quite overwhelming. The long line of torches which wound all around the long garden almost to the station, and starting from the Grotto up the zig zag behind the basilica, was a marvelous sight, every one singing "Ave, Ave," the whole time. This procession must have been a mile and a half long, and when this mass of people were as sembled in front of the basilica and Resary church, it was the grandest possible. The whole fronts of the tower and upper church and spire were illuminated by electric lights in excellent taste. The spire looked like crystal or ice, and every now and then there came, a tremendous ray of light from the spire full upon Lady's statue in the square, and lit it up like the sun. Then one of the grandest chants of the day began, and this enormous multitude sang unum Daum," etc., everyone singing the simple church tone, and every won with such go that it was really difficult at times to sing from the emotion tha filled my dry English heart, and I can hardly write about it now. ple French peasants and noble French gentlemen all can sing the "Credo, "Gloria," etc., and Psalms of ordinary Vespers, and Magnificat, etc., without even a book, and always in the musical and grand language of the Holy Church of God. I don't believe Eng land will ever be Catholic or its heart really touched until our people learn to praise God in His language as His Church has always done.

PRAYER RESTORES SIGHT.

Scranton, Dec. 10 .- John McDonough, associate editor of the Scranton Free Press.has been cured of blindness and he is now a firm believer in the efficacy of prayer. For a long time Mr. McDonough's eyes have been af fected, and the best specialists in New York and Philadelphia were unable to effect a cure. One of the eyes turned partly around in the socket, and this affected the other, which also turned. An operation was performed in Philadelphia, which was unsuccessful, and the surgeons informed Mr. McDonough he would be hopelessly blind. On last Monday Mr. McDonough went to West Hoboken. He had a friend in St. Thomas' Monastery that he desired to see and called at the institution. The friend was out, and when the monk asked if he could do anything for the caller, McDonough, in a spirit of jest, replied: "Yes, I wish you would straighten these eyes.

The priest asked him to come to the altar, where a dozan others were praying, and told him to say the act of con trition, and say it sincerely. This Mc Donough did, whereupon the priest passed a box containing relics of St. Paul before his eyes, and Mr. McDonough declares there was an immediate

After this his sight came back rapid ly, and on Thursday Mr. McDonough again resumed his desk on the paper. His first glance in a mirror after leaving the monastery showed that his eyes been straightened. He says his eyesight now is almost as good as it

OUR HOLY FATHER'S ENCYCLI. CAL.

The encyclical on "Jesus Christ, our Redeemer, " issued last month by our Holy Father, Pope Leo XIII., comes at a most opportune period. It seems eminently fitting that the close of the the nineteenth since His century. birth, the Church of Christ, through its visible head, should be found assert ing its belief in His infinite power. wisdom and goodness, and should address to an unbelieving generation a noble, dignified and zealous appeal to behold in Our Lord "the way, the truth and the life." These latter days of the nineteenth century are marked by vagaries in beliefs, and multitudes are led hither and thither in search of the peace which the human soul is for everdemanding. Many think they have found the secret of this peace in spiritism, in philosophy, in intellectual cult ure, and in a thousand and one fads and follies; but in the face of these loudly heralded panaceas for the ills that afflict humanity, the Church, true to its Spouse, Jesus Christ, and to His teachings, holds Him up as the true and only hope of the world. Says the

encyclical:

"God alone is life. All other beings partake of life, but are not life. Christ from all eternity and by His very nature is 'the life,' just as He is the Truth, because He is God of God.

This is true of the natural life.—but we have a much higher and better life, won for us by Christ's mercy, that is to say, the 'life of Grace' whose happy consummation is the 'life of glory,' to which all our thoughts and actions ought to be directed."

This is Christian teaching. The Church from the beginning has al-ways taught it. The Church teaches it now with the same unerring cer-tainty as in the early days when pagan Rome and all its gods were arrayed against the Gospel. Christ was then the centre of all Catholic teaching. He is the same to day. The passing centuries have made no change in the Church's doctrines. Like the first pontiff, Peter, Leo XIII. asserts the divinity of Christ and the crying need of increased faith and hope in, and love for, the "Light of the World."

"It is rather ignorance than ill-will," goes on the encyclical, "which keeps multitudes away from Jesus Christ. There are many who study humanity and the natural world; few who study the Son of God. The first step, then, is to substitute knowledge for ignorance, so that He may no longer be despised or rejected because He is unknown. We conjure all Christians throughout the world to strive all they can to know their Redeemer as He really is, The more one

contemplates Him with sincere and unpre-judiced mind, the clearer does it become that there can be nothing more salutary than His law, more divine than His teaching."

In these days, when there is so much misunderstanding of Catholic doctrine, when we are accused by ignorant or malicious sectarians of worshipping idels, of placing saints before Christ, and of devotional practices tending to minimize faith in the Redeemer of the world-all of which are calumniesthis encyclical of the Holy Father, en unciating so clearly Catholic belief, but have a most blessed effect upon the minds and hearts of those the are not of the household of the faith. It is our humble prayer, at least, that it will have this effect, to the end that our Holy Father's hope may be realized, and that Christ may be honored in spirit and in truth. - Sacred

A RENOWNED DOCTOR.

Venerable Bede, Saint and Historian

The following brilliant discourse on that most interesting of all mediaeval figures, the venerable Bede, was re-cently delivered by Mgr. J. S. Vaughan in St. James Church, London. Vaughan took for his text the Mgr. words, "Beloved of God and man, whose memory is in Benediction

(Eccles. xiv., 1) As the glistening peak of the great Chimborazo lifts itself sharp and clear up above all the surrounding mountains of the Andes, so the majestic figure of Venerable Bede, saint and his torian, towers above all his contempor aries, and stands out with a glory all his own, amid the ancient celebrities of Anglo Saxon England. Though St. Bede is one of the earliest disciples of St. Benedict in England, yet he is one of the most celebrated. His name is written large across the pages of English history, and is as familiar to scholar as a household word. Our Holy Father, Leo XIII., has just raised him to the dignity of Doctor of the Church, with special office and Mass, and other honors and distinctions, and has placed him in the same category with SS Chrysostom, Am brose, Augustine, Jerome, Leo. Bern ard, Francis and Alphonse. only English Doctor of the Universal Church ! Before attempting, as it were, with a few rough strokes of the pencil to sketch an outline of his holy life, must ask of you to turn back the hands of the great clock of time until they point to the seventh century, and to transplant yourselves in spirit to the England of that remote period, where we shall find Bede, never idle, but always studying, or praying, or writ ing, or teaching, "Semper legit semper scripsit; semper docuit; sem per oravit," as we read in the Breviary Twelve long centuries have rolled away since those days, and many changes have since been wrought both in men and manners, At the time of which we speak the most notable insti the land were the great tutions in abbeys and monasteries. The monas tery served as university, as hospital, as hotel, as almshouse, and as church all in one, and was a great center of social power and influence. It was by the untiring zeal and industry and plodding perseverance of the monks, that England had been, in the first in stance, won over from Paganism to the beauty and truth of Christianity and by the time of St. Bede nearly the whole country was in full possession of

Among the many monasteries scattered over the land, there are two of very special interest. The one at Wearmouth, so styled because built just on the north bank of the river Wear close to the present town of Sunderland and the other at Jarrow, in which Bede passed the greater part of his long and eventful career. We place ourselves in imagination in the monastery of St Peter at Wearmouth. It is now 681 The building is new and perfect, and the marks of the chisel and mailet are fresh on the stones. As we wander through the spacious building we find the monks, dressed in their dark hab-its, as occupied and as busy as bees in Some are tolling in the fields. some are transcribing or illuminating manuscripts in the library ; some ar in the kitchen preparing the common meal, while others are studing or praying, or otherwise engaged in the privacy of their own cells. Each is busy and intently pursuing the task allotted to him, and which he per forms, if he be a true monk, in a spir it of ready and cheerful obedience Presently a knock is heard at the post ern gate. The lay brother hastens to draw the bolt, and as he draws open the massive door he sees a bright little child of seven years of age, in com-pany with his elders. This is Bede, the future saint and doctor. His parents are both dead. But there he is smiling and conversing with his guardians, who have brought him to the monastery. As we listen, we hear them talking to the good old Abbot Benedict Biscop, in accents of great earnesiness. What are they saying in their quaint Anglo Saxon speech which sounds so strange and foreign in our nineteenth century ears? On they are asking Benedict Biscop to take the little fellow under his charge, and to bring him up among the breth ren in their holy retreat. As we turn instinctively towards this young as-pirant we notice a bright, intelligent-

He, therefore, accedes at once to the request, and fixes the hour of his formai reception. Accordingly, at the appointed time, the bells ring out, and the guardians lead the youthful Bede past the stalls up to the High Altar of the Monastery. There they solemnly promise before God and before duly appointed witnesses, that they dedicate this boy to the service of the Most High. Here then the youthful Bede is left

in the first dawn of intelligence, and as yet almost incapable of sin. It is

immense advantage and a great

grace for him in an age of licentious ness and excess, and of such dissen sions, bloodshed and lawlessness, to es cape from the corrupting influence of the world, to breath the pure air of a religious house, and to live and grow up in an atmosphere of prayer and piety and religious fervor, and of hard work and regular discipline. His limpid and innocent soul expands under the influence of such an environment throws himself into the new life with all the impetuosity of youth studies the intricacies of the rule, and delights to carry out all its enactments day by day with ever increasing care and exactness. His occupations are suitable to his age and condition, but as little by little he grows older, he takes up almost every department of study then known, and under the di-rection of excellent masters. He applies himself especially to the study of theology and the scriptures, under the guidance of Trumbert, a monk who had been, himself educated under St. Chad, Bishop of Litchfield. John of Beverley teaches him Greek and Latin. while he is instructed in the art of music and psalmody by John, the arch chanter of St. Peter's at Rome, whom the Abbot had brought with him from the Eternal City. He is a most promis ing pupil, and soon grows into a ripe scholar, mastering every branch of learning that his professors can impart. Yet he does not disdain the more menial duties of the brotherhood. Like the rest he delights to exercise his limbs and muscles in threshing and winnow ing the corn ; in feeding the lambs and salves and in laboring in the bakehouse, the kitchen, the gardens and in the fields. In due course he is pro-moted to holy orders. At nineteen years of age he receives the deaconate, and in his thirtieth year he is raised to the priesthood by John, Bishop of Hexor Haguistad, as it was then called. According to the Roman Brev iary he dwelt within monastic wails from the age of seven to the age of ninety-that is to say, for a space of eighty-three years. He is forever either studying, or reading, or teaching, or praying, or writing, and the fame of his learning goes forth over the whole Christian world, and iraws around him a large number of disciples, whom he instructs with great His pen is never idle. writes treatises upon almost every im History, astrology, aginable topic. orthography, rhetoric, psalmod poetry, hymns and epigrams are som psalmody of the subjects he deals with; the works, however, by which he is best known, are his "History of the Anglo-Saxon Church " and his "Commentaries Upon the Bible." These form a vast mine of precious information, and contain splendid proofs that the Church in England in his day was essentially Catholic, Papal and Roman. But time presses, so we must hasten on to the closing scene of the saint's life -to his happy and glorious release om the miseries and trials of this world, and his departure to the House of Eternity. It is the year 735, or if the Breviary be correct in attributing to him ninety years of age, 771 spring is just filling the hills and dales with newness of life and beauty, but while Nature is renewing its youth, Bede has grown old and infirm. At last his chest and lungs are so grievously affected that he can hardly make himself under-stood, and his voice sinks to a whisper as he gasps for breath. In this suffering condition, borne with exemplary patience, he lingers on all through April and the greater part of May Yet day by day, in spite of his painful condition, he reads the Holy Scripture to his brethren, and draws out their inner meaning, and prays almost incessantly. * * * The brethren, who love him dearly and venerate him with the affection of sons, are no longer able to restrain their tears, but weep Now he asks to be re long and loud. moved from his hard pallet, and laid on the yet harder floor of his little cell There he lies, with his head supported by loving hands, looking at the little Oratory in front of him. He utters some beautiful prayers, concluding with a fervent "Glory be with a fervent "Glory be to the Father." As he pro nounces the words, "Holy Ghost, his pure soul quits its earthly taber nacle, and is carried to the eternal em-brace of Him in Heaven whom on earth he had loved and served so faith fully and so long. If the dead are blessed who die in the Lord," then blessed indeed must be the great St. Bade. A long life of prayer, self sac

rifice, and of hard and continuous labor

practicel in the practice of voluntary

crowned by a glorious end, must re

What are seventy or eighty years

poverty, chastity and obedience, and

ult in an exceedingly bright eternity.

prayer and penance, of fasting and

watching, when compared to an etern

ity of supreme enjoyment? For well

nigh twelve hundred years Bede has

parable a reward. Yet his eternity of ecstatic delights can scarcely be said to have begun! For ever and for ever he will rest from his labors, blessed and at peace, for of God's Heavenly Kingdom there is no end - " Cujus regnum non erit finis." Happy for us imitate his virtues and prayerful spirit now, for then we may hope also to share in his glory and happiness, and to enjoy in his company tor all eternity the true liberty of the children of

THE POPE'S LATEST ENCYCLI-CAL.

