

# The Catholic Record.

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

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## The Infant Jesus.

By Rev. FREDERICK W. FABER.

Dear Little One! how sweet Thou art,  
Thine eyes, how bright they shine,  
So bright they almost seem to speak  
When Mary's lips are near Thine!  
How faint and feeble I am,  
Like pliant buds in Thy sweet breeze,  
When Thou dost murmur in Thy sleep  
Of sorrow and of love.  
When Mary bids Thy eyes sleep  
Thou wakest when she calls;  
Thou art content upon her lap,  
Or in the rugges of her bosom,  
Simplest of babes, with what a grace  
Thou dost Thy little cheek  
Thine infant face, when's will  
The Godhead's hidden skill.  
When Joseph takes Thee in his arms,  
And smooths Thy hair,  
Thou lookest up to his face  
So helpless at so meek.  
Yes! Thou art what Thou seem'st to be,  
Thou art a child, a true child,  
Yet Thou art God, and heaven and earth  
Adore thee with their fears.  
Yes! dearest Babe! those tiny hands,  
That with Mary's hair,  
The weft of all the mighty world  
This year's moment bear.  
While Thou art clasping Mary's neck  
In Thine embrace,  
The host of Seraphs will themselves  
Behold Thy infant face.  
Wondrously hath appeared Thy thirst,  
And in Thy feeble cry,  
The His of man lie open still  
Beside Thy slumbering eye.  
Art Thou, we ask, my very God?  
O Thou love Thee, then,  
Leave me, and yearn to spread Thy love  
Amid forgetful men.  
O how O woful-hearted Child,  
Thou, dear Jesus! sleep;  
For in must one day wake for me  
Till I am wakened to see.  
A little cross, a cruel Crown  
Thou art in store for Thee;  
Yet, O my little Lord!  
How's enough would be.  
But death is Thine own sweet will,  
Orced decreed above,  
Thou wilt do more than save our souls,  
Thou wilt die for love.

## BISHOP AT "OLD PENN."

Rev. John J. Keane Lectured Before University Students.

In ten days, two prelates of the Catholic Church have dissected sophisms of agnosticism before Philadelphia students. That in both cases their audiences were in a measure composed of non-Catholics, and that their lectures should be delivered, one here and the other after the appearance here of the most prominent Catholic in America, are peculiar circumstances. The second lecture, given by Bishop Keane in the University of Pennsylvania on Thursday evening, is of particular interest from the fact that he is the first Catholic ecclesiastic to speak from the platform of Old Penn. The lecture was under the auspices of the Newman Club of the institution, and the subject was "The Outcome of Philosophic Thought."  
The audience that assembled to hear the learned rector of the Catholic University was an intelligent one. Not only the Catholic students of the University, but large numbers of their non-Catholic comrades, members of the faculty and the post-graduate classes in philosophy. The latter came from their class room to the chapel in time for the opening of the lecture. Catholic circles were well represented, those present including a large number of the clergy, among them Archbishop Ryan.

The lecturer was introduced by Timothy L. Harrington, president of the Newman Club, in a few well chosen remarks complimentary to Bishop Keane and explanatory of the objects of the club.

## AN AFFECTIONATE GREETING.

In opening Bishop Keane thanked the presiding officer and the audience for their cordial reception, and said: "In my own name and that of the Catholic University I offer greetings to the Newman Club and affectionate best wishes to the University of Pennsylvania. In the good old times men never doubted the intimate relations between philosophy and religion. Ours has been called the superficial age, and I am afraid there is a great deal of truth in the charge. There is no antagonism between philosophy and religion. Bacon said, 'A little philosophy takes man away from religion, but a great deal brings him back again.' What our age wants is depth, and it is in university men it must be sought. We ask our young men to become deep thinkers, especially about religion, to bring to bear upon religion the search-light of all the knowledge they can acquire. The old religion has no fear of the search light. What she fears is obscurity, which leads men to take for wisdom the sneer of the clever blasphemer. That is why she wishes to see universities everywhere, that is why she wishes to see organized religious clubs.

"Grace is founded on nature and faith on reason. Faith which is not solid is not worth much, so it is well to look to the foundations of faith. It is founded on philosophy. We live in a very matter-of-fact age, an age of criticism, of sitting—not characterized by much originality, but it wants to know the best of all the world has done, thought or known. It gives a fair hearing to all systems. The object of

criticism is to learn and then to apply the bestests.

## THE EARLY BELIEF.

The lecturer here divided his subject into three epochs, that of the Greek philosophers of the Eleatic and Atomic schools, that of Christ and that of the nineteenth century. The first inherited from Pythagoras, the thinking of the East, the philosophy of Oriental Pantheism, that saw God in all things, and endeavored to identify God with all things. The others, those of the Atomic school, represented the universe as the infinite being. Pantheism had its origin in reverence. Greek logic tested it and found it untenable. It was a metaphysical contradiction that finite things could be the phenomena of the infinite. To imagine that the Deity was all that we know in the world, with its immortality, its imperfections, was a contradiction in terms. This notion had to be laid aside. They then held on to the universe, to matter and force to explain all things. To Greek wit rather than Greek wisdom it was left to gather a consequence. Then came the sophists. Then the skeptics, who taught that knowledge and certainty were impossible, and human life but a game of chess. Socrates demonstrated that all these conflicting schools were erroneous, not because truth was inaccessible, but because they trifled with truth. Socrates proved they were false because they failed to take into consideration a set of facts, and that set of facts, man. He said you cannot ignore man, you do not take him into account, but sore into the regions of abstractions. In the first place man is not God, because man is a finite being, a contingent being, not self-existing. In man there are two great facts—reason and conscience. Through these facts man looks to principles, and has certain intuitions on which reasoning is based. If these were called into question sophists could not for many arguments and skeptics could not even doubt. Knowledge is a fact—true, certain, unquestionable. Any system denying knowledge is a mutilation of humanity. Within its own limitations intuitions of reason had to be twisted. The intuitions of true and false, right and wrong, were absolute and imperative. Man must submit to it. Man may machinate and protest against it, but it stands when sophism is dead.

## GOD AND REASON.

Reason says that in all things there is one great law, the law of causation. Socrates demonstrated that there were not any series of causes and effects without a first cause, self-existing, and from that all causes must have their being. The first being, the first cause, must also be the first good, the measure of all that is right and wrong. He demonstrated that the universe was a series of facts of which God is the cause. He demonstrated that only such a perfect being could be God, the two schools taught of a universe without God, and Socrates' philosophy was a universe with God. His philosophy was logically true, but it involved duty, responsibility, obligation, and it was not satisfactory to a generation frivolous and pleasure-seeking. He was told to keep silence, but he said: "It is the truth." Keep it to yourself. Friends came and implored him to keep it to himself, but he said: "How could you respect me if I kept it to myself?" He was thrown into prison and after eight days drank hemlock, and died for the truth. Would to God there were more like Socrates in our age! The philosophy of Aristotle and Plato differed in expression but agreed with Socrates in recognizing a Supreme Being.

## CHRIST'S COMING.

Four years elapsed and found the Roman Empire in full sway. There were various schools, including those whose theories had been exploded in the past. There is no philosophy, no matter how disproved, but will find new apologists. The dominant idea was the empire, and everything, including conscience and religion, was subservient to it. Man was no longer in a condition to reason and needed a redeemer—Jesus Christ the Saviour of the world, the emancipator of human reason, the philosopher of human freedom, who proclaimed the rights of the lowliest. He showed that man's greatness did not depend on belonging to the empire, but on his immortality. He put reason and conscience in their true place. He put man at the heart and centre of things—an impregnable foundation, human and divine.

The third epoch is this age. Our century was ushered in by one of the most unfeeling philosophies, a sneering skepticism, which Carlyle characterized strongly, saying that "Human life does not attain any worth at all, except by believing something." The miserable work of the skeptic was outdone by the German idealist, the opposite extreme, which made every man his own god.

Here the speaker related how philosophy had fallen into contempt through these schools, but that during the last fifty years research had begun again. Quoting from the leaders of thought in the different schools he showed from the works of Huxley and others, including physiologists, psychologists, evolutionists, the practical admission of the existence of God, but without the open acknowledgment.

Concluding he said: "None are so competent to appreciate science as the philosopher who sees that matter is the stairway by which the spirit leads to God."

## THE JESUIT IN FACT.

Lecture of Rev. M. P. Dowling at the Opening of the Gesù, Milwaukee.

Every seat in the Church of the Gesù was filled Sunday night, and all the available standing-room was occupied to hear the sacred concert and the lecture by Father Dowling. It is estimated that over 1,800 people were in the church. They were certainly well repaid for their attendance. The brilliant illuminations served to bring into bolder and more striking prominence the splendid proportions of the interior. The great chandelier in the center of the church, with its one hundred and fifty sparkling incandescent lights threw a flood of light over the edifice and its brilliant appearance was the subject of much comment. Along the walls of the aisles incandescent lights also hung, and the polished surface of each of the massive granite pillars flashed under a row of lights which capped their tops.

The musical numbers of the concert were well rendered and appreciated by the large audience, but the chief attraction of the evening was Father Dowling's lecture on "THE JESUIT IN FACT AND FICTION." The lecturer discarded the use of the temporary pulpit which had been arranged for him and spoke from the floor of the sanctuary, thus gaining that freedom of action which when taken advantage of by an experienced orator, as in this case, so greatly heightens the effect of the delivery. Father Dowling has a rich and resonant voice, a clear and distinct enunciation, and a dramatic intensity of expression and manner.

