# Catholic Record.

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

#### VOLUME XXI.

# LONDON, ONTARIO, SATURDAY, NOVEMBER 18, 1899.

NO. 1,100.

# The Catholic Record.

# London, Saturday. November 18,1899.

"THE WOMAN WHO DID."

The Christian Guardian in commenting on the passing of Grant Allen tells us that his work, "The Woman Who Did," published in 1895, excited much criticism at the time. Well-exceedingly diplomatic, but the editor should know that a work justifying marital infidelity met not much sharp criticism but with hearty condemnation.

People with any respect for them selves would not read anything that "!! lustrious" Canadian had written after he gave the world his recipe for the removal of morality. We were not a bit surprised at that effusion of Mr. Allen. When men are stumbling on without fixed principles and mistaking the phantoms of the overheated imagination for the beauteous form of truth we may expect anything, even "The Woman Who Did "-and individuals merbid and unclean minded enough to read it. We agree with the editor, that Mr. Allen's writings have not been on Canadian subjects-and for this we are duly thankful.

#### THE FRIARS IN THE PHILIP. PINES.

A gentleman by the name of Captain Leary (without the O) is very much incensed at the friars of Guam who did not fall in with his plans for the amelioration of the condition of the Guamites. Accordingly he sent them out of own peculiar scheme of civilization.

What is it, Captain ? Sky scrapers, automobiles, bargain stores and free lunch counters? We are waiting. For we know when the treasures of western civilization have passed through the alembic of your extensive brain tissue we may gaze upon a new

Archbishop Chapelle denounces the action of Leary as an outrage. "For four hundred years," he says, " the friars have been fathers and mothers to the ignorant natives. They have taught them agricultural pursuits, built houses and schools for them, and by constant supervision over them have kept them at work and lifted them above the state of savagery and ignorance in which they found them. Without the friars the natives will not work, and are a lazy, shiftless set, living from hand to mouth, and would prefer to let their fields grow up in weeds rather than cultivate

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that if quoted correctly, he displays an astounding ignorance of what he is taiking about. Kansas, however, that claims him as her hero son, may have no "little red school houses."

"The inhabitants of Luzon," says the General, "are completely under the Church." ' Now, I would ask," replies the Delegate, " how can this be possible when nearly every priest in Luzon, outside of Manila, is a prisoner under the insurgents." The General forgot that fact as he forgot to put back the article that, according to Mr. Thos Fox, he took from the Church of Caloocan Great men are subject to fits of abstrac tion and the general seems to be no ex ception to the rule.

He omitted also to refer to the work of the friars in the Philippines. That they have succeeded in educating and Christianizing tho natives is attested to by unbiassed authorities. He forgot many things when he spoke his little piece before the students of Stanford University, but the average individrapidly forging his way to a first class place in the region in which there are no creeds.

#### THE HARRISBURG MISSION.

### Oar ministerial brethren in Harris-

burg are agitated over the success of the mission given there by the Passionists. They assembled in conclave and a preacher from the country suggested that Fulton, known as "Dirty Falton," be engaged to give lectures on Catholicism. The confidence of the colony (rather large word), and he that galaxy of ministerial talent in is now going to put into operation his their own peculiar tenets must be weak indeed when they solicit the assistance of a discredited ranter whose only stock-in-trade is calumny of the fithiest kind, for the purpose of 'counteracting the influence of the recent Romanist mission."

Why didn't they come out in manly style and say something for their side of the question when the Passionists were at Harrisburg? They were assured of a respectful hearing considering that nearly all those who attended the mission were without the pale of Catholicity, and that the priests who presided eschewed abuse and personalities and contented themselves with a plain presentment of reasons for adhering to Catholicity. They had a splendid opportunity to refute the errors of Rome, but they failed to avail themselves of it.

#### WANTED : MORE DOM BOSCOS.

A certain gentleman of our acquaintance entered our sanctum a few days

He frowned at our remark and conaccept the General's solution, remarks sidered it flippant and irrelevant and said that we should know better. Of course we should ; but when all wisdom in sight is monopolized by a few favored individuals we must not be censured too severely.

Our friend went his way convinced he had done his whole duty. His children are well groomed and housed and are trained to observe at least all conventionalities; the other children to whom he gives advice are poor little urching half nourished and half clad and who from the very dawn of reason are close friends with the misery of poverty. The overworked mother has oftimes a wealth of love that shields them from danger and fashions them into something truer and manlier than the products that emanate from the houses occupied by the gentlemen with cheque books. A great many of them, however, are allowed to roam the streets and to become acquainted at a very early age with the varied forms of iniquity. No elequence will abate the us will remember that the General is evil. They may call attention to it at the meetings of the societies, and even commission some good Samaritan to look into it and report-but the children will drift into Protestant organi-

zations or into practical infidelity. They should drop their blue-books and long winded speeches and get out and help the children. It will entail a little self sacrifice ; but it will glorify their lives and prevent them being frittered away in Utopian schemes. There is no true potency," says Ruskin, " but that of help : nor true ambition but ambition to save."

When a man resolves to help others he becomes ennobled : and when he tears from off him the rags of selfsufficiency and selfishness and bends himself to the task of uplifting those around him he becomes a bene factor to his kind and remains henceforth an inspirer to noble deeds. Our utilitarian brethren may smile, but cold facts back up our statement. Take for example Dom Bosco : when he threw himself heart and soul into the work of reclaiming and educating the youth of Turin he was derided as a visionary by the good people who do not believe in an unusual mode of action except when they have the principal part in it, and who are quite content to let things flow in the groove traced out for them by the past. They thunder, of course, against the negligence of parents. The parents may not understand, so absorbed are they in earning bread and butter for their offspring ; but it is a harmless way of working off superfluous energy, and that, so far as practical results are concerned, is the

best that can be said about it. Dom Bosco not only preached but he went out into the streets and gathered the children together and treated them looking exceedingly hot and with an infinite gentleness and patiserve God. Dom Boscos are few in our time. We do not expect to find ground. them in every community; but we have the right to expect men earnest enough to do something for the lads who are thrown upon the world and left to their own resources. There is no work more conducive to the wellbeing of society and more productive of good results than this, and we but wish our brethren may see things as we see them and extend the hand of charity to the scores of youth who are uncared for, ignorant, and destined in many cases to be a reproach to the Church of which they claim to be the children.

Church and priesthood which they attack so savagely. Now, if these Methodist and other

anti-Catholic editors are bribed by the Romish Church to suppress accounts of the awful things Rev. Bart knows, may we not suspect that Rev. Burt himself is bribed by the cunning Jesuits not to tell half he knows, or to tell just enough to create a reaction in tavor of Rome? As he hints that Pro testant editors may be bought, he gives cause for the suspicion that he is a Jesuit, or a Jesuit employe in disguise,

for what could more assist Rome than the discrediting of her opponents? What strengthens this suspicion is Rev. Burt's familiarity with the financial affairs of the Jesuits. He says-which is injudicious on his part if he be a Jesuit secret agent-"The Jesuits have control of five of the leading banks in Rome. They control many of the municipal plants, such as gas and water ; also restaurants and other concerns all over the country." Now, how could any one not in on the ground floor with the Jesuits know all this? Has not the Rev. Burt inadvertently let the cat out ?

With such a large amount of funds in the five leading banks in Rome at hand and their control of the gas plants, why could they not employ secret agents to go about in the dis-guise of Methodist ministers, supplying hem with funds from the five leading banks, and oratorical ammunition from the gas plants? There is something amusing in this superb cunning of the Jesuits, in having their disguised agents taking up collections from the pious Methodists, thus making them pay the piper, and at the same time getting back into their five leading banks more than they expended.

But the Roy. Burt does not suspect Protestant editors alone. It his opinion the novelists and artists are equally dishonest. He says :

dishonest. He says: "'Have you thought or noticed in any of the recent published novels that Roman Catholic persons and customs have been favorably presented to the public? How shrewd they are! As they once made use of the artists and the sculptors for the pro-motion of their cause, they are now subsidiz-ing and manipulating the press." With all these elements of strength

in the hands of the Catholics how hard are the lines of a poor Methodist preacher in Italy. Brethren, he must have money. Deacon Littlehead will hand around the collection box.-N Deacon Littlehead will Y. Freeman's Journal.

# REV. DR. DE COSTA.

#### A Letter to a Layman,

My Dear Brother-As you already know, I have resigned the office of Presbyter in your communion, and my resignation has been accepted. This left me in the position of a lay member, like yourself. That relation I now sever. Of course, you will say that you regret the step, but certainly one cannot remain in an anomalous posi tion, and I must now give additional reasons, explaining this concluding reasons, explaining this continuing action, especially since my letter to the Bishop embraced only "a few points." My lay friends expect some-thing more, though what I may now

fidel, and secret Society press editors power of priestly absolution. But in repressible conflict." of Italy are under the influence of the the next parish-if in a large city, against theology. A power of priestly absolution. But in repressible conflict. It is fielding the next parish—if in a large city, against theology. As stated in a re-configuration of these docurines and teach his people that they are false and un-seriptural. Yet both these men are supported trackers of rations in the Christ new rever preached, that the Twelve never heard of ; a authorized teachers of religion in the Christ not found in the Word of God ; Protestant Episcopal Church, with equal official authority. The Bishop may happen to agree with one or the "Let us be patient," and sing, "Lead, other. He can do as he likes in the Kindly Light." But what can be the matter. The situation cannot be made good when you do not mean to follow ?

with whitewash or juggled away. It should rather, if you are able, be met honestly, and dealt with. To put on honestly, and dealt with To put on rich robes, assume an air of authority, and advocate the change of our name to that of "the Catholic Church in America." forms simply a ghastly farce. Multitudes of clergy, after persevering for awhile, and preaching strongly about our "Catholic herit strongly about our "Catholic herit to Rome. A Catholic heritage forms a tion of its assets, what becomes of the Catholic faith, not a collection of dis cordant and heretical opinions.

sects. The Church of England, as the result of the "Blessed Reformation," occupation before finding that the ocresult of the "Blessed Reformation," occupation before finding that the oc-has given to the world about one hun-cupation is gone? Is a Church less dred and thirty seats, nearly all of which have been reproduced in this tion? country. All are at war with one an-other, and inside the Episcopal denom ination a hot fight goes on, the Bish ops having no recognized authority for regulating matters which distinctly belong to an Episcopate. In fact, there is no Episcopate any more than a standard of doctrine.

Under the circumstances, does it ap pear at all strange that multitudes should be asking if this body really forms a branch of the Catholic Church? At the same time Cranmer and Rid ey clubs have done their best to empty significance claimed for them : denywith their "Blessed Reformation " and declaring that we have no Episcopal line linched by the consecration of men to the American Episcopate, like the late Dr. Brooks, who deny the sacerdotal claim, teaching that the office of a Congregational minister is quite as author itative.

Under the circumstances, my dear brother, I would like to know what you and men similarly circumstanced propose to do? To day are you no amely accepting the situation, saying with the loaves-and fishes brigade, "After us the deluge ?" You under stand perfectly well the nature of that wide gulf now existing between differ-ent portions of the Church and the gross folly and infatuation of the pop-ular verse, "We are not divided." You and I know those of the clergy and laity who frankly say that they will not quibble about mere words, and that they accept the Real Presence. Now, if this doctrine be true, it must truths, apart from the Divine Imman ence. Indeed the Mass must form the corporate expression of that Imman-ence. If true, to deny it is profane.

and that even the anti-Catholic, in- assure his flock that he possesses the a recognized incompatibility, an "irneclogy

use of calling upon the Light to lead

have rendered their obedience lic? If a bank allows the hypothecabank? If a Church is the Dafender of the Faith, and the Faith is not defend-

To-day Protestantism is riven by ed, of what is the Church the defender responsible than the secular corpora-Will God tolerate unfaithfulness in a Church that men will not condone in a human trust ! In such a failure will a bold front and brazen denial carry men through? laity themselves be deceived all the time?

Carlyle has written on the subject of clothes, and we have among us, on the one hand, a body of men in Catholic garb, with holy water, confessional, penances and genuflections, offering Rome the flattery of imitation, while withholding obedience : on the other hand, the whilom Calvinist, now shorn Anglican orders of all suspicion of of his "decrees," with a dress shading "Sacerdotalism," and to purge the off into business suits, or pearl-colored sacraments of the spiritual value and trousers, expansive shirt fronts and smart cravats-the symbols of a flashy ing that the Reformers held or made any sacerdotal claims in connection faith, discipline, orders, sacraments. The cowl does not make the monk, but clothes form an index to mental in accordance with the ideas of the and moral conditions ; while a thoupre reformation period. All this is sand altars and chancels, strewn with saleratus bread crumbs, cast a Zwing. lian protest at the Sacramentarian. Can these things co exist in a branch of the Catholic Church ? As a matter of history, the structure is crumbling about you. Many all over the land are deserting the Church ; missionary

societies are toppling. Is a place in such a body a place fit for you or me? With my views of the situation, to remain would at least be immoral. One would need a con-science lined with fire-brick. We are indeed told that similar conditions exist among all Protestant bodies, which is quite true, and, practically, you have put yourself on their level. Episcopalians have vied with them in catering to the skepticism of the day. The Church is even a safe for men whom they will not tolerate. The confidence of a large portion of the people has been shaken by follow that the Mass is the greatest of all their religious teachers, and far and wide we see men and women once zealous for religion who can not now be persuaded to enter a Church. The them. abal of tongnes has co nfused shelters the preacher of untruth. "Patience !" you say again, "time will work wonders." But what wonders? History shows that evils have been overcome, but not b and crying "Patience." but not by sitting still You your. I do not affirm that Anglicans have self very well know that in past crisis either patience or silence ; and silence fames with the enial. It has proved a great part of Anglican history dur ing the last two centuries. On the other hand, the clubs I have referred of the "ijudicious." So, my brother, if you will, keep your place in your boat, singing "Lead, Kindly Light," to always took delight in explorence this denial. In fact, it is asserted boat, singing "Lead, Kulury Lead that the Episcopal Chu ch makes no that the Episcopal Chu ch makes no that the Episcopal Chu ch makes no torn. It would be better, however, to torn. It would be port. steer now for some good port. You may say that I am prejudiced against Protestantism. It is true that I see the wreck it has wrought. Novertheless, I was reared with intense prejudice against the Roman Catholic Church, even though the convent of my near kinswoman was burned over her head at Mount Benedict by a mob of Boston Protestants. It was a prejudice that long did duty and which influence and power. Skeptics of stood me in good stead during several various grades, and discontented men, strolled innumerable times through are now being welcomed into the Church, which promises to become, in due time, a veritable Cave of Adulian. St. Peter's and the Vatican. Yet perhaps I have never passed from under the hallowed spell woven around Did you or did you not sell your under the hallowed spell woven around heritage at the time of the "Blessed under generate benerant. audience chamber-gentle, benignant, holy-and gave me his blessing. If I am prejudiced I can only hope that it. is in favor of truth and righteouspess. But I will close. With unabated love for all my old friends, whether they fully your brother, B. F. De Costa.

Sergeant Peyton, who was commissioned by Bishop Doane to report upon the condition of the Philipinos, gave the Episcopal Bishops assembled at St. Louis an eloquent account of the energy and devotion of the Friars. "I do not know," he said, "that on earth there is a people so cleanly, so moral, so temperate and so devout as they are."

#### GENERAL FUNSTON AND THE PHILIPPINES.

The natatorial genius, General Funston, from Manila, in quest of Archbishop Ireland's scalp, must be, if one may judge from his public utterances, a man of a lofty order of intellect. 'Tis a pity that such an individual for literature whilst their mothers ocshould be worn out in swimming creeks and sprinting with the Philippinos. That might be entrusted to the achietes of N. Y. A. C., and then the doughy general could devote his attention to the concocting of war correspondence. He might from time to to time allude to the creek, done in record time, and show how he with a statesmanlike grasp of the Eastern problem pointed out the solution, and the only way of giving the natives the O.is brand of civilization. His solution is simple - expel the Friars, and Aquinaldo and his dusky adherents will be as little children in the hands of their would be stepfather, Uncle Sam.

Perhaps the "thin partitions" between madness and geniuc have collapsed in the soldier's brain or a can of embalmed beef may have upset his digestion. At all events he should take a long rest and abstain from festivities and natatorial exhibitions. Archbishop Chapelle, Apostolic Delegate to the Philippines, in refusing to | ture.

angry. He was in quite a volcanic state and we prepared for the eruption. We have seen him before in action, and to those who have reverence for dollars and cents he is a Vesuvius of wisdom, but to others who do not believe that money constitutes the aim and object of this complex existence he is an unmitigated nuisance. He has an assortment of brand new schemes for the uplifting of humanity, and as they cost nothing he hands them

around with an excessive prodidigality. We verily believe that if he wrote a novel with a motive and a few big words thrown in he would be looked upon as a prophet by the young people who cultivate a taste cupy themselves with household duties.

We ventured to say something about the weather-thinking it would serve as a conversational starter. He appeared not to notice it-due, doubtless, to the fact that the clicking of his mental apparatus drowned our voice. After a few moments he launched out into a philippic against the actions of certain boys who used to know him before he made his pile and moved to the other side of the town. His specialty is the children. He would have them grave and demure, and shouting and playing in the public highway wouldbecause it is so disedifying to Protestants, you know-be visited with severe punishment.

We remarked innocently that if he would patent his ideas and have a bill put through the legislature forcing every household to be equipped with them, we should have a generation anæmic doubtless, but possessed of all the good qualities credited to children in the ordinary Sunday school litera-

#### A "RETURNED EMPTY."

Rev. William Burt is a Methodist preacher, who has been "evangeliz ing " in Italy for some years. He receatly arrived in this country and gave a lecture in Brooklyn, in which there was more than the usual amount of claptray and fadtalk about the Rom ish Church and the Latin races, and o forth and so forth ; from all of which we infer that the Ray. William Burt is on a collecting tour. To show Burt is on a collecting tour. To show that he has earned his wages he tells his hearers what a degraded, ignorant people he has had to live among, and that all their degradation and ignor-ance was caused by the Romish Courch. Tais, of course, is the harp of a thousand strings for the returned mission ary to Catholic countries.

After having resung the old corrup tion and degradation story, Rav. Burt says: "But one-half of it was never told in the public press, for, allow me to say, in nearly all the editorial offices there is a Romanist, sent there as a censor for the interests of the Church, and we over in Italy have always thought that if one got up quite near to some of the editors of our reigious papers, that organ gave an uncertain sound."

By "our religious papers" Rev. Burt means the Methodist and other Protestant papers, and insinuates that their editors are bribed not to emit a "Oae clergyman may teach the certain, that is, an anti-Catholic sound destrine of the Real Presence or

say will not, probably, cover the whole

I shall, however, be obliged to repeat some observations which pained you when uttered viva voce. I am sure that they give me pain, likewise, since my experience in the Episcopal body has ended with a keen disappoint ment. However disagreeable, I must nevertheless, express my convictions. I have laid many difficulties con nected with the subject before Bishops clergy and laity all over the country, in privately printed papers, but with-out any of the hoped-for results. All acknowledge the seriousness of the situation, but fail to point out any remedy. The situation has now be-come unendurable. Do not fancy, however, that I have any fears about the Bible or Christianity. I have always welcomed genuine criticism and historical inquiry. But criticism has come to be uncritical. It forms argely, a case of Tom Paine masquerading in the garb of the rabbi. shall, however, speak only in general terms now, illustrating the fact that the cross purposes in the Episcopal body go so deep as to render its future hopeless. I could not remain in what is called "good faith." I hope that all my old friends who can stand by in good faith may do so until they can find something better. I could not

consent to its abandonment without first having a prospect of something better. One of the most eminent and best balanced of your Bishops says that the situation fills him with "alarm," while another, sadly recognizing the truth, says, despairingly, "There will be no improvement in your day or

mine.' I could easily fill columns with extracts from letters, and conversations held on the subject with all classes of men, bishops, clergy and laity. It is impossible to reconcile the

present condition with any claim to Catholicity. The situation is thus portrayed by a writer who is looking portrayed on, studying the condition of the Church :

It constitutes a sacrilegious affront An enormous proportion of the names to the glorified body of the in parish registers represent non-at-Eternal Son of God. Please notice tendants, who say that they have " no that this is the language of your use for the Church." Discipline is school and observe that it is a stab at dead. Exclesiastical police protection the heart of Christ. So keenly is this feit that, as you know, guilds have been formed, one of whose objects is to offer reparation to Almighty God for indignities done in the whole Angli can body to your sacrament.

what they claim upon their altar : but the Church has never been saved by they make the claim for themselves, they make the claim for themselves, either patience of since is simply and if they claim that Christ is there, they must recognize that God cannot look with any favor upon a body toler ating the denial; yet the Protestant afflicted not only with a case of ating the denial ; yet the Protestant Episcopal body all over the land simple blood poisoning, but ineradic-fiames with the enial. It has proved able leprosy. The situation can never to always took delight in exploiting

Ritualists feel the ignominy and shame of the situation, and ought to appreciate the guilt they incur on their own principles. In contrast with rit ualism, rationalism is strongly en-trenched and is very bold. It has well nigh destroyed the value of the Bible as a textbook in Sunday schools and as an authority in sermons. The Bible of our forefathers has departed, and the men who impeach it hold places of are now being welcomed into the

Reformation " for a mess of pottage ? Tne semi Arian and Pantheist explain away what are claimed as "Catholic verifies "unmolested, and "advanced" men tacitly recognize that the bulk of the clergy cannot be trusted to stand at their altars. So, likewise, "Higher Criticism" will not tolerate "supersti-

tion "either in pulpit or chancel. Between the various schools there is

New York, St. Luke's Day, 1899.

## THE CATHOLIO RECORD

# FAMILY BIBLE

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By RICHARD BRINSLEY SHERIDAN KNOWLES. CHAPTER XV.

# THE WEDDING.

GLENCOONOGE.

The wintry colors faded from the sky as we drove homewards, and it was rapidly growing dark when we reached the ctapel. Conn and the book-keeper led the way in, and went and knelt at the liter ratio to mean the content of the state. led the way in, and vent and kneit at the altar-rails to prepare for confession, which in these parts immediately precedes the Sacrament of Matrimony. To the crowd at their heels this was a matter of course, and the whole body of young men and women who had come to witness the ceremony compose i themselves to await the priest's arrival, standing motionless in silence. Some faint whispering at the edge of the crowd th cre was, and some flitting to and fro of ragged children run-ning in and out of the chapel; but their little bare feet did not make much noise pattering on the brick floor, and their suppressed bursts of laughter were hardly pattering on the brick floor, and their suppressed bursts of laughter were hardly noticed. There was a great stir when Father John drove up haif an hour later, and throwing the reins to the nearest by-stander, strode into the church and through the crowd which parted to let him pass, through the railings and sanc-tuary into the sacristy; whence he pre-ently emerged in surplice and stole, with taper in hand to light two candles on the atar. This done, he returned to the sacristy, beckoning the book-keeper, who rose and followed him. Then the crowd resumed its patient mood; the children played half in, half out of the chapel; the evening light seen through the open door

rom the servants.