The Pope's Encyclical on the need of the world turning to the Redeemer should be carefully read by all lovers of peace. The Holy Father knows when the enemies of our race, who had been stunned for a time by the re surrection of the Prince of Peace, began to revive like half-crushed ser pents, the first sign of this recovery was the ominous apparition of hereti-cal teachers. S. Paul knew what was coming when he wanted the early Chris "beware of dogs Jesus Christ had revealed His Gospel, all the powers of darkness could not prevent it. But they might corrup it, and "the evil one" devised plots to make the very Gospel "a savor of death to the multitudes. The van quished demons awoke to a new life They could not undo the work of Redemption, but they could mar it.

For many ages it was rather against single truths of revelation against the principle of authority that men were tempted to oppose the dia bolical supremacy of the individual conscience. They denied now one doctrine and now another, but yet did not rise to the infamous height of modern infidelity, which makes man the judge of every doctrine and nerves him to clain, in questions of the soul, an absolute independence of all ex ternal authority. The lamentable con-sequence of such false independence may be seen in the silly doctrines of Liberal Catholicism, as well as in the deplorable infidelity of most of the sects which sprung from the so-called Reformation. The rebellion of men never can detrone the Vicar of Christ Every student of history knows that when half the world became Arian. the indefectible unity of the Church sustained no shock and suffered no diminution. If the apostasy had even been more general it would have been still true, in the words of St. Ambrose, that "where Peter (the Pops) is, there is the Church." Peter spoke at Nice, and Arian host dwindled away. They heard him again at Ephesus, and the followers of Nestorius were marked with the brand of Cain. Once more, as a council composed of oriental Bishops proclaimed, " Peter spoke by Leo," and with the usual result. His voice is never silenced, for to him alone it belongs to confirm his brethren And in receiving that charge the promise that his youth should not fail him," the word of God was pledged to maintain him against all his adverthe end of the world .-

PRIESTLY VOCATIONS

American Herald.

Preaching at Kenrick Seminary in St. Louis the other day, Archbishop

Kain said: "I fear that there are some Catholics so worldly minded as to impede London, Ontario."

Address Thos. Coffey, Catholic Record Office, London, Ontario.

rather than to encourage in their chil-"And I fear, moreover, that these world-minded Catholics are found directly among those who have the means to give an ecclesiastical education to their children. They wish to see their children rise to eminence in secula professions. They wish them to gain wealth and position and the applause of men. Not, I say, that they under estimate the sublime dignity of the Christian priesthood, but they themselves are so enamored with the glare of worldly honors and the tinsel of human praise that they imagine their children will be happy only in the attainment of these passing objects of worldly ambition. Hence there are, worldly ambition. Hence there are indeed, few vocations amongst those possessed of an abundance of worldly

goods "When a boy hears at home noth ing of the glorious privileges of the sacred priesthood, but has held up to him from infancy to youth and man-hood only visions of earthly glory and projects of worldly aggrand zement, would he obey and not rather seek to strangle any call, however clear, however unmistakable, to follow the Divine Master and labor for the salva-Would he not be most tion of souls? apt to imitate the young man whom our Blessed Lord called to follow Him, but who went away sad, because he had many possessions? "This refusal of a divine vocation

pained the Sacred Heart of our Lord, and doubtless it pains that Sacred Heart to see the conduct of so many rich parents who encourage their children, not to accept, but to refuse the proferred vocations. Herein, we have one reason for the then, we have one reason for the dearth of these vocations, especially in class of Catholics whom God has blessed with abundant means necessary to qualify their sons for the work of the sacred ministry."

The way of life is by no means smooth, but let us not make it rougher than it is. The world is not all we could wish; but, if it goes wrong, let us not spend ourselves trying to make it go worse. Rather, let us make it a little smoother and a little pleasanter by our disposition, manners and deeds. If men in general are out of sorts, there is the more need of our being in

THE NEED OF DOGMA.

"The World Needs a Teacher," Says Mgr. Conaty.

"We often hear it said that it matters not what a man believes provided he be good," said Mgr. Conaty in a sermon delivered in Philadelphia last Sunday; "' but this leaves us in great uncertainty as to what is goodness, for goodness depends upon the law laid down by God.
"In the Od Law religion was dog-

matic, as we see in the Command-ments of Stual and the utterances of prophets and teachers. In the New Law Christ came as the teacher, telling men what to believe and what to do in order to be saved. His moral code is the soul of all goodness, and, His doctrine is the satisfaction of the human mind seeking truth. He was the gentle Saviour, full of love and mercy; He was the yet His teaching was dogmatic. left no choice to those who sought salvation through Him. He commanded men to believe and be baptized if they wished to be saved. He denounced the Pharisees in no uncertain tones He selected Apostles, and to them He gave a commission to 'teach 'all nations-not their own opinions, but what He had commanded them. The Christian Church must be a Church of dogma and form, the same in the

The Academy of the Sacred Heart, London with pictures of the chapel, the grotto the convent, a garden scene and the study hall, with a short sketch of the order by a former puril. A. Edna Wright of London, Out. A History of the Establishment of the Mission of Sault Ste Marie (illustrated). Ontario Jubilarians of 1908.

The late Rev. Nicholas Dixon (with photo). The black Rev. Dean Murphy (with photo). The black Rev. Dean Murphy (with photo). The Church in other inchich she is engaged the distinguished compiler has received letters of with the compiler has received letters of with the compiler has received letters of with the she with the she had been distinguished the compiler has received letters of with the she with the s

o'd frame church, upon whose ashes they had retoed this beautiful edifice—a lasting monu-retoed this beautiful edifice—in lasting monu-nd people. It further recalls the day of the people. It further recalls the day of the during (personner-some when the late Dean during (personner-some when the late of the walls and beesed are possible of the con-version of the deal of the deal of the deal personner to be assembled multilation of the certain of the deal of the deal of the deal of common up to the assembled multilation the deal of the deal walls and bressed to his south walked around the walls and bressed the foundations, while Rev. Dr. Kilroy explained the significance of the ceremony to the assembled multitude, reminds us of the long months of unwarded labor of both pastor and people in the greaton of the building, and the flual coronation of the building and the home of Jesus Christ with the children of men. The speaker went on to show that Christ was the central figure of our churches, touched upon the hypostatic union, and clearly explained how the divine and human nature were ever manifest in the one person, feeus Christ, to whom they had made the sacrifice in erecting this temple and from whom they were to expect their reward. He remnoded them that there were three things that contributed towards the perfection, of God's kingdem on earth—the cross, which is the greatest glory of the Church, pointing heavenward to the true home of the Christian,—Christ, the Ged-man, ever dwelling in our tabernacles,—and lastiy, a pious congregation, the greatest ornament of our churches. When these three meet, then do we have a true image of that church, perfectly holy, described by St. John and foreseen by the psalmist when sounding forth that eternal song of praise. How lovely are thy tabernacles, O Lord of hosts:

The music and singing, under the direction of Miss Maggie Daiy, organist, were ably rendered, Especially pleasing was Mrs. Regan in 'Vigilate dum Dormio," as also Mrs. Hicker and Miss Daly in the duet, "O Salutaris."

Flowers and colored lights, tastefully arranged throughout the sanctuary, dieplayed to advantage the statuary and beautiful designs of the altars.

The happy

GRAND CELEBRATION AND DEDICATION OF ST. JOHN THE EVANGELIST CHURCH, WOODS

Christian Church must be a Church of dogma and form, the same in the Twentieth Century as in the First. The world needs a teacher, whose coundiston is from God, that the words of Christ may not fall, as He promised to be with His Church until the end of time."

The First Prayer-Book of EDWARD VI" (1549)

Sir: Will Commended that Church until the end of time."

Sir: Will Commended the Edward of Christians of Commended the Edward of Christians of Commended His discourse, which is leading Bishop in the Church of Christ?" (See The Church Times, one of the exponents of Lord Halifax's 'own' religion).

Who is He shath conded that Church, with this "note" of the Roman Bishop? What will be say to the impious prayers of the sixteenth century apostates from it?

Who is He shath toward the Holy Family; Hermitage of Missing the Holy Family; Hermitage of St. Joseph-Venezable Moher Marie de Chapel of the Szered Heart, too don't he half and the Alexandro of the 20th anniversary of the first public celes of St. Joseph-Venezable Moher Marie de Chapel of the Szered Heart, too don't he half and pass the portation of the Fast of the Sacred Heart, too don't he half and pass the portation of the Fast of the Sacred Heart, too don't he half and the fast of the Sacred Heart, to don't have the mine of the six of the Sacred Heart, to don't have the history of the Bested by Rev. Moher Esther Whole and the history of the Establishment of the Mission of Statul Ste Marie (illustrated). Ontario.

A history of the Sacred Heart, London, ont.

A history of the Sacred Heart, London, ont.

A history of the Establishment of the Mission of Sault Ste Marie (illustrated). Ontario.

The late Rev. Nicholas Dixon (with photo.)

The late Rev. Dean Maryley (with photo.) seemed from heaven and consumed the offerings, the glory and majesty of God enstrouded in the cloud which surrounded the Holy of Holica—all this combined to impress upon the people the fact that the Lord had chosen that place for His abode; that there His name should be sanctified; that from thence He would pour forth His biessings upon all who worshipped Hum in that place. If therefore the presence of God was made so manifest in the Temple of Soiomon—which was only the figure of the temples of the New Law—what shall we say of His presence in our churches, in which the Incarnate Son of God, is really, truly and substantially present under the in which the Incarnate Son of God, is rectruly and substantially present under appearance of bread and wine? The series are replete with instructive and beauthoughts, and delivered in a style that the closest attention of the large congation present. In the afternoon, Lordship, assisted by the priests presentially greeted the Stations of the Cre Address Tro. Coffer, Catholic Record Office London, Ontario.

OBITUARY.

Mr. R. J. TAULY, TORONTO.

We regret very much to be called upon to record it death of Mr. R. J. Taulty, an energy of the control of the contro

BY A PROTESTANT MINISTER. CXVII.

