LONDON, ONTARIO, SATURDAY, JANUARY 28, 1899.

# The Catholic Record.

London, Saturday, January 28, 1899.

LEO'S PROPOSAL.

Mr. Stead has in the current issue of the Review of Reviews a very laudatory article on the Czar. He looks upon him as a very sincere young man -a prophet in fact who sees the time approaching when nations will forswear war forever.

He forgot to mention, however, that the Peace scheme came originally from the Vatican and not from St. Peters burg.

## A LITTLE BOOK.

We have a little book written in the olden time. It has passed through many hands, but its solid binding has preserved it from the fate of more pretentious tomes. It was put together at Amsterdam-with many a tracing and quaint device in its thick brown covers, and fashioned lovingly and skilfully by some Dutch artizan into a worthy receptacle for goodly thoughts. When we place it aside the books of modern publishers it looks as would a seigneur beside a parvenu. And the pages we can hear it speaking. Its rendered valuable and enduring servbook has a soul; and as we turn its words are sweetest music in the ears of those who can understand them. It descension of a few sentences. has much to say of the little things of life, of the sunlight, the bracing air, the ocean, of all the things which veil the beauty of the Creator and which even a beggar can own. It speaks, too, of simple lives which did men's work sometimes under the corselet of the Knight, and again under the coarse vesture of the peasant. The little book, however, has one measure for all -that of Truth and Purity. And when we are weary with sham and meanness, and spent with struggling, we take it down from the shelf and listen to its talking, and feel all the better for it.

# REPORTS FROM CUBA.

The missionaries who contemplate the conversion of the "priest ridden Cuban "should remember that charity begins at home. The Hon. H. Ostwood, missionary of the A. M. E. Church, to Cuba, says that profanity and intemperance are the greatest evils that our civilization is teaching in Cuba, and that Cuban boys and girls are being contaminated by the fearful conduct of some of the soldiers.

It seems from this that there are others besides the Cubans who are in need of the good tidings.

cousins is of a peculiar brand. Even, those high in command imagine they are commissioned to play the part of Reformers-to be 19th century Luthers, with Table Talk supplied by the soldiers. There should be a spirited protest from every Catholic in the United States against the unseemly behavior of officers and soldiers in Cuba.

If the Cubans were assisted because they were struggling for liberty why should they not be allowed to enjoy it? Why should they molested by every

strolling preacher and subjected to the terrorism of military rule?

The reason may be known to the sagacious politicians, but it is hidden from the gaze of the every day mortal.

# AN INSTANCE.

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An instance of Orange teleration was given recently at Portadown, Uister. The gentlemen who sport the "yellow color" and are so fond of "free-thought and liberty" and toleration have given us an object lesson on it. They assembled in solemn conclave and decided after due deliberation to support Orange candidates only at the forthcoming elections. We chronicle this to show that civilization has not yet uprooted from the minds of Orangemen the bigotry and hatred of things Catholic that have stained their past history. Catholic Irishmen have never yet employed the weapons of intolerance against their countrymen, however they might in and making a passage for the inroad interests and opinions be separated war, and friendship instead of hatred. In our own days they have never, when in majority, debarred a Protestant from aspiring to a political position. But a political position. But a political position. But a political position is the majority of the spirit of the same appeared to attempt its by consecrating the town to the Sacred as the candles supply us with visible as

Orangemen! They are Irishmen in was no middle course to adopt." name only: they have none of the Now and then a minister trifles with characteristics of the race; they are the tenets of his particular sect, and he strangers to the faith which alone has is summoned forthwith to be tried for

path, though it led down to the valley of save the exercising of the right to exdeath, and which has made them amine what he ought to believe-a uttermost bounds of the earth.

CRITICS AND CRITICISM. common sense-do not choose the role destroys it; it endeavors to exalt the of critic in the drama of life. It de- Gospel, and its own principle, by submands time, a knowledge of the thing jecting that Gospel to private judgcriticised, and an unbiased mind. may indeed be conversant with the realded as being in the forefront of Canadian literati, and others who have

The sapient critics to whom we refer take as a first principle that a Catholic and ground of truth. It were a poor is incapable of winning a place in the gift to man, a mysterious book like the temple of literature, and makes it the Bible only a life friend. Man has not basis of their criticisms. They may not have read a line of the works which Son dwelt in Palestine. His wants they presume to criticize, and yet their are the same and they cannot be satisdisquisitions, sham as they are, are fied by letters in a book however beaudubbed "scholarly and judicial" by the tiful. He wants the vivifying touch

up-to-date newspaper. How quickly they pass over, the only in the Church founded by the Reearly Canadian history! They dilate deemer-the Catholic Church. on the worn out theme of assault and ing of our present civilization.

admiration society or cursed with crass | Christ the crown of unity. ignorance. In either case they should step down and out.

# A COMPARISON.

The reports from Cuba indicate that if we may judge from the extracts applied himself to the study he liberty so loudly proclaimed by our given in the daily press, always re Protestantism is destitute of ideas. They give evidence betimes of the literary training of the speaker, but they give little else. Rounded periods may tickle the ear, but they have no influence on the mind. Skilful phrasing and oratorical flourishes may cast sweetness into an idle hour, but they are of no value to those who, harassed by doubt, are seeking a sure way to the other world.

The principle of Protestantism has been and will be to the end not only the cause of confusion, but the prolific mother of unbelief. The Bible which was its guiding-star is fast disappear. ing under the searching analysis of the ministerial critics, who will probably declare at no distant future that they can beat the Ten Commandments." Ingersoll said that once upon a time when men were gullible enough to pay money to hear the God of their fathers reviled and ridiculed, but to day you can hear language strangely similar, and for nothing, from the lips of Christian ministers. We know well that these remarks do not reach a great many God-fearing men who are doing everything in their power to safeguard the Bible which has been handed down to them as a heritage, but they do apply to some of the so-called leaders of the different sects, who, because they love sensationalism or posing as advanced scientists, are destroying old traditions of infidelity.

kept Irish feet steadfast in duty's heresy. Why? He has done nothing "sowers of infinite seed," unto the right which is the foundation of Protestantism. What right has a moderat-'Tis a pity that the Orangemen were or or any other chief or chairman of a not around when Patrick banished the sect to condemn anyone who takes from the Bible anything his imagina-

tion may suggest? Protestantism talks of faith, says Most men-they at least who have Balmes, and its fundamental principle ment, weakens its authority. The hu-These qualifications are sadly lacking man mind must have some authority in many of the criticisms of Canadian on what it can depend. Abandoned to literature and history. Their authors its own delirious dreams it is forced again into the gloomy paths which led quirements of true criticism, but their philosophers of the ancient schools to writings would imply the contrary. chaos. Private judgment can render There is a partizan ring about them that it no assistance. God alone can guide reminds one of the political pamphle it, for He alone can claim the homage teer. Men who have never been heard of understanding and will. Even as of beyond their native burgh are her- He in the olden time clad Himself in the garb of Humanity and showed it the way, so to day He does the same. We do not meet Him as they who saw ices to our literature are given the con- Him in Judaea; but He lives with us, and guides us, and speaks to us by the Church which is the pillar changed since the days that Mary's of the Redeemer, and this can be had

We are pained when we read of the rescue, but they have comparatively struggles of the pagans who, knowing little to say of the missionaries who they had immortal souls, and convinced gave every energy of their being, and that its longings for immortality and sometimes their lives, to the upbuild happiness could not be silenced, cried Light, out in bitterness of heart that God We do not expect criticisms to be alone could teach them. The same panegyrics on Catholic literatis or cry comes to-day from many who have picneers. We are prepared to accept clamored for bread and have been ofany adverse remarks when they are fered a stone and who have failed to well deserved, but we will not accept see in the ever changing mass of Prothe amateurish dicta of the gentlemen testantism any likeness to the body who are either members of a mutual which received from the hands of

# ST. BLASE.

St. Blase, whose feast will be cele-The sermons of Protestant ministers, Sebaste, in Armenia. In early life he for the priesthood. The Bishop hav-ing died, St. Blase was appointed to order of the Emperor Licinius, began persecution against the Christians. the earnest entreaty of his flock, the holy Bishop retired to the vicinity of Mt. Argeus, where for some time he hid himself in a cave. One day while the soldiers of Agricolaus were following the chase, they discovered the holy man's hiding-place and arrested him. The sad news spread quickly among his flock, and the people went out of the city to meet him. Among these was a poor widow, whose only son was dying from the effects of a bone which had lodged in his throat Prostrating herself on the ground, she implored him to save her son's life. Moved to pity by that mother's grief, the saint placed his hand upon the child's head, praying the meanwhile, and then blessed his throat. The boy was instantly cured. On account of this miracle, as well as of many other singular favors of the same kind which have been obtained through his intercession, St. Blase has come to be the patron of those who suffer from ailments of the throats.

NEW LITANY OF THE SACRED HEART. It is new and it is old, this Litany of the Sacred Heart, the singing and recitation of which in the churches of the Diocese of Paris is authorized by a recent Roman decree, says the Paris correspondent of the Liverpool Catholic Times. It was sung for the first time at Montmartre some three weeks ago at the closing of the National Congress. On New Year's Day it was sung for the first time in the Paris churches, when a pastoral on the sub-protestantism has endeavored to ject by the Archbishop of Paris was and the maddening frensy of taunts and outrages might have tempted them it has signally failed. "It," says to reprisals, chose peace instead of Balmes, "raised its voice against it, when the Bishop, Henri del Belzeunce, and compating appeared to attempt to be consecrating the town to the Secret

was brought to bear on singing this litany in the churches on Sunday.

#### BLESSED CANDLES.

How the Practice of Using Them Orig inated. — Ancient Custom in the Church—Candlemas Day—The Bless-ing of the Candles—Their Significa-

#### Providence Visitor.

The first Christians were of the seed of Abraham and it is likely, according to some authors, that they continued, together with sundry observances of the Old Law, the use of lights in the celebration of the rites of their new faith. Others think that the use of lights in the service of the Church is a survival of the days when the Christians of Rome met to hear Mass and the preaching of the Gospel in the dark, under ground chapels of the Catacombs. nearly three hundred years, until the conversion of the Emperor Constantine gave lasting peace to the Church, this course was necessary to avoid impris-onment and death. When the Church emerged from the Catacombs where lights were a necessity, the practice of using them was still kept up as a me-morial of the heroic past. Be that as morial of the heroic past. Be that as it may, the first direct testimony we have about the use of lights is given by St. Jerome, who lived in the fourth century. A certain heretic had attacked the practice as superfluous. St. Jerome answered that lights were employed not to drive away darkness but

to symbolize the light of the gospel. In one word then, what ever the origin of the use of lights in our relig ious services may be, whether a mem orial of the ceremonies of the Jewish Temple, or of the centuries during which the Church of Rome found refuge in the Catacombs, the practice dates back to the early days of Christianity. Our candles are a figure of Christ the Light of the World, and of the illumi nation which His gospel brought to those who were sitting in darkness and in the shadow of death. Now, blessed candles are used in the Church on a great variety of occasions. And to begin with the blessing of them takes place, ever since the end of the fifth century, on the Feast of the Purification — which feast commemorates the presentation of Christ the Light, which enlighteneth every man that cometh into this world by his Virgin Mother Mary in

the Temple of Jerusalem. It appears that the peculiar ceremonies of this day were instituted by Pope Galusius by way of substituting a Christian ceremony for the remnants of an ancient pagan custom attached to the which had not yet died out season. completely among the people. That ancient pagan custom consisted of the carrying of torches through the streets of the Eternal City and the perform ance of certain ceremonies for the purification thereof. The Candlemas procession took the place of the old hea-

The blessing of the candles, which in compliance with the requirements of the liturgical law of the Church must be of beeswax, is an interesting ceremony to look into. Five prayers pathetic that even non-Catholic critics are said by the priest which make succeed him. In the meantime Agri-colaus, the Governor of Armenia, by with regard to the use of these can-Here is a part of the first

"We humbly beseech Thee that by the invocation of Thy most holy name, and by the intercession of Blessed Mary, whose festival we this day devotedly celebrate, and by the prayers of all Thy Saints, Thou would'st vouch safe to bless and sanctify these can dles for the service of men and for the good of their bodies and souls in places, whether on sea or land."

The second prayer, after recalling that the feast commemorates the presentation of the Son of God in the Temple, and the action of the holy man Simeon who received Him in his

arms, proceeds as follows:
"We humbly beseech Thy mercy to bless, sanctify and give the light of Thy heavenly benediction to these candles; that by off ring them to Thee our Lord God, we may be influenced by the fire of Thy sweet love, and made worthy to be presented in the temple of Thy glory.