"I'd do it all over again whit the greatest of pleasure," said Conn. "Spare yourself, my fine fellow," cried Mrs. Ennis, "there's more before you yet You'll have to do your share of dancing and you must look after the comfort of

turned out so well. Do you how the day," turning to me, "we went in to break the news to Mrs. Ennis ? Ha, ha ! there they were ! not one of them at cross purposes, yet all afraid one of the other. Conn, I'm ashamed of you! You were too bashful, entrely. What's that noise outside ?'

outside ?" "This only the people going into the coffeeroom," said Mrs. Ennis. "Dan, do you show them the way, and put them into their seats, and keep the good could outer with the protocol the top

souls quiet. Mind ye keep the top table clear for ourselves. What is it, Mary Ma-

"iney?" "If ye plaze, ma'am, Mrs. Costello" (that was the cook) "says she'll die. She never knew a tire like it for heat, and to cook dinner for one, in addition to tea for two hundred, is too much for any

pair of arms." "Cook dinner?" asked the book-

keeper. "To be sure, miss-ma'am, I mane-

"To be sure, miss-ma'am, 1 mane-dinner for No. 7. "No. 7?" repeated the book-keeper, still puzzled. "Ah, never mind her," cried Mrs. Ennis. "Mary Maloney, go back and help Mrs. Costello. Your coming here isn't likely to put her in better temper. The girl's beside hereif with excite-ment," she alded, as Mary Maloney dis-appeared.

evening light seen through the open door changed from fading white to blue. A long way off on the straight road a laborer draws near; he calls to a neighbor in a field, his voice sounding like the echo of field, his voice sounding like the echo of a chime in the open air; he waves his hand with a laugh in the direction of the chapel whither he is bending his heavy steps. By-and-bye he enters lumber-ingly, and with a short quick bend of both knees to the altar after the fashion of a complex domains antised a suitable him.

knees to the attar after the fashion of a country-woman's cutsey, sprinkles him-self with holy water, crosses himself with thumb on forehead, mouth, and chest; drops on his knees a moment; then stand-ing up, and leaving himself in the standing up and leaning his shoulder against the wall, falls without further stand-

word, into the passive waiting attitude of Thus did the long minutes pass slowly over our heads. There was again a gen-eral stir as the book-keeper came out and Conn took her p'ace in the sacristy

and then every one settled down again to wait till Con's confession should be finished. More and more impressive did the minutes become as that strange hour wore away; and stronger grew the sense of the momentous nature of the event about to occur in the lives of the two chief about to occur in the lives of the two chief actors there. The flickering candles on the altar field the gloom with daccing shadows; a light wind sigted ever and again among the pine-tree tops or along the chatel roof; the ivy flapped against the window-pares. The silent-breathing crowd, half filling the church, was scarcely less mute than the dead in the graves around outside the chorel walls. It was

less mute than the dead in the graves around outside the chopel walls. It was a rare and solemn interval of time during which life and the world seemed to stand still, the warning past to fuse with the present, the dead to mingle with the liv-ing. Memories floated around of others passed away who once stood together at those altar-rails, happy like children. The air was full of phantoms, frightful shapes: starved Poverty with his dread-ful cares; Disease chilling with its touch the marrow of young children; Death with his scythe early snapping the mar-

with his scythe early snapping the mar-riage bond; Hatred that had once been riage bond; Hatred that had once been Love severing with fercer cruelty. Or, well it is that the hard lesson of the past and the unthinking joy of the present should be tempered by the divinely-guided voice in the confessional, which speaks to each of the lovers in turn; ex-tols the high call of marriage, and the great duties that spring from it; warns of the troubles that in some shape will arise

Liquid Extract of Malt Is not a patent medi to test constancy, to exercise patience, to strength

faitt ful!

way, and their elders following more lessurely. I noticed, too, a few middle-aged farmers, well-to-do fellows, to whom aged farmers, well-to-do fellows, to wholm a wedding was no new excitement—bey had been married themselves, for that matter — who remained behind to ex-change remarks on what had passed, and then sauntred back to their homes. Meanwhile, Conn and the book-keeper had been hores out of one fire of con-

continued. "Patsy," cried Mary Maloney, after a rapid giance round, "Miss Johnson's cup's empty; go and get a holt of a tea-rot." Meanwhile, Conn and the book-keeper had been borne out of one fire of con-gratulations into another. Old Matt Dwyer was there, near the doorway of the inn, and Conn's fatter, and Mrs. Eanis on the doorstep, rustling in a black silk dress, and a blue silk cap, trimmed with white lace. Bahind her were all the ser-vants. Mrs. Eanis kissed the young people as they descended, and old Mr. Hoolahan embraced his son and new-made daughter. " Miss Johnson !"eavs Patsy, under his

breath as he puts his legs over the bench, "sure she's not Miss Johnson

bench, bench, never mind; go you and get "Ob, well, never mind; go you and get her some tea. It sounds so odd, miss," continued Mary Maloney, by way of apology when he was gone, "I don't know how I'll ever doit." "Do what, Mary?" said the book-

"Long life to ye both !" said old Matt "Long life to ye both !" said old Matt Dwyer, "and happiness." And there fol-lowed a chorus of "Good luck to you, Conn," and "Long life to you, ma'am," keeper. "Call you by your new name, Miss-

Mrs. Hoolahan-it sounds so odd." "What a child you are, Mary ! You'll "What a child you are, Mary ! 100"ll be Mrs. Hoolahan yourself some day, won't she, Patsy ?" Patsy had come back and was pouring out more tea. "I don't know that," strikes in Mary Maloney, "he'll have to be after behav-ing himself better than he's doing, be-fore that hannens." from the servants. "Come in here and rest yourselves," cried Mrs. Eanis, bustling to her own parlor, "you must be tired, and in want

of a minuce's quiet." The book-keeper sank into a chair. "I never stood so long at a stretch be-fore," she said, laughing, " and the walk too, that we had beforehand, over that rough ground!" "I'd do it all over again with the greatest of pleasure" said Comp fore that happens." " Don't mind her, miss, I mane ma'am

she doesn't mane it won bit. 'Tis a very different mouth she does be making "When we're by ourselves." "Oh !" exclaimed Mary Maloney, "listen to that now for a lie ! Pat Hoola"

han, you'll take your seat no more by me this night after what you said ; mind that "Here, Patsy !" calls out Mrs. Ennis

and you must look after the comfort of your guests—for they are your guests, you know." "Indeed, 'tis a proud wedding you're giving us, Mrs. Eanis. "Twill be remem-bered this many a day." He was saying this when Father John and I entered. "Well, Conn Hoolahan," said Father John, shaking him and Mrs. Hoolahan in turn by both hands, "I'm glad that the little embassy you des-patched me and my friend here upon has turned out so well. Do you remember the day," turning to me, "we went in to heads the news to Mrs. Ennis? Ha, ha! "filere, Faisy: 'Calls out Airs, Ennis, "fill Father John's cup. 'Tis a sin and a shame for you, Mr. Moriarity, to be talking of leaving so early. Sure the light of the party'll be gone out when you then pack hash."

taiking of the percy'il be gone out when you turn your back." "Not it !" says Father John, "their epirits'll go up like wild fire when they see I'm gone. But I know why you want me to stay. "I's only because you won't be able to manage them without me. I'd remain on awhile if it wasn't for the long mountain road I have before me." "Sare you could have a bed here, sir," said Mrs. Ennis petulantly. "Mrs. E nnis, if you weren't a heretic you'd remember my Mass in the morn-ing, and the people coming and having to go away again disappointed." "At least you'll say a word or two in the clatter will be over. Sure it won't mathematical the difference of a quarter of an hour to you."

hour to you." So Father John was persuaded to stay so rather solid was perturbed to was awhile longer; but his opportunity was slow in coming. The buzz of conversa-tion, broken here and there by some local

tion, broken here and there by some local chorus of laughter which came most often from that end of our table where Patsy, banished from Mary's side, was now sitting, showed no signs of stopping. "This a pity to interrupt them," said I. "But the dance !' urged Mrs. Ennis. "They won't be satisfied with a short spell of dancing, and I want it to break up at 11," saying which, she rapped so loudly on the table as to suddenly cause a complete silence.

se a complete silence. My friends," said Father John, rising "M

appeared.
" W nat does she mean by No. 7?"
" Only a visitor that came awhile ago.
I've put him into room No. 7. Is tuere a better?"
" It will do very well," said the book" It will do very well," said the book" When I saw him drive up, 'D-ar,
dear !' I said to myself, 'twas a pity van dia come and stranger, but that there is not a man or a stranger, but that there is not a man or a stranger, but that there is not a man or a stranger, but that there is not a man or a stranger, but that there is not a man or a stranger, but that there is not a man or a stranger, but that there is not a man or a stranger, but that there is not a man or a stranger, but that there is not a man or a stranger, but that there is not a man or a stranger, but that there is not a man or a stranger, but that there is not a man or a stranger now, or whose respect, esteem, aye and affection too, she has not won. (Cheers.) We all wish that Glenconoge may continue to be her home; that she may be happy among us, and not os baring your trouble, ma'am, if it comes to that."
" Halto " cried Father John, " what's this? One wedding makes many- if ic omes work in store for me, I see, Very well, Mr. Hoclahan, very well put."
" One dear '. I mit it to bard or there is not even. If it comes to that."
" One wedding makes many- there's more work in store for me, I see, Very well, Mr. Hoclahan, very well put."

John was next to Conn; then Conn's sis-ter, then his father, and so on in that di-rection. On our side I was the immedi-ate neighbor of the bride; on my left was Mary Maloney, and next to her was Continued. "Patsy," cried Mary Maloney, after a rapid glance round, "Miss Johnson" "That's all," and sat down under a storm of enthusiasm. head ! Where had I seen them all be head ! Where had I seem them all ba-fore? He did not see me either for the first time, it would seem. The irritation on his fare disappeared, and was succeeded almost instantly by a look of mingled recognition and surprize; and presently a smile passed over his countenance like sunlight chasing a shadow across a field, as he rose and came towards me, holding out his hand, which I took mechanically. "I know your face so well," said I, "but I can't remember when or how--" "Where I come from," said he, "we don't stand on ceremony, otherwise I ought not to be in such a hurry to claim a cquaintance. We have only met once before; but that is a good deal to a man I ke me who never sees any but strange

of enthusiasm. Old Mr. Hoolahan proposed the health Old Mr. Hoolahan proposed the health of Mrs. Ennis in a long, and I must add, a very tedions speech; and Father John having briefly replied on her behalf, we all rose, he to hurry away, and the rest of all rose, he to hurry away, and the rest of us to prepare for the dancing. In a sur-prisingly short time the empty cups and plates, dishes and what not, were hurried away out of sight, and the bare tables moved up against the walls, leaving a clear space in the centre. The tables were speedily turned into p'atforms by those intending to be only spectators; some standing thereon, others being furnished with chairs, others lolling or sitting on the edges. A row of benches in ford of the tables gave seats to those fornisbed with chairs, others lolling or sitting on the edges. A row of benches in front of the tables gave seats to those who wanted them or did not prefer to stand about in groups, and made an amphitheatre of faces, from the months of many of which began to issue long clay pires and volleys of white snoks. Through the kitchen door Dan and Paisy and one or two more were to be seen with earnest faces brewing punch and slicing lemons; but most eyes were turned in expectancy at the present moment to-wards the bride and bridegroom, the former of whom was apparently resisting the united entreaties of her husband, her father-in-law, and Mrs. Ennis. "Is it on your own wedding-night to refuse!" exclaimed the latter with indig-nation.

strange scarch began to hash school my memory. "Batyon gave me the slip the next morning. I felt disappointed the whole day after." "Did you? When you have become as accorsecomed to disappointment as I am

"Did you? When you have become as accustomed to disappointment as I am -but what is all this noise that has been driving me half-wild these two or three hours past?" "It is a wedding." "A wedding! Whose wedding?" "The boots and the book-keeper of this ion." "Ha, ha! People seem to do nothing "Ha, ha! People seem to do nothing

"Tis but right," said Mr. Hoolahan, "You should open the ball." "But you know how I blundered the

"113, ha: Feople seem to do nothing but marry in these parts. To day from the road I saw, a long way off down hill, a crowd wending its way along one of the slopes of the valley. I asked my driver the meaning of it, and he, like you, answered that it was a wedding." "It was our party that you saw: and "But you know how I blundered the other night!" "Any step will do. Leave it to me," said Conn, softly drawing her arm within his and leading her into the middle of the room, "and I'll tell you what to do," so saying, he signalled to the fiddler, who, besting his foot upon the table, set up one of those tunes which bewilder the strange ear with their jerky rapidity and sudden transitions. I think most people shared my curicsity as to the result, and were surprised to see how cool the bride was, and the manner in which she ac-quitted herself; being so well acquainted with the chief movements of the dance that she did not require any direction to speak of from her husband. "Egad," whispered Patsy to Mary Maloney, "she dances nearly as well as yourself, Mary." answered that it was a wedding." "It was our party that you saw; and now I think of it, your car, as it wound along the road hign up among the hills, made some of us equally environment. along the road high up allong the hins, made some of us equally corious in re-gard to you. You would have saved three miles by getting down at that point and coming to where we were; and you would have joined a merry party into the bargain. Come and join us now—it will cheer you up." will cheer you up. I never feel so sorry for a man in the dumps as when he is surrounded by gaiety and happiness; so I turned the conversation to a subject which I thought

Maloney, "she dances to any yourself, Mary." "And well she may after the number "And i well ber what to do."

asked. "Not to-night, not to-night. We will talk of it to-morrow if you like. Gayou back to your friends, and leave me alone. I'm in the humor to be alone. I'm "You told her!" "Don't I tell you so? You saw her yourself on Christmas night at your father's, and she could dance no more than the tongs. Many a time since she d tired out and sleepy, and would have gone to bed an hour ago if I could have got hold of any one to tell me the number of my than the tongs. Many a time since she'd be talking of this night and that, of all things under the sun, she dreaded the "No. 7," said I, repeating the number I had heard several times in the course of dancing more than anything. 'Sure the the easiest thing in the world when once you know,' says I, and I taught her the steps by degrees, and that's how she "I believe that was it. I suppose I shall find a candle somewhere." I led the way to the table in the hall where they were kept. His hand trembled as he held the match to the

"Thinko' that now !"

"Think o' that now !" "Ah! D'ye take me for a fool ?" As for Conn, his performance was very active and eprightly. The knee trick evoked cries of "good," and nothing could have been clearer than the rattle of his shoes upon the boards. But when he took the andience by storm, suddenly changing critical admiration into enthus-iam, was at the end in giving his partchanging critical admiration into enthus-iasm, was at the end in giving his part-ner the final twil. This he did so rapidly that she became dizzy, and then as she clung to him for support he snatched from her lips a kiss that sound-

But the life had gone out of the party. It was as when the sun has long descended behind the horizon, and its parting glow has all but faded. Neither Conn nor the bride were anywhere to be seen. The old women were drawing their hoods over their heads. The men had their hats and there atigs in their hands. Dan and snatched from her hips a kiss triato and ed through the room. Wasn't she angry! Conn ran away pulling up his coat-collar about his ears, and peeping at her round the corners of it as she followed and he kept his dis-tast put is rars not because they had short sticks in their hands. Dan and it as she followed and he kept his dis-tance. But it was not because they had differences to settle that the fiddler was to have breathing time. A dczen couples rushed into the space left vacant by the pair who were allowed to arrange their dispute unnoticed, and who were presently to ha seen sitting amicably to his brothers were bearing trays among the guests, laden with final cups and tumblers of hot punch to keep out the cold "What! going so soon ?" "What! going so soon ?" "So soon!" said Mrs. Ennis, "'tis past their dispute unnoticed, and who were presently to be seen sitting amicably to-gether, while the dance proceeded with a regularity of motion and a distinctness of tramp which I must say were very effect-in a distinct and the dance proceeded with a regularity of motion and a distinctness of tramp which I must say were very effect-in a distinct and the dance proceeded with a regularity of motion and a distinct and the dance tramp which I must say were very effective, pleasing, and inspiriting. After this ive, pleasing, and inspiriting. After time the doses of punch, though not over-strong nor too liberal as to quantity (how could they be with so many to be served !), were acceptable enough and circulated freely. Then there were served 1), were acceptable enough and circulated freely. Then there were songs, and then more dancing, and so the songs, and then more dancing, and so the evening wore away. Dan's song we had, of course—the one he sings to the flour-ish of a shillelagh, with which he occa-sionally touches the heel of his boot, dancing a kind of breakdown between the verses; and Patrick gave, "The Hat my Father Wore," with grave pantom-imic reference to his sire opposite, who was not at all too well pleased with the femiliarity. From beginning to end Mra. Ennis never ceased to beam; and of the influences inspiring to mirth that of the influences inspiring to mirth that night, the expression of her face was not "I only wish," she said to me, " that "I only wish," she said to me, " that there wan't that poor man moping somewhere about the house all alone by himself," "What poor man?" "No. 7. Why on earth would be come on such an inconvenient day D'ye think would be care to come in and himself, night. D'ye think would he care to come in and look on? I'm sure he's very welcome if he would. He seemed a plain sort of man and down in the mouth; I wouldn't care about asking him myself, but if you were to see him, and just mention in a casual way that there was fun going on, it might cheer him up to have a sight of it. Tnank you," she added, in response to my arquiescence, "'tis very kind of you, Mr. Shipley ; but any way, mind you come back soon, for 'tis getting late."

# NOVEMBER 18, 18

NOVEMBER 18. 1899.

'ke me who never sees any but strange

Dates. Only a chance acquaintance! No won-der I coulon't even then recall who he was, and yet I remembered his face very

well. "What! have you forgotten the stormy

"what: have you brocoten the stormy night when you stopped my car on the road to Ardmore, and the queer quarters we got into, and our long tak in the cheer-ful kitchen?" "To be sure, to be sure," I cried, and

some items of his singular story and strange search began to flash across my

He waved his hand and shook his head.

Sonversation to a subject when would interest him more. "How does your affair thrive?" I

"Good-night," he said, turning round

with his foot on the first stair, and holding

with his foot on the first stair, and holding out his hand, "good-bye till to morrow. Very glad to have met you again." I watched him as he ascended till he disappeared in the turning of the stairs, and then went back to the coffee-room. But the life had gone out of the party. It was as when the sun has long descended

#### ABOUT MIRAC

# The Views of a Learned Father Coupe,

Rev. Father Coupe, S. Stonyhurst, explained t miracles in a recent proposed, he said, to pro of Christ irom miracles took the opportunity of whole question of mi night they would prove inity from miracles. W acle? A miracle was th of divine power surpass ity of all created causes cle must have a two fo It must first of al tic. the forces of nature. I be apparent to the se

palpable, manifest. It must be above nature. For example, a comet, an eclipse, ho dinary a phenomenon dinary a phenomenon not a miracle. Transul not a miracle. To be must, therefore, be a v enon which not only power of all created for lutely inconceivable, th able hypothesis being work of God, of an int of superhuman unders

A true miracle is t of a mind superior to he hailed a boat in the at once came to him it boat must have an i on board. The tele must have an intellig the other end. An night on the railroad is shown and the train that the train does not but by an intelligen manner, miracles spo gent Being who was understanding high understanding, of a man's will, gifted w man could not wield, tation of an agent at and superhuman ; a menon be a true mi must be God. It folle makes a statement a and in Ged's name, a miracle to suppor that man's word mu true. And why? miracle God indor man's statement ; be is God's seal on th because the miracle PLEDGE OF THE

TRI Now, Christ statement, and statement not by a host of miracles. be God, and he demo by miracles. They the unbelieving J tion Christ's verac "Then, if you will lieve My works, fo mony of Me."

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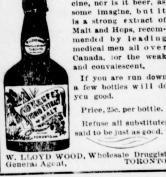
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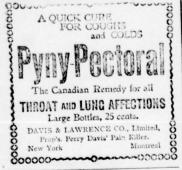
most illogically

miracles they wer so far as they wer for them. Christi miracles, and yet outside the Cathol ing Christ sibility of all mi

earnt. "My friends," said rather offic, hand "I'm corry that duties which you know of compel me to leave you soon, but I can't go without saying what's on my heart, and what I know is yours (cheers), and that is our true and heartfelt wishes the during and prosperity of the



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# PLAIN FACTS FOR FAIR MINDS.

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end, if to Heaven and each other they are

appeared.

At length Conn appeared, and shortly after Father Moriarty came out, carrying his book in one hand, and in the other a brosh and vessel of holy water. The his book in one halo is and in bottom. brush and vessel of holy water. The lookers on hal now finally roused them-selves and closed up nearer to the alar-raile. Many who till now had stood with-

out, came in; so that the chapel became quite full. Neighbors who had nor seen each other this evening before, exchapged nods and smiles, or laughing commen regarding the occasion, and tried to get a sight of the pair. To see Conn was easy enough, he was a head over any there, a head and shoulders over most; but the

head and shoulders over most, our mo-bride it was not so easy to see. And now, as the short ceremony began, the move-ment, and the coughings, and the whisper-ings ceased, and a hush reigned over the whisper-

ings ceased, and a hush reigned over the whitewashed chapel. You would have thought, from the intent look upon every face as the bride and bridegroom repeated after the pr est the words plighting life-long troth, as the money jungled on the plate, and Conn placed the ring upon the bride's finger, that it was the first margoing first, and being received with a general uprising and a volley of saluta-tions which lasted until we had reached riage that had been beheld within living memory. These parts of the ceremony were spoken in English, and then, at a sign, everybody knelt down, while ove the rewly-married pair the priest read the concluding prayers. Then Conn, and his wife, and several others, followed the priest into the sacristy to sign the register. As a happy pair emerged into the church again, every one crowded up to them to shake hands, and it was some time be-fore they could make their way to the door. Once out, however, the church rapidly emptied after them, and Father John came out of the sacristy to put out the light. The good man's face wore a passed up and down the tables receiving a running fire of "chaff," and with the best temper in the world, giving back as good as they got. Tea and coffse, cakes, and bread and butter, were the staple of and bread and bitter, were the staple of our feast; but a great entertainment in Si, George's Hall in Liverpool itself would not nave caused more hilarity. Uproari-ousness and screaming mirth amongst parties of young neopla; cosy confidences the lights. The good man's face wore a satisfied expression. Nothing pleased him more than that the young men and women of his parish should get married. "Go along with ye!" he said to the chil-dren, who were now almost the only ones left in the chapel, and who were still scampering backwards and forwards, some of them following him with wide open eyes, "Go along with ye! I'll marry every one of ye yet." be lights. The good man's face wore a ousness and screaming mirth amongst parties of young people; cosy confidences between cld women in their ancestral cloaks, emphasizing their talk by the nodding together of hooded heads, and the constraint whither of antested nodding together of nooded heads, and the occasional upbfung of shrivelled hands; grotesque over-earnestness of groups of old men, sitting side by side or opposite each other, cracking their feeble Volces in their excitement, and attracting volces in their excitement, and attracting open eyes, "to three yet." Once outside, the voices were raised, and the good wishes more loudly ex-pressed. A cheer was presently taken up

voices in their excitement, and attracting by their shrill arguments the amused at-tention of their younger neighbors—these were a few of the combinations which were repeated many times about the and the good where was presently taken up as as the cars set off at a spanking rate, which soon ont-distanced even the strongest-limbed of those who tried to keep up with them. Numbers of people streamed to the inn at irregular intervals, the boys and girls running most of the were repeated many times about the room. To watch them was for some time the chief occupation of more than one of us at the top table, in the centre of which sat Mrs. Ennis, with the bride and bridegroom on each side of her. Father

 "Hallo!" cried Father John, "what's fored the mannestation to contract the formation of the holds of the second sec ing, 'He's' a fine boy, God bless himi' which caused the enthusiasm to break out afreeh). A young man," continued Father John, "who is worthy of the "What is it? What have I said?"

tefore the word was spoken !!' "What is it? What have I said?'' asks Conn's father, looking round be-wildered at the roomful langhing at bim. "That's right, Mr. Hoolahan. Play with the fish before you hook it," cries Father John. "I declare to my goodness," said the old man, solemnly, "I don't know won bit what you're all "-here Conn whis-tored his father-" eh, what! did I say sks com "That's right, Mr. Hoolana..." "That's right, Mr. Hoolana..." "I declare to my goodness," said the old man, solemnly, "I don't know won but what you're all"—here Com whus-pered his father—"eh, what! di I say that? Ha, ha, ha! ha, ha, ha! Yes, ha!" "I shouldn't have thought it cf you, "I Hoolahan," said Mrs. Ennis, brid-ha!" "I shouldn't have thought it cf you, "Mr. Hoolahan," said Mrs. Ennis, brid-ha!" "I shouldn't have thought it cf you, "I shouldn't have

old as y' are." The door burst open at this juncture, and Dan appeared, breathlees, to say that everything was ready; so we trooped into the coffee-room. Conn and the bride going first, and being received with a general uprising and a volley of saluta-tions which lasted until we had reached our places at the top table; and then the parts of the room, and mingled with the clatter of crockery, as Michael, and Dan, and Patay, and Jerome, and several more, seurried in with steaming tea-pots, and Parts of the room, and several more, seurried in with steaming tea-pots, and the provided in the correse to his other sons repeated occa-sions on which we may meet together for sons on which we may meet together for sons on which we may meet together for the same purpose as that for which we are gathered here this evening. (Largh-ter and cheers, and a cry of 'Long life to you, Mr. Hoolahan.') We trust and parts of the room, and mingled with the same purpose as the top table; and then the son he loves throws up a rooftimes—the happiness which a father feels when the son he loves throws up a roof-tree of his own, and brings home, to his

tree of his own, and brings nome, to his hearth the love of some good girl." Loud cheers, mixed with a good deal of laughter, greeted the final words of Father John's address. A voice whispered in my ear, "Father John seems in a great hurry for Conn to be a grandfather! Sure there's all the christenings to come first." there's all the christenings to come first! It was Patsy who spoke, and who turned It was Patsy who spoke, and who turned from me to my neighbor, saying, "Mary Maloney, you heard what Father John said abont me; about me, d'ye mind; and do you still sit there unrepintant?"

do you still sit there unrepintant?" But Mary, with a toss of her head, turned away to listen to what Conn would say when the cheering, which broke out afresh as he stood up, should have finished

afreeh as he stood up, shohi have finished. "I wish I could talk like Father John," Conn Hoolahan said, when after a con-siderable pause he had found his voice, "but I am taken quite aback and unex-pected. Nevertheless I hope that no one f here will think I don't feel their kindness because I haven't words enough to say t how, much. . . . I mustn't forget to

I found the stranger in the library, sitting in front of the fire, with his feet on the fender, his elbows on his knees, and

the lenger, his choices, this hands. "Oh, so you've come at last, have you?" he said petulanly, half-lifting his head as I entered. "I've rung I don't know how many times. What's all the infernal din about? Are they going to heap it up much lower?" acy.

