THOSE PRELIMINARIES.

Rev. L.A. Lambert in N.Y. Freeman's Journal.

McAllister (still on Canon 28 of Chalcedon) - One of Leo's letters, numbered as the eightieth, speaks of the Council of Chalcedon with such conthat some of the very highest authorities in Church history have understood the writer of the letter to repudiate that general council en-

Freeman.-We do not know whom the doctor considers the highest authorities in Church history. But it is strange how these authorities could understand that Pope Lso repudiated the Council of Chalcedon entirely when they had before them his letters giving his energy. The fact that he did not is demonstrative evidence that he saw

In his letter to the Bishops who had been at the Council, and who had written to him asking his confirmation, Leo wrote: "I doubt not, brethren, that you all know how willingly I have confirmed the doctrinal decrees of the Synod of Chalcedon. You would have been able to learn this not only from the assent of my legates, but also from my letters to Anatolius of Constantinople, if he had brought the answer of the Apostolic See to your knowledge. But that no one may doubt my approving of that which was decreed at the Synod of Chalcedon by universal consent in regard to the faith, I have directed this letter to all my brethren and fellow Bishops who were present at the Synod named, and the Emperor will, at my request, send it to you, so that you may all know that, not merely by my legates, but also by my own con-firmation of it, I have agreed with youin what has been done at the Synod, but only, as must always be repeated, in regard to the subject of the faith, on account of which the General Council was assembled at the command of the Emperor, in agreement with the Apos-

Now, since the Pope thus confirms the Council in his letter numbered 78, how could any "highest authorities in Church history" have understood that he repudiated the Council in his letter numbered 80? Again, in his letter to Julian of Cos, Leo wrote: "The de-crees of Chalcedon are instruente Spiritu Sancto ad totius mundi salu tem definita."—letter 144. And to Leo, the succeeding Emperor, the Pope wrote: "The Synod of Chalcedon was ex divina inspiratione prolata."-

In sending the decree of confimation to the Emperor Marcian Leo wrote: nition of faith at Chalcedon, which the Emperor had desired, he had now dispatched, and he hoped that this would remove all occasion of discord and would bring it about that apostolic doc-

Did the doctor read the Pope's letters which he refers to so familiar ly? If so, how did he happen to over-look the above quotations? If he read them, why did he refer to his "highest authorities" to leave an impression contrary to what he must have known to be the fact? Does the cause he advocates require such possessions of

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ound; eggs, per pound; ese, 10 to 11

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It will be observed that the Pope' confirmation of the Council of Chalcedon is limited to its dogmatic or doc-trinal decrees. With the exception of Canon 28 he is silent about its legislative acts. This Canon he refused to confirm, and declared it to be invalid, because it destroyed the independence of the dioceses of Pontus, Proconsular Asia, and Thrace, and took from the Patriarchs of Alexandria and Aptioch the rank which belongs to

McAllister. - But it is not necessary so to understand Leo's letter in order to reach the valid conclusion of his argument.

Freeman.—Then why did you bring your "highest authorities" to in your "highest authorities" to prove that the Pope repudiated the Council? And having introduced them, why try to skirk their conclusion? Was there a lurking suspicion in your in your mind that the thing was not

McAllister. - It is enough to prove in this connection that Leo himself understood the twenty eighth Canon of the Council of Chalcedon as denying the primacy of authority of the Roman

Freeman.-If it be enough to prove that, you should have directed your energies to prove it, and not waste time in giving your own opinion.

The way to prove it—if provable at all

—was to quote from the Pope's letters extracts wherein there is any reference to a denial of his supremacy of authority by Canon 28. This would have been something to the purpose and would have settled the question quickly. But you do nothing of this kind, for the reason that no such extracts can be found in Leo's letters.

Instead of quoting from these letters.

Canon 28. In his letters he has stated clearly what he thought. He has left no doubt whatever about it. We have in a previous article given his reasons in his own words, and among those reasons of his opposition to Canon 28 there is no mention made of any denial of his supremacy of authority. Had he thought that such a denial was in it he would most certainly have re-ferred to it and condemned it with all

imical to the rights of the Patriarchs of Alexandria and Antioch and of other Bishops of the Byzantine Empire. McAllister. - When Anatolius, Arch. bishop of Constantinople, tried to pacify

cuse was not satisfactory.

Freeman.—Leo, in his letter to Anatolius, did not censure him for denyting the Primacy of Rome—for he had not denied it, nor had Canon 28 denied it, but for trying to assume a superior when he attained the twenty fifth an ity of rank over Alexandria and Antioch, and for encroaching on the rights of other Eistern Bishops. Anatolius denied responsibility for the Canon and shifted it on to others. But he went farther. In this same letter to which is one of the most accomplished Popes farther. In this same letter to which Dr. McAllister refers, Anatolius as-

deacon Actius. — Letter of Adalouts, No. 132, among those of Leo.

These explanations of Anatolius show clearly that he recognized the supremacy of the Pope. He would not set himself against the Pope's orders, obeys his commands, and holds Canon bis last allocution to the Cardinals.

premacy. He is hoisted by his own St. Peter's, March 3, 1878.

our readers that we are through with Canon 28, which has proved in the doctor's hands a very unreliable blun-

derbus. DANTE AND DOCTRINE.

No Ground For Claiming Him as a "Reformer Before the Reformation."

It may be declared at once that there is not the very smallest ground for claiming Dante as a "Reformer before the Reformation." There is no trace in his writings of doubt or dissatisfaction respecting any part of the teac ing of the Church in matters of doc trine. He would probably have con sidered any such feeling as most pre-sumptuous, and indeed as little short of blasphemous. A great deal has been written about his supposed defense of the right of "private judg-ment," of his alleged sympathy with "free thinking" or with "philosophic doubt," and so forth. Of this also it appears to me that no evidence can be found. There seems every reason to believe him to have been an entirely

All this is perfectly consistent with the most scathing denunciations of abuses in practice on the part of the Popes, Cardinals and the members of religious orders. Dante himself quaintiy expresses the distinction in the letter addressed to the Union. his letter addressed to the Italian Cardinals. He imagines them retort ing upon him that by so interfering he is repeating the sin of Uzzah. * * * *

Nor indeed is the language of Dante respecting such abuses a whit more severe than what may be found in the writings of many canonized saints, such as St. Peter Damian, St. Bona venture, St. Bernard and many others. Again, that Dante would have joined Luther in his denunciation of the sale of pardons and indulgences and such

something to your purpose you con- have become the figure on a seal attent yourself with giving the reader tached to venal and mendacious privi-your private judgment on what the leges, which ofttimes makes him to blush and glow with indignation even A half dozen words of the Pope would in Heaven. But there is no evidence, but very much the reverse, that Dante one can know better than himself what would ever have dared to lay his hand Leo thought or understood concerning upon the ark of doctrine. - Fortnightly

POPE LEO'S JUBILEE.

March 3rd Marks the Twentieth Anniversary of His Pontificate.

One of the world's greatest religious events of 1898 will be Pope Leo's jubi-lee. The Pope's birthday comes in March; as does also the celebration of These events will be his coronation. marked by magnificent services in St. Peter's at Rome, and celebrated among nothing in the Canon denying his supremacy of authority. His protests Lee XIII. will be eighty-eight years

Leo XIII. will be eighty-eight years sagainst the Canon, as his letters show, old March 2. One day later occurs the were based on the fact that it was in twentieth anniversary of his elevation to the Apostolic chair. January 2 the aged Pentiff observed the sixtieth anniversary of his first celebration of

The Pope is now but five years from the angry Leo by telling him that it the proverbial "years of St. Peter." was the clergy of Constantinople and According to the Catholic Church, the the Eastern Bishops, and not Anatolius himself, who had influenced the Coun destinies of his flock just one quarter cil to adopt the twenty eighth Canon of a century. It is seldom that a Suwith its recognition of its dignity and preme Pontiff can celebrate the twenty authority to which Leo objected, Leo tieth anniversary of his coronation. replied, in his letter 166, that this ex-Only once has it happened among the two hundred and fifty eight Popes that the "years of St. Peter" were reached. niversary of his Papal elevation.

HIS FRUGAL LIFE ior frugality. In addition to this he that has ever adorned St. Peter's chair. sured Leo how far he was from setting Not only in Church polity, but in poetry himself against any order contained in and philosophy has he stamped his the Pope's letter, and that the object name indelibly upon the pages of his tionable Canon depended for it controls. Small wonder is it that the faith tory. Small wonder is it that the faith firmation on the Pope. He also in ful in every clime are preparing to re formed L30 that he had complied with new their homage to the Holy Father. his command in reference to the Arch Nor is it surprising that the jubilee deacon Actius. — Letter of Auatolius, should be celebrated with all the pomp

28 as depending for its validity on the Pope's confirmation. This is recognized the law at the Sacred Coldens and Pope's confirmation. This is recognizing the supremacy both in theory and in fact.

denly. February 18 the Sacred College met in solemn conclave. Two days later Cardinal Joachim Peeci was And yet this is one of the witnesses brought in by Dr. McAllister to prove that Canon 28 denied the Pope's successions.

Leo XIII. will always be cherished in the literary world for having opened up the archieves of the Vatican to scholars for historical investigation.

OLDEST OF LIVING PUBLIC MEN. In personal appearance the Popelooks frail. Leo himself seems to be fully aware of his advanced age and approaching demise, for one of his pet expressions is "Bussiamo alla porta dell eternita." ("We are knocking at the door of eternity.") Rheumatism more than anything else bothers him at present. To counteract this Dr. Lapponi, the Papal physician, orders

His voice, however, is strong and sweet. The Vatican officials assure you that the Pope's memory is as clear as ever. Indeed, it seems to be a tra-dition among Italians that the Sovereign Pontiff, no matter how aged, can not lose the use of his mental faculties.

The Pope is the oldest living man in the world in active public life. Mr. Gladstone is about his age, but he retired some time ago from the English Premiership. In this country Senator Morrill, of Vermone, and Gen. Cassius firm, faithful and devoted son of the M. Clay, of Kentucky, are within a Church without any misgiving as to vear of Leo's age. Bismarck is Church without any misgiving as to year of Leo's age. Bismarck is her ceaching or as to her indefeasible eighty two. Former Justice of the Supreme Court Field is but eighty-one. Yet both these men have stepped out

The Happiest Year of a Life.

To M. Francois Coppe, the great French litterateur, the past year has been one of suffering; in it he has seen himself at death's door, and it leaves him with weakened powers and on the threshold of a premature old age. And yet the gifted academician calls it the happiest of his life. is this suffering has brought him back to the faith of his childhood and has taught him to say more the prayers he learnt at his mother's knee. He tells us this in a fragment of writing not the least exquisite that has fallen from like abuses we cannot for a moment his pen. - Liverpool Catholic Times.

IMITATION CATHOLICS

The Coming man.

The question of drunkenness or sobriety in an employee is year by year assuming greater importance, says an exchange. The more responsible requirements of these later times make a new phase in the temperance question. Rapid transit and rapid pretty much everything annihilate time and space, and they have also the liability to annihilate a great deal of human life. Those who direct these things, they who are in immediate control, must have clear heads, sharp eyes, and strong arms. There is no place of responsibility in which a drunkard or a tippler can by any moral right be put. In discussing this matter, a recent writer says very perticulty, and speaking the sentiments of all thoughful persons: "The conviction is

SECRET SOCIETIES.

"Editor of Catholic Witness:
"Dear Sir-De you answer such a question through your paper? If so, what are the names of secret societies that a Catholic cannot belong to and still enjoy his Church in every sense of the word. Yours, "Catholic."

would bring it about that apostolic doctrine and peace would everywhere prevail."—Letter 115.

In his letter to Bishop Julian of Coshis nuntius at Constantinople, Leourges him to use his influence with the Emperor so that the Papal decree confirming the Synod should be sent to all the Bishops of the Empire.—Letter 117.

Now, in view, of these utterances of Leo, what are we to think of Dr. McAllister's "higest authorities in Church history," who understood the Pope as repudiating the Council?

Did the doctor read the Pope's Leoten and Pope's Leote

these sector control of the church with their Church.

This condemnation of the Church extends to other societies, although not named, if these societies demand that a secret is to be so kept that it cannot be made known to the authorities of the Church, or if they exact of their members blind and absolute obedience.

Our advice to our inquirer and to all other Catholics, if they are contemplating joining a society not approved of by the Church, is, to give up the idea. It may be that the society to which you attach yourself now some future day will be condemned and you then shall have to give up the advantages of the society, lose the dues you paid to it, or leave the Church and lose your soul. Join a Catholic society.—Catholic Witness.

ST. BRENDAN'S DISCOVERY OF AMERICA.

Boston Pilot.

Boston Pilot.

Another advocate of the claim that St. Brendan discovered America comes forward in the person of Rev. Cauon McLarney, Protestant Episcopal rector of the Clonfert cathedral at Banagher, Ireland. His reference to the ancient cathedral as "myChurch" is cool, considering that it was built by a Catholic and "conveyed" from its true owners by the Protestant invaders. He says: "I claim that St. Brendau, the founder of my church, Clonfert ca hedral, county Galway, Ireland, in the year 558, not only colonized America nine hundred years before Columbus was born, but evangelized a portion of that country at the time. I am supported in this statement by no less a person than the Bishop of Iowa, and also by the late Rev. Dr. Haughton, senior fellow of Trinity College, Dublin, and by many others.

"St. Brendan, 'the Navigator,' as he was called, is buried in my church. When he was dying at Annaghdown, near Galway, one of his last requests was, 'Bury me in my dear City of Clonfert. His wish was granted. He was buried in the place of honor—in the chancel of the cathedral.

"The Cathedral of Confert has existed as a place of worship for 1240 years. It has suffered many vicusitudes during that long period. Six times it was burned between the eighth and eleventh centuries. Thrice was it plundered between the tenth and twelfth centuries. These depredations were not all committed by the heathen Danes—who frequently sailed up the River Shannon from Limerick and attacked the Cathedral—but at times by the Irish themselves.

"When an Irish chieftain on one side of the Shannon had a quarrel with an Irish chieftain on the other side of the Shannon had a quarrel with an Irish chieftain on the other side of the Shannon had a quarrel with an Irish chieftain on the other side of the Shannon had a quarrel with an Irish chieftain on the other side of the Shannon had a quarrel with an Irish chieftain on the other side of the Shannon had a quarrel with an Irish chieftain on the other side of the Shannon had a quarrel with an Irish

mens of Hiberno Romanesque architecture in existence. It dates from the year 1166. It is also celebrated for its east window, nearly a thousand years old."

IMITATION CATHOLICS

The Protestant Episcopal (High-church) papers would be very amusing if it were not for the sared things they freat with sale celebrated for its east window, nearly a thousand years old."

The Protestant Episcopal (High-church) papers would be very amusing if it were not for the sared things they freat with sale celebrated for its east window, nearly a thousand years old."

SCHISMATICAL POT AND KET TILE.

There are Old Catholics and Old Catholics themselves; the "sign of the true that would like to return to the true Church if it had the corrage to do so. It is editor must certainly feel in his heart that all his raik about "Mass," the "sign of the church as it they were really possessed and validity used by the extreme Ritanlists—is nothing but monoshine. In a recent issue of the sandard adopted by the other, Recently but may be in the church which is, and says; "The Churches of Rome, England and America are all true daughters of the Church which is, and says; "The Churches of Rome, England and America are all ruse daughters of the Church which is, and says; "The Churches of Rome, England and America are all ruse daughters of the Church which is, and says; "The Churches of Rome, England and America are all ruse daughters of the Church which is, and says; "The Churches of Rome, England and America are all ruse daughters of the Church which is, and says; "The Church which is, and says; "The Churches of Rome, England and America are all ruse daughters of the Church which is, and the course of more part of the school and the same and the course of more all true daughters of the Church which is, and the course of more all true daughters of the Church which is, and the course of more all true daughters of the Church which is, and the course of more all true daughters of the Church which is, and the course of more all true daughters of the Church which is, and the course of more all true daughters of the Church which is, and the course of the school and the course of the school and the course of t

GENERAL BOOTH ON ENTHUSI-

ASM.

The Ceneral of the Salvation Army held high festival at the Albert Hall, previous to his departure for America. His audress was peculiar for its defence of sensationalism as a means of attracting men to the message of the Gospels. Certainly in this department General Booth has had no compeer. No doubt he looks with regretful longing on Barnum's sensational methods of advertising his show. Indeed, the General said if he had the money be "would rival Barnum and Bailey at this moment." That would be most interesting. The elephants would form a good band, and Johanna might become the corresponding secretary for the reclaimed animals. Moral freaks the General always has on show, and most interesting personalities would be got from the "ranks" to take their places in the arena or on the stage. We should think the thing would work, for we have never doubted General Booth's capacity for stage management. Sensationalism is degrading to true religion, and the General's success in organizing his army is similar to that which attends sensational journalism as distinct from literature. The senses have their place in religion, but it is a subordinate place. The General of the Salvation Army makes what ought to be an aid to religion the essence of his system. Dogmatic religion alone can stand the test of time. It is the strange absence of dogma in this sensational propaganda of Salvationism which has decreed its speedy demise.— London (Eng.) ASM.

EDUCATED CATHOLIC LAYMEN

If Catholic thought is to have any strength If Catholic thought is to have any strength in a community, there must be a leavening of educated Catholic laymen. Our Catholic congregations are well supplied with many earnest and intelligent laymen; but the men of active mental growth, the readers and the thinkers, are comparatively few.

Not that they make a better kind of Catholics. We do not disparage aught. But educated Catholics are most serviceable in promulgating Catholic ideas; in defending Catholic causes; in making the Catholic standard in diffusing Christian

Not that they make a better kind of Catholics. We do not disparage aught. But deducted Catholics are most serviceable in promulgating Catholic ideas; in detending Catholic causes; in making the Catholic standpoint respected; in diffusing Christia opinions in the thought and growth of the community. The catholic share not all the community. The local newspaper slights them. They are not found among the school officers. Their literature is ignored in the district by a service of the community. The local newspaper slights them. They are not found among the school officers. Their literature is ignored in the district by a service of the community. The local newspaper slights them. They are not found among the school officers. Their literature is ignored in the district by a service of the community. The local newspaper slights them they are locked down upon.

In some of our cities the same conditions are apt to transpire. The Catholic popularies in forming the bulk of the poorer classes, is important on election day only. In the theory of the community, takes no part. The absence of subtract the popularies of the community of takes no part. The absence of subtract the popularies of the community of the good of the community of the conditions and Catholic is present of useful powers and inhence.

It is easily seen what the results must be provided into the common way of looking upon Catholics and Catholic is present of useful powers and inhence of the conditions of the

at their command and are willing to be liberal in promoting practical Catholic good works. But they dislike to venture forth alone and single handed in deeds of Catholic chivalry.

The unions and associations of educated Catholic laymen which have obtained successful careers in several of the larger and Eastern cities seem to be the best methods of making Catholic thought a force in the community.

A review of the work performed by several of the "Brownson Institutes" and "Union Catholic Library Associations," of New York and New Eugland, is quite gratifying. This work would be important enough it it went no further than the collection of sound and readable literature and the holding during the winter months of instructive lecture courses and entertainments. But there appears, in nearly every instance, the superadded benefit of a vigiliant solicitude for Catholic interests—unobtrusive but effective, a marked progressional.

Begrateful for the least, and thou shalt be worthy to receive greater things.—The law it attion.

SUBSTITUTES FOR RELIGION.

BEGINNINGS OF THE CHURCH IN AUSTRALIA.

His Eminence Patrick Francis Cardinal Moran, Archbishop of Sydney, N. S. W., has published his "History of the Catholic Church in Australia." The work has involved great research, travel, and correspondence; and is full of intense and often tragic interest.

Catholics have the earliest historic claim cat the great Saythern Continent. It was

Catholics have the earliest historic ciaim upon the great Southern Continent. It was discovered on the Feast of Pentecost, 1606, by the illustrious Spaniard, De Quiros, who had sailed from Callao on the previous eighth of December, well-equipped by the Spanish Government, and with the blessing of Pope Paul V. on the expedition. De Quiros gave to the new country the name of Tierra Ansato the Control of the Co

Paul V. on the expedition. De Quiros gave to the new country the name of Tierra Austral del Espiritu Santo, or Australia of the Holy Ghost.

The pious discoverer, in a document addressed to King Philip III., of Spain, says:

"First of all, Sire, we erected a cross and we built a church under the invocation of Our Lady of Loretto; twenty Masses were celebrated there, and our men flocked thither to gain the Indulgences. We had a Solemn

the resurrection of the early Spanish name, and its definite bestowal on the southern continent.

England having lost her American dependencies, turned her new territory in the South Seas into a penal colony, and the great Irish uprising of 1788, ended in exile to Australia for many a patriot. Among these political convicts were several priests, including the Rev. James Harold, the Rev. James Dixon and the Rev. Peter O'Neil.

It is not within the scope of this article to discuss the fearful hardships to which the Catholic convicts—political or otherwise—were subjected for their religion's sake. At last, however, in 1802, it dawned on the home Government that it might utilize the exiled priests as a moral force among the Catholic convicts, and a mandate permitting the employment of the former at their clerical functions or as schoolmasters, was sent to Government for the former at their clerical functions or as schoolmasters, was sent to Governor King, of the Colony of New South Wales. The permission was duly proclaimed, and Father Dixon began to officiate. Anti Catholic bigotry, however, took alarm. A disturbance occurred in which some of the Catholic convicts were implicated. Efforts were made to discover the ringleaders; and to this purpose the military authorities strove to extract from Father Dixon—of course, in vain—what they suspected he might have learned through the confessional.

We quote from Cardinal Moran's narrative:

"When he declared that he knew nothing

men at the battle of Hacketstown, in 1803 he visited Emmet in Bu

He grumbles at the and let it go at that. The fact appetite" and let it go at that. The fact is that the man is in a precarious condition and, if he continues to neglect his health, is a candidate for consumption or some equally terrible malady.

If a man doesn't wish to "dine with death for a waiter" he should take the right remedy for "little ills" as they arise, and thus ward off the "big ones," When a man's appetite is "finicky,"

arise, and thus ward off the "big ones."
When a man's appetite is "finicky,"
when his liver is torpid, when he feels
"headachey," dull, listless and generally
out of sorts, he should take Dr. Pierce's
Golden Medical Discovery. It makes the
appetite keen, the liver active, the blood
pure, the brain clear and the whole body
alert and energetic. If the bowels are
constipated Dr. Pierce's Pleasant Pellets
will cure that. The "Golden Medical
Discovery" cures 98 per cent. of all cases
of consumption, weak lungs, catarrhal,
bronchial and throat troubles.