The third prayer is so striking that

we give the whole of it:
"Lord Jesus Christ, the true light which enlighteneth every man that cometh into the world; pour forth thy blessing upon these candles, and sanc tify them by the light of thy peace; and grant us thy mercy thus as these candles by their visible light dispel the darkness of the night, so our hearts burning with invisible fire and enlightenment by the grace of the Holy Ghost, may be delivered from all blindness of Now the eye of our soul being purified, we may discern these things that are pleasing to Thee and benefi-cial to our souls; that after having finished the darksome passage of this life we may come to our never fading joys through Thee, O Lord Jesus Christ Saviour of this world, who in perfect Trinity lovest and reignest God for-

The fourth prayer asks of God that

ces are kept up, distributed to the mistaken, you poor mortals, who dispeople who carried them, lighted, in play your ill will toward so excellent, the procession, or, if there be no procession, hold them during the Mass which follows.

The Church carefully regulated not only the material of the candles to be used in her services, but the number of them as well. At the low Mass of a single priest only two may be lighted, except on special occasions, when four are permitted. At a low Mass of a Bishop four may be lighted. At high Mass celebrated by a priest six candles are required. But when a Bishop says a solemn Mass in his own diocese seven are called for, the seventh being placed behind the crucifix. At Benediction of the Blessed Sacrament twelve At Benediction

candles are commanded. Candles are used not only at Mass and Benediction, but in the administration of all the sacraments. Hence the necessity of having them in the house so that they may be at hand in case of sickness in the family. When a child is baptized, the priest is direct-ed to place in the hands of the sponsors a lighted candle, saying at the same time these words, which appear to be suggested by the parable of the vir-"Receive this burning light, and

preserve your baptism blameless

keep the commandment of God so that when the Lord will come to the marri age feast you may run to meet Him with all the Saints in His heavenly palace and may have everlasting life. Remembering the spirit of the Church with regard to blessed candles, light them in times of danger from the elements. There is no vain superstition in this, for the Church has prayed that those who use them in the spirit of faith may enjoy the divine protection both on land and sea. The most beautiful use of the blessed candle is the placing of it in the hands of the dying. Then of all times we see its meaning. It is a symbol of faith in Jesus Christ, the Light of the World; that faith which gives an illumination to life; which consoles the departing Christian by the remembrance of the eternal light which shall shine upon him after his passage through the dark valley of death.

# A NOVELIST'S TRIBUTE TO THE BLESSED VIRGIN.

Notable Passage in a Work of Fictor Recently Published in Germany.

An old friend, himself an author, has directed our attention to the fol lowing passage to be found in a work of fiction recently published in Germany. It has created a sensation among all classes of readers. "Moribus Paternis" is a subject of conversation and discussion in literary circles everywhere, and there is much specu-letion regarding its authorship. We lation regarding its authorship. are permitted to state that Ausgar Albing-which is a nom de plume-is native of Hamburg, who some years ago renounced the errors of Protestantism and became a priest. book is so vigorous and so well written, so skilful in plot and so broadly symto the Biessed Virgin. It is gratifying to hear that "Moribus Paternis" is having a wide sale; and it is pleasant to think that such words as the following are being read by many non Catholics who could not, perhap; be induced to open a doctrinal work.

one who loves purity and strives after it can understand the holy emulation which springs up among the children of the Church when there is question of honoring the Blessed Virin. Jesus, our highest good, the only hope of our souls, was presented to us by her. To redeem us, was God made man; to become man, He took Mary as His Mother. Therefore, after God, after Christ, as the principal instrument of our redemption, she is the cause of our joy. God chose her and no one else, because in His sight she was the purest of all creatures. And Mary consented. 'Be it done to me And according to thy word,' she replied to the heavenly messenger. Is not this choice of God a high, an unspeakable

"Are we Catholics wrong in honor ing Mary and doing her homage according to our powers? Are we not doing just what God Himself does? With all our efforts, can we possibly honor Mary as the Almighty has honored her? If we took the most costly metals, the most precious jewels, to adorn the grandest temple of the world; if we celebrated the most solemn ceremonies with the music of the first masters and invoked the aid of the best artists-offered to Mary whatever we could produce or secure, would all this equal the honor which the Thrice Holy has conferred on her in choosing her for His mother? Let us not hesitate, then, in our impetuous love of The teaching of our faith is Mary. clear; it tells the enemies of Church that we do not adore her-that we do not offer her the supreme worship and sovereign honor which are due to God alone.
"He who looks for instruction can

we do not wonder at the attitude of the self and acted in spite of it. There the years of our Lord's life on earth, whole ceremony of blessing is done the which the doctrine of the Church preplay your ill will toward so excellent, so amiable a Mother. You err. do not adore Mary and yet we are incapable of offering that measure homage which is due to such an exalted dignity as hers. You are mistaken. We are far from reaching the bounds to which we might go. from imitating God in our love and honor of Mary. Is not many a princess of this world more honored, praised, more celebrated by unbelievers than the Mother of the King of

kings? Can it be possible that there are some who would wish to love and serve Christ but who will not love His Mother? She is loved by Him above To love Christ and not all creatures. love what He loved! Not to honor her, the only one whom the Eternal Wisdom honored as she was honored Not to be willing to do homage to her whom the Creator of heaven and earth obeyed with a childlike obedience There are people who favor monuments and public honors to the beroes of unbelief and licentiousness, while they refuse every mark of external homage to the most faithful, the purest of virgins. Not even that sweet name which was so dear to Jesus Christ is sacred to them. Can such persons truly love their Saviour?

"Let us pray for all the enemies of Mary, but above all for those who are of good-will. She is honored and loved on account of her relationship to the Redeemer, whom she brought into the world. Whosoever is zealous for Mary is zealous also for Christ."

#### A GREAT ROMAN CATHOLIC IN-STITUTION.

From the N. Y. Sunday Democrat. The Institution of the Propaganda claims attention as a religious and scientific establishment, and comprises four great departments, the college, the press, the library and the museum. The first has for its object the education of missionaries destined to propagate the faith in all parts of the world, especially in those where the light of the gospel has not yet penetrated. Students from every corner of the civilized world, and belonging

to every rank in life, are trained here. But it is also a scientific establishment and owns one of the finest presses and possesses what purports to be one of the completest collections of types in An idea may be formed of the world. the wealth of this press by mentioning the fact that when the Council of the Vatican sat the Pater Noster was printed in no fewer than two hundred and fifty different languages; at present the press issues Bibles, catechisms and missais in the characters of every

known language. The spacious shelves of the library contain about 45,000 volumes, and it is the fortunate possessor of manuscripts of incalculable value to the student of philology. From an ethnographical point of view it is said that there are few Continental museums which equal the museum attached to the Propaganda; the class of curicsities it owns is of a very varied characpathetic that even non-Catholic critics have nothing to say against the author's ardent championship of devotion with the grim instruments of mission-It may be added that the ary torture. variety of information which is available at the Prepaganda is unique. There is, perhap no other European cabinet which is gaged in more actve correspondent han the Secretariet of the Propaga , and none the sphere of whose ction embraces a

#### wider area. PROFANITY.

A repulsive feature of contemporary life is our reckless profanity. The vice is not confined to the "tough" element, but is indulged in by spectable" people. The name of God is outraged by oaths and imprecations quite as a matter of course and without the excuse of anger or excitement. The sacred name of Jesus Christ is a by-word, and the air is vocal with expletives which are not according to the second commandment. Profanity is a sin, and profanity is ungentlemanly One can understand why boys, who imagine that it is manly, indulge in One can understand how a man under the influence of deep feeling, like Uncle Toby for instance, might, now and then, find ordinary language inadequate to the situation-though this rather paliates than excuses. But that a man in the regular intercourse of life should season discourse with oaths and curses is a strange and foul thing. The growth of Holy Name so-cieties throughout the country is an encouraging sign. It is a matter which ought to appeal to every sincerely Catholic man—this crusade against blasphemy. "Thou shalt not take the name of the Lord, thy God, in vain, for the Lord will not hold him guiltless that shall take the name of the Lord, his God, in vain."-Providence Visit-

He who wishes to become the most pleasing to our Blessed Lady must humble and annihilate himself beneath all; for because Mary was the most humble of all, she pleased God more than all other creatures.—St. Paul of

# SHEDSKIN

It ried three doctors and medical college but he kept getting worse. There was not one squareinch of skinon his wholebody unaffected. He was one mass of sores, and the stench was frightful. In removing the bandages they would take the skin with them, and the poor child's screams were heart-breaking. After the second application of CUTICURA (cinttimes, but now he is entirely cured.
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The congregation (twenty families only) is too small and too poor to maintain its pastor. The Bishop of the diocese (Argvil and the Islee) writes:

My dear Fr. Begue—I have seen your advertisement and hope it will be the means of securing help for Glencoe.

4 George J. Smith.

Address: Rev. F. Begue, St. Mun's R. C. Church, Glencoe, Scotland.

#### INDIAN MISSIONS. ARCHDIOCESE OF ST. BONIFACE,

IT HAS EECOME A NECESSITY TO appeal to the generosity of Catholics throughout Canada for the maintenance and development of our Indian Mission. The resources formerly at our command have in great part failed us, and the necessity of a vigorous policy imposes itself at the present moment, owing to the good dispositions of most of the pagan Indians and to the live competition, we have to meet on the part of the sects. Persons heeding this call may communicate with the Archbishop of St. Boniface, or with the undersigned who has been specially charged with the promotion of this work.

Our Missions may be assisted in the following manner:

Yearly subscriptions, ranging from \$5 to

2. Legacies by testament (payable to the Archbishop of at Boniface).

3. Clothing, new or second hand, material for clothing, for use in the Indian schools.

4. Promise to clothe a child, either by furnishing material, or by paying \$1 a month in case of a girl, \$1.50 in case of a boy.

5. Devoting one's self to the education of Indian children by accepting the charge of day schools on Indian Reserves—a small salary attached.

6. Entering a Religious Order of water of the control of

Entering a Religious Order of men of b. Entering a Maniguos Vitei on the to women specially devoted to work among the Indians; e.g. (for North-Western Canada) the Oblate Fathers, the Grey Nuns of Montreal, the Franciscan Nuns (Que see, etc. Donationseither in money or clothing should be addressed to His Grace Archbishop Langevin, D. D., St. Boniface, Man. or to Rev. C. Cahill, O. M. I., Rat Portage, Ont.
C. Cahill, O. M. I., Rat Portage, Ont. Indian Missionary.

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# SOLITARY ISLAND.

A STORY OF THE ST. LAWRENCE.

By John Taibot Smith, author of "Brother Azarias," "A Woman of Culture," His Honor the Mayor," "Saranac," etc.

CHAPTER XV.-CONTINUED.

They went down the street to the dock below the depot, and in a few minutes Florian had hired a boat and hoisted the Florian had hired a boat and noisted the sail to a favorable breeze. A few loungers stood on the shore and watched curiously the ordinary human motions of so queer creatures as a politician and a count. They soon left the river and entered the curved channel which passed into the Bay of Tears. And like a transfer strategree the narrow passage, in

formation scene the narrow passage, in which the waters mingled their murmurs with the sighing of the trees, widened on the instant into a glorious bay where the waters slept in the sunlight and a silverwhite mist lingered in the air. Even the indifferent Count was touched.

"Your hermit has a royal dwelling,"

said he, "when such a vestibule leads to

"We shall see," Florian replied. A short run up the Canadian side of the river brought them to the landing-place. "This is the royal residence," said he to the Count as they anchored. To the dis-appointment of both, the hermit was not at home, but everything was in its old place, even the copy of Izaak Walton; and Florian saw with delight the absence of

Florian saw with delight the absence of change, as if he had been gone out a day!

"This is the nearest approach to eternity that man can make. There has been no change here in twenty years, and I suppose the furniture of his brain and his heart are in the same placid condition. Such a man endures death with philosophy."

ophy."
"Nonsense!" the Count said, "on the contrary, he is always unprepared for so violent a change. With me, a worldling, death is one of those incidents which makes life charming. There is a risk in holding life's jewel. Now, this hermit, as I suppose, is wildly virtuous, an ascetic—" No. no. He is sedate, stoical, serious

but not a devotee."
"Then he has taken to his life from a love of it, and not because a companion was struck dead by lightning at his side or because he had already exhausted the

"I would like to hear himself answer those insinuations. It would take all your cynicism and wit to match him. Above all men he despises an indifferent-"What do you call this?" said the

Count, holding up a delicate handkerchief between his thumb and finger. "Was it not one such that damned poor Des

demona?"
"As I live," replied Florian, examining

the article, "my hermit has strange visit-ors occasionally."