Internal din about 7 Are tuey going to keep it up much longer ?" A man in a temper like that was not likely, thought I, to be an acquisition to the party; and I would have retreated, closing the door without answering, only that as I stepped backwards he turned round sharnly as if impatient for an that as I stepped backwards he turned round sharply as if impatient for an answer, and looked me full in the face. That active, square-shouldered figure ! the weather-beaten face and shargy hair! the backward and shargy hair! the brown eyes with an angry light in them, and the fretful lines in the forelight in

of the raray used door in the coffee-room, which Mrs. Ennis had caused to be

room, which Mrs. Ennis had caused to be opened to save their walking through the house to the main entrance. "Good-night," repeated Mrs. Eanis many times, "and be careful to pick your way till you reach the road; there are hedges and stones and blocks of wood, and I don't know what else in the way so he careful." way, so be careful." "Never fear, ma'am."

" Is that you, Michael? How was it you broke down in your song to-night?" " Ah, I was too shy entirely. But wait

till the next time, ma'am." Next time! How long will it be, I wonder, before Glencoonoze sees such

another wedding! Outside it was frosty. The ground was Outside it was frosty. The ground was hard, the sky clear, the stars blinked and twinkled. There was no moon. The footsteps and voices died away, retreat-ing leisurely towards the village. Soon the inn was silent, too, and lights were out; and no soand broke the quiet of the night.

TO BE CONTINUED.

TO OBFAIN CULTURE.

Much can be done by a clear aim and a resolute purpose. Let the youth choose some one subject to which his tastes incline, and devote all his eisure to it. One of the very finest of English critics, Walter Bagehot, was a banker, and his studies in literature were the fruit of his leisure. All business youths cannot be Bagehots ; but there is no youth engaged in business who cannot make some branch of culture his own; and, after all, the assence of a real culture is not to know many things in a superficial way, but to know a few things, or even one thing, with thoroughness and accur-

Spiritual reading is the vestibule of prayer. When the temptation comes to the overwrought laborer in Oar Lord's vineyard to seek recreation in the world or in worldly news, and to fall back upon creatures for support and for repose, how often do the lives of the saints step in and keep him quietly to God and holy thoughts !-

but after the so tion God has ne world which He to them, He can the work of His A SILENT like an impote it not true tha gospels miracle liever : they b and fixed them not be such a t asked why not because mirs miracles unsci tion, and if h not, they would get a definite er why are Press the ques their adversa adopt some so times he tru there cannot osophy show possible. Th that miracles versary flies are possible, fied. You pr

dence of m Ah, yes, it cannot be e

# THE CATHOLIC RECORD

#### ABOUT MIRACLES.

The Views of a Learned Jesuit, Rev. Father Coupe, S. J.

Rev. Father Coupe, S. J., M. A., of Stonyhurst, explained the subject of miracles in a recent discourse. He miracles in a recent discutise. Its proposed, he said, to prove the divinity of Christ irom miracles, and here he took the opportunity of discussing the whole question of miracles. That whole question of miracles. That night they would prove our Lord's divinity from miracles. What was a mir-acle? A miracle was the visible effect of divine power surpassing the capacity of all created causes. A true mir acle must have a two fold characteris-It must first of all be above all the forces of nature. It must secondly be apparent to the senses, exterior, palpable, manifest. It must be above the forces of

nature. For example, an earthquake, a comet, an eclipse, however extraor dinary a phenomenon each was, was not a miracle. Transubstantiation was not a miracle. To be a miracle it must, therefore, be a visible phenomwhich not only surpasses the power of all created forces, but is absolutely inconceivable, the only conceivable hypothesis being that it is the work of God, of an intelligent Being, of superhuman understanding or will.

A true miracle is the manifestation of a mind superior to man's mind. If he bailed a boat in the darkness and it at once came to him it followed that the boat must have an intelligent being on board. The telegraph, he knew, must have an intelligent operator at the other end. And if he travel at night on the railroad, and a red light shown and the train stops, he knows that the train does not stop by choice but by an intelligent mind. In like manner, miracles spoke of an intelligent Being who was endowed with an understanding higher than man's understanding, of a will surpassing man's will, glited with forces which man could not wield, being a manifes tation of an agent at once intelligent and superhuman; and if the pheno-menon be a true miracle, that agent must be God. It follows that if a man makes a statement and appeal to God, and in Ged's name, let him say, works miracle to support that statement. that man's word must of necessity b true. And why? Because by a miracle God indorses, stamps that man's statement; because the miracle is God's wall on the statement is because the miracle is God's seal on the man's veracity ; because the miracle is a

PLEDGE OF THE WONDER-WORKER'S

Now, Christ Jesus made a statement, and confirmed that statement not by one, but by a host of miracles. Christ claimed to TRUTH. be God, and he demonstrated that claim by miracles. They remembered when the unbelieving Jews called in question Christ's veracity, He answered "Then, if you will not believe Me, believe My works, for they give testimony of Me."

As theists they were bound to admit the reality, the existence of the Bible miracles, and as thinking men, as men endowed with reason, they were bound to admit the existence of all miracles, Scriptural or otherwise, for which evidence is forthcoming, which can be proved.

As Christians they were bound to admit the Bible miracles because they were revealed by God, and accept them on divine faith. All non Scriptural miracles they were bound to accept in so far as they were proved on evidence Christianity was founded on miracles, and yet was it not true that outside the Catholic Church men-even professing Christians-denied the pos-sibility of all miracles? Was it not true that many professing Christians most illogically admitted and defended the divinity of Christ not because of, but in spite of His miracles? He sup posed the adversaries of miracles might be classed under a threefold head. First the materialists, then the positivists, and thirdly the rationalists. The materialists said possessor of an indiscriminately stocked there was nothing except matter and the laws of matter, outside the material world there was nothing ; therefore, as there is no God, there can e no miracle, which is the effect of God. The postivists said : Even if miracles existed and are possible, seeing that anything beyond and above the material world is unknown to us, closed to our investigations, we cannot possibly have evidence of miracles. Then the rationalists replied : Yes, God made the universe and the laws but after the solemn moment of creation God has never interfered with the world which He made. So, according to them, He can only look on and watch the work of His own hands. A SILENT, HELPLESS SPHINX, like an impotent spectator. Yet was it not true that on every page of the gospels miracles confronted the unbe liever ; they baffled, puzzled, harassed and fixed them. They say there cannot be such a thing as a miracle. They asked why not? And they told them because miracles were unscientific. And they humbly inquired why were miracles unscientific. Press the ques tion, and if he (the preacher) mistook they would find it very hard to er why are miracles unscientific? Press the question, and they would find their adversary change its tactics and adopt some sort of sophistry. Some times he trusts to philosophy. On there cannot be a miracle, because philosophy shows that miracles are im-They prove from philosopby acles are possible. Their adbeside. They prove from philosopby that miracles are possible. Their ad-versary flies to history. If miracles are possible, they have not been veriversary flies to history. If miracles are possible, they have not been veri-fied. You prove there is ample evidence of miracles. Is he satisfied ? with him now to make his peace with Ah, yes, it looks like evidence. It God's Church before entering His cannot be evidence, because they are presence to be judged.

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in terms. Oppose them in one way, then fly to another-from the metaphysical to the historical, then back again from the historical to the metaphysical.

Miracles never happen because they are impossible, and impossible because they never happen. But a logician would surely reason not from the general to the particular, but from particular to the general. First the First de duce your facts and then deduce your theory ; do not argue from what it ought to be, but rather from what it is. Having discovered facts, then, admit the existence, and therefore the possibility of miracles.

The learned preacher in his dis-course also dealt with the various ob jections raised by SCEPTICS AND SCIENTISTS

against miracles, and said that God did not stand and watch as a powerless spectator in the working of His own universe. God, who ordained the laws of nature, must be the ruler of those laws, and, therefore, must have the power, when Ha thinks fit, to de rogate from those laws by a mirac.e. As Christians this is our plea, this is our profession, that we believe in miracles as the apostles did. We are quite ready to rejoice to stand or fall with Jesus of Nazareth.

## THE BEAUTY OF POVERTY.

Much has been said of the uses of poverty ; its discipline has been pro nounced ennobling, its privations wholesome, its sacrifices salutary. Of its beauty we hear less. It has been taken for granted that indigence may be exceedingly useful, but will not lend itself to the development of the gentler graces ; that it is a foe to art and to all that makes life other than a prosaic and unattractive existence. But others boldly declare that in the presence of a large bank account beauty often takes flight ; that when one dispenses with the habitual belongings of the wealthy he puts aside that which hinders the development of the artistic instinct, and that only in what seems to us bareness and paucity and want is there the elusive element of the picturesque.

We are so largely victims of our en viroament, so unconsciously moulded by our surroundings, that this theory is not the unimportant thing which at first glance we might fancy it to be A dignified order reflects itself on the mind ; harmony of form and color leaves its impress on the heart ; while beauty, rightly used, may help in the carving of a character or even the saving of a soul.

Poverty is not necessarily squalid, dismal, demoralizing, and unclean. It may often be this; but it may also be refined, uplifting, dignified, and holy. It may, to be sure, chain its slave in a hopeless and grinding degradation ; but it may lift men to those heights where they can listen for the sounds the saints hear. It may have within its gift all lovely shapes and graceful lines and gleaming tints, and yet be the gentle bride of the Saint of Assisi and the constant helper of all who tread the Way of the Cross Nay, it is in that Way alone that those who have renounced all find true beauty-the only beauty.

If a painter sought a figure for his canvas, would he not choose the brown-gowned Saint rather than the gay young Francis singing with his richly alad companions in the streets of old Assisi ? Is there not in the bare room of a Japanese workman a charm Lot to be found in the crowded museums that affl lent O:cidentals call home ? Dies not the trained eye leave the conservatory of exotics and linger lovingly upon the single rose by the wayside With the pure and austere taste which banishes meretricious ornament, one may make of the most cruel destitution eneficent friend ; while the multimillionaire, who crowds the canvas of his dwelling simply because he can afford to do so, finds himself only the

grown upon them that failing to find it in the Episcopal Church-somewhere Mr. Wm. Richards, a Former Newark Editor Dies in Washington. authority must exist in a visible, tan gible, recognizable form, or else Rev-elation was a sham, the Church a del-In Washington on Monday, death came to Mr. William Richards, for near-

ly forty years identified with the U. S Treasury department, and well known in political circles. At his bedside in his last moments he received the tender ministrations of his daughter, Miss Janet Richards, who was obliged to hasten the obsequies of her lamented father to hurry to the bedside of her mother in Wernersville, Pa, whose death was momentarily expected. Mr. Richards was a well known Cath

olic and a convert to the faith. H. was a native of Ohio, a son of Dr.

Catholic Columbian

William Richards of Granville, who died there in 1852 William Richards and an elder brother, Henry, were students at Kenyon College, Gambier, from which they were both graduated The elder was soon ordained in 1838 minister of the Episcopal Church and became pastor of St. Paul's church of this city, in 1842 Ten years later, on January 25, 1852, this pastor of St. Paul's was received into the Catholic Church by Father Borgess (afterward Bishop of Detroit) his baptism preceding his brother's by about a year

The story of their conversion to Catholicism is told in a little volume, en " Oa the Road to Rome " edited titled by William Richards The contents of the little book were originally given in an address delivered before the Carroll Institute in Washington in 1887

Mr. R chards gives the credit of his first step toward Rome to their minis ter, the Rev. Ahab Jenks, who allowed carpenters and plasterers to finish his dwelling house on the Sabbath day, his ustification being that he was obliged to give up his hired house in a few days. Mr. Richards said : "With the Puritan notion of the awful and solemn sacredness of the Sabbath day, which stopped all work, and would not allow children to play or even laugh aloud, from sundown on Saturday night to sundown on Sunday night, you can imagine what commotion it caused in that congregation, when it was known that the minister was a Sabbath-breaker!" This incident had the ef fect of causing Dr. Richards and his family to adopt the Episcopal religion. "Another incident," says Mr. Rich.

ards, " which I could never forget was my first sight of Archbishop Parcell It may have been early in 1846 when eport was circulated among us the r that Bishop Purcell was coming to officiate at the Catholic church in Newark. Some five or six of us young lawyers attracted by the fame of the Bishop's celebrated controversy with Alexander Campbell were anxious to see and hear him, and accordingly we went to the church at the appointed time. This was my first entrance in-to a Catholic church." The writer time. tells of the impression made upon them by the Bishop's evidence of intellect, culture and deep thought.

Mr. Richard stated that no prejudice vas more deeply imbedded in his mind than that of the corruption of the Cath olic Church in practice, as well as its defection in doctrine. This he attri butes to the general ignorance of Pro testants in regard to the Catholic Church. During his college course he heard very little about and nothing favorable to the Catholic religion.

Still from time to time his views and prejudices were greatly modified and softened on a number of important Being an earnest seeker after points. the truth, and a deep student, it was but natural that his belief should by this time take on a tinge of what his

impossible ; they are a contradiction DEATH OF A NOTED CONVERT. had numerous discussions on theological questions and the conviction had

usion, the world simply chaos, and human life not worth living. In 1853 Mr. William Richards was received into the Church, of which he ever since remained a consistent and honored member. H was well known among Catholics at Washington, and was a delegate to the Catholic Congress at Baltimore, where he read a valuable paper on "Labor and Capital." He He was also a conspicuous figure at the Catholic Congress held in Chicago dur-

ing the World's Fair, when he was again a delegate. His daughter, Miss Janet Richards, is a well known lecturer, and has numerous friends in Newark and surrounding cities. The brother, Henry L. Richards, now in Boston, is a fre quent contributor to the Columbian. He has a son who became a Jesuit priest and who in 1895 was appointed president of Georgetown University. In the death of Mr. Richards the Church Militant loses a faithful son, and the Church Triumphant, let us hope, gains another soul to swell the anthems of praise and glory before the Eternal Lord of Hosts

A STATESMAN'S VIEW OF THE BOERS' TROUBLE.

The Catholic World Magazine for The Catholic World Magazine for October, in a well argued article from the trenchant pen of Rev. George McDarmot, entitled "The South African Republic," takes the bold position that England has no right, from the point of view of international law, to intrude into the domestic affairs of the Boers. It argues that the claim of suzerainty does not give any warrant to England to say what the limit of probation may be in order to earn the right to citizenship. The article discusses the question from a standpoint all its own, and the point of view taken is above the petry squabbles that now interest the pub lic, and gives a broad reach over many years of the history of the Datch R-public. The article is well worth reading, inasmuch as it makes an exposition of a statesman's view of the African imbroglio. Among other sharp things he says :

"It is amazing, with this decision within a few years, that we have the claim of a suzerainty revived ; we have it gradually widened, we have it at length extending to the degree of wiping out the weaker power. ferences between the High Commission er at the Cape and President Kriiger are pointed out as a recognition of the fundamental claims of the Uitlanders to the franchine, and the only matter in doubt is as to terms and conditions. We cannot see it in that light. We are very certain if the President were not anxious to avoid a war he would not have agreed to a conference at all. We think that a sense of fair play, that a spirit of justice, should have guided the counsels of the great Empire, which is dragged into this quar rel by the greed of men already rich, and the greed of men already hastening to be rich, when for them and their instruments she used an influence practically irresistible to com pel a little State to submit to a conference questions in no way within the purview of international relations. There ought to have been a marked regard for the susceptibilities of a high spirited people. Instead, threats not veiled, a public opinion at boiling point, demauds put forward as the vin-dication of a violated right, a minister

# (For the CATHOLIC RECORD.) KINDNESS.

A little act of kindness. A loving word oft spoken Throws many a glean of right good cheer, And many a beam of love sincere. O'er many a heart that's broken.

One sweet and gentle whisptr To one in suffring and pain. Dispels the mists of sorrow and gloom And cheers the hope 'midst inbending doom With a last ray of Hope again.

A little act of kindness, A little off"ring given, A little off ring given, A little off ring given, Of brings from the poor through many years Words doubly grateful minzled with tears, That brighten our path to Heaven, -J, William Fischer.

SHE WAS PREPARED

SHE WAS PREPAREO. The vicar of a little parish in Devonshire always fell it to be his duty to give each young couple a little serious advice before he per-formed the marriage ceremony, and for this purpose he usually took them aske, one at a time, and taiked very soberly to each of them regarding the great importance of the step they were to take and the new responsibilities mer for several minutes to a young woman who had come to be married. "And now," he said, in closing, "I hope you fully realize the extreme importance of the your taking and that you are prepared to the prepared with the set of the set of the several minutes to a young woman "And now," he said, in closing, "I hope you fully realize the extreme importance of the your taking and that you are prepared to the prepared with the set of the prepared to the prepared with the set of the prepared to the prepared with the set of the prepared to the prepared with the set of the prepared to the prepared with the prepared to the prepared to the prepared to the prepared with the prepared to the prepared to

for it." Well, if " Prepared I' she said, innocently, ' Well, if I ain't prepared, I don't know who is I ve got four common quilts and two nice ones, and four brandnew feather-b-ds, ten sheets and twelve pairs of pillow slips, four linen table cloths, a dozen spoons and a new six-quart kettle. If I ain't prepared, no girl in the country ever was."

I think it must be somewhere writ that the virtues of the mothers shall be visited on the children, as well as the sins of the fathers. - Dickens.



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



will generally correct this difficulty.

If you will put from onefourth to half a teaspoonful in baby's bottle three or four times a day you will soon see a marked improvement. For larger children, from half to a teaspoonful, according to age, dissolved in their milk, if you so desire, will very soon show its great nourishing power. If the mother's milk does not nourish the baby, she needs the emulsion. It will show an effect at once both upon mother



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"A Little Spark May

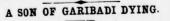
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warehouse. This is the reign of superfluity, the age of trumpery. It is difficult, among the snares with cheap machinery and the wiles of traffic set for the unwary, to maintain a stern and beautiful simplicity. Those with small means often make the fatal mistake of surrounding themselves with cheap imitations of the furnishings and ornaments which they can not afford. If such temptations could be resisted, poverty would lose much of its bitterness, and much of the tawdry and unsightly and unclean would vanish from off the face of the earth. So much for the destitution which is

material. There is a poverty in regard to which no such cheering words are fitting. There is a poverty of heart, a poverty of mind, that holds us to the earth with leaden chains. In its presence there is neither joy nor peace nor beauty. With it the rich man is poorer than the beggar who has largess of love to bestow. Baauty, like happiness, can win the approving smile of God only when one, whether rich or poor, keeps white the shining raiment of his soul. -- Ave Maria.



A son of Garibaldi, who was to the opponents of Rome the incarnation of all their thoughts and desires, is slow-ly dying in Italy, and one of his constant attendants, at his request, is the priest who acts as his spiritual adviser. The anti-clericals endeavored to per suade the dying Garibaldi, for the sake

friends called "Romanism.

In 1844 he was invited to deliver an address at Kenyon College Commence ment, which formed, as he said, the topic of discussion at all the dinner tables in Gambier on that day. Some of the audience were heard to say "that young man is well on the road to Rome." At the end of his speech as Mr. Richard left the stage he met s friend, Thomas Sparrow (brother of Dr. Sparrow, and then a lawyer of Columbus), who saluted him with the blunt question : "What did you mean by that oration ?" Having no times to answer fully then, Mr. Rich ards merely replied, 'I meant just what I said." 'Well," said Sparrow, 'I brought two orations with me—the best one on French literature, and the other on William Leggett, and now I am going to give you a counterblast by reading the one on Leggett." It may be mentioned here as a noteworthy fact that the brother of Mr. Richards' antagonist of that day, Dr. Sparrow, was many years afterwards received into the Church and his wife, a daughter of the late Governor Medary, also bec une a convert. The surviving members of the family, Mrs. Sparrow, William, Thomas, Flora and Elizabeth, are all practical Catholics and among most faithful members of the cathedral

congregation. However, despite Mr. Richards undoubted trend of thought at this time it was nine years before his final conver-He tells of his acceptance of the belief in the Immaculate Conception in these words. "An Episcopal clergy. man, during a visit in my family where he found sympathetic listeners, advanced the idea that the Mother of our Divine Lord must necessarily have been a woman of perfect purity, and entitled to the highest possible honor and veneration. This struck me at once as being so reasonable that I there. after wholly rejected the absurd Protestant charges against Catholics of

In 1850 Mr. Richards was astounded to receive a letter from his brother in which he stated that he was a Roman Catholic in belief. The brothers had

acting like an agitator, have combined to bring on a crisis the history of which will have a place among the crimes of nations.

The envious person is the most miserable of all human beings. He nourishes vipers which sting and devour him-is the enemy of all, and inflicts mortal wounds on charity-outrages nature, which produces only that which is good, and grace, which can not act in concert, or ally itself with any evil.