Dr. Pierce's Pleasant Pellets cure constipation. One little "Pellet" is a dose.

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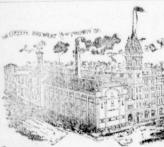
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LORD EDWARD FITZGERALD

An Historical Romance. BY M. M'D. BODKIN, Q. C.

CHAPTER XIV.-CONTINUED.

Christy had enforced secrecy on his r. And it was impossible to keep a secret as Christy's return from father. "the neighbors." The news soaked through and through the little community till all minds were saturated with it. Then it began to break out in little rivulets of talk.

When the neighbors, men and women, risk and boys, were "giving a day to his

girls and boys, were "giving a day to his honor wid the hay" gossip buzzed about

this exciting topic.
"Christy Culkin's home again, that was off with the ould Master on his

"Musha now, do you tell me so. And what news has he of the ould Master at all, at all? "Divil a word, good or bad, is there out

Then sure it's bad work that was in it or he wouldn't be so close. Maybe it's et by them blacks he was," hazarded a lean, blear-eyed, hungry-looking man who was known in the village as Greedy Bather, and was popularly supposed to

Pether, and was popularly supposed to have a "wolf" in his interior.

"Or married a score of wives and has

"Or married a score of wives and has young fellow, one of the sprightlest bachelors" of the district.
"It's truth I'm telling you," he went on in reply to a chorus of "Musha, be aisey now wid yer jokin!," from the women.
"It's gospel truth I'm telling ye. Larry Lannigan, the sailor man that was over from Galway, says there is such a sight of women in them parts that they'reto be bad for the picking and choosing, an had for the picking and choosing, an many a man there has as many wives as

has fingers an' toes on him."
Bad cess to them, the haythens, anyow," said a meek young giant, who had be reputation of being kept in particularnd lavings, for any dacent Christian out sure a Blake of the ould stock and the ald religion would never demane him-

'Maybe it's turned Protestan' he did,' chimed in a sheepish-looking youth, who had listened open-mouthed to the discus-

But this terrible suggestion was received with such a storm of obloquy that the unfortunate offender felt that he might as well have turned Protestant himself from the treatment he got.

The notion of the ould master a "jumper" was too much for their feelings, and the tossing and trampling of the hay was resumed with a will, as if the horror of this last suggestion could only be worked

this last suggestion could only be worked off in active physical exertion.

But tongues kept wagging about Christy

But tongues kept wagging about Christy all the same, at fair and wake and pattern. Maurice Blake's likeness to the family did not escape the quick eye of those shrewd peasants, and a thousand conjectures, each more fantastical than the other, were afloat about them both.

The echo of their gossip reached the ear of Mark Blake, and he in his turn did not fail to detect something of the simpular

of Mark Blake, and he in his turn did not fail to detect something of the singular resemblance which Maurice bore to Sir Miles. Something he had heard in a vague way about the departure of his uncle, Sir Valentine. But ever since he was of an age to think intelligently of the subject he had assumed his death as a matter of course. In the coming of Maurice Blake and the foster-brother of bis nucle (for so, he quickly discovered) his uncle (for so he quickly discovered Christy to be) there was a mystery which he did not like. Some scheme was afoot, he half suspected, "to rob him of his rights," and he resolved to probe it to the

always some new reason to urge for de-lay; some new scheme of amusement to propose; and as his efforts were heartily seconded by Sir Miles, was found in his guest's society a pleasant companionship uest's society a pleasant companionship hich his son's never afforded, Maurice ielded again and again. The life was ery pleasant to him, and the kindliness The life was his hosts-father and son - made

parture more difficult.

Between Mark Blake and Christy Culkin, however, there was no love lost.

Mark had tried to pump him with masterly dexterity, but he might as well have
tried to pump one of the grey stone family
tiger cats over the entrance gate, for any
information he got. Christy's answers to in the department of the department of the second of the s

The "young master" had cast an eye f favour on Peggy Heffernan. It was mazing how often his way from the unting-field or stubble-field with horse r gun lay round by Culkin's cottage; ow often he slipped in for a draught of ew milk or a light for his cigar. It was



Cures Bronchitis, Croup,

Asthma, Whooping Cough, Throat and Lung Diseases. CHILDREN LIKE IT.

accident when Peggy was going to the milking or returning, and how invaribly Mark found her path was his whichever way here led. "I don't know what to answer," she

way hers led.

Jealousy has keen eyes. Sometimes when Mark came down the long lane that led to Christy's cottage, looking wonderfully handsome in the bright pink hunting toggery or green shooting coat, he found the old campaigner and the fresh years returning from the restrict. found the old campaigner and the restriction young beauty returning from the pasture together. Then he would pass with a good humored "good evening" which Peggy would repay with a flashing smile of red lips, white teeth and blue eyes, but he would mutter impatient curses when would mutter impatient curses when e passed.

netimes it was Christy who found Sometimes it was Christy who found the other two in the line before him, walking slowly, with the gentleman's lips, as he thought, too near the tempting beauty of the young girl's face, while he whispered gay nothings in her ear, and she listened, and blushed, and smiled. Then it was Christy's time to pass, with face as stolid as gray stone, and as hard to read as an Egyptian inscription, but with hot wrath in his heart.

wrath in his heart.

Mark Blake had an impatient contempt for the hard-featured veteran who crossed his pleasure, and who, as he guessed, was silly enough to hanker after

guessed, was saily enough to hanker after the gay young beanty on whom his lord-ly self had deigned to smile. Christy had fierce hatred, the fiercer because it smouldered suppressed by his strong will, for the wanton libertine who coldly plotted rain for this pure young creature, blithe as a bird, and so inno-cent, that went, thinking no evil, straight nto the net of the snarer.

cent, that went, thinking no evin, straight into the net of the snarer.

It chanced on a fair evening in the late autumn, Christy carried the young girl's full milk pail home from the pasturage, walking by her side with those long strides he had learned on the prairies, which needed three of her pretty short steps to keep pace with. He was what she called "sermonising." He found it hard work, for he was as shy in her presence — this middle aged man — as a hobbledhoy in the rapturous misery of his first calf love. He could not hint the nature of the peril from which he would fain warn her. A word or two he dropped ever so cautiously; but a look of frank childlike surprise in her pure blue eyes closed his lips.

losed his lips. Her surprise dissolved in merry laugh

ter, that rang out in the still air like a bird's song, as merry and as sweet. "Oh! you foolish, foolish Christy," she cried, when she got breath. "Man alive, cried, when she got breath. "Man alive, is there no sense at all left in ye. Is it a gomeril ye are out and out? To warn me against falling in love with the young master. Don't ye see it's yerself I love like "—another burst of laughter broke

the words short off at her lips.

Christy was dumbfounded. His heart with one great effort sent the hot blood

with one great effort sent the hot blood surging to his face, and then stopped beating altogether,

"Love me," he faltered out at last.

"Ye don't mean it?"

"Mean it," she said; "of course I mean it. I love ye like a father." The merry laughter broke out again, but how much be the said of the said of the said how much there was in it and how much merriment there was in it, and how much mockery, let those skilled in woman's

ways decide.

To Christy it seemed all mockery. He was wounded to the quick. Without a word he set the pail of milk he carried down beside her, and turned on his heel.

and was off with long strides back the way they had come. Peg's laugh broke off in the middle She looked after him with a look of com-ical surprise. Then she lifted the pail on to her head, where it sat like a queen's

crown. Christy had not gone a hundred yards, when at a slight bend in the lane his eye caught the flash of pink through the sparse leaves and thick branches of the hedge. Instinctively he stepped aside into the shade, and without seeing him rights," and he resolved to probe it to the bottom.

For this reason he vigorously opposed all the efforts of Maurice to bring his lengthened visit to a close. He had always some new reason to urge for delay: some new scheme of amusement to

Mark touched Peggy's cheek with the silken tip of his riding whip, and with a smile and blush she turned to greet him. He tried to take the pail from her head, out she would not allow it.

"It will be quite safe here in the lane," he said, "for an hour or so, and that greyhound of yours, old Christy, will carry it home as he comes by."

The old greyhound heard him, and clinched his teeth tight as he followed

tealthily. He would have been comforted a little f he had seen the quick flash of anger in

if he had seen the quick hash of anger in Peggy's blue eyes.
"You're right to misname him behind his back," she said saucily—"it's safer."
"What! angry, my pretty one, and all the prettier for your anger. Love me, love my dog, is it? Well, for your love the hound shall escape the whip. What is there I would not do for you?" he went on in a lower and more passionate tone. "Was it the Devil made you so beautiful, Peggy, to buy souls with your beauty :

Something in his tone brought Christy's warning to mind, filling her with vague

kept close beside, leaning towards her.
Though her eyes were cast down she
felt his hot gaze on her face. Her cheek
flushed and burned under it. He spoke flushed and burned under it. The spoke hurriedly yet falteringly, running his words into each other like one in wine.

"Look at me," he cried passionately, catching her hand as he spoke. "Look at me straight in the eyes, and read love

She looked up timidly, and dropped her ids again, frightened, she knew not why, by what she read in those dark eyes, all

flame with passion. Again she quickened her step, but he kept his hold of her hand and his place beside her, drawing her towards himself.
"You are too good," he said, "for the life you lead; too good and too beautiful. You are out of place amongst those dull You are out of place amongst those dull coarse creatures, whose lives are scarcely one degree removed from the brutes. I will raise you from amongst them, my darling. I will take you away with me to the gay city. You shall be robed like a queen, with a crown of diamonds. You shall have all your heart's desires. I will give you myself, body and soul, and in return for all I only ask your love. His voice and words frightened her more and more. She blushed even to her neck at the way that word "love"

charms hungrily.
"I don't know what to answer," she said. "I don't know what you mean.
You frighten me. Let me go. I am

stayed for at home.

"Let them wait," he said contemptuously: "let them wait. You are too good to tend those boors. You are mine, Peggy, henceforward and for ever. I am ent to take full possession of my e. One kiss at least I must have as earnest of the future.

His arm clasped her round the pliant waist, and drew her close to him. He pent down over her burning face, his own dushed with the fierce excitement of overmastering passion.

Christy, wild with anger, sprang forward, but the ready-witted girl needed

"Look! look!" she cried, in tones of such unaffected terror that Mark turned his head aside for a moment. In that moment she flung him from her with a

strength that none could have dreamed of in those slim, rounded arms of hers. He staggered backwards with the unelf was slightly thrown off her balance self was slightly thrown off her balance. The pail of milk tottered and fell right on the head of the falling man, blinding him with the white cataract. Crash back he went into the quickset hedge with the pail still bonneted over his head, while Peggy field like a frightened bird down the lane.

the lane.

There was a grim smile on Christy's face as he looked at his gay young rival struggling in the ditch, his gay clothes saturated in the white stream from head foot, and his head hidden in the wood-

nextinguisher.

But Christy's face was stolid and exessionless as an owl's when he lifted the ail irom Mark's head—lifted him from ne ditch and set him on his feet. Not a trace of surprise, not a hint of curiosity trace of surprise, not a finit of curiosity, not a gleam of amusement at the comical igure. To judge from Christy's face it was quite a matter of course to find a young gentleman in a ditch with a milk

young gentleman in a diten with a milk pail jammed tight on his head. Very sulkily Mark Blake availed him-self of his help, eyeing him closely the while, with the riding whip nervously clenched in his hand. The slightest hint a smile on Chrisiy's part would have seen answered by a cutof the whip across he face-but his features remained sto blank to the end. Mark shook himself ike a sunky dog, scattering the white drops into the air, and without a word of thanks or greeting strode hastily away.

Then Christy's glum face again relaxed slowly into a smile, and he tollowed leis-urely the path Peggy had taken. Just as Mark arrived, chilled and dishevelled, at the broad stone steps a horse-man on a handsome thoroughbred steed, came pacing slowly up the avenue.

A glance was sufficient. That gracenormal regire, prime in spite of its perfect proportions, the trim appointments of horse and man, proclaimed Lord Dulwich a hundred yards off.

Mark waited on the steps for him.

His hunting costume, he knew, would ac-

ount for his bedraggled state.

Lord Dulwich touched his horse's sides
wer so lightly with the rowels. The
pirited animal sprang forward, and in a

spirited animal sprang forward, and in a moment was at the steps.
"So glad to see you, Mark," cried out his lordship, more warmly than was his wont. "My visit is to you. I have been priest-hunting in this district for some weeks back, and have had good sport, though the best of the game is not yet bagged. You, I know, have no silly scruples in such matters, but I had my doubts how your father might receive me, though duty compelled me to come. You though duty compelled me to come. You will introduce me to the master of the

Mark was in the mood when men find

matter of offence in everything.

"I am the master of the house," he answered sharply. "But," he added in a moment, more gently, "come in. I will introduce you with pleasure to my

They passed together through the square hall to the library, where Maurice Blake and Sir Miles were reading, with al lapse into talk as they

Both rose as Mark and his companie entered. Standing thus side by side, the likeness between Maurice and Sir Miles

was very striking.

Sir Miles bowed coldly as Lord Dulwich was presented. At the same moment his lordship took the opportunity of whispering in Mark Blake's ear—

"Was there ever so wonderful a resemblance? He might almost be your elder brother." vas very striking.

elder brother.

Mark started as though a wasp had stung him, but his manner that evening was more cordial than ever to Maurice.

CHAPTER XV.

" AN EXCELLENT STRATAGEM. -Henry IV. Part II. He seemed in running to devour the wind."

-Henry IV. Part II. " Pries:s in holy vestments bleeding."

—Timon of Athens.

"Abhorred slave, Which any point of goodness wilt not take, Being ca, able of all ill." -The Tempest.

"At last I left them
I' the filthy mantled pool beyond your cell,
There dancing up to the chins."

I am old, I am old.
I love thee better than e er a boy of them all.
—Henry IV. Part II.

The coming of Lord Dulwich cast a gloom over the party at Cloonlara. His lordship was of the class who cannot unbend unless they condescend, and it was hard to say which of his manners was more objectionable — his stiff formality with his equals, or his patronizing condescension. He cared nothing for literature, and little for field sports; his time between meals was for the most part occupied in riding to and from the small barrack, some seven miles distant, which was the kennel where his bloodhounds were quartered. The evenings up to midnight, and often after it, he and Mark Blake spent alone in a snuggery that abutted from the picture gallery, absorbed in heavy play at dice or cards. The superiorskill of Mark in all games of skill was a poor counterposise to the superior coolness of his opponent, who gradually accumulated quite a collection of Mark's signatures (in all stages of shakiness) on earth after all. signatures (in all stages of shakiness) on

will give you myself, body and soul, and in return for all I only ask your love."

His voice and words frightened her more and more. She blushed even to her neck at the way that word "love" was spoken.

"Why don't you answer me, sweet-"

signatures (in all stages of shakiness) on promises to pay.

From the first, Sir Miles Blake treated to District the first the first, Sir Miles Blake treated to District the first the first, Sir Miles Blake treated to District the first the first the first, Sir Miles Blake treated the first the fi

picion that this priest-hunter had come to trap his friend, Father O'Carroll, even under his roof, and his blood tingled at the thought of such social perfidy.

Fortunately, Father O'Carroll was not at Cloonlara at the time, though there was no saying when he might arrive. He never gave warning of his coming. It

never gave warning of his coming. It was possible he might at any moment walk straight into the cruel clutches of

Christy Culkin shared the suspicion, and resolved at the very first chance to put it to the proof.

The chance came soon enough. The chance came soon enough.

The fourth night after Lord Dulwich arrived, he and Mark Blake retired with half-a-dozen of claret and a dozen packs of cards to spend the night in the fashion they loved best. They locked the door, stirred the fire, snuffed the candles, and began. Soon they were absorbed in the

stirred the fire, snuffed the candles, and began. Soon they were absorbed in the gambler's delirium, lost to all thought on earth in heaven or hell, except the coins on the table and the cards in their bands. Half-an-hour later Christy stole into the picture gallery. His boots were off and his thick woollen socks made no sound on the soft carpet. He held the light a little over his head, and glanced equijously round at the pictures. cantiously round at the pictures.

He stopped before the portrait of a beautiful young woman in the robes of an abbess, who was gently lifting from the

ground a supplicant that knelt at her feet
The frame of the picture was heavy and richly carved with religious devices Wreathed round it, in and out through the other emblems, were rosary beads of fifteen decades, cut in bas relief out of the nard wood.

"Here it is, sure enough," muttered Christy. "I have forgotten the number, but I'll try them all round if the worst es to the worst.

He held the light close to the beads, bu ould find no shade of difference. he pressed the beads one after the other with his finger-tips, muttering a praye The seventh he touched yielded to the pressure. At the same instant a panel i At the same instant a panel i pressure. At the same instant a panel if the polished oak wainscotting, just below the picture, slipped aside, leaving an open space through which a man's body migh pass, and darkly showing an iron ladde in the recess.

"It works as it worked twenty-fiv years ago," muttered Christy, lowering his light to the opening; "I was little more nor a gossoon when I last tried it. The wood must have been cut with a edge like a razor, for when it closed, the finger nail could detect no joining.

The way was familiar to Christy Many a time as a boy he had brough meat and drink to Father O'Carroll, as he lay hidden for days in this secure retreat while the Castle bloodhounds hunted hin n vain, ransacking the house from garre Christy noiselessly climbed the ladder

christy noiseessiy chimbed the ladder, shielding his taper carefully from the draught, and pushing open a trap-door a the top, found himself in a curious lop sided chamber, narrow and low, with no opening for light or entrance except that through which he had just crept. He was now, as he knew, right over the

He was now, as he knew, inginover the snuggery where the gamblers were engaged. With the light close down to the floor he sought and found a small stering turned flat down upon the wood Very carefully he brushed the dust from about it, lest any should fall through. Then passing his fingers through the

ring, with quiet but strong pull he lifter a piece two inches square out of the floo of the room where he stood, and the ceil of the room where he stood, and the cel-ing of the room below. The opening was artfully concealed in the midst of the elaborate carving of the ceiling. Up through it at once came light and the sound of voices. Lying flat on the floor Christy looked and listened with all his He was almost right over the card

table, where the two were engaged. The faces of the cards and the players were plain to him. They were seated at a small table close to the fire, and or a second table near them was the huge bottles of the old wine "aired" themselves on the chimney-piece. The floor of the room was strewn with discarded packs of cards. They were both intent

Mark Blake was clearly winning; he eemed flushed, excited, and exhilarated ord Dulwich was imperturbably cool as ver.

Just as Christy looked a game ended. Mark Blake laughed exultingly, and stretched out his hand. Lord Dulwich took from his pocket-book and handed to him a crumpled bit of paper, which Mark at once lit in the candle, and held lighting till it burned down to his fingers. en he dropped the ashes on the silve the has burning his own I (s, as he rescued them from his oppo

Christy noted there was quite a pile o ashes on the tray.

"You are in luck's way to-night,
Mark," said Lord Dulwich with a touch
of annoyance in his cold voice, "that
makes twelve hundred in three hours.

You have only lost a single game since we started. we started."
"Twelve hundred out of three thousand," retorted Mark brusquely, "leaves eighteen hundred still on the wrong side of my book and the right side of yours. u know the proverb, your bad luck

o-night augurs good luck in to-morrow's "How comes your luck, then, by both roads," sneered Lord Dulwich, "for you are keener on the priest's capture than I

"I am, I confess it," replied Mark Blake. "I hate the fellow, and have hated him any time this five years. Often and often when he was hiding here Often and often when he was hidding here if felt tempted to put a bullet or a sword-point through his soutane. He is for ever skulking and spying. One cannot kiss a pretty wench, deal cards, or draw a trigger, but his reverence must needs come preaching. He takes on him to jecture me as if I were a schoolboy. But he keep with leaving heading and the property of th the has quite bewitched my father in his dotage, and I dare not raise hand or voice against him. How come it though, Dalwich, that you are not with your hounds in to-morrow's hunt? I should not wonder if the reverend fox gets to

"It was thought better I should be "It was thought better 1 should be away," stammered Lord Dulwich, a little confused at the abrupt question. "That is to say, it is more politic, lest suspicion should be excited, that 1 should not be seen in the matter. Hempenstal," he went on more smoothly, "is a good huntsman of such vermin. If there be resistence he will know how to deal with it in ance he will know how to deal with it in my absence, don't you see."

MICHAEL DWYER AND HIS MEN.

Many stories of hairbreadth escapes nd wild rushes for liberty are recorded of Dwyer and his men. Oace a party of them, being hunted down by the yoe Oace a party men, took refuge in a clump of turf. Toeir guns had been wetted in crossing a river, and therefore they were at the mercy of their foes. With a wild rush for liberty they broke through the lines of their enemies and got clear away with the exception of one Andrew Tnomas, who received a blow on the head from the butt end of a pistol. Notwithstanding this the poor fellow continued his flight, but was shot down by a Mr. Weeks, who was out shooting on the bogs. Truly these were excit-ing times, when sportsmen could vary their bags from grouse and woodcock to rebels. As has previously been asserted,

Dwyer and his men were not mere plunderers and free booters. The following anecdote proves the truth of this: "About this time a man residing between Rathdrum and Hacketstown got private information that his house was to be robbed on a certain night. He gave notice to the yeomanry officers at Rathdrum, who were highly pleased at the intelligence, for expected that Dwyer and some of his party would be there. Plans were aid with caution and secrecy; they advanced to the house in the night, the men being placed in ambush. A man named Williams, the best shot amongst hem, was placed inside, and ordered not to shoot unless in great danger. One of the robbers came and entered he house. Williams shot the robber tead on the spot, and the rest fled When the body of the robber was examined, instead of being that of Dwyer, t proved to be the body of a yeoman f the name of Moody, of the Haskets

own corps. The following account of Dwyer is aken from The Hibernian Magazine of 1803:

"At the breaking out of the late repellion Michael Dwyer, being about ix or seven and twenty years of age, anged himself under the banners of usurrection, and though always fore nost in danger, had the good fortune o retire unburt through all the battles of that deplorable contest. When the ebellion was put down, Dwyer, acompanied by a chosen band, withdrew ato the fastness of his native mounains, where he has since held his ground, bidding defiance to sall the parties which had been sent out from ime to time against him.