There were no marks by which its owner might be known, but the keen eyes of the Count detected the letter "W" which had been worked with colored silk at one corner, and the color had faded

at one corner, and the color had faded.

"An initial belonging to you," said he, pointing it out. Florian looked at it thoughtfully fer a few moments.

"It is just possible," he said, pressing the handkerchief to his lips, "that this is a relic of Linda—poor Linda! If so it would be a pity to deprive him of what must be dear to him. He thought so much of the child." so much of the child."

He put it between the leaves of Izaak 'Now for the reception," he said, as

they set sail for the town.

A crowd had gathered on one of the wharves, and a band was playing under the shadow of innumerable flags and banners, while cheering, shouts, and yells were faintly borne over the water. A carriage was in waiting and they took the last place in a procession of which the band had the first, and did it justice. the ride was short. They were transferred to a hotel balcony, which gave them the opportunity of seeing their admirers in an agony of exhaustion, sitting on the curbstones of the street, on barrels and boxes and staircases, and leaning out of windows in heart-breaking attitudes, while the sun beat down on them, and the band blared about and through them, dividing with the Count the attention of the multitude. Everyone was red, and everyone had a handkerchief with which he mopped and reddened the more his perspiring face. Only one cool, shaded spot stood in view, on the opposite side of the street, where under a protecting canopy sat the well-dressed leading ladies of the town, headed by the Reverend Mrs. Buck, and leveling opera-glasses at the titled victim of one part of this ovation.

When the brase band had wound up its

When the brass band had wound up its disturbance with one prolonged crash of powerful melody the Squire stepped for-ward amid cheers. With his back to Florian and his face to the crowd he welpecimen of the political youth of the ime, congratulated him on the eminence ne had won in the service of his country prophesied his future glories and the glories he would reflect on Clay burgh, and pledged to him the eternal, the undying, the immortal, solid, uninterrupted fidelity and esteem of the citizens of the town. Amid a second round of cheering Florian took his place and endeavored to out-adjective the Squire in one of his most tell-ing spread-eagle speeches. There was some mixed speaking afterwards on the part of noteworthy elders anxious to put their opinions on record, to whom the crowd paid no attention, but, with many wishes that the dinner might not inter fere with their talking powers, and with considerable laughing scattered home-wards, while the tired and heated Count was led into the dining-room and placed at his seat amid a hubbub too horrible for

These hot, red-faced perspiring Yankees were still full of spirits and appetite. It was dreadful to see what hungry looks they cast at the dishes, as if the noise and confusion of the procession and the speech-making were incentives to appetite. Knives, tongues and dishes chattered in unison; waiters ran hither and thither in and out tripped and sprawled. thither, in and out, tripped and sprawled, as if their reputations depended on the absurdities they were performing; the elders unset gravy bowls and vinegar cruets with social equanimity; everything was put on the table at once; everybody shouted his thoughts to his neighbor; steam rose from every dish like a cloud, and around each man's plate was grouped an army of smaller dishes, to which his neighbor helped himself with genial free-dom! In the center sat the Honorable Florian, the cause of all the trouble, calm, cool and elegant, full of good spirits, his pleasant voice rising above the din and

roaring encouragement at his friend, until the band broke loose and sat upon all rivalry with a completeness that made the Count feel as if he were eating that awe-

inspiring music.

"Down South they call this a barbecue," the Squire shouted at him across
the table, where he struggled with a roast
standing; "this is, of course, a leetle

standing; "this is, of course, a lectic milder."
"Oh! considerably milder," said an ancient, "considerable, Squire."
"Ya'as," drawled another. "I suppose it's only a shadow of a real barbecue. The Southerners air apt to dew things with a rush, bein' a lectic fiery."
"That's where you'd see fun," the Squire continued. "But still this is a pretty good specimen of a high old time. pretty good specimen of a high old time.

Of course with—

Of course with—
A burst from the band crushed the words back into his mouth. The Squire continued to roar, and the Count nodded

continued to roar, and the Count nodded politely while pretending not to see his neighbor carry off his green peas. The gentleman had said: "Seein' as you don't take to them 'ear. I'll try 'em."

After a time Vladimir passed into a dreamy state in which he seemed to be the center of a revolving machine. He rather liked it on the whole, and as the motion grew slower and slower he began to realize that the table was cleared, the Yankees satisfied, and Florian was speak-Yankees satisfied, and Florian was speak-ing in the midst of a great and pleasant Some comic singing followed silence. Some comic singing followed, there was a general handshaking, of which he had a share, and finally he was conducted to the quiet of the Wallace

"How did you like it?" said Florian, when they had changed their clothing and sat looking at the sun shedding his latest glories on the river.

"I feel as if I had been through a cam-

"I feel as if I had been through a campaign. If my greatest enemy had done this his revenue could not have been more complete. We have been here but twenty-four hours. I feel as if it had been

as many years."
"We go to-morrow," said Florian with "We go to morrow, said the last forever." a sigh. "I would like it to last forever." Since it can't," answered the Count solemnly, "amen."

## CHAPTER XVI.

ROSSITER'S LUCK. A coolness arose between Florian and the poet after Ruth's departure. Without any clear reason for it, the two men avoided each other, and drifted utterly apart by degrees. Ruth's face began to haunt the poet once more; some words from gossipers on her conversion had waked from a transient sleep a fancy he had thought dead and buried. He did nad thought dead and ouried. He did not care to indulge the fancy, partly from pride, mostly because the world was not treating him well atthat moment. Work was scarce, and money scarcer. Fatigue and worry had told upon him, and just and worry had told upon him, and just then occurred something which put a finishing touch to his misery. Returning from a tiresome interview with a manager he stopped for a moment to look at a shop window, and became conscious of some one staring at him rudely from within. He looked up. The same disagreeable face which had haunted Washington and Clayburgh so unpleasantly ington and Clayburgh so unpleasantly had fastened its intent, evil gaze on him had fastened its intent, evil gaze on him. Although he went on his way cheerfully afterwards, he did not know what a power this face had of reproducing itself in the memory, until it had remorselessly haunted him twenty-four hours. It came up at every turn of thought, luminous and frightful.

"I wonder what it means?" he said to Peter one evening. Peter had been

Peter one evening. Peter had been speaking with an energy born of liquor and he had brought down his fist several and he had brought down his his several times on the table after asserting that something was diabolical. "What does it mean?" cried he. "It means that nt mean?" cried ne. "It means that you're no man, or ye wouldn't sit there and see him walk off with Frances before yer two eyes, you omadhaun!" "Who?" said the poet in wide-eyed ' said the poet in wide-eyed

wonder.
"That gizzard, of course," snarled

Peter.
"On that track again, hey? Pshaw,
Peter! I don't care for Frances, nor she We couldn't live on the same or me. loor without quarrelling.

"Before marriage, perhaps," said Peter, but after—" A knock at the door but after interrupted him, and he opened it to admit the servant bearing a card for Mr.

Cossiter.
"Read it," said Paul.

Peter took up the card and read:
"'Mr. Wallace's compliments to Mr.
cossiter. Would he favor Mr. Wallace Rossiter. by coming to his room to meet the Count Vladmir Behrenski, a noted litterateur, anxious to make your acquaintace? What new trick is this?" "I'm going down," said Paul, and he

The resemblance between Paul and Florian has been spoken of, and it was a notable circumstance with their acquaintances. At the first sight the more deli-cate physique and lighter complexion of the poet did not make the likeness striking or impressive, but on acquaintance it increased forcibly, and the invariable question was, are they brothers or relat-ives? When Florian saw for the first

time the features of his supposed father, the Prince, in portraits, he was struck by the remarkable likeness to Paul Rossiter. Of this fact he said nothing to the Count on this fact the said holding to the south until that gentleman had been satisfied as to his identity with the son of Mr. and Mrs. Wallace. When they had returned o New York, and he was one day at the to New York, and he was one day at the Count's residence, he asked to see the portrait of the Russian prince once more. "There is a young gentleman at Madame Lynch's" he said, "who looks more like this picture than I do. He has the prince's eyes and hair, which I have "But you have the soul of the prince in

our face," said the Count shrewdly, Then you know of his existence?

"Then you know of his existence: said Florian.

"I heard of it yesterday," the Count replied, indifferently, "and I was about to ask for an introduction. I have a presentiment that the son of the exiled prince will be found in either of you."

"What! have you not gotten over your "What! have you not gotten over your."

"What! have you not gotten over your infatuation in my regard? Were you not satisfied with the Wallace credentials?"
"Highly satisfied. But! spoke only of

"When I first saw this portrait," said Florian, "I said to myself, this is the poet—for he is a poet, you know. But I thought it best to settle my own claims first, as I had a secret hope that I might be the princely child you sought." "Ah," said the Count, "you are eager

for assassination."
"Pshaw!" said Florian, "wouldn't the
Prince of Cracow prefer buying me off

than running the risk of having a crime laid to his charge?"
"Yes," said Vladimir; "but he has an

"Yes," said Vladimir; "but he has an idea you could not be bought. You Americans have such a greed for titles."

"For our own," said Florian, "not for yours. I would sell my princeship for a reasonable sum, and buy a governorship here, which would be more to me than anything in a European kingdom. Will you call on the poet? And if so, what will be your plan of action?"

"I shall call on him and frankly state the reason of the visit."

the reason of the visit."

And it so happened that Paul received Florian's card the same evening and was introduced to the Count. After some desultory conversation Vladimir broached the subject of his visit and showed the rottraits of Paul.

portraits of Paul.

portraits of Paul.

"It is a very good picture of me," said the poet coolly, but it can be no more than an accidental resemblance."

"Would you have any objections," the Count politely asked, "to give me means of satisfying my employer by documentary evidence that you are not the man he seeks."

"I have been through the mill," said Florian, "and I can do the Count the jus-tice of saying that his conduct has been that of a gentleman. For him your word is sufficient, but the Prince Louis must have something more."
"I am afraid," said Paul gravely "that the Prince as well as the Count must be content with my simple word. There is nothing in my history that justi-

fies the slightest hope that I can be the man. The past I prefer to leave undis-turbed. I am sorry that I cannot oblige

you."

There was some agitation in his manner, but his determination was evident and the Count could only express his regrets. Florian did not dare to hint in Vladimir's presence that a score of detectives would probably be soon at work to lay bare the story of his life, and the conversation drifted into other channels until the poet took his leave. While his footsteps echoed in the hall there was a short silence. short silence.
"Rossiter's conduct," said Florian, strengthens your case considerably."
"I don't know," the Count answered

dubiously. "It may one way and it may not another. He is sincere, and yet ap-prehends trouble from discovering himelf. It does not matter-FOR THE PRES He went out reciting his favorite maxim of human philosophy with a smiling face and gay air. At home, the gentle-man whose peculiar features had already caused so much disturbance in many places was waiting for him, and began to

speak in a low sullen, dull way before greeting him. The conversation was in Have you found out something new

about this young man?"

"Nothing," said Vladimir; "he is what he is and no more."

"He is the son of Prince Paul," said the other, angrily; "no one can deceive me. His name is Paul, is it not?"

me. His name is Paul, is it not?"
"Yes, but he is not the man I think.
You were so certain about Wallace; why have you changed?"
"Give me his native place. We are

delaying too much. Give me his native place, and I will do it all in a day. Give me whatever you have found out about The Count silently and contemptuously

lit a cigar and sat down comfortably under a most malignant glare from the man's eyes.
"My dear Nicholas," he said blandly, "you are too quick and too impertinent.

I found out nothing concerning this princeling, save that he had nothing to tell. You will have to begin from the be ginning "-Nicholas made a gesture of despair-" but you are sharp, you are un-wearied, you are devoted, and you will

find it all soon enough."
"What do you think of him?" said

"I think nothing, it lies between these "Then this Paul is the man," he interthem all, father and son. them all, father and son. There is a quick way to settle this matter." And he made a murderous gesture with his arm.

"Too fast," the Count replied, shaking his head; "that trick is too new in this country to be played safely, although if any one could do it cunningly you are that one. No, Nicholas, you must be more careful of your master's character. He relies on you chiefly. There must be no blood cast on his honorable name."
"There are ways of killing without

"There are ways of killing without shedding blood," said Nicholas—" without steel or rope—if I might try."

The Count pretended not to hear him and went off into an inner room, while with an evil smile the man departed to xecute his mission. It might have been a result of this conversation that matters began to get worse with Rossiter. He seemed to have discovered all at once knack of offending his few patrons, and in spite of leter's efforts and his own, it became more and more difficult to earn the pittance that supported him. His the pittance that supported him. strength and spirit were leaving him together. Hack-work was a treadmill t ais soul, and when at last employers b gan to sprinkle their stingy crusts with ashes as they handed them out, he stayed at home, and dreamed for hours of the wo faces that haunted him, the of Ruth, and the cruel visage of the spy.