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speak highly of their qualities. FROM ALL OVER CANADA come letters telling us of the great benefits derived from the use of The D. & L. Menthol Plasters in cases of neuralgia, rheumatism, lame back, otc. Davis & Lawrence Co., Ltd., manufac-

etc. Davis & Lawrence Co., Ltd., manufac-tureres. A MAGIC PILL. — Dyspepsia is a foe with which men are constantly grappling but cannot exterminate. Subdued, and to all appearances vanquished in one, it makes its appearances in another direction. In many the digestive apparatus is as delicate as the mechanism of a watch or scientific instru-ment in which even a l reach of air will make a variation. With such persons disorders of the stomach ensue from the most trivial causes much suffering. To these Parme-lee's Vegetable Pills are recommended as mild and sure. Only those who have had experience can tell the torture corns cause. Pain with your boots on, pain with them off—pain night and day ; but relief is sure to those who use Hol loway's Corn Cure. "Adversity flattereth no man," but the

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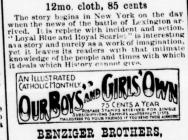


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subscribers change their residence it tant that the old as well as the new adis important us

London, Saturday, November 18, 1899.

#### MORE DIVISIONS.

The Ritualists are now said to have had the fate of all sects, inasmuch as they have become hopelessly split into factions. The decision of the Archbishops of Canterbury and York on the use of incense and lights for liturgical purposes has been the immediate occasion of this condition of affairs. One party accepts the decision unreservedly. A second will act upon it temporarily, until the time arrives when it will be opportune to defy it A third will use incense "for fumigatory purposes," while a fourth party, who may be called the "Irreconcilables," declare that they will pay no attention to the prohibition which is universally admitted not to have the force of law.

## ADMIRAL DEWEY MARRIED.

Admiral Dawey, the hero of Manila, was married on Thursday the 9th inst , at St. Paul's Catholic church, Wash ington, to Mrs. Hszen. It had been previously announced by the papers that the marriage would be celebrated either by Cardinal Gibbons or Archbishop Keane, but the actual celebrant was the Rev. Father Mackin, pastor of the church. There were some months ago statements made in several papers that the Admiral is a Catholic, but subsequently it was discovered that these statements were incorrect, as he is an Episcopalian. The bride, however, is a Catholic. She was formerly a Presbyterian, from which denomination she became an Episcopalian. Eight years ago she became a Catholic, having been received into the Catholic Church by Archbishop Keane. It will be a surprise to the Apaists and Know-Nothings that the great American hero of the hour should be married by a Catholic priest. What will they do about it? The marriage was private and unostentatious. The mother and sister of the bride were present, and the Admiral was accompanied by his aide, Lieut, Caldwell.

#### TWO OF THE "ESCAPES."

The notorious Slattery, who called himself an ex priest in order to draw rowds to his anti-Catholic lectures

islands. Whence did he get it? He terives all the jurisdiction he has from British law, which certainly has no force in Hawaii, so he cannot possibly have jurisdiction there, and there is nothing to be transferred. Either ec. clesiastical jurisdiction belongs to nations independently of each other, or it belongs to some central authority from whom it is derived for all nations. The former of these is the Anglican theory, and in that case there is no need to ask the Archbishop of Canter-

bury to give a transfer or quit claim deed of his authority. The American Bishops ought either to claim that they obtained the required jurisdiction by the fact that the American flag was hoisted over the islands, or to to ask Congress for it. If, however, we are to adopt the second alternative, the application should be made to the Pope for jurisdiction, as there is no one else world. The action of the American and religious freedom for all men." Bishops is simply farcical.

#### DECAY IN THE BAPTIST CHURCHES.

At the Baptist's State Conference held recently at Kalamazoo, Michigan, much alarm was expressed at the unmistakable signs of decay of that denomination which have manifested themselves during the past year, and it is stated that many of the delegates were completely disheartened by the facts revealed in the annual report read at the Conference. In fact there were six hundred; and seventy four less baptisms in that church than during the previous year, and this is interpreted by members of the Conference to mean that there has been "a falling off in the spiritual life of the

Church. The Rev. W. L. Farnum, the secretary, in reading the report stated that if this failing off showed an unwilling. ness of pastors to swell membership by accessions instead of conversions, it might be a hopeful sign, but au editorial of the Christian Herald, one of the organs of the Church, treating of this subject, declared that "there is now inadequate devotion in the Church, as well as inadequate benevolence, and inadequate conversions : and a regrettable worldliness has crept into the Church to an alarming extent." It maintains, therefore, that the falling off is indicative of an actual decay in religion. This is confirmed by further facts which are also given in the report to the effect that " there has been a loss of one thousand in membership, and of three thousand in the attendance at Sunday school, while in the Baptist Young People's Union the relish for Christian work and study is abating to a marked extent." Rapid decay is the only interpretation which, it appears, can be put upon this accumulation of facts.

During recent years the ministers of the Baptist denomination have taken, at least in the cities, a very decided stand against the numerous secret has so come to grief in Australia that societies which are springing up all liberty. But with our past experi ences of the character of the loyalty of Orangemen, would it not be more satisfactory if the men who sent forth such an address would offer themselves to go forth to the Transvaal to fight for tie supremacy of Great Britain in South Africa where it is threatened, In such resolutions were formally threatoned to cut the threat of the summer state at the two multiply of cube, orders, and secret organizations close the channels of revent on the leave of the leave at the leave multiply of cube, orders, and secret organizations close the channels of revent on the leave of the leave at the leave multiply of cube, orders, and secret organization of the leave at the leave rather than to boast here of their super-eminent loyalty in empty words?

human mind that those doctrines may be embraced for a time by a limited number of even intelligent it not for the sneers with which it is where it stands, in any of the counpeople, but they are not such as can be seriously entertained with an enduring intellectual conviction, neither are they adapted to all countries. Such a religion could not be expected to be enduring, and the indications are now that the end is not far off ; and there are several other Protestant sects which are showing similar indications.

THE ADDRESS FROM LONDON DISTRICT ORANGE LODGE.

The Orangemen of London District lodge No. 1 have taken occasion from the war in the Transvaal to issue an address of greeting to "their brethren in all lands, and with them all true men of every faith and color, who love who can possibly have it for the whole our God and stand up for equal civil

They make, of course, their usual professions of "heartfelt loyalty to our Queen, flag, constitution, and country, when a few others are talking discontent and treason, to proclaim our choice of service to our Sovereign, and

to offer the hand of a warm friendly greeting to true men everywhere,' waich means, as we presume from the context, to those whose loyalty is equal to their own. It is eminently proper that these

gentlemen should be loyal to the flag of the British Empire, under which we all enjoy protection to life and prop erty, and the blessings of civil and religious liberty ; but while it is admitted that the whole country is truly loyal, it was scarcely necessary that the Orange body should push themselves so prominently forward as the loyalists of the country by excellence. They

have been accustomed to do this in the past to a nauseating degree, though there have been times in their history which have shown that their professions of unswerving loyalty were but a sham. In Great Britain, or, at all events, in Ireland, this was manifested so recently as a few years ago, when it was threatened that "the last Orangeman would die in the last ditch "in the effort to cast her Majesty's throne into the sea, rather than allow the popular will to be carried into effect, when Mr. Gladstone succeeded in obtaining a majority in the House of Commons in favor of grant. ing that justice to Ireland which she had so long demanded. And this sentiment was re echoed from Canada, where the Canadian Grand Master and a number of his ardent followers waxed so grandiloquent as to promise a "Canadian contingent toward the

same purpose." Well, we are not disposed to quarrel with District Lodge of London No. 1, if it has suddenly become extremely loyal, though we may, perhaps, entertain some doubt of the substantiality of that newly begotten zeal in defence of

universal civil and religiou

accompanied. These betray that the tries where it is found. lurking spirit of rancor and hatred against French Canadians and all Catholics is as rampant as ever in the breasts of the Orangemen, though veiled behind a sham olive branch. ualistic conflict now raging in the In the same spirit they say : "We Church of England that the non Con. to not ask you whether you are Proformists are as militant in regard to testants or Roman Catholics, or Mahometans or Pagans. We give you and Low Church parties within the

the right hand and invite you to come Church itself, who are more immediand live with us, etc." To this is ately concerned in it. added :

"But if you come to conspire against our Christian civilization, to set up a hostile power over us either in the religious or polit-ical field, then we give you no welcome. Furthermore, we warn you that we will con-tend against you at the ballst box. We will oppose your obtaining offices of trust and positions of influence among us." visiting Canada, and a few days ago he took occasion to deliver an address before an audience composed of the students of Knox College and citizens Familiarity with 12th of July and of Toronto, on the all-absorbing subject 5th of November Orange speeches of Ritualism. Principal Caven of the gives us to understand what is meant same college presided at the lecture, by these covert insinuations. No one and the other members of the faculty conversant with this literature will fail to see that all Catholics are meant were on the platform. to be included among the conspirators the English Presbyterian Church. He alluded to in this paragraph, who is a man of some wealth and of conmust be kept out of offices of trust and siderable business ability, but no one positions of influence. We must, would mistake him for a theologian therefore, reject with scorn all such nevertheless it appears that he has de hypocritical offers of the olive livered a number of addresses through branch as that made by District the United States and Canada on this lodge No. 1 of London, and we beg to

inform that lodge that we are not in that he wasa delegate to the pan Presby Canada by their tolerance. We thank them for informing us that they will continue to use ballot box and every possible wile to prevent us from ob taining positions of influence in the country. In reply we say we shall continue to suspect their professions of friendship, and will act accordingly both at the ballot box and elsewhere wherever necessary.

MORE ANGLICAN CONFUSION.

The Irish Episcopal Church has not and he lets it be understood that he inthe dissensions within it which are troubling so much the sister Church of which is to be fought. He says : which is to be fought. He says: "It is high time all Protestants in the Church of England and in all the churches had their eyes opened. We in England were blind too long, to our own loss and hurt. "Let us be clear about this : the sacerdo-tal conception of religion and the exangeli-cal are absolutely and essentially opposed and irreconcilable. Both conceptions have been struggling for the mastery in the Church of England. If sacerdotalism pre-vails, it will be death to Evangelical religion. The time has come for Protestants to unite against a common foe, and to fight for the truth committeed to their keeping." England for the reason that in Ireland, Low Churchism is dominant, Ritualism being almost an unknown quantity there. Hence it is not very surprising that there have been certain ame nities between the Episcopalians and Presbyterians of Ireland. At the meeting of a Congress of the Irish Episcopal Church held recently in Dub lin, fraternal greetings were received from the Presbytery of the city which was in session at the same time. The deputation conveying the message was cordially received, and the Archbishop fully reciprocated the desire expressed puts it : therein for "closer co operation among all sections of Protestants."

"The country is now aroused. The ques-tion could not be kept out of Parliament, be-cause the Church is a State Church, and the only appeal the laity could make was to Parliament. . . . There is a struggle before us as determined and critical as in the days of Laud and of the Long Parlia-ment." We cannot but contrast this recep tion accorded to the Presbyterian committee with that given by the Synod of Toronto to Presbyterian greetings on some similar occasions, England must take its doctrines and when the latter were made to underliturgy from the majority in Parliastand that the Anglican Church can ment. It is a humilating position, not express or wish godspeed to Presthe unity of the British Empire on the byterianism inasmuch as the latter is nevertheless it follows necessarily a maze of error in rejecting the

NOVEMBER 18, 1899.

out of place. We would, however, be able confusion existing in the Angli- notoriety. He it was who introduced willing to let it pass unnoticed were | can Church, which does not know just into the British House of Commons the motion to dictate to the Church of England what manuer of men should be appointed to the A PRESBYTERIAN ON RITUAL-Episcopal office. He was unceremonlously snubbed, however, and we think It is one of the curiosities of the Rit-

ISM.

Mr. Samuel Smith of Liverpool, the

Mr. Smith is a member and elder of

deservedly, his motion having been defeated by a two thirds majority of the House. Thus the very authority to which the roaring Kensitites apthe matter in dispute as are the High pealed decided against them by a most overwhelming vote, though almost all the Catholics in Parliament left the House before a division was taken so that the Protestants might settle the matter among themselves as member of the British House of Com. they thought fit. The Catholics did mons 'or Flintshire, Wales, has been this by courtesy, though they were surely as much entitled to vote on the question as were the Presbyterians. We need not enumerate here the

specific Ritualistic doctrines and practices to which Mr. Smith objects. We have frequently referred to them in our columns. We will merely add that Mr. Smith acknowledges that Ritualism has in sympathy with it "a very large proportion of both the Bishops and the higher clergy." In fact, he says that the English Church Union, "the society of which Lord Halifax is the head," and the purpose of which Mr. Smith states to be the "Romanizing of the Church of England." and similar associations. "en. burning Church question ; and the fact rol nearly eight thousand clergy and a number of Bishops, every one of them terian Council recently held in Washcommitted to the Romish position and ington gives to his utterances a certain forming a distinct Romanizing propaamount of authority among Presbyterganda. Nearly every doctrine of the ians at least, though we should imagine Church of Rome," Mr. Smith adds, "is that Anglicans would be rather distaught by these secret societies, and posed to tell the respectable gentleman Romish practices are observed." that it would be a very good thing for

We shall not dwell upon Mr. Smith's him were he not to interfere in want of politeness in giving the Caththe business of other denominations. olic Church a nick name by which she Nevertheless he seems bent upon taking does not designate herself. We will part in that present squabble, notmerely remark that the correct name withstanding the he is an outsider, is Catholic. Even the British Acts of Parliament recognize the Catholic tends to be at the front in the battle Church as "Roman Catholic," but the Church of Rome is merely that part of the Church which is in the Diocese of Rome, so that Mr. Smith is as ungrammatical as he is uncouth and impolite. Theterm "Romish" is equally inapplicable to the great universal Church, and every scholar knows that such application is nonsensical.

To this we must add another thought. We would much like to know what Mr. Smith means by saving that the truth was "committed to Protest. Smith has an answer, that the Church ants for their keeping." It was Christ is a State Church, and must therefore who committed the truths of religion be amenable to Parliament : or as he to mankind, but from what we have read of history we have always been of the impression that Protestantism is fifteen centuries too young to have received that deposit of truth from His sacred hands. We have believed that the deposit of truth was given by We have believed that Christ to His Apostles, from whom it came to their successors. who still ex-It is thus asserted that the Church of st on earth, and are to be found in the Catholic Church. Is not Mr. Smith guilty of a serious anachronism in asserting that this deposit was given to Protestants or Protestantism

from the fact that Parliament or the IS THE CHURCH A VARIET

York Sun " prints the following :

To the Editor of the Sun :

SHOW ?"

Under the above caption the "New

Sir: If the Church is losing her power over the massee is she not responsible when we consider the following illustrations of buffonery which must certainly detract from the respect and reverence due her? Plymouth Congregational -Ladies' Soci-ety, foreign missionary department, 2 30 P. M. 7.30 P. M., Pancake Social; oration on "Pancakes," pupriette about "Pancakes."

#### · NOVEMBER 18, 1899.

#### THE FLOWER OF THE VOW.

Rev. Father Ryanin "A Crown for our Que

Hearken, O daughter, and see, and incl thy ear and forget thy people and t father's house. And the King shall grea desire thy beauty, for He is the Lord t Gid and Him they shall adore." (Psal

Calmly went on the days in the ho of Joachim and Anna.

It was the happiest home ea ver had. What cared the ho ever had. couple about the great noisy wo without them? They never h Mary had come to bless the evening their days-and the mornings a evenings of all days ;-and they beautiful world of their own, lit thought they of the great world ly without. A journey to Jerusalem visit to the Temple on the Feast d of the Law, -a brief stay, and a h ted return were the only things to terrupt the quietness of their life.

They had been childless so long t Jerusalem wondered much when heard of Mary's birth. They we ask Joachim about his little child ; I unlike the aged, Joachim was not a rulous. He kept his own coun His words were few, and his quest ers saw that somehow he seemed of speaking about her. Two ye passed away. The child had begu speak. I wonder what was the word lisped by the child's pure li Seldom did the feet of stranger visitors pass the threshold of that ome. But, betimes some w come. But whose came, went awa wonderment of her beauty ; and so how they were moved by a someth in her face and ways and words d cult to divine. It was as if they caught a glimpse of Heaven, or an angel in earthly form. They w their way carrying in their hearts memory of the lovely child. An Jerusalem heard of her wond beauty and began to busy itself a the child's future. Marriage was tream of the maidens of Judea marriage is the dream of most of t Christian sisters. To be the moth the Messiah, -to bring forth Him was to be King of Kings forever a save their nation,-this was the spoken thought and intense desi their hearts. Aud who could b the Hebrew insidens whose souls the shrine of a desire so pure and h But ah ! how little they and priests knew of the ways of Their ideal of the Messiah was ca They looked for Him coming in pomp of secular glory. The clear of the meanings of prophecy grown dim. True, they read or read the words, but their spin significations were hidden from Joachim belonged to one of the p

ly orders,-so around the temple of where, after the evening sacrific been offered, the priests and their dren congregated, there was fre taik of Joachim's designs about beautiful child. Is it curious of that world talk seldom touches thoughts? Little did those to know the future of Joachim's In her home there was a stillness her like the silence in the H Holies. She spoke not often when she did, her voice was ver as if she were afraid to let it spe lest it might tell some secrets h as yet down in her heart, -a tones were tremulous with a swe indefinable. And how she love holy parents ! Nor was child even as she was loved by them. She le the prayers prescribed by the In morning and evening tim would kneel down beside her m with her face lifted like an ange wards the heavens, and pray a had ever prayed before. D angels hush their songs in h when the breath of her pray cended ? Did new, strange never by the hosts of heaven se fore, gleam from the face of t beautiful God, as He listened child-prayers of His future m And did the Father feel a div patience for the coming f th when He was to send Gabr Angel of the Th one, with His to the Virgin? Sometimes, as quietly as the shine, she would steal away i garden that surrounded the h and breathe her prayers wh flowers were blooming and th were resting, -but sweeter the of her lips than the breath of leaves. Ah ! happy flowers the her prayers ! Ah ! blessed ro t the touch of her pure hand How mysteriously shy the litt was growing day after day, a were hiding a mystery in her a In the long, calm evenings, on her mother's breast,-still a upon an altar, she would lister rapt attention even in her far to her father's voice while he the history of their race and the prophecies announcing of the Messiah. And when h speak in tones full of patho growing wickedness of even th people and of the fearful, wi dolatries of all the nado in her eyes. And she would tions or strangest kind that fragments the old inberited would sometimes startle, as presentiments, like-clouds ac were moving over her soul. ever know how much she those the first days of her life

even the Orange lodges have at last over the land like fungus; and in New thrown him overboard. His nephew, York very strong resolutions were John Slattery, has made a sworn de- passed not many years ago, especially claration to the effect that bis uncle is against Freemasonry, which, it was asan habitual drunkard, and has been so serted, is doing much in an indirect for years. In Melbourne he was al- way to injure the vitality of religion. most constantly drunk while on his At the Michigan Conference, though lecturing tour, and several times he no such resolutions were formally threatened to cut the threat of the adopted, it was stated that the multiply-

' historic Episcopate."

It is not merely very doubtful whether the whole Anglo Episcopal Church would approve of this partial

recognition of Presbyterianism accorded by the Dablin Prelate and his Synod. In fact it is certain that more and the United States would give their

and starting a hotel where he and have L abath may pass the rest of the same of these are during the barby south as here is the church has here is the

supreme civil authority created that Church, and dictated or authorized its standards of belief and forms of public

worship.

To the objection that Presbyterian

have no concern in the matter, Mr.

The Low Church party accept these conclusions, and base their hopes of success on the aid they expect from of the Churches of England, Canada the non Conformists ; but the Ritualists have a higher opinion of the nature of approbation to such a recognition, and the Church, believing it to be the

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# THE CATHOLIC RECORD

### THE FLOWER OF THE VOW.

Bev. Father Ryanin " A Crown for our Queen."

Hearken, O daughter, and see, and incline thy ear and forget thy people and thy father's house. And the King shall greatly desire thy beauty, for He is the Lord thy Gid and Him they shall adore." (Psalm,

Calmly went on the days in the home

No more ?

grace.

a very Heaven for its Queen was there.

She had not won her crown as yet,-

but she will surely win it. Did she ever see them? If she did, she made

no sign. And, meantime, her sinless soul was ascending higher and still

higher in the immense sphere of

those were grand days in Heaven. To the clear vision of the angels, as

from the face of God, come new reve-lations of glory hour after hour in the

cycles of eternity. -- so to them came from the soul of Mary, day after day, new unfoldings of ineffable beauties.

ever see a golden cloud in the sum

And so went on the days. Did you

sky, full of water by the heavens puri-

fied, and all wrapped round with the

robes of the sun? And in its waters floats the very life of the flowers of the

earth. And the cloud bends low in love for the earth. And it opens its

heart and the rain comes down with

the warmth and the light of the sun in

its every drop. And they fall on the nowers and on the trees and the humble

grasses — when lo! a new life comes into them all. And though they were nearly

a-dying, they brighten again and are filled with joyous, abounding life, by

in those days, Mary's soul was the

the very waters of life eternal. Wai awhile-and the golden cloud will oper

its bosom-and bend down to earth

again, and out of it will come, the pure

the blood of Jesus Christ.

the beautiful baptism of Nature.

of Joachim and Anna. It was the happiest home earth ever had. What cared the holy couple about the great noisy world without them? They never had mingled in it much ; and now since Mary had come to bless the evening of their days-and the mornings and evenings of all days ;-and they had a beautiful world of their own. little thought they of the great world lying without. A journey to Jerusalem, a visit to the Temple on the Feast days of the Law, -a brief stay, and a hur-ried return were the only things to interrupt the quietness of their life. They had been childless so long that

Jerusalem wondered much when it heard of Mary's birth. They would ask Joachim about his little child ; but, unlike the aged, Joachim was not gar rulous. He kept his own counsel. rulous. He kept his own counsel. His words were few, and his question-ers saw that somehow he seemed shy of speaking about her. Two years passed away. The child had begun to speak. I wonder what was the first word lisped by the child's pure lips? Seldom did the feet of strangers or visitors pass the threshold of that se cluded home. But, betimes some would come. But whose came, went away in wonderment of her beauty ; and some wonderment of her beauty ; and some how they were moved by a something in her face and ways and words diffi-cult to divine. It was as if they had caught a glimpse of Heaven, or seen an angel in earthly form. They went their way carrying in their hearts the memory of the lovely child. And so Jerusaiem heard of her wondrous beauty and began to busy itself about the child's future. Marriage was the the child's future. Marriage was the dream of the maidens of Judea --a marriage is the dream of most of their Christian sisters. To be the mother of the Messiah, -- to bring forth Him who was to be King of Kings forever and to save their nation,-this was the unspoken thought and intense desire of their hearts. And who could blame the Hebrew insidens whose souls were the shrine of a desire so pure and holy But ah ! how little they and their priests knew of the ways of God Their ideal of the Messiah was carnal They looked for Him coming in the pomp of secular glory. The clearness of the meanings of prophecy had grown dim. True, they read or heard read the words, but their spiritual significations were hidden from their Joachim belonged to one of the priest

ly orders,-so around the temple courts where, after the evening sacrifice had been offered, the priests and their children congregated, there was frequent taik of Joachim's designs about his beautiful child. Is it curious or not, that world talk seldom touches God's thoughts? Little did those talkers know the future of Joschim's Mary In her home there was a stillness abou her like the silence in the Holy of Holies. She spoke not often ; and when she did, her voice was very low as if she were afraid to let it speak,lest it might tell some secrets hidden as yet down in her heart, -and its tones were tremulous with a sweetnes indefinable. And how she loved her holy parents ! Nor was child ever loved as she was loved by them. She learned the prayers prescribed by the Law. In morning and evening times she

who will ever know if what, she did feel, as the mother felt, still a quiet, feel, as the mother felt, still a quiet, deep pain lay on his heart shadowing the gladness that was in it for giving his Mary to God. September passed. They quietly kept the third birth-day of their child. Ostober came and went with failing leaves and fading flowers. Cioser and closer grew the bonds of tenderest human love between those know, was in her soul clear as a ray or dim as a shadow ? They sometimes saw the mist of tears in her eyes, - and they wondered why. In her sleep they heard her sometimes sign, -and they were sad. But she often smiled and then the very light of heaven shoue upon her face. Only Joachim and Anna and three hearts as nearer and nearer drew the hour of separation. A part of our October and November formed the the child Mary in that humble home eighth month of the Hebrew year. In Ah no ! The Archangel of the Throne, Gabriel, hovered unseen round his ward, with ceaseless vigil-November, Joschim and Anna, accom panied by many of their kinfolks who were in amaze at Joachim's folly, went ance ; - and hosts of other angels were with him there. That home was

up to Jerusalem with Mary. And no one else ? St. Germanus, the Patriarch of Constantinople, describing that journey to Jerusalem, says that hosts of unseen angels surrounded and accompanied Mary. The world may laugh at this as a fable. Let it laugh. For us are the testimonies of the saints. They presented her to Zachary, the father of John the Baptist. Aud before the Altar of Perfumes she Those were still days on earth. The mystery kept its hiding-place. But

silently made the vow of virginity. Did the Royal Prophet, her ancestor sing to her across the ages. "Hearken O Daughter-and consider, and incline toine ear. and forget thy people and thy father's house, and the King shall love thee for thy beauty; for He is thy Lord and worship thou Him?" Did the singer of the song of mysti cal love, chaunt for her Presentation-Feast when he sings : "Rise up my Love, my fair one, and come away, for lo! the winter is past, and the rain is over and gone; the flowers appear on

the earth, the time of the singing of birds is come, and the voice of the turtle-dove is heard in our land." Then the The vow was made. Then the temple sounded with gladsome song.