"Early last spring the survey was nade of that part of the country, and a place marked out for the erection of barrack at the entrance of a glen alled Glenmalure, which it is supposed would afford the facility of exploring the fastnesses, recesses, and caverns of the rebels. The work proceeded with great rapidity and without the slight est molestation until the month of June ast, when preparations were made to roof and occupy the building. In the aight time, however, when things appeared to be in great forwardness, Dwyer appeared at the head of a strong party and laying a sufficient train of gun powder, blew it from the foundaion, so that there appeared scarcely a vestige of it in the morning. They the insurgents) are generally super intended by the chief himself, or by his brother in law of the name of Byrne, a determined fellow, in whom he alone places confidence. They are both great adepts at disguising their faces and persons, and are thought to pay frequent visits to the metropolis Dwyer is an active, vigorous fellow, about five feet nine inches high, with somewhat of a stoop about his shoulders. He has a ruddy complexion, with lively, penetrating eyes, and is said to be wonderfully patient of fa tigue, and fearless of every kind of

danger.
"Dr. Madden writes that he received an account of the famous outlaw from his brother, Dwyer, whom he found pursuing the avocation of a hackney car driver in Dablin.

"Michael Dwyer was born at the Glen of Imaal, near Baltinglass. His father was the oldest son of four chil-dren. He and his family were of the Catholic religion. His father held wenty four acres of land under Mr. Hanuan and Mr Cooke. Michael married in the early part of 1798 Mary Doyle, daughter of a small farmer He had been out with the boys in '98 and had been on his keeping even

previous to that year. "Mr. Hayden, an informer, a brother-in-law of Mr. Tenison, told old Dwyer if his son did not surrender that all his family would be taken up. Michael did not surrender, and the father, two brothers, and two sisters were kept in prison for fifteen weeks as hostages. Michael Dwyer was a well-behaved, good natured young fellow, moral in his conduct, civil and obliging to his acquaintances, and very true to his friends. He was by no means quarrel-some, but always had been of a bold

incident in reference to Michael's escape from the Highlanders and the heroic action of McAllister. that on that occasion six of Dwyer's men were captured, and that one o them, named Byrne, who was accused of having killed an officer, offered to give information in order to save his life. The offer was accepted, and he denounced his "gossip," one Valentine Case Case was seized, half hanged in Baltinglass. He was then taken down, dragged to the chapel, in front of which Byrne was employed to behead him, and afterwards to carry the head to be spiked on the market house

Dwyer commanded a largebody of

in 1808 he visited by Martin Bourke and E panied by Martin Bourke and E Byrne. In December, 1803, he rendered to Captain Hume, who haved well to him. He was conv to Dublin, lodged in the Tower, afterwards was confined in Kilm ham. After some months' impri ment he was transported for life a with his companions-Hugh B Martin Bourke, Arthur Devlin John Mearn. A. Devlin died soon after he transported; Bourke and Mearn still alive in 1843. Shortly after arrival in Botany Bay a plot formed which was directed again life of Dwyer. He was tried an quitted. Governor Bligh, how sent him to Norfolk Island, and him there for six months. From place he was sent to Van Dier

Land. The writer proceeds to state after some time Dwyer was allow return to Sydney. Curiously en the ex rebel attracted the attenti the Governor of the Colony, wh pointed him chief constable of the a position he held for eleven y His wife accompanied him in his and shortly before his death he for his children, whom he had le hind him in Ireland.

With regard to Dwyer's person pearance, his brother's account somewhat from that given a Hugh stated that Michael was fi eleven inches in height, stoutly and of great activity. Hugh and of great activity. Hugh "Those who say that Michael Dwy in the habit of robbing and come acts of cruelty, do him an inju he saved the lives of many; he suffered a prisoner to be put to The people under him were i and obedient to him; they had confidence in him. The thumb left hand had been shot off; he

Dr. Madden writes that Dwy rendered on the express cond being allowed to emigrate to A When he was in Kilmainbam a informed that he was to be tran to New South Wales he complain terly of the faith of the gove having been broken with him. -Nationalist.

EVERYDAY VIRTUES

It is a question whether w called the heroic virtues are it more heroic than those which part of our daily lives. The c recurrence of opportunities for the minor responsibilities something of a heroic st counteract. The soul become uated, as it were, to this st tugging of grace against natu we do not realize the heroi may characterize each one waking hours. As more tha one's troubles arise from an e ated idea of one's own imports the efforts we make to adva position in the world, so the of the minor, ordinary virtu to be irksome or easy in prop

we despise or cultivate them beginning.
To bear with the grip and life's battle for bread-that and is the lot of by far the The pain of being misunde having our best motives critic misinterpreted; the failure that place in the vanguard to which we feel we have a r others of our fellowmen; the of untoward events and und people; the jealousies, inwa discouragements and disapp which are known only to and which are sometimes a s ourselves, -these give oppor

their insistence and persiste short of heroic. The hindrance and the disambitious thoughts—now for the idea that we could do be our more successful neighbo nobly born of a desire to su -give rise to a false zeal do well to recognize by its of and the unmasking of which a much greater amount of he

than appears upon the surfa

the practice of virtues that

The giving of scandal fault-one into which the Christian is not apt to lapse rare occasions and under e circumstances. But the scandal is a still greater nevertheless, to which we a too liable to yield; and to which, when once allowed into the heart, is a matte effort. He who will not to is indeed a brave soul and Its effects can scarcely be as it implies a greater amo in ourselves, and therefo greater mischief to others gives scandal sooner than to take scandal; and yet th thing so inherently pervers scathed may justly be const on the road to perfection. chosen souls this seems to ally; but the remaining who acquire it by the lavalor of a heroic charity soldiers indeed. Great is the and great, surely, will be the And yet, if we but beg

keep one thing in view, e becomes a second na second na thought should ever occup viz., to do well what is do; for that is all which of us. Yet to fulfil this co it is a command - the he saints is necessary. To b zealous—that is not easy times cheerful-we know the accomplishment : to ; that is in us to every wor

in 1803 he visited Emmet in Butter fieldlane, Dublin. He was accom-panied by Martin Bourke and Hugh Byrne. In December, 1803, he sur rendered to Captain Hume, who behaved well to him. He was conveyed to Dublin, lodged in the Tower, and afterwards was confined in Kilmain-After some months' imprisonment he was transported for life along with his companions-Hugh Byrne,

"A. Devlin died soon after he was transported; Bourke and Mearn were still alive in 1843. Shortly after their arrival in Botany Bay a plot was formed which was directed against the life of Dwyer. He was tried and acquitted. Governor Bligh, however, sent him to Norfolk Island, and kept him there for six months. From that place he was sent to Van Dieman's

The writer proceeds to state that after some time Dwyer was allowed to return to Sydney. Curiously enough, the ex rebel attracted the attention of the Governor of the Colony, who ap-pointed him chief constable of the city, position he held for eleven years His wife accompanied him in his exile and shortly before his death he sent his children, whom he had left be hind him in Ireland.

With regard to Dwyer's personal appearance, his brother's account differs somewhat from that given above. Hugh stated that Michael was five feet eleven inches in height, stoutly built, and of great activity. Hugh adds: "Those who say that Michael Dwyer was in the habit of robbing and committing acts of cruelty, do him an injustice he saved the lives of many; he neve suffered a prisoner to be put to death. The people under him were faithful and obedient to him ; they had entire confidence in him. The thumb of bis left hand had been shot off ; he had no

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EVERYDAY VIRTUES.

It is a question whether what are called the heroic virtues are in reality more heroic than those which are part of our daily lives. The constant recurrence of opportunities for shifting the minor responsibilities requires something of a heroic strain to counteract. The soul becomes habit uated, as it were, to this stress and tugging of grace against nature, and we do not realize the heroism that may characterize each one of our As more than half of waking hours. one's troubles arise from an exaggerated idea of one's own importance and the efforts we make to advance our position in the world, so the practice of the minor, ordinary virtues grows to be irksome or easy in proportion as we despise or cultivate them from the

beginning. To bear with the grip and strain of life's battle for bread—that is hard, and is the lot of by far the majority The pain of being misunderstood, of having our best motives criticised and misinterpreted; the failure to take that place in the vanguard of success to which we feel we have a right with speak, a holy temple in which God may learns from its parents at this time others of our fellowmen; the friction of untoward events and uncongenial dwell? Her heart becomes a very forms the dogmas on which are based of untoward events and uncongenial people; the jealousies, inward strifes, discouragements and disappointments which are known only to ourselves, and which are sometimes a surprise to ourselves, -these give opportunity for the practice of virtues that are, from their insistence and persistence, little

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short of heroic. The hindrance and the distraction of ambitious thoughts-now founded on the idea that we could do better than our more successful neighbor, now ignobly born of a desire to surpass him -give rise to a false zeal which we do well to recognize by its other name, and the unmasking of which requires a much greater amount of heroic virtue

than appears upon the surface. The giving of scandal is a great fault-one into which the practical Christian is not apt to lapse, except on rare occasions and under exceptional But the taking of circumstances. scandal is a still greater fault-one, nevertheless, to which we are all only too liable to yield; and to overcome which, when once allowed entrance into the heart, is a matter of heroic effort. He who will not take scandal is indeed a brave soul and a pure one. Its effects can scarcely be calculated, as it implies a greater amount of evil in ourselves, and therefore does greater mischief to others. Nothing gives scandal sooner than a quickness to take scandal; and yet there is something so inherently perverse in human nature that he whom it passes by unscathed may justly be considered as far on the road to perfection. To a few chosen souls this seems to come natur ally; but the remaining thousands who acquire it by the labor and the valor of a heroic charity are valiant soldiers indeed. Great is their victory, and great, surely, will be their reward

And yet, if we but begin well and keep one thing in view, even heroism becomes a second nature. One thought should ever occupy our minds -viz., to do well what is given us to do ; for that is all which God requires of us. Yet to fulfil this command-for it is a command-the heroism of the saints is necessary. To be at all times zealous—that is not easy; to be at all times cheerful-we know how difficult the accomplishment; to give the best that is in us to every work-who does

men at the battle of Hacketstown, and not shrink sometimes, finding it almost impossible not to be overcome by the sloth of habit, of aversion, of obstacles many and bristling? But once armored with the heroism of him who lives not for the present but for what lies beyond, if we are slighted, perse cuted, misunderstood, what does it matter? These things will pass away. Lacordaire says that the sweetest thing on earth is to be forgotten by all with the exception of those who love us Martin Bourke, Arthur Devlin and But if it should be so that there are on earth none left who do love us, then peace, infinite peace, is the heritage of those heroic souls who breathe and move and have their being in the limitless love of Christ our Lord. Holy men and women have fled from home and power and pleasure to com pass this universal abandonment, to enjoy this infinite peace-to be alone with God. - Ave Maria.

VOWS OF CHASTITY.

The beauty of a life vowed to chas tity has ever been a distinctive mark of the Church, and her troops of virgins of both sexes, meet followers of Mother whom they took for their patroness and model while on earth, orm a large part of that vast army of the Church militant which is now be ome the Church triumphant. beautiful tribute to this fairest of vir tues which we give below is from the life of the Blessed Virgin by R B Rohner, O. S. B., adapted by Rev Richard Brennan, LL D.

Throughout all the long centuries of Christianity, there have been in the Church heroic persons, young people of both sexes, who by the grace of God have kept their souls pure and intact, and have dedicted to the honor of God and Mary the noblest attribute of their numan lives, namely, an untarnished ourity of soul and body. Such persons have had the courage and such un-counded confidence in God's assistance although living in the world and ts dangers, though threatened by the ravings of their own individual ions and by the temptations of the devil, yet they have succeeded bravely in preserving this treasure even in a irail earthen vesel, have carried it uninjured through life's journey here be ow, and have finally presented it to their Lord through the hands of the Blessed Mother. . . With motherly Blessed Mother. affection and with mighty power does the Immaculate Virgin Mary throw her sheltering cloak around them, for they are her pupils and imitators. the sweetness of divine love the heaven ly Bridegroom will fill their hearts and more than compensate them for the fleeting, transient, worldly love that they have laid down at His feet. The eternal Judge will find them waiting like the wise and prudent virgins who all through life carry in their hands the pure oblation of love and burning light of good example. Therefore He will invite them to the eternal weddingfeast in heaven.

"The virtuous maiden has in the world a high and noble sphere of duty By her prayers she effects a great amount of good By her virtuous example she can work an immense beneficial influence on her fellow beings. By her quiet and disinterested spirit of sacrifice she can discharge vast and varied duties of benevolence. Is not the Christian maiden who according to the teachings of St. Paul, thinks only of what appertains to God, and is busied solely with her efforts to preserve purity of mind and body, is she not, altar on which burns the incense of devout prayer.

"Observe the countless multitudes of those daughters of the Church who, like an army in full march, are pressing forward in unselfish eagerness, ready to support their Church, or, if need be, to bring aid and comfort to every grade of human misery. They have taken leave of their families and bidden farewell to the domestic happiness of their mother's home. Hence they are free and untrammelled and prepared to direct their steps wherever the voice of God calls them. Neither sword nor fire, nor contagion, nor death itself can extinguish the fires of divine charity glowing in their breasts. They are to be found on the battle-field, comforting the dying, alleviating their sufferings, and pointing towards heaven. They glide among the beds in the hospisilently tals, tending the sick; and in the dis charge of this labor of love inhaling the poisoned and infected atmosphere, never once thinking that the next morning's sun may rise on their own death beds. Carried on the wings of charity, they hurry through the streets of our cities, and are nowhere so numerous as when and where the danger is greatest. Wherever tears are to be dried, wounds to be healed, the naked to be clothed, the hungry to be fed, there are the virgin daughters of the Church to be found. How many glorious deeds of self-sacrifice performed by maidens in the honored garb of religion and as well by the daughters of the Church in the simpler garb of the world, will be revealed to the world on the Last Day, when the Supreme Judge and Rewarder of good shall appear Then shall we learn how much many a father and many a mother, who perhaps gave a slow and reluctant consent to the choice of their daughters, are indebted for their own salvation to the merits of a virtuous child of theirs, of a pure and innocent crowned soul. What a wealth of good works will be there presented to our admiring gaze!"

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A ROAD TO CHRISTIAN UNITY.

The workers in the non Catholic mission field are the busy toilers who have paused on the common road of life to repair the ruts and pitfalls in the pathway of Religion into which she has, century after century, stumbled and fallen, yet struggling one precious treasure to those who wait beyond-the baim for a wounded world, the saving life blood of a God.

All along her pathway have been strewn the broken fragments of manmade creeds and the crumbled temples of false teachings to wound her as she walks; and chasms of bigotry have peen dug in the road; and barriers of prejudice have been built up high and

strong to stop her on her way.

And this is the work of these toilers by the roadside-to clear away these wrecks, to span these chasms, to tear walls, to build up broad and clear the golden road of sympathy between those within the Church's fold and those without, that they may travel

the same way together.

At the threshold of life with the children their work begins. Oftentimes by injudicious teaching, the stones are placed in the hands of little children which, in after years, they will cast in the way for Religion's bruised feet From the mother's lips of the father's or the teacher's, falls the ittle slur, the passing taunt, the bit r word of religious prejudice or bigo y that catches the ever open ear of nildhood and sinks deep into the child sh mind, striking down into the young oul the strong, stubborn roots of relig ous conviction.

Froebel has, in his teaching of childature, uttered a truth which has in other words been used in common par ance, so to speak, by the profoundes theologians of the Church - that every man is born a Catholic, in the most intimate sense of the word. new-born child feels its Catholicity, its universality with the whole of creation, from the first moment of its conscious being; a sense of being part and part in some inde finable and mysterious way with even the brown mould which it clutches with its tiny fist, with the shining worlds in the starry sky above it which it aspires to clutch at and play with as naubles hung there for its delight. The fatherhood of God and the brother hood of man, a sense of the perfect union of all creation by bonds as close and tender as the clasp of its mother's arms, is sending its first thrills through its tiny being and filling it with won drous delight. Separation, isolation, loneliness-the very first horrors that come to the life of a child. And the first jer that mars the harmony of the child's soul is to learn for the first time that it is different from fellows, or that they are dif-ferent from it. What complexities and puzzles of thought teem through the little brain when, for the first time, it is told that is must not play with ohnny B. or Mary A. because they are had, they are Catholics, or Jews or Protestants, or something else, when Johnny B. and Mary A. seem so much nicer, so much better, kinder, sweeter, perhaps, than the ones whom mother says they may play with because they are good, they are Catholic or Protest ant or Jew, or the same as themselves, whatever their faith may be. every parent of every child at this period of existence is endowed with the divine gift of intallibility. What it

The whole world of religious thought to day is absored in the one great prob-lem of Christian unity. It has shaken the Church to its depths, and the hearts of men have been strangely moved by the stirrings of this spirit among us that is seeking to bind man with man by the strongest, holiest tie in numan life-by a oneness of religious belief. How can i When will it come about? come about? ask the incredulous. Only in one way. By teaching the little child—rather let us say by never un teaching it that it is not brother, or sister to every human being in the whole world; that it has no treasure which the good God gave it that it should not be ready to share with its fellows; that its faith is one of these god given treasures that was not meant to be buried away selfishly in its own little heart; that being a Catholic, a Protestant or a pagan does not make God love its soul more or less than another's, though remaining such may do so; that its little Protestant or Jew or Catholic companion can no more help being born so than it can help the color of its skin, be it black, white or tawny.

But how much has the world grown awry because out of the mouths of babes the first utterance of the spirit of religious bigotry has gone from our childish mind into another childish mind, carrying with it a venom that will plant the seed of religious preju dice for a lifetime.

In the non Catholic mission field to day there are zealous priests going up and down the country, spending their life's energy in the work of telling non Catholics the truth about the Church. In other words, they are striving with patience, prayer and perseverance to take out of the hearts of their fellow citizens and countrymen the poison of errors learned childhood about the Church and her teaching. The path seems clear before them; everywhere they go they are welcomed by sincere and honest seekers for the truth. The doors of churches, of halls, of houses, come to listen to this gospel of peace on earth, good will to men. A great one earth, good will to men. A great one. Of course it is well known that Union has been formed, the "Catholic the "Christian Scientist" adjures all are thrown open to them; eager crowds

in trust, created by the zealous and generous Catholics of this country to support this work, to supply these mis- denies that the disease exists. A little sionaries with the sinews of war with which they can carry on this battle of the Lord -of truth against error.

But the question of questions is asked. Do they make converts? Yes on, bruised and bleeding, to carry her Oh, but the slow, painful process of the conversion of individual souls! Only a consecrated patience could hold out in the long, tedious work of arguing away, inch by inch, the tissue of false impressions that have grown and strengthened with the growth of years and have been planted deep down into the fibres of their being in the days of their childhood by parents who may have taught them every lesson in the whole code of the moral law but the one of charity towards those who differ from them in religious belief.

Every year in the church of the Paulists is given a great non-Catholic mission, which gathers together inquir ing minds from far and near; and from these is formed an Inquiry Class onducted on much the same plan as a catechism class in Sunday school. Those who come to it-this has been the ex perience of the ones who have had rge of it year after year-come in most every case from an uncontrol ble attraction to some one beauty of ther in the Church which seems for the time to overshadow their doubts and fears and dislike for everything else. keep coming here to the class unday after Sunday until suffic ently prepared for Baptism. Some come in very quickly, absorbing the teachings of the Church as naturally one does an atmosphere. hers come week after week, now be lieving, now doubting, at one moment ready to give up the last objection and bow down in simple faith, and the next setting their faces like steel against every truth which they had fore accepted unquestioningly They seem to be pursued by phantoms

ment and not at the next. And they are pursued by phantoms. the ghosts of half-forgotten things to they heard in childhood, they ild not tell where or when or how t evil things they were that are hid n away in some dim recess of their mories; they hardly knew of their xistence there, but now they have ne back to them and fill them with n unnameable dread of that Church hich their reason tells them is true nd which their soul is reaching out to ithirrepressible longing. Yet reason abrogated for a prejudice which is most as it were in their blood, and which is as hard to eradicate as if i vere a vital fibre of their being. A. McGinley, in Sacred Heart Review

A MASKED ENEMY.

It is not the bold and unmasked enemy that we need to fear. The man who attacks us in daylight on the open highway we promptly recognize and hand over to the police. But the stealthy assassin who emerges from the But the dark alley; the man or woman who, pretending friendship, is our covert foe; the soft voiced acquaintance who beguiles us into confidences which are our own undoing ; the smiling plotter who flatters in order that he may reap a benefit—ah! these venomous rep tiles can not be tied into a squirming mass and bundled off in a patrol wagon.

Even in the purely natural world danger lurks where we least suspect. While we seek safety from the fury of the cyclone or the fangs of an infuriated beast, the imperceptible fissure in the embarkment widens, and mountain snows quietly melt into a raging torrent. The poison in the deadly weed makes no noise in its distiling

It is easy to fight the coarse sins which wear no disguise and make no pre-If the devil were always to tence. appear with horns and cloven hoofs, breathing fire and flame, the whole world would unite to defy him and put him to rout; but the insidious ease and grace with which he plays a part is his best weapon, and his path is trewn with the wrecked lives of those who thought him an angel of light.

There is a new poacher in the pre

serves of the King a fresh and de vouring fire in the fair meadows of Christ. It is a belief which calls itself "Christian Science," and which is compounded of several vile heresies. A belief, did I say? It is rather a disbelief-an avowal of negation, contradiction of everything tangible, a denial of all but the unreal. The same denial of all but the unreal. fantastic persons who fell upon their metaphorical knees when the spirit rappings were heard, who worshipped at the shrine of Buddha and the occ who thought altruism the only scheme of life and Nuvana the only condition of the blessed in death, who projected astral bodies and believed in thought transference, now swarm like gnats around the leaders of this new craze, and listen with awe to their vapid and unintelligible theories.

And the fire is increasing. This is no false alarm. The "Christian Scientists" in Chicago have just dedi cated a building which cost more than \$100,000 and which is free from debt, and crowded at each meeting with hordes from far and near. poured into the coffers of the new cuit with but little solicitation; and the fever has seized, not the obviously unbalanced alone, but thousands whose perversion is to us no less a surprise than a grief.