Peter's anxieties and mutterings drew madame's attention to the matter. She took a kindly interest in the lonely poet was happy to be of service to him, and called on him to assure him of her sym-pathy and to promise her influence in getting him a position; and Frances came up oftener with Peter and was very witty and quarrelsome to raise his spirits. From these kindly visits Peter evolved a bright syllogism whose conclusion struck im with the force of a tornado. Madame and her daughter were about to take advantage of Paul's weakness and arrange the long-deterred marriage of the young the long-deterred marriage of the young people. Paul's noble sacrifices in behalf of the poor, his patient endurance of misfortune, his piety and beauty, had at length become irresistible in the girl's heart. Now was the time to strike a telling blow in favor of his pet project. He waited a few days until madame had made herself conspicuous in Paul's interest, until Frances had ministered his sad soul into cheerfulness, and then Peter's diplomacy began to move about like the diplomacy began to move about like the bull in the china shop. He hurried one day into madame's presence, and burst out with-

"He's dying, that b'y is dying an' ye have only yourselves to blame for it."
"Do you mean Mr. Rossiter?" said madame terribly frightened.

" Don't get excited, ma'am. There's

no immediate harm done, but between ye, ye are killin' the b'y."
"Oh!" said madame, "one of your freaks. I suppose."
"A woman of your years an' experience," said l'eter, looking at her with uneasy glances, "ought to be better able to get at the botton o' things than ye are, instead o' leaving such work to be done instead o' leaving such work to be done by your boarders. There's no use break ing your neck running over the city to find out the cause o' Paul's illness, when it's here in the house, as large as a young lady can be."

lt's here in the house, as large as a young lady can be."

Madame sat provokingly quiet awaiting the point of his eloquence.

"Can't you see that he's in love with your daughter?" said Peter angrily.

"No," said madame composedly; "is

"Nothing less than marrying her will cure him; an' it's a shame to have her waiting for the good pleasure of the man without a heart, with a real live poet wasting away in a garret because of her. He'd write beautiful verses for her all her life, while from the Congressman divil a thing else she'll hear but dry speeches an' the like."

"Did Mr. Rossiter tell you he was in

"Did Mr. Rossiter tell you he was in love with Frances, and commission you to plead his cause for him?"

"Ay, that he did, ma'am; for no one ever stood his friend as well as Peter. When he was feeling bad over his own weakness who else would he choose?

"Never mind," says I, "I'll let out the cause of it;" an' he thanked me with two tears in his eyes. If there's a heart in ve at in his eyes. If there's a heart in ye at all ye'll see that he's rescued from the grave by giving him Frances. She's crazy

after him, the poor girl."

"Have you spoken of this to others?"
said Madame icily.

"No; I think not. I might have

"If you ever do," said Madame, "it will be your ruin. My interest in Mr. Rossiter ceases from this instant, and he must depart at once from this house. Such an insult to my daughter—such a poor, ungentlemanly return for a'l my kindness. It is shameful."

Peter walked out stupid from humilia-The effects of his interference were

direful. Madame and her daughter ceased to visit the attic, and Paul received the intimation that as soon as convenien the attic would be let to a more desirable lodger. There was, of course, an instant demand for explanation. Paul, looking wofully pale and wretched, came down from his room and begged to know if this was of a piece with his other misfortunes. Madame explained in a distant way, which set Paul laughing as he pictured to himself the manner in which Peter must have executed his self-imposed task. He declared earnestly that he had never spoken of such a thing even in jest, and had no deeper regard for Frances than he had for herself. It pained him to see that while Madame accepted his declara-tion, she did not withdraw her note nor drop the unusual coldness of her manner, while his request to apologize to Frances

was politely ignored.

He returned to his room, weighed down with sadness, but outwardly cheerful.
One must carry his cross with a good heart. His possessions were few and his wardrobe limited. He packed up a few wardrobe limited. He packed up a few articles that evening, locked the door, and gave the key to the servant, with instructions to have the furniture sold and the money given to Madame. He had tried vainly to see Peter. On a chilly, but clear night in early spring, he went out into the streets of New York almost a beggar, as he had once entered the city, having no place to lay his head, entirely bereft of friends save among the poor, sad and downcast, but still full of the hope which had always been his chief capital. He had enough money to assist him in carrying out his designs. He needed change of scene and rest, and he had decided that a few months spent in the cided that a few months spent in the country districts, travelling, as only the impecunious know how to travel, out in the open air, among the mountains and l'aul is the man," he inter-knew the father — I knew her and son. There is a settle this matter." And her and son the interpretation of the mountains and lakes of the north, would once more set him in trim for the battle of life. He was not altogether cast down and her not attogether cast down, and nad no suicidal tendencies, nor even a very natural longing for death. There were many pleasant incidents ahead of him which, with the bracing air ofnight, gave which, with the bracing air ofnight, gave he took a northward train, and near members was leaded at a pretty village and operation and thus attempted to de-

morning was landed at a pretty village half-way up the Hudson. It was not a pleasant hour for entering a town, the air being chilly and the sun still in bed along with the villagers. Officials were sleepy, impolite, and the silent, echoing streets, the ghostly spires and eminences, had a heavy influence on a heavy heart. The the gnostiy spires and eminences, nau-heavy influence on a heavy heart. The bells of a distant convent were ringing, and, smiting softly on his ear, brought a flush to his pale cheeks. He turned his steps towards the sound. His thoughts went back to that happier time when Ruth's face had first stirred in him aspir-tions end fancies. It had been many ations and fancies. It had been many months since she stood in the world. She was hiding in the convent whose bells brought the blood to his cheek and quickened his unconscious step. What she was doing there he had never heard; why he was visiting the place he had not asked himself, but a vague longing to see her again and to learn something definite of one who had unconsciously filled a large space in his life urged him on. He knew that she thought of him with gratitude. He had been the first to ope eyes to her real position, and she fel whatever of happiness her new life had given her was owing in fair measure to him. After Mass he called upon the Su-

perior of the convent.

"Some years ago," he said, "a lady friend of mine came here to reside. She was a Miss Pendleton, a Protestant, who had leanings towards the faith. I have heard so little of her since that time that I am anxious to know what has become

of her."

"Miss Pendleton," said the mother superior, smiling, "is now Sister St. Clare, a novice in our order. She has been a Catholic almost since her arrival, been a Catholic almost since the arrival, but until a year ago did not consider that she had a vocation for the religious life." "She is well, I trust and happy?" "Very well indeed, and apparently content and cheerful."

content and cheerful." He was longing to ask permission to to see her, but knew that it was against

the rules.

"Will you oblige me"—handing her his card—" by giving Sister St. Clare my kind regards and best wishes, and asking her prayers for one who has great need of them. I am glad to know that she found rest. Some day when she is professed I may be able to call on her."

grounds, sketching the buildings and

looking with moist eyes towards that part where the novices spent their leisure hours. Insensibly his thoughts strayed away into dreamland, and he began to away into dreamland, and he began to draw on a bit of bristol-board the out-lines of Ruth's face as he had seen it last, very troubled, yet shining with the light of a new-born grace. He looked at his finished work, grief-stricken, yet patient. Was he never to whisper into her ears the secret of his heart? Never! For the part of the pad claimed. Was he never to whisper into her ears the secret of his heart? Never! For Another more noble than he had claimed her, and he could but write around the chill outline his name and hers intertwined, with the words, "I love you," twined, with the words, "I love you," twined, with the words, "I love you," twisted about in every fashion. The sun rose hot and red in the noonday sky, and hunger drove him to the village. He left the bit of bristol-board in the convent grounds, nor did he miss it until the next grounds, nor old he miss it until the next morning when he was many a mile from the place. He would have returned for it on the instant but that he remembered the rain-storm of the preceding night. The sketch lying six hours in the rain

would now be a mass of unsightly pulp He had no fixed plans for his journey He had no fixed plans for his journey. He went wherever fancy and circumstance led him, and wandered for months by the Hudson, on the shores of Lake George and Lake Champlain, along the St. Lawrence, and among the Thousand Islands—places little frequented in those days. His arrival at Clayburgh was pure accident, but once there he awoke to sudden interest in Ruth's home. He had not dent, but once there he awoke to sudden interest in Ruth's home. He had not improved much in his open-air tramp-ings. Whether his heavy heart retarded recovery, neutralizing the effect of change of scene, fresh air, and exercise, or his carelessness led him into fresh disorders, the day at least which found him looking on Clayburgh from the top of the island described in the opening chapter was a day of special physical misery to him. And this was the village where she had How pretty its spires looked in the morning sun, and how fresh the wind which blew from it to him! He sat under the shade of the stunted tree with his eye fixed gloomily on the water, and wondered when his present self was to end. He was depressed enough to wish that it would find its conclusion here. ved and grown to a sweet womanhood! would find its conclusion here. She was lost to him forever, and he would rest among the scenes which she had loved.
"Sick," said a voice beside him. Scott

was standing there. "No," he answered, "not sick in

body. The sigh which followed the words told the poet's story very plainly, and Scott studied his pale face with attentive interest. He somewhat resembled Florian. Usually the hermit leftstrangers to themselves as speedily as possible. Now he said:
"When sorrows begin to knock a man

down it's part of his nature that he should knock down in turn. If he doesn't he must expect a kickin' as well. I dunno but he deserves it.

Paul looked up in surprise, and for the first time surveyed his companion. He saw nothing, however, to astonish him, but the words of the hermit rang in his ears pleasantly.
"Easy to talk," said he, "but cleverly

said. It is like meeting a friend to hear such words; and I have no friends." "None?' said the other distrustfully. 'A man must have done some pretty

mean things to get like that. mean things to get like that.

"Perhaps the meanest thing I did was to run away from misfortune instead of facing it and letting it do its worst. The friends I had God took from me for a friends I had God took from me for a good purpose which I have been slow to acknowledge. Never mind. I will go back to New York soon. I thought I was dying; that my tide of fortune, not taken at the full, was ebbing. It was a mistake. I shall return, no doubt."

"A man sometimes runs too far," was dryly said, "to make gittin' back safe or necessary. Find a good battleground

to make gittin' back safe of Find a good battleground necessary. Find a good battleground here, and wait for your enemies." Paul looked at him a long time in silent

hought, and then at the

him.
"What do you do for a living?"
"What do you do for myse "Fish, hunt, plough for myself an' no other. I live alone among these islands

He had seen a purpose in Paul's eye and question, and thus attempted to de-stroy it, starting down the steps to his canoe; but the poet caught him and held him, looking into his face with a fixed earnest look, not without a suspicion of I must go with you," he said, "for I

know you now. Florian often spoke of you. In old times those sick of the world came to men like you for help and conso-lation. I am sick of it. You must take me with you. You will bear half my troubles."

"You're a little crazy," said Scott. "I "You're a little crazy," said Scott. "I have nothing to do with your kind." And he laughed at the man's feeble grip. "Nothing?" repeated Paul, following him to the canoe. "You have nothing to do with such as I? Whyit was just such a sorrow as mine, perhaps, which drove you to this solitude. Let me be your disciple. We are alike in many wave."

ciple. We are alike in many ways. The hermit looked at him again sharp-"Are you in earnest?" he said coldly.

"If so, come. Put in practice the first rule of this place—silence."

Wordless the poet entered the canoe, and the prow was turned toward Eel Bay. TO BE CONTINUED.

Much good as the Printed Word undoubtedly does, nothing can equal the power of the living teaching of a good, sensible, respected Catholic among his fellows. Equal to them and no more in ordinary natural qualities, he appears quickly their superior in the supreme matter of God and His salvation The Missionary.

What She Believes. "I believe Hood's Sarsaparilla is a good medicine, because I have seen its good effects in the case of my mother. She has taken it when she was weak and her health was poor and she says she knows of nothing better to build her up and make her feel strong." BESSIE M. KNOWLES, Upper Wood Harbor, N.S.

the rules.

"Will you oblige me"—handing her his card—" by giving Sister St. Clare my kind regards and best wishes, and asking her prayers for one who has great need of them. I am glad to know that she found rest. Some day when she is professed I may be able to call on her."

He went away sadder but pleased at the good fortune which had come to a noble soul, All day long he haunted the

A TALE FROM THE MISSIONS.