In opening his discourse the lecturer referred to the numerous lies, forgeries and pernicious doctrines which are heaped upon the shoulders of the Jesuits, and to the readiness of the public mind to seize upon and devour with avidity, any tale or story however preposterous, relating to the Jesuits. As a refutation of these falsehoods the lecturer then took up

## A HISTORY OF THE ORDER

from its foundation. Tracing the course of the life of its founder, St. Ignatius Loyola, from the day when as a Spanish soldier he fell wounded on the walls of Pampeluna, he followed him in all his early struggles. Driven from city to city he still persevered, and we see this man of the world, this soldier of countless campaigns sitting among children learning the rudiments of the Latin tongue, unmindful of the scoffs of the younger students. Was it not something wonderful and beyond human power that this untaught, unpolished and uneducated soldier should formulate a system that even the modern world looks upon with wonder and classes its author among the profoundest thinkers the world has seen.

## THE JESUIT MISSIONARIES.

Continuing Father Dowling traced the history of the order after it was firmly established, the heroic work of St. Francis Xavier and the numberless other Jesuit martyrs and missionaries in the east, and the terrible persecutions of the society in England.

Turning to America the lecturer pictured the course of the Jesuit missionaries in the exploration of that continent, the heroic work of Father Brebeuf and companions, and glowingly described the sufferings of Father Jogues, the pathetic incident of his journey to France, and his return to America to meet what he knew was certain death. Referring to Marquette Father Dowling said:

## "GREAT AND GLORIOUS MARQUETTE!

What record of missionary zeal in North America would be complete without the mention of thy name; in a city which has honored itself by dedicating a college to thy memory, in whose shadow we stand; in a state which has carved out a niche to thy fame in the national capital? Great explorer with a soul of fire, who planted the cross wherever he rested, even for a single hour; leader of a veritable brood of eagles, who penetrated into the wilderness further in proportion as they heard the ringing notes of civilization behind them; whose unknown graves lie scattered in solitary places in this vast continent. Feeble and broken health, countless hostile nations, danger of cruel death at the hands of the fierce Dakotas, nothing could daunt this apostolic discoverer. Two thousand seven hundred and sixty-seven miles traversed in a frail canoe, amidst perils and hardships and the wild solitude of nature, up and down a river never seen by a white man, and around which so much mystery and solemn grandeur, romantic fables and dim traditions still hang, even for the savage, tell of the intrepidity of the missionary. This is the tribute of Marquette to civilization and to religion."

## WHAT IS A JESUIT?

Continuing the lecturer said: "Four points characteristic of the society will best give an idea of what a Jesuit is: 1, the spirit he imbues in the spiritual exercises; 2, the obedience required by the constitutions; 3, the apostolic

work upon the missions; 4, the doctrines attributed to the society.

"What, then, is a Jesuit in fact? A man who, of his own free choice, makes certain sacrifices, accepts certain duties of rule, takes vows consecrated by the solemn approval of the Church. What is more legitimate from a human point of view? What more clearly lawful use can a citizen make of his liberty? What right of others does he violate if he chooses to leave his family, live in community, wear uncouth garments, rise at half past 4 in the morning and do sundry other things which the world considers supremely foolish?"

## SOME CHARGES ANSWERED.

Father Dowling then proceeded to take up some of the charges made against the society. With reference to the old story that the end justifies the means, he cited how in Frankfurt and Berlin, Germany, a standing offer had been made by the Jesuit Fathers to submit the so-called evidence which is adduced to prove this fallacy, to the faculties of the Protestant universities of either Bonn or Heidelberg, and how it had been taken up but once, and then dismissed by the tribunal for lack of sufficient evidence. Again more recently in the city of Buffalo, Bishop Coxe an Episcopalian clergyman had been making similar charges, and the rector of Canisius College offered to donate \$1,000 to any charity he might designate, if the reverend gentleman would prove his assertions, but he failed to do so. Father Dowling refuted the stories of Pascal and other writers about the order, and continued:

## FALSEHOOD DENOUNCED.

"What have we to answer to the innumerable charges heaped up against us? Do we content ourselves with the technical defence that they have not been proved? No; we do not merely challenge proof of the allegations; but we take the higher ground and say that the historical charges are atrociously false; that they are the product of malevolent minds deliberately engaged in a campaign of conscious falsehood, of deliberate, dishonest, mean, villainous misrepresentation; in other words, that they are, for the most part, downright, thumping, able bodied lies.

"For the loyal Catholic no other defence of the society is necessary than to remind him that it was founded with the sanction of the Holy See, that it was approved by ten Pontiffs, that it flourished always under Papal protection, that, though suppressed, it was never condemned, that after experience of the loss caused by its extinction the Pope called it to life in answer to the earnest supplication and with the applause of the Catholic world."

## THE INFLUENCE OF DOCTOR BROWNSON'S WRITINGS.

We are glad to observe that the fiftieth anniversary of Doctor Orestes A. Brownson's conversion to the Catholic Church is being made the occasion of general comment by the Catholic press and that the character and work of the distinguished philosopher and saint are being properly estimated. That conversion was undoubtedly an auspicious event in the history of the Catholic Church in America. It was preceded eminently a providential event.

Humanly speaking the Church needed just such a man at that time. The Church had increased considerably in numbers and had just entered upon the career of gradually increasing prosperity which has since marked its course. Yet it was still despised and proscribed. It was publicly, and we may almost, say ceaselessly, reviled and everywhere spoken against. The old absurd objections and misrepresentations which had been handed down from the great rebellion of the sixteenth century, were constantly repeated, even in the daily secular press, with the greatest freedom and impunity. Ignorance of the true principles of the Church prevailed generally, especially of the higher and profound philosophical and theological teachings of the great saints and doctors of the Church. It was taken for granted, almost without effort at proof, that the doctrines and practices of the Church were unreasonable, absurd and superstitious.

We of the present time can hardly conceive the profound sensation produced by the doctor's change of religion. He had demonstrated his great ability; his grasp of the most profound subjects; his incisive and irresistible logic as well as his perfect sincerity and disinterested motives; and, now, when all these exceptional intellectual and moral advantages were suddenly enlisted in the Catholic cause it was no less a subject of fear and anxiety on the part of the enemies of the Church than of rejoicing and congratulating on the part of the Catholics.

With a courage, a fearless and indomitable energy, inspired by the love of his new-found faith as well as by his longing desire to make it known to his countrymen he entered the lists completely armed and attacked the very citadel of Protestantism with a force that made it totter to its base. He soon taught the ablest controversialists of the opposition that he was a champion not to be trifled with. Not satisfied with explaining and defending Catholic doctrine and showing

conclusively that every principle was consistent with and justified by the highest reason, he showed in clearest lights of reason and history the unreasonableness and the dangerous tendency of Protestantism. In fact, he turned the tables; he carried the war into Africa; he put Protestantism on the defensive.

He insisted very justly that the Catholic Church is in possession; that the very terms of a divine revelation, claimed by all orthodox Christians, imply the absolute necessity of a Divine authority to proclaim, expound and enforce that revelation and as a corollary the perpetuation of that authority in an ever living and unbroken continuity, and therefore that the burden of proof rests upon those who have cut themselves off from the immortal tradition and authority of the original body.

With equal force and clearness he showed that Protestantism had not a leg to stand upon. It was simply rebellion against constituted divine authority and the assertion of the supremacy of the individual. That assertion necessarily struck a death-blow to the idea of a divine revelation and a supernatural religion. It makes the individual the judge of revelation which is really, nothing more nor less than exalting him in the place of God. This contention is being every day most strikingly illustrated in the general trend of religious strength in the Protestant world.

It is needless to say that the influence of the doctor's discussion of the great principles of Catholic teaching produced a profound impression throughout the intellectual world. He had mastered the whole field of philosophy. He showed a perfect familiarity with the great philosophical writers and pointed out with the consummate skill of the practiced dialectician the weak points and false conclusions of each and gave in contrast a clear idea of true Christian philosophy. He also showed a remarkable familiarity with Catholic theology having drunk at that rich fountain, the writings of the Angelic Doctor, Saint Thomas Aquinas.

His discussions took a wide range, embracing philosophy, theology, history, science, esthetics and politics, in all of which he wielded a vigorous pen and proved to be an able and invincible champion. To him, more than to any other writer, we believe, is due the change that gradually took place in the tone of the public press in the discussion of Catholic matters. He taught the penny-a-liners, and the unscrupulous bigots, as well as the honest but ignorant writers, that they could not hazard their absurd and unfounded assertions about the Catholic Church without being called to strict account and held up to the censure of all honest men.

We are specially glad that the merits of our great philosopher and publicist are being brought out at the present time because we believe that his writings are perfectly adapted to the discussions which are now going on in the religious world. They are a perfect magazine of argument and illustration on all the great principles which underlie the religious discussions of the present time. Couched in pure and limpid English and oftentimes by an eloquence which is as fascinating as it is powerful and convincing Catholic controversialists can not do better than to have the writings of Doctor Brownson always at hand for reference, for he, better than almost any other man, understood the Puritan mind and the best mode of influencing it.—Catholic Review.

## AN UNINTENTIONAL MISTAKE.

T. H. Mann, M. D., in his reminiscences of Andersonville prison, pays the following tribute to a Catholic priest:

"The only authorized representative of the Christian religion who possessed enough of it to visit the thirty thousand men in the prison pen, was a Roman Catholic priest, Father Hamilton, who came in quite regularly, at least every Sabbath for several weeks. He talked kindly to us, displaying much sympathy for our condition, and administering the last rites of the Church to all the dying men who would accept, without any regard to individual beliefs."

Dr. Mann, in his grateful remembrance of the good priest, evidently exaggerates when he says Father Hamilton administered the rites of the Church without any regard to individual belief. He was no doubt, kind to all, as his duty required him to be, but he could not, and doubtless did not, administer the sacraments of the Church to any who were not Catholics, or who did not explicitly or implicitly desire to become Catholics. When the poor soldier, in prison or hospital, was about to die and there was no time to teach him in detail the truths of the faith, the priest had the right to take into consideration his good intentions, his desire to do all that God requires to be done to gain salvation, although he might not know specifically what those requirements were. Time being short, the priest remembers that the sacraments were instituted for man—not man for the sacraments, and endeavors in every way in his power to prepare the dying for a proper recep-

tion of them. He explains to him in as few words as possible the few necessary truths, administers baptism and the other sacraments proper to the occasion; and all this without any reference to what the soldier's belief may have been up to that time.