From the hundreds of cases where this wired thing has wrought deadly harm, and of which I have been per-

Missionary Union," that holds a fund the remedies of the physician and the girl was seized with croup, and a The misguided mother at once proand, with the help of a healer of her own faith, made use only of the incan tations it directed. In a short time the child died and was buried. A few days after that, the mother met the old family physician, and her s heart, beginning to repent, desired

comfort. "Doctor," she said, "tell me the Would Amy have been saved truth.

if I had called you?" He was familiar with the case, and was indignant enough to forget to be gentle.

"If I had removed that membrane from her throat," he answered, bluntly, "Amy would be well to day." The mother gave a shriek, and in a week was an inmate of an insane

asylum. Instances like this are recorded daily; still, sad as these are, they are innocent compared with the horrible travesties with which the sacrament of the Church are burlesqued. this feature of the subject, a natural epugnance and a consciousness of the inability to do it justice forbids me to speak further. Investigation will conrince anyone that I have not exagger

And, sad to say, this is no local dan ger; the heresy has its centres in al locatities and is radiating in al directions. No Catholic — God be thanked !- can coquet with these disguised emissaries of evil. But there are many non Catholics, not very far from the Kingdom, who are taking the wrong path at the dividing of the oads, and Satan laughs as he note the choice.

Let us not mince words. The deviis abroad with honey on his tongue He may wear a Worth gown and be long to the "first families," but he i the same being who has ever been the enemy of man. We need a new crusade-a new renouncing the devi and his works and pomps; a new ad vance of Christ's true army agains spiritual wickedness in high place and "God be with us!" for a wa cry .- Fiora L. Stanfield in Ave Maria

The Sanctus Bell.

The "Sanctus bell" had a purpo analogous to the ancient use of the passing bell. It was rung from the church tower or belfry when the priest in the Mass came to the words, "Sance Sanctus, Sanctus, Dominus Deus Sabaoth," in order to warn those who were unable to be present in the church that the most solemn part of the servic was immediately to follow, and they were taught to bow down at this time wherever they might be, and to worship the mystery of Christ's presence upon His altar. In the gable arches of His altar. many ancient churches may be seen small square holes, and it was through these that the ringers watched the progress of the service below, so as to be ready to ring the Sanctus bell at the proper moment. The small Sanc tus, or Sacring bell of the present day, which is rung by an acolyte in the sanctuary at the time of consecration. differs from the ancient Sanctus bell inasmuch as it is for the congregation inside the church, whereas the other was for the people outside.-Chris Church Chronicle

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exactly meets this need. Be sure to get Hood's.

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ubscribers change their residence it in that the old as well as the new ad-

London, Saturday, February 12, 1898

IN OUR issue of January 22nd there appeared an editorial note having reference to the iliness of Rev. Father Doyle, the learned Paulist. This was an error, as we intended to have referred to the retirement of the editor of The Rosary Magazine, Rev. Father J. L. O'Neill, who is a member of the Dominican order. Father O'Neill has been forced to retire from the editorship for a time on account of illness.

THE TORY MINIMUM.

The British Government is busily engaged in preparing a local government scheme for Ireland, which, it is hoped, will be satisfactory to the people of that country instead of Home Rule, which they have hitherto demanded. The Conservatives have come to the conclusion that a reform in this direction must be conceded, but they declare that the interests of the loyal minority must be safeguarded to the fullest extent. It is, therefore, proposed that, though the Irish County Councils shall be allowed large powers of local government, the viceroy in council shall have power to deal summarily with flagrant cases of abuse of power and injustice. The control of the police is not to be given to the County Councils, and applications for compensation for malicious injuries are to be left either to the grand juries or to the courts of law. It does not seem that these provisions will suffice to satisfy Ireland's demands, though they may greatly ameliorate the present condition of affairs. They will probably be accepted as concessions which will prepare the way for a real Home Rule measure.

IRISH CATHOLIC UNIVERSITY.

The declaration having been several times made by Mr. Balfour and other members of the British Government, that the time has come when it is necessary to establish a Catholic university for Ireland to meet the just demades of the people, the Orange press are protesting loudly that they will never submit to the appropriation of " Protestant money" for a Catholic educational institution. If we may be form of speech which allowed to use a attributes religion to so material a substance as money, we may call attention to the fact that there was no complaint from the same papers when Catholic money was taken, as it has been and is yet, to support the Protestant universities, and a system of edueation to which Catholic ratepayers have conscientious objections. The whole population, Catholics and Pro testants alike, are compelled to pay for the maintenance of Protestant profess ors, for the supply of Protestant textbooks, and for keeping up Protestant religious services. The Orangemen do not measure with the same measure they would wish to be employed for themselves.

THE CATHOLIC PRESS.

We notice by our American ex changes that the clergy of the Archdiocese of San Francisco recently pre sented to Rev. Father York, editor of the San Francisco Monitor, an address accompanied with a purse of \$800, as a tribute to their fellow-priest, who so ably defends the cause of religion in the Monitor. We congratulate the Rev. Father York on this evidence that his labors are appreciated by his co laborers in the ministry. He well deserves their confidence and esteem, for he has made the Monitor one of the ablest and most vigorous Catholic papers in America. The Monitor is also duly appreciated and highly approved by the Archbishop of San Francisco, the city in which it is published.

The due appreciation of Catholic papers is in accordance with the spirit and wish of the Episcopate of the United States, which in a pastoral letter, issued by the Third Council of Catholic people of the country :

to contribute towards supporting the Catholic press, by subscribing for one or more Catholic periodicals, and keeping himself well acquainted with olic press will be sure to attain to its rightful development and to accomplish its destined mission.'

SATURDAY OR SUNDAY.

The Rabbi Gries, one of the prominent Jewish Rabbis of the United States, has created a considerable Sunday is of divine origin, though it Sisters to be dismissed. was the intention of God, when giving the decalogue, to have one portance than the particular day on their accommodation, so that in this afternoon, and night-to rest and the service of God.

A HAPPY OCCASION.

That was a happy gathering at the Chateau Frontenac, Quebec, on the occasion of the banquet tendered the Hon. Charles Fitzpatrickby his friends and admirers. What rendered the event all the nore pleasing was the fact that politicians of every grade, people of all nationalities as well as of all creeds, assembled to do honor to the Solicitor-General. This is as it should be. We have too much acrimony in Canadian politics, and the sooner we get out of this old rut the better. The Hon. Mr. Fitzpatrick deserves the honor paid him. He is a type of politician which, we regret to say, is not very common. Too many men go into politics solely for the purpose of gracifying an inordinate ambition, and they are often actuated by the hope of gaining thereby more than their honest due of the world's goods. In the Solicitor General we have one who is a credit to his creed and to his country. It is true that he is ambitious, but his ambition is a lofty one, surrounded and guided by the best and purest of motives-love of country and an earnest desire to promote its best interests.

RITUALISM CAUSES TROUBLE.

A disturbance occurred last week in the Church of St. Helbertas, Bishopsgate, London, owing to the introduction of ritualistic observances there. The vicar is an old man who lives at Hastings, out of the parish, and the curate, who was recently appointed, introduced holy water, the confessional, stations of the cross, incense and other practices in use among Catholics. This angered a portion of the congregation who had been accustomed to the Low Church forms of said to have turned the church into a bear garden with their howls, declaring that the church was being used for a dirty confessional and for debauching. Those who sustained the clergyman endeavored to put down the unseemly demonstration, and the controversy became almost a riot, Such epithets as scoundrels, liars, drunkards were freely exchanged be tween the contending parties. At last a resolution was adopted favoring the ritualistic practices, those sustaining the clergyman being a majority of the congregation, but it is announced on behalf of the minority that the quarrel will be continued, and the majority have called upon the police to preserve order for the next occasion when there will be service.

A PARALLEL CASE.

An incident which has just occurred at Poughkeepsie, N. Y., shows how much reliance is to be placed in the liberality of a Protestant majority in educational matters, when fanaticism is appealed to for the purpose of harassing Catholics who attempt to conduct Catholic schools efficiently.

Many of our readers will remember that for several years the schools of Poughkeepsie have been carried on the colleges and academies we have a in a manner satisfactory to both Pro- total of over 92,243 for greater New testants and Catholics. There is a large Catholic population in the town, but instead of keeping up'a system of independent parochial schools, the Catholics agreed to put their schools under the Public School Committee, Baltimere, thus recommended a good and to conduct them in accordance school law. This was done, and the 129,945, and with 10,000 in colleges understood by divorce. It confirms, in-

"If the head of each Catholic family Catholics rented their school houses to and academies, the total reaches 139, will recognize it as his privilege and the Public School Board at a nominal 945. rent of \$1 per annum. The Catholic Sisters, who are certificated teachers, were employed by the Board, and rethe information they impart, the Cath- ligious teaching took place after legal school hours.

This arrangement has been gall and wormwood to the ministers, and they have made every effort to bring it to an end. It is now probable their purpose will be effected, as complaint was lodged at their instigation against the Sisters, to prevent them from wearing sensation by proposing that Sunday their community garb in the schoolshould be observed by his nation in- house, and the Superintendent has stead of Saturday. He maintains that stated that when the matter will be neither the Sabbath nor the Christian officially before him he will order the

If the Catholic children be sent to the Public schools under day kept sacred out of seven, and that these circumstances, the Board will be the idea of the Sabbath is of more im- obliged to build new school houses for which it is to be kept. He infers that way the bigotry of the ministers and it is desirable to keep the same day as of the Superintendent will be visited Christians here, so that there may be on the people of the town. The lesson a real Sabbath, which is not the case to be derived from the incident shows with the Jews at present. If the Sun- what may at some time be expected day be kept, he holds that Jews will be from the Manitoba majority, if the able to devote the whole day-morning | Catholics of the Province give up their constitutional rights in order to accept as a favor and by suffrance what is theirs by law and equity.

ONCE AGAIN.

Father Pardow was practically as stro Father Pardow was practically as strong with the multitude as any opponent while he stuck to abstract theological questions, but when he ventured the assumption that the Church kept the Bible ensily within the reach of the people, and that the price lists of the Roman Catholic book stores in Canada would easily verify this, he threw himself open to a shower of replies from people who had made every reasonable effort to procure a cheap copy of any Bible which the Roman Catholic Church has without ambiguity approved.—Montreal Witness.

In the discussion of many questions

In the discussion of many questions

the editor of the Montreal Witness dis-

plays a candor which is really admirable; but when treating of matters Catholic, we regret to say it, there is ever perceptible a narrowness and an unfairness which is exceedingly discreditable. It is a common-indeed, we may say, a favorite-belief of the average Protestant that Catholics are not permitted to read the Scriptures. The editor of the Witness appears to hold the same view, and no matter what the evidence may be to the contrary he will still proclaim that Catholics are not permitted to read the Bible. Will the editor of the Witness kindly inform those people who claim they showered letters upon Father Pardow that in the bookstore attached to the CATHOLIC RECORD office they can, from 7 o'clock in the morning until 6 in the evening, purchase any number of copies of the Scriptures. We have them at all prices and in all bindings, from \$1.00 to \$7.00, and we consider it no trouble to show goods. The book we offer at \$7 00 is 12 x10 x4, beautifully illustrated, and weighs twelve pounds, and a copy of the CATHOLE RECORD is sent free for one year to the purchaser. We do not think there is a Protestant Bible of the sam sold at an equally low figure. Will he also please say that there is not, to our positive knowledge, a Cathworship, and a mob gathered who are olic bookstore in Canada in which copies of the Holy Scriptures are not for sale. If he wishes to test the truth of our statement we would ask him to take a walk, only a few blocks from the Witness office, to the store of Messrs Sadlier, on Notre Dame street, and he will be convinced that those who showered the letters on Father Pardow simply stated in those letters what was contrary to the truth. Furthermore he will find that in every Catholic bible appears a letter from Pius IV. in which he says that "the faithful should be exhorted to the reading of the Sacred Scriptures." Where is the ambiguity here? It is a pity that a paper wielding such influence as does the Witness should so frequently bear false witness against its Catholic neighbors.

CATHOLIC EDUCATION IN NEW YORK.

At a meeting of priests held in New York a few days ago, statistics were read showing the work done by the Catholic parochial schools of the city and State. In New York proper, where many of the children attend the Public schools, the number in attendance at the parochial schools was 87,-821, and in Brooklyn over 50,000. If to these we add 4,422 pupils attending York. Interest on property debt and cost of maintenance of the parochial schools for the year amounted to \$522, 668. The value of the parochial school property is set down at \$4,574,

In the whole State, the number of

by the voluntary efforts of the Catholics themselves, who tax themselves thus in order to secure a Catholic education for their children, though they pay the Public school tax likewise.

These figures put in a strong light the gross injustice done to Catholics by obliging them to pay for the education of Protestantchildren, while they are making such great sacrifices for the education of their own. There are, however, a few schools in the State, as at Poughkeepsie, which are recognized as part of the Public school system, and thus the injustice is somewhat moderated in these localities.

The injustice of which we have spoken is the same which is perpetrated in Manitoba, though in the Canadian province it is not on so gigantic a scale. But comparing the wealth of the two localities, the injustice inflicted on the poorer people of the province, greatly exceeds that done in New York.

The New York city parochial schools are admirably conducted, and so great is their success that the children attending them take first place in the annual competitive examinations year after year, when the children from all the schools compete together.

THEY WERE NOT DIVORCES

The following item appeared recent ly in a number of the daily papers, being an account of the supposed duties performed by the Congregation of Cardinals at Rome which deals with matrimonial causes :

London, Jan. 21—The Vatican statistician unnounces that last year the Congregation of Lardinals received 490 applications for the unnulment of marriage, took about half o them into consideration, and cut the bonds is only six cases. Old fashioned ideas as to the sanctity of marriage still rule at the Vatican

We are thus informed that the Vatican adheres to the old-fashioned ideas on the sanctity of marriage, which is true. Marriage was elevated by Christ to the dignity of a sacrament of the New Law, and man was forbidden to annul the tie which God had joined, and the Catholic Church still maintains this ordinance of our Blessed Lord, oldfashioned and obsolete though many Protestants of to-day imagine it to be.

The writer of the cablegram, however, is evidently mistaken in regard to the divorces said to have been granted by the Congregation of Cardinals, for it is well known that such divorces are not granted at all when marriages have been duly contracted and consum-

This being the case, it may be presumed that in the 490 cases in which divorces are said to have been asked for, even if the number be correctly stated, at least those cases which were seriously considered were not petitions for divorce, but merely representations that the supposed marriages were null and void from the beginning. Of course if there exists an impediment which nullifies mar riage, there is no marriage at all, even when the marriage ceremony is performed. The parties to the supposed marriage in such a case are free to contract other unions, where no impediment exists. Thus if a man who has a living wife attempts to contract another marriage, the supposed second marriage would be null. There are also cases of kindred and affinity wherein marriage is prohibited by divine or ecclesiastical law, and the Church has for good reasons made some other impediments.

But public order demands that at east in cases where any doubt exists there should be an authority to decide whether the marriage was a real one or not. The Congregation of Cardinals referred to above has authority to investigate such cases, and to pronounce upon the validity or invalidity of marriages which have been thus contract ed; that is to say, it has authority to decide whether or not any impediment existed which nullified a supposed marriage, but itigrants no divorces to

those who have been truly married. We deem it neccesary to make this statement, as it might be supposed from the despatch which has been so widely disseminated by the papers, that the Catholic Church grants divorces, which is not true, and the smallness of the number of cases in which it is said to have been decided adversely to the validity of the marriage proves how strictly the law laid down by our Blessed Lord is observed by the Church. But when there was a preceeding impediment which nullified a marriage, it is clear that it was the duty of the Congregation of Cardinals to declare the marriage null, and to set it aside. support of the Catholic press by all the with the requirements of the Public pupils attending the Catholic schools is But this does not constitute what is

stead of militating against the fact that the Catholic Church does not allow a These schools are entirely supported marriage once consummated to be dissolved except by the death of the husband or wife.

The bonds in the six cases referred to in the press despatch were not cut, but if the cases occurred at all, invalid bonds were declared by the Congregation to be void from the beginning.

THE MANITOBA SCHOOL QUES-TION.

Much has been said by some of the papers regarding the advisability of Catholics relying on the generosity of the people of Manitoba to grant to Catholics in practice the liberty of education which is guaranteed by the Constitution, instead of insisting on the rights thus guaranteed.

In sustaining this view these papers tell us that the Protestant majority in Manitoba will be sure to act as liberally as the Protestants of Ontario and Nova Scotia have done.

In regard to the Protestants of Ontario, it must be noted that the rights of Catholics were secured when Ontario and Quebec were united under one Legislature, and when, therefore, Catholics formed very nearly one-half of the population of the united provinces, though they were but a small fraction of the population of Ontario. It was this fact, and not the spontaneous generosity of the Protestant major. ty in Ontario, which gave Catholics the School Act of 1863. That Act was Canadians, both the Catholics and the Protestants of that Province being in favor of it. The Catholics supported it, because they were strong in the determination that the Catholics of Ontario should have the same justice which was enjoyed by the Protestant minority in Quebec through the generosity of the Catholic majority, and the Protestants of Quebec did the same, because they felt the incongruity and injustice inflicted upon Ontario Catho lics, while they enjoyed a system of education according to their desires.

It is not going too far to say that the Catholic Separate School Act of Ontario would never have been granted or anything approaching to it, if the Catholics had to rely solely on the generosity of the Protestant majority, for there was undoubtedly a Protestant majority in our Province which was determined never to grant the Catholic demands, and the Province was convulsed from end to end with agitators who opposed those demands so determinedly that a Protestant majority was constantly elected to Parliament to resist them.

In Nova Scotia the case was different. The majority was Protestant both in Parliament and throughout the country, and Separate schools were course of time, by a liberal interpretation of the law, many Catholic schools church organ. were in practice recognized as belongng to the Public school system. Tais liberality was due largely to the fact of his sermon "a new cart." He exthat Catholics are more numerous in plained that this quaint subject on proportion to the population of the which he intended to speak signified Province than are Catholics in Ontario, age. This fact gave Catholics greater comparative influence, as a larger this account. Besides, there were many localities where Catholics were in the majority, or were at least very nearly half the population. The injustice of inflicting on them a double tax was thus brought more strongly as an object lesson before the eyes of the Protestants, and though a Catholic school system was never conceded, in practice there were many Catholic schools admitted to share the advantages granted to the Public schools.

This may to some small extent be conceded to Catholics in Manitoba, but as the majority in that Province is even more decisively Protestant now than is the case in Ontario, it is not likely that the Protestants there will act as generously as the Protestant majority in Nova Scotia have done. It is, therefore, a fallacy to endeavor to persuade Catholics to let the Manitoba question right itself when it may please the Protestant majority to grant redress for the iniquitous legislation of 1891. It is not at all likely that redress will be given at all, unless Catholics enforce their rights under the Constitution. The injury has now lasted for six years, and is likely to last much longer unless they be active in asserting themselves. Besides, it is a most unreasonable demand that we should appear as suppliants before a Government which has already spurned all efforts at concilia- ing to the Bible, the Church of Christ

the Privy Council in our favor, showing that we are in the right.

INSTRUMENTAL MUSIC IN CHURCHES.

The question of instrumental music in churches is one which years ago troubled greatly the Presbyterian body, but we had thought that it was definitely settled by the good sense of the present generation in favor of the use of those laws of nature which are God's creation, as a medium of thanksgiving and praise to Him by whom those laws were created.

The laws whereby sound is produced are part of the economy of nature, and it is part of the human constitution to be agreeably affected by its harmonious combination or melody. There can be, therefore, no valid objection to its use in divine worship. Songs of praise were used under the

Old Law, by the sanction of Almighty God, at so early a period as the time when the Israelites were delivered by Moses from their bondage. They were the first act of thanksgiving of the Iraelites after their delivery from the army of the Egyptians which pursued them into the dry passage of the Red Sea, whereupon the waters were miraculously made to return to their place, overwhelming the pursuing army Then Moses and the children of Israel sung a canticle of triumph, saying : "Let us sing to the Lord; for He is gloriously magnified. . . . He is my God, and I will glorify Him, the passed chiefly by the votes of Lower God of my father, and I will exalt him." And even at this early period instrumental music was used to accompany the songs of praise, for Mary, the sister of Moses, took a timbrel in her hand, and all the women, also with timbrels, continued the canticle of joy which was begun by Moses and the men.

Harps and psalteries, trumpets, cymbals, and other musical instruments were from that time in constant use in and out of the temple of God. and it was for use in the temple that the Psalms of David were composed, that songs of praise and thanksgiving might be employed in the public worship offered to God, for which purpose bands of singers and skilful players on the musical instruments used were appointed to be in constant attendance

in the temple of God at Jerusalem. In the face of such facts it is strange that among those who profess to found their religious belief and practice upon the Bible, any should condemn the use of music and musical instruments. But from a sermon delivered a couple of weeks ago in a Presbyterian Church on Carlton Street, Tornto, it seems that the Knoxonian tradiion condemning the use of instrumental music, is still upheld by some worthy descendants of those whe in days gone never granted there by law; but in by denounced the "kist o' whistles," by which name these designated the

The Rev. Mr. Dampster, on the date that "when David went to the being more than double the percent- house of Aminadab to bring thence the arc, he had set it upon a new cart, instead of proportion were constantly in bringing it up according to the custom close contact with Catholics, and appointed by God." He then declared were more liberally inclined on that "the only means which had been appointed by God as the manner in which His praises should be sung was the singing of the Psalms of David as they are sung in his church, by the human voice, whereas by introducing instrumental music the Church had committed the sin of making a cart in which to bring praise to God."

Of course Mr. Dempster means here by the Church the Presbyterian Church, but beside this he included in his condemnation Episcopalians and Cathelics, concerning whom he said that the former allow in their church services "whatever is not forbidden in the Bible, and the latter (Catholics) hold to be lawful and permissible whatever is instituted by the Pope or the courts of the Church." Here also, notwithstand ing that he had just condemned the Presbyterian Church for using the "new cart," he says: "The Presbyterian position is based upon' thus saith the Lord.'

We may first notice the rev. gentleman's inconsistency in condemning and praising Presbyterian principles in one breath: condemning them because of their introducing what he maintains to be contrary to God's law, and then praising them for austerely holding to that law.