Interesting Experiences of Father Price Among the Non-Catholics of North Carolina,

Under the heading "Reports from the Field," the Missionary, the official organ of the Catholic Missionary Union, prints interesting accounts of the experiences of the zealous priests engaged in the great work of converting non Catholics. In the Epiphany num ber of the publication first place is given to a communication from the gifted Father Price, who is laboring in North Carolina. The priest's narrative makes delightful and instructive reading. He writes:
"In the village of Newton Grove,

Sampson county, in the east centre of North Carolina, I recently gave a mission to non-Catholics. This place is old battling ground for me, for it was for several years one of the numerous stations of which I was pastor. The mission began November 20th and continued two weeks, and I am now engaged in gathering whatever of the immediate fruit I can. I preached or lectured and instructed every day during those two weeks, Saturdays ex At 11 o'clock the service opened, usually after 1 o'clock the At times the audiences wer large enough to pack the church. U to the present ten souls have been re ceived into the Church, twenty fiv others are under instruction. Mor are likely to follow,

Of those who have been baptize one is a prominent politician—the party. He has been well pursuaded the truth of the Church for mar years. His final submission was we during the mission. Of those who a under instruction one is a substantial to the most honored as farmer, one of the most honored an respected in the whole county. The were two circumstances which most helped my work ; one was a marriag "A Catholic marriage is a re

a canonic marriage is a rescene in this country, but here we had ouble wedding of two profession men, both doctors, and a nuptial Ma with two priests present! The who country for twenty miles arou swarmed to the church. I made use the occasion for all it was worth, an had in corsequence five candidates baptism after the services.

A WEDDING FEAST OF CONVERTS sat down to the table with some fift or twenty guests, nearly all of wh were Catholics and every Catholiconvert! After the wedding and brides and grooms had been discusatis superque, each one began to the story of his or her convers And with what grateful hearts recognized the mercy of God to th Most of them had come to the Churc the ordinary way. First, their judices were abated by seeing s thing of the Church; then they be to study, then were convinced, instructed and received. Three been afflicted with no prejudices. One of these saw and fell in

and has faithfully suffered from fr and relations ever since. The second had seen somethi the church service when a child thought it a good opera. Years she became a Methodist, but stud her Bible carefully she became vinced of the reality of our Lord's sence in the Eucharist, though a time she knew nothing of the Cateaching. Minister after minist consulted for explanation, with isfactory result. For five years mained on this account an unpra non communing Methodist until ing Catholic teaching on the E ist, she exclaimed: 'That Church for me!' She sought he band's consent to become a Ca and the moment it was give

with the Church at first sight, en

many miles in a buggy to see a and be baptized. She has no for many years a Catholic. "The third read a sermon b dinal McCloskey, in the New Herald, on the true Church, a mediately sought some books of i mediately sought some doors of tion and was baptized. How if ful is God in His ways! It was markable gathering, not unlik might have occurred in the fi

of Christianity. "But if a marriage will ser for the preaching of the gospe country, what will be said of a AN ATTEMPT TO CONVERT A "After one of my lecture

asked to visit a non Catholic with paralysis and nigh unt It was a journey of sixteen buggy. I found the man in tion of doubtful consciousness him conditional baptism and unction. "After administering th

ments I said to the sick man law who was a Catholic, 'Joel you become a Catholic? Now typical Tar Tarheel farmer, out, a scant gray beard and a face. As I spoke Joel's eye his face brightened and he ex Lor' bless you, Father, its thing you ever hearn tell on just obleeged to laugh ever think on it. Bless you, I Catholic by trying to conver olic priest, and it happene here very house whar twenty ago I had come to try and poor old father in law (who almost a dying now) agin the You see I war raised in the Baptist Church, and my poor father, who was a primiti preacher, taught me to hat worse nor pizen. I was teaching and was baptiz when I growed up, and in the a deacon, and was sure pro thought I knowed Scriptur

# A TALE FROM THE MISSIONS.

Interesting Experiences of Father [Price Among the Non-Catholics of North Carolina.

Under the heading "Reports from the Field," the Missionary, the official organ of the Catholic Missionary Union, prints interesting accounts of the experiences of the zealous priests engaged in the great work of converting non Catholics. In the Epiphany number of the publication first place is given to a communication from the gifted Father Price, who is laboring in North Carolina. The priest's narra-tive makes delightful and instructive

reading. He writes:
"In the village of Newton Grove,
Sampson county, in the east centre of North Carolina, I recently gave a mis-sion to non-Catholics. This place is old battling ground for me, for it was for several years one of the numerou stations of which I was pastor. The mission began November 20th and continued two weeks, and I am now engaged in gathering whatever of the immediate fruit I can. I preached or lectured and instructed every day during those two weeks, Saturdays ex-At 11 o'clock the services opened, usually after 1 o'clock they At times the audiences were large enough to pack the church. Up to the present ten souls have been received into the Church, twenty five others are under instruction. More are likely to follow.

"Of those who have been baptized one is a prominent politician—the county chairman of the Republican He has been well pursuaded of the truth of the Church for many vears. His final submission was won during the mission. Of those who are under instruction one is a substantial farmer, one of the most honored and respected in the whole county. There were two circumstances which mostly helped my work; one was a marriage, the other a burial.

"A Catholic marriage is a rare a double wedding of two professional men, both doctors, and a nuptial Mass, with two priests present! The whole country for twenty miles around swarmed to the church. I made use of the occasion for all it was worth, and I had in corsequence five candidates for baptism after the services.

WEDDING FEAST OF CONVERTS. "At the wedding dinner that day I sat down to the table with some fifteen or twenty guests, nearly all of whom were Catholics and every Catholic a convert! After the wedding and the brides and grooms had been discussed satis superque, each one began to tell the story of his or her conversion. And with what grateful hearts they recognized the mercy of God to them Most of them had come to the Church in the ordinary way. First, their pre-judices were abated by seeing something of the Church ; then they began to study, then were convinced, then instructed and received. Three had been afflicted with no prejudices.

One of these saw and fell in love with the Church at first sight, entered and has faithfully suffered from friends and relations ever since.

'The second had seen something of the church service when a child and thought it a good opera. Years after she became a Methodist, but studying her Bible carefully she became con vinced of the reality of our Lord's Pre sence in the Eucharist, though at that time she knew nothing of the Catholic teaching. Minister after minister she consulted for explanation, with no sat isfactory result. For five years she r mained on this account an unpractical, non communing Methodist until hear ing Catholic teaching on the Eucharist, she exclaimed: 'That is the Church for me!' She sought her husband's consent to become a Catholic and the moment it was given rode many miles in a buggy to see a priest and be baptized. She has now been for many years a Catholic.

third read a sermon by Car dinal McCloskey, in the New York Herald, on the true Church, and immediately sought some books of instruction and was baptized. How wonder ful is God in His ways! It was a re markable gathering, not unlike what might have occurred in the first days

of Christianity.
"But if a marriage will serve well for the preaching of the gospel in the country, what will be said of a burial? AN ATTEMPT TO CONVERT A PRIEST. "After one of my lectures I was

asked to visit a non Catholic stricken with paralysis and nigh unto death It was a journey of sixteen miles by I found the man in a condi tion of doubtful consciousness and gave him conditional baptism and extreme unction.

"After administering the sacra ments I said to the sick man's son in-law who was a Catholic, 'Joel, how did you become a Catholic? Now Joel is a typical Tar Tarheel farmer, one eye out, a scant gray beard and an earnest spoke Joel's eye twinkled his face brightened and he exclaimed Lor' bless you, Father, its the richest thing you ever hearn tell on, and I'm just obleeged to laugh every time I think on it. Bless you, I became a Catholic by trying to convert the Cath olic priest, and it happened at this here very house whar twenty five year ago I had come to try and turn poor old father in law (who is there almost a dying now) agin the Church You see I war raised in the Hard Shell Baptist Church, and my poor, ignorant father, who was a primitive Baptist preacher, taught me to hate Catholics worse nor pizen. I was true to his teaching and was baptized by him a deacon, and was sure proud of it! I thought I knowed Scriptur as well as noon's work.

any man in the whole country, and I was the most argyfying man that could be found. Well, when I seed the Catholic Church coming down in this here country, I said to myself, 'Joel, now is your time to fight like Lee and Jack son.' And when I seed my own family a leaning that a way to the Catholics, bless you, my bottomest blood riz!
'Joel,' said I to myself, 'go in.'
And I went. I knowed the Catholic priest was a-comin' down this way on this here very road, and I made up my mind to go to the bottomest bottom and settle the whole thing by converting the priest! Down I came here with a page of foolscap and a pencil, and spent the mornin writing out texts agin idolatry and a worshipping of images and a paying money for sin to be forgiven and not allowing the Scriptures to be read and all the other lies agin the Church. I tried to get a friend to stand to my back, but he left

me and went off. KNOCKED OFF HIS LEGS stood in the road a waiting for the priest and soon he came. 'Hello!' stood in the road a waiting for the priest and soon he came. 'Hello!' says I, 'air you the Catholic priest?' 'I am,' says he. 'Well,' says I, 'I have come to show you the wickedness of the doctrine you air a-presching and pavarting the Lord's own creatures agin all Scriptur'—and with that I read off to him my text, but he only off to him my text, but he only smiled. 'My good man,' says he, 'did you ever read a Catholic book?'
'Why, no,' says I; 'come to think of it, I don't believe I have. The fack truth is, Father, that in them days I would have as soon picked up a live rattle-snake as a Catholic book.' 'Have you ever heard,' continued the priest, Catholic explain Catholic doctrine?'
'No,' said I. 'I thought not,' said he 'Catholics don't teach what you think Here is a catechism which will explain Catholic doctrine. Now, continued he, 'what Church do you belong to?'
'Why, I am a Hard Shell Baptist,' said

'Well, what is the creed of your irch?' said he. 'The Lor' bless Church?' said he. 'The Lor' blessyou, father he knocked my legs completely from under me by that question. I ain't never hearn tell on such a thing as a creed in the Baptist Church, and I seed I just didn't know nothing.' 'And none o' you," said " said nothing.' 'And none o' you,' said Joel, twinkling his one eye on his Pro-Joel, twinking his one eye the testant friends present, 'ever hearn of such a thing nuther.' 'And what!' says I, 'Mr. Priest, ain't the Primisus I, 'Mr. says I, 'Mr. Priest, ain't the Primitives the oldest and first Church?' 'Read that,' says he, showing me a history with the ages of the different churches. 'Did I never!' said I. 'The fack truth is, Mr. Priest, I. thought the Primitives was the older and first Church; but if they ain't, I don't want 'em, and if yours is the first and true Church, it is mine, too !

" With that he offered to instruct me-which he did. I entered the Church and here I am to day, twentyfive years after my conversion, thank ing God for my attempt to convert the priest, and bringing the priest to the dying bedside of my poor old father inlaw-he whom I tried to turn ag'in the Church.

"As Joel finished, I gave him some necessary directions in case his fatherin law should recover full consciousness and I then returned home. I did not, however, feel easy and after sev eral days again returned to my pa tient. This time I found him fully conscious. I asked him whether he had realized having received the sacraments and he answered 'No.

A THEOLOGICAL THEORY,

"'Then,' said I, 'Mr. D-, would you like me to baptize you again and receive you into the Church? 'I don't kyeer,' he replied. 'I am not sure I understood you, I said; 'please tell me plainly.' 'I don't kyeer,' be agained answered. I was puzzled. If he had said yes, I would have known what to do; or if he had answered no, my way would have been plain; but I don't kyeer!—what would you have done, gentle reader I resolved to tackle him again.

"'Mr. D—,' said I, 'you are very sick and have only a short time to live." 'I spec I'm very low,' said he. 'You are,' I replied, 'and now is the time for you to prepare to meet God. You know what the Catholic Church is and the necessity of baptism. I wish you to tell me plainly whether you desire baptism and to be received into the Now, do you really wish to ed?' 'I do,' said he. 'And Church. be baptized?" will you promise to live ever after as a good Catholic, keeping all the laws of the Church?' 'I will,' he answered. I thereupon gave him the rites of the Church and prepared him for death.

In a few days he died, and I was requested to preach his funeral from the nouse.

A TELLING SERMON.

"It was Sunday afternoon; three hundred persons, nearly all Protest-ants, were present. I read the prayers in Latin, then in English. Standing there upon the porch of the house, held forth upon the theme that God had established only one religion for the salvation of men and exacts of all to follow it, add I showed them as ply, clearly and forcibly as I could that the Catholic Church alone could be that religion. Their attention was almost breathless. Many of them had never heard a Catholic sermon before. I had come prepared to distribute some literature, but they called for more than I could supply. I told them I would send magazine, Truth, to those desiring it, and very many brought me their names and addresses. A number declared that they were more than half Catholic already. I have some reason Catholic already. I have some reason to believe that I will get a number of converts from that audience.