Dr. Hodges seems to make the num-ber of victims of the Saint Bartholomew somewhat too low, which, to be sure, is a fault on the right side. He cetimates the whole number slain at 20,000, whereas Dr. Fisher's estimate, if I remember right, is 22,000. He s out 2 000 to have been murder ed in Paris, instead of 5,000, like Pro fessor Fisher. This shows that he has no inclination to exaggerate. The talk about 70,000, or even 100,000, although the latter count proceeds from a later Archbishop of Paris, he does not think it wanth while even to monitor.

think it worth while even to mention. It was right for him to describe the rejoicings at Rome over the Massacre They form an ineffaceable blot in the history of the Holy See. Yet it would not have been amiss to mention what perhaps he has never noticed the Prostant Guizot's statement, that Rome had been misled into imagining the Massacre a sudden act of defense against a sudden danger, and that when Gregory XIII. ascertained the truth he was overwhelmed with horror and grief, was often found weeping alone, and prophesied that the ven-geance of God would descend upon Charles IX., a foreboding which was fulfilled in the speedy horrors of the wretched king's deathbed. Unhappi ly, Gregory gave out no public declar ation of this change of judgment, and his reign must bear the burden of his

The first exultation of the Latin Catholics (in which the German Catho lics seem to have had little part) over St. Bartholomew's, was exactly the same in principle with the rejoicings and olemn thanksgivings of the Haguenots throughout France over the murder of the Duke of Guise. It was the vast difference of scale that explains the horror felt at the later act. Besides, of two parties to a mortal struggle, it is that which either side suffers that re mains in its memory, not that which it inflicts. It is not likely that the Spaniards know much about Mary Tador's persecutions, although by marriage sha was their Queen also. On the other hand, how much do we commonly know, or care, about the deaths of lingering torture to which Elizabeth sent many scores of Catholics? If they are forced on our notice, we make exactly the first they made at Rome for St. Bartholomew, namely, that they were acts of self-defence against grave dangers to the state, although Protestant his torians, from Macaulay down to Leslie Stephen, have shown the futility of this plea, which applies only to a mere knot of the Catholics. The most we can say for Elizabeth is that, unlike her sister, she tried to avoid torment-

ing laymen to death. So also the 5 to 8 000 massacres of French Catholics by the Huguenots, and the deaths of slow torture inflicted on 3,000 monks and priests, are no more found in the general Protestant memory than if they were something not yet disentembed from the Babylon

The Massacre of St Bartholomew's Eve will always stand and ought al ways to stand in historical memory as the most fearful instance of religious fanaticism. Yet the tone of hard, pharisaical self righteousness in which were not full of the defilements of religious cruelty, although more dif fused, is disgusting, and thoroughly unchristian. I do not mean that Dean Hodges' treatment of the Massacre exhibits this temper, for it does not.

The Dean makes out that at this time, or a little later, the French Protestants numbered only a million, about one Afteenth of the population. I myself have throughout followed Guizot's es timate that they were nearly a fourth, although this has always seemed to me much too high. The Dean's reckoning seems a good deal too low, for after the great defection of the nobility fellow ing the siege of Rochelle, and after the fifty years of hateful pressure applied by Lewis the Fourteenth, they were still reckoned at about one-fifteenth of the people of France. Let us take our stand about half-way between Guizot and Hodges, and reckon them as having been, in 1590, about one eighth. Then numbering the Catholics massacred by them at only 5,000, which seems too little, and the number of Huguenots massacred by the Catholics at 35,000 which latter estimate rests on careful statistics, the relative cruel ty of the two parties appears exactly Should we take the Dean's estimate, we should make out the Huguenots to have been far more sanguinary than the Catholics. However, I have shown that my estimate is the

Do not let us, therefore, talk any more about the bloodthirstiness of the French Catholics. They were neither more nor less bloodthirsty than the French Protestants, and after the death of Henry II. in 1559, they were incomparably less cruel in the application of torture.

The high relative morality of the Huguenots, which the Dean mentions, is warmly attested by the great Jesuit Bourdaloue. As Doctor Doellinger remarks, a small religious minority, jealously watched by a large unfriend ly majority, is apt to be exemplary in morality. This is seen in the Waldmorality. This is seen in the Waldenses of Italy; the Old Catholics of Holland; the Unitarians of Transpland vania, and the Jews of Poland. In an hour after thou dost is if thou hadst Switzerland, where the Protestants never resolved.

Number about 60 and the Catholics 40

Per c nt. Doctor Schaff says that their ourselves and never to think much of the lot of penance, and that it will in-

noral standing is about equal. The Protestant cantons are the more weal-thy, but wealth and morals are not the same thing, although a great many ministers talk as if they were.

The Dean's description of the flowly accumulating perfecution brought to bear upon the Huguenots by that odious man Lewis XIV. glows with wellwarranted indignation. No wonder that when the Dragonnades came about, Pope Innocent XI. addressed a letter of grave reproof to the king for his cruelties, and that when the prin cipal agent in them went to Rome the Cardinals would not speak to him, and zealously Catholic Queen Christina, once of Sweden, turned her back upon him. How much feeling had softened since 1572, except in the breast of this hard-hearted king, and of such counellors as Louvois !

I am glad to see that the Doctor does not follow the old fashion and put the blame of the Revocation and of the Dragonnades upon the Kings' wife. Madame de Maintenon has been ac-quitted of this by Dr. Henry M. Baird, and the charge will hardly be Frances d'Aubignes herself of a Pro-testant stock, was far too obsequious and stimid towards her despotic husband, but she did try as far as she dared to lighten the sufferings of the Protestants Especially did she and Bossuet at last open the King's mind to some glimpse of the sacrilege he was committing in forcing the Huguenots into a worship and communion which they abhorred as idolatrous Mainly through the researches of Dr. Doeilinger, this uncrowned Queen of France is at last coming to be more justly, and therefore more kinely, judged.

It must not be forgotten that when, a century later, Lafayette, himself, as his letters show, an unwilling un-believer, addressed himself to the work of re-enfranchising the Protestants, he had two zealous Catholic allies. On was his own wife, who takes special pains in her will to make plain that she dies "in the faith of the Catholic Church, Apostolical and Roman.' other was that unhappy king whose orthodoxy, in giving the veto against the civil constitution of the clergy, was the chief cause of his death. Lewis XVI. at his coronation, would not swear to persecute heretics, and when at last he carried out his proposed rehabilitation, he was warmly assured by the Bishops that he acted worthily of the Most Christian King. There were Protestants among his murderers, but I do not believe that the body of French Protestants, relieved of their sufferings by him, were accomplices in his death.

Charles C. Starbuck. Andover, Mass.

IMITATION OF CHRIST.

For to eat, drink, watch, sleep, rest, labor, and to be subject to other neces sities of nature, is truly a great misery and affliction to a devout man who de sireth to be released and free from all

And therefore the prophet devoutly prayeth to be freed from them, saying From my necessities deliever me, 6 Lord.—Ps. xxiv. 17.

But woe to them that know not their own misery; and more woe to them that love this miserable and corrupt ible life.

For some there are who love it to that degree, (although they can scarce it is constantly brought up by Protest-ants, as if the history of our own side begging.) that, if they could live al.

David think ways here, they would not care at all for the kingdom of Ged.

O senseless people and infidels in heart, who lie buried so deep in earthly thing, as to relish nothing but the things of the flesh !

Miserable wretches! they will in the end find to their cost, how vile a nothing that was which they so much loved.

But the saints of God and all the devout friends of Christ made no account of what pleased the flesh or flourished in this life, but their whole hope and intentions aspired to eternal goods.

Their whole desire tended upwards o things everlasting and invisible, for fear lest the love of visible things should draw them down to things be

Lose not, brother, thy confidence of going forward to spiritual things; there is yet time, the hour is not yet

past. Why wilt thou put off thy resolution from day to day? Arise, and begin this very moment, and say: Now is the time for doing and now is the time to fight, now is the proper time to amend my life.

When thou art troubled and afflicted. then is the time to merit. Thou must pass through fire and

water before thou comest to refresh-Unless thou do violence to thyself, thou wilt not overcome vice.

As long as we carry about us this frail body, we cannot be without sin por live without uneasiness and sor-

We would fain be at rest from all misery ; but, because we have lost inpocence, by sin, we have also lost true

happiness.
We must therefore have patience and wait for the mercy of God, till iniquity pass away and this mortality be

wallowed up by immortality. Oh, how great is human frailty, which is always prone to vice !

thou hast confessed. Now thou resolvest to take care, and

That may also quickly be lost through negligence, which with much labor and time was hardly gotten by

What will yet become of us in the end who grow lukewarm so very soon? ourselves to rest as if we had already met with peace and security, when there does not appear any mark of rue sanctity in our conversation.

It would be very needful that we should yet again. like good novices, be instructed in all good behavior; if perhaps there were hope of some future amendment and of greater spiritual progress.

Sacred Heart Review FIVE . MINUTES' SERMON.

Sunday after Christmas.

CHRISTIAN LONGING FOR DEATH.

"When shall I come and appear before the ce of God." (Ps. 41, 3) At the close of the year, the gospel places before our eyes the venerable Simeon and the pious Anna, in the eighty fourth year of her age. We see in this gospel, how these God fearsee in this gospel, how these God fear-ing person having seen the Salvation of the world in the evening of their lives, are filled with an ardent desire for the coming morning in a better world. Death has no terrors for them, it is now only a messenger that will call them to their eternal home.

This view of death should be taken by all God-loving Christians. No matter how favorable a view we take of the country in which we live, when comparing it to the one to which we are called, the transition from the one to the other can only be desirable, and a source of the greatest happiness. What are the many tears, sighs and lamentations in this world, but so many voices that proclaim: We live in a land that feeds us with the bread of sorrow! What is this earth but a valley of tears, where one cross range with another, where one sorrow follows another in immediate succession! If death is destined to lead us out of this vale of sorrow to the home of eternal peace and happiness, should we then be grieved, should we fear and tremble? How happy were the children of Israel when they were about to leave the land of bondage, to go to the land of peace flowing with milk and honey! We, however, have a thousand times greater reason to be happy when death shall lead us to the true promised land, flowing with eternal peace and biessedness. What is our happiness here on earth? Compared with the eternal, it is but a bubble, a shadow. If our morning is joyful, the evening may bring tears of sorrow if we rejoice in peace and contentmen one hour, the next may be attended by suffering, strife and temptation. How different in the land of the blessed There, satan can no longer enter with his snares and temptations: nor envy with its malice; nor poverty with its sorrows; nor sickness with its sufferings; nor death with its terrors

There, "God shall wipe away all tear . . and death shall be no more, nor mourning nor crying, nor sorrow shall be anymore" says St. John in the Apocalypse (21, 4,) for the former things are passed away." and St. Paul says: "That eye hath not seen, nor ear heard, neither hath it entered into the heart of man what things God hath prepared for them that love Him."

David thinking of this eternal land of promise, exclaimed: "Woe to me that my sojourning is prolonged" (Ps. 119,5.) My soul bath thirsteth after the strong, living God, when shall I come and appear before the face of God!' (Pe, 41, 3) St. Paul with the same ionging desire, writes: "Unbappy man that I am, who shall deliver me from the body of this death?" (Rom. 7. 24.) Having a desire to be dissolved and to be with Christ, a thing by far the better." (Phil. 1, 23) Read the lives of the saints, and learn what longing desire they had for death. When the marty St. Ignatius heard that he was condemned to be thrown to the lions, his only anxiety was that, like other martyrs, he might not be killed. "In that case" he writes, "I will rouse them until they tear me to pieces, for I know the incalculable benefit of dying for Christ ' St. Jerome called the day of his death the happiest of his life. St. Peter of Alcantars, St. Aloysius and so many others, rejoiced when they heard that death was approaching, exclaiming with the royal prophet: "I rejoice at with the royal prophet: "I rejoice at the things that were said to me: We shall go into the house of the Lord (Ps. 121, 1.) Thus the saints longed for death. Why do we fear it so much? St. Thomas of Villanova says: Death is the messenger to conduct you to your home, and are you sad at his coming? Will you go to heaven re uctantly? Must you be carried there by force, and will you approach the abode of your eternal reward in tears and lamentations?