Aged priests, young levites, all the assembled people Joachim and Anna swelled the canticle with their voices. Mary's lips were moving in silent prayer.

Then came the parting moment golden cloud that had risen on high from the earth, robed with the rays of She knelt before her parents for their blessing—and then arose. She clasped her arms around their nock—first Joachim's. He was weeping tears of sorrow and of joy. And then she the Sun of Justice-and containing Wait clasped her arms around her mother -and lingered longer in her embrace human divine drops of the mercy of while from the eyes of Mary fell such tears as are seldom shed. They are the most tenderly human who have gone deepest into the divine. Her It was a long day in the ending of summer. She was never demonstra-tive-but all that day she was hovering parents went away ; she remained the little prisoner of divine love in the Holy Temple. around her parents. Her very heart seemed to be going out of her to them.

Her yow was the coronation of her Immaculate Conception. Ah ! child of grace ! these words I A new strange expression shone on her face. And it was a day of many questions, too, about God and the Messiah.

write have set my heart a-dreaming She looked as if she were going to reveal something. They remarked it wooderingly. But the day passed— and not a word. When the twilight's and wakened memories of far off happy days ! And there are eyes, that will read my words unworthy, sure, of thee; and when they read them, they shadows fell around their home. Joachim and Anna and Mary entered the too will look from the page before them back to olden, golden days, of which garden. She was holding her father's hand. They went into the garden to they formed a part with me. Sweet St. Mary's of the Barrens in Missouri's pray. With their faces towards the wilds! thy children never can forget thee! Ah! well do they remem-Temple they said together the evening's prayers ; -and ah ! how fervent were their blended voices when they ber thy Presentation Feast when besought the God of their fathers to rethou didst dedicate thyself to God thou didst dedicate thyself to God. The great High Altar, in that seven Altared Church was radi-ant every year with lights and fragranced with flowers; and the setmember the Promise and send the The prayer over-then spoke the voice of the child in trembling way. ting sun shone through the western Her hand was resting in her father's window, the while the Litany sounded before the Benedicion. And then the hand. She asked them to give their consent to her desire to dedicate her names of many who yearned to be priests of Thy only Son were placed in self by the vow of virginity forever to the service of God. They did not feel the silver heart hanging from thy statue's neck in promise made to thee surprised. It was as if they had ex-pected it. Silence fell between them that they, like thee, would leave their ust a little while. Ah ! how deep and full of mystery is silence ! Did the fathers' house and dedicate themselves flowers listen for her father's answer ? to the service of the Temple !

Ah me ! how many names were

but faintly and vaguely heard. The world is a loud taiker but a very poor thir ker. It lives on words - very poor food - and on noices - very poor music. It does not understand that solltude is the home of great thoughts and aspir ations. It will not see, that even mere human greatness makes a soli-tude for itself amid the little little. amid the little little nesses around it in order to achieve future triumphs. But so it is.

But sanctify which is the greatest greatness, even still more has need of solitude, for growth. Read the lives of the saints. Even while in perpet ual action, - and while in conflict with the world around them, - their souls were solitaries. They lived within themselves a wondrons separated life, even when in daily contact with the tumult all about them. Our Holy Church, in inner life, is as much a hermit to day, as when with cross in hand she began the pilgrimage of time

Mary spent eleven years in the Temple. Meanwhile Joachim and Anna died and "went to their Fathers." She was alone, —an or phan in the world. The Temple was her only home, — and the Eternal her only Father; and the Priests of the Old Covenant became the guardians of the Mother of the Christ of the New Dispensation. Beautiful, by her sinless ness in the supernatural order, her natural beauty went on towards its perfection day by day. She was a living picture of God's beauty on earth.

Her companions loved hor, - and in their love there was a strange rever-ence for her person. When they sang together the canticles of the Lord, her pure voice sounded like an angel's.

And she was the humblest one of them all. She was the mystery of the Temple. Many ancient writers and holy Fathers tell us that in her cell,she held converse with the angels, and that they were wont to bring her food. This, will you say, is only a beautiful imagination? And why only that? Ordinary laws, - common rules are for all of the children of our race, because we are ordinary. But hers was an uncommon life-and her destiny extraordinary. Canisius says that once she prolonged her prayers to

the hour of midnight, when through the Temple's silence sounded the words : "Thou shalt bring forth My words : "Thou shalt bring forth My Son." And she rose and in wonder, went to her cell.

Christian imagination, glowing with the light of Faith and full of Faith' inspirations, can never conceive the superhuman facts in which her life in

the Temple was folded. In the material world around us what innumerable beauties are lying unrevealed. We see Nature's surface but not her sanctuaries. And if what we do see fill our eyes with rapture, do we not know that all that visible beauty is a veil concealing the invis-

ible beauty beneath it. Yes-" in the world of Nature, as in Super-Nature's realms, there is that which no eye can see - nor heart con-ceive, nor human mind understand." And of every human life given to God, the same is true. We read the lives of the saints-but never know but half. And her life, the saint of saints-the Mother of the life of the Christ of the saints, of it we know only the least little part. And why? Because in her life, the greater part is above and beyond any imitation. It was a life unique, absolutely excep tional-a life that could not be lived by any one but Mary. And this is why her Temple life of eleven years has

been revealed to us. It is inimitable - and therefore gives ward sign

CATHOLIC TRUTH SOCIETY Make a Strong Reply to Rev. J. J. Baker.

To the Editor of the St. Thomas Times :

Baker. To the Editor of the St. Thomas Times : Sir— In the first letter addressed 'o you based on the distribe indulged in by Rev. J. J. Baker on the Ich ult, we, for the express purpose of preventing him from wandering from the charge he was reported in your columns as having made against the Catho-lic Church, and in order to avoid taking up too much of your space, categorically inter-rogated him, acked him, to leave all other points of difference aside, and simply give precise answers. In his reply of the 23rd ult, in the face of your own declaration that he was correctly reported, he positively dis-avowed making the oharge ascribed to him and begred the question by thumbing over, and evasively incorporating in his response. several instances of so called tyramical suppression of alleged "religious truths." We took up his communication seriatim, and asked for direct proof in support of the specific charges he adduced. This he has suptly evidence that he did not use the offens ive expressions in a sermon positively altrib uted to furnish: nor has he attempted to suptly evidence that he did not use the offens ive expressions and acclamatory comments. A chid andther series of weak and hazy accusa-tions. But this evasive method of Rev. Mr. Baker in not fairly and squarely meeting the issue, is a threadbare and transparent plan, resorted to only by those finding them-selves in an adward position and lacking the candor to admit it. Here is the sort of stuff we have to deal wite: Mr. Baker-"I made a statement that was romsidered offensive by your correspondent. I regret that he so counidered it, for some of his most enlightened brethren are saying practically the say thade statement that was romsidered offensive by your correspondent. I regret that hes counidered it, for some of his most enlightened brethren are saying practically the say thade brethren are saying reacting the J purpose, therefore, with liberal Chid cound ber. Arin and Dr. Spalding in this arger li

The themselves on the question of "liberty of thought and investigation." We quote Dr. Zahm: "The Church, then, does not impede the progress of science. Her influence has not been of that blighting sort that her enemies are so fond of ascribing to her. On the contrary, there is sufficient evi-dence of the falsity of the charge. Her standing in the scientific world to-day, represented as she is by the most brilliant minds in every department of human thought; her past history in reference to the development of science and fostering care which she has always bestowed upon those who devoted themselves to the study of nature are an irrefragable argument for the validity of the position she has ever assumed and still maintains, respecting the revelations of the science of nature to reason and revelation." "And Cardinal Gibbons in his celebrated work, "Faith of Our Fathers," says: "I here assert the proposition, whied I hope to affirm by historical evidence, that the Catho licChurch has always been a zealous promoter of civil and religious liberty; and whenever any encroachments on these sacred rights of men were perpetrated by professing mem-bers of the Catholic faith, these wrongs, far from being sanctioned by the Church, were authority. Her doctrine is, that as man by his own free will full from grace, so of his own free will must he return to grace. Conversion and coercion are two terms that can never be reconciled." (Chapter 17, page 264.) He also uttered the following words on Oct. 3, in his own Baltimore cathe-dral: "I shall endeavor to show that the Catholic religion, far from blockading the way of

their Church were not Christians at all, but eat

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their Church were not Christians at all, but heathens. "The only way to avoid this conclusion is to hold that immersion is not necessary to the validity of baptism. But to hold this is to reject a doctrine which they have held for a bundred years as fundamental. This is the dilemma in which Professor Whitsitt has placed the Baptists, and as a re-sult of his investigation he has had to resign the presidency of the Southern Baptist Theo-logical Seminary. But he has many friends in the Church and the fight goes on." Just thick of it, he had to resign the presi-dency of the Southern Baptist Theological Seminary! And for having "stumbled upon a religious trut by accident !" And he cannot even have the consolation of "reading Masses for some nuns in a clois-ter "."

npon a rengious truth by accident?" And he cannot even have the consolation of "reading Masses for some nuns in a clois-ter?" Mr. Baker—Talk about intellectual liberty in the Roman Church ? Why, sir, your cor-respondent cannot read his Bible and ask himself in the light of reason and conscience what it means. He must believe against his own sensee what the Church says it means. A Roman Catholic cannot accept the teach-ings of his little school catechism without giving away his intellectual liberty." Comment—The following from the pen of Father Lambert, the celebrated demolisher of Robert G. Ingersoll, meets the above time-worn charges completely : "The Church does not deny the right to search the Scriptures, but she forbids her members to read corrupt and vicious transla-tions. That she has done and will continue to do, as the guardian of revealed truth. Nor does the Church forbid one to read the Scriptures in the light of one's conscience. She teaches and insits that every thing a man does he should do in the light of his con-science, and that under no circumstances whatever should he act against that light, for such an act is always a sin. What the Church condemns is the claim—false in it-self and destructive of revelation—that priv-ate judgment on the written word is the criterion of revealed truth; in other words, that every man has the right. For each the State, actuated by common sense and ex-perience, does not permit the citizen or sub-ject to read the laws of the land and judge or interpret them for himself. This is aboo-lutely necessary to avoid social chaos or anarchy. All laws to be living and operative must have an interpreter and administrator, and that individual subject of the law. If an interpreter is necessary in the State to give the law voice and application, it is equally anarchy. All laws to be living and operative must have an interpreter and administrator, and that individual subject of the law. If an interpreter is necessary in the State to give the law voice and application, it is equally necessary in religion. It is a disregard of this common sense principle that has pro-duced religious chaos in the Protestant world. The Bible is a book of revealed truths, principles and laws. It is to con-crete Christianity what constitutions and laws are to the State, and as the latter is not subject to private judgment, neither is the former. And as there must be a supreme court of interpretation in the secular State, there must be a supreme court of interpreta-tion in concrete Christianity. While deny-ing this necessity in principle, the Protest-ant sects recognize it in practice, for each has a central body or court before which the individual may be cited and judged, and ap-proved or condemned. The private judg-ment which they concede as a right is in practice a Dead Sea apole – attractive to look at, but full of bitterness and disappoint-ment. The individual who is attracted by a concession so flattering to bis vanity and egotism is very promptly told on entering a denomination that he must believe the creed of the sect or get out. And that is precisely what the Catholic Church dees fairly with the individual, professes what she professes, while the sects hold out a false promise and possess what in practice they repudiate." Mr. Baker—" So a Roma Catholic must helieve, in the face of the reading of his New Testament, that no Protestant can be saved." Comment—Wrong again. The Catholic Church distinguishes four classes of men in this matter : (1) Those who never heard the true doc-

can never be reconciled." (Chapter 17, page 264.) He also uttered the following testment of the same of the source attern attern of the source attern attern of the source attern attern attern of the source attern attern attern of the source attern and experience attern and experience attern at

ARIETY

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e the virgins n the bride-, E. Howe.

would kneel down beside her mother. Joachim's words to Mary: "Child ! let it be so" But like the Eternal Father in Creation-though swift to cended ? Did new, strange glories, never by the hosts of heaven seen before, gleam from the face of the All-beautiful God, as He listened to the give his glad consent-he moved slow ly to fulfil it. He must wait awhile. He must lay the matter before the child-prayers of His future mother? And did the Father feel a divine im-High Priest, and the priests of the Temple. Their consent was necessary. patience for the coming of the hour when He was to send Gabriel, the And that night a wondrous spiritual happiness filled that home. Joachim Angel of the Th one, with His prayer to the Virgin?

fell a dreaming about the olden words Sometimes, as quietly as the sunof prophecy. Anna's soul was full of joy. And the second great ecstacy after the Immaculate Conception was shine, she would steal away into the garden that surrounded the house, -and breathe her prayers where the flowers were blooming and the roses filling Mary's soul with rapture. And were resting, -but sweeter the breath of her lips than the breath of their second step in the Redemption was leaves. Ah ! happy flowers that heard her prayers ! Ah ! blessed roses that made, on earth-and by the feet of a little child.

here was listening in heaven then

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such as had never been before. At shrined within that silver heart! wards the heavens, and pray as none had ever prayed before. Did the angels hush their songs in heaven when the breath of her prayer as-canded 2. Did mer states as had never been before. At sufficient within that suffer heart ! Many are dead and gone :--but a few are living still ; and who would have father's 'Let light be made :" was thy honor?

> Farther from the world-nearer to God. Now began the hidden, unre vesied life of Mary in the Temple. Around it with its courts and surround. ings there was a circumference of halfa-mile.

The High Priest did not live there. He had a dwelling of his own in Jerusalem. But many priests and levites did live within its precincts. The Scriptures and many holy Doctors give us to understand, that near and around the expectant world went on just the same as ever--not knowing that the devout women in cells apart, separated from the men whose dity it was to pray before the gate of the Taber-nacle, to assist at the sacrifices of the

keeping, that 1, so unworthy, would dare to dream of weaving a crown in life unknown, —and silent, —till she

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# THE CATHOLIC RECORD

selves that we are upright, pure,

#### Sacred Heart Review. PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER. LIX.

Our Saviour reproaches the Pharisees that they compassed see and land to make one proselyte, and when he was made, made him twofold more the child of hell than themselves. Was Oar Lord, therefore, condemning en-deavors to turn idolaters to the wor-ship of Israel? Assuredly not. What condemns is the disposition to propagate the true religion mainly as a set of opinions and observances, neg lesting the very end and essence of true religion, which is the love of God and man, justice, mercy, purity, faith, heavenly-mindedness, which will survive all sacraments and all hierarchies as the eternal fruit of the heavenly garner. Our Saviour complains that the Pharisees made use even of the change from paganism to the worship of God to fill the minds of their pro selytes with formalism, superstitions evasive casulstry, and above all with partisan hatred. They would not let m regard any Israelites except the Pharisees as having an ascertained share in the promises of God. The new disciples were taught that to show any friendliness or do any favor, even to a Jew, if he did not belong to their sect of a few thousands, was a matter that might endanger their final salvation. A famous rabbi had sore mis-givings on his deathbed because he had once helped a common Israelite in time of famine. Now in their old religion the natural sympathies of the proselytes had seldom been restrained. Justice was commended, and mercy and purity, though certainly not en couraged in Greek and Roman pagan ism, were at least not often forbi Therefore Oar Saviour regards their formal change from heathenism to Judaism, under so malign an influence,

as having made them worse rather than better. If even the change from idolatry to the true religion may be so abused, much more, of course, the change from Christianity to Christianity. Whether it be a Catholic deploring what he can not but view as the fatal mutilation of the truth in Protestantism, or a Pro testant lamenting what he views as the dismal distortion and overclouding of truth in Catholicism, the temptation is very strong for either to fancy that if he can but bring men over to his side, their salvation is virtually assured. In reality, of course, the gaining of a proselyte is only the first step. If nothing more is done for him, he might often better have stayed where he was. Particularly if he comes to breathe an atmosphere of partisan hatred, shrivel ling up his natural affections to his kind and to his old associates, he is going back, not forward. Malignity and hatred are very evil when they are used to promote an evil cause, but they are an infinitely greater evil when they are used on the side of the Huber, truth. Therefore it is that our Saviour speaks with such extraordinary severity of the endeavors to bring mer out of the comparative harmlessness of simple nature into the circle of R vela tion, when this had been converted into a seething caldron of evil passions

"Exceilent," some of my Protestant readers will cry. "Give it to them again. You have drawn these Papists to the very life." Exactly. Deducting the disaffected and indifferent, we have left, on the most grudging estirence), one hundred millions of men and women of like passions with us. If we want to find among them er.

like about their Church, now a calmly implacable Committee of Oae Hundred, offering, if duly supported, to turn back the hands upon the dial of time, and to restore the happy epoch before tool the the Communication of blameless in all human relations-that we worship in spirit and in truth-that we are constantly making melody in our hearts to the Lord, still, unless we comply with the precept of exterior worship, we are not giving God the full 1821, when the Commonwealth of Massachusetts still played the inquisimeasure of service He demands. tress, and insisted, not for mere infor-O.her things being equal nobody can mation, but for action, on knowing to nonestly hold that a Catholic who don't whom her citizens bore spiritual allegi go to church is as good as one who does ance, as if this were not a matte go. He is living in a state of damnawholly out of her competence, shutting

tion. His neglect of Mass is not, to be out of office every one who owned that his spiritual chief was the Pope. sure, as shameful and hateful in the sight of his neighbors as are wilful It might be thought that the agents murder and those other crimes which who go from such a centre to Spanish who go from such a centre to Spanish America or to Spain, would be the most malignant of all. Yet this does not appear to be the case. The Boston missionary societies seem to be of a higher tone. At least I judge so, al-though it is true my construction should not be mentioned among Christians. Nevertheless, if the Command-ments of God and of the Church mean anything that neglect brings upon him peril of hell fire. We said "other things being equal." But, as has been though it is true my opportunities of hinted already, it is impossible to imobservation have been so much larger agine how a man can cherish faith in concerning a great church whose God and love for God and at the same centre of influence is by no means at time refuse to give God that service Boston, and hardly even at New York, which our nature dictates and which that I may perhaps judge her with His law requires. Snow me a man who keeps not the Lord's day and I more relative severity than she deserves. At all events, her chief Span ish paper often brings into my mind his heart. 'But,' our negligent friend may rejoin, '' you don't understand what I mean. I cheerfully allow that I am the Saviour's reproach concerning the influence of the Pharisees on their

proselytes. To be sure, the tone of the American doing wrong, but I insist that many editors themselves is bad enough, who go to church regularly do worse. malignant and unscrupulous. How Look at them with their genuflections loud an outcry they would make, and most justly, over M. Gueroult's letters in the Tablet, reproaching the Eugand beads and prayer books. Six days in the week they are cheats, extortioners, detractors, liars, and on the seventh they pretend to serve God. If lish Catholics for requiring any othe evidence of the guilt of Dreytus than that he is a Jew ! Yet here at least that is religion I don't want it. I'm just as good as they are and, perhaps, there is a real crime, though he has not committed it. But these men, great deal better. Now, it may be perfectly true that a during the war, gave us this extra-ordinary paragraph. "A powder good many people who go to Mass are ordinary paragraph. "A powder magazine has been blown up in Calisinners. But it is no justification for our own sins to point to the shortcom ings of our neighbors. The kettle does Some think Spanish Jesuits fornia. did it. Indeed, there can be no doubt not improve its own status by calling of this, for are not Jesuits always ready the pot black. Two wrongs never made one right. In spiritual matters, for any manner of wickedness? Here we have M. Gueroult's exact as in temporal matters, it is an excel thics. For these two classes of men. lent thing to mind one's own business it appears, it is an indecency to de-mand proof. The accusation is itself Obey Ged's whole law whether your

the proof, even when, as in California, there was no crime, and no Span-Pharasaical spirit, but rather to pray ish Jesuits to commit one. for his conversion and to thank God So also these editors of the Champion who has kept you from transgressing in like manner.-Providence Visitor. are all the time picking up tit bits of securrility from a raging anti cleri-cal paper called La Patria. Here is a choice specimen, "The young Jesuits have the faces and manners of maidens The following sentence is from a sermon delivered by Dr. Minot J. Savand the morals of bacchantes." Of course with La Patria this is pure and conscious blackguardism. The People no longer believe that God is an ir-responsible despot; they no longer believe He is going to send to eternai pain any honest man, or any dishonest man, for that matter; they can no longer hold such a con-ception of the Divine. age : slouching ineptitude of the evangeli cal Champion, however, takes it up seriously. These mendacious slanderseriously. These mendacious slander-ers, in their reckless ignorance, are a hamed to bring against It is interesting as a specimen of the the Jesuits a charge which even Italian Freemasons will not grander, nobler, deeper, higher, more A gentleman who had ethical, more reverent, more reasonbring. had studied at the Collegio Romano, able doctrines which are supplanting but had deserted the Society, says, as quoted by their great enemy, Professor the grotesque beliefs of the past. Henceforth men are to be kept in the "Young Jesuits seem hardly paths of righteousness, not by the fear of hell, but rather by the holler, subto know the meaning of moral corruption," a testimony emphatically con-ficmed by their former colleague, now limer motive of the ethical beauty of fidelity to duty. There is no hell. God, of course, wants us to be good. their pronounced antagonist, Count von Hoensbroech. Bat what matters all this? If we could invoke the But, He is, after all, too good to condemn us to everlasting fire if we dis solemn plausibility of Defoe, and preappoint Him. Onar, the Tent-maker, sent The Champion with a well de vised account of Jesuits eating roasted The Potter won't be too hard on the babies in Ashantee, we might expect Pots. to see the editors greedily catching up

Some there are who tell the edifying story, and printing it in the large capitais in which they give account of the NINETY MILLIONS put to He's a Good Fellow and 'twill all be well. But seriously did any one, except, perhaps, the old-fashioned Calvinists,

figured that all out centuries ago.

Church, otherwise we shall experience at the end a painful disillusionment. We shall be judged according to the whole law of God. not according to that part of it which alone we have elected to keep. -- Providence Journal.

PURE CHRISTIANITY.