"During the rest of the services when I growed up, and in time became they paid the strictest attention and I went home well satisfied with my after-

"It may seem a want of propriety to the reader not acquainted with the circumstances that I should on such an occasion deliver such a discourse, but it was what these simple country folk wanted and expected, and they would have been disappointed if it had not been forthcoming.

FIRESIDE CONVERSIONS.

"Most of the conversions here I find to be 'fireside conversions.' The priest may preach and literature may be distributed, but if there is not a priest to go around from house to house and garner up the fruit, it will go to waste and never be preserved in the house of God. Most of my converts here have come from personal visits and talks, and without these I fear few would actually have been brought into the Church, however much convinced of its truth. I expect to continue the instruction of my con verts here for some time at least, as I am sure that this will be the most efficacious work which I can do.

"The readers of the Missionary will be glad to learn, doubtless, that the circulation of my little magazine has very much increased since my last letter in the Missionary. For this I am particularly indebted to some missionary priests - notably the Passionist, Father Barrett, of Pittsburg-who invariably recommend the magazine to Catholics at their missions. exception, Truth is to day the most widely circulated periodical, religious or secular, in North Carolina.

THE MISSION OF "TRUTH."

"The following incident may be note worthy and useful. I have recently organized nearly every Catholic congregation in North Carolina where we have a stationed priest to support as large a circulation of Truth among Protestants as their town will conveniently bear. In sending out the maga zine to the Protestant families selected a circular letter accompanied it, stating that the object of the magazine vas to give them explanations of the Church, etc., but that we had no desire to intrude the magazine on them and that a postal card to the publishers would save them from any annoyance. To the ratio of a thousand Protestant families only three unfavorable replies, and all of them polite, were received

"This incident, it appears to me, is suggestive. If Protestants will receive and read Catholic literature suitably gotten up and tactfully presented to it? If the them, shall we not supply towns in North Carolina can be thus organized, what is to prevent towns elsewhere from so organizing? I have some plans in my mind in connection with this which may yet mater-

ialize. "The silent but effective work which Truth is doing is well illustrated by the following incident: A Catholic lady recently received a visit from a brilliantly intelligent Presbyterian lady, whose husband was an agnostic and the editor of an influential daily paper in the South. In the course of the conversation this Presbyterian lady said: My husband receives every month and reads a little magazine called Truth. A short time ago, after reading a copy he said to me: If ever I embrace Christianity I will be-come a Catholic. I asked him why? Whereupon he read for me an article from Truth. I immediately got an article from a Presbyterian paper and endeavored to show him that Presby terian doctrine was not unlike the explanation given in Truth.

"Truth has cost and is now costing me many a sacrifice, but the privilege of preaching Catholic faith through its columns to from 20,000 to 30,000 non-Catholics every month is so consoling to me that I feel a thousand times repaid for every effort and sacrifice made.

#### SUNDAY-SCHOOL WORK IN ENG LAND.

A paper on "The Working of Ou Sunday Schools " was read by Mr. Robert Barton at the last conference of the Catholic Truth Society in Wigan. Mr. Barton said :

"It is painfully evident to the clergy and all interested in the welfare of the Catholic Church in England that something must be done more than is being done, especially for those who have left our day schools and who are consequently with greater difficulty gath ered together for instructions. outside the Church fully realize the importance of Sunday-schools, for we see them so efficiently and successfully worked that they prove a most power ful organ for the strengthening of their respective conditions, and are used by hem not only for the spreading of re-

ligious but even of political views. 'It is true they have not the same difficulties to contend with as we have, for while we want teachers - and by that I mean persons capable of impart ing knowledge in orthodox language they, from the fact of claiming private judgment as a prerogative, have at their disposal any educated man willing to offer his services. And so we find professional men of every class engaged in teaching, and seeming at least to look upon it as a labor of love.

"From what I have been able to gather from several gentlemen who take an interest in Sunday schools both of the Protestants and non-Conformist denominations, their method ap pears to be to get together from their earliest ages the children and to train them to be faithful members of their respective sects. The members of their Sunday schools are divided into The members of three groups of classes: To the first the very young, and to these are read or narrated stories on truthfulness, honesty, temperance, etc., while good, simple books and model lessons are especially printed; to the

cond class belong those who are sufficiently advanced for the study of the New Testament; while the third or New Testament; while the third or Bible class is composed of adults, and this is in charge of the superintendent, aided occasionally by others in-vited to give addresses. I hear that some of these classes number as many as three hundred members, many of

them of mature age. "And even granting that there is a vast number of people not influenced by the Sunday school, it must be admitted that their system, religiously socially, and numerically is a success religiously, from the immense amount of good being done in keeping a knowledge and love of the Gospel among a large proportion of the young people of this country who otherwise would neglect religion altogether; so ally, from the gathering together of all classes of society, rich and poor, learned and unlearned, the one losing nothing, but rather winning for him self respect, esteem, and confidence by teaching; the other profiting by learn ing, and so gradually raising himself above his ordinary sphere; and lastly numerically, as appears from their statistics. Still, while admitting that we have a great deal to learn from them in the matter of Sunday schools, we cannot adopt their plans altogether.

"We cannot use our Sunday schools for the propagation of political views ; in fact, as a body we have none to propagate, being free to follow any party except in as much as they interfere with our religion, and in that cas we are guided by our Bishops; still we could, like them, popularise our Sunday schools, feeling sure that we should by doing so have a powerful in strument for good amongst ourselves and an attraction for them to join us

"Whether it is their splendid organ ization or the influence of personal contact with their teachers, for whom they have great respect, or the interest ing ways of explaining and fascilitat ing the study of the Scriptures, which is in itself an interesting as well as a pleasant employment, or whatever else it may be which has so great an attraction and fascination for non Catholics

in their Sunday schools, I know not.
Be the reason what it may, I venture to assert that we have, if we only choose to use it, a Sunday school sys tem at our command as perfect in its organization as it could possibly be and that is the Christian Doctrine Confraternity, which not only has its ex-cellent rules for the religious and moral guidance of the teachers and children committed to them, but has the approbation of several Popes, and many Indulgences attached to the good works of the associates.

"The value of the Christian Doctrine Confraternity will appear to you as I give you an account of its object and the various means adopted for obtaining it. The entire control of the society must be necessarily in the hands of the rector of the mission or his clerical deputy, whose duty it will be to know all that is going on in the district. To assist him the members elect annually a president, who must be a person worthy of so honorable a post and in whom every confidence may be placed, whose duty it will be to preside at the meeting to keep order, to act as treasurer, and keep account of receipts and expendi tures; a vice president, to assist the president and see that the children are supplied with teachers; a secretary, to keep an account of proceedings, at the meetings and to see after absent members ; six assistants, whose office it is to visit teachers who absent themselves, and various other duties.

"These societies are at present composed for the most part of self sacrificing and zealous men and women, who, ing and zealous men and women, who, after a hard week's work in the various workshops and places of employment, particularly in our Lancashire towns, devote their time on Sundays to towns, devote their time on Sundays to towns, devote their time on Sundays to the catechising to the best of their ability of the children, showing their good will to help our hard working priests and their desire to do more, were it in their power to do so. They are doing and have done an immens amount of good in many ways, and I am sure they would welcome any person of education willing to help them, as they fully recognize the necessity of such persons." — Liverpool Catholic

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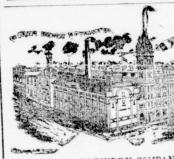
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MONDAY, 20th February next, will be the ast day for introducing Private Bills. FRIDAY, 3rd March next, will be the last day for receiving Reports of Committees on Private Bills. CHARLES CLARKE,

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THE JESUITS WILL RETURN.

It is now believed to be certain that the German Bundesrath will this year repeal the law by which Jesuits are excluded from the German Empire. The law by which they were banished was passed in July 1872, and it is the sole law remaining of the persecuting enactments passed during the Chancellorship of Bismarck. The final repeal of this oppres ive act will complete the proofs of the liberality of the Emperor, who has constantly shown his solicitude that the Catholic Church may enjoy perfect freedom in doing good.

All Jesuit colleges and mismissionary institutions have, of course, been closed during the the twenty-six years that the law has stood, but these zealous workers have in the meantime been at work in other countries, which thus benefitted by the persecution to which the German Jesuits were subjected in their Fatherland. Preparations are in progress to re-open their institutions as soon as the country will be re-opened to them.

## NATIONAL EMBLEMS.

The British military authorities have issued an order directing that no officer or soldier shall wear any unauthorized emblem or ornament when in uniform without express permission from his superior officer. The purpose of the regulation is said to be to cause soldiers to be treated with impartiality whether their nationality be English, Irish, Scotch, or Welsh. Hitherto Scotch and Welsh soldiers have been allowed to wear their national emblems freely, but when St. Patrick's day came round, the Irishmen who wore shamrocks were punished, sometimes with vindictive severity. Instances of this have, been frequently brought to the attention of Parliament by the Irish members. The expectation is that when permis sions to wear national emblems are to be asked from the superior officers, they will be granted or refused is impartially, as the discrimination against any nationality would be a glaring offence of which it is supposed no officer would be guilty. It remains to be seen whether this expectation will be realized.

# BIGOTRY ON THE WANE.

There was quite a little breeze in Belleville lately. Two Catholics were appointed to the chairmanship of the two most important committees on the town council, whereat some of the ultra Protestants were greatly alarmed for the safety of the Protestant religion. The chairman of the Board of Works, Mr. Thomas Hanley, who is one of the suspected individuals, has replied to the murmurings in a very caustic letter, which concludes as follows:

"Really I do not feel like holding th Really I do not feel like holding the office, if by doing so some of our worthy citizens are likely to lie awake nights, and will therefore, most willingly hand the office, honor, salary and good will to any orthodox Protestant in the council who may be chosen to fill the position. If, however, I am permitted to hold the magnificent sineure, I shall see that no dangerous fluids of the nature of the holy water shall be allowed to lurk beneath the sidewalks. I shall see, moreover, that there shall be no distinctly Catholic or Protestant sidewalks or streets built with civic funds. I shall do my best to build streets and sidewalks, so far as the funds at my disposal will permit, upon which the dust from all our shoes alike may mingle together in harmony and peace."

The Town Council knew what they were doing when they appointed Mr. Hanley, who is one of Belleville's most respected citizens.

The Presbyterians of Belleville had no fear of any underhand work when they gave him the contract to rebuild their church, destroyed by fire. Equally confident were the Methodists, who gave him the contract to build the new addition to Albert College, both of which contracts were fulfilled in a most satisfactory manner.

While a mission was going on in one of the smaller towns of Iowa the congregations of four non-Catholic churches adjourned their services in order to attend the Catholic church .- | there. The Missionary.

MISSIONS IN THE SOUDAN.

The efforts of the Holy Father, Pope Leo XIII., to establishCatholic missions in the Soudan, which were interrupted and made inoperative by the Mahdi's usurpation, are to be renewed, now that the Mahdi has been overthrown by the Anglo-Egyptian forces, and the Soudan becomes once more Egyptian territory under a British protectorate. Mgr. Sogaro was vicar apostolic before the Mahdi's usurpation, and he has been again designated by the Pope to resume his work there. Native Coptic missionaries will be appointed for the missions, as it is believed that they will be more successful in the propagation of the faith there than Latin missionaries, the more especially because the Christians who are there, beside the Catholics, are adherents of the Coptic and Abys sinian schismatical Churches, and use the Coptic liturgy in their Church services. It is part of the Holy Father's plan to reconcile the Oriental schismat es to the Catholic faith, and for this reason the Oriental liturgies of the Church will be used according to the country to be evangelized. Mgr. Sogaro has already been instructed to negotiate with the Anglo Egyptian authorities for the re-establishment of the Catholic missions.

THE IRISH LOCAL GOVERN-

On Monday, the 17th inst., the elections of County and District Councillors were held throughout Ireland under the new Local Government act which came into operation with the new year. We are familiar in Canada with the working of County and Township Councils, and we would consider it a very backward step if the municipalities were obliged to look to the Government at Ottawa to make any necessary local improvements. It is evident at glance that such a state of the law would leave the locality to engage in a long and tedious struggle, laving its case before the Government over and over again before the improvements could be made, roads and bridges constructed, poor houses built, and the amount of local taxation determined. Yet this has been hitherto the condition of affairs in Ireland. Everything had to be done for Ireland practically at Westminster, or to be left undone. This was one of the many grievances under which Ireland has been suffering, and which was one of the reasons for the demand for Home Rule.

affairs did not exist, and local matters were settled by the local County Councils. In Ireland, the Grand Juries, appointed by the High Sheriffs, who were, of course, Government appointees, possessed the ruling power for most local matters, and as a matter of course they ruled with an eye to please the Government from which hey derived their authority, rather than to meet the wishes or needs of the people. The new law, however, gives the County Councils much larger powers than were possessed by the Grand Juries, and thus the Act may be regarded as a partial Home Rule measure. The present Government, hostile as it is to Home Rule, saw clearly that the matter could not be left in so unsatisfactory a condition as it has been in hitherto, and for this reason the new law was passed. Besides, it cannot be doubted that they are under the impression that as the people will now have the power to do their own local business, they will be diverted from the demand for the more extensive powers of self-government implied by Home Rule. The hope is that Ireland will be contented with the half loaf, instead of the full loaf it has been asking for.