Secondly, Mr. Dempster exhibits a religious egotism and self-sufficiency which are truly remarkable. Accord-

nd on its practice and may therefore safely b faith and devotional ac Dempster declares the Church of Christ has wrong: and not only th the Churches, for it is that in the face of holy S speaks of only one Chi by Christ, Rev. Mr. those who believe with customed to speak of t Christ, as if they were m ing in their creeds. Ac preacher, therefore, t Churches of Christ have into error, leaving only ton Street Presbyterian to observe faithfully ments of God! But Mr. ! Dempster

that God had authorize musical services held

He says : " David w He was appointed to G was a prophet, and so Nathan, and music w office, and this cleared to the time of Christ, new rule." This is strange res

part of a descendant Covenanters, whom Lo his history, admits to religion on the Old T than on the New. B here there is no evid that Christ or His A new rule on this sub instrumental music. fore, as lawful under t the Old Law, and it w the Church, the pills truth, to regulate i music appropriate to God's service should Church. The office of was not given to the ster or the Carlton Str Down to the time of

Great we have very

the early Christians treat chiefly of doctr be surprised that the the music which churches, but the Church, handed dow period, with its ver and canticles, implie used, and there can this music was both vocal as under the the fourth century tainly used constant every reason to bel ticles, singing, me hymns mentioned by v. 19 and Coll. iii panied by instrume harps and other m described by St. J alypse, as being throne of God, were during the worshi Christian Churches haps, we should sa forms of worship t employed by the A more lively con

> heavenly abode. We should here futation of the inn Mr. Dempster ag Church. Catholics the Pope or the Ch abolish what is but certainly she make use of what add to the dignity and to excite rev for the same, just to the Corinthian tion of them he in order. (1 Cor. x

But Mr. Demps byterians permit which is backed declaration, "Th Where will the Scripture a descri ial cutty stool wh recent date was terian Churches?

A FAIR REL

In view of the testants, and esp religious press a customed to mali hood, it is pleas are some religio not join in the g derous accusatio

It will be 1eme that on Thank President McKir ist, was atten which the Rev. that clergyman able attack upor ing to them a sy traffic of the Un the corrupt rule

York. The New Yor That the Church has actually pro-

gressed is made evident by official re-

turns, which show that, whereas when

Queen Victoria ascended the throne in

1837 there were only 502 chapels in

Great Britain, there are now 1,812; and

whereas at the former date there were

only 567 priests, the total number now

chapels or churches would not be built

unless there were people to fill them,

nor would so many priests be ordained

from which they were drawn. Besides,

it must be noted that sixty years ago

have now taken their place all over

These statistics were read at the re-

Plymouth, by the Rev. Mr. Hawkins,

who declared that they are a startling

evidence of the progress of Romanism,

notwithstanding all the efforts of Bap-

tists and other Nonconformists to com-

movement should be inaugurated to

deploring "the extent to which priest-

land, such errors and assumptions hav-

that salvation is the direct work of

God's spirit on the believing soul," etc.

No doubt this resolution is aimed as

much or perhaps more against High

Churchism than against Catholicism,

but it has been shown beyond dispute

that High Churchism has been a me-

dium through which many have found

their way to the Catholic Church, and

in proportion as it succeeds in propa

gating itself it leads many thinking

is now beginning to see and to ac

knowledge that it has been in error in

rejecting many Catholic dogmas and

erroneous principle which has been the

ing faith. But the resolution is, at all

events, a reluctant admission of the

vitality of the Catholic Church which

priest dared not appear in public

wearing any of the insignia of his

thousands of Protestant spectators.

more than compensated by the conver sions from various Protestant sects,

especially from Anglicanism, and there

is still more compensation in the well-

known difference between the two classes of converts. Those who have

become Catholics have, as a rule, done

so by conviction that the Catholic

Church is the one true Church, and

their conversion is sincere, while those

who have abandoned the Church are of

the careless or vicious class who would

reflect discredit upon any religion to

which they might claim to belong.

These do not generally attach them-

selves to any particular denomination,

but join the growing class of the indif-

ferent who are Christians only in

atholics really add to the vigor of the

Church, those who go out give little or

no additional strength to Protestant-

NEW BOOKS.

Thus, while those who become

testants.

minds to reflect that as Protestantism

the country.

of Romanism.

may therefore safely base our own nals of that city, and though it has no faith and devotional acts. But Mr. Dempster declares that the whole Church of Christ has gone awfully wrong: and not only the Church, but the Churches, for it is his peculiarity speaks of only one Church instituted to attribute to religious feeling or to and Scotland at the period when it was is 3,115. It is sure that so many new by Christ, Rev. Mr. Dempster and those who believe with him are accustomed to speak of the Churches of Christ, as if they were many and varying in their creeds. According to this preacher, therefore, the Church or Churches of Christ have gone astray into error, leaving only the little Carlton Street Presbyterian congregation to observe faithfully the commandments of God !

But Mr. Bempster himself admits that God had authorized the elaborate musical services held under the old

He says: "David was no innovator. He was appointed to God of this. He was a prophet, and so were Gad and says: Nathan, and music was part of their office, and this cleared the way down to the time of Christ, who instituted a

This is strange reasoning on the part of a descendant of the Scottish Covenanters, whom Lord Macauley, in his history, admits to have based their religion on the Old Testament rather than on the New. But we may say here there is no evidence whatsoever that Christ or His Apostles made a new rule on this subject, or forbade instrumental music. Its use was, therefore, as lawful under the New as under the Old Law, and it was the business of the Church, the pillar and ground of truth, to regulate its use, that only music appropriate to the dignity of God's service should be used in the Church. The office of supreme judge was not given to the Rev. Mr. Demp ster or the Carlton Street congregation.

Down to the time of Constantine the Great we have very few writings of the early Christians extant, and these treat chiefly of doctrine. We cannot be surprised that they say but little of the music which was used in the churches, but the liturgy of the Church, handed down from the earliest period, with its versicles, responses, and canticles, implies that music was used, and there can be no doubt that this music was both instrumental and vocal as under the Old Law. During the fourth century music was certainly used constantly, and we have every reason to believe that the canticles, singing, melody, psalms and hymns mentioned by St. Paul in Eph. v. 19 and Coll. iii, 16, were accom panied by instrumental music. The harps and other musical instruments described by St. John in the Apocalypse, as being played before the throne of God, were certainly imitated during the worship of God in the Christian Churches on earth-or, perhaps, we should say rather that the forms of worship used on earth were employed by the Apostle to give us a a very despicable offence. conception more lively heavenly abode.

We should here add a word in re futation of the innuendo made by Rev. Mr. Dempster against the Catholic Church. Catholics do not believe that the Pope or the Church can change or abolish what is divinely instituted, but certainly she has the authority to make use of what is lawful in itself to add to the dignity of divine worship, and to excite reverence and respect for the same, just as St. Paul declared to the Corinthians that on his visitation of them he would set all things in order. (1 Cor. xi., 34.)

But Mr. Dempster asserts that Presbyterians permit only of discipline which is backed by the Scriptural declaration, "Thus saith the Lord." Where will the gentleman find in Scripture a description of the peniten ial cutty stool which down to a very recent date was used in all Presby terian Churches?

A FAIR RELIGIOUS PAPER

In view of the fact that many Protestants, and especially the Protestant religious press and the clergy, are accustomed to malign the Catholic priesthood, it is pleasant to find that there are some religious papers which do not join in the general outcry of slanderous accusation.

It will be remembered by our readers that on Thanksgiving Day, when President McKinley, who is a Methodist, was attending the church of which the Rev. Mr. Johnston is pastor, that clergyman made a most unjustifiable attack upon the Jesuits, attributing to them a sympathy with the liquor traffic of the United States, and with the corrupt rule of Tammany in New

The New York Independent is one

special love for Catholics, or for Jesuits, advanced school of Presbyterians. it has the fairness to condemn the Rev. Mr. Johnston's unfair language.

none of the candidates was a Catholic. Catholics of the city took in the election Chief Magistrate of Greater New York.

It appears that the majority of the Catholics of the city are accustomed to vote on the Democratic side, as they have the right to do under the constitution of the United States, and that was the winning side at the recent election. But the Independent dethe Catholic body on that account, or to assert that the civil liberties of the people of the United States are threatened because a majority of Catholics

says:

"Is it our civil liberty the Jesuits are threatening? If so, how? What are they doing? We will be told that they influence in a secret but effectual way our elections; that they influence prelates, prelates influence priests, and priests command communicants. Admitting that Catholics are sometimes a formidable element in elections, how does it appear that the Jesuits are the chief offenders? Catholics are said to have been largely on one side of the Presidential conflict last year. This may be true; but the bulk of them had, nevertheless, to vote either for a Presbyterian or a Methodist. No Catholic was in nomination. The strength of the Catholic Church in New! York is given constantly, we are teld, to the support of Tammany, and the Catholic vote helped Tammany to win lest mouth. Let us admit it; what then? Did they not elect a Protestant for Mayor? Where is the evidence that Jesuitsm is threatening our country with unspeakable evils? We are ready to see in this direction anything that is to be seen, to acknowledge anything that is to be seen to acknowledge anything that is acknowledge anything that is

The words of the Independent are as applicable to Canada as to the United States. We have in Canada a Conservative and a Liberal, and a Patron party. There are Catholics belonging to all these parties, but there is no Catholic political party, and it is difficult to say to what party most of the Catholics of Canada belong.

The parties are not divided on any religious lines, and the only effort which has been made in Canada to raise a religious issue in politics has come from such anti-Catholic religious political associations as Orangeism and the A. P. A. The Independent continues:

"We have a Republican and a Dem ocratic party, a Populist, a Socialist Labor and a Prohibition party in this country, but we have no clerical party and there are Catholics in all of them Our political divisions lie not along re ligious lines, though there is an anti Catholic association that has been try ing to draw such lines. There is no Catholic party and no Jesuit party, and those who are sounding an alarm against Jesuitism are indulging in dreams or unsupported imaginings.

To try to fasten on the Roman Catholic Church as a body a stigma such as rests on the body of saloonkeepers, seems to us a very grave and

These fair words are as applicable to us in Canada as to the Catholics of New York. A political sermon is rarely if ever heard in any Catholic church, and Catholics are as free as any other citizens from the dictation of their clergy in politics.

THE WESTMINSTER CONFES-SION CELEBRATION.

The Rev. Professor C. A. Briggs, of Union Theological Seminary, New York, publishes in the Independent an article on "The Westminster Assembly," the occasion which calls the article forth being the general celebration of the two hundred and fiftieth anniversary of the adoption of the Westminster Confession of Faith.

It will be remembered that Professor Briggs is the learned but erratic divine whom the American Presbyterian General Assembly ordered to be dismissed from the chair of Biblical Theology in the Seminary, but as he was sustained by the Faculty, and retained in his professorship, that insti-

Presbyterian Church. The cause of Professor Briggs' con- Catholicism is actually losing ground. demnation was his adherence to the which led him practically to reject the itself.

nd on its practice and teaching we of the most prominent religious jour this account, as exhibiting the opinions of what is usually termed the

According to Dr. Briggs, the Confession was intended to be "irenic," In the New York mayoralty election that is to say it was meant to be a compromise between the different Protest-It would seem, therefore, most unjust ant beliefs which distracted England Jesuitical influence, the part which the composed, from 1643 to 1647, in which year it was completed, though not of Judge Van Wyck to the position of adopted by Parliament without certain amendments.

The original intention of the Parliament in ordering the assembly of Westminster divines was to so modify the the chapels were small and poor, where-Church of England as to make it acceptable both in England and Scotland, and as the Presbyterian party were then predominant in Parliament clares that it is unfair to cast odium on the divines named to do the work were mostly Presbyterians, there being only twenty Episcopalian clergymen out of one hundred and fifty one members of the assembly. Ten or twelve were are Democrats. The Independent Independents, now known as Congregationalists, five or six were Erastians, bat it. He recommended that a special the rest being Presbyterians.

It was scarcely to be expected that such an assembly would produce an irenic work, and Dr. Briggs states one was that all ministers should that the result was polemic instead. The temper of the Presbyterians at the year, besides delivering lectures to time was far from being in favor of compromise, and as the work progressed they were gradually becoming more and more uncompromising. The Episcopalians evidently foresaw that such would be the condition of affairs, and only a few of the Episcopalian members took their seats in the assembly at all. The consequence was that a thoroughly Calvinistic creed was adopted, and it was received only by Presbyterians. The Presbyterian form of Church government was then established by vote of the House of Commons, on trial for one year, but as this vote was never passed by the House of Lords, nor was Presbyterianism really established except in this temporary way, and as the subsequent legislation on the changes of religion never received the royal sanction, it was not thought necessary to make new laws on the subject at the restoration. When Charles II. came to the throne Episcopacy was at devotions during the last three hundred once restored as the religion of years, it must be in error still, as England. The Westminister Confession it is still based upon the same was then made the standard creed of the Presbyterians of England, Ireland foundation-stone of all the doctrinal and Scotland, and even the Congrega-

vagaries of these three centuries -- private judgment in controversies regardtionalists recognized it as substantially expressing their belief. It is also recognized by the Presbyterians of Canada and the United States; but Dr. Briggs says it is ," distasteful to a in so short a time since Catholic Emanlarge and increasing number of Prescipation from the operation of the penbyterians." That this is not a fanciful allaws has made such progress. It is assertion was made evident when the a fact that at the beginning of the pres question of revision was under consideration during the last few years in the United States. It was not because a revision was thought to be unnecessary that this movement failed, but it was an easy matter to raise a mob because no agreement could be reached to shout no-Popery through the streets, as to the things which were to be and to burn effigies of the Blessed Viramended. In fact the Chicago Interior gin and of our Lord on the cross, and and other organs of the Church declared that even now the Confession is a dead letter, by which neither the clergy nor the laity con-

sider themselves bound. The whole case illustrates how purely a human matter the choice of a creed has been thought to be both by Anglicans and Presbyterians. The question of a doctrine being divinely revealed was only a secondary consideration. The chief thought was to adopt a belief which would be acceptable to a majority of the people. The commis sion given by Christ to His Apostles was reversed. Instead of being "teach all nations all things whatsoever I have commanded, " it was: "teach the nations what a majority of our infinitesimal fraction among Christians are willing to accept."

THE CATHOLIC CHURCH IN ENGLAND.

Much has been said of late in some English papers regarding the increase or decrease of the number of Catholics tution may be regarded as being in a in comparison with the entire populastate of excommunication from the tion of England, some of the papers alluded to taking the ground that

It must be admitted that with all the principles of so-called High Criticism, influences which Protestantism is able to bring to bear, there have been losses inspiration of Scripture, as he put its to the Church, but it is also certain inspiration on a par with the exercise there have been great gains. Cardiof human reason which he declared to nal Vaughan recently mentioned that be equally inspired with Scripture the average number of conversions to the Church per month has been over Notwithstanding this quarrel which 700 for years past, making a total of exists between the Professor and the over 8,400 per annum. These figures Assembly, the Professor is undoubtedly were disputed by several writers to a high authority in regard to the his- the London Standard, but the Tablet tory and general character of the Con- has shown by the official reports of the fession of Faith, and some matters of parochial baptismal records that they which he treats have great interest on are rather under the reality.

DIOCESE OF HAMILTON.

Father Rudolph Lehmann, the talented

erous existence.
Rev. Mgr. McEvay is making a lectur-t through the north of the diocese this On Monday night he lectured at Dor-n Tuesday at Markdale, on Wednesday

unless there were a Catholic population as magnificent and large structures cent meeting of the Baptist Union at

prevent that progress, and among the means he suggested for this purpose preach a special sermon at least once a young people, on the evils and errors The union then passed a resolution

ly pretensions and sacramentarian superstitions are spreading in this ing no foundation in Scripture, being inconsistent with the gospel testimony

DIOCESE OF LONDON. Re-opening of St. Michael's Church,

opening of St. Michael

Blyth.

Blyth Standard, Jan. 27.

Inday, 16th inst., will be a memorable day the Catholics of Blyth. It was the day set is for the re-opening of their church. For past three months those good people were hout services in their own church, for durthat time it was undergoing much-needed extensive repairs. But anyone who knew the standard of the control of the church a few weeks age.

t was given to Mr. George Rosenblatt, of Clements, Ontario. t was then a glad day for the patishioners of Michael's church when they seated them-

ent century a violent hatred of Catholicism existed throughout England, and even within half a century the hatred of the Church was so great that

office, whereas now it is a common thing for this to occur, and even the great Catholic pilgrimage to Ebbesfleet, in memory of the landing of St. Augustine, was regarded with respect by Thus the progress of the Catholic re ligion is manifested not only in its material advance, but also in the respect which is now shown to it by Pro-The leakage to which we have already referred, by which there have been losses to the Church, have been

per psaims and the Episcopal Benediction Riven, the Bishop again addressed the congregation present.

He explained very clearly the meaning of the Forty Hours' Devotion, basing his entire discourse upon the sixth chapter of St. John in supported the other many indignituse that are offered to the Saviour temains di in the tomb for forsy hours, neglected, deserted and alone. On the Sabath, and the body of the Saviour temains di in the tomb for forsy hours, neglected, deserted and alone. On the Sabath, so more visited that body. Hence it was to repair this neglect and to make satisfaction for his neglect and to make satisfaction for his neglect and to make satisfaction for his promises that are offered to the Saviour of the world in our own day that this sevential that the satisfaction for his promise of the development of the world in our own day that this saviour the world in our own day that this saviour the world in our own day that this saviour the world in our own day that this saviour the world in our own day that this saviour the world in our own day that this saviour the world in our own day that this saviour the world in our own day that this saviour the world in our own day that this saviour the world in our own day that this saviour the world in our own day that this saviour the world in our own day that this saviour that the saviour of the world in our own day that this saviour that the saviour of the world in our own day that this saviour that the saviour of the world in our own day that this saviour that the saviour of the world in our own day that this saviour that the saviour of the world in our own day that this saviour that the world in our own and the saviour of the world in our own day that this saviour the world in our own day that this saviour the world in our own day that this saviour that the world in the holy bonds of matrimony, Rev, Mgr. Law the world in the holy bonds of matrimony, Rev, Mgr. Law the world in the holy bonds of matrimony, Rev, Mgr. Law the world in the country of the worl Visits to Jesus in the Tabernacle: Hours and Half-Hours of Adoration Before the Blessed Sacrament. With a Novem to the Holy Ghost and Devotions for Minss, Holy Communion, etc. Adopted and compiled from many approved sources by Rev. Francis Xavier Lasanse, spiritual direction of the Tabernacle Society of Cincinnati; author of "Manual of the Holy Eucharist," Price, \$1.25. Published by Benziger Bros., New York. Apart from its devotional character, this book is splendidly printed, on good paper; the type is large and clear, and the illustrations are the best.

DIOCESE OF PETERBOROUGH.

e earnestly and eloquency to God in His temples and of the responsive that men should have for these dwell-places of the Lord. The Church was, he h, in the spirit all order what the home is in temporal — all desired to have our homes it and orderly. Why should we not have a it greater desire to beautify the House of d, these places where He delighted to speak the children of men? He then went on to low the many reasons why the Catholic out the many channels of grace of God oming out the many channels of grace of God oming out the many channels of grace of God of the sacraments, but the greatist of all was that there was an altar on white and in which dwelt the Saviour of the world. They believed that Jesus Christ dwelt in their temples, reality and truly with the reason, he said, Catholics were always this reason, he said, Catholics were always willing to go even beyond their means in fitting out costly edifices for God's honor and ting out costly edifices for God's honor and glory. They believed in His Real Presence upon the alter, and hence spated nothing when adorning His temples.

Bishop's with one is in doing to give expression to our senting mitted to give expression to our senting out the many the theory of God with a weak here of God with the properties of the League of the Sarred Heart, and the large number who have, through your apostolic work. But, Rev. Father, it is consoling the curred discourse the speaker was listened to with wrapt attention, and so great was the crowd present that seals were at a premium.

At the end of Mass the Litany of the Saints are creded and the Bessed Sacrament elements of the God with the properties of the continue to pray for the end of Mass the Litany of the Saints are creded and the Bessed Sacrament elements of the control of the forties of the contr

ated upon the aitar in the commencement of the Forty Hours' Develon.

Many visited the church in the afternoon to pend a quiet hour in prayer, so that, when 7 clock came, the hour announced for Vespers and Benediction, the church was again well ided.

Sharp on time, the altar being ablaze with sandles and lights of varied hue, the altar boys marched out bearing lighted tapers, immediately followed by the ciergy and the Right Rev. Father West, pastor of Goderich and Rev. Father West, pastor of Goderich and Climon, entoned Vespers, whilst His Lordship was assisted at the right by Rev. Father McKeon.

When the choir had finished singing the Vesper psalms and the Episcopal Benediction. When the choir had finished singing the Vesper psalms and the Episcopal Benediction and the left by Rev. Father McKeon.

He explained very clearly the meaning of the Forty Hours' Devotion, basing his ontire the Forty Hours' beyotion, basing his ontire the Forty Hours' beyotion, and a comment of the many solvanting that the requisition present.

Father O'Connor in Philadelphia Catholi Standard and Times.

Much has been written of late regarding the gradual but steady lessen-ing of the number of Friends in the great Quaker City. They are slowly They are, however, disappearing. They are, however, still sufficiently numerous to furnish a fair representation when their splendid leader and his doctrines are topics of discussion. Thus it was, therefore, that when Rev. Joseph V. O'Connor ascended the altar of St. Teresa's on Sunday evening to discourse upon "William Penn and the Society of Friends" the big audience included quite a number of hearers of that persuasion. The lecture was unusually interesting on account of its local flavor and the felicity of expression permissible on the part of the speaker when treating of the motives and acts

of Penn in his dealings with Catholics.

The nature of the "Question Box's" contents show that many Catholics are among its patrons. Their questions are, in most cases, of a character that necessitates their submission to confessors, inasmuch as a general reply might not fit particular cases in regard to which the confessor could inquire.

A. P. S. was in an argumentative mod with an apparent predilection for discussing the primacy and the in-fallibility of the Pope. His assertions in their order, with the replies given, are as follows :

"If we take the Church as described in the New Testament we find it a collection of congregations, with a very simple organization. No trace of a Pope is discernible. Peter writes an epistle in which he counsels humility and directs the bishops or overseers no to lord it over the clergy. The disciples meet to hear the reading of the Scriptures and to pray.

There is something rather contra dictory in asserting that there is no trace of a Pope discernible when the statement is made that "Peter directs the Bishops or overseers." The Catholic Church to day has the same simple organization. It is composed of head and members, united in the same faith, though divided into congregations. St. Peter did not assert primacy, be cause it was not necessary. unquestioned until schism and heresy rendered an excuse for separation

from the See of Peter necessary. (2). "If there was a Pope at Rome ready to settle disputes, why does Paul at Miletus warn the faithful against the dangers of false doctrine?"