Perhapa, my dear Christian, you will say: I would be most willing to die, if I knew for certain that I would go to Heaven. Let me answer, what makes you doubt, what takes away your hope? What would cause you an unhappy death? Ah, you say: The sins I have committed. You answer rightly, for the royal prophet says: "The death of the sinner will be most terrible." What foolishness To-day thou confessest thy sins, and if the lots determine, a good or a back to-morrow thou again committest what death, were drawn from a covered urn, then you would have reason to tremble. But this is not the case; the lots are open before your eyes You know the lot of sin, and that eternal

ourselves, since we are so frail and in. sure you a happy death. Do you hesitate which to choose? Lock aloft. So many saints now happy in Heaven, were as great sinners as you, and greater, but they became by penance, as great saints as they were sinners. If you have hitherto followed them in the path of sin, follow them now in the Wos be to us if we are for giving path of penance. Reconcile yourself with your merciful Father in and glerify Him by the practice of virtue and zeal for the salvation of your soul, and you will after death, find a place among the holy pentients before the throne of God. Amen.

PROTESTANT TRIBUTE TO A CATHOLIC INDIAN MISSION.

From an article entitled "In Monana," contributed by the Rev. J. R. Effinger to the Christian Register (Unitarian), we take the following descrip-tion of a recent visit made by him and party of fellow Protestants to the Plathead Indian reservation, where the Jesuits conduct the St. Ignatius Mission. It is written, our readers will notice, in a fair, and what one might call an understanding and sympathetic, spirit were it not for the re-ference to the Blessed Sacrament as the communion wafer," and the inevi table Protestant remark about the Church's ceremonies being more to the Indians than the Church's moral teach ings. Every Catholic knows that the Church never fails to teach the supreme importance of righteous liv-ing to all tribes and races of men, but Protestants seem to misunderstand, wholly, the Church's attitude here, and they minimize her sucess in winning converts among pagans and heathens by claiming that this is entirely due to her impressive ceremonials. However, the extract as t stands is an excellent tribute to the good work the Church is doing among the Indians. The last sentence—about the withdrawal by the government of financial aid - ought to make the overzealous sectarians who have been clam oring against and trying to hamper and destroy, civilizing and Christian izing work such as these Jesuits are doing, thoroughly ashamed of their narrow minded bigotry. Mr. Effinger

narrow minded bigotry. Mr. Effinger writes:

"Our ever-thoughtful and gracious host was not content that we should leave Montana without paying a visit to the Jocko or Flathead Indian reservation thirty miles west of Missoula.

"Our going was set for the festival of St. Ignatius at the Cotholic mission. The Bishop of Montara [the writer means Bishop Brondel of the diocese of Helens] happening to be on our train we found ourselves, on arrival at the railway station at Lelish, in the midst of hundreds of mounted Indians in holiday dress. They were there to escort their Bishop to the mission six miles distant. And thither around the Bishop's carriage galloped this gay and picturesque cavaleade with all the dash and abandon characteristic of these dark-hued wards of the nation. We followed on as best we might over the steep and uneven road, and in due time reached the cluster of brick and wooden buildings known as the mission. The men of our party, in comdany with the Bishop, became guests of the Jesuit Fathers, while the ladies were received into the cool and restful retreat of the Sisters of Providence. Five of us Unitarians under the sheltering wing of the Roman Catholic Church! The courteous young priest who did the honors of the Jesuit house assigned us to spacious and comfortable rooms whose windows looked out upon the scarred and rugged peaks of the mission range of mountains. Early the following morning the Indians, who had camped in the vicinity over night, were seen wending their way with slow dignity toward the church for 6 o'clock Mass. Moved by a desire to see them at a closer range, yor correspondant, under the guidance of one of the Roman Catholic church to the guidance of one of the Roman Catholic church the guidance of one of the Roman Catholic church the guidance of one of the Roman Catholic church the guidance of one of the Roman Catholic church the guidance of one of the Roman Catholic church the guidance of one of the Roman Catholic church the guidance of one of the Roman Catholic church the gu the church for 0 clock shass. Moved by a desire to see them at a closer range, your correspondent, under the guidance of one of the Brothers, joined the throng, and tollowed on to the house of prayer. A venerable priest officiated, and gave the commun ion wafer (sic) to a motley crowd of Indians, estimated at three hundred. They were chiefly Flatheads 'the most gentle savage of all the Montanese,' according to one auth-

ority; but there were present members of other tribes, noticeably different in size, in features, in dress.

"They crowded the aisle, waiting their turn to kneel at the altar-rail and receive the sacrament, some of the mothers, the half breeds, carrying their pappocess in arms, while the darker sisters bore theirs in pappose baskets strapped to their backs. Throughout this early service the singing was conducted wholly by the Indians. It was a strauge and penetrating canticle, which seemed to speak the sadness of a simple people riven from its ancient land marks and brought into unfamiliar conditions. The lips of the singers moved as if mechanically, their faces expressing only sadness and dumb wonder. Later in the day, after the celebration of High Mass, the Bishop preached—through his interpreter—an exceedingly practical sermon; but it is to be feared that the pomp and splendor of the stately Mass was more impressive to the barbaric minds of his hearers than all his earnest exhortations to sobriety and purity of life. The closing feature of this service was the administration of First Communion to a large company of children who were being educated at the mission schools; and the deinty white dresses and floating v its of the girls and the neat jackets and trousers and of most of the boys suggested the great change that is taking place in the lives of these primitive people. In a generation or two the blanket Indian will be but a memory, and the opportunity to keep faith with him, will have passed by forever. The action of the government in withcrawing all financial ais from sectarian schools has left the faithful Fathers in charge of Saist Ignatius Mission in some perplaxity as to how to meet the expenses ne essary to the education of the two hundred or more boys and girls they have had in chaige; but from the treasury of the Church or from private beneficence the needed help will probably be forthcoming." ority; but there were present members of other tribes, noticeably different in size, i features, in dress.

Liquor, Tobacco and Morphine Habits. A. McTAGGABT, M. D., C. M. Room 17. Janes Building, cor. King and Yonge Sts., Toronto

References as to Dr. McTaggar's professional standing and personal integrity per mitted by:
Sir W. R. Meredith, Chief Justice.
Hon. G. W. Ross, Premier of Ontario.
Rev. John Potts, D. D., Victoria College.
Rev. William Caven, D. D., Knox College,
Rev. Father Ryan, St. Michael's Cathedral.
Right Rev. A. Sweatman, Bishop of Toronto,
Thos. Coffey, CATHOLIC RECORD. London.

Dr. McTaggart s vegetable remedies for the liquor, tobacco, morphine at d other drug habits are tealthful, sate, mexpensive home treatments. No hypodermic injections; no publicity; no loss of time from business, and a certainty of cure. Consultation or correspondence invited.

TELL YOUR DEALER YOU WANT

The best, and see that you get Labatt's, the best Domestic Ale and Porter on the market. As good as imported and will cost you less.

SUUL.

We are also conscious of an individual unity in each one of us, which is independent of our body, which perse-veres in spite of all bodily changes and continues from childhood to old age. It is present during sleep as well as dur-ing waking hours and is active when all our bodily senses are wrapped in repose and inactivity. St. Augustine tells a story of Gennadius, a physician of Carthage, who would not believe in immorality of the soul One night he had a dream in which he saw a beautiful young man clothed in white standing before him who said: "Dost thea see me?" He answered: "Yee, I see you." The young man rejoined: Dost thou see me with thine eyes? 'No," answered Gennadius, "for they are closed in sleep." "With what, then, doth thou see me?" "I know not." The young man continued: not." The young man continued:
"Dost thou hear me? "Yes" "With thine ears?" "No, for these, too, are wrapt in sleep." "With what, then dost thou hear me?" "I know not." ' Are you speaking to me?" was the next question. "Yes" "With thy mouth?" "No." "With what then?" "I know not." Then the young man said : "See, now, thou sleepest-and thou seest, hearest and speakest. hour will come when thou will sleep in death, and yet thou wilt see and hear and speak and feel." Gennadius Gennadius

No partice of matter is ever lost. Matter takes different forms, but the same amount of matter remains throughout. If matter never perishes, is it possible that the soul, which be-longs to a far higher order, is destined to perish?

awoke, and knew that God had sent an

angel to teach him the immertality of

Rheumatism in all its forms is promptly and prematurely cured by flood's Sarsapar-illa which neutralizes acidity of the blood. illa which neutralizes acidity of the blood. Free and easy expectoration immediately relieves and frees the throat and lungs from viscid phlegm, andla medicane that prom the this is the best medicine to use for coughs, colds, inflammation of the lungs and all affections of the throat and chest. This is precisely what Bickle's Anti Consumptive Syrup is a specific for, and wherever used it has given unbounded satisfaction. Children like it because it is pleasant, adults like it because it relieves and cures the disease.

cause it relieves and cures the disease.

Mrs. Celeste Coon, Syracuse, N. Y writes:
"For years I could not eat many kinds of
food without producing a burning, excruciating pain in my stomach. I took Parmelee's Pills according to directions under the
head of 'Dyspepsia or Indigestion.' One
box entirely cured me. 1 can now eat anything I choose, without distressing me in the
least." These Pills do not cause pain or
griping, and should be used when a cathartic
is required.

Hyvors holls pimples and all cruptions

HUMORS, boils, pimples and all eruptions are due to impure blood, and by purifying the blood with Hood's Sarsaparilla they are

Consumption

s destruction of lung by a growing germ, precisely as mouldy cheese is destruction of cheese by a growing germ.

If you kill the germ, you stop the consumption. You can or can't, according to when you begin.

Take Scott's Emulsion of Cod Liver Oil: take a little at first.



food; it is the easiest food. Seems not to be food; makes you hungry; eating is comfortable.
You grow strongthis private on it, take he other.

Take more;

It acts as a

not too much; enough is as much as you like and agrees with you. Satisfy hunger with usual food; whatever you like and agrees with you. When you are strong

again, have recovered your strength---the germs are dead; you have killed them. If you have not tried it, send for free sample, its agreeable taste will surprise you.

SCOTT & BOWNE, Chemists, Toronto.

500. and \$1.00; all druggists.

THE IMMORTALITY OF THE CARLING

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

People who wish to use the best Ale should see to it that they recaive Carling's. Its easy enough to get it, as nearly every dealer in Canada sells Carling's Ales and Porter.

CARLING LONDON.

indows London, & Cathedral HOBBS igh-

O'KEEFE'S Liquid Extract of Malt



A great many lead-ing medical men after studying the matter "O'Keefe's" is best Liquid Extract of Malt on the market. Ask your doc tor if this is not so. Try a few bottles yourself.

Price, 25c. per bottle Refuse all substi-tutes said to be just as good. W. LLOYD WOOD, Wholesale Druggist Teneral Agent, TORONTO

J. K FORAN, LIT. D. LL B.

(LATE EDITOR OF THE TRUE WITNESS.)
ADDRESSES PREPARED; LECTURES
and speeches written; leading articles
and literary contributions furnished. Translations (from French) of Pamphlets. Booka,
R. ligious and Legal documents; Reviews of
historical and Literary works, and magazine
articles made; special correspondence done,
etc., etc.

etc., etc. Terms moderate; all communications con-fidential; promptness and exactness guar

Address by letter :

Address by letter :

DR. J. K. FORAN.

Montreal, Quebec,

Canada.

MONEY TO LOAN.

Money to loan on first-class mortgage security of ceutral city property and farming lands, at from 5% to 5½.

For full particulars apply to JOHN A. McGILLIVRAY.

Temple Building, Toron

From a policy-holder's standpoint the PROFIT-EARNING power of a company is ALL-IMPORTANT, In this respect

The Mutual Life **Assurance**

POLICY PAYS AAAAAA

Company Of Canada Formerly The Ontario Leads all Canadian Life Com-

heads the list JOHN FERGUSON & SONS.

panies. Its ratio of profits earned

180 King Street,
The Leading Undertakers and Embelmans
Open Night and Day.
Talenham Worse 278. Tasis ve Est Church Bells, Chimes and Peals of Been Quality Address, Old Satablished UNDRY THE E. W. VANDUZEN CO., Cincinnati, Q.