In England and Scotland this state of

This Local Government Act was accepted by the Irish Nationalist party in Parliament as a great step in advance towards redressing Ireland's grievances, though it has not been accepted as the full measure of justice which Ireland needs, nor is it very likely that the Irish people will take it as an equivalent for the Home Rule they have been demanding. In fact this new law will give them new opportunities of pushing their claims to still larger measure of justice.

Under the new law, clergymen are disqualified from being elected members of the County Councils. This pro vision was, of course, aimed against the Catholic priesthood especially. We cannot suppose that the priests would in many instances seek to be elected to the position, but it was an invidious and spiteful distinction to make, plunged by a succession of wars durwhereas there is no disqualification of ing almost the whole of this century. clergymen in England and Scotland to What Spain needs is a period of peace,

The recent elections have resulted

Home Rulers to the new County Councils, though in some cases political lines appear to have been considerably departed from. In a few places, Nationalists even voted for Unionist candidates, probably on account of their personal fitness for the office, and a good many landlords have been elected, though for the most part the members of the Councils will be ten-

A new party has made its appear ance during these elections, which is called "the Labor party." The purpose of this party is to secure the interests of the laboring classes, and as this object will undoubtedly commend itself to other members of the Councils beside the Labor party itself, the Labor party, from which many candidates have been elected, will exercise great influence in the County Councils. We regard this as a good feature of the new law, that it will give to labor a much-to-be-desired influence in the country. The effect will be to elevate the working classes, and to give them employment.

RISING.

There have been so many reports from time to time of imminent Carlist risings in Spain, which have not materialized, that we are apt to judge that such reports reiterated now are but exaggerations and sensational alarms. But these reports have taken recently a more definite form, and it is now asserted on the highest authority in Carlist circles, that preparations for a general rising of Carlists throughout the country are completed, and that the party are resolved to take the field as soon as Don Carlos shall give the

signal. Don Carlos himself is said to be ready to put himself at the head of his followers in the effort to obtain the throne. He is said to be well supplied with money and arms to carry on a protracted struggle, and that throughout the country he has many devoted followers who will espouse his cause with enthusiasm.

The ill success of the Spaniards in the recent war with the United States is made by the Don a pretext on which to make the present appeal to his countrymen to establish a strong Government. The total collapse of the Spanish Colonial Empire under the present regime is a fact most humiliating to Spanish pride, and there are, undoubtedly, many who imagine that if there had been at the head of affairs an adult king capable of leading his armies to the field in person, the result

of the war might have been different. We cannot for a moment think that the Carlist, or any dynasty, would have been able to save the Spaniards from the fate which befel them in that struggle. When in three years, with 200 000 men, Spain's best generals were unable to quell the insurgents, who never numbered more than a few thousand fighting men in the field at once, the Spaniards were unable to suppress the rebellion, it was not to be expected that they could hold out against the whole power of the United States, superadded to the insurgent forces, and neither Don Carlos nor any other ruler would have averted the disasters which befel the Spaniards at every point. It may be that if the government had been in other hands, the management of the war being different, the struggle might have been protracted. It is sure that the American army in Cuba suddenly collapsed from the hardships of the short campaign and the severity of the climate upon the constitutions of men who were not accustomed to it, and if the Spaniards had only known that this was the condition of affairs they might have drawn out the struggle for a longer time, particularly if the terrible disasters had not occurred whereby the whole Spanish fleet was virtually annihilated; but it is difficult to see that Spain would have been saved by any dynasty. Even if the Spaniards in Cuba could have checked the American forces for a while, ultimately such an overwhelming force would have been landed by the energetic Americans as would have crushed all opposition.

It is clear, therefore, that the advice given by the Pope to the Spaniards, and especially to the Spanish clergy, to give no countenance to any Carlist insurrection, is founded upon a sincere desire to see Spain recover from the troubles into which she has been sit as members of the County Councils and if this be secured, we have no doubt prosperity will follow.

It was owing to the abolition of the

for the most part in the election of Salique law in 1830 that the Carlist from the pen of the same gentleman party was formed in Spain. The Don refuting the flippant and blasphemous Carlos of that date, who would have been the legitimate successor to the throne under the Salique law, was set aside by its abolition, and in 1833 he laid claim to be the rightful sovereign. The present Don Carlos is his grandson, who from 1872 to 1874 carried on a warfare with varying success, but his insurrection was finally quelled. It can scarcely be expected that he can that he is not to be held accountable succeed in effecting a revolution now, whereas even with the open encouragement given him by legitimists in Europe, and their aid in money, he was unable to do more than gain some temporary victories. We hope that at the present moment Spain will be spared the horrors of a civil war. The present dynasty has acquired a prescriptive right, and whatever dissatisfaction may exist among the people on account of the late unsuccessful war, it has been long enough in possession of the throne to claim to have been confirmed by the consent of the people : just as it was established firmly by the vote of the people's representatives. The only result we can foresee from THE THREATENED CARLIST the threatened insurrection is that the country will be plunged into new horrors should it take place.

> REV. SILLIMAN BLAGDEN AGAIN REBUKES BIG.

OTRY. The Rev. Silliman Blagden, of Boston, Mass., writes to us expressing his thanks for our kindly mention of him in our issue of the 14th inst. We could not do otherwise than speak kindly of a gentleman who has many times manifested toward all Christians a spirit of tolerance and a desire that all should labor earnestly to promote peace and good will. We certainly believe he is sincere in this desire. He includes Catholics within the mantle of his charity, within the folds of which he wishes to embrace all Christians, and of Catholics, and of the Catholic Church, he always speaks with respect and reverence.

It requires no small amount of courage in a Protestant clergyman to face the odium which the expression of this tolerance is likely to bring upon him from an anti-Catholic public, but the Rev. S. Blagden does not fear the consequences, and even in his aspirations after Christian unity he says: "The Catholic Church would be made the nucleus: indeed, it is that now."

In his communication, the Rev. S.

Blagden tells us: "You misrepresent me when you state that I think all Churches alike. It is questionable to my mind whether the Unitarians and Universalists are Christians, because one of these denominations denies the Divnity of Jesus, and the other denies the Word of God in the doctrine of Eternal Punishment and overlesting burnings; and this is to put it in the doctrine of Eternal Punishment and everlasting burnings; and this is to put it mildly. But all the other Protestant denominations are orthodox upon these doctrines, and they all teach faith in love for, and obedience to Jesus as God. But some of them are better than others."

and we have pleasure in inserting his explanation. We feel it incumbent on us, at the same time, to remark that in the letter we referred to he did not make the distinction here given, and we were led to think that his meaning was what we expressed, inasmuch as he spoke of all Christians, whereby we understood him to mean all who call themselves by this sacred and honored name. We were further led to interpret his words in this sense, inasmuch as he seemed to place on a par the belief of Catholics, that Christ is truly and bodily present in the Holy Eucharist, and the Sacramentarian belief that the Lord's Supper is merely a memory without this actual Presence. From this statement we were obliged to express our dissent, though we by no means meant thereby to impugn or throw doubt upon the Rev. Mr. Blagden's sincerity, or his courage in expressing honestly his convictions.

We must still point out that Christ instituted but one Church, which is described in Holy Scripture as the "pillar and ground of truth ;" and we cannot consistently admit that it is a matter of indifference that some professing Christians reject many of the truths taught by that Church.

We already explained fully under what circumstances of invincible ignorance a person may be excused from the guilt of wilfully rejecting God's truth : but the fact remains that Christ commanded that this truth should be taught, and all are obliged to guilt of sin in rejecting them only

comments of a Baltimore Methodist paper, on the respect shown by Catholics to relics of the Saints, the special occasion of this gross attack being the veneration shown to a relic of St. Anthony which is kept in one of the Catholic Churches in New York. When the editor was called to account for this outrageous attack, he made the excuse for the opinions of his correspondents. The Rev. S. Blagden's "open letter" is a reply to this attack, and we gladly insert it in our columns as another evidence of the truly Christian sentiments entertained by the writer. We hope that God may reward him by granting him the precious gift of a complete faith.

AN OPEN LETTER TO ALL

WHOM IT MAY CONCERN.

By Rev. SILLIMAN BLAGDEN.

Dear Sir—There appears in the first column of the first page of your Edition of the 4th Jan. an article under the caption of "A Bone of St. Anthony," which contains editorial remarks in connection therewith which are most deplorable and reprehensible; and which show the awful stereotyped Unbelief of the writer; and which suggest that a man who will thus comment upon a matter of precious and holy belief amongst our Catholic Brethren in Christis totally unfit to be Editor of your paper, or to have anything at all to do with its publication.

After the outrageous remarks against the Catholic Church (which I will not quote, for long since I made it a rule, to never quote the devil's utterances, such as published in this article, unless absolutely necessary, as in our Lord's Temptation), the Editor cow ardly endeavors to "sneak out of it," by the lame and false apology that he is not responsible for what appears in his paper. By REV. SILLIMAN BLAGDEN

ible for what appears in his paper.

That a Christian Paper, such as yours, and

That a Christian Paper, such as yours, and representing a Christian community such as I personally know yours to be, should yet elect for Eitor a man of such gross and appalling Unbelief as to write the Editorial comment upon "St. Anthony's Bones," which appears in your Edition of Jan. 4th, is amazing and almost past comprehension, were it not that Jesus has warned us, "When the Son of Man cometh, will He find faith on earth?"

well indeed "It is written" in 2 Thess,

earth?"
Well indeed "It is written" in 2 Thess, 2:3, that before Jesus comes again, there will be a "Falling away" in faith, amongst God's Ministers and people.
And your Editor, who wrote the outrageous abuse of the Catholic Church, in your edition of Jan. 4th, proves that he is most unfortunately and deplorably one of the worst kind of those who are so fallen away in Faith as to be almost entirely bereft of it: if indeed not altogether. For were he a child of faithful Abraham, which all really thorough going and genuinely orthodox Christians are, then he would have remembered the examples of Faith given to us, by all the Patriarchs, Prophets and Great Apostles of The Lamband recorded in the whole Word of God, from Genesis to Revelation; and he would have imitated, and profited by such glorious, Christ-like, and Divine Faith! But no, the writer of the wicked attack upon the Cathos lie Esith in onestion, is among the ranks of imitated, and pronted by such glorhouse. Christ-like, and Divine Faith! But no, the writer of the wicked attack upon the Catho lie Faith, in question, is among the ranks of those who have already fallen away from all Biblical Faith; because otherwise it would have been impossible for him to write and publish, or permit to be published, such sacrilegious and blasphemous words against the old Mother Church. The Bride of Christ, and which is The Church of God; and all else to the contrary notwithstanding.

May God have mercy upon this poor man, and rebuke him, as to Him seemeth best; and then bring him to true repentance, conversion, and salvation, to the Glory of Christ's Holy Name. Amen.

When Almighty God calls and blesses a man, and fills him with His Holy Spirit, and sacreds him forth and uses him as His Amarch.

when Almighty God calls and blesses and sends him forth and uses him as His Aubassador, then every fibre of that man's the Advantage is more or less permeated with the Adorable Holy Ghost. Just as was Enoch, who "walked with God," and was translated because it is a way and the adorable holy grant for the send of the control of the con been able to save the Spaniards from the fate which befel them in that struggle. When in three years, with an army ranging from 150,000 to misrepresenting the rev. gentleman, and they are the same of the same and whole being were so permeated with and full of. The Holy Ghost. (See, Gen. 5:24) And as was the misrepresenting the rev. gentleman, and whole being were so permeated being were so permeated being were so permeated. Gnost. (See, Gen. 5:24) And as was the great, and mighty, and holy Elijah, whose bones and whole being were so permeated with, and fall of, The Adorable Holy Ghost, that he too was translated, in the very sight of Elisha! (See, 2 Kings 2:11.) And beto dagain the incontrovertible and divine Biblical fact that Elisha also was so permeated with, and full of, The Holy Ghost that even after he was buried, his dead and dry bones, still retained The Holy Ghost to such supernatural, miraculous, and divine extent and fullness, that when perchance another man's dead body was put into Elisha's grave, and touched the dead bones of the famous and God anointed Prophet, behold this strange corpse "revived, and stood up on his feet;" even as "It is written" in 2 Kings 13:21.