There is a Pope now, one acknowledged as infallible, yet Bishops and priests frequently warn their flocks against false doctrines.
(3), "A council denounced Pope

Honorius as a heretic for teaching the Monothelite doctrine?

Even admitting that Pope Honorius wrote a private letter which was deemed heterodox it would prove nothing.

speaking ex cathedra and not as a private theologian. The Pope did not, as stated, teach the false doctrine, and at the most his neglect to condemn it was the subject of the council's action as approved by Pope Leo II. In the letters referred to, which some histori ans claim have been falsified, the Pope deprecates the discussion of the question, and in doing so uses expressions which cannot be construed in any but the orthodox manner. "Catholic writers admit that

the decretals of Isidore on which the

Papal pretentsions rest are forgeries. The "Papal pretensions" do not res on the false decretals of Isidore, which appeared late in the ninth century, when the primacy had been acknowledged for ages. Most of the decretals were authentic and certain interpolations were known to be such. A garble edition of the United States Constitu tion would in a great measure prove the existence of an authentic one, just as counterfeit money presupposes the genuine. The primacy of Peter rests on Scriptural, traditional and histori cal testimony. Even Luther, in a letter to Pope Leo X., said: voice is that of Christ, who presides and speaks in you.

"Tae Council of Constance de posed three Popes and elected a fourth to put a stop to schism. Here was the council above the Pope.

No; it was not a council above the Pope, but deciding as to who was Pope Two were induced to resign and the third was removed, when Martin V was elected. The act of the council only shows that the Church has a remedy for every evil. The United States Electoral Commission of 187 was an extraordinary tribunal called to settle a dispute as to who was Pre sident. Its legality was accepted by the country.
(6). "The infallibility of the Pop

changed the constitution of the Church It then ceased to be what it had been in other words, it changed essentially and so lost the note of unity.

The primacy and infallibility of the Pope have always existed as an essen tial part of the Church's constitution. explicit definition of the faith of the Church did not make a new element, but proclaimed its perpetual ex istence, just as the definition of the Council of Nice did not for the first time assert the doctrine of the divinity

'You cannot prove the claim of Rome to be the exclusive Church of Why not humbly admit Christ. the Church of England that the Roman Church, like the Church of Antioch and of Jerusalem, has erred in faith, but that Providence has preserved for us the Scriptures and all truths necessary to salvation?

would not believe the Scriptures unless yours. This shambling figure once cause it was the first in Germany

on the authority of the Catholic Church. Without an infallible teacher and guide we could not have absolute certitude of any revealed truth. Infallibility is

necessary to the certainty of faith member of that order, when dying, could receive the last rites of Church; also, are the Knights of Columbus recognized by the Church, and, being secret, why?

The Church condemns some organizations by name, among these are the Old Fellows. In case of a Catholic dying who has belonged to a con demned society, he must renounce it before receiving the sacraments. cieties not formally condemned are tolerated. When in doubt, consult

"Gerald" asked: "Is it not tortured with their cries no more. To natural that departed souls could day I am a husband without a wife, a make themselves visible sometimes to their friends?'

The Lord has permitted apparitions of the dead for providential purposes or for some great end. The Prophet Jeremias was seen after death praying for Israel and Samuel appeared to Saul. The freedom of the spirit is entirely conditioned on the will of God.

G. H. asked: "Is it right for a Catholic girl to act as bridesmaid for a little group about the bar looked up the Protestant couple?'

This is one of the general questions which might be answered yes or no. Generally speaking, in this country, as Protestants do not consider a mar riage a sacrament, but rather a con tract and social function combined, your presence as a bridesmaid, friend r witness would be an act of courtesy asked: "Suppose your 'Clara

father forbids you to go to a Catholic Church should you obey him?"

Parental rights are subservient to the divine law. "It is better to obey God than men." If your father's principle is sound, a Turk or an idolator dd prevent the conversion of his children to Christianity.

"Joe" asks for information in regard to a man asking a lady for her "Is he in duty bound to follow it by marriage?

No man has a right to monopolize a lady's company or to pay her marked attentions from frivolous motives, as it may injure the lady's chances of mar-

"A Catholic" wishes to know what the sects mean by quoting "search the Scriptures

This text is cited by Protestants to justify private judgment, but errone ously. The words were spoken by Christ not to the Apostles or to His followers, but to the Pharisees and referred to the Old Testament, with which, notwithstanding all their reading of it, they failed to know the Messiah. The words may also be grammatically tran slated thus, "Ye search the Scrip

J. S., who, suffering from an affliction, made a vow to perform certain religious works if, through the interession of the Blessed Virgin, heobtained The Pope is only infallible when relief, stated that he had found im provement, but failed to keep his promise and has suffered a relapse and

asked what should now be done. If you made a proper vow you are bound in conscience to fulfil it. Con-

THE DRUNKARD'S SERMON.

sult your confessor.

An Unexpected Response to a Request That He Pay for His Drink With a Speech.

It was growing late. The tide of humanity that earlier in the evening had ebbed and flowed through the streets of the great city had swept on ward, leaving the strange and almost appalling sense of desolation that omes when the noises of the town ar nushed. The electric lights flared un noticed on the corners, the street car passed at further intervals; now and then a night worker hurried by, his footsteps ringing out loud and clear in In front of a saloon the stillness. whose lights shone out bright and ruddy across the pavement stood a tramp-unshorn, ragged, dirty, dis-He watched with envious gusting. men who passed in and out eves the through the swinging doors, and then he turned his eyes toward two young fellows in evening dress who were com ing down the street toward him They had been drinking deeply, and they stopped before the saloon door and looked curiously at him.
"By Jove," said one, "think o

having a thirst like that and not the price of an extinguisher in your ocket! Beats old Tantalus all to ieces, eh? Liquor, liquor every here and not a drop to drink." He ran his hand in his pocket and

roffered the tramp a dime, but before could be accepted the other young ellow interposed. "Say," he said, "let's do the good

Samaritan and set Hobo up to a good drink The other hilariously consented, and the tramp slouched into the saloon at the heels of the two gilded youths. The barkeeper set before them glasses

and liquors, and with a hand that shook the tramp poured out a brim ming glass and raised it to his lips. Stop," cried one of the young men drunkenly, " make us a speech. It is poor liquor that doesn't unloosen a

man's tongue. The tramp hastily swallowed down the drink, and as the rich liquor coursed through his blood he straight med himself and stood before them with a grace and dignity that all his

rags and dirt could not obscure. 'Gentlemen," he said, "I look tonight at you and at myself, and it seems to me I look upon the picture of to study the Gothic church which it my lost manhood. This bloated face contains, celebrated not only for its Augustine we say that we was once as young and handsome as rare and perfect beauty, but also be-

walked as proudly as yours, a man in a world of men. I, too, once had home and friends and position. I had a wife as beautiful as an artist's dream and I dropped the priceless pearl of happened that the traveller in question "D. F. L," a Catholic, would like her honor and respect in the wine cup, to join the Odd Fellows, and asked if a and Cleopatra like, saw it dissolve, and quaffed it down in the brimming draught. I had children as sweet and lovely as the flowers of spring, and I saw them fade and die under the blighting curse of a drunkard father. I had a home where love lit the flame upon the altar and ministered before it, and I put out the holy fire and darkness and desolation reigned in its stead. I had aspirations and ambitions that soared as high as the morning star, and I broke and bruised their beautiful wings, and at last strangled them that I might be

> drink. The tramp ceased speaking. The glass fell from his nerveless fingers and shivered into a thousand fragments on The swinging doors pushed the floor. open and shut to again, and when the tramp was gone.

father without a child, a tramp with no

home to call his own, a man in whom

every good impulse is dead. All, all swallowed up in the maelstrom of

ELIZABETH OF HUNGARY. The Queen Saint.

Six hundred and six years ago woman died in Hungary who was olemly canonized four years later by Pope Gregory IX , after long and ma ture discussion. The process of canon zation has rarely in the history of the Church been so short, but probable that had Elizabeth of Hun gary died in the nineteenth instead of that century the Catholic world would have been no slower to recognize her claims to heroic sanctity.

Elizabeth came of a race glorious in the history of Hungary, and was th daughter of Alexander II. Born in 1207, her short life of twenty-one year was divided into three stages of maid enhood, wifehood and widowhood, in each of which she was a saint; but she is best known to posterity for her On her mar charity and humility. riage at the age of fourteen to young landgrave of Thuringia and Hesse, he young princess was even then an object of veneration rather than of mere admiration to the whole court. She was happy in finding a husband of kindred feeling, who allowed her to consecrate all her time to the poor and sick of her dominions. In 1225, Ger many being severely visited by famine, she exhausted the treasury and distributed her whole crop of corn among the most afflicted. She built an nospital near her castle, where she received the sick and infirm, tended them with her own hands, dressed their sores, made their beds, and remained with them even in the heat of summer Elizabeth was the foundress of another hospital also; she fed nine hundred daily at her own gate, besides an in credible number in the different parts of the dominions, so that the revenue in her hands was truly the patrimony of the distressed. Her charity was ad mirably tempered with discretion, and instead of encouraging in idleness such as were able to work, she employed them in a way suitable to their strength and capacity.

Seven years after her marriage, on Sept. 11, 1227, her husband died at Orranto under the standard of the Crusaders, and with his death envy, ousy, and rancor broke loose against the virtuous landgravine. alleged against her that she had squandered away the public revenue upon the poor, and the mob, seduced by her enemies, invited her brother-in law to assume the principality. Eliza beth was turned out of the castle with out even the necessaries of life. persons in the town were forbidden t She stayed the who et her lodgings. day in the church of the Franciscan Friars, where her three children joined her in the evening. After this sh was for a while practically obliged to beg bread for her little ones and her self. Her patience through all thes trials was as great as her charity when

in power. The usurper, Henry, softened by the remonstrances of the chief baron of the principality, finally consented to estore her to her rights and to put the government of the dominion into her hands. This she relinquished, and by vow made in the Church of the Friar Minor henceforth renounced the pomp of the world, associated herself with the Third Order of St. Francis and devoted the rest of her life to the needy and the uffering. By the advice of her con essor she remained in the world, bu not of the world. The King of Hun gary, her father, earnestly invited her his court, but she preferred a state humiliation and suffering. hose instead to do every kind of serv ice in attending the most loathsome epers among the poor. The last three years of her life were thus spent, and when she died, in 1231, the fame of her sanctity had spread all over Hungary Many sick persons were restored to health at her tomb ; Gregory IX. canonized her on the Whit Sunday 1235, and in 1236 the ceremony of the translation of her relics took place at

The following beautiful passage from the great writer Montalembert will be

read with interest : "On Nov. 19, 1833, a traveller arrived at Marbourg, a city of Electoral Hesse, situated on the pleasant banks of the Lahn. He stopped there in order

wherein the ogee prevailed over the full arch in the great revival of art in the thirteenth century. The basilica bears the name of St. Elizabeth, and it

In the church-now Lutheran, like all the country around—there was seen no mark of solemnity; only, in honor of the day, it was open, contrary to the practice of Protestants, and children were amusing themselves by jumping on the tombstones. The passed along its vast nave, all deserted and dismantled, yet still young in their lightness and elegance. He saw rest ing against a pillar the statue of a young woman in widow's weeds, her face calm and resigned, one hand holding the model of a church and the other giving alms and to an unhappy cripple; further on, on a bare and naked altar, from which no priestly hand ever wiped the dust, he carefully examined some ancient painting on wood, half effaced, and sculptures in relief, sadly mutilated, yet all pro foundly impressed with the simple and tender charm of Christian art.

flung them to the winds.

three hundred years. "He knew that there were in that city some few of the faithful and a Catholic priest; but neither Mass nor any other visible commemoration c the saint to whom the day was conse crated. The stranger kissed the stone hollowed by the knees of faithful gen erations and resumed his solitary course; but he was ever after haunted by a sad yet sweet remembrance of that forsaken saint, whose forgotten festival he had unwittingly come to celebrate. He set about studying her life; he successively ransacked those rich depositories of ancient literature which abound in Germany. Charmed more and more every day by what he learned of her, that thought gradually bec m, the guiding star of his wan

a child, where her girlish days were

and exiled widow. At Erfurth he touched with his ips the glass which she left the humble nuns as a memento of her visit. Fin ally, he returned to Marbourg, where she consecrated the last days of her life o the most heroic works of charity and where she died at twenty four t pray at her desecrated tomb and to gather with difficulty some few tradi ions among a people, who with the faith of their fathers, have lost their devotion to their sweet patroness." Cleveland Universe.

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arrived on the very day of her feast.

guished a young woman in great trit ulation, showing to a crowned warriou the skirt of her cloak filled with roses in another place that same knight angrily drew the covering from his bed, and behold Christ stretched on the cross; a little further the knight and the lady were reluctantly tearing them selves asunder after a fond embrace then again was seen the young wom fairer than ever, extended on her bed of death, surrounded by priests and weeping nuns; in the Bishops were taking up from a vault coffin on which an emperor was plac

The traveller was told that these were incidents in the history of St. Elizabeth, one of the sovereigns of that country who gied just six hundred years ago in the same city of Marbourg and was buried in that same church. In the corner of an obscure acristy he was shown the silver shrine richly sculptured, which had containe ne relics of the saint down to the time when one of her descendants having ecome a Protestant, tore them out and stone canopy which formerly overhung the shrine he saw that every step wa deeply hollowed, and he was told that se were the traces of the innumer able pilgrims who came of old to pray at the shrine, but none within the las

from books and chronicles and consult ed the manuscripts the most neglected. he wis ed, after the example of th first historians of the saint to examine places and popular traditions. He went, then, from city to city, from castle to castle, from from hurch to church, seeking everywhere traces of her who has always been known in Catholic Germany as the dear St. Flizabeth. He tried in vain to visit her birthplace, Presburg, in farther Hungary; but he was at least able to make tome stay at that famous castle of Wartbourg whither she came

"He could climb the rough paths by which she went on her errand of char ity to her beloved friends the poor ; he ollowed her to Creuzburg, where she first became a mother; to the monastery of Reinhartsbrunn, where at twenty years of age she had to part with her beloved husband, who went o die for the Holy Sepulchre ; to Bam berg, where she found an asylum from he most cruel persecutions; to the holy mountain of Andechs, the cradle her family, where she made an offering of her wedding robe when the cherished wife had become a homeles

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ing his crown.

"At r having drawn all he could

spent and where she married a hus band as pious and as loving as herself.

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Symbols of Our Lady. Beneath her feet is the crescent moon, the emblem of perpetual virginity; her head the rays of the sun, be

tokening light or wisdom. The star is often embroidered upon her veil or mantle, -Star of the Sea being one interpretation of her Jewish name. Miriam. When she is crowned with twelve stars, the allusion is to the text of the Apocalypse: "A Woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars.

The lily is the general emblem of purity; this is why the Florentines to the spiritual. We are held in divine have chosen it for their municipal thraldom. The voices float on the air flower, -the Blessed Virgin being their

The rose is the symbol of love and beauty, hence especially Mary's flower.

Herself a rose, who bore the Fose—
She bore the Kose and felt its thorn;
All Loveliness new born
Took on her bosom its repose,
Ana slept and woke there night and morn

So sings Christina Rossetti. The Well always full, the Fountain forever sealed, the Tower of David, Temple of Solomon, these are symbols borrowed from the Canticles.

The globe, as an emblem of sover centy was often placed in the hands of the Christ Child. The serpent under His Mother's feet was because of the words, "She shall crush thy head." The apple in her hand designated her as the second Eve. The pomegranate, if she held it, signified hope. One dove symbolized the Holy Spirit seven, His Seven Gitts. - Ave Maria.

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Dyspepsia or Indigestion is occasioned by the want of action in the billiary ducts, loss of virality in the stomach to secrete the gastric juices, without which digestion cannot go on; also being the principal cause of Headache. Parmelee's Vegetable Pills taken before going to bed, for a while, never fail to give retief and effect a cure. Mr. F. W. Ashdown, Ashdown, Ont., writes: "Parmelee's Pills are taking the lead against ten other makes which I have in stock."

apparatus is simple and inexpensive " Sold by all druggists. VAPO CRESOLENE CO.,

No sweeter music ever impressed the soul than the voices of the boy choir. Particularly is this true on Christmas. The grandest choir pales before the sweet voices of children singing the Adestes Fideles. No music could be sweeter. No harmony more soul stir For the time we feel transported ring. to the heavenly realms. The sweet notes reach our ear and our spiritual nature is thrilled. It is as if the angels were again on earth. The air is filled with heavenly voices-we are compell ed to adore. The sensual gives way now made heavenly. Joy fills our soul and tears of happiest emotion bedim our eyes. We long for its continuance, but as the angelic choir reaches the Then the solemn sanctuary it ceases. service of the holy Mass begins. Truly it can be said that never were on better prepared to assist at the Divine Sacrifice

You Must have pure blood for good health Hood's Sarsaparilla purities the blood. Take Hood's Sarsaparilla if you would BE WELL. There are a number of varieties of corns Holloway's Corn Cure will remove any of them. Call on your droggist and get a bottle

After coughs and colds the germs of consumption often gain a foothold.

Scott's Emulsion of Codliver Oil with Hypophosphites will not cure every case; but, if taken in time, it will cure many.

Even when the disease is farther advanced, some remarkable cures are effected. In the most advanced stages it prolongs life, and makes the days far more comfortable. Everyone suffering from consumption needs this food tonic.

> 50c, and \$1.00, all druggists. SCOTT & BOWNE, Chemists, Toronto.

FEBRUARY 12, 180 Through the Sha

Nearer, oh, nearer, dear Chris Nearer, ah, nearer the light o Moss hung the forest ways, t Weary and stumbling we shi Deep are the rivers—oh, moan!— How are we, helpless, to ford

Only the starlight, Thy mess Gleams in the dark on each s Songs in the midnight Thy h Of hopes for the morrow at cling; Almost Thine arms in caress Almost the touch that all sor Deep in the woodlands, bewil Blackened the boles on our But for Thy compass that gu But for the pole star that gli How could we hope for the r How could the twilight e'er

Yet, as we journey, the glim Surer we feel of the City's g Years seem the windings of Heavy the Cross—but it sho Nearer, ah nearer, dear Chri Almost in sight of Thy welco Lead us full softly. O Lord, t Shining perpetual, golden a Since Thou hast guided The Crowned them and set them Pardoned, we also, as loved Into the blaze of Thy Press —Sacred Heart Review—

FIVE - MINUTE Sixth Sunday After

"The kingdom of heaven which a woman took and his of meal, till the whole wa xiii. 32.) The progress of spir

with most of us, my

We go along day by d as if we had advanced the day we began. It if we were still standing ing place, and the gos ever. The good resol made when we began not forgotten, neither But the same evil in about us, tempting us on to commit sin again we have renounced which we have renoun since. And the olde fiercer, perhaps, become tions. We think it m we ought to be free f as we have stopped sire, even involunta again ought to le temptation imagine that sin is v we must purge it out make a general con sult is not satisfactor; worry and delude of belief that we are wh we have made no p started. We have fa

so common, especia people, that concupis The truth of the w summed up in a for Scripture: "My st to serve the I soul for temptation.

God wishes us to p well as to strengthe allows us to be temp have not only the m but also the strength repeatedly engaging enemy. For the mo the battles to come victories you gain, t you gain those which The whole man is

cleansed. Nothin

yourself into the h must let Him do He has H and His ways are n allowed him to temp and indeed all His has chosen you, an patient while He v pose in your soul. on the temptations beset as so many you may resist, an deed I would not b thing else from Go With each comes there come stronger, which is it then boldly for t the good of your s discouraged if the long as your life not get discourage and be tempted to advance, because temptation." Bu of your trials say have fought the g aid up for me a

Converts Mak

While we hono faith, born and raially should we by prayer and by the action of Shost, have foun have lost. The should permit of ness: but a chari Catholic - Pittsb

Its Caus Cold weather, sh either because the rly acted upon by erly acted upon by the oily constituen; ilated. Cod Liver supplies this deficit palatable and eas assimilated and stepose tissue. Besid soluble the starci function is to sup thus affording mathe waste of the Liver Oil is at om and medicine, inc preparation for the d. Verify this by Da not delay in.

Do not delay in folks. Mother Gr is a pleasant and s child why do you as so near at hand

Nearer, oh, nearer, dear Christ, may we come, Nearer, ah, nearer the light of our home! Moss hung the forest ways, tangled and drear; Weary and stumbling we shiver with fear; Deep are the livers—oh, heed Thou our moan!— How are we, helpless, to ford them alone?

Only the starlight, Thy message of grace, Gleams in the dark on each sorrow white face; Songs in the midnight Thy heaven-birds sing, Of hopes for the morrow and comforts that cling; Almost Thine arms in caressing we feel, Almost the touch that all sorrow can heal.

Deep in the woodlands, bewildered, astray, Blackened the boles on our sin haunted way: But for Thy compass that grideth us true, But for the pole star that glimmereth through, How could we hope for the red of the gloan? How could the twilight e'er gather us bome?

Yet, as we journey, the glimmers grow bright; Surer we feel of the City's great light! Years seem the windings of bramble-set ways; Heavy the Cross-but it shortens the days! Nearer, ah nearer dear Christ, are we come, Almost in sight of Thy welcoming home.

Lead us full softly, O Lord, to the light
Shining perpetual, golden and white!
Since Thou hast guided Thy saints unto Thee,
Crowned them and set them Thy glory to see,
Pardoned, we also, as loved ones at home.
Into the blaze of Thy Presence would come!
—Sacred Heart Review—Caroline D. Swan.

FIVE - MINUTE SERMONS. Sixth Sunday After Epiphany.

DISCOURAGEMENT.

"The kingdom of heaven is like to leaven, which a weman took and hid in three measures of meal, till the whole was leavened." (Matt. xiii. 32.)