"The purer form of Christianity is what the heathen world most needs, and it can best conquer the human heart and reform the human life." This is a sentence cuiled from some

observations, with sham statistics, offered by last week's Presbyterian on the respective results of Catholic and Protestant missionary work in India, China and Japan. It reads like a bit of playful sarcasm when contrasted with some reports of the recent huge revival meetings with which the coast of New Jersey was blessed. At one of these the higher and purer form of Caristianity was vividiy exemplified in the spectacle of a dozen reverend gentlemen entering the lists for a watermelon eating contest. The winner, who managed to get outside of will show you one who has not God in two whole melons, had to be put to bed, and in order to save his life others

of the boly contestants ate, too, til they were quite sick. At another great meeting a preacher denounced a lady present before the whole assembly as a person incorrigible and in danger of damnation, causing the poor girl who was subsequently shown to be a perfectly irreproachable member of ociety, to sink down fainting in her seat. The Governor of New Hamp seat. shire not long ago bore testimony to the effects of this "purer" Christian

ity in his public message. Religion he declared to be dead in the Statethat is, Protestant religion-ani the sound of the church bell had ceased to be heard on the Sabbath. New Hampshire is not alone in this moral decay it is so over almost all New England. It is mottled all over with what is practically paganism ; and where any traces of old Paritanism still survive they are swallowed up and choked in by a laxity of morals and a general neighbor does so or not. And if you note his trangressions, do so not in a decadence of feeling which results in scandals of such frequent recurrence as to cease to excite attention beyond

the ordinary village gossip. This is the condition of New England under the "purer" form of Caristianity. As for the South, under the same blessed system, it is futile to attempt to picture TEE PHILOSOPHY OF HELL. What between lynching horrors,

family feuds and divorce court pur veying, it stands alone amongst places where civilization has proved to be a failure. This is one of the reasons why such worthy journals as the Presbyterian have a far-away look in their eyes when they speak of "purer Christianity."-Philadelphia Standard

and Times. THE USE AND ABUSE OF RE-LIGION. The fact that some Protestant nations

are more progressive from a material point of view faces us wherever we look. It behooves us to find some way of explaining the lack of this material progress among Catholic nations other than the expedient of taking refuge in the well-worn axiom that God's kingdom is not of this world. Rev Joseph McSorely, in an article in the Catholic World Magazine for October "How we Abuse Religion, entitled maintains that Catholics have not util ized the uplifting forces of their relig-

ion as they should. He says: "That to which Protestantism owes its ascendency is, beyond doubt, the careful cultivation of goo rowed from Catholicity, the principles of free will, sound reason, personal responsibility, and so on. And any decadence discernible among Catholic unquestionably is to be traced to an imperfect and distortea comprehension of principles clearly defined by the Church, betraying itself, for instance, in a forced and exaggerated notion as to the use of authority in the domain of the intelligence, and in an artificial, formal, unreal conception of prayer, sacramental grace, and the whole external order of religion. "Not dissimilar is the point of view taken by the distinguished Jesuit, Father Tyrrell. The volume is made up of a collection of conferences deliv ered before the Catholic undergradu ates at Oxford, on the Sundays in Lent term of the current year. Starting out with a defence of the necessity of an external, teaching Church, the writer promptly leaves this well beaten track to deliver his message concerning the foolishness and wickedness of exaggerating external religion into a complete substitute for that interior that adoration in spirit and truth which is the essential element in the relationship of every human soul with its Creator.



NOVEMBER 18 189'.

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NOVEMBER 18, 1899.

FIVE . MINUTES' SERMON.

WORK OUT YOUR SALVATION IN TIME " To day if you hear the voice of the Lord, do not harden your hearts." (Ps. 94, 8.)

We should heed the admonition of St. Paul : Put off the old man, that is, old habits of sin and assume the new man, that is, a life of sincerity or truth, according to the divine law of Christ. Oh, that we would heed this admonition of the Church, this voice of grace ! For what more important what more necessary work can exist than the salvation of our soul, the preservation from hell. the attainment of eternal happiness ! Worldly affaire can be carried on through the agency of others. We can always procure a laborer to perform our work, a repre sentative to transact our business ; a lawyer to plead our case ; but we can secure no substitute, no one to say our prayers, to confess our sins, in a word lead a good and pious life for us. and to appear for us before the judg-ment-seat of God For this is our own affair, this is a business to which no one can attend except ourselves. The most lukewarm sinner will acknowl edge that his first duty is to save his soul, but he persuades himself that when the end of time comes for him he will certainly repent, as he desire most earnestly to leave this world in peace and union with God.

Now, my dear friend, are you cer tain that you can attend to your salva tion later? Have you received an special revelation from God to this ef fect? Certainly not. Now consider if day after day, year after year, it every part of the habitable globe un told numbers of your fellow men di suddenly, how can you be certain the you will not meet with a similar fate Is it impossible that at your death be you will be brought before the judg ment-seat of God, without preparation without confession or the reception the sacraments? Is it not only n impossible, but very possible, and Go alone knows if this doom is not awa ing you. Will you then risk you eiernal welfare on a possible or pr bable manner of your death? Is th acting prudently in the most important affair of your life? Are you careless in important business transa Oh, no ; in money matters y tions? always chose the safest way, if t matter is left to your own discretion But should not your immortal sould ceive the same consideration as a st of money, an estate, an investment some kind which you cannot take in eternity, but the use of which you ha only for a limited space of tim Heed, O careless Christian, the war 

Delay not to be converted the Lord and defer it not from day day, for His wrath shall come of sudden and in the time of vengea He will destroy thee." (Escles. 5, 10) Consider the solemn admonti of our Lord, Who proclaims death to at one time in the form of a mas who suddenly returns from a journ surprising the whole household ; at other time as a bridegroom appear unexpectedly, then again in the f of a thief entering at the hour of n night taking everything to be foun his booty. Verily, the uncertaint the time of death is shown most cont uously in such parables, and hence Lord adds the solemn warning "W ye therefore " and " be ye also re because at what hour you know no Son of man will come." (Matt. 42.44

Supposing, however, that the im itent sinner will have time to re at his death-bed, will he make un this time and be converted? Alas

experience teaches us the contr

rence), one nundrea millions of men and women of like passions with us. If we want to find among them ex-amples of unamiable proselytism, we shall have no difficulty. We can find disingenuousness, unscrupulousness, narrowness, malignity, every odious thing that we seek. The largeness of the field ensures a large supply. How is it on our side? I do not

speak now of China or Hindostan. shall speak of " foreign parts " by and by, but just now I wish to consider the rotestant spirit in and around Boston Nor am I speaking of the uneducated, or of Orangemen, but of the higher circles of Protestant religious society. Tak one example which I think will be round typical. A lady, the wife of a Cougregational minister, living some twenty years ago in a suburb of Boston, was a leading member of a ladies benefi sent society. One year this society, atter meeting all apparent obligations, had quite a surplus on hand. My friend proposed to apply it to the relief of the Catholic poor of the place. Her proposal was rejected with scorn. This statement staggered me sadiy, but I recovered myself and suggested that probably the society supposed that the wealthier Catholics could care for their "Not at all," replied my friend. "No such thing was thought or pretended. The sole ground of refasal was the unseemliness of being supposed to be interested in Papists."

Now this case is typical, at least to this extent, that to one who knows east ern Massachusetts it is nothing surpris ing. There was nothing peculiar in the society or its circumstances. It was precisely such a combination of O:thodox women of various bodies, with perhaps Unitarians also, as you may find anywhere in this part of New England Had they found Catholics starving or bleeding by the roadside, they would probably have helped them. With this mitigation, they had read the parable of the Good Samaritan exact y backward. Here is the smould ering hearth out of which blazes up, now a fluming Ursuline convent, now a babbie of angry and ignorant voices pouring out a flood of unintelligent talk about the doctrine of Indulgences, now a tumult of hysterical women, and

How, then, the reader will ask, can

their proselytes be twofold more the children of hell than they are, in this direction. We shall see. Charles C. Starbuck.

12 Meacham street,

North Cambridge, Mass.

#### A POPULAR FALLACY.

"No, Father, I don't go to Mass, but I'm just as good as those who do.' This bit of barefaced sophistry is frequently alleged by unworthy Catholics o exculpate themselves for their disregard of one of the greatest precepts of the Church.

A defective idea of religion is the hasis of this contemptible "argument. Now religion is a moral virtue which inclines us to worship God-to fulfil toward Him those duties of honor and obedience by which man proclaims the Divine excellence and his own subjec-tion to the Most High. Of the acts prompted by this virtue of religion me are internal and some are ex ternal. The former are done in the sanctuary of the soul and are known to the Searcher of hearts alone. The latter consist in certain sensible actions which are the manifestation of interior sentiments. It is the interior worship that gives life to all our acts of exterior worship, but we must not conclude from this that exterior worship is use ess, as some enemies of religion prewith them

tend. Man is composed of a soul and a body. He depends entirely upon G d for both, and he should, therefore, pay to God the homage of both. It is only by uniting interior and exterior worship that we can testify our total dependence on God. Moreover, human nature is such that it is impossible for a man to be truly and sincerely relig ious without evidencing the fact by exterior acts of adoration, supplication, gratitude or repentance. The Church of God, following the Divine injunctions, tells us just how the duty of exterior worship is to be satisfied, viz., by adoration, oblation and sacrifice. Faith, hope and charity must reign in our souls, otherwise these exterior acts faith, hope and charity, of prayer and Catholics do not meekly let the public avail little unto salvation. On the sacrifice, which He imposes on us a bite of it spat it out. The mission-school books say whatever their authors other hand, though we persuade our- either directly or by the mouth of His ary was released. After he had gone,

ever believe that God is "an irrespons ble despot ?" He, the Lord and Giver of Life, the uncreated Holiness, has made a covenant with men. He demands from us the obedience of sons, though He is our Father kind and merciful. If we are to enter upon our inheritance of eternal happiness in His kingdom we must fulfil the obligations of sonship. God is not mocked. He is not a benevolent old personage who indulges in the threats which He has no real intention of carrying out. He desires the salvation of all. He assists us by His grace to comply with the conditions He has laid down. E ernal glory will be the lot of him who can disregard those conditions but does not; who can do evil but doss not do it. Eter nal glory will be the lot even of him who has transgressed but who has heeded the divine call to repentance If any man enters upon eternal sorrow the blame rests with himself alone Had he sought mercy even with his latest breath, he would have found it. Scorning that, he will experience the divine justice. Death ends the time of our probation, and when we go hence God will render to us according to our works. If we do not choose to giorify God's marcy by laying hold on eternal life as He desires, we shall at least glorify His justice. Hell is the sanction which God as the supreme Law giver attaches to the violation of His commands, even as Heaven is the sanction which attaches to compliance Apropos of Dr. Savage's words we wise to emphasize the fact that simple

honesty, in the popular sense, does not suffice unto salvation. There are other virtues beside honesty and other com mandments beside the seventh. It is not enough to be fair and square and pay one hundred cents on the dollar as outsiders are content to believe and as ome of our own people affect to believe. Religion, the acknowledgment of the relations in which man stands to God, implies a great deal more than mere We must be honest tohonesty word God as well as towards our fellow. men-fulfil the manifold obligations of

# A MISSIONARYS LITTLE JOKE.

A native Maori chieftain, the descendant of cannibal kings, is now completing his medical education in Chicago. Cannibalism ended in his tribe, he says, when his grandfather was converted; but he tells some stories of it which have a distinctly hum

orous favor. For instance : It is said that once a chief captured a missionary who was anything but a toothsome morsel, as he was old and thin, and looked as if his flesh would be tough. The missionary warned the chief that he would not make a good dinner, and pulling up his trousers, cut a slice off the calf of his leg and offered it to the chief.

The chief tasted it, said he didn't like it, and passed it to the sub chief. The sub tasted it, made a wry face and passed it on. The next man who took a bite of it spat it out. The mission-

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Catholic writers, who died only a tew monuta ago M. E. Francis (Mrs. Francis Blundell): "In St. Patrick's Ward." A pathetic story of a poor old Irish woman. Mme, Blanc : "The Norsling of the Count-ess." One of the most tender stories we have had the pleasure of reading. It is sweet, simple and touching." Illustrated. A sketch of the foundress and first Superior of the Ursulines of Quebec. Elevanor C. Donnelty: "Not Dead, Bui Sleeping." A free first Site, and Ninth Commandments." Illustrated. The Girardey, USS R.: "Thoughts on the Fitth Sixto, and Ninth Commandments."

Commandments." Illustrated. Rev. Edmund Hill, C. P.: "Per Mariam," Illustrated. A Poem in bonor of our Blessed

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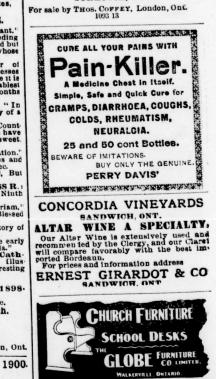
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Whilst death is gradually appri-ing, the sinner plans for the fu Every day his condition become critical ; the physician expresses of the patient's recovery, and at 1 friend reminds him of his dang condition and suggests his recon tion with God. The suggestic waived as a sign of overstranxiety, the very thought makes feel stronger and in a few days h recover, besides, to send for the would cause unnecessary comm The patient's condition continu grow worse, however, and at la dying sinner consents to send f minister of God. The priest an but alas ! what does he find ? patient in the struggle of deat eyes broken, his mind wavering fused or unconscious. The price all in his power, but he returns with a heavy heart fearing th time of grace has passed for the c ing soul. As the unfortunate during his whole life has been all warnings of his conscience, all divine inspirations and has lously squandered the grace of is greatly so be feared that n terrible word of God will be ve ' Then they shall call upon Me will not hear, they shall rise morning, and shall not find (Prov. 1, 28 ) There is but one true and

death bed conversion mentio HolyScripture—it is that of the p thief on the cross-and the Fat the Church say that even to h inestimable grace would not ha given, had he not been sprink the precious blood of our Lord Christ, hanging alike on the St. Augustine, therefore, ju serves: "If you will be co now, I can promise you every vill be converted on your bed I can promise you nothin Gregory the Great holds as viction that penance begun on hour of death must generally tinued in hell.

#### THE CATHOLIC RECORD

#### FIVE . MINUTES' SERMON.

WORK OUT YOUR SALVATION IN TIME

" To day if you hear the voice of the Lord, do not harden your hearts." (Ps. 94, 8.) We should heed the admonition of St.

Paul : Put off the old man, that is, old habits of sin and assume the new man, that is, a life of sincerity or truth, according to the divine law of Christ. Oh, that we would heed this admonition of the Church, this voice of grace ! For what more important what more necessary work can exist than the salvation of our soul, the preservation from hell, the attainment of eternal happ ness! Worldly affairs can be carried on through the agency of others. We can always procure a laborer to perform our work, a repre sentative to transact our business ; a lawyer to plead our case ; but we can secure no substitute, no one to say our prayers, to confess our sins, in a word to lead a good and plous life for us, and to appear for us before the judg-ment-seat of God For this is our own affair, this is a business to which no one can attend except ourselves. The most lukewarm sinner will acknowl-edge that his first duty is to save his soul, but he persuades himself that, when the end of time comes for him he will certainly repent, as he desires most earnestly to leave this world in peace and union with God.

Now, my dear friend, are you certain that you can attend to your salvation later? Have you received any special revelation from God to this effect? Certainly not. Now consider, if day after day, year after year, in every part of the habitable globe untold numbers of your fellow men die suddenly, how can you be certain that you will not meet with a similar fate? Is it impossible that at your death bed you will be brought before the judg-ment-seat of God, without preparation, without confession or the reception of the sacraments? Is it not only impossible, but very possible, and God alone knows if this doom is not await-Will you then risk your ing you. Will you then risk eiernal welfare on a possible or bable manner of your death? Is this acting prudently in the most impor-tant affair of your life? Are you as careless in important business transac Oh, no ; in money matters you tions? always chose the safest way, if matter is left to your own discretion. But should not your immortal soul re-ceive the same consideration as a sum of money, an estate, an investment of some kind which you cannot take into eternity, but the use of which you have only for a limited space of time? Heed, O careless Christian, the warn ing of God in Eccles : "My " Say not I have sinned and what Delay not to be converted to the Lord and defer it not from day to day, for His wrath shall come on a

sudden and in the time of vengeance He will destroy thee." (Escles. 5, 4 He will destroy thee." (Eccles. 5, 4 10) Consider the solemn admonition

of our Lord, Who proclaims death to us at one time in the form of a master, who suddenly returns from a journey, surprising the whole household ; at another time as a bridegroom appearing unexpectedly, then again in the form of a thief entering at the hour of midnight taking everything to be found as his booty. Verily, the uncertainty of the time of death is shown most conspic uously in such parables, and hence our Lord adds the solemn warning "Watch ye therefore " and " be ye also ready, because at what hour you know not th Son of man will come." (Matt. 24, 42.44

Supposing, however, that the impenitent sinner will have time to repent at his death-bed, will he make use of onverted? Alas! sad

As the unfortunate sinner

during his whole life has been deaf to

all warnings of his conscience, deaf to

all divine inspirations and has frivo-

lously squandered the grace of God, it

is greatly so be feared that now the

will not hear, they shall rise in the morning, and shall not find Me."

ing soul.

(Prov. 1, 28 )

Gregory

tinued in hell.

Terrible words! Should they not nove every fibre of our heart, and impel us on to work out our salvation now when there is still time! On, yes, let us delay no longer in return yes, let us delay no longer in return-ing to the Lord, for we know not what the morrow may bring. "To day if you shall hear His voice harden not your hearts," (Ps. 94, 8) says the Lord. Let us therefore accept the loving invitation of the Church asking us to reconcile ourselves with God. Let us, by a good, sincere confession receive the bridal garment of grace, and keep it pure and unsullied during our whole life, so that in it we may confidently approach the judgment seat of God. Amen.

# OUR BOYS AND GIRLS.

#### A True Fairy Story.

This is a pretty little tale that comes from Berlin and sounds almost like a leaf from Hans Andersen's fairy book. There is a poor woman in a humble abode with her triplet of little boys, happy in the possession of her darlings, but borne down with anxiety as to how to provide for three babies, two having

ome so unexpectedly. Then the sudden arrival of numerous bundles containing baby clothes, which all appear to have been brought by magic hand, followed in a few days by an imperial carriage containing two ladies and a gentleman. The occu pants ordered bread to be sent up, took bags of cakes in their hands and accended to the fifth story. Here one of the women admired the babies, praised the cleanliness of the room, promised a perambulator which should also act as a sleeping couch for the in-fants, gave the astonished mother some money, and hoping the little ones would grow up "good men," left the room. The other woman stopped behind one moment to whisper the fairy god mother's name. It was the German Empress !

#### Obedience a Necessary Virtue

Some young people seem to think it a sign of superiority to ignore restrictions and regulations. They seem to look upon obedience as childish, and a regard for the rules of society as an in-dication of weakness. As a matter of fact, however, it is disobedience that is childish, and license that is the unmistakable mark of an uncultivated and inferior nature. The older one grows, and the more important his pos ition in the social or business world, the more necessary he finds it is to give implicit obedience to certain regula-The Gipsy vagrant disregards tions. social laws, and the untrained little child has not learned the necessity of obedience ; but every life you would care to pattern after is willingly held subject to law and order. Obedience is the characteristic of the higher, dis ciplined nature rather than of the lower and untrained.

#### Social Wisdom

Here is a London society woman's advice to a debutante whose shyness was the result of abnormal self-con-sciousness : "You must be sincere, or people will not trust you. Society has a bad name, but it has more virtue than it is given credit for. It insists upon everything being truthful and geruine. You must not try to be any one else. You must be content to be yourself and not attempt to imitate me or anybody else. Your charms and graces must be your own, and must not be borrowed from your neighbors. You must form, my dear, the habit of making yourself agreeable to people You must forget yourself you meet. and try to find out what they are in-

terested in and then lend them your That is not an easy thing sympathy. That is not an easy thing to do, but it is an accomplishment of the highest social value. It is the rising and making a courtesy in re-secret of the art of making yourself turn.-Ave Maria. experience teaches us the contrary. agreeable to your fellow-beings. Whilst death is gradually approach "Den't wait until you are interested ing, the sinner plans for the future. yoursell in those with whom you are talking. Find out what it is that they Every day his condition becomes more critical ; the physician expresses doubt really care about. Leave yourself out of the patient's recovery, and at last a friend reminds him of his dangerous of account and draw out your acquaintances on their own ground, and be-fore you know it people will be saying condition and suggests his reconciliation with God. The suggestion is that you have tact and are charming. waived as a sign of overstrained anxiety, the very thought makes him "You must be sincere and agreeable, but you must never cease to be dignifeel stronger and in a few days he will You will hear people talking recover, besides, to send for the priest fied about distinction of manner. That is would cause unnecessary commotion. simply another way of expressing the same thought. One must have a cer-The patient's condition continues to grow worse, however, and at last the tain reserve of force, a dignity of mandying sinner consents to send for the minister of God. The priest arrives, ner, which implies resources of character. Your friends will like you all but alas ! what does he find ? The the better, my dear, if they find true womanliness behind the agreeable patient in the struggle of death, his eyes broken, his mind wavering, con-fused or unconscious. The priest does womanliness manners and the ready tact. will not admire you if they fail to reall in his power, but he returns home with a heavy heart fearing that the time of grace has passed for the departpect you.'

ready penetrating into the city, mas-sacred several thousand of them and put the rest to flight. This victory, as glorious as it was unexpected, could only be attributed to the assistance of heaven, and especially to the intercesheaven, and especially to the interteed sion of Mary. At the news of this suc-cess Pope Calixtus III. ordained that in all churches of Christendom solemn thanksgiving should be made to God and the Blessed Virgin. To perpetuate forever the memory of this great bene-fit and to inflame more and more the courage of Christians, the same Pope ordained that in all Catholic countries the bell should be rung for the recitathe bell should be rung for the recitation of the Angelus between 2 and 3 clock in the afternoon, the time when the victory of Belgrade had been obtained over the Turks. In after times the signal was transferred to the hour on, the better to divide the day, but the memory of the miraculous protection of the Blessed Virgin was ever associated with it. - New Zealand Tab-

A Great Actor and His Little Friend. Of the many thousands who thronged the theatres to witness the wonderful acting of the late Eiwin Booth, there were few who knew what a rarely beautiful soul the actor himself possessed. From his early years, Booth displayed exceptional talent in tragedy; and his own industry, together with the burden of sorrow which he seemed fated to bear through out life, made him perhaps the greatest dramatic artist that our country has yet produced. He was spiritual, trustful, utterly free from jealousy or selfishness; and his afflictions, which would have crushed any other man, only made him tender and charitable, while they taught him to look to God alone for consolation.

A story told by his friend, Mr. Wil-liam Winter, illustrated one of the most charming qualities of his beautiful character, his fondness for children. One of his favorites was Constance, the twelve-year-old daughter of his friend, Mr. Charles Carryl: and he always kept her portrait in sight upon his mantle shelf. One day while Booth was playing in New York, he remembered that it was Constance's birthday, and invited her to occupy a box at the theatre, where he was acting the part of Bertuccio in "The Fool's Revenge." When she arrived, with a party of friends, an usher presented her with a bunch of white roses with the following lines :

BERTUCCIO'S WISH FOR MANIE HAPPIE RETURNS OF THE DAYE.