Father Hamilton, no doubt, acted on many occasions on these general theological principles, and Dr. Mann was led to believe that the priest in thus administering the rites of the Church was doing so without reference to the soldier's then present belief and disposition. Let us give an illustration. A Catholic priest was called on to visit a soldier who was dying of smallpox. On entering the room he began his ministrations by exhorting the sick man to begin his confession, suggesting him to be a Catholic.

"But," said the patient, "I do not know how; I do not know what you mean. I am not a Catholic."

"Then why did you send for a priest?"

"Well, it was this way. My parents were Presbyterians, but I grew up without any religion. Learning this evening that I could not live, and that my time was very short, I sent for the Presbyterian minister. He is an old man with a large family, and sent word that he could not come; that he might bring the disease to his family; that I should make my own trust in God. The woman who nurses me said, on seeing my disappointment, that if I sent for a priest he would come, and so I sent for you. I know I am going to die; I know little or nothing about religion or the differences between the Churches. But I believe there is a God who created me; I believe in another life. I want to do everything that God wants me to do, but I do not know what He wants—never learned, and now I have no time."

"Do you believe in Jesus Christ, that He is the Son of God, that He became man and died on the cross to save sinners,—you among them?"

"I do."

"And you want to die in the Church which Christ established, whichever one it is?"

"I do."

"And you are heartily sorry for all the sins of your whole life, because by them you offended God?"

"I am, and I ask God's pardon."

After explaining some other points, the priest baptized him and administered the other sacraments proper to the occasion. In two hours he was dead. Who can doubt for a moment that this poor man's soul was saved? Something similar to this case is probably what happened when Father Hamilton attended the death beds of non-Catholics who died in the Andersonville prison.

Another interesting case comes to mind as we write. It occurred in a town on the borders where there were several regiments of soldiers awaiting orders. A tall, lank Scotchman rang the priest's door bell. When the priest came into the parlor the visitor said in broad Scotch accents:

"Sir, I called to ask you a favor."

"What can I do for you?"

"I wish to be baptized and become a Catholic."

"It is usual to instruct grown persons when they are to be baptized. I will give you a catechism. You can study some chapters and then come and I will hear your lesson and explain it to you."

"Beg your pardon, sir, but I do not like to delay. At any moment we may receive marching orders, and I may not have another opportunity. I have read Catholic books carefully, and it was my reading that determined me to become a Catholic. Some of my comrades are Catholics, and what I don't know I promise you I will try to learn from them. They will tell me the fast days and I will observe them. Besides, I will promise to study the catechism you give me. But I beg, sir, that you will not put me off."

"I do not see," said the priest, "that it is a case of immediate necessity. Study three chapters of that little book and come to-morrow."

"Reverend sir, let me put the case this way. Suppose on my return to camp I find my regiment is ordered to march—I will have no time to return to see you. I may never have another opportunity. I may be shot, sir. Now put the case: I want to be baptized; you refuse me. If I should die without baptism, who will be responsible? You or I? Are you not taking a great responsibility? This, reverend sir, is a very serious matter to me, and I hope you will not refuse me."

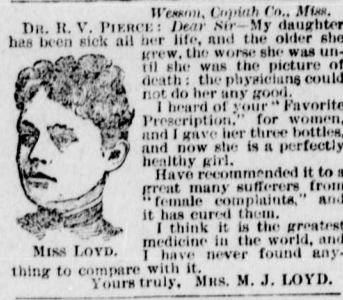
The priest gazed at him in admiration and said: "Go into the church and I will baptize you."

What else could he do? The soldier went back to his regiment rejoicing. Where is he now? God only knows. It is to be hoped if he is not on earth he is in heaven, for God loves an honest, fervent soul. There is a political and a military history of the war,—many of them. But there is also an unwritten, spiritual history that is not known and will not be, till the great day when the master roll of all time is called.—N. Y. Freeman's Journal.

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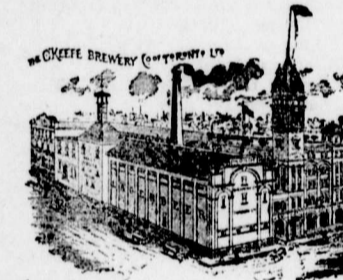
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ARMINEE. BY CHRISTIAN REID.

CHAPTER XIX.

The church proved to be old within as well as without, and, like many French parish churches, much in need of repair...

At present, however, it was a feeling which passed, absorbed by deeper and stronger ones. The sight of M. de Marigny had recalled to her memory the impending conflict...

"I am happy to see you at Marigny, mademoiselle. I hope that you are well?" "Quite well, M. le Vicomte, je vous remercie..."

But at length peace came like gentle dew from heaven. "See, poor heart," a voice from the still depths of the tabernacle seemed to say...

Run down with DYSPEPSIA, STOMACH, Liver and Heart Affected. Almost in Despair. But Finally CURED by Taking AYER'S PILLS.

What is thy pity to mine? What is thy knowledge to that exactest justice and tenderest mercy which I read the hearts of erring men and comprehend their full degree of intent or of blindness?

The brightness of the day dazzled her eyes as she emerged from the obscurity of the church and paused a moment in the picturesque old porch, shading them with her hand until they became accustomed to the change.

"I have seen him only once since the day I left you with him," she replied. "And that was the next day..."

He understood the sympathy which the words expressed, the look in the clear, golden eyes with their wistful light. More and more he was touched, interested, charmed by this sensitive face...

in hand, while Arminee stepped from the porch and walked toward the gate. She reached it before she perceived a figure on the road advancing toward the church...

"Who was that man with whom you were talking in the porch?" he asked as soon as they met.

"Because I have met him before," she answered, "and I knew no reason why I should not acknowledge the acquaintance."

"So," he said at length in a bitter tone, "this explains why I have an enemy at my own hearth; this explains why your sympathies are with priests and nobles..."

He was soon absorbed in there, and did not glance around when a servant came in, who laid a dinner-table with covers for two. But when Arminee presently entered he turned, saying, in a manner which showed that, for the present at least, all that had lately passed was absent from his mind...

What he had to do? Were his words dictated merely by the unreason of anger? If so, what was the good of attempting to answer them?

CHAPTER XX. The drive from Marigny was both for Arminee and her father a silent and constrained one.

And this was indeed the sharpest sting of suspicion whose suspicion is undeserved—that one is so little known as to be held capable of that which is suspected.

Occasion for the exercise of much patience, too, poor Arminee felt, realizing keenly how unjustly she was judged and how little she had done to bring this trial upon herself.

In thoughts like these mile after mile of the way passed, and it was no wonder that her face was pale when they drove at sunset into the town...

"Very well," answered Arminee, with a great sense of relief and of positive gratitude toward the revolutionary authorities, whoever they might be, who thus opportunely changed the position for her.

"Pray do not go out without taking something after our long drive." "The drive was nothing," he said. But he sat down to table nevertheless...

"See, petite," he said, "I am willing to believe that you are not guilty of anything more than a little acquaintance with the Vicomte de Marigny."

"I obtain only good!" cried Arminee quickly, all her arm and appeal mingled on her face.

He broke off abruptly, and, sending down his cup of coffee, rose, while Arminee watched him with a gaze of surprise and apprehension.

He had evidently no intention of explaining. After a moment's silence he said in an altered tone: "Eh bien, tu es art but a child, and it may not matter."

"And how will you prevent it?" asked Duchesne's voice—doubtly clear and musical by contrast with the one which had spoken before.

ill-timed violence elected his seat. I enemies to his defeat, we him."

"Why not and that is a other obstacle and clerical and the rights of this man. I should be no."

"I speak council which there must be I addressed in are a struggle of the ear nor of the people them yet, and 'See! are not well founded not be done extreme measures cases."

"And is persisted the not wish strong oath votes, else him. We direct measures to misrepresent it. It would worse than with incisive once more I council, I am coming her expect to do have used stir up people thought, and revolutions that it has will work societies in brought in from the fr."

"Sacred deep ground an end of banish ever. That is the success."

Advice to As soon into his age should have has not yet recite at o and the parting so An excu assist the sist at th demon.

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The Catholic Record.

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London, Saturday, Jan'y. 5, 1895.

CREEDS AND CHRISTIAN MORALS.

Very much is and has been said of recent years in disparagement of Christian creeds, and we are constantly told by many secular journals, and even by religious journals inclined to minimize the amount of religious belief necessary to salvation, that benevolence and general good conduct are better than creeds, or belief in any specific doctrine.

It is difficult to trace the growth of this so prevalent opinion: but it is certain that it has been nurtured by some of the most admired poets and orators of our language. Thus Byron means to throw aside all positive revelation on the subject of how we are to worship God when he thus strikes out a method of his own imagining:

"My altars are the mountains and the ocean, Earth, air, stars—all that springs from the great whole, Who hath produced, and will receive the soul."

The evident meaning of this is that we are not to look to God or Revelation for the teaching of the mode by which He is to be honored, but to the dictate of our own imagination.

It is very true that the works of God, the lofty mountains, the fathomless and apparently unbounded waters of ocean, the wondrous earth, productive of so many combinations of elements whereby all man's wants are supplied, and producing its varieties of animals, vegetables, and minerals, the enlightening atmosphere, the myriads of stars, each, perhaps, a centre for numerous worlds like earth and those other worlds which revolve around our own sun, point heavenward to the great Creator of all things, and prove the unlimited power of Him who brought them into existence, and teach us to adore Him.

In this sense the Holy Scripture points to God's works to convince us that He is through all and above all and in us all, and that His works prove His greatness and glory, for

"The heavens declare the glory of God; and the firmament sheweth the works of His hands." (Ps. xviii., 1.)