The progress of spiritual life is slow

with most of us, my dear brethren. We go along day by day, and it seems as if we had advanced but little since the day we began. It seems to us as if we were still standing at the starting place, and the goal as far off as ever. The good resolutions which we made when we began to serve God are not forgotten, neither are they broken But the same evil influences are all about us, tempting us and luring us on to commit sin again, as in the days of our wickedness-those sins which we have renounced years ago, and At least, I have never seen an angel which we have renounced many a time since. And the older we grow the fiercer, perhaps, become those tempta-tions. We think it may be that now we ought to be free from them; that as we have stopped sinning, the desire, even involuntary, of sinning again ought to leave us. And because temptations continue we imagine that sin is within us and that we must purge it out. So we try to make a general confession. The result is not satisfactory, and we fret and your angel guardian is not far off." worry and delude ourselves with the belief that we are wholly evil and that we have made no progress since we We have fallen into the error so common, especially among pious people, that concupiscence is sin.

The truth of the whole matter is this, summed up in a few words of Holy Scripture: "My son, when thou comest to serve the Lord, prepare thy soul for temptation.

God wishes us to purge our souls as well as to strengthen them, and He allows us to be tempted that we may have not only the merit of resistance, but also the strength which comes from repeatedly engaging in battle with the enemy. For the more you fight, the greater will be your experience in the battles to come; and the more victories you gain, the more easily will you gain those which God puts in your

The whole man is to be purged and

must let Him do with you what He any question of trade secrets. pleases. He has His ways and means, and His ways are not your ways. So trangers is simply because every He allows Satan to tempt you as He woman naturally looks up and her at allowed him to tempt St. Paul and Job, tention is distracted from her work for and indeed all His chosen ones. He from one to five minutes in this way, has chosen you, and He asks you to be that will make in the case of 150 patient while He works out His purpose in your soul. Look, therefore, utes, or five hours, and we cannot on the temptations with which you are allow that." beset as so many chances by which you may resist, and so advance. In-deed I would not bid you to ask anything else from God but grace to over With each temptation that comes there comes a grace tenfold stronger, which is for your use. Use it then boldly for the honor of God and the good of your soul. And do not be discouraged if these temptations last as ong as your life in this world. Do not get discouraged in the Christian life and be tempted to say: "I make no advance, because I am not free from temptation." But rather in the midst of your trials say with St. Paul: "I have fought the good fight; there is laid up for me a crown of justice in

Converts Make Good Catholics.

While we honor our brethren in the faith, born and raised in it, more especially should we honor converts, who by prayer and study, and above all, by the action of the grace of the Holy Ghost, have found what so many others have lost. Their zeal, new born, should permit of no cavil, no bitterness; but a charity truly Christian and Catholic - Pittsburg Catholic.

Its Cause and Cure.

Cold weather, shivering, no heat to sustain, emaciated, because ill nourished. This is either because the starchy foods are improperly acted upon by the digestive juices or the oily constituents of the food are not assimilated. Cod Liver Oil combined with Maltine supplies this deficiency, for the oil, rendered palatable and easy of digestion, is at once assimilated and stored up in the form of adipose tissue. Besides this the maltine renders soluble the starchy foods—whose special function is to supply heat or fatty tissue—thus affording material necessary to supply the waste of the body. Maltine with Cod Liver Oil is at once a food, a body builder, and medicine, incomparably superior to any preparation for the consumptive or debilitate ed. Verify this by a trial.

Do not delay in getting relief for the little

OUR BOYS AND GIRLS.

Politeness.

Politeness is an article for every day wear. If you do it only on special and rare occasions, it will be sure to sit awkwardly upon you. If you are not well behaved in your own family circle, you will not be truly so anywhere, however strictly you may con-firm to the observance of good breed ing, when in society. The true lady or gentleman at all times and in all places-at home as well as abroad-in the kitchen as well as in the parlorin the field or in the workshop. A snob is-a snob always and everywhere.

The Benefits of Water. The girl is yet to be born who would not be beautiful. Do you wish red lips, bright, sparkling eyes, cheeks plump and tinged with the glow of health, beauty of form and color? Drink, and drink often and much, of pure water. Drink before breakfast and after; before lunch and after; before dinner and after; and above all before retiring for the night. Drink slowly and not with each mouthful of food. Be sure the water you

drink is pure. In the city the health board will see to that. In the country, if you have no evidence of its purity, boil it thirty minutes and let it cool, well protected from any impurities in the air. When you do not drink as you ought your very nature gives forth a cry—inaudible—like that of the "Ancient Mariner," "Water, water everywhere and not a drop to drink.

Your Angel Guardian;

"Father," asked Johnny, a boy about five years old, one morning of his father, "is it true that every child has an angel guardian standing beside his bed? I don't think I have one. guardian standing by my bed?"

"Search well," said the father, "and perhaps you will find one. Don't you see anything at the foot of the bed?' "Nothing, except mother," said the child, stretching out his little arms to

her with a smile.
"Well," said the father, "you have found your angel guardian. always keep themselves concealed be hind mothers. When you are at your mother's side, believe me, my boy,

The Value of Minutes.

A party of ladies and gentlemen were lately visiting a large carpet factory, and the manager took them over the different floors of the establishment. On ascending one of the staircases they came to a locked door, on which the following inscription was painted in white letters :

"Strangers not admitted under any circumstances." The curiosity of the ladies was excited to a high pitch, as they inquired almost in one breath, "What is to be

seen inside?" "That is one of our workrooms in which 150 women are employed in embroidering carpets," answered the manager.

"Oh, how we should like to have a peep at them," exclaimed the ladies. "I am sorry I cannot comply with your wish," said the gentleman, with a shrug of his shoulders, "but our rules do not admit of the slightest excleansed. Nothing undefiled can rules do not admit of the slightest exenter Heaven. So if you have put ception. Truth to say, and there is yourself into the hands of God, you nothing special to be seen, nor is there

St. Agnes.

What child does not know and love sweet little St. Agnes, with her lamb? Beautiful, wealthy and loved, she never had time to realize that she was so, because all her thoughts were fixed on the beauty of our Lord. That is the sure cure for vanity, and self centred

ness!
"In this life we see," says a quaint old writer, "voluntary poverty accompanied with riches : humility with noin a small body a great cour bility ; age, judgment in childhood, victory in weakness.

weakness.
From a child she began to delight in the love of Christ.
She had made herself a dwelling place in His sacred Wounds and built a temple in His Heart." The tortures of body and mind to

which St. Agnes were put are beyond our words. Human ingenuity was taxed to the full to lead her to sin and to cause her to suffer. But the childface looks down on you and me through the ages, peaceful, tranquil, un-shadowed by one thought of wrong or yielding. Fire could not burn her. Sinners turned from her presence "confessing and praising God." The executioner who was to thrust her through with the sword stood distinguishing piety. trembling before his frail victim, unable to strike until she calmly ordered him to do so, adding, "Let the Lord vouchsafe to take me into His arms." "Then she stood firm in prayer, and

out of the wound which was given her there gushed forth so much blood that it covered her whole body, and her blessed soul was crowned with the glory of martyrdom."-Young Catho-

are themselves unhappy, but they

make everybody around them miser A kind word, a look even, has a able. wonderful influence. John Boyle O'Reilly summed up the whole philosophy of life in this short sentence—
"Kindness is the word!"
In the lately published letters of Ma-

ria Edgeworth we find that she is con-stantly writting "How good people are!" and "How kind people are!" she seems to have been able to inocuate every one with her own geniality. We will generally find that people are to us just what we are to them. We must give in order to take. A little girl being asked why everybody loved her, replied very simply, "I do not know, except it be that I love every-

There is no one too poor, no one too lowly, but he can do a kindness, or be helpful. In front of a restaurant in New York city, there is a large box, into which newspapers are dropped by passers-by; the papers are gathered morning and evening, and sent to the hospitals for the sick to read. One evening a little girl who was selling papers, dropped one of her papers in the box, and then ran on, crying, "Evening papers!" She had contributed her mite.

Be agreeable, wear a smile on the face, rather than a frown. Let your offuence be sunny and cheerful; there is enough pain in the world already without adding to it. When tempted to say a harsh or angry word, check yourself, and keep silence; but if you have a kind word, never hold it back; say it, and it may strengthen some poor soul, courage some fainting heart. -Orphans Bouquet.

An Intelligent Dog. A San Francisco paper says that Keys, canine employee of the Union iron works of that city, recently met with an accident by which his right front leg was broken. Keys had been looked upon by the officers of the iron works as one of their regular workmen for about four years. He is a dog of no particular beauty and his pedigree would not be considered by dog fan ciers, but he possesses wonderful intelligence. He makes the Potrero police station his home, and he is the pet of Lieutenant Bennett, but nearly every workman in the shipbuilding concern claims the friendship of the dog. the first tap of the gong every morning Keys has reported for duty at the Union iron works, and he has never left until a full day's work has been accomplished. He was particularly useful in the shipyard and in the boiler shop, and the foremen of hese departments say he was more valuable than a man for doing certain kinds of work. He could crawl through small holes in boilers and about ships, and his particular work was to carry tools, bolts, nuts, rivets and other small articles needed by workmen who had crawled into such places, and to have them creep back and forth for such articles would cause considerable loss of time. Keys thoroughly understood his work and he was always on hand when needed. Yesterday a steamer was placed on the dry dock for repairs, and the dog, realizing that his services might be needed by the workmen, was climbing a ladder to the deck, when he slipped and feil about twenty feet. The men picked him up and making a stretcher of some pieces of canvas, carried him

What of Your Future.

physician to set the broken limb.

to the police station and sent for a

the woman, of cultured mind, of grown graces, of calm, strong faith and hope: of happy recollections and supporting expectations of good name, and abundant good works and achieve

ments all about

It is a beautiful sight—the man, the woman, of the middle age, at the zenith, the prime of life, true to prin-ciple, answering to the demands of the ge : soher under the sense of responsibility, but determined, buoyant,

cheerful, successful. But these admirable personages are not natural prodigies, nor their admir-able qualities inborn or accidental. Such persons and such qualities are the result of grace, purpose, persistent effort, discipline, and almost without exception commenced in early life, during the formative period, largely in childhood.

Persons have become distinguished in virtue, commencing later in life, as some have become scholars; but in the former, as in the latter, such cases are exceptions.

Now, we would ask you-what do you young people hope to become in your time, and for all whom you are to influence? What are you planning to be and do? You will not rise above your aims and plans; and aims and plans thoughtfully laid and faithfully prosecuted are almost sure to be realized. You can become and can do about what you will, with God's grace. We would encourage you to early,

You can be pious, and eminently so, and still be young, cheery, and happy. You cannot, and fall into the current of popular indulgence and irresponsi bility. It means something to be a full grown, normally developed Chris tian, something of self denial of effort, and trust. May God help you. May you help yourselves to this attainment.

Liver Oil is at once a food, a body builder, and medicine, incomparably superior to any preparation for the consumptive or debilitated. Verify this by a trial.

Do not delay in getting relief for the little folks. Mother Graves' Worm Exterminator is a pleasant and sure cure. If you love your child why do you let it suffer when a remedy is so near at hand?

Baby Eczema and Scald Head. Infants and young children are peculiarly subject to this terrible disorder, and if not roomptly arrested it will eventually become chronic. Dr. Chase made a special study of the skin and we can confidently recommend Dr. Chase's Ointment to cure all forms of Eczema. The first application soothes the irritation and gives the little sufferer rest. Baby Eczema and Scald Head.

A fellow must be sociable to get along. This is one of the commonest excuses for bad habits among young men. If he drinks to excess on some occasion, if he stays out unreasonably late at night or does anything else for which he is properly chided by those who naturally have an interest in him, the first thing the young man pleads in self defense is the necessity of socia-bility. He must be sociable to get on ! A moment's sober reflection would show even him the foolishness of this excuse. What does he understand by sociability? He probably could not define what he means by the term if he was asked to do so. Certainly he would utterly fail to demonstrate how the cultivation of bad habits becomes contributory to success in any worthy application of the word.

That sociability engendered over friendly glasses in the salocon is fatal to the hopes of youth. A mature per son of intelligence and experience is obliged to pity the youth handicapped by a stupid credulity in the value of acquaintanceships fostered in circumstances and surroundings. fostered in such Bat in the majority of cases the plea is insincerely uttered. Even the most unsophisticated young man usually perceives the mockery of asserting what is so palpably opposed to common sense. One of the first fruits of yielding to temptation is the stimulation of guile and the person who stoops to do a mean and shameful thing will not hesitate to lie to cover his tracks, if he deems it convenient or expedient to deceive those who question his acts. So the young man who, giving way to his own inclination or the importunities of his companions, frequents the saloon or worse resorts of vice, glibly explains that the exigencies of material advance ment require such concessions to sociability. If only the poor fellow could be induced to weigh the matter seriously in his own mind before it is too late. would discover, if he was not already conscious of his own dishonesty in offering this excuse. He would be compelled to acknowledge that far from serving his true interests, the vicious associations and tendencies insepara ble from tippling places, imperil them beyond hope of salvation. He would be forced to confess that if he was anxious to impede and not promote his own progress intellectually, socially materially not to say morally, he could adopt no surer or more expeditious means than this sort of sociability which he falsely pretends to regard as conductive to the opposite effect.

Sociability is an excellent quality to cultivate in its normal phases. It has its valuable appurtenances from a legitimately selfish standpoint, as well as with reference to the unselfish pleas ures of congenial intercourse between men. The truly sociable character is a delight to the circle which it irra-diates. The individual who possesses the precious faculty of making himself always agreeable to those with whom he comes in contact, holds the key to the greatest of human privileges, the rare privilege of being universally respected and esteemed in the little world in which he moves and has his being. Such a person usually prospers in his material affairs no less than in his friendships, because people are glad to meet him and do business with him and will very often go out of their way to have dealings with him, which they could transact just as profitably though less pleasantly perhaps with somebody else. Rut he is a good fellow, cheer-ful, obliging and satisfying, so they go young man making his way in the world, this trait of cheerfulness or sociability is an invaluable aid to success. Good nature is irresistible, when it is spontaneous and sincere and most persons, even dyspeptics and the ira-sciple, like to have around them companions and assistants discreetly and thoughtfully and properly good tempered. Naturally such persons are ever in the line of promotion, that is other things being equal, they are preferred to those less fortunately en-dowed or who have not taken the trouble to acquire and cultivate habits

of amiability. Obviously the sociability which pays -to gauge it by a favorite American standard-is not the sort that misguided young men profess to propagate in saloons and at late hours in ques t onable companionship. It is not the sort that thrives on evil association and is dependent on the development of vicious habits. sociability born of the dang-erous conviviality of drinking-places is generally confined to the preyourselves, and what to achieve in cincts within which it is generated. The old tippler who is "jolly" in his cups is usually the reverse when he is out of them, and the young man who practices sociability in secret among companions whom he rarely introduces into his own family circle, is more apt than not to be surly, quarrelsome and reticient when in the society of those with whom it would be most to his advantage in every way, to practice amia-bility and courtesy. It is true in one sense that "a fellow must be sociable to get along," but in quite another fashion and under wholly different circumstances than the shallow young men who most often urge this convenient plea, have in mind.

We would say to all young persons whatever their condition or surroundings: begin your habits of sociability at home, practice amiability and cheerfulness there, cultivate these virtues first of all for domestic use and they will serve you and promote your welfare in a practical sense where it will do the most good. But above all do not be dishonest with yourselves, false to your best friends and disloyal

CHATS WITH YOUNG MEN to your own highest purposes of life, by masking the culture of vicious and dangerous habits under the specious plea of sociability. Misanthropy is a thousand times better than the love of companionship which finds expression in dissolute acts, drinking, gaming and the other excesses and vices tha crowd in the wake of sociability bred in the fetid atmosphere of sintu haunts.-Cleveland Universe.

A LUMBERMAN'S LIFE.

Constantly Exposed to Inclement Weather.

HOW HE FOUND RELEASE.

HE FALLS AN EASY VICTIM TO RHEUMA TISM AND KINDRED TROUBLES-A TWENTY YEARS' SUFFERER TELLS

From the Richibucto, N. B., Review. Mr. Wm. Murray, of Cormiersville, N. B., is an old and respected farmer, and a pioneer settler of the thriving little village he now makes his home. While Mr. Murray was yet a young man, he, together with his father and brother, founded one of the best mill properties to be seen in those early The mills consisted of a sawmill and gristmill, and were operated and managed by the two brothers. Laborsaving appliances being then comparatively unknown, the young men were exposed to dangers and difficul ties almost unknown to the present generation. One of the greatest evils in connection with the business was exposure to wet and cold, which, though unheeded at the time, have crippled its victim with rheumatism. In a late conversation regarding his disease, Mr. Murray told the following story of his long misery and final cure by the use of Dr. Williams' Pink Pills "For over twenty years I have been a sufferer from rheumatism. I attribute the cause of the disease to the time when as a young man I worked at our mills. In the winter we would haul logs on the pond where the alternate thaws and frosts of early spring would imbed them in the ice and slush.

When the time came for starting up the mill I would go out on the pond, sometimes in water up to my knees and work away from morning till night chopping logs out of the slush and ice was generally wet from head to foot, and every second night of the week I would, without changing my clothes, stay up and run the mill till daybreak So you see I was for two days at a time in a suit of partially wet clothes, and this would last till the ice had melted in the pond. After a few years rheumatism fastened itself upon me as a reward for this indiscretion, and, ever increasing in its malignity, it at last became so bad that for weeks in succession I could only go about with the aid of crutches. other times I was able to hobble about the house by the aid of two canes, and again at other times it would ease off a little and I was able to do a little work, but could never stand it for more than a couple of hours at a time. The least bit of walking in damp weather would overcome me, and I remember one stormy night when I tried to walk from Cocagne Bridge to my home, a distance of five miles, that I had to sit down by the roadside six times to ease the terrible pain that had seized my legs. During all those years of agony I think I tried all the patent medicines I could get a hold of, but they did me no good at all. I consulted doctors, but my sufferings remained undiminished. In the fall of 1895 I want to a doctor in Buctouche to see if there were any means by which It is a beautiful sight—the aged man, out of their course to favor him with I might at least be eased of my suffer-The doctor said frankly, "Mr. Murray, you cannot be cured - nothing can cure you." I was not satisfied and then I determined to try Dr. Williams' Pink Pills. I procured half a dozen boxes and began taking them at once. I soon felt a change for the better, and after my supply had been finished I

> and you see me now. I am alive and smart and can do any kind of work. did my farming this spring, and could follow the plough for days without feeling any rheumatic pains. Yes Dr. Williams' Pink Pills did me a world of good, and I strongly recommend them for the cure of rheumatism. Dr. Williams' Pink Pills create new blood, build up the nerves, and thus drive disease from the system. In hundreds of cases they have cured after all other medicines had failed, thus establishing the claim that they are a marvel among the triumphs of modern medical science. The genuine Pink Pills are sold only in boxes, bearing the full trade mark, "Dr. Williams' Pink Pills for Pale People.

got another half dozen boxes and con-

tinued taking them according to direc

tions. That dozen boxes was all I took-

Care of the Complexion.

It is a well known fact that a torpid liver produces a sallow hue and a dull yellow complexion. You need not expect a clear, beautiful complexion if the blood is rendered impure by a sluggish action of the liver, which cannot properly perform its function of purifying and filtering all impurities from the blood. Ladies, Dr. Chase's Kidney Liver Pills is an invaluable remedy, for by their action on the liver and blood they promote true beauty by rendering the blood pure. This is the secret.

Look Out for the first signs of impure Care of the Complexion.

Protect yourself from imposition by re

fusing any pill that does not bear the

registered trade mark around the box.

Look Out for the first signs of impure blood - Hood's Sarsaparilla is your safeguard. It will purify, enrich and vitalize your BLOOD.



A MINISTER'S STORY.

Rev. F. Elliott, of Richmond Hill Relates a Happy Incident.

Held Bedfast by Kidney Trouble-He Could not Turn Himself-Dodd's Kid-ney Pills Cured Him - "A Good, Honest, Reliable Medicine.

Richmond Hill, Feb. 7. - Rev. F. Elliott, a popular and prominent clergyman of this place, has written the story of his sufferings and recovery from K dney Disease. The sketch is of deep interest to thousands of Canadians.

Rev. Mr. Elliott says he feels it his duty to tell of the medicine that cured him-Dodd's Kidney Pills. Only "goodwill to men" could induce him to allow his name to be published in this connection. The testimonial is entirely unsolicited.

"I suffered so severely from Lame Back that I could not turn, nor get out of bed. I began using Dodd's Kidney Pills, and my rains and lameness soon disappeared. I consider Dodd's Kid-ney Pills a good, honest, reliable medi-cine for the diseases they are recommended for.

These are Mr. Elliott's own words, and such is the result every time Dodd's Kidney Pills are used. Any person who suffers from Bright's Disease, Diabetes, or any other Kidney Trouble. after having the assurance of such a worthy and eminent clergyman as Mr. Elliott, deserves no pity. The cure is within easy reach, and if they refuse to stretch out a hand to grasp it, no one can be blamed but

pemselves.
Dodd's Kidney Pills positively and permanently cure Lumbago, Dropsy, Paralysis, Heart Disease, Gout, Sciatica, Gravel, Stone in Bladder, all urinary disorders, Neuralgia, Lame Back, and all other Kidney Diseases. They are the only remedy on earth that has ever cured Bright's Disease and Diabetes. They are sold by all druggists, or will be sent on receipt of price, fifty cents a box, six boxes for \$2 50, by The Dodd's Medicine Co.,

Educational.

NOT TOO LATE ...

CENTRAL usiness college

-GALT BUSINESS COLLEGE-Elegant Announcement of this

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Week) urn Tickets

TREAL.

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e disease is , some rere effected. nced stages and makes re comforte suffering n needs this

druggists. emists, Toronto.

A. O. II.

The Ladies' Auxiliary of Division No. 3, Toronto, held a very entertaining meeting in Dingman hall on Sunday afternoon, Jan. 23rd inst. As this meeting was called for an early hour, in consequence of its being an open one, Miss Mary C. K. H., the distinguished and popular Provincial President, occupied the chair, and discharged her riduous duties in a most creditable manner. It may be said of her that this society owes in a large measure the rapid growth in its membership to her untiring efforts and perseverance.

After the formal opening, with a few explanatory remarks. Miss Keily introduced Rev. Eugene Sheeh; of Limerick, Ireland, to a well-filled hall of lady members and their friends. The subject was "Ine Origin, Growth and Objects of the Order." He made a strong impression upon the members present. On the platform were M. J. Ryan, ex-President Taille, of No. 4 Div., A. O. H. Hugh Keily, President, nd Mr. Wim. Keily.

At the conclusion of the lecture, Miss O Brien advanders on behalf of the ladies to which the rev. gentleman responded in happy style.