CHURCH BELLS CHIMES PEALS est copper and tin only. Terms, etc., free, HANE BELL FOUNDRY, Baltimore, Md.

PROFESSIONAL.

DR. CLAUDE BROWN, DENTIST. HONOR Graduate Toronto University. Graduate Philadelphia Dental College, 189 Dundes 24, Phone 1381. DR. STEVENSON, 391 DUNDAS ST. London. Specialty—anaesthatics. Phone

DR. WAUGH, 587 TALBOT ST., LONDON; DR. WOODRUFF, No. 185 Queen's Avenue Defective vision, impaired hearing, nassi-catarrh and troublesome throats. Eyes test-ad. Glasses'adjusted. Hours: 13 to 4 LOVE & DIGNAN, BARRISTERS, ETG.

OUR BOYS AND GIRLS

BELOVED DOGS.

Writers prejudiced in favor of ev thing "Anglo Saxon" are always ing us that the Latin races are cru dumb animals. This is a cruel f hood. There are unfeeling except among the lower classes, as there in all countries, but the average I has affection and even respect fo

four footed friends. Sir Arthur Sullivan tells a chi teristic story of Rossini, the great ian composer.

"One morning when I called see him he was trying over a piece of music as I entered. What is that?' I exclaimed. He wered me very seriously: 'It's dog's birthday, and I write a piece for him every year.'" Catch an English composer

anything so "silly!" But the lishman thinks that he is a ver fellow when he refrains from be and starving his dogs. In Paris there is a cemetery for faithful friends of men. A French respondent of Courier des Etats

says that the dog cemetery is a s large garden laid out with fl rmois, a Parisian editor, a panied the writer through the u-burial ground.

The principal monument is e

to the memory of "Barry," the i ment is as much an honor to the tor as to the worthy people who to glorify his memory. On a t snowy rocks, surmounted by a duction of the famous convent of St. Bernard, the valiant animal is springing forward, bent bene gale, carrying on his back a chi he has just snatched from the anche. A short inscription s the merits and the history of the

"He saved the lives of forty pers "He was killed by the forty-firs Behind the symbolical monum whole cemetery stretches away divided into two parts—the fi vacant, is all covered with swee ing flowers; the second is reinto different quarters. are the quarters of the big dog ther on are those of the mediu ones, and nearer is the place little ones. The spaces to th and left are reserved for animal ferent kinds.

For since the place was o said M George Harmois, "ma sons have been bringing us bodies of animals that had be companions. See, over in tha

I came closer, pleased that thought of them. Do you kno mass of feathers, with a half of projecting from the midst stretched out stark and stiff, w spread wings, in the mud on t way? How well off they under the big trees of the c

sheltered from voracious beas happy songsters of yesterday To perpetuate the memory of them the affection of their has devised, instead of hear stones, little cages of silver ba on them are touching and scriptions: "To Pierrette," To Gazouilli, our poor lit finch He was found by us eyes knocked out one day

were coming from school to -Paul and Jeanne." ago. —Paul and Jeanne."
"Do not consider that an
of human turial," said M. "We are not engaged, as charged against us ignored luxuriously burying animathere might be found so m people to be helped! No; t what we wanted to do. Our two-fold: first, a hygienic you know the dangers from t position of the bodies of anim. into the water courses or upo lic highways-when they ar ied by night in the cellars more serious, just covered v in the squares. Even from of view of sentiment someth to the dog that aids us, that

Under a stone dais she sculptured greyhound on with the arms of the Prince chiara Pignatelli is this epit "In memory of my dear E April 12, 1889, to August 2 faithful companion and only

defends us, consoles us and

my wandering and desclate saved me from death in Ma Further on is this inscrip "Liline, 1879--1900. Tw able friends for twenty-one

"I never had but one to here he lies.' And again: "Bijou, September 3, saved my life; I owed h

A little further on was an "To Miss Boalie. Rt Tours, February 18, 1900 years she had been a cherist While I was noting dow scriptions M. George Harm new details. Everythin with decency and modesty cemetery. Display of deel grets upon the mausoleu hibited, and everything that might injure the rel ments or the just suscep

visitors. Even the poor French very fond of their dogs correspondent was listening of people appeared in the c way. There were three one man. The man was In his hand he carried a V

OUR BOYS AND GIRLS.

BELOVED DOGS.

Writers prejudiced in favor of every thing "Anglo Saxon" are always tell us that the Latin races are cruel to dumb animals. This is a cruel false There are unfeeling exceptions among the lower classes, as there are in all countries, but the average Latin has affection and even respect for his four footed friends.

Sir Arthur Sulitvan tells a charac teristic story of Rossini, the great Italian composer.

"One morning when I called in to see him he was trying over a small piece of music as I entered. 'Why, what is that?' I exclaimed. He answered me very seriously: 'It's my dog's birthday, and I write a little piece for him every year.'"

Catch an English composer doing anything so "silly!' But the Englishman thinks that he is a very fine fellow when he refrains from beating

fellow when he refrains from beating

and starving his dogs.
In Paris there is a cemetery for the faithful friends of men. A French cor respondent of Courier des Etats Unis, says that the dog cemetery is a sort of large garden laid out with flowers. M. Harmois, a Parisian editor, accompanied the writer through the unique burial ground. The principal monument is erected

to the memory of "Barry," the famous St. Bernard life saver. The monu-ment is as much an honor to the sculptor as to the worthy people who desired to glorify his memory. On a base of snowy rocks, surmounted by a reproduction of the famous convent of Mount St. Bernard, the valiant animal Barry is springing forward, bent beneath the gale, carrying on his back a child that he has just snatched from the avalanche. A short inscription sums up the merits and the history of the heroic

"He saved the lives of forty persons."
"He was killed by the forty-first."

Behind the symbolical monument the whole cemetery stretches away. It is divided into two parts—the first, still vacant, is all covered with sweet-smell ing flowers; the second is re-divided into different quarters. are the quarters of the big dogs; further on are those of the medium sized ones, and nearer is the place for the little ones. The spaces to the right and left are reserved for animals of different kinds.

For since the place was opened, said M George Harmois, "many per-sons have been bringing us the dead bodies of animals that had been their companions. See, over in that corner are the birds."

I came closer, pleased that he had thought of them. Do you know any-thing more melancholy than a little mass of feathers, with a half open beak projecting from the midst of it, stretched out stark and stiff, with outspread wings, in the mud on the high way? How well off they must be under the big trees of the cemetery. sheltered from voracious beasts, those happy songsters of yesterday!

To perpetuate the memory of some of them the affection of their owners has devised, instead of heavy head stones, little cages of silver bars. And on them are touching and naive in-scriptions: "To Pierrette," "To Fifi,"
"To Gazouilli, our poor little Gold-He was found by us with his eyes knocked out one day when we were coming from school two years -Paul and Jeanne

ago.—Paul and Jeanne."
"Do not consider that any parody
of human burial," said M. Harmots. "We are not engaged, as has been charged against us ignorantly, in auxuriously burying animals while there might be found so many poor people to be helped! No; that is not what we wanted to do. Our object was two-fold : first, a hygienic object, for you know the dangers from the decomposition of the bodies of animals thrown into the water courses or upon the public highways—when they are not buried by night in the cellars or, what is more serious, just covered with earth in the squares. Even from the point of view of sentiment something is due to the dog that aids us, that serves us, defends us, consoles us and often saves

Under a stone dais sheltering a sculptured greyhound on a cushion with the arms of the Princess of Cecchiara Pignatelli is this epitaph :

"In memory of my dear Emma, from April 12, 1889, to August 2, 1900, the faithful companion and only friend of my wandering and desolate life. S saved me from death in May, 1891." Further on is this inscription :

"Liline, 1879--1900. Two inseparable friends for twenty-one years.

"I never had but one true friend here he lies. And again:

"Bijou, September 3, 1889. He saved my life; I owed him a souv Bnir.

A little further on was another: "To Miss Boalie. Run over in Tours, February 18, 1900. For ten years she had been a cherished friend."

While I was noting down these in-scriptions M. George Harmois gave me new details. Everything is done with decency and modesty in the dog Display of declamatory regrets upon the mausoleums is pro-hibited, and everything is excluded that might injure the religious sentiments or the just susceptibilities of

Even the poor French people are very fond of their dogs. While the correspondent was listening, a group of people appeared in the central alleyway. There were three women and one man. The man was in the lead. In his hand he carried a valise covered

"He is in this," said he. The formalities of entry finished, all proceeded to the burial place. Duval tated that he desired the common lot. That cost only five francs, while a private plot would be too weighty a charge upon a laborer's budget.

Before the open trench the poor laborer's wife pressed a sob. Then she said timidly : "Couldn't he, sir, be left in the val

ise. at least ?' But the rules of the common plot prescribe strictly that the animals must be buried in a hole containing quick-

The gravedigger, therefore, took Bijou out of the valise, pulled off the blue apron out of which they made him a shroud and deposited him upon the fresh earth. He was a completely black dog of slim make. The gravedigger then emptied over him a sack of lime, and the curly hair of the dead animal suddenly became white.

"Poor little fellow!" exclaimed one of the women, and her eyes became

All three seemed to be sincerely moved. You were very fond of him, then?

asked M. Harmois, very gently.
"Oh, yes, sir!" she answered in such a transport of feeling that her grief burst out in sobs. "The poor creature loved us well, too! It used to caress me so gently whenever I was suffering!

The writer concludes. "I confess that in the presence of the grief of those humble people and also those touching effusions of sorrow and ten derness for the little animal. I no longer felt like smiling at the idea of a dog cemetery.'

CHATS WITH YOUNG MEN.

When a youth begins to leave boyhood behind him and to think the thoughts of a man, he is confronted with these three questions :

Whence did I come? For what purpose am I here? Where is my future to be?

Then he sees the necessity of living above the brutes, who have no pur-pose in existence except to gratify their appetites. He wants to make a right use of his life, and for that ob ject he perceives that he must adopt some principles, some rules of conduct, vill help to make his stay in this world successful, so that he will reach the end of his being for which he was created. Then he meets this other

question What is a successful life? The answer to that question must be universal—one that will satisfy the young man whose lot is on a farm, in a mill, in a store, in a shop, in an office, in a profession, or on "Easy street" among the "leisure class" who have neither to sew nor to spin, but who yet have to go to judgment and give account of their stewardship of so many years of life.

What is a successful life? The answer to that question must help the poor to be contented, and the strug gling to keep up their courage, and the vanquished to bless Providence for their defeats, and the prosperous to look on their riches as a thing for the use of which they must give an account that must be strict to the very

last cent. A successful life is one that is lived in accordance with its vocation and so ending that it will lead on to life and not to perdition in the world to

In the measure, therefore, in which that life is passed in the place, at the work, among the people, amidst the circumstances, and in the manner de-signed for it, it is successful.

In the measure, therefore, again, in which that life acts up to the right and the grace and the opportunities granted to it, it is successful.

It does not matter, in that high conception of what constitutes a successful life, whether a young man is rich or poor, handsome or homely, well-bred or uncouth, in city or country, he can make the best use of his life and achieve the noblest success, if he will, for that success is within him, and no extraneous force or condition can affect it against his consent.

In these times and in this country, money is taken as the supreme good "Get rich, honestly if you can, but—get rich!" is the advice that the wis dom of the world gives. For money, it says, can procure nearly everything else-honors, public position, rank in society, luxuries, polish, opportunities for travel and almost every other earthly good.

Now, only a fool or a saint like St. Francis of Assisi or St. Benedict Joseph Labre would despise money. It has a tremendous power. It can be mighty useful. It is worth striving for, in the right way, by persons free to seek it and resolved to make good use of it.