But this is not the sense in which the poet's words are used or in which they and similar words often quoted from other writers are employed. They are intended to convey a contrast between the acknowledgment of the Creator as known by His works, and a belief in His words as revealed to us. They pretend to teach that God who created the universe is a different God from Him who teaches us through the Old and New Testaments, excluding the latter as if He were not to be honored and adored; and in the same way we often hear a contrast drawn between belief in doctrines or creeds revealed, and the rules of morality as taught or supposed to be taught by mere reason.

Every human being has some creed, some belief, and they who declare war against creeds always desire to substitute some vagaries of their own in the stead of the creeds which comprise the teaching of God as revealed in Holy Scripture, and inculcated by God's Church. Even some Catholic poets have given prominence to this error, which we need scarcely say is a most dangerous one, as its tendency is to destroy that faith without which it is impossible to please God. The dicta of these poets must therefore be read with great caution, and not accepted as if they were gospel truth or a divine revelation, as many are disposed to do merely because their imagination scours with loose reins and clothes itself in high sounding English and the music of rhythm.

Sometimes also belief is revealed truth is contrasted with justice and benevolence, much to the disadvantage of the former, as if they who have no special or sure belief are more likely to be benevolent, just, or generous than they who believe in a God and the truths which relate to Him and to our Redemption. Such an hypothesis is as erroneous as it is possible.

It is true that in all the diversities of human character, there are some who are by temperament inclined to the exercise of these natural virtues. They are naturally kind and unselfish, and will from natural inclination exercise the natural virtues. But it is equally certain that selfish motives exercise a powerful influence with many, and it will scarcely be denied that, as far as this natural influence goes, the selfish motives predominate. Now man is much influenced by his beliefs, whether they are right or wrong. Character and creed have a reciprocal action upon each other, and if the selfish instinct is not dominated by some higher motive it will prevail in most cases, if not universally. Experience bears out this view. Civil laws are necessary for the restraint of men, but they influence only such actions as notably entrench upon the principal acknowledged rights of others. They cannot change the moral conduct in relation to matters of which civil law cannot take cognizance, the social conduct of men in their general relations to each other. Nothing but a belief or creed of some kind can operate here to change the wicked impulses which are enthroned in the human heart. Benevolence and justice must be the law of a fixed belief founded upon reasonable grounds, and only religion can furnish these grounds or reasons.

For these reasons, the existence of God, His Providence and constant care of mankind, His real solicitude for human welfare, a reward for virtue, and a punishment for vice, proportioned to the merits of each one, are doctrines which must prevail if humanity is to be raised to a higher condition than that of the mere brute. These doctrines cannot be maintained unless there be a complete system of religion which has a sanction proving that it comes from God. To effect this there must be a revelation from God such as Christianity presents to us; and if a revelation there must be a creed.

So evidently true is all this that we are justified in expressing the belief that the prevalence of a code of morals among those who have no religion is due to the fact that they live among Christians, and have wittingly or unwittingly adopted the Christian code of morality which they wish to pass off as if it were the dictate of reason alone. But if Christianity were really eliminated, society would soon degenerate into the condition to which it was brought down under the French reign of Terror a century ago. All history points to this as the inevitable result.

The Christian religion indicates to us the will of God in all our relations to Him, to our neighbors and to ourselves. Atheism, or even Deism, fails in this important object, and it follows that all those Rationalistic systems and theories which undermine the truths of Christianity and tend toward changing them into a Deistic system without a settled creed aim at destroying the basis of all morality. The modern fashion of lauding the natural virtues at the expense of creeds is a very dangerous and insidious one, leading to the most disastrous consequences.

FANATICISM AND POLITICS.

A writer in the Kincardine Review, discussing the political situation arising out of the death of Sir John Thompson, praises the late Premier in strong language, saying that he was considered the "most spotless man in the Cabinet, and, withal, the strongest, firmest and most statesmanlike."

We have before now pointed out the characteristic qualities of the distinguished statesman whose sudden death has cast a gloom over the whole Dominion. Especially did we do this when he was violently and unjustly assailed more than once by a prominent Methodist clergyman in the presence of the whole conference of that denomination, without a single voice being raised in reply to this unwarranted and unjustifiable attack, the only ground for which was that in the exercise of his liberties as a British subject, he had, from conscientious conviction, become a Catholic, having before that been a member of one of the Methodist denominations. The clergyman to whom we refer has since his escapades, sought to render an account of his cowardly stewardship, and we do not desire to render judgment on him here.

The Catholics of Canada, forming almost 42 per cent. of the population, cannot be ignored in the government of the country. Even a much smaller proportion of the population of a country must make itself felt and must exercise great influence upon its future. The designs of those who would aim at ostracizing Catholics

must therefore necessarily come to naught. If it were otherwise we could expect nothing but a future of discord and dissension which would for half a century at least bar the progress of the Dominion.

We may therefore lay it down as a certainty that the persecuting designs of the P. P. A. and similar associations to put Catholics into an inferior position politically will be entirely frustrated—though there is a possibility that they may sow the seeds of future disastrous dissension.

The writer in the Kincardine Review states that P. P. Aism was inaugurated with the primary object to oust Sir John Thompson from the Premiership: all this, notwithstanding his ability and honesty, which have placed him in so high a rank that Her Majesty Queen Victoria and the statesmen of Great Britain have been glad to testify their appreciation of his worth.

This article was evidently written by one who knows something of the plans of the conspirators against the peace of the country, and his revelations stamp P. P. Aism as an organization both disloyal and unpatriotic. We must, therefore, regard the writer as participating in its lack of loyalty and patriotism when he appeals to these qualities now for the benefit of any party, by whatever name it may be known. He admits that P. P. Aism originated for a purpose which cannot be regarded otherwise than as evil, and he even says that the personal antipathy of that society to the deceased Premier preyed upon his mind, and "had not a little to do with superinducing the tragic event which granted him rest before he desired it."

We have not any pretension to know whether or not this statement is correct. We certainly do not fully credit it, and we can scarcely believe that the writer speaks here with personal knowledge of the fact; yet as it is known that overwork in the performance of his duties to the country was the immediate cause which brought about the Premier's death, it is possible that among the many causes of his anxiety contributing thereto more or less directly, the virulence of P. P. Aism may have been one.

We should have thought that the writer of the article in question would have inferred from his own view of the case that the P. P. A. deserves unqualified condemnation both for its objects and its methods. Instead of this he endeavors to turn their hatred to the benefit of the Conservative party with Mr. Mackenzie Bowell as Premier, and against Mr. Laurier as a Catholic, lest he should defeat Mr. Bowell and himself become Premier.

We repeat what we have several times already stated, that this journal is determined to keep itself aloof from mere political issues. It will not interpose, nor has it interfered in such issues in the past, though we have fearlessly taken our stand when open or covert attacks were made upon Catholics and their rights, and where the general good evidently demanded it. We have similarly to say here that the article in the Kincardine Review takes a position unworthy of one who has the interest of the country at heart.

For his religious convictions every one, whether as a statesman or as private individual, is responsible to God; but it should not be made a reason either for supporting or opposing a Premier, that he is a Catholic or a Protestant. For this reason, also, we express no opinion on the composition of the new Government which succeeds that of Sir John Thompson. If it rules for the best interests of the country, this is all we desire. Yet we must take exception to a statement of the Toronto Mail that certain opposition shown in the Province of Quebec to any preponderance of Orangism in the Cabinet is an objection on religious grounds. Orangism is not a religion, or, if it is, it is a political religion, which is something very objectionable. It does not conceal its determination to interfere constantly in politics, and this directly against the Catholic Church, and Catholics personally. We hope, however, that those members of the new Government who are more or less tied up with Orangism will leave their affiliation to this organization outside of the Council Chamber, and if they do this it is possible they may govern the country well enough in its material interests.

We are pleased to notice by the St. John, N. B. papers that Brother J. L. Carleton has been appointed Supreme Court Reporter. Brother Carleton is one of the brightest men in the C. M. B. A.

NEW LIGHT ON THE SUBJECT. A London, England, High Church paper, while defending some of the practices recently restored in many of the Anglican Churches, but which are virulently assailed and condemned by the so-called Evangelicals, finds it necessary to remind the latter that "the mere fact that any practice is sanctioned by the Church of Rome is not a sufficient reason for objecting to it."

It should be a work of supererogation to enunciate this premise in arguing with Christians; but up to the present time it has been sufficient for any one to raise the cry that any special doctrine or practice is "a rag of Popery" to ensure the condemnation by a certain class of fanatics, of any Christian doctrine or practice, though it be proved to have been preserved from the apostolic age through the lapse of centuries, and be thus shown to be part of the deposit of the faith once delivered to the apostles and the saints by Christ Himself.

So true is it that the Catholic Church has preserved with sacred care this deposit, that Protestantism has not been able to add a single doctrine to the body of faith, all the doctrines of the Reformers having been adopted from the Catholic standards of faith, some of those standards having been adopted in their entirety.

In making this statement, we do not overlook the fact that certain sects have invented new doctrines, as Calvinism introduced the fatalism of the Pagans and engrained it upon the form of Christianity it propagated. But this and other doctrines introduced in the same way never became specific characteristics of Protestantism, as they were rejected by the great majority of Protestants from their very start.

Neither are such doctrines as salvation by faith alone, or the adoption of the Bible alone as the rule of Faith to be accounted as positive Christian doctrines of Protestantism, since they consist of what is left after the negation of something which the Christian Church had always believed and taught. The former doctrine was, at one time at least, taught by all the Protestant sects; but it consists, not in the assertion of anything new, but in the negation of the old Catholic doctrine that faith and good works are both required in the Christian.

The second doctrine we have mentioned is the negation of the obligation of accepting the teachings of tradition and of the authority of the Church of God as the supreme arbiter in all controversies of faith.