TO YE LAYDE CONSTANCE ON HER TWELTH BIRTHDAY. Esia londo bright

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No prettier act was ever enacted by the great actor ; and had the audience known it, they would certainly have applauded it even more than the wond rous personation of the poor twisted knight. The child, at any rate, was deeply impressed by it ; and when Booth, in response to a call from the audience, chanced to bow toward the box occupled by his little friend, she is said to have quite upset his gravity by

Some one has called man a bundle of habits, and it is not a bad description. As time goes on our lives get more and more into grooves. Habit has often been illustrated by a beaten path. As the traveller is apt to tall into and follow this, so thoughts, feelings, and act ions are likely to pursue the track which they have often followed before. When in the revolution of time the point comes round at which we have een thinking of anything, or have done anything, by the law of associa-tion of ideas we think of it again, or do it again. We get out of bed be-cause we done it at that time before. At a later hour we take breakfast, and go away to business or work, for the same reason. The more frequently anything has been done the stronge is the habit. Frequency gives ease and swiftness to the doing of anything. Even what seems to be impossible can-not only be done, but be done with facility, if it has been done often. A clever acrobat tells us that in a month he learned to keep four balls up in the air, and at the same time to read a book and understand it. Many women

can read with intelligent ease while knitting, although there was a time when knitting was to them a slow and laborious process, absorbing their whole attention. The power of habit has thus turned that which was cnce difficult into that which is easy. The power of habit increases our facilities for work. The architect who

builds a house, the painter who paints a house, the statesman who legislates, the author who puts himself into books, the preacher who preaches sermon week after week-all gain ease in their individual spheres of activity through repetition of their efforts Thus labor in the great field of des tiny becomes easier with every pro gressive stroke. Even tasks that caused pain may come to be done with pleasure, and things that were accom plished at first only with groans and tears may become at last a source of triumph.

thrifty. As a matter of fact, thrifty people live quite as well as their ex-travagant neighbors. The only dif-The power of habit is an influential ference between them is that the thrifty actor in determining character. The making of character is like unto the family avoids waste; by learning small making of a statue. Did you ever watch a sculptor slowly fashioning a human countenance? It is not molded economies, while the extravagant family develops tastes beyond the means for their gratification. The in a day. Hundreds of blows fall and ten thousand chisel pointings polish and perfect before the expression it wants; the extravagant family is shines out in imperishable beauty. Even so is it with the carving of that moral likeness we call character. Every day adds something to the work. Thoughts and deeds of goodness make, thoughts and deeds of evil mar, the features of the soul. There are but three steps, says Butler, from earth to heaven, or if you will, from earth to

hell-acts, habits, character. Acts often repeated become habits, and ng enough continued settle and solidify into character. Tremendous, therefore, is the power of habit, determining our weal or woe for time and for eternity.

Habits are threads to begin with, but in course of time they become as strong as a cable. Many are to day prisoners in the captivity of evil be cause of the tyranny of habit. Des pair, however, should not be allowed to keep the prison door locked. There s a way of deliverance for every cap tive who exercises strength of will, and puts good resolutions into immedi-ate exercise. The best rule to be followed by the man who finds himself coming under the dominion of an evil habit is to do something deliberately every day that he does not want to do so that he may get power over himself, and then be can accumulate moral

# ers and tears of the holy man, the Christians darted with prodigious im-petuostry on the Turks, who were al-The Power of Habit.

He is in little danger of be

to save, and this is true, not merely

because the other thousands are built

up on accumulations of interest as well

as by savings, but also because the

savings of the first thousand represents

the formative period of thrifty habits. The general rule to be followed by all

who would learn to be thrifty is to

save something, however small, from

means, in the first place, the whole-

income, and in the second place a gain in capital to be used in meeting re-

verses of fortune, or, if these be es-caped, in building up a competence.

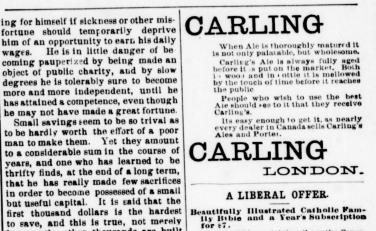
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the pay of each week or month.

whatever that may be.

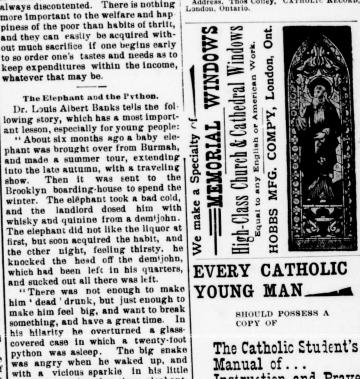
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other Memoranda, as well as for Family For-traits. FOR THE SUM OF SEVEN DOLLARS we should be pleased to express a copy of this becautiful book and prepay charges for carriage. as well as give one year's subscribtion (old or new) to the CATHOLLC RECORD. It is a good book, well bound, gilt edges, weighs about thirteen pounds, is about five inches thick, eleven inches long, twelve inches wide. Address. Thos Coffey. CATHOLIC RECORD, London, Ontario. thrifty family wants less and gets what



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almer phone 58 History of the Angelus.

The custom of ringing the Angelus bell in the middle of the day is due in part to a remarkable event. In 1456 the city of Belgrade, on the Danube, on the frontier of Turkey, was besieged by the Turks, who kept battering its terrible word of God will be verified : "Then they shall call upon Me, and I walls for four months without avail. The Sultan, desperate at seeing so many efforts remain unfruitful, rere-For solved to make a general assault. twenty-four hours they fought with There is but one true and sincere death bed conversion mentioned in unequaled fury, and those who de-fended the city were exhausted and overcome by a long and obstinate re-sistance. At that moment there was HolyScripture-it is that of the penitent thief on the cross-and the Fathers of the Church say that even to him this seen advancing a pious and courage-ous Franciscan, St. John de Capistran. inestimable grace would not have been given, had he not been sprinkled with He presented himself to the soldiers, the precious blood of our Lord, Jesus crucifix in hand, and prayed God and Christ, hanging alike on the cross. St. Augustine, therefore, justly ob-

crucinx in paud, and prayed God and the Biessed Virgin to come to their as-sistance. This was his prayer: "Alas! powerful Queen of Heaven, wiit thou abandon thy children to the fury of the infidels, who never cease to insult and outrage thy Divine Son? Where is now the God the Chris serves: "If you will be converted now, I can promise you everything, if you will be converted on your deathbed I can promise you nothing." St. Gregory the Great holds as his conviction that penance begun only at the bour of death must generally be con-Where is now the God of the Christians?" And praying thus he shed a tor-rent of tears. Animated by the pray.

## ASSISTING AT HIGH MASS.

Be in time. Have Prayer-Book or beads. Stand at the "Asperges." Kneel from the beginning of the Mass until the "Gloria." Stand while until the "Gloria." Stand while the celebrant is reciting the "Gloria." Sit while the cel-ebrant sits. Rise with the celebrant and stand during the singing of the prayers until the epistle. Sit from the beginning of the epistle to the gospel. Stand during the chanting of the gos pel. Make the sign of the cross on forehead, lips and breast at the begin ning of the gospel. Sit until the read ing of the gospel by the preacher. Stand while the preacher reads the gospel. Sit still and listen to the ser-Stand while the creed is being mon. said. Sit when the celebrant sits Rise with the celebrant and stand while he sings "Dominus Vobiscum" and "Oremus." Stand when incense is given. Stand at the singing of the Stand when incense is preface. Kneel from the "Sanctus" until the priest takes the wine and water after Communion. Sit until be Stand "Lominus Vobiscum." sings until the orations and "ite misca est

are sung. Receive the blessing kneel-ing and make the sign of the cross. Stand at the gospel making the sign of the cross on the forehead, lips and breast. Remain in your pew until the priest has left the sanctuary .-Journal of St. Ignatius' Church.

Experience is the Best Teacher."

"Experience is the Best Teacher." We must be willing to learn from the ex-perience of other people. Every testimonial in favor of Hood's Sarsaparilla is the voice of experience to you, and it is your duty, if your blood is impure and your health failing, to take this medicine. You have every reason to expect that it will do for you what it has done for others. It is the best medi-cine money can buy.

HOOD'S PILLS are non irritating, mild, effective.

effective. One of the greatest blessings to parents is Mother Graves' Worm Exterminator. It ef-fectually expels worms and gives health in a marvellous manner to the little one. health, and he is benefitted in many ways. Best of all, perhaps, he is ren-dered to a certain degree independent. He has no debts ; he is capable of car-

perate effort for freedom from the habit which cripples his activity. If the bot ds be too firm for him to break eyes, he went for that tipsy elephant, in his unaided strength, he should reand colled himself around its body. "As the colls grew tease about the nember that the consolation of Chris elephant, it trumpeted in agony, atd tianity lives in the assarance that a Power outside of himself is waiting to struggled to shake the python off, the snake had neither mercy nor fear. "The boarding house keeper was aid him in his weakness, and to lift him to that height of victory on which awakened by the noise, and rushed into the room, club in hand. He saw he may become more than a conquerer over every evil habit in the strength the peril of the elephant, and when the snake 'raised its head angrily at the of Jesus Christ.

strength sufficient to make one des-

#### Thrift.

intrusion, he hit it a savage blow. The The advantages of thrift to the in the floor. The elephant gasped and fell likewise. Its ribs had been crushed dividual who practices it are not to be measured by the amount of money saved or gained, although that is of in, and in half an hour it was dead. importance ; they include the forma-tion of a good habit and very often the development of a temperate and con-The snake was put back into its box, but an hour later it was dead also. "The empty demijohn in the corner told the cause of the tragedy." tented disposition. Moreovor, thrift may be practiced by people of very small means. The amount of money saved is not of so much importance as the saving habit, the determination to live within one's income. Even those who have very small wages, if they have steady employment, can manage to save a little money each week without sacrifice of health or real comfort. A saving of fifty cents a week, or less than ten cents a day, does not seem a great deal. but in a year amounts to more than \$25 enough to carry a man of smail means and small needs through two or three weeks of enforced idleness or sickness. In a few years even such small savings will furnish the capital required for the purchase of a lot or house with which beginning may be made toward be coming a home owner. Or the small

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FOR ALL SEASONS OF THE ECCLESIASTICAL YEAR,

Compiled by a Religious, under the im-mediate supervision of the Rev. H. Rouxel, P. S. S., Professor of Moral Theology, Grand Seminary, Montreal, Canada.

It contains Liturgical Pravers, Indulg-ences, Devotions and Pions Exercises for every occasion, and for all seasons of the Ecclesiastical Year.

coils loosened, and the python fell to 718 Pages, 4 Full-page Illustrations, Flexible Cloth, round corners.

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Just issued, a new edition of the Protestant Reformation, by Wm. Cobbett. Revised, with Notes and Preface by Very Rev. Francis Aldan Gasquet, D. O. S. P. The book is printed in large, clear type. As it is published at a nei price of 55 cents per copy in the United States, 30 cents will have to be charged in Canads. If will be sent to any address on receipt of that sum, in stamps. Thos. Coffey. CATHOLIC RECORD Office, London, Ontarie

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DON'T RUN CHANCES by taking whiskey or brandy to settle the stomach or stop a chill. Pain Killer in hot water sweetened will do you more good. Avoid substitutes, there's but one Pain Killer, Perry Davis.

NERVES must be fed on pure, rich blood, Hood's Sarsaparilla is the best nerve tonic. By enriching the blood it makes the nerves STRONG.

SORE FEET.-Mrs. E. J. Neill, New Ar-SORE FEET.-Mrs. E. J. Neill, New Ar-magh, P. Q. writes: "For nearly six months I was troubled with burning aches and pains in my feet to such an extent that I could not sleep at night, and as my feet were badly swollen I could not wear my boots for weeks. At last I got a bothe of DR. THOMAS ECLECTRIC OIL and resolved to try it and to my astonishment I got almost instant relief, and the one bottle accom-plished a perfect cure. THE D. & L. EMILSION OF COD LIVER OIL

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enterprise yielding greater returns than come from labor alone. The habit of thrift having been es-tablished, the man learns to curtail his wants ; he is temperate in eating and drinking, and, therefore, preserves his health, and he is benefitted in many ways. Best of all, perhaps, he is ren-dered to a certain degree independent. He has no debts ; he is capable of car-

conting a none owner. Or the small savings may be invested in a business enterprise yielding greater returns than come from labor alone. The habit of thrift having been es-

# ABCHDIOCESE OF OTTAWA.

The new Mission church of Quinnville, situ-tion of the second se

by the erection of a tower with belfry and spire. During His Grace's Jublice celebration His Excellency the Apostolic Delegate, acting in the names of the assembled Archhishops and Bishops, sent a cablegram to His Holiness the Pope assuring him of their respectful homage and asking His Poternal Benodiction. Car-dinal Rampolia repit to them for their fillal sentiments and from his heart blessed the hon-ored Archbishop and those who surrounded him.

him. Considerable alterations and additions to the House of Mercy on the Richmond road are be-ing undertaken. Very Rev. Canon Bouillion of the Basillea is on a tour in the United States for the benefit of his nealth.

Very Rev. rate United States for the benefit of his health. His Excellency the Apostolic Delegate cele-brated Mass at 7:30 o'clock on Thursday morn-ing of last week in the chapel of the Precious Blood Monastery. His Grace the Archbishop was one of the fifteen Archbishops and Bishops who were present at the obsequies of the late Bishop de Graesbriand of Burlington. Vermont. Very Rev. Canon Campeau went on a visit to his venerable mother at Rigand, last week. She is eighty eight-garts of age. The Ladies' Auxiliary of St. Patrick's Home are organizing a series of winter entercain-ments. The first will be a progressive euchre party before Advent.

#### DIOCESE OF LONDON

CHURCH OF ENING AT FRENCH SETTLEMENT.

CHICK OF OF THIS AT PRESENT BATTLEARD."
Sunday, OLL 2004, will be addy long remembered by the people of this parish, the occasion being the reopening of a practically new plants by His Lord bip. Right Rev. F. P. With the result of London. In consequence of the increase of the parish population the order of the density in the result of London. In consequence of the parish population the order of the density in the result of the parish population the order of the density in the result of the parish population the order of the density in the result of the parish population the order of the density in the parish prese. Rev. J. E. Constrained the parish present rev. J. E. Constrained the parish present rev. J. E. Constrained the parish of the parish present rev. J. E. Constrained the parish of the parish present rev. J. E. Constrained the parish of the parish present rev. J. E. Constrained the parish present reveal of the parish present reveal to the parish presen

Meunier. sed the people ancinded by was delivered by Rev. Faultr and the people clear and practical address pleased the people very much. The ceremony was concluded by the solenin Benediction of the most Blessed Sacrament, given by His Lordship-who was assisted by deacon and sub-deacon. All those present will long remember this glorious cay, and feel amply repaid for this macrifices they have made in helping to erect a chutch to the honor and glory of God.

present system: the call is made upon the lat, if the month, and expires on the last day of the nonth, and payment must be made by the last, lay of the month or the member is suppended. For instance, Assessment 171 is called on the list day of November, and each member has notil the 30th of November to pay same. If this is neglected and the member should die, his beneficiaries would be denied the amount in his insurance, as the Deputy High Chief Ranger could not certify that his assessment had been paid. remony. Then the boys and girls of the par-h came forward and renewed their baptismal romises and made additional promises in onor of the Sacred Heart, such as abstaining on liquor till the age of twenty-one years thending catechism class and approaching the summer's monthly.

promises and made additional promises in ionor of the Sacred Hart, such as abstaining from liquor till the age of twonty-one years, steening catechism class and approaching the sacraments monthly. Never in the history of the parishdid a larger congregation meet to attend the closing exer-cises of the mission. After the Rosary the Rev. Father spoke for over an hour to a most attentive and a most appreciative congregation on the subject of the Eucharist as a sacrament and as a sacrifice. He closed by thanking the pastor for the pleasure he precured him in visiting a parish where the faith was so strong and where he had received such warm hearted hospitality. He had a special word for the children of the parish encouraging them to devote all their energies in the acquisition of religious knowi-edge. He was most eloquent when he directed his attention towards the people. He said that the seed-namely, Gol's word-had failen on good soil. After the sermon the Parai blessing vas given and benediction of the Biessed Suc-rament closed a mission which will never be-forgotion in this parish.

nis beneficiaries would be denied the amount of his insurance, as the Deputy High Chief Ranger could not certify that his assessment had been paid. Starting with the month of November, the Court has instructed the Financisl Sceretary to immediately notify High Court of the suspension of every member who has not paid his has requested the Court of Financial Scenaries in the the end of the month, (unless hese requested the Court of Financial Scenaries to the the suspended, and snould die be-fore being reinstated, your little family are the ones that are woing to suffer. Do not take any chances in the matter, but be prompt in pay-ment of your assessment, and you will always feel satisfied that those who are dependent upon your assessment, and you will always feel satisfied that those who are dependent the more the surfer through your carcless-ness or neglect. Bay your assessment, if possible, at the first meeting of the mouth, and if you cannot at-tend you become suspended, you may never be able to be reinstated; your mass the financial Scretary. Should you become suspended, you may never be able to be reinstated; your mass the medical examination. If you some at the module are not your of sick banefils for a period of six months. In conclusion, let me assue you that attend-ing to this matter is a dury you ow yourself, your family, your felowmen, your church and your God. The mole then to pay your assessments by the end of the month, and take no chances. With best viscos. As an instance of the progress of Catholicity in these parts we may note there is at present approaching completion, a church at Kirkfield which can be truly styled a gem of Catholic architecture. The style is gothic and it is intended to seat about two hundred and fifty persons. It will be served by the Icey Father Sweeney of Victoria Koad, It is only justice to add that Mrs. William McKenzle, wife of the prominent railway magnate. justice to add that Mrs. William McKenzie, wife of the prominent railway magnate of Toronto, comes in for a large share in this grand work.

DIOCESE OF HAMILTON.

<text><text><text><text><text><text><text> your God. Remember then to pay your assessments by the end of the month, and take no chances. With best wishes, I remain, Fratemaily yours, M. F. Mogan, Sec. HAVES-ROWLAND. Wednesday, Nov. 8. was an ideal day for a wedding: aud, happily, it was the day set apart for the marriage of Mr. John Hayes to Miss Annie Rowland of Mount Carmel. This event, of so much importance to the contracting parties and of so much interest to their friends, took place in the church of Our Lody of Mount Carmel, the Rev. Father Traher officialing.

C. M. B. A.

Brother Latchford's Appointment.

Brother Latchford's Appointment. At the last regular meeting of Branch 49, C. M. B. A. Toronto, the following resolution was unanimously adopted : "Whereas, the Hon. F. R. Latchford has been offered and has accepted an important portfolio in the Government of Ontario, and is now the Commissioner of Public Works we desire to place on record our bearty apprecia-tion of the wisdom of the Premier of the Pro-vince in selecting Mr. Latchford as one of his colleagues, and to exclend our congratulations to both Mr. Latchford and to Premier Ross on the selection.

colleagues, and to extend our congratulations to both Mr. Latchford and to Premier Ross on the selection. While we believe the elevation of Hon. Mr. Latchford to this important place in the Ad-ministration of the Province will meet with the approval of the citizens generally, his fel-low members in the Catholic Mutual Benefit Association cannot but appreciate the weil-deserved honor attached to our Grand Solic itor in his elevation to the Cabinet. "The marked ability and strict integrity of character shown by Bro. Latchford in his legal and social career must be fully recognized by those who know him best, and cannot fail to make his appointment of great benefit to the Province and to the Government, and we feel sure that his future career will reflect credit on his feliow members of the C. M. B. A. "We have the fullest confidence that the mantle of his illustrious predecessors in this position has failen on worthy shoulders, and that the important interests entrusted to him will be ably and honestly administered, (Signed) M. J. Quinn, President ; J. J. Landy, Secretary."

Branch Hall. No. I8 C. M. B. A. Niagara Falls, Oct. 24, 1899.

## THE CATHOLIG RECORD

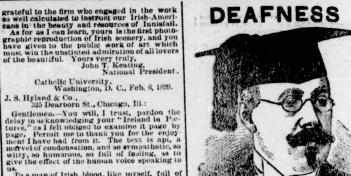
where all that was mortal of a noble, unsolfish ing place. Decensed leaves a bereaved husband and six children to mourn her loss, among whom is Sister M. Benedict, St. Joseph's Convent, of this city. R. I. P.

city. R. I. P. Mits. EDWARD BOWERS LONDON. It is with feelings of sincere sorrow we chronicle the death of Anasiasia, the beloved wife of Edward Bowers a native of the parish of Moncoin, County, Kilkenny, Ireland. Her death took place on the sth inst. in the fify-fifth year of her age. This exemplary wife and mother passed out of this world of sorrow into that beautiful world beyond where grief or sorrow can actever enter. Of her kindly heart, ever open, and her generous hand ever ready to assist the needy we need make no comment. for God with done in his Hory Name always knows how all took incer from the family resi-dence on there soleron High Mass was cele-orated by her noets of mourning friends. The decreased leaves to mourn her sail loss a kind and ioving hubband, two dauchters and ity sons flows and two dauchters and ity extend to her soler as allowares. We extend to her soler and her as allowares. We extend to her soler and her as allowares. We extend to her soler sincere sympathy in their sol loss and pray Almighty God to bave mercy on her sole.

PATRICK BEGLEY, PETERBOROUGH.

their sad ioss and pray Almighty Göd to have mercy on her sou. PARCK BEGLEY, PETERBOROUGH. The numerons friends of Mr. P strick Begley and of the family, will learn with deep regret on Thurday afternoon, of a well known of the nighty respected resident of the community. Ar begley's last illness was of short duration, a swere attack of pneumonia, resulting in his age, he having been born at Cornwall in 185. Her emoved with his family to Hastingsconnity. Her subsequently lived in Bowmanville and oblaws. Where he was for some time emaged is of the daughter and grewith manhod there. He subsequently lived in Bowmanville and oblaws. Where he was for some time emaged is hort residence in Lindsay Mr. Begley dimenses. After the subsequently lived in Bowmanville and oblaws. where he was for some time emaged is hort residence in Lindsay Mr. Begley dimenses. After the subsequently lived in Bowmanville and oblaws. where he was for some time emaged is hort residence in Lindsay Mr. Begley dimenses. After the subsequently lived in Bowmanville and oblaws. Where he has reside under the marriage to Miss Mary Ward of believille, who with three sons are Miss. John McCabe of for faton and Miss Minnet two sisters, Robert of the was an were somet public promine nee Harding are. U.S. Ment his retiring disposition was satisfied, whit his retiring disposition was satisfied, with innearentationsity, but nevertheless effect-vely fulling the duites of a good citize and the congregation of St. Peter's cathedrai, and was an extract work from the family residence, there is a difference mass was sung by Rev. Frank O Sullivan, assisted by the cathedrai, date street, Asnournham, to St. Peter's cathedrai, the grave was conducted by Ven. Arch-deacon Casey. Amongst the florait ributes were a cross from the Catholic Literary Asso-ciation, a wreath from the chird of Sc. Peter's cathedrai, and a cross from Mr. J. C. Sullivan and fing.-Peterborough Examiner. May he rest in prace ! PINES At a meeting of the London Catholic Clab. heid recently, an able address was do divered by Mr. J. J. Gauthier, on "The Church in the Phunchines." Mr. Gauthier showed homself to be a master of ms subject, and succeeded in demonstrating that many false impressions are abroad with r-ference to the Church there. He gave ample proof of the good state of edu-cation, particularly in large centers of popul-tion, referring, amongst other things, to the fact that the city of Manila had a university and three colleges. The university alone, which is conducted by the Dominicans, as at-tended by over 2000 students. The meeting was well attended, and the address was well received and fully appreciated. Mary F. Nixon has given us another delight-ful little story-- The Blue Lady's Knight" -a reprint from the Ave Maria. Published by B. Herder, St. Louis, Mo. Price 50 cents.