But Cincinnatus at the plow is more worthy of honor than Russell Sage

amid his millions ! Money can not buy virtue not pur chase grace, and these are the means to the highest success. Money can to the highest success Money not procure happiness. Money out of the hand at the hour of death, but the character formed and the deeds done in the flesh follow the soul beyond the grave and are eternal in

their consequences. To be, therefore, is better than to have in riches, for the most precious wealth is a virtuous soul, a cultivated mind, and a sympathetic heart.

With that first principle adopted-

that a successful life is one lived according to its vocation—the young man has a motive that will idealize the most sordid surroundings, that will elevate the lowest position, that will brighten the darkest prospect.

What does it matter to him, after all, whether or not he accumulates dollars - he is laying up treasures daily where thieves do not enter, nor rust destroy, nor moths consume, by offering up his prayers, works, and sufferings every morning to his Creator and gilding them with supernatural merit by forming the intention to go through them that day for God's sake.

What does it matter to him whether he is sick or well, in the slums or in "society," toiling in a factory, or on a railroad, or in a warehouse, he is making daily deposits in the Bank of Eternity, he is heir to a Kingdem, he is having his name writ in the Book of

Life. A century will go by, and then it will not matter where he lived, or what he worked at, or with whom he associated, or how finely he or with was clothed, or what fame he acquired. or what rank he achieved. What will be important then will be what he is, for that will depend on what he has done with his life, and on that will rest whether or not he is successful.

THE BLESSEDNESS OF THE HOPE OF HEAVEN.

To appreciate fully the blessedness of the hope of heaven one has only to realize the awfulness of being lost forever. Almighty God, for wise pur poses, sometimes allows even His faith-ful servants to be tempted to despair of salvation. For the time being the devil seems to have complete control of their minds and thoughts. He brings before them, in battle array, all the sins of their past lives; he fills their minds with the most awful apprehen sions of the judgments of God, and they are led to contemplate, for a time, the horrors of the damned spirits in hell; oftentimes their minds are filled with the most abominable imaginations.

Of even so great a saint as St. Catharine of Siena it is said that after three years of delightful contemplation and communion with her beloved Lord in her cell, "The old serpent, seeing her angelical, sat all his engines at work to assault her virtue. He first filled her imagination with the most filthy representations, and assailed her heart with the basest and most humbling temptations. Afterwards, he spread in her soul such a cloud and darkness that it was the severest trial imaginable. She saw herself a hundred times on the verge of the precipice, but was always supported by an invisible hand." But she persevered in her devotions and was finally delivered from the power of the enemy of her soul. This, of course, was an intense relief to her, and being assured by Oar Lord that He had been present with her during all the fearful temptation, aiding and sustaining her, she rejoiced greatly and took courage.

No one can possibly realize the ter-rible mental suffering of such a temptation. All hope is gone. The mind irreststibly dwells upon the fire of hell and the misery of the damned, and what adds intense poignancy to the grief and pain is the idea that it is to be eternal-forever and forever-with out hope of cessation or mitigation.

Then, to have that cloud pass away and the light of God's reconciled coun tenance shine upon the soul in the face of Jesus Christ our Saviour. intense relief, what joy and thanks giving fill the soul to overflowing!
"Thanks be to God, I am not lost—I am saved. Through the infinite mercy of our Lord Jesus Christ and the inter-cession of the Blessed Virgin Mary, mother of perseverance, I may at last reach the happy abode of the saints in

What a change! Yes, the whole universe has been changed as if by magic. The very face of nature has been transformed. Before, the very heavens were shrouded in a solemn and melancholy gloom. God appeared in the light of a severe and angry judge. The world seemed given up o the dominion of the devil. Every thing seemed to wear a threatening aspect. Prayer and ordinary devotions appeared useless, or were forced dry work. A secret terror of death and coming judgment dried up the very fountain of peace and con-tentment in the soul. The devil had taken advantage of some physical derangement to fill the mind with these horrors. By and by, improvement in health brings returning sanity, and hope begins to dawn The timid soul dares to address its Saviour with pleading intensity, and perhaps in some happy moment all at once the black cloud is dissipated, deep gratitude and a trembling joy fill the soul, and a peace that passeth understanding takes possession of the bruised and broken heart. Behold all things are changed.

Even nature has put on her holiday dress, and the world, with its infinite variety of beauty and loveliness, speaks of the goodness and love of God. Ordinary prayers and devotions are resumed with greatly increased zest. His Saviour appears to him as the chief among ten thousand, and altogether lovely. Next to Him appears His own Blessed Mother, transcendently beautiful above all the daughters of nen ; the saints appear as sympathiz ing friends and companions; the fear of death is taken away, and the soul, humbled but joyful, truly penitent but hopeful, looks forward with bright anthrough the infinite mercy of its Saviour, it shall leave this world of sin and sorrow, and soar to the bright regions of bliss beyond the skies.

Such is the blessedness of the hope of neaven."-Sacred Heart Review.

BAPTISM AND THE EUCHARIST -THE NEW VIEW.

Some idea of the "comprehensive ness" of the Church of England and of the "elasticity" of her formularies may be gained by comparing the doc trine of Baptism and the Eucharist as held by the Rav. Mr. Pallan, lectures in Theology at St. John's Oriel and Queen's colleges. Oxford, with the doc-trine of baptism and the Eucharist as set forth by Dean Freemantie of Ripon in his recent lecture at Harvard cellege. Mr. Pullan holds that "Holy Baptism was instituted by Our Lord Himself" and cites the familiar text from St. Matthew xxviii-19, according to which Christ, before ascending to His Father, commanded His Aposiles to teach all nations, " baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Dean Freemantle-if the Boston Herald and the Transcript report him correctlysays that "baptism was not instituted by Christ." Harnack himself does not go so far as the Dean. The Berlin "theologian," though he asserts that it cannot be directly proved that Christ instituted baptism—for he denies that the above cited text from St Matthew is a saying of Oar Lord -admits, nevertheless, that it is possible with the help of tradition to trace back to Him
"a Sacrament of Baptism." The Dean's theory seems to be that Christ borrowed and modified the baptism of St. John, which in turn had been borrowed by the Precursor from some rite of ablution ordained by Jewish law and sanctioned its use as a condition of initiation among Hisfoliowers. John's baptism was a mere symbol, figurative of the cleansing of the heart which he preached, and Christian baptism is

nothing more. Of-course this is not the view of St Paul, but such trifles as that do not trouble modern "theologians." Apostle, for reasons which were not merely ritual, as the context shows, conferred the baptism of Christ on cer tain Ephesian disciples who had re-ceived the baptism of John and had never heard whether there be a Holy Ghost. From his Epistles to the Romans and to Titus, as well as from St. Peter's words in the Acts of the Apostles, it is abundantly evident that, from the first, baptism was not regard ed as a mere symbol - as a rite " recog nized by Christ as the common means of entering into the new sect." But, after all, granting that Christ borrowed the ceremony of baptism from His Pre cursor, it does not follow that He did not constitute the sacrament of baptism. The institution took place when Christ by His power attached to a previously purely symbolic rite, the power of effecting spiritual regeneration in those who received it in the spirit of faith and penitence.

The Dean's views on the Eucharisi will be a revelation to those who are ignorant of the havor that modern "scholarship" has wrought in the domain of old-fashioned Christian belief. Mr. Pallan teaches that, in the Apostolic age, it was customary, in ome places at least, for the faithful to partake of a social meal known as the agape or love feast-which was re garded as a solemn and religious actby way of preparation for the celebration of the Eucharist, and that this custom was a memorial of the Paschal Supper. He furthermore says that as as A. D 55, the love feast was associated with serious abuses - which amounted "to an impious disregard of the Presence of Christ in the Blessed Sacrament." His position is sufficiently clear.

Dean Freemantle, on the other hand, hints that the Eucharist was "a family meal "—an exercise of "social religion." He regards it as a symbolical rite based on the Jewish Passover, and designed to bind Christ's followers to gether. For the common meal is a fitting expression of the brotherly unity of a community. Evidently, the Dean derived his notions in this subject from Harnack and from the work of Profes sor Allen of Cambridge. The traditional view is that the Eucharist was The tradi originally associated with the love feasts, but not in any way identified with them—as it is fair to conclude from St. Paul's stern rebuke to the Corinthians-and from the separation which, at an early date, was made between the love-feast, and the sacra-mental celebration. The former was observed before sunset every Sunday. The latter took place habitually before daybreak, according to the testimony of Tertullian. We should like to know how Dean Freemantle looks upon his own Anglican, priestly powers, if he contends that the traditional con-ception of the Eucharist as "a sacrifice offered by a priest on behalf of the rest" is a corruption only partially remedied at the Reformation. How can ne honestly go on using the Anglican Liturgy? Is not his ministry a hellow Liturgy? pretense and a blasphemous deceit and is not the Church which retains him as one of her dignitaries well styled the City of Confusion ?"-Providence

A DINNER PILL.—Many persons suffer excruciating agony after partaking of a hearty dinner. The food partaken of is like a ball of lead upon the stomach, and instead of being a healthy nutriment it becomes a poison to the system. Dr. Parmelee's Vegetable Pills are wonderful correctives of such troubles. They correct acidity, open secretions and convert the food partaken of into healthy nutriment. They are just the medicine to take if troubled with ludigestion or Dyspepsia.

Dyspepsia.

Messrs, Northrop & Lyman Co. are the proprietors of Dr. Thomas' ECLECTRIC OIL, which is now being sold in immense quantities throughout the Dominion. It is welcomed by the suffering invalid everywhere with emotions of delight, because it banishes pain and gives instant relief. This valuable

specific for almost "every ill that flesh is heir to," is valued by the sufferer as more precious than gold. It is the elixir of life to many a wasted frame. To the farmer it is indispensible, and it should be in every house.

A Lady of Quality

knows real value and genuine merit; and will use SURPRISE Soap for

QUALITY is the essential element the make up of SURPRISE Soap. QUALITY is the secret of the great success of SURPRISE Soap.

QUALITY means pure hard soap with remarkable and peculiar qualities for washing clothes.

CALVERT'S CARBOLIC OINTMENT

Is unequalled as a remedy for Chafed Skin, Plies, Scalds, Cuts, Sore Eyes, Chapped Hands, Chilbiains, Esrache, Neuralgic and Rheumatic Pains, Throat Colds, Kingworm, and Skin Allmenis generally.

Large Pots, 1/11 each, at Chemists, etc. Illustrated Pamphlet of Calvert's Carbolic Preparations sent post free on application.

F. C. CALVERT & Co., Manchester After a thorough analysis, and proof o its purity, the leading physicians of Canada are

COWAN'S

HYGIENIC COCOA to their patients. It builds up and strength ens the system. It is a perfect food as well as drink.

THE CATHOLIC RECORD OFFICE Catholic ... Home Annual

For 1901____ With cover printed in colors and forty-fou full page and text illustrations.

Stories by the Best Writers Historical and descriptive sketches, and dotes, poems, etc., and the usual calendar, and astronomical calculations.

PRICE, 25 Cents.

What is said of the Catholic Home Annual

"A fine sample of taste and judgment in art and literature."— Catholic Standard and Times "Indispensible in the Catholic home."-Catholic Register.

Catholic Register.

"Both in the quality and the variety of its reading and its illustrations it is the best of reading and its illustrations it is kind "-New Ireland Review. CONTENTS.

MAURICE FRANCIS EGAN: "In Spite of All." A story of life in Louisiana, told in a delight ful way.

MARY CATHARINE CROWLEY: "The Plunket ville Fox Hunt." A lively tale of well sus tained interest.

tained Interest.
VERY REV. FERREGI GIRARDEY, C.SS.R.
"Thoughts on the Seventh, Tenth and Eightt
Commandments."
MAGDALEN ROCK: "On the Fairies' Rath."
An ingeniously wrought-out tale, breathing
an atmosphere of peat fire and mountain

LARA MULHOLIAND: "Marie's Repentance," A delightful story of peasant life and love is her native land.