It follows from this that Protestantism is a mere negation, and that if the so-called "rags of Popery" are to be rejected all Christianity must be rejected with them, even the Bible itself, as well as the doctrines of the Unity and Trinity of God, the Incarnation, death and resurrection of our blessed Lord, and that primary article of Christian faith, our redemption through the Precious Blood of our Saviour, shed for us on the cross. In fact, if we except the first mentioned, there is not one of these doctrines which has not been or is not actually denied in this very ground by some one of the Protestant sects.

Notwithstanding the fact that Protestantism thus borrowed the whole body of Christian teaching from the Catholic Church, yet it is also a fact that this taking argument against receiving any of the "rags of Popery" is a very common one with Low Churchmen and Evangelicals of every description to this day.

Swallow tail coats and Geneva cloaks were substituted in most Protestant Churches for the time honored symbolical vestments used in the Catholic Church for the celebration of the sacred mysteries, and the mysteries themselves were practically abolished by changing their character completely, and denying their efficacy.

It was for no other reason than because Catholics had religious orders, male and female, and that the Catholic clergy erected beautiful churches, that these things were derided by the first Protestants, on the plea that the Reformation must be "thorough and godly." But now even Presbyterians and Methodists must have orders of deaconesses in rude imitation of Catholic female religious communities, and are building gorgeous churches with sweet-sounding organs as a principal attraction in them. It is well known that until recently organs were an abomination to Presbyterians, being nicknamed by them "a profane Kist of whistles." It is gratifying, however, to find that all these sects are beginning now to see that the "mere fact that any practice

GENERAL MORGAN AND THE CATHOLIC INDIAN SCHOOLS.

In reply to the attacks made upon the Catholic Indian schools of the West by General Morgan, who was Indian Commissioner under the administration of ex-President Harrison, the Rev. James M. Cleary, rector of the church of St. Charles, Minneapolis, Minn., has published a detailed and complete refutation, some particulars of which are given in a recent issue of the Boston Pilot.

Among General Morgan's charges made in lectures which he has been delivering for the enlightenment of the A. P. A. in New Jersey and elsewhere, he states that the Catholics are receiving more money for the education of the Indians than any other denomination, or almost as much as all others combined. This is the truth, but not the whole truth; and when the general gives this as a proof that the Catholics are guilty of dishonesty, and of defrauding the Government and people of the United States, he makes a gross mis-statement of the case.

The Catholics receive a larger share of the school apportionment simply because they do the largest share of the work, educating the largest number of Indian children.

Father Cleary says: "More than a hundred years before we became an independent nation by the aid of Catholic arms and Catholic valor, the brave missionaries of the Catholic Church were penetrating our trackless wilds, rescuing from savage barbarism, and redeeming to Christian civilization, the rude and degraded red men of this Western world. Privation and suffering had no terrors for those intrepid soldiers of the cross.

There were no well paid Indian Commissioners in those days, and no rivalry among jarring sects for establishing Indian schools among the Indian tribes. The Catholic missionaries had the field to themselves, and Baptist, Methodist and Presbyterian alike, are not on record as having been at all envious of the success of these Christ like men in exerting a wholesome influence over the Indian in his native wilds. There was a spirit of Jesuitism about their work which had in it no attractions for the ordinary maligner of heroic motives and saintly men.

When such traducers of honest men as this mendacious Mr. Morgan, and the venerable pastor of the First Baptist Church ventures to tell their people what the Catholic Church does when it gets the chance, and what the Jesuits do when opportunity offers, why will they not refer to the pages of our American history, redolent of the edifying deeds of Catholic valor, glowing beneath the pen of the Protestant historian, recording with honest and burning enthusiasm the zeal and fortitude and the unrivalled devotion of the Jesuit missionaries in the cause of uplifting degraded humanity."

It was by private enterprise, and especially by the enterprise of the Jesuit missionaries, that the Indian schools were established in the first instance, and a total of more than a million dollars has been expended by Catholics in building and equipping the Indian schools, altogether apart from any Government aid, the purpose being to Christianize and civilize the Indians.

When the United States Government became alive to the necessity of establishing schools for the education of Indian children it found the Catholic schools already existing in a flourishing condition, and utilized them because they were more economically administered than the Government could possibly do by itself, and therefore apportionments were made from public funds to enable the religious orders to do their work more effectually and extend it. Other denominations next took part in the work, and it was not until they found that the success of the Jesuits was greater than their own that they made an outcry against the religious education of the Indians at all. This, however, was a mere pretence, the purpose being to overthrow the Catholic schools, and to introduce Protestant schools in their place under pretext of their being non-sectarian. To this purpose, General Morgan, being himself a Protestant minister, lent himself, and this is the secret of his opposition to Catholic Indian schools, and his calumnies against the Catholic teachers,

RELIGION IN NEW ENGLAND.

The Rev. William B. Hale, who some months ago declared from personal observation of facts that Protestantism has failed to hold its own in New England, has, in the Forum for November, an article in which he pursues his theme, giving some surprising facts in proof of it.

In Fall River, Massachusetts, the population is about equally divided between Catholics and Protestants, or rather non-Catholics, inasmuch as, though the latter are the descendants of Protestants, a large proportion are of no religious belief. The remainder belong to fifteen denominations of Protestants maintaining churches, chapels, missions, and other religious establishments.

There are twenty-eight Protestant ministers, but as these have no common purpose, there is no kind of union among them, and all efforts in religious endeavor have ended vainly, with the exception of an organization of associated charities, a Young Men's Christian Union, a Methodist Deacons' Home, and a "Coffee House in the conduct of which several denominations have lately associated themselves." Of this last, he says: "It is a happy fact; its success, however, is doubtful." This constitutes the whole result of years of work of all the Protestant denominations of the flourishing city.

The Catholics, he says, are much poorer than their Protestant neighbors, and inferior to them in education, nevertheless "because united, they are far in advance in every Christian activity. Their churches are the most conspicuous objects in the city. At least two of them, every Sunday, contain each as many worshippers as are present in all the Protestant churches combined. They have at present fifteen churches, and they are building, on magnificent sites, two more, which will be larger than any now standing. In these churches, thirty-two Masses are said on every work day, and between thirty-five and forty every Sunday. The most prominent hill-top is crowned with a group of Roman Catholic charitable institutions. They support an English and a French Orphan Asylum, a college and several convents. They have about ten thousand children in parochial schools. They maintain a Catholic Union, which affords young men a club house and gives them lectures in season, they support some ten boys' clubs all well housed. They frequently astonish the Protestants of the city with evidences of their prosperity and charity."

He declares that the Protestant churches are the churches of the rich or "the well-to-do." There are some exceptions to this statement; but the lamentable fact is that such is generally the case, and the majority of the pastors are occupied entirely with their proper parishioners, the well-to-do. As an illustration he instances the case of the Central Congregational Society, known as the "Manufacturers' Church." The pastor of this Church while absent from his charge in another city gave utterance to views favoring the amelioration of the condition of the laboring classes, but on his return he was severely brought to task and was plainly told that he must subserve the interests of those who employ him, and not those of the working classes. He was forced to obey the behests of his employers, and the other ministers of the city are in a similar position.

The operatives in the manufacturing establishments are in a sad condition, physically and morally, and the Protestant churches do not reach them. The Catholic Church, however, reaches thoroughly the Catholic operatives, and brings them to Mass regularly. If they are neglectful of their obligations the priests look them up and induce them to attend the Church and frequent the sacraments. The Catholic Church is the only one in which all meet on one plane; the rich, those in moderate

circumstances

French, Irish, and English. This condition is to be generally maintained, Fall River, what is going on here is now alone in New England, to preserve Christianity, change in the Protestant object is to bring about of things.

THE POPULAR CANADIAN. The officer Det. Pope Leo 24th ult., received. The relics of the were sent to and were re- Command dress, thank you for the follow-up of Europe, he complete un- ness the Pa- Italian, as translated

"I regret English how you who we can Govern objects which a source of call that th with honor, distinction, to perceive can Govern safe return to see t makes dai- nations, w- younger. see your n- ous branch- ous prog- flourish- flourish- though I ex- titude tow- yet it is w receive yo- cans. I ho- an encyclo- United Sta- the sentime- time I ble- return to families th- with the pa- accompany fatigues of about to un- of the Pop- approaching the officers there was them, receiv kneeling. visited the Sistine cha- can."

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circumstances, and the poor: English, French, Irish; whites and blacks. This condition of affairs he declares to be general in the towns of New England, Fall River being only a sample of what is going on all over the district. He infers that the Catholic Church alone is now the Church of the people: it alone supplies the spiritual needs of the whole people, and will be able to preserve in them all the spirit of Christianity, unless there be a radical change in the mode of operations of the Protestant communities. Mr Hale's object is to excite their zeal and to bring about a change in the condition of things.

**THE POPE AND THE AMERICAN GOVERNMENT.**

The officers of the United States cruiser Detroit visited the Holy Father Pope Leo XIII. on Wednesday, the 26th ult., and were very kindly received. They were in charge of the relics of Christopher Columbus which were sent to the Chicago World's Fair, and were returned on board the cruiser. Commander Newell, in a brief address, thanked his Holiness for granting an audience to himself and his fellow-officers. No American visiting Europe, he said, thought his visit complete unless he had seen his Holiness the Pope. The Pope replied in Italian, as follows, his words being translated by Monsignor O'Connell:

"I regret my inability to express in English how pleased I am to receive you who were entrusted by the American Government to bring back the objects which I sent to Chicago. It is a source of great pleasure to me to recall that these relics were received with honor, and were given a place of distinction. I am also highly gratified to perceive the care which the American Government took to assure their safe return. I feel a lively satisfaction to see the progress which America makes daily among the civilized nations, which it outstrips, though younger. But while I am happy to see your national advance in numerous branches of civilization, I am more particularly pleased to note her religious progress. The Catholic Church flourishes, and I desire to see her more flourishing still. At the same time, though I express a special paternal solicitude towards American Catholics, yet it is with peculiar pleasure that I receive you because you are Americans. I hope to publish in a few weeks an encyclical to the Episcopate of the United States and Canada conveying the sentiments of my special satisfaction for your country. In the meantime I bless you all, and when you return to your fatherland, tell your families that the Pope blesses them with the paternal affection which will accompany you in the midst of the fatigues of the long voyage you are about to undertake." The last words of the Pope referred to the Detroit's approaching voyage to China. All the officers of the Detroit, although there was only one Catholic among them, received the Papal Benediction kneeling. The American officers visited the Raphael galleries and the Sixtine chapel before leaving the Vatican."