The open meeting was then brought to a

which the rev. gentieman resistance style.

The open meeting was then brought to a close with a speech from President Hugh Kelly, of No. 5, in his usual spirited and entursiastic manner. He then moved for a vote of thanks to the Rev. Father Sheeny, which was unanimously carried, when all present stood and sang the national anthem, "God Save Ireland."

The regular meeting was then began. Nine applications were received and four initiations. The important business of the meeting only being transacted, a motion to adjourn was carried.

To the Rev. Eugene Sheehey, Limerick, Ire-

land:
Rev. and Dear Father-We, the children of
Rev. and Dear Father-We, the children of
Rev. and Dear Father-We, the children of
Rev. and children of the companies of
your visit.
Coming as you do, Rev. Father, in the inter-

that all the powers, and combination of powers, the world may ever know, can never break the bond that binds the Irish neonle togethera bond weided by the personations, tyramics, and oppressions of longs ages are not without their consolations for the Eurapea of time. But, Rev. Father, the personations, tyramics, and oppressions of longs ages are not without their consolations for the Espansion of the Shannon and stand mon the rains of the Centuries, we shall find that the heartlesness of an Etizabeth and in mainer and harred of a Cromwell has done more for the Irish nation than all the victories her sons could ever hope to achieve by the aword; for must not England blush with shanne for ever; is not Ireland stronger to-day this sha been since the middle of the fifteenth century; has not the personations falsen to rise no more and has not Catholicity seen their funeral?

With low we have the century; has not the personative and the fineral?

With low we have the continue to this our fair city of Tore near at hand. Step by step the landlord has been forced to the wall. The legislative halls of Westminster have tired of the battle walled by the ablest gainxy of statesmen the world. Its even produced, when the caim leadershy hall be seen forced to the wall. The legislative halls of Parnell, drawing forth the brilliancy of a Sexton, a Higger, and a Justin McCarthy inspired that veteran giant of the political area to attempt the redemption of his country by Home Rule for Ireland, with awe and addiration. The world watched the special of the one great man of England, buckling on his armour for the greatest battle of his wole career, at a time of life when most men arlocking towards the grave. The enemies of Ireland in four and tempting saw him fall in his renouclous fight for justice and liberty, But er they had time for rejoicing he had risen, and enthroned in the hearts of the Irish people the name of W. E. Gladstone will godwn on the pages of Irish history is read.

For he who storms the barricade
To gain sweet freedom's portal
Shall die in liberty's embrace,
And bear a name immortal.

Rev. Father, hoping for the success of your enterprise we pray you bear our message to our kin across the sea and that message is "God Save Ireland." Signed on behalf of the Daughters of Erin, Miss Mary C. Kelly, Provincial President.

RESOLUTION OF CONDOLENCE.

At a regular meeting of the Ladies Auxiliary,
Division 3, held in Dingman's Hall on Sunday
Jan, 23, 1888 the following resolutions were unanimously adopted:

That whereas it has pleased Almighty God
to remove by death, Catherine McCaffery,
daughter of our esteemed sister, Mrs. B. McCaffrey.

daughter of our esteemed sister, Mrs. B. McCarfrey.

Resolved that we, the members of Divison 3, hereby express our heartfeltsorrow for the loss sustained by her, hoping that even in the sadness of her affliction she may yet find consolation in knowing her dear one has passed to a more beautiful home.

Resolved that a copy of these resolutions be sent to the bereaved parents, and also a copy inserted in the minutes of this meeting, and copies sent to the Catholic Register and CATHOLIC RECORD for publication.

Mrs. F. O'Hagan, A. Kenny,

Jan, 23, 1898.

M. C. Keily,

Jan. 23, 1898.

A. Kenny,

Toronto, Ont., Feb. 7, 1898,

Dear Sir—Since my last letter Division No. 1
has had many good days and is still leading in
the pathway of success and holding its title as
the banner division of York county, which it
has held since the first day of its organization,
despite the hard work of other divisions which
have tried hard to lead, but as they can not
reach it within twenty-five or thirty in membership No. 1 has nothing to fear. The last reguhar neceing of the division on X onday night,
January 24, was one that will go down in Hiberman history as long to beremembered. Two
special features of the meeting were the annual installation of officers for the year 1898
and the tendering of a reception to the Rev,
Father Sheeby of Ireland, Precisely at 8
o'clock the ever popular President, Joseph
Ruticege, ascended the rlatform and called the
meeting to order. Without doubt he felt
proud, having to his right and left
on the piatform the Rev. Father Byan,
rector of, 81. Melnacl's eathedral, and
Chaplain of the Division, and Rev, Father Doi
lard, from St. Macy's Church, and Chaplain of
Division No. 3. Every seat in the large hall
was filled and the meeting niecy begun when
the sentinel announced the arrival of the Rev,
Father Sheehy of Ireland, who was then escorted to the platform by the Serzeant-at-arms
annulas ional cheer stand long applicates. Under
the head of new business County President W.
J. Moore installed the following officers of the rest. the sentinel announced the arrival of the Rev. Father Sheehy of Ireland, who was then escorted to the platform by the Sergeant-at-arms annois ions cheer and her sprange. Under the head of new business County President W. J. Moore installed the following officers for the year 1898; President, Joseph Ruiledge; Vice-President, M. J. Mahar; Rec. Sec., Win, Ryno; Fin, Sec., Fatrick Mohan; Treasurer, W. J. McClean; Insurance Sec. M. J. Mahar; Sergeant-at-arms, Ambose Pickett; Sentinel, M. J. Healey; Marshal, M. Hurley; Struding, Committee, M. T. Quinlivan, T. McKeague, John Chute, Patrick Martin, James Jacques, The officers were then shown to their respective positions. The County President highly congratulated the Division for having elected such an efficient staff of officers. The President highly re-electing industry the success of the division during the past yeur. He hoped that progress would prevail with the division during the past yeur. He hoped that progress would prevail with the division during the past yeur. He hoped that progress would prevail with the division during the past yeur. He hoped that progress would prevail with the division during the past yeur. He hoped that progress would prevail with the division during the past yeur. He hoped that progress would prevail with the division during the past yeur. He hoped that progress would prevail with the division during the past yeur. He hoped that progress would prevail with the division during the past yeur. He hoped that progress would prevail with the support in the future as they had in the past. He resumed his seat amidst loud applause. Other officers followed with well-chosen remarks. The Division Heav, Father Sheehy, Rev. Father Ilvan and Rev. Father Bollard. Songs and recitations were give no b Bros. A. T. Heronn, E. J. Kelly, T. Dempsey, B. McWilliams and John Darcy, Four applications, on the west patched to the investigation committee. What we may expect in future is an overflow of applications, judging by the resolution the members are formin

They will be another feature that will greatly add to the admiration of the order.
Thanking you, Mr. Editor, for your valuable space, and with best wishes for your paper

Thanking your space, and with best wishes for your paper during the coming year.

I remain,

Rec. Sec. Div. No. 1.

RESOLUTION OF CONDOLENCE.

At the last regular meeting of Division No. 5.
A. O. H., York County, held in Dingman's Hall on February 6, 1808 the following resolution was unanimously adopted:

That whereas it has pleased our Divine Lord to call to her eternal reward Kathleen, the believed daughter of our respected Provincial President, Brother Hugh McCaffery, be it as a Resolved that we, the members of Division as the space our heartfelt sorrow for President, Brother Hugh McCaffery, be it Resolved that we, the members of Division $N\alpha$. 5, hereby express our heartfelt sorrow for the loss sustained by Brother McCaffery, his wife and family, and extend to them our most sincere symbathy and condolence in their sad affliction. Be it, further, Resolved that a copy of this resolution be sent to Bro, McCaffery and family, and also to the Catholic Register and CATHOLIC RECORD for publication. (Signed) James O'Neil, James Mooney and Thomas Lawrence.

captain on the lake for many years. In the year 1882, he sailed the schooner Woodruff, and in the following years 1883 and 1884 the schooner Morwood both boats belonging to St. Cathalines. Being an energetic and enterprising common street, and the schooler Slige, for many years. He also cought the steamer Sovereign and sailed her for two seasons, till she foundered on Lake Superior.

After having storm after storm and ploughing the great lakes for years, escaping many a sudden death in a watery grave, he finely consented to retire, and therefore disposed of the schooner Slige. In the meantime he started in the wholesale liquor business in Saraia, and for the past few years was doing a flourishing trade, as he was highly respected by all with whom he came in contact for his many noble qualities of mind and heart. He was very charitable, especially to the porceased leaves a wife and three children, for sof so good a husband and father was treet, on Tuesda, you have took place from his father-in-w's residence. Eigin street, on Tuesda, youndary 18, and was largely attended by bearing of respect for our worthy friend. The Stanley, Ross, Donaidson, Reilly as Grant of Our Ludy of Mercy, where all that was mortal of a loving hasband and father was celebrated by Rev. Father Hogan; thence to Lake View cemetry, where all that was mortal of a loving hasband and father was consigned to the grave.

ives, books and papers which throw such light on the earlier history of Ontario as could not be ives, books and papers which throw such light on the earlier history of Ontario as could not be had eisewhere. And the master has personal reminiscences to match his documents, can tell tales of the '37, and pick you up at any period between his distant boyhood, and the present, given color to the history of the old road that runs through the county of York from Toronto to Holland Landing.

His house is known as the abode of such genial hospitality as the older generation showed, and in many parts of the country are men and women who recall with the liveliest gratitude hours passed at his glowing fireside.

BANQUET TO HON. CHAS. FITZ PATRICK.

And the second contraction of the contract of

closely than usual getting in their reports on later losses, and from the fact of the great confingration in the county of Russell, by which this company was a severe sufferer. But having years sign received its baptism of fire in the big Ottowa Valley in 1870, and again in North Onlaw on and Victoria bush fires of 1882, the company was well provided against any contingency and occurrence of this kind, and after all came out of the ordeal with unscorched

company was well provided against any contingency and occurrence of this kind, and after all came out of the ordeal with unscorched wings.

"In the natural order of things, and according to the laws of average, our losses would have been much lighter, and it may be safely assumed our mode of the inspection of risks and the cutting off of doubtful hazards and business is commencing to be felt, and wit in the end greatly reduce the number of losses, and thereby afford our members cheaper and safer insurance. Although this is the thirty-eighth annual report of the company, it is early days it made very little progress owing to the fact that its melhods and plans were not properly appreciated, but since the year 1850, when the late Alexander Macdonald, father of your present manager, took control of the company, extending its benefits to all parts of the province, saving hundreds of poor but honest farmers from run, the London Mutual has become a household word in every township and hamlet in the province, for fair and honor able dealing. This is evidenced from the fact that our business is nearly if not quite as anch as all other farmers' companies combined, and it will always be the aim and desire of your board to deserve the reputation they have so long enjoyed. It is frequently suggested that your company adhere too closely to farm business as specialty. This we do not agree with on the whole, but thirty-eight years is a long experience, and gradually we are working into a general business, classifying our risks according to the physical, and as nearly as possible the moral bazard, and no doubt the result will be to our advantage. The expenses of the company outside of the official expenditure have been somewhat higher than usual, owing to the changes in the matter of inspection, and will be requires a large outlay, and we do not regard it any way as money thrown away, when your company gains experience.

A hope was expressed that the legislature at the next session would emet a new instrance law, when your com

FINANCIAL STATEMENT.

ssments in advance.....

Total

| 180 | 180 | 180 | 181 | 181 | 182 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 | 183 Tctal.....\$196,269 8 Capital Account— amount available of 6,794 93 36, 163 43 ment No. 36.
mount due on assessment No. 37....
alance due by agents....

402 67 14,110 81 297 46

Net surplus of assets..... \$361,133 20 Audited, compared with the books, and found correct, as above set forth. (Signed) JOHN OVERELL. London, Feb. 2, 1898.

Audired, compared with the books, and found correct, as above set forth.

(Signed) JOHN OVERELL.

London, Feb. 2, 1808

An interesting report was received from the inspectors, Mesers, Lauchin Leitch and D. Weismiller, Buring the past year they inspectors, Mesers, Lauchin Leitch and D. Weismiller, Buring the past year they inspected and reported on 51, claims against the company, nine of the claims amounting to \$6,615, were rejected by the board, leaving 538 adjusted, after deductions made in them, at \$132,963 18, up to the 31st day of December, 1897.

On account of a change made by the finance committee, the losses were passed up to the last day of the year, instead of the usual board meeting in the first week in December, so that the losses really extend over thirteen months, and are about the same ratio as 1896, and would have been lighter but for the heavy running fires in Russel county in October, the extreme dry weather causing heavy losses to a numbers of companies. Of these we find 159 from defective chimneys and fines, \$32,609 87; 68 from unknown causes, \$25,665 30; 37 from lightning to buildings and contents, \$16,334; 72 from lightning to buildings and contents, \$16,334; 72 from lightning to animals, \$1,201 90; 10 from landings, lamps and candles, \$1,201 90; 10 from landings, lamps and candles, \$1,4117; 22 from incendiary causes, \$6,612; 14 from running fires, \$6,612; 16 from children with matches, \$45,228 52 37 from other buildings burning, \$6,674 00; 2 from months, \$183, \$103, \$103, \$3 from transp. \$982, \$5; \$3 from steam threshers, \$2,641 16; 2 from electric wires, \$1,007 93; 3 from transp. \$982, \$5; 3 from steam threshers, \$2,641 16; 2 from electric wires, \$123, \$203, \$3 from steam threshers, \$2,641 16; 2 from electric wires, \$123, \$203, \$3 from steam threshers, \$2,641 16; 2 from electric wires, \$103, \$3, \$3 from other buildings burning, \$6,674 00; 1 from burning rubbish, \$182, 60; 2 from railway engines, \$123, \$2; 1 from buke oven, \$215, \$0, \$10 from gas jets, \$30, \$0, \$10 from parks from buke ove

from defective workmanship, or ignorance on behalf of those putting them in.

The president, Capt. T. E. Robson, addressed the meeting briefly, before moving the adoption of the reports. He congratulated the directors and members upon the year's success, and reimbers upon the year's success, and reimbers upon the year's success, and reimbers of the country since its inception in 1859. He spoke in flattering terms of Mr. D. C Macdonaid, who alone of all Originators of the company was still living.

The motion was seconded by Mr. Angus Campbell, who dwell upon the advantages of the company. One of its special features was that it provided cheap and reliable insurance for the farmers.

The motion was carried unanimously,

The three retiring directors, on motion of John Morgan and C. C. Hodgins, were reserved.

commands and the companies of the companies of the companies agents, and Mr. D. C. Macdonald, manager, also spoke highly of the pagents. The best of any companies in Canada doing business in Canada Messrs. Butterfield, W. F. Denike and Roche Messrs. eplied. A brief address was given by Warden Elson,

A brief address was given by a factor along, a former director.
Adjourned.
At a meeting of the board of directors subsequently Capt. Robson was re-elected president, Mr. Angus Campbell vice-president, and Mr. D. C. Macdonald manager.

MARKET REPORTS.

London, Feb. 10.—Wheat, 84 to 85 2-5 London, Feb. 10.—Wheat, 84 to 85 2 bush.; oats, 29 to 30c per bushle; peas, 3 5c, per bushle; peas, 3 5c, per bushle; peas, 3 3c, to per bushle; peas, 20 corn, 36 2-5 to 39 1-5c, per bushl; buckw to 29c, per bushl; beans, 30c to 50c, pe Lamb was steady, at 8 and 9 cents a pear the carcass. Dressed hors, 86.75 pe Turkeys, 19 to 11 cents a pound. Fowls, cents a pair. Butter was firm, at 16 to 1 a pound. Eggs, 18 to 20 cents a dozen, toes were scarce, at 75 to 90 cents a bag, \$5 to \$7 a ton.

er bush.

Produce.—Butter, 12 to 15c per pound; eggs,
to 18c per nozen; brd, 6 to 7 cents per pound;
nney, 7 to 10 cents per pound; cheese, 10 to 11
this per pound.
Hay and Straw.—Hay \$5,00 to \$6,00 per ton, on
try marker; balled hay, \$3,00 to \$7,00 per ton,

Hay and Straw. — Hay \$5.00 to \$6.00 per ton, on sity market; baied hay, \$3.00 to \$7.00 per ton in car lots; straw, \$2.50 to \$3.00 per ton. Vegetables and Fruits.—Potatoes, 55 to 60.00 per bbl.; dried, 3 to 4 cents per pound. Oressed Meats.—Boef. Michigan, \$5.00 to \$5.50 per cwt.; live weight, \$3.00 to \$3.75 per cwt.; Chicago, \$6.00 to \$7.25 per cwt.
Pork—Light, \$4.25 to \$4.50; heavy, \$3.50 to \$4.00; live weight, \$3.25 to \$3.35 per cwt. Mutton—\$6.00 to \$6.50 per cwt.
Lamb—\$8 to \$8.50 per cwt.
Veal—\$7.00 to \$8.00 per cwt.
Poultry—Chickens, 7 to 8c per pound; fowls. 6 to 7 cents per pound; alive, 4 to 5 cents per lb. dacks, \$to 10 cents per pound; thrkeys, 9 to 11 cents per pound; pigeons, 15 cents per pair, alive; geese, 7 to 8 cents per pound.

Latest Live Stock Markets.

Latest Live Stock Markets.

Latest Live Stock Markets.

Toronto, Feb. 10.—Owing chiefly to the light run we had a better all-round demand for butcher cattle, and prices for prime were from 4 to [e per pound better. The common stuff was firmer, and we could find nothing selling under 2[e per pound. Export cattle — A few odd lots sold at prices ranging from 31 to 4[e per pound, Some good snipping sheep are wanted at from 3 to 3[e per ib., and lambs will fetch from 41 to 4[e per ib., and for extra choice of the common stuff was firmer, and we good snipping sheep are wanted at from 3 to 3[e per ib., and for extra choice of the common stuff was stuffered from 4 to 4[e per ib., and for extra choice of the common stuff was stuffered from 4 to 4[e can be depended on. Good calves are wanted and will rule at trom 32 to 86 each, and for extra choice is 31 or 81.50 more can be depended on. Mikers sell from 822 to 840 each, and choice cows are in request. Hogs were weaker, and 5c and occasionally 5[e was paid to 4ge (as an outside figure.)

East Buffalo, N. Y., Feb. 10.—Cattle — Receipts, only two cars; demand fairly good, at stendy tostrong prices. Veals and calves—The demand was less active than for some days past, and prices ruled all of 20c, per cwt. lower; tops sold at 38; good to choice lors \$7.55. to \$7.55. light thin and common, \$5 to 86.55; to \$7.55. light thin and common, \$5 to 86.55; to \$7.55. market rather slow, and prices on all grades were 21 to 5c. lower than vesterday packers grades, \$4.12 to \$4.15; mixed pand Lamy hogs, \$4.15; roughs, \$8.35 to \$1.58; stars, \$2.25 to \$3.55; pigs, \$3.25 to \$1. Sheep and Lamy hogs, \$4.15; roughs, \$8.35; to \$1. Sheep and Lambs — Receipts, \$1. cars of fresh arrivals, and 9[c ars that held over; market slow for immbs, the early sales being all of 10c, lower; mative iambs, choice to extra, \$5.80 to \$5.95; fair to good, \$5.40 to \$5.75; culls to common, \$4.75 to \$5.25; yearlings, common to choice wethers, \$4.65 to \$1.65; common to fair, \$4.15 to \$1.55; culls to common, \$4.25; culls

TEACHERS WANTED.

I WISH TO SECURE A NORMAL trained, Roman Catholic teacher, to teach in a village school in the North West Territories at 850 per month. The preference will be given to one who has some musical ability and can speak German. Address, with foll particulars. W. O. McTaggart, Bank of Commerce Building, Toronto.

PROFESSIONAL.

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C. M. B. A.—Branch No 4, London, U. M. B. A.—Branch No. 4. London, Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, Albion Block, Richmond Street, G. Barry, President; Jas. Murray, 1st Vice-President; P. E. Boyle, Recording Secretary. VOLUME XX.

The Lullaby of

Lullaby, my little Son,
Dearest and divinest o
Suck and sleep and lie fi
While Thy mother wal
Will not let the quiet b
Come too near that sleep
With her mande and h
Mother holds Thee clos

Lullaby, my little Child Winds without are gr That a stable shuts thei From their wistful we Fret not, sweet, the win Thou shalt bridle ther Thou shalt bid the holle Bear the wandering t

Naught of this Thou ku I am glad Thou dost Angels and their goodl On Thy mother's bos But a little while 'twill Thou shalt love no so Thou must save the wo And the mother love Did I wake Thee with Hush Thee, sweet, a Hush Thee, sweet, a Lulla, lulla, lullaby! Nora Hopper, in the New

THOSE PRELIM Rev. L. A. Lambert, L.L. I man's Jour

We come now to Dr. ter of Nov. 13. McAllister.—You qu long passages from a were the one and or Apostolic See. Freeman.—Yes, w

and long passages fro ers and we hope they ing and instructive. as evidences of the c those times, that the recognized as the cen as holding supreme Christian Church. were conclusive on th McAllister. - Some

are open to criticism. Freeman.-Then criticise them and sh not to the point? T did not leaves the in could not; for what more to your purpose stroyed the evidences witnesses?

McAllister.—But I that there are such

quote. Freeman.—This a thing. But as you a ness of our quotation attempt to show that what we adduced the failure to do this le fered that you found and clear, too pertit issue, to be questi quoted to prove the those early ages, th and its occupant we thority, and were so other Sees in Christ the passages, but a

inferences that mu McAllister. - The was whether Leo Augustine as a wit and supreme authorized see, quoted that wi ly on the issue. Freeman.—The

St. Augustine full one quotation, who recognition of th Roman See. But fairly quoted and issue In a form the other passage which clearly sho subject. McAllister. - Le tively that Augus

macy and suprem Freeman.—Yes no reasonable dou Leo's assertion. and his acts, in Councils to Rome firmation, prove to the primacy McAllister. - V tain expressions father may seem

Freeman. - We sages in a forme no seeming abo direct and positi primacy. fathers of the C as contemporan tine, and they a their recognition see you are ju

McAllister. passages from prove conclusi maintain it. Freeman. - V you quoted an garbled that the ated form they macy or make mer affirmation

McAllistor . to a plurality of proves that he See to be the Freeman. -S as the Popes th

to other Apost of Alexandria and Antioch, Leo, the Gree Council of Cha