VERY REV. MARIANUS FIEGE, O.M.C,: Transvaal): "Court Martial," A stirring, pathetic tale of military justice.

pathetic tale of military justice.

MARION AMES TAGGART: "The Centennial Jubilee Pilurimage to the Roman Basilicas." "Al Kenza." a Turkish legend of the days when the Crescen Hoated above the Cross. "The King's Will," a well-told illustrated story of royal charity and mercy. "Hope," a story of self-sacrifice.

Retros yest of the Year.

best of the Year.
Address: THOS. COFFEY, LONDON, ONT Also to be had from our travelling

LITTLE FOLK'S ANNUAL-1901 FIVE CENTS

FIVE CENTS

With a frontispiece "First Steps"—The Infant Jesus, surrounded by ministering angels—with the Cross and the instruments of His coming sorrow in the distance—the Little Folks' Annual for 190 comes to us in even a more attractive and pleasing form than its predecessors. Besides numerous pretty illustrations, it also contains many interesting stories and a number of games, tricks and puzzles.

Sent anywhere on receiving of FIVE CENTS Sent anywhere on receipt of FIVE CENTS.
Address Thos. Coffey, Catholic Record London.
We have still a number of these Annuals for 1900, which are well worth the price, 5 cents.

PLUMBING WORK IN OPERATION Can be Seen at our Wareroom DUNDAS STREET. SMITH BROTHERS

Sanitary Plumbers and Heating Engineers, LONDON, ONTARIO, le Ageuts for Peerless Water Heats; aphone 538.

REID'S HARDWARE For Grand Rapids Carpet Sweepers, Superior Carpet Sweepers, Sinceperette, the latest Wringers, Mangles, Cutlery, etc.

118 Dundas St., (North) London. Ont

CLARKE & SMITH, Undertakers and Embalmers 113 Dundas Street,
Open Day and Night, Telephone 560

OUR BOOK LIST.

On Receipt of Prices named Below we will Send to any address any of the Following works: Address Thos Coffey, London, Ont.

CACRED PICTURES,—WE HAVE NOW D in stock colored crayons of the Sacred of Jesus and of the Sacred Heart of Mary—size, 18322 Price, 50 cents each. Same size, engravings, 75 cents each. Extra large size, engravings, 81.50 each. Samiler size, colored, The Sacred Heart of Jesus and the Sacred Heart of Mary, 25 cents: The Holy Family, colored, 25 cents. Colored pictures of St. Anthony of Padua — size, 12\(^2\)xie_2 — at 25 cents each.

THE NEW TESTAMENT — CLOTH LIMP Leover—25 cents. Translated from the Latin Vulgate, diligently compared with the original General first published by the English Colleges and first published by the English Colleges at Riemms, A. D. 1.582. With annotation, references, and an histo-feal and chronological undex. Bearing the imprimatur of Cardinal Vaughan, Printed on good paper, with clear type.

MY NEW CURATE — A STORY GATH-ered from the Stray Leaves of an Old Diary, By Rev. P. A. Sheehan, P. P., Doneraile (diocese of Cloyne), Ireland. Price, \$1.50.

PRAYER BOOKS FOR SALE.—WE HAVE a new stock of Catholic Prayer Socks ranging in prices from 10, 15, 20, 25, 30, 50, 75c., \$1.00, \$1.25, and \$1.50. Subscribers wishing to procure one or more of these prayer books, will please remit whatever amount the; intend to devote for that purpose. We will make a good selection for them and forward their order by return mail, postage prepaid.

PLAIN FACTS FOR FAIR MINDS.—THIS

The basa larger sale than any book or the kind now on the market. It is not a controversal work, but simply a statement of Catholic Doctrine. The author is Rev. Georga M. S. arle. The price is exceeding low, only is cents.

CATHOLIC CEREMONIES AND EXPLA-nation of the Ecclesiastic Year. This books contains ninety six illustrations of articles used at Church ceremonies and their proper names. From the French of the Abbe Durand. Price (paper) 30 cents.

THE SACRAMENTS OF THE HOLY Catholic Church by Rev. A. A. Lambing, LL. D., suthor o. "Masses for the Dead." Mixed Marriages, etc., etc. Frice (paper) 25

PATHER DAMEN, S. J., ONE OF THE most instructive and useful Pamphlets extant. Is the Lectures of Father Damen. Tey comprise five of the most celebrated ones delivered by that renowned Jesuit Father, namely: "The Private Interpretation of he Bible," "The Catholic Church the Only Time Church of God," "Confession," The Real Fressnee," and "Popular Objections Against the Catholic Church." The ook will be sent to any address on receipt of sets it stamps. By the dozen, \$1.00.

GOFFINES' INSTRUCTIONS ON THE TOFFINES' INSTRUCTIONS ON THE LEGISLES AND GOSPIL.—For the Sundays and holydays, with the Lives of many Saints of Goe Explanations of Christian Fath and Duty and of Church Ceremonies; a Method of Hearing Mass, Morning and Evening Prayers, and a Description of the Holy Land. With a preface by Cardinal Gibbons.

The largest and cheapest book of its kind. (35 pages. Price (cloth binding), \$1.00, Postage 12 cents extra.

IRELAND IN PICTURES.— A YEAR'S subscription to the Gatholic Record and this beautiful work of art for \$8.00. The scenic treasure of the world. IRELAND IN PICTURES in book form, the most beautiful instoric art work ever published. Containing four hundred magnificent photographic views of everything of interest in the four provinces, with written sketches by Hon, John F. Finerty, of Chicago. It is an interesting, instructive and educational photographic panorama of Ireland as it is. Produced at a cost to over \$15,000. The size of this grand work is lix14 inches.

DICTORIAL LIVES OF THE SAINTS and the CATHOLIC RECORD for one year tor \$3. The Pictorial Lives of the Saints contains Reflections for Every Day in the Yoar. The book is compiled from "Butler's Lives" and other approved sources. Edited by John Gilmary Shea, LLD. With a beautiful frontingiece of the Holy Family and nearly 400 other illustrations, elegantly bound in extra cloth.

loth.

The above work will be sent to any of our ubscribers, and we will also give them credit ubscribers, and we will also give them credit or a year's subscription on the CATHOLIC RECORD, on receipt of \$3. Charges for carriage repaid.

CT. BASIL'S HYMNAL FOURTH EDITION O' BASIL SHANAL CONTAINING MUSIC and Vespers for all the Sundays and Festivals of the year, Three Masses and over Two Hundred Hymns, together with Litanies, Daily Prayers, Prayers at Mass, Preparation and Prayer for Confession and Communion, and the Office and Rules of the Sodalities of the Biesed Virgin Mary. Compiled from approved sources. Price, 75 cents.

The same book without the music, 25 cents.

CAMILY BIBLE.-FOR THE SUM OF \$5 FABILY BIBLE.—FOR THE SUS OF 30 we will mait to any address — charges for carriage prepaid—a Family sithe (targe size) lox12x3, bound in cloth, git edges, splendidly illustrated throughout—and also give credit for one year's subscription to the CATHOLIC RECORD. This edition contains ALL THE ANDOTATIONS OF THE RIGHT REV. R. CHALLONER, D. D. together with much other valuable illustrative and explanatory matter, prepared expressly under the sanction of Right Rev. James F. Wood, Archbishop of Philadelphia, by the Rev. Ignatius F. Hortsmann, D. D.

phia, by the Rev. Ignatius F. Hortsmann, D. D.

PAMILY BIBLE. — THE HOLY BIBLE
T containing the source anon cal Scriptures, according to the Decree of the Council of Trent translated from the Latin Vuigate: diligently compared with the Hebrew, Greek, and other editions in divers languages. The Old Testament first published by the English College, at Douay, A. D., 1699. The New Testament by the English College at Rheims, A. D., 1852. With useful notes by the late Rev. Geo. Lee Haydock, from the original of Rev. F. C. Husenbeth, D. D., V. G. To which is added an Illustrated and Comprehensive Dictionary, based on the works of Calmet, Dixon, and other Catholic authors, and adapted to the English Version first published at Rheims and Douay, as revised by the Ven. Richard Challouer. With a comprehensive history of the books of the Holy Catholic Bible and Life of the Blessed Virgin Mary, Mother of Christ, from the New Testament Scriptures, and the best Traditions of the East, as accepted by the Greekkand Latin Fathers, By:Bernard O'Reilly, Quebec). An Historical and Chronological Index, a table of the Epistles and Gospels for all the Sundays and Holy Days throughout with numerous full sized steel plates and other appropriate engravings. This edition has a space for Marriage Certificates, Births, Deaths and other Memoranda, as well as for Family Portraits. For The SUM of Seven Dollars wells, about thirteen pounds, is about five inches thick, eleven inches long, tweive inches wide. FAMILY BIBLE. - THE HOLY BIBLE

THE WILL & BAUMER CO'Y Bleachers and Refiners of Beeswax, and Manufacturers of

The Celebrated Purissma

and Altar Brand . . . and Baumer's Patent Finish

Beeswax Candles Acknowledged by all to be the best in use upon the altars of the Cath-olic Churches throughout the United States.

Samples and prices will be cheerfully sent upon application. THE WILL & BAUMER CO. SYRACUSE, N. Y.

For sale by Thos. Coffey, London, Ont.

with the parish of St. John the Baptist will not be amiss.

The first evidence we have of a priest being here is away back in 1829, when Father Lamothe came from Quebec to minister to the apiritual wants of those of his faith who were scattered throughout the country. He did not remain here, but came more in the nature of a missionary. These visits he continued until 1823. In this year he was replaced by Father Sweeney, who did the missionary work in connection with the territory during the year. Towards the close of 1823 Reverend Father John McDonald came as the first resident pastor. The territory over which he presided embraced what now is included in the parishes of Perth. Stanley ville, Smith's Falls, Westport, Carleton Place and Almonte. For fifteen years this zealous priest labored incessantly to further the interests of those over whom he had been placed and to give spiritual strength and comfort to all wishing to avail themselves of the outlying districts. Stations' were held at suit able times throughout the year. The parish still bears evidence of his zeal, prudence and foresight. He was called to take charge of the parish of St. Raphaol's, where he lat ored until his death.

The next priest to be sent to Perth was Father John Hugh McDonagh, and it may be truly said that the history of his

Caricon Piges, which had been been such the format of Chamer of the control of th

Sill a like the set displayed by the part of story of the part of

Breihren:

I feel that I owe an apology to His Grace, to the toy or devoted and zealous pastor, to you the congregation of the good oft parish of Perth pays a page of the pays of the congregation of the good oft parish of Perth pays of the congregation of the good oft parish of Perth pays of the congregation in which was are all assembled to participate. It was with considerable inconvenience to myself, tooking at it from a physical sense, that I am present pays of the pays of the congregation of the

A Great Name

guarantee of superior worth

In baking powder, in these days of unscrupulous adul-

teration, a great name gives the best security. There are many brands of baking powders, but

"Royal Baking Powder" is recognized at once as the brand of great name, the powder of highest favor and reputation. Everyone has absolute con-

fidence in the food where Royal is used. Pure and healthful food is a matter of vital importance to every individual.

> Royal Baking Powder assures the finest and most wholesome food.

> > Avoid alum baking powders. They make the food unwholesome.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

Sacrament. The singing was again of a very high order, particularly the trio by Miss Connelly and Messrs. Connelly and Byrne, and the solo "Benedicta Maria," by Rev. Father O'Connor of Kemptville, who easily showed that he is one of the flnest singers in the diocese of Kingston. The Benediction given by His Grace ended the ceremonies for the day, and the grandest and most impressive spectacles over witnessed in Perth.