It will no doubt be gall and wormwood to the Traynors and Lintons and other Apostats of the great Republic, that the illustrious Head of the Catholic Church should have been so honored by the President of the United States, and they may raise a howl of indignation on account of the event, and perhaps they may demand a court martial for the trial of the Protestant officers who dare to receive on their knees the blessing of the venerable Pontiff: but the nothingness of these fanatics shows itself everywhere: and everywhere the grandeur of the Catholic Church and of its Head compels the respect of thoughtful people. It is only the brainless fanatics of the Lord George Gordon stamp, so well described by Dickens in "Barnaby Rudge," that raise the cry of "no-Popery" to excite a senseless rabble against the creed of the Christian world which has been handed down to us through more than eighteen centuries, and through all the vicissitudes of dynasties and their empires.

**EDITORIAL NOTES.**

THE Toronto *Mail* of Thursday, the 27th ult., says: "It looks like a strange coincidence that all the old members of the Separate School Board of Toronto should be returned by acclamation. Separate school elections are very harmonious affairs, thanks to the system of open voting." Our contemporary does not inform us what parallel event comes in to make up the coincidence, so we are left to conjecture this. Perhaps the coincidence is found in the fact that all that journal's efforts to persuade the Catholics of the city that they are suffering under a grinding despotism have fallen flat on those who were alone concerned in the matter. We are happy in being able to confirm the *Mail's* remark that the Catholic school

elections, and the Catholic school management in general, are really "harmonious affairs." The same harmony which was evinced in Toronto was shown in London and Hamilton, where also the Separate school trustees were all chosen by acclamation. In Ottawa, matters were somewhat more lively, as the trustees were elected in four wards by acclamation, and in four there will be a contest. We are by no means sorry to see a contest sometimes in these elections, as it shows that the people take an interest in education.

**DEATH OF MONSIGNOR ROONEY.**

It is our sad duty to announce in this issue of the CATHOLIC RECORD, the death of Monsignor Francis P. Rooney, V. G. of the Archdiocese of Toronto, and pastor of St. Mary's church of that city, on Wednesday, Dec. 26.

The Rev. Father Rooney was one of the ablest and most beloved priests of the Archdiocese, being held in the highest esteem both by priests and laymen. He had been pastor of St. Mary's church for a quarter of a century, during which time he was indefatigable in his labors for the spiritual welfare of his congregation, and for the good of religion throughout the Archdiocese.

The handsome church and presbytery of St. Mary's parish were erected through his efforts, and will stand as a memorial of his zeal and disinterestedness as a priest. He was also prominent in the work of Catholic education, and almost from the first year of his incumbency of St. Paul's church on Power street he was continuously chairman of the Board of Separate School Trustees for the city: that is, from the year 1855, when he was appointed by Bishop Charbonnel pastor of St. Paul's church—a position which he held until he took charge of St. Mary's, to succeed the present Most Reverend Archbishop of Toronto, who held St. Mary's parish until his election as Bishop of London. He ceased to be chairman of the Board in January, 1894, as his state of health would not permit him longer to fulfil the duties of that office.

In addition to the church buildings we have already mentioned as having been erected through his efforts, he also built the presbytery of St. Paul's parish, and St. Helen's church at Brockton, and a handsome church at Seaton village, the two last named being within the limits of St. Mary's parish. Monsignor Rooney's illness began on 6th Jan., 1895, two years ago, and since that date he was considered as rapidly approaching his end, and several times he was thought to be at the point of death, though his naturally vigorous constitution carried him through his very severe illness, until he finally succumbed to it. The sickness from which he died was uremic coma, together with a disease of the heart. Monsignor Rooney was ordained priest on 30th August, 1857, two others receiving the sacred order of priesthood at the same time. He was a native of Newry, Armagh county, Ireland, where he was born in 1822. In 1853 he entered St. Michael's College, Toronto, and there prosecuted his ecclesiastical studies till his ordination. He then became parish priest of St. Basil's parish, while teaching in the college. Thence he was transferred to St. Paul's parish in 1858, and in 1870 to St. Mary's, where he labored till his death. In 1871 he was appointed Vicar-General of the Archdiocese, and during the absence of Archbishop Lynch in Rome, and after the late Archbishop's death, he administered the Archdiocese in conjunction with the late Vicar-General Laurent. In 1892 Monsignor Rooney was honored by being appointed Domestic Prelate to his Holiness Pope Leo XIII. We copy from the *Empire* the following reference to the life of the deceased priest: Monsignor Rooney, V. G., parish priest of St. Mary's, died at his residence, McDonnell square, at 1 o'clock this morning. Although the veteran priest has been ailing for three years past, and was at the point of death a year ago, his sudden demise this morning will be a shock to the people of the Roman Catholic faith of the city. On Saturday last the aged prelate visited His Grace Archbishop Walsh at his residence on Sherbourne street, and paid his respects to the head of the Church in Toronto. He had his medical adviser's permission to make the trip, and returned to his residence during the afternoon evidently much brightened by the interview with His Grace. That night Rev. Father Rooney's strength failed him, and one sinking spell followed another until

death. Father Rooney was a whole-souled Irishman, whose great heart found a charitable word for everybody, and whose work among the poor of the city will be greatly remembered by the thousands who have shared his life.

AN INCIDENT BEFORE DEATH. Ill unto death as he was on Christmas morning, he desired to give his blessing to all who called upon him. A lady of his parish told last evening of a pathetic scene she witnessed at his bedside on the afternoon of Christmas day. A poor woman who has been kept for years from starvation by the deceased was kneeling at his bedside and asked his blessing. Turning to her he held his hands above her head and pronounced the benediction, after which he said, "It will not be long before I shall make your wants known personally to God."

REV. FATHER ROONEY'S CAREER. Francis Patrick Rooney was born in the county of Armagh, Ireland, where he received his classical education in the diocesan seminary. About the time he was finishing it was commonly reported that Father Dowd, who was well known in that part of the country, was to be appointed coadjutor Bishop of Toronto. This determined Father Rooney to come to Canada: and on writing Bishop de Charbonnel he received a letter in reply which was a most cordial invitation. Father Rooney reached this city in July, 1855. When St. Michael's College opened the following September he entered upon his theological course, and became prefect of studies. He continued in the college as professor until after his ordination as priest, which took place August 30, 1857. He remained in the college for a year, combining with his duties as professor that of parish priest of St. Basil's. The following summer he was appointed pastor of St. Paul's. This was at a time when the city was in excitement and anger: it required prudence and firmness to adjust matters. Father Rooney, notwithstanding his inexperience, acted with such caution and determination that in a short time he had the satisfaction of reigning over a peaceful and united people. For twelve years he labored at St. Paul's earnestly, zealously and successfully. When he took charge of the parish there was no presbytery: he built a large one, which stands to-day. He provided for the spiritual wants of the people in repairing and decorating the church, in establishing new schools and enlarging old ones, and equipping all at his own personal expense.

WHAT HE DID FOR SEPARATE SCHOOLS. At this time the Separate schools were in their infancy: the means at their disposal for their sustentation was very limited. It was largely owing to the efforts of Father Rooney, who purchased school sites and erected school houses, that the Separate schools of Toronto were brought out of their swaddling clothes of poverty, weakness and inefficiency and placed in the satisfactory position they occupy to-day. Father Rooney's influence was soon felt. He had secured not only the hearts of his own people but also the respect and confidence of the many Protestants in the city who knew him. Archbishop Lynch appointed him Vicar-General in 1867—an appointment which met with universal approval. When Archbishop Lynch died, Vicar-General Rooney was appointed co-administrator of the diocese with the late lamented Father Laurent. This appointment was made at Rome and lasted until Archbishop Walsh was inducted to his high office. In 1870 Vicar-General Rooney was appointed parish priest of St. Mary's, where it was thought necessary that brilliant executive mind should dominate. He found the parish disunited and his finances in bad shape. The first fruit of his labor in the new field was the building of St. Helen's church at Brockton. A presbytery for St. Mary's was next erected. He next purchased land at the corner of Bloor and Bathurst streets, where a school was soon erected. Mass is said in this building every Sunday. Following in quick succession came several Separate schools in the parish, until at last the parish is one of the most flourishing in the province. All this is to a large extent due to the zeal and prudence of Father Rooney, who watched and fostered it for the past twenty-three years. Last year he was signally honored when he was created a noble of the Church, with the title of Monsignor, conferred by His Holiness the Pope. Beloved by all who knew him, he died leaving his name inseparably connected with the history of the Catholic Church in Toronto during the past forty years. In the parishes where he had served his name is a household word, and for many years to come he will be remembered as a holy priest, a noble man and a true friend to the poor and needy.

The following account of the funeral obsequies we take from the *Toronto Globe* of Monday: It is some years since the Roman Catholic citizens of Toronto have been moved to such a public demonstration of respect and grief as was given on Saturday morning on the occasion of the funeral of the late Rev. Father Rooney, Vicar-General of the Archdiocese of Toronto and for nearly a quarter of a century pastor of St. Mary's church, Bathurst street. The hour set for the commencement of the obsequies was 10 o'clock, but during the previous day the remains of the beloved priest had lain in state in the chancel, clothed in the purple vestments of office, and all day long and far into the night a continuous unbroken stream of mourners had passed by the casket and gazed for the last time upon the well-known features

of the revered dead. The church was heavily draped, the windows curtained and the arches fastened from pillar to pillar. The lovely floral decorations of the scarce-expired Christmas festival still lent beauty and perfume to the scene, and the contrast between the snowy blossoms and the sombre mourning, between the symbols of Divine birth and human death, was striking and pathetic.