NOVEMBER 18, 1899.



give the effect of the human voice speaking to To a man of Irish blood, like myself, full of sentiment for the old country, but little ac-quainted with it, the pictures are revelations The artists who directed their printing have preserved the delicate effects of atmosphere and distance so that one really seems to stand at Holy Cross or in the Four Courts, and to breache the very air. I do not think I can show my appreciation better than by ordering two copies tor some amiable friends in Ireland, who will, I am sure. be deligated to discover new besuties in their own iand, as discerned by American eyes. I am, pours as ever. Maurice Francis Eçan. Is often caused by Catarrh along the Eustachian tube that leads from the throat to the inner ear. It blocks the assage from the eardrum to the nerve

f the ear. IT CAN BE CURED. Dr. Sproule has cured cases of 14 years' standing. THE CHURCH IN THE PHILIP.

Some Sympoms of Catarrhal Deafness. Have you pain behind the cars ?

have you pain behave it as it is a possible of the sense it is and burn? Is there a throbbing in the ears? Are there buzzing noises? Is there a ringing in the ears or head? Are there cracking sounds heard? Are there sounds like steam escaping? When you blow your nose do your cars crack? Is your hearing worse when you have a cold?

Mark this list, cut it out and send it to the Dretor. He will diagnose your case FREE, and tell you what the treatment would cost. He will not take the case if hopeless. Address DR. SPROULE, 7 to 13 Doane street

#### Boston, CAN HEAR AGAIN.

Charles Higgs, after nine years of Ca I deafness and annoying noises in the tarrhai deamess and annoying holess in the ears, writes: My friends are asking how it is that I can hear as well as anybody now. I teil them it is all owing to Dr. Spronie. You can printthis if you like and I will answer any letters. For I can never be grateful enough to you, and I want everybody to know what you can do. Your patient, Charles Higgs, Deloraine, Mani-toba

Mt. Clemens will cure you when all else fails. Ask Mineral someone who bas been Baths abruely. Address for full information -

DR. J. G. WHITE.

SPECIALIST to RATH HOUSES

Mention this paper.

Mt. Clemens, Mich.

DEPARTMENT OF CROWN LANDS. (Woods and Forests Branch)

WEDNESDAY.

DECEMBER NEXT.

# (For the CATHOLIC RECORD.) A SINNER'S CHY.

NEW BOOK.

My God! I cry to Thee,

PINES

A sinner, pity me; Forsaken now by all. Now, Lord, on Thee I call.

Despairing, sorrowful, Contrite, humble, yet doubtful If I can be steadfast And so redeem the base past.

And so reading the set of the set

#### MARKET REPORTS.

LONDON. CANNER INGINE STA

Auction Sale of Timber Berths.

LONDON. London, Nov. 16. – Dary Produce – Eggs, fresh laid, per dozen, 20 to 22c: eggs, basket bas, 50 50c; butter, best rolis, 21 to 23c; but-ter, best crock, 19 to 22c; butter, creamery, 23 to 25c; cheese, pound, vholesale, 81 to 91c; to 16 to 16 c: land, per pound, wholesale, 7 to 74c; lard, per pound, vholesale, 7 to 74c; lard, per pound, vholesale, 7 to 74c; lard, per pound, vholesale, 7 to 74c; lard, per pound, wholesale, 81 to 16 to 16 c: lard, per pound, wholesale, 7 to 74c; lard, per pound, vholesale, 90 to 16 to 16 to 16 sc; onions, per bask, 90 to 75c; 100 to 16 to 1 (Woods and Forests Branch) Foronto. November 1, 1899 NOTICE is hereby given that under authority of Order in Council, TIMBER BERTHS as bereunder mentioned in the ALGOWA, NPIS-SING and RAINY RIVER DISTRICTS, viz : The Townships of BowELL, FOY, HARTY, LUMSDEN, RYAN and part of MOSCRIFFF, in the District of ALGOMA; the township of NOR-MAN, part of CAPAROT, Berth No. 4 DAVIS and then orth part of the Township of WIDDIFRED, all in the District of NIPISSING, and certain small areas in the District of RAINY RIVER, will be offered for sale by Public Auction at the Department of Crown Lands, Toronto, at the hour of 1 o'clock p. m., on WEDVIECDAY

per 1b., 210 290; sows, per 10., 20; pigs, pair, \$3.00 to \$4.00; fat beeves, \$4.10 to \$3.00; TORONTO. Toronto. Nov. 16. - Flour quiet; feeling un-settled; straight rollers are quoted for export at \$2.75 to \$2.85. Toronto freight in bbls. Bran unchanged, \$11.25 to \$11.50 west, and shorts, \$14 to \$14.50. Wheat very dull, offer-inxs fair; white and red 65 to 66. north and west, and spring at 66 to 660c east; goose steady, at 68. tow freights; No. 1 Manitoba hard is dull at 79c gi.t., and 77c to 78c. Toronto freights; at Fort William the price is nominal at 67]c. Barley dull and casier; No. 2 barley is quoted at 320 east, and No. 1 at 40e west. Oats quiet, with white quoted at 26c east, and at 21/c. to 25c. west. Peas unchanged; sales at 56e north and west, and At57c east. Rye unchanged, at 42. with white diot At. 36c on Midland. Corn in moderate demand with No. 2 American y-llow quoted at 242c, and No. 5 at tige on track; Can-dian steady, with prices unchanged, at 48 to 50c outside. Outment is steady, at \$3.35 in bags, and at \$3.45 in bbls. on track. the TWENTIETH day of Sheets containing conditions and terms of Sale, with information as to Areas, Lots and Concessions comprised in each Berth, will be farnished on application, per-onally or by let-ter, to the Department of Crown Lands, or to the Crown Timper Offices at Ottawa and Rat Portage

ortage E. J. DAVIS, Commissioner of Crown Lands.

N B.-No unauthorized publication of this ad-vertisement will be paid for.



# VOLUME XXI.

# The Catholic Record. London, Saturday. November 25,1899

A NARROW MINDED BIGOT.

A ranter of the lowest type named Rev. H. Steacy has loomed up at Ottawa. On Ostober 6 he addressed the Orangemen at Billing's Bridge, on the war and several other things, and remarked incidentally that the Jesuits, the"hell hounds of Rome," were a draw back to the advancement of Canada. He may be bidding for a "call" to some ulta Protestant charge, but we do not imagine that any self-respecting parish will engage the services of such a foul - mouthed and ignorant humbug. It must be rather trying on the nerves of those who believe in the superiority of our picturesque civilization to have such individuals running loose in the community. He may be a very estimable gentleman in private life, but he should not be allowed on a public platform without a guardian.

The Jesuits will, as in the past, continue still to do good work despite the graceful utterances of Mr. Steacy.

#### EUROPEAN INTERMEDDLERS.

"Love the little trade which thou hast learned and be content therewith,' is very good advice. Judging by it there must have been individuals even in the days of Marcus Aurelius who were not content with their little trades. It is not a sin unpardonable to dabble in other people's business, if the dabbler contents himself with mere dabbling, but when he essays to give advice and to rebuke and criticize he must not, to say the least, be taken seriously.

Over in England just now there are a few gentlemen who have a miscellaneous assortment of schemes for the reformation and re-organization of everything in sight. The Roman Curia is their bete noir. They would like to have it constructed according to plans approved of by themselves and their admirers. The may not mean it, but it is believed in

by impressionable souls who imagin that the Italians, wedded to antiquate methods, cannot possibly keep th Church up to the times. Now if the deft fingers of the Angle

Saxon were permitted to readjust th machinery things would be different and the Anglo-Saxon intellect would render invaluable assistance in th solving of intricate problems, and would awaken the Italians to the fact the they are living in the nineteenth cer tury, and not in the tourteenth. A this creates a furore-making the un skillful laugh and the judicious griev

The members of the Roman Cur are generally practised theologians men of acknowledged prowess an followers of a system which, whilst conduces to clearness and grasp, ca claim also the traditions and prestiof years of success. The Anglo Sax may be a theologian, but so far he h not, owing, doubtless, to much nov writing and other business, attain expert proficiency in that line. So long as we keep the source cle and clear we shall have fresh wate Whilst waiting for the adoption of th schemes, they might devote their tention to remedying the evils at the doors, and spare us expressions of d respect for methods stamped with seal of authority's approval. Bet be a henchman than a watchman the towers of Israel with no better m sage than schemes begotten of van and presumption. St. George Mivart, the very dist guished writer, has made recently onslaught on the Pope for his " plorable sile ace throughout the Dr fus affair." He calls it an "appall blunder." Perchance the condemna of his brochure on "Happiness in H is stilling rankling in his heart, or, w the characteristic modesty of the Ar Saxon, he felt it a duty to put the E Father right. At all events Dr. Mit has manifested an inexcusable lac filial respect. What should the F have said about the Dreyfus affe Did Dr. Mivart expect an Apos letter enjoining silence upon the C olics who happened to be oppose Dreyfus? Were they not within t rights in talking and criticizing were they to remain passive an pick up gratefully the chunks of dom flung them across the channel. is another case of a man not being tent with his own trade. Ordin

THE TRANSVAAL WAR.

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

The bridge to show the later the result of the second seco

Offeriory sole of alles by the Misses Angela Goughin and Annie Doyle being especially pleasing. After the service, the bridal party, accom-panied by their immediate relatives, drove to the residence of the bide's facher, where an inviting breakfast waited them. A few hours were subsequently spent in social pleasures when the happy come took the evening train for the city to spend a courle of days with rela-tives and friends residing there. Friday even for witnessed their return and was utilized to their many friends. As Mr. Hays chair as a memento of the part for the city to spend a value of a start for the second the second of the second for a reception has been for some years a faith-ful and efficient member of the local choir his massociates therein took advantage of his mar-ring to present him with a had.some 'solid comfort' easy chair as a memento of the past they so was also made the recipient, from the choir, of a quartered oak ceatre table of unique design. Mr. Hayes suitably acknowledged these

MARBIAGES.

#### DIOCESE OF PETERBOROUGH.

Victoria Road, Nov. 4, 1899.

Victoria Road, Nov. 4, 1899. The League of the Sacred Heart was duly established in the parison of Victoria Road dur-ing the mission given by Rev. Father Devlin, 8, J., of Leoyela College, Montreal. The mis-sion open. on Sunday, 22nd, and closed on the following Sonday, Ort. 29nd. It is no exseguration to say that the entire parish is encircle under the standard of the Sacred Heart. The mission has been a grand success A1 approached the sacraments, and it was nost edifying to see the members of the congregation, hving at a disrance, walking miles every day to attend the exs fraies Whilst the weather was mot favorable dur-ing two or three days, it did not in the least dampen the fervor of the thomics of Victoria Road and Kirkfield. A pleasing incident in connection with the mission was the establish-ment of congregational singing which was

Road and KIERDEIG. A pleasing incident in connection with the mission was the establish-ment of congregational singing which was heartily joined in by all the members of the congregation—young and old Father Devin at itmes invited all the children of the parish to approach the altar-railing, to give a specimen of their religions training. Father Sweeney, the zealous pastor, must indeed have felt grantfied at the intelligence displayed by the younger members of his par-ish.

displayed by the younger members of his par-ish. The pastor as well as the parents are to be contraturated on the splendic religious training of the children. Father Devlin remarked more than once that he found the children exception. Ally bright, and the congregation seemed great-by piensed with this feature of the mission. On Friday evening the church was taxed to its utmost capacity. Kvery member wore a badge of the Sacred Heart and held a lighted candie. It was indeed a consoling spectacle as the pastor solemnly read the Act of Consecta-tion of the people to the Sacred Heart of Jesus. We should not forget to mention that an average attendance of over seventy-five non-Catholics attended daily at the mission. The greatest good will and harmony prevails amongst the different classes of the commun-ity.

Catholics attended daily at the mission. The greatest good will and harmony prevails mongst the different classes of the commun-ity mide will long be remembered in the parish of Victoria Road, All approached the sacraments. Masses were celebrated at 8 and 10:30 a.m., when the Rev. Father Devin took for the sub jeet of his discourse the position of Mary in the Church of God. There was a very larce con-gregation. In the afternoon, at 3 o'clock, took playee one of the most interesting ceremonies of the mission. It was the blessing of the in-fant children by the pastor. The ceremony **Jesuit** Father explaining the nature of the

Ningara Falls, Oct. 24, 1989. At the regular meeting of the Branch held this evening the following resolution was passed unanimously: Moved by Past Chancellor Bro. P. J. Lannan, and seconded by Financial Secretary Bro. J. M. Beaty, that the members of this branch ex-tent its cordial congratulation to our Grand Legal Advier, Bro. F. R. Latchford, on his re-cent appointment as Commissioner of Public Legal Adviser, Bro. r. fc. Latenford, on his re-cent appointment as Commissioner of Public Works in the Ontario Cabinet, and wish him every success in the administration of the onerous duties of his department; and, further that this resolution be published in our offlexal organ. The Canadian, and in the CarnioLic Record and Catholic Regi President. P. Kelly actine Regi President. Win. Burke, Recording Secretary.

C. O F.

St. Joseph Court, No. 370

St. Joseph Court. No. 379 The regular meeting of the Court was held on Thursday evening, Nov. 9, when a large number of members were present. There were three initiations making now a total membership of 151 in this court. The report presented by the special delegate to Chicago, Bro. M. F. Mogan, was listened to with much interest.

to Chicago, Bro, M. F. Mogan, was instelled to with much interest. He gave a graphic description of the work done in the general offices of High Court by the High Secretary and his staff of clerks. The High Secretary is keet busy all day dictating answers to his great mass of correspondence. This constant atrain has had a telling effect on his health, so much so that at the present time he is undergoing a thorough course of treat ment. The clerks in the office are of different nationalities, thus enabling each to attend to the particular correspondence of his own lan-guide. The work is all done in a most system-iate mannef.

guage. The work is all done in a most system-in the nonnet. In the course of the report Bro. Mogan at-tend, do his merting with Mayor Shaw of the total work of the second second and his to the High Control Million accompanied his to the High Control Million were they were most the publisher of the Cainolic Forester, and a very pleasant half hour was spent. Mayor Shaw in the course of his remarks gave the Catholic people of Toronto the credit of to a great extended a very cordial invitation to the officers of High Court to call upon him when visiting Toronto. After the reading of the call upon him when visiting Toronto. After the reading of the seart y vote of thanks was tendered Mayor Shaw for his courtesy, and the Secretary was requested to forward the same with the seart of the court atteched. The annula concert of the Court will be held

OBITUARY.

MISS M. M. T O'MEARA, LONDON.

Miss M. M. T. O'MEARA, LONDON. M. Sudar, November 12, Miss Margaret Mar Teresa, voungest daughter of Mr. Martin O'Meara of the past-office department, died at her father is residious disease, consumption, avietin of that insidious disease, consumption, avietin bis construction, and aviet of the nouse of avietin on save the life of the nouse of the construction of the single construction of the avietin bis the her long and trying illness, aviet me bis the is the is the the the this of the aviet were the of the short and innocenn iffe. A school and in the social circle, Miss of Meara won the affection and esteem of all well be otherwise, for Nature endowed her with when she came in contact. Nor could it well be otherwise, for Nature endowed her with when she came in contact. Nor could it well be otherwise, for Nature endowed her with when dimine circle, where she ever proved is difference of the largest where she ever proved is difference of the largest where she were seed or some time-took place 's the cathedral, was colebratid; after which the interment were one heartfelt condol-nee. The more of the largest 's the cathedral, was colebratid; after which the interment were were in the family plot in St. Peter's conset in endowed of the single the she ever proved when the family plot in St. Peter's conset in endowed of the single the she terment were the the the more the largest 's the cathedral, was coleb

After the reading of the report a hearly vote of thanks was tendered Mayor Shaw for Marks. MICHAEL MCCARTHY, MAIDSTONE. The annual concert of the Court will be held on Friday evening, Dec. Ist, in Dingman's Hail, It will ose under the management of Mr. Beinheit Methan The annual concert of the Court will be held on Friday evening, Dec. Ist, in Dingman's Hail, It will ose under the management of Mr. Beinheit Methan arryey, which fact ought to ensure its success to act as chairman on tho occasion. The committee m charge are Bro. C. J. Mer Cabe, chairman; Bro. Lake Gibbons, Secretary, Bro. Jas. Cadarer, Treasurer, and Bros. J. Dodds, Jos. Gibbons, J. W. Mogan, H. Breen, J. J. Ryan, Albert Daily and P. McCabe. The following circular has been insered by directation at the Burlington Convention regarding the payment of assessments. Proviously the payment of assessments ex-pired on the 15th of the month. Under the MRS. MICHAEL MCCARTHY, MAIDSTONE

magnificent work is truly a thing of beauty, and well worthy a prominent place in the home of every son or daughter of Erin. It is replete with interesting and instructive views of the old land portrayed by the sympathetic hand of true artists who for nearly two years travelled throughout the entire Island in guest of mater-ial for the present publication, the historical sketches being ably compiled by the Hom. Mr. Finerty, editor of The Gitizen of Chicago. The following testimonials from some of the most eminent Irishmen in America prove be-yond doubt that this work is one of the most interesting ever published in regard to the Emerald Isle : State Council of Illinois, Knights of Columbus

State Council of Illinois, Knights of Columbus. Chicago, Sept. 22, 1899. Measra, J. S. Hyland & Co.: Gentlemen.—I have d-rived great pleasure from an examination of your publication. 'Ireland in Pictures," and I feel that the Irish-American people can not but be greatly bene-fitted by the perusal of a work which shows so many beautiful and interesting views of a country, the memories of which must always bring to our neople such fond and tender reccl-lections. Yours respectfully, Kearne, Secretary. Bishon's Honse, Trenton, N. J.

Bishop's House, Trenton, N. J. J. S. Hyland & Co : July 1, 59. Chicago, Ill.

Dear Sirs. -- I have examined the copy of "Ire-land in Pictures" received, and it gives me real pleasure to recommend this magnificent work. The pictures are beautiful works of art, and will beyond doubt receive a geneous welcome in the homes of the soms and daughters of Erin. Wishing you every success in your under-taking. I am, Very since yours, de-based of Trenton. Bishop of Trenton.

Illinois State Council, Catholic Benevolent Chicago, Sept. 19, 1899.

. S. Hyland & Co.:

J. S. Hyland & Co.: Gentlemen. – Having carefully examined your publication, "Ireland in Pictures," I con-sider it a work worthy of the highest com-mendation-a work of art, an historical review of great events, and a work to awaken the slumbering thoughts of Erin's sons. It should have a place on the center table of every Irish-man and woman's home. It is at once an orna-ment and an instructor. Truly yours, John C. Parker, Sec.

Messrs. J. S. Hyland & Co.: City, Ancient Order of Hibernians in America

Gentlemen. — I have had the pleasure of look-ing over your splenaid volume entitled. " Ire-land in Pictures," and must congratulate you on the excellence of the work. Its historic and pictorial interest cannot but raise it to a high position in the esteem of all who are interested in Ireland of the presentday. Personally Ifeel

TEACHERS WANTED.

WANTED, A TEACHER IN THE JUNIOR Department of the "Douglas Public School," Co. of Renfrew, with legally qualified certificate; duties to commence Jan. 2nd, 1900. Apply, stating salary, experience and testi-monials, to John Kerr, Sec. and Treas. Doug-las, Ont. 1099 2 las, Ont. 1099 2 WANTED, FOR CATHOLIC SEPARATE School, Believille, Ont, a teacher, male or femvile, holding first or second class certifi-cate. Duties to begin the 3rd January, 1800. Apply, stating salary, and giving references. IC J.J. Conneily, priest, Sec. Treas., School Board. 1099 tf

TEACHER WANTED, FOR R. C. SEPAR-ate school, No. 1. McGillivray, Duties to commence Jan. 1, 1960, Applications will be received up to Dec. 15, 1889, Address. stating salary, Trustees R. C. S. S., No. 1, McGillivray, Centralia P. O., Ont. 109-2

WANTED, FOR CATHOLIC SEPARATE wschool, Macton, Ont, teacher holding second or third class certificate, Duties to be-gin the 3rd January, 19(6, State saiary and give references. One who can sing in a choir perfered. Applications received till the 25th of November, Address M. J. Gibbons, Box 34, Linwood, P. O., Ont. 100 2.

Linwood, P. O., Ont. 1100 2. TEACHER WANTED, FOR S. S. NO. 7. Admaston, County of Renfrew. One hold-ing a legal certificate of qualification. Duties to begin Jan, 1, 1909. Applications received up to Nov. 25th. Apply to John Gauther, Secretary, McDougall P. O., Ont, 10992

TORONTO. Toronto, Nov. 16. – Following is the range o Toronto, Nov. 16. – Following is the range of currant quotations at western cattle yards : Cattle – Shippers, per ewt... \$4 to \$1.59; butcher choice, do., \$3.75 to \$4.25; do. medium to cood, \$3 to \$3.50; do... inferior, \$2.50 to \$2.75; stockers, per cwt., \$2.25 to \$3.12}. Sheep and lamba – Ewee, per cwt., \$3 to \$3.30; lamba, per cwt., \$3.12 to \$3.60; bucks, per cwt \$2 to \$2.50. Milkers and Calves, – Cows, each, \$25 to \$50; calves, each, \$2 to \$8. TEACHER WANTED, FOR SEPARATE school, Section No. 6, Arthur township. Holding 2nd or 3rd class certificate. Please ostate sulary and send testimonials. Duties to commence Jan. 3, 1900. Maie teacher pre-ferred, Address, James Feehan, Trustee. Mount Forest P. O. 1099-2

WANTED, FOR SCHOOL SECTION No. 5, Bagol, an experienced Teacher for your 1990, holding a second-class certificate. Maie teacher preferred. Duties to begin January ord. Apply, stating salary wanted, to Patrick Windle, Secy. S. S. 3, Ashdad. P. O., Co. Ren-frew, Ont. 1085 3 \$2 to \$2.50. Milkers and Calves.—Cows. each, \$25 to \$30; calves. each. \$2 to 88. Hogs.—Choice hogs per cwt. \$4 to \$4.124; jaht. do., per cwt. \$3.75; heavy, do., per cwt., rew. Ont.

WANTED, A TEACHER FOR 1990, HOLD W ing a second class certificate. Apoly, stating salary expected, to John J. Carter, Sec-Treas. S. No. 1, Brougham, Mt. St. Patrick P. O., Ont.

WANTED, A FEMALE TEACHER, HOLD-WATED, A FEMALDE TEACHINE, for the Separate school of LA Salette. One thoroughly connectent to act as organist and lead the roughly preferred. Duties to commence the 13th Nov. 1899, Apply, stating salary, to William Mc Cauley, La Salette, Ont. 1098-tf.

O: M: B.A.-Branch No. 4, London, Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their ball. Albion Block, Richmond Street. James P. Marray, Parsidant, P. Rovie Sames P.

The heart of Mary was even in this life so tender and merciful towards men, that she was more afflicted by the sufferings of others than anyone else by his own sorrows.

**EAST BUFFALO. Rast Buffalo, N. Y., Nov. 16. — Cattle—** The trade was dull, with a cold rain falling. There were 22 loads of Canadas on sale, and no interest in the trade. Calves were in light supply, fair demand and steady: choice to extra \$7.50 to \$7.75; good to choice, \$7 to \$7.50, Sheep and lambs — Twenty nine loads on sale, of which 16 were Canada lambs; trade about steady: choice to extra lambs; st. \$5 to \$5; good to choice, \$4.50 to \$4.85; common to fair, \$2 so to \$3.50. Hogs—Sixy loads on sale; the market was fairly active and lower: heavy, \$1.20 to \$4.25; mixed, \$4.20 to \$4.25; Yorkers, \$10 to \$4.15; piss; \$4.10 to \$4.15; roughs, \$3.50 to \$3.75; stags, \$3 to \$4.40; the close was dull.

light, \$3.75.

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