ARCHDIOCESE OF KINGSTON.

ARCHDIOCESE OF KINGSTON.

A most successful bazaar has just been held in Beileville for the benefit of the large debt against St. Michael's Church. The drawing witch was to have taken place has been poepoint until 12th February, as full returns, had not been made. Rev. Mgr. Farrelly, Rev. Fathers T. J. Spratt, Crawley and Sheedy were present and took great interest in the success of the bazaar, Hon. Mr. Latchford being in Belleville at the time attended the bazaar, Much credit is due to the ladies of the congregation who did so much to make to make the bazaar a success.

The young friends of Mr. John Wiseman lof Syracuse N. Y., formerly of Odessa is seriously ill, in the Hotel Dien. He is a throther of Rev. Sister Wiseman of that community.

Last Friday and Saturday the young ladies of St. Edwards's church, Westport, held a moet successful sale of fancy work for the benefit of the church.

On Sunday, 16th inst. St. John the Baptist Church, Perth, was dedicated, after undergoing attensive repairs.

Church. Perth, was dedicated, after undergoing extensive repairs

At their recent meeting the County Council of Frontenac granted \$250 to the Hotel Dieu Hospital and \$75 to the House of Providence.

The many friends of Rev. Father Kelly, Smith's Falls will regret to hear of his recent for some time.

Rev, Father O'Rourke of Carleton Place had a severe fall recently on an icy sidewalk by which several of his ribs were broken. Thus two of our most worthy priests have been had aside for a time. We hope both reverend aside for a time.

which several of his ribs were broken. This two of our most worthy priests have been laid aside for a time. We hope both reverend gentlemen may soon recover.

Mr. William J. Weish of St. Catherines has been appointed professor of Modern Languages in Revigoolis College as successor to Professor E. J. Bolton, who is going to British Columbia.

At a religious profession recently held at the beautiful of professor to Providence, the following Sisters Howe the profession recently held at the beautiful of Providence, the following Sisters took their final vows: Sister Mary Philomene, Sister Mary Agatha, and Sister Mary Philomene, Sister Mary Agatha, and Sister Mary Philomene, Sister Grace Archbishop Gauthier presided, and was assisted by Rev. Father Duffus, Chaplam of the House of Providence, and Rev. Father Kehoe, Rector of St. Mary's Cathedral.

The Record recrets to be called on to record the death of Miss Minnie Murphy, daughter of Mrs. John Murphy, Brockville. The deceased was a most estimable young lady and much loved and respected by all who knew her. She was long connected with the congregation of St. Francis Xavier church, and her funeral, which was largely attended, took place on the 14th inst., when the Libera was sung by Rev. Father John Meayher. Her remains were brought to Phillipsville and placed in the vault there. The Recordextends the sympathy to Mrs. Murohy and family in their sad affliction. Requiescat in pace!

The many friends, and they were many, of Sister Mary of Saint Adelaide will regret to bear of her death. This good Sister for many vers was Superioress of St. Anne's Convent, Renfrew, and owing to falling health she removed two years ago to the Moher House at St. Laurent where on Monday, 10th inst., she rendered hir pure soul into the hands of her Divine Spouse Whom she loved so well and served so faithfully, duly fortified by the rites of Holy Mother Church. The mortal remains of this faithful and devoted Spouse of Our Divine Lord were laid to rest in the Sisters' cemetery.

"A gentle spirit is ashield From which sin's dreadful darts recoil, And such a spirit was resented In her pure life and virgin toil." Requiescat in Pace!

DIOCESE OF HAMILTON.

The Bishop raised the Rev. Jos. Crofton to the priesthood, Saturday, Dec. 22nd, in the Cathedral chapel. The ceremonies of the ordination began at 9 30. The Bishop was assisted by Fathers Mahony, Holden and Donovan. Father Crofton is a native of Hamilton went to the Separate schools, studied classics and philosophy at S. Jerome's College, Be lin, and made his course of theology, at the Grand Seminary, Montreal. The young priest has many friends in the city who are pleased that he has been so successful and wno wish him many years of happiness in his new state. Father Fennessy, Berlin, attended the young priest. Besides the city clergy there were present Fathers Slavan, Galt; Brohman, Walkerton: Cummings and Cleary, Brantford.

At the same service His Lordship ordained subteacons, Joseph Flynn, Wappinger Falls, N. Y. and Michael Kane, Cchoes, N. Y. In the morning of the day previous these gentlemen received tonsure and the minor orders, His Lordship again officiating. REV, JOS. CROFTON ORDAINED.

opinion that the gold button competition should be renewed. It was dropped last year. This competition was productive of commendable results and it is contended by many members of the order that the latter would be materially benefited if the contest for new members were

again arranged.
Trustee Vincent Webb has been appointed
Deputy High Chief Ranger of Billings' Bridge
court. court.

Mr. M. F. Morgan, of Toronto, has received his official appointment as Deputy High Chief Ranger of the two courts in London, Out.

St. Bridget's court will have a special meeting for the election of officers on the afternoof Sunday, Dec. 23.—Ottawa Citizen, Dec. 15.

KINGSTON SCHOOLS.

We notice in last week's Kingston correspondence of the London CATHOLIC RECORD an item concerning Inspector O Brien's recent visit to our Separate schools. The article is in part as follows; "We must not forget to mention the very satisfactory condition of the departments of the Cathedral school conducted by the Sisters of Charity." Now, as the Sisters of Charity conduct only three departments of St. Mary's school, and as the three highest are conducted by lay teachers whom the Inspector found doing excellent work, it is certainly unfair to particularize in this respect, and to imply that the best work in the school was done by the teachers of the lowest classes. Wheever the correspondent of the Record is he should be more careful in future to give credit everywhere it is due. He certainly cannot have seen the Inspector's report or he would not particularize as he did and try to leave a false impression. The fact is that the Inspector found all departments of the boys' school in a very satisfactory condition—Canadian free-man.

MARKET REPORTS. LONDON.

London, Dec. 27.—Grain, per cental—Wheat \$1,03 to \$1.05; oats, 75 to 77c.; peas, 80 to 90; barley, 70c to 80; corn. 75 to 80c.; rye, 70c. to \$1.00; buckwheat, 85 to 95: beans, per bushel, 90c. to \$1.10; alsike clover, \$6.50 to \$6.60. \$1.00; buckwheat, \$5 to \$9; beans, per bushel, 90c. to \$1.10; alsike clover, \$5.50 to \$6.60.

Farm Produce — Hay, new, \$7.00 to \$7.50; straw per load, \$3.00 to \$3.50; straw, per bon, \$5.00 to \$6.60.

Live Stock—Live hogs, \$5.00 to \$5.40; pigs, pair, \$2.50 to \$5.70; straw per load, \$5.00 to \$5.00; to \$5.00; pair, \$2.50 to \$5.70; pair, \$2.50 to \$6.00; pair, \$7.00 to \$7.00; pair, \$7.00; pair,

sale, 9 to 9je; lard, per pound, retail, 10 to 11c.

TORONTO.

Toronto, Dec. 27.—Flour is quiet; demand moderate; 90 per cent. patents quoted at \$2.85 in barrels, middle freights; and at \$2.60 in bags west; choice brands are worth 15c. to 20c more; Manitoba patents, \$4.25, and strong bakers, \$3,80, bags included. Bran is unchanged, with car lots quoted at \$12 west, and shorts \$13.50 to \$14 west. Wheat—Moderate demand, with prices steady; red winter

Provincial High Chief Ranger Boudreault, Provincial Secre ary Morel and Provincial Trustee Vincent Webb visited St. Dominique court on Monday night and distributed a part of the fire relief fund to the forty-nine members of the court that suffered in the great of the fire relief fund to the forty-nine members of the court that suffered in the great of the saster of April 26. Each of these members received \$44.31.

Spaceches were made by the visitors and by Bros E Lavoie, L. Boileau, A. Larose and Jos. Goyon. Messrs. Boudreault, Morel and Webb received a warm reception and were tained until a late hour.

St. Dominique court is, in spite of the misfortune that so many of its members and has a balance to its credit.

On Tuesday evening the fire, making satisfactory progress. It initiated ten new members in November and has a balance to its credit.

On Tuesday evening the relief committee visited St. Jean Baptiste court. Only one member of this court, Bro, Laffamme, was a Mores well received. Mr. Boudreault asked the members of the court to forward to him any suggestions that they might think should be brought up at the next meeting of the provincial court.

St. Joseph's court is also in a flourishing condition financially.

Capital court and Emerald court were visited by the committee on Thursday evening. The last of the fire fund was distributed amongst the fire sufferers in these two courts.

The provincial court will likely be called to meet in January.

Organizer O'Meara, who has been working near Gravenhurst, has reported that he has been meeting with marked success in his attempts to advance the intense of the order. He expects to institute within a few days.

A great in the sufferers in these two courts in the vicinity of Graven Catholic Foresters are of the corner. This competition was productive of commendable of the provincial court will likely be called to competition was productive of commendable of the competition was productive of commendable of the competition was productive of commendable of the co

26.50 to \$7. Sheep and lambs—Untrings loads; choice to extra lambs, \$5.50 to \$5.60; good to choice, \$5.35 to \$5.50; fair to good, \$5 to \$5.35; common to fair, \$4.25 to \$5.5 is sheep, *choice to extra, \$4 to \$4.25; good to choice. \$3.75 to \$4. Hogs—Likhtinactive demand; heavy dull; heavy, \$4.95 to \$5. mostly \$4.95; mixed. Yorkers, and pigs, \$5; mostly \$4.95; mixed. Yorkers, and pigs, \$5; state. \$4.10 to \$4.60; states. \$3.75 to \$4; close

THE OLD YEAR AND THE NEW.

I saw two figures striding past And o'er the glis'ning snow they ran; December doled a mournful blast O'er a bright youth and gray-haired man

The old man's step was weak and slow His face was wrinkled o'er with care; A tear upon his check did flow— 'Twas pale and not a smile slept there.

The youth, that followed through the gloon Was full of life and promise sweet, And on his cheek a rose did bloom, The snow looked up;to kiss his feet.

And on they sped, o'erice and snow, In their mad race as night fled on: The old man's pulse was beating low His breath of life was almost gone.

And when the clock its twelve confessed I saw the old man's dying face— And Father Time bore him to rest And called the youth to fill his place. -J. William Fischer.

NEW BOOKS.

Life of the Very Rev. Felix De Andreis, C. M., First Superior of the Congregation of the Mission in the United States and Vicar General of Upper Louisians. Chiefly from sketches written by the Right Rev. Joseph Rosati, C. M., first Bishop of St. Louis, Mo. With an introduction by the Most Rev. John J. Kain, D. D. Archbishop of St. Louis, Mo. Published by B. Herder. 17 South Broadway, St. Louis, Mo. Price, \$1.25 net.

TEACHERS WANTED.

TEACHER WANTED FOR R. C. SEPAR-ate School, No. 8, Tp. of Peel, a qualified female teacher. Duties light. Apply at once, stating qualifications, and salary expected, to Thos. Walsh, Sec., Goldstone, Ont. 1157-2 TEACHER WANTED FOR SEPARATE School, No. 8, Tilbury north. Must be capable of teaching French and English. Apply, stating salary, to David Duquette, jr., sec., Tilbury, Ont. PEACHER WANTED FOX ELORA SEP-Tarate School for 1901. Salary \$236. Address applications to Secretary Elora Separate School, Elora, Ont.

HOUSEKEEPER WANTED.

MIDDLE AGED WOMAN WANTED AS housekeeper on a farm in Northumberland County. Must be a good Catholic and capable of doing the usual work of a farm house. Enquire Catholic Record Office.

C. M. B A.—Branch No. 4, London, Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, on Albion Block, Richmond Street, Frank Smith, Presi-dent, P. F. Boyle, Scoretary.