Some hours before the time set for the services the church began to fill up until probably 3,000 persons were crowded within its walls, and half as many more failed to secure admission. Grouped in the chancel, before the altar, and around the casket, was an imposing array of clergy, including a majority of the priests of the Province, among them being Archbishop Walsh, Toronto; Archbishop Cleary, Kingston; Bishop O'Connor, London; Bishop O'Connor, Peterborough; Bishop Dowling, Hamilton; Rev. Dr. Kilroy, Stratford; Vicar-General McCann, Toronto; Dean Harris, St. Catharines; Dean Egan, Barrie; Dean Conway, Norway; Dean Bergin, Toronto, and many more. In the vast congregation were noticed many prominent citizens, including Hon. Timothy Anglin, H. H. Cook, ex-M. P., E. F. Clarke, ex-M. P., Chevalier Gianelli, Patrick Boyle, Patrick Hughes, B. B. Hughes, K. W. Riddell, E. King Dadds and Mrs. Dadds, ex-Ald. Pape, Ald. Wm. Burns, William Ryan, James Ryan, Eugene O'Keefe, James Gormally, J. C. Walsh, Frank P. Lee, P. O'Connor, John Stock, Geo. Evans, William Clarke, James O'Malley, Thomas Flynn, Michael Walsh, Matthew O'Connor, T. J. Lee, J. J. Nightingale, and scores besides. The members of the Toronto Separate School Board were present in a body, together with large contingents from the Ancient Order of Hibernians and the Emerald Beneficial Association, of which latter body the deceased had been Grand Chaplain for over twenty years. The Christian Brothers, the Sisters of Loretto and St. Joseph and representatives from every other Roman Catholic body in the city were also present in large numbers.

Pontifical Requiem High Mass was celebrated by Bishop Dowling, assisted by Father Flannery of St. Thomas as deacon and Dean Conway of Norway as sub-deacon. The full choir, whose performance was particularly excellent, was under the direction of Rev. Father Murray of St. Basil's, the soloists for the occasion being Mr. F. A. Anglin. At the close of the service His Grace Archbishop Walsh preached an eloquent funeral oration from the altar rail, taking for his subject the certainty of death and the need to occupy this life in preparation for the life to come. Referring to the dead, in whose honor they had gathered, His Grace spoke of his thirty years' labor and untiring zeal in the city, particularly in the upbuilding of new parishes and the erecting of church edifices. The venerable prelate spoke in terms of affection and sorrowful remembrance of his dead colleague, and commended the bright example of his piety and devotedness to his hearers.

Shortly after the noon hour the lengthy cortege formed and started for St. Michael's cemetery, where the remains were laid to rest beside those of the late Vicar-General Laurent. The pall-bearers were Dean Harris, St. Catharines; Dean Bergin, Toronto; Father Ryan, Toronto; Father Killeen, Adajala; Father Duffy, Dixie, and Father Allan, St. Catharines.

**TRIBUTE TO THE DEAD PRELATE.**

Hon. J. J. Curran's Address at the St. John A. Macdonald Club. In consideration of the fact that Hon. Mr. Curran's address, on the death of Sir John Thompson, was the only one delivered by an Irish Catholic representative, we deem it proper to give our readers the benefit of those touching remarks.

The president called upon Hon. J. J. Curran, the Solicitor-General, who said: "The occasion that brings us together is inexpressibly sad. What can my feeble words add to the chorus of pain and praise that resounds in waiting notes around us? How could I be expected to give utterance even to my own sentiments on the calamity that has befallen our country through the death of Canada's best and brightest son, the Right Hon. Sir John Thompson? He was my friend, I loved him as a brother; he treated me as one. He was a great man; the Empire, the English and French speaking worlds testify to it. He was a good man—that his bitterest foes have with singular unanimity accorded to his memory. As a rising statesman the statute book of his native province gives evidence of his ability, and in later years the imprint of his genius is to be seen on every subject within the jurisdiction of the Dominion Parliament. Outside of his Canadian home—in London, in Washington and in Paris, he has left imperishable monuments to his fame.

Sir John Thompson had labored with the mighty problems of Canadian nationhood, and amidst untold difficulties had struggled for the good and glory of his country and the Empire, crowning his illustrious career by laying down his life at the foot of the throne. His brief but brilliant career is a model for the public men of to-day as well as for future generations of servants of the people. He has given a tone to the leadership that will cause Canada to exact private worth as well as public virtue. He was no mere wire-pulling politician,—and knavish tricks he despised, and I can apply to him now, with still greater force than

I once had the privilege of doing of the floor of the Parliament, on a memorable occasion, the words of Norman MacLeod:

"Perish all that fear the light,  
Whose shining, whether lasting,  
Fear the Lord and do the right."  
Sir John Thompson's influence for good has already made itself felt throughout the country. He was persecuted for conscience sake, but those who assailed him are amongst the most grief-stricken to-day. In this solemn moment can we forget Lady Thompson and her five orphan children in her and their unutterable affliction. Most affectionate husband, tender hearted father that he was, he had to sacrifice the interests of his home upon the altar of his country. Surely the appeal to his grief-stricken family will find an echo in every generous Canadian heart, and on the tombstone of the illustrious departed will be engraved indelibly: "His Countrymen were not Ungrateful."

**Hail Mary, Blessed Art Thou Among Women.**

BY G. A. DAVIS.  
Thou art high in the fatness of splendor,  
That knoweth no sun or star,  
Thou, human, yet higher than angels, where  
The mightiest angels are  
And hast thou forgotten, O Mary, in that  
Ageless glory of thine,  
The rising and setting of suns in the heavens  
Of Palestine?  
Thou art crowned as a mother in heaven—  
but low at the feet of the Son,  
Canst thou look back, and remember the life  
Of the years that are done?  
Thou art woman, not angel, O Mary! and  
Safe in the folds of thine heart  
I ween that thou still keepest all things to  
ponder, as high as thou art.  
Through the sweep of the song that forever  
And ever ascends round the throne  
Canst thou catch, O dear Mother, the echo of  
Prayers once thine own?  
The whippers that rose on the darkness when  
Moonlight was dying in dawn  
And outstretches and upward they soul like the  
Breath of a flower was drawn?  
The nine ranks of seraphs bend round thee,  
The angels encircle thy place;  
Down the measureless regions of heaven  
Thou knowest each rapturous face;  
But deep in thy heart undergone the sun-  
shine of Nazareth  
And the shadows of old human faces float up  
In thine eyes.  
They tread the rough hill-path beside thee at  
Evening again, when the stars  
When the last flame of sunset is smouldering,  
Burned down to the edge of the plain;  
The girls lean and laugh at the well-side—  
Thou a girl with the rest,  
The mystery of God round about thee, His  
Love in thy breast.  
Thou keepest the sound of their voices, the  
Touch of their hands;  
Thy feet know the dew of the rock clefts,  
The heat of the sands,  
While ever and always, O Mary, thy soul in  
A rapturous pain  
Broods over the Bethlehem stable, adoring  
Again.  
Thy lips keep the touch of old kisses, and  
Kindling as fire  
The lips of the Babe as they turned to the  
Mother's desire;  
Thine ears hold the mystery and wonder,  
His first trembling word,  
Who lay on thy heart and looked upward,  
Thy God and thy Lord.  
Thou hast not forgotten one heart beat—  
Thou, whose sorrows were seven  
Thou, Mother and maiden forever, crowned  
Mother in heaven!  
We had the wish to follow, we bless thee,  
Where low at the feet of the Son  
Thou kneeldest, wrapped round with His  
Radiance, O humble and glorified one!  
FRANK LESTER'S.

**Leaflets from Loretto.**

Among the good things that Christmas brought to our sanctum was this excellent publication of the pupils of Loretto Abbey. Opinions may differ as to what the standard and character of a school journal should be. As a stimulus to earnest study, an aid to thorough scholarship, and an evidence of correct literary taste and culture, we consider the *Leaflets* a very good model indeed. It is interesting, bright and sparkling from beginning to end. And it is suggestive, solid and instructive, without showing excessive, varied and thoughtful reading on the part of the pupils, and judicious, thorough training on the part of the teachers. And, what seems to us most commendable, it is evidently the honest work of the pupils themselves, with very little, if any, outside aid.

Each contributor has something good and all are well worth reading, from the pretty opening poem to the capital musical catechism and the graceful obituary tribute to the memory of Miss Chopitea. Milton says Eve was "the fairest of his daughters," and Miss O'Leary might therefore justify her telling us that the "Father of his Country" was "his country's best beloved son." But we beg to assure Miss Robinson that Mrs. O'Flaherty never said "asleep" for "asleep." Dialect is not the strong point of writers or teachers at the Abbey this year.

In general, however, the contributors of last year show marked improvement in purity of diction and perfection of style, and the new recruits give hopeful promise of successful work. This Christmas number is, on the whole, a credit to the gifted pupils of Loretto Abbey, and will be a Christmas joy to their teachers and friends. We wish the *Leaflets* many Happy New Years.—Catholic Register.

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CHRISTIAN UNITY.

The Vatican and the Eastern Churches.

"Innocent," the Rome correspondent of the New York Sun, writes the following interesting letter under date of Nov. 28:

The great asize of the Vatican to unite the Roman and the Eastern Churches has just come to an end. We seem to see once more the times when Cardinal Bessarion, exiled from Byzantium, was the guest of the Pope and was consecrated the Peter the Hermit of the crusade for the rebuilding of religious unity.

The Propaganda, represented by Cardinals Ledochowski and Vincenzo Vannutelli, the latter its treasurer, the former its perfect, for it implies the decapitation of the Propaganda, just as Monsignor Satolli's delegation means diminution of its powers.

On mounting the chair of Peter, Leo XIII. possessed two characteristics which seem incompatible, and which do not generally together adorn the greatest minds.

A LEADER AND A THINKER. Accordingly, from the very first glance which he cast on the world from the summit of the sacred mount, where dwells the ideally and cosmopolitan thought, Leo XIII. yearned for union and unity.

The idea of union inspired the peaceful conqueror. But as he had come into power at a moment when the Papacy could almost no longer secure a hearing in the world, the Holy Father was forced to make a modest beginning.

It was then that the opposition, up to that time sneering and quibbling rather than serious, opened fire. The Triple Alliance, alarmed at a project which ran counter to its selfishness, used its influence at Constantinople.

In spite of all hindrances and of all

intrigues the conferences took place. The assembly under the direction of the Holy Father consisted of Monsignor Yousef, the Melchite patriarch; Monsignor Benti, the Syrian patriarch; Cardinals Rampolla, Galimberti, Ledochowski, Vincenzo Vannutelli, and Langenieux, Archbishop of Rheims.

TO ESTABLISH A NEW COMMISSION OF CARDINALS, distinct from the Propaganda; to study the ways and means; to seek financial resources, for much money is needed; to establish schools in the cities of the East; to discuss the encyclical to the Orientals, which will appear at the end of the year; such was the programme.

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"LEAST OF ALL SEEDS."

The Founders of a Great Work.—How the Little Sisters of the Poor Began Their Mission.

One day, shortly after the Abbe Le Pailleur's arrival at St. Servan, a young girl, Marie Jamet by name, came to his confessional for the first time—why, she could not explain even to herself.

This young girl had long wished to enter the religious life, but her poverty (she being a seamstress by trade) had seemed to be a hindrance. The Abbe bade her be of good courage, and held out hopes that her wishes might be shortly realized, whilst inwardly blessing God for sending him this answer to his prayers.

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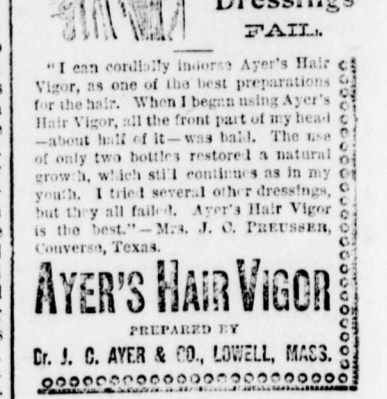
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THE ONLY WAY TO CURE CATARRH IS TO PURIFY THE BLOOD. Hood's Sarsaparilla purifies the blood and tones up the whole system.

THE OBJECTS OF THE New York Catholic Agency. The object of this Agency is to supply, at the regular dealers' prices, any kind of good imported or manufactured in the United States.

Don't Worry!! Try SUNLIGHT SOAP. It will save you much labor. It will save your clothes and hands. It will do what no other soap can do. It will pay for itself many times over.

TRY THAT MOST DELICIOUS TEA & COFFEE. SOLD ONLY BY James Wilson & Co. 398 Richmond Street, London. Telephone 664.

FIVE-M

SHOWING The manifestations in wise men is considered to have a duty. Lord and clergy. It is who have advanced and believe preach Him pass by the teaching, which other must partake assist in and guarding duty is to dis true and dis the Lord.

What we insist upon is every Catholic days of error a characteristic that it is in the office to give the truth. Freely they have received the layman; been received for others. the common God; it is the kind has been King of man; mother of all stretched out sons of God. He who claim Jesus Christ less in mind establish His of man. The truth up to he is it; he is deemed for him.

But some answer, that enough the down to act how I can pray. Scarcely a day a plain of Christ. To religion, to be met on any one den existence of the soul, the spiration of truth of reli affirm these once, and it if you say answer, that not so good: at those who as conversation of learned are, for the are they bold it is not learn need to have we need to be I believed, therefore did so well that powerful a the honest C religion will

But we should have friends to whom no them right discretion, be too ar When you it: in such chief role is amazing piously love of religion, a day without error and them. Wha pious covare tion of our wonderful fr Be chaste, kindly man, neat, truth will be like can preach As a tipping, is a hindran contrary ch tion of relig

Of a truth heaven, and it is a mer His more h out things deep for words must try to speak heavenly ori purity men to God by fir It art deba chings, true also, like On hem and c an influence that it almo Faber.

HOOD'S SARAPARILLA IS THE ONE SELF-PURIFYING BLOOD-PURIFIER. It is continually the demon of victory over the drag victims. It is the one self-purifying blood-purifier. It is continually the demon of victory over the drag victims. It is the one self-purifying blood-purifier.

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FIVE-MINUTE SERMONS. The Epiphany.

SHOWING FORTH OUR FAITH. The manifestation of our Lord to the nations in the persons of the three wise men is what Holy Church bids us consider to day.

What we wish more particularly to insist upon is the missionary office of every Catholic, especially in these days of error and inquiry.

But somebody might answer: "Father, what you say is plain enough theoretically; but, to come down to actual fact, can you tell me how I can practically show people the truth?"

"Yes," breathed forth the falling voice; "peace, perfect peace." Richard made an involuntary movement, which at last attracted the attention of the priest looking at him with surprise.

"I have nothing to forgive," answered the dying lips. "May God bless you, and bring you to His service!" "Forgive the injury I did you," pursued Richard; "the crime I told you of that night."

Richard heard these words as in a dream; then a moment's pause, and the voice went on: "May Christ receive thee, who hath called thee."

It was over; he had wreaked his vengeance long enough, and now there was no more that he could do. But what was that wonderful change that was taking place in Richard's soul?

The Truth.

Of a truth art is a revelation from heaven, and a mighty power for God. It is a merciful disclosure to men of His more hidden beauty.

TRUE TO THE END. CHAPTER X. CONCLUSION.

Meanwhile Richard Dunne went on his way, rich, prosperous, and admired. People wondered he did not marry, and fair ladies smiled on him and gave staid tokens of their favor.

He plunged into a round of gaiety, and it palled on his taste. He went abroad, but no change seemed to give him pleasure.

Richard stood irresolute, but neither the priest nor sick man seemed conscious he was there, and after a few moments he stole into the room, and near the bed.

"All is peace, dear friend, is it not?" "Yes," breathed forth the falling voice; "peace, perfect peace."

"I know of no injury to me," said the priest, and his voice was growing very faint. "Whatever you may have said, is as it were, unspoken."

Richard heard these words as in a dream; then a moment's pause, and the voice went on: "May Christ receive thee, who hath called thee."

It was over; he had wreaked his vengeance long enough, and now there was no more that he could do. But what was that wonderful change that was taking place in Richard's soul?

Why was it that the stony heart within was melting into flesh and blood once more? He knew not, but he cast himself at the feet of the priest, who was now composing the dead limbs of his friend, and cried out: "Father, do you know all? Is there mercy for me?"

THE TRIUMPH OF CHARITY.

An Eloquent Jesuit Lectures on That Subject for the Poor. The Rev. Michael P. Dowling, S. J., recently delivered a lecture on "The Triumph of Charity" in the Church of the Sacred Heart, Chicago.

"Every respectable member of society is interested in the work of charity, for every man that bestows a dollar in charity is interested in seeing that it reaches a worthy object and that it does a dollar's worth of good.

"Every epoch has its follies. Ours is plunged into an abyss of humanitarianism which has all but hidden the fair form of charity. Charity is no longer a simple nature, it is a science, a social mechanism, a system, a governmental necessity.

"This is but a beneficence of calculation founded in selfishness and springing from a sense of terror. Such philanthropists have calculated the numbers of the submerged tenth of our population and surveyed the residuum of society; they have considered the chances of social revolt, the disastrous consequences of the division and upheaval which must follow; they have covered the volcano of modern pauperism in order to learn what weight it will carry without giving away. Unfortunately this apologetic or selfishness only aggravates the evil by offering no other compensation in face of unsatiable and corrupting luxury, than the humiliating salary paid to hunger in order to soothe its anger and lull its fury to sleep.

"What a cry of astonishment was wrung from the pagan world 1,800 years ago, when this flood of marvelous sympathy burst upon mankind! Up to that date not a single hospital or asylum stood out against the dark sky of paganism, for the pagan had but two means of ridding himself of the unfortunate—infanticide and slavery."

"Suddenly Charity appears. She is seen attending to every cry of suffering humanity, bending over the afflicted, mingling her tears with theirs, and reciving against her bosom the shock of all human sorrow.

"The City of Kingston is usually regarded as a slow place; but to her praise, she leads the United States as well as Canada in penmanship reform. The Business College there has become famous on account of their penmanship. The writing of the public schools of that city is being sent for from all parts of America.

"Distigured For Life" Is the despairing cry of thousands afflicted with unsightly skin diseases. Do you realize what this disfiguration means to sensitive souls? It means isolation, seclusion, and a bar to social and business success.

OUR PLANS EMBRACE

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OUR PROFITS Belong to policy-holders only, who may apply the profits as follows: 1. To reduce premiums.

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MRS. SHEPHERD. We have printed in By-sheet form in English and French, a little book written by Rev. J. A. Macdonald, Presbyterian minister of St. Thomas, concerning this miscellaneous woman. Her plain of operation seems to be to go to out-of-the-way places, where her character is not known, and by retailing admirable stand-ers against the Catholic Church and its institutions, play on the credulity of honest people all the while reaping a rich harvest of solid cash.



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MERCHANT TAILORING. MR. O. LABELLE HAS OPENED A FIRST-CLASS Merchant Tailoring establishment on Richmond Street, next door to the Victoria Hotel, and opposite the Masonic Temple.

Vertical advertisements on the left margin including Vigor, Hair Vigor, and other medicinal products.

Large vertical advertisement on the right margin for 'SURPRISE SOAP' and other household products.