Now if this unbelieving Editor, and author of the wicked abuse of the Catholic Church, in question, had the spiritual sense and Christ given Faith to have understood and believed all these above facts, and vastly many more besides,—(and they can be only spiritually discerned; for to the unconverted and carnal mind such things are foolishness, as to the Greeks of old;)—then he would know, realize and believe that it is just as possible for St. Anthony's bones to be more or less permeated with this Blessed, Supernatural, and Divine and Miraculous Holy Ghost power to day, as were the dead and dry bones of the man of God, Elisha, above referred to! And it would have been impossible for him to have written the scurrilous words hinted at above, and which are altogether too bad for me to quote.

Which not only blasphemes God's Holy

words hinted at above, and which are allo-gether too bad for me to quote.

Which not only blasphemes God's Holy Church, but which must also "grieve" and "quench" The Holy Spirit; if they do not indeed trespass very closely upon the "Un-pardonable Sin," which is Blasphemy pardonable Sin," which is Blasphemy gainst The Holy Ghost! (See, Matt. 12:31 Ah! would that this Unbelieving Editor

Ah! would that this Unbelieving Editor and such as he could and would recollect and profit by the old saying, "That fools rush in, where Angels fear to tread," How wonderful, too, is the withholding Mercy of Almighty God in not striking dead such abusers of His Church, and Holy Faith, and Religion! Especially when the Editor in question is a Minister of the Gospel! For to whom much is given of him much is required. O may The Lord have mercy still, on these poor, blinded, faithless, and misguided poor, blinded, faithless, and misguided Editors and men and bring them, ere it is too late, to a consciousness and deep conviction

of their fearful Sin, and to saving Repentance of their fearth; sin, and osaving rependance unto life, for His Name's Sake. Amen. For if they should otherwise continue, then, sooner or later, Mercy's Door will close; and then, terrible beyond conception, will be the Eternal Doom of all Blasphemers of God and Unic Obard.

should be taught, and an are obliged to accept them, being excused from the guilt of sin in rejecting them only when their rejection is not to be attributed to them as a wiltul act. As we have already explained this matter we need not repeat our explanations now.

Since the Rev. Mr. Blagden's letter above referred to appeared in our columns, another letter has been published.

words referred to! Indeed he would have cut his hand off first! provided he could not have otherwise avoided doing so.

And he most certainly would never have permitted them to be printed: he would have vacated the editorial chair first.

And if this Unbelieving Editor had the right and true kind of Faith in the Powerful, Glorious, and Divine Resurrection of Christ Almighty, then it would have been impossible for him to have published such dreadfully reprehensible words of villiving abuse, against the Catholic Church. Nor would he have allowed them to be printed.

And if this poor and wretched man, possessed even a modicum of the Faith and Charity to which we are exhorted in 1 Corinthians, 13thChapter, wherein "It is written."—Charity 'believeth all things" (1 Cor. 13:7),—then he would have been innocent of this terrible sin, and spiritual crime against God's Church, Faith and Religion.

Because if St. Anthony was in reality the holy Man of God, tradition records him to have been: (and the Holy Bible enjoins us to respect and observe the Traditions of the Church: 1 Corinthians xi., 2; Galatians 1:14; 2 Thessalonians ii., 15, iii., 6) and we have all good and sufficient reasons to be, lieve that he was such, then it is just exactly and pecisely possible for his dead and dry bones to be permeated with, and also to possess even to this day, Supernatural, Miraculous and Divine Holy Ghost Power, as we know the same to have been the fact, respecting the dead and dry Bones of Elisha, and as "It is written" in 2 Kings 13:21, and in the 37th Chapter of Ezekiel, and as finally all true and full-fledged Christians of genuine orthodox and Christ like Faith, believe to be also the fact in the Powerful, Glorious and Divine Resurrection of Christ Almighty.

Consequently your Editor has shown himself to be a man without Faith, and he has proven himself to be, on more than one content of the structure of the powerful of the provent himself to be, on more than one content of the structure of the powerful of the provent himself t

Consequently your Editor has shown is self to be a man without Faith, and he

Consequently your Editor has shown himself to be a man without Faith, and he has proven himself to be, on more than one occasion, heretofore, in addition to this culminating one, unworthy the office of Editor, and also spiritually, incompetent.

And there must be an immediate change; or at any rate an absolute retraction of this wicked abuse of the Catholic Church and, complete cessation of this defamation of God's Peeple, or you may strike off my name from your subscription list; for your humble servant will not be "a partaker of this man's iniquity" by having anything to do with such a paper, which in this respect, does far more barm, and infinitely more sin, than it does good: And if it is not stopped, and that quickly too, Almighty God,—Who will not always permit the blasphemers to go unrebuked,—will, sooner or later, make bare the "lighting down," (Isaiah 30:30) of His Avenging Arm, and strike dead in their footsteps, or before the ink from their vilifying pens can dry, these unbelieving blasphemers of His Church, and of Himself: Or He will otherwise summarily punish them, as they richly deserve; and that, too, without remedy!

And for them, we pray,—God have mercy on their souls; forgive them, for they know not what they do; bring them to a deep, profound, and lasting conviction of their sin; and to that Repentance to which we are exhorted in Revelation; and save and bless them, for Thy Great and Dear Name's Sake. Amen.

exhorted in Rayelation; and save and bless them, for Thy Great and Dear Name's Sake. Amen.

#### A JEREMIAD ON RITUALISM.

The Christian Guardian is very much troubled concerning the "drift toward Romanism" which "became so pronounced in a certain section of that Church which had long been considered the bulwark of Protestantism,' and it says that the fact has brought "a blush of shame on many a cheek, and a feeling of indignation which has filled many a heart."

This sorrow and humiliation, according to the Guardian, was intensified " when it was revealed that this high Ritualism, both in England and America, had drifted so far away from those doctrines so long honored by millions, and for which Cranmer and Ridley and hosts of others had died, that the very word Protestant was ignored and de spised, and by them would be banished from the Church, if they could have their way."

Our contemporary's grammar is not quite according to the rules laid down y Lindley Murray, but this point v will pass over, as the intention is sufficiently clear. The whole article is a Jeremiad arising out of the fact that within the last half century so many clergy and laity of the Church of Eng. land have come to the conclusion that in sweeping away so many doctrines and practices of the Catholic Church in its first zeal for reformation, and the restoration of the pure primitive Christianity, set aside what was really taught by the Apostles in virtue of the commission given them by Christ to teach all nations all things that He had

There can be no doubt that the Caurch as originally established by Christ, and as long as it adhered to the teaching of the Apostles, was pure, and it was certainly so when St. Paul said of it that it was "the Church of the living God, the pillar and the ground of truth." (1 Timothy ili, 15)

But these words were said of the Church as it existed when St. Paul wrote his epistle, and they imply that it had then authority to teach the truth of Christ's doctrine, and that it would not depart therefrom. This is further implied by the same inspired Apostle when in Ephesians iv; 11-14, we read that Christ instituted in His Church a ministry of various grades: 'some apostles, and some prophets, and others evangelists, and others pastors and teachers, for the perfection of the Saints, for the work of the ministry, unto the edification of the body of Christ, that we may all meet in the unity of faith, and of the knowledge of the Son of God that we may not now be children, tossed to and fro, and carried about with every wind of doctrine, in the wickedness of men, in craftiness by which they lie in wait to deceive.'

These, and many other passages of the New Testament, show the nature of

the Church of Christ as our guide to divine truth, which will never lead us astray. The infallibility of this Church

which is clearly taught in these pass ages, is questioned by Protestants, in deed, but few are rash enough to deny that at least during the first three of four centuries she retained the purity of doctrine which was handed down b the Apostles. If she did not do so, the promises of Christ to remain with Hi Church to the end of time, and that th gates of hell should not prevail agains her, were vain and meaninglesswhich it would be blasphemous to a sert to have been the case. It was with this conviction that th High Church clergy searched into th

records of the past, and found the

the doctrines which Protestantism re

jected were taught in the ages whe

the purity of the Church's teaching

undeniable. Even from the writings the three early Christians, Tertullia Origen, and St. Cyprian, all the do trines which Protestants have mai tained to be innovations and corru tions, may be shown to have been t teaching of the Church in their day Transubstantiation, Prayers for t dead, the Invocation of saints, a that the saints pray for us, the Sacrif of the Mass, the priestly power of solution, the infallibility of the Churc teaching, are all unequivocally taug by these Fathers of the Church, as merely their own fanci theories, but as the undoubted bel of the Church from the time of Apostles. When to these testimon those of numerous other Christ writers of the same period, and of fourth century are added, we have mass of testimony which proves demonstration the apostolic origin these doctrines. It was by the str of these writings that the High Chu clergy discovered that Protestant swept away the fundamental tru of religion which had been taugh Christ to the Apostles, and which t

transmitted to their successors. It is for this reason also that High Church party find the nam Protestantism to be odious and Christian. Christianity is based to positive doctrine, and not upon testing against such teaching, we need not be surprised that Bishop of Milwaukee said cently that the title of Protestant Episcopal Church the United States has become so or that it had not a single defender in recent Episcopal Church Congress in Washington. That Church is of a name which is self-condemna though the Guardian speaks of it it were the greatest glory of the C tian. This is surely the height consistency in one who profes found his religion on the Bible, speaks indeed of the necessity of as the substance of things to be for, and the conviction of thing appear not, but never as a prot

negation. The Guardian's article next there is a growing tendency in quarters to belittle, or at least tempt to apologize for Pentec kind of half-apologetic interpreof some of its glorious scene triumphs, and an utter lack of and expectency for anything li baptism of power and its mar-

victories. Pentecost is the fulfillment of C promise that He would send the Ghost, the Comforter, to teach Apostles all truth. It was certa marvel of divine power, but do the Guardian fall into the class littlers of that glorious coming Holy Ghost, when it denies t descent of the Holy Ghost up Apostles had any effect in keep Church of God in the "faith o

livered to the saints?" Before concluding our remar this subject we must enter our against the custom of the Evangelical Churchmen to abu olics whenever they have a wo concerning the Ritualists. Th alists have reached their cor in the exercise of their privat ment, which Protestant contr ists assert they have the use and are under oblig obey. The disputes of High a Churchmen should therefore b among themselves, as a quarrel, with which Catholi nothing to do. We are ju drawing the inference that the gelicals abuse Catholics in this tion because they may thus g tain amount of sympathy fr thoughtless people who are gratified to hear such abuse draw a red herring across th conceal the fact that they as to refute the Ritualists by va ment. This is evidently who brother of the Guardian.

the Church of Christ as our guide to divine truth, which will never lead us astray .

The infallibility of this Church, which is clearly taught in these passages, is questioned by Protestants, indeed, but few are rash enough to deny that at least during the first three or four centuries she retained the purity of doctrine which was handed down by the Apostles. If she did not do so, the promises of Christ to remain with His Church to the end of time, and that the gates of hell should not prevail against her, were vain and meaninglesswhich it would be blasphemous to assert to have been the case.

It was with this conviction that the High Church clergy searched into the records of the past, and found that the doctrines which Protestantism rejected were taught in the ages when the purity of the Church's teaching is undeniable. Even from the writings of the three early Christians, Tertullian, Origen, and St. Cyprian, all the doctrines which Protestants have maintained to be innovations and corruptions, may be shown to have been the teaching of the Church in their day Transubstantiation, Prayers for the dead, the Invocation of saints, and that the saints pray for us, the Sacrifice of the Mass, the priestly power of absolution, the infallibility of the Church's teaching, are all unequivocally taught by these Fathers of the Church, not merely their own fanciful theories, but as the undoubted belief of the Church from the time of the Apostles. When to these testimonies those of numerous other Christian writers of the same period, and of the fourth century are added, we have a mass of testimony which proves to demonstration the apostolic origin of these doctrines. It was by the study of these writings that the High Church clergy discovered that Protestantism swept away the fundamental truths of religion which had been taught by Christ to the Apostles, and which they transmitted to their successors.

It is for this reason also that the High Church party find the name of Protestantism to be odious and un-Christian. Christianity is based upon positive doctrine, and not upon protesting against such teaching, and we need not be surprised that the Bishop of Milwaukee said re cently that the title of the Protestant Episcopal Church" of the United States has become so odious that it had not a single defender in the recent Episcopal Church Congress held in Washington. That Church is tired of a name which is self-condemnatory, though the Guardian speaks of it as if it were the greatest glory of the Chris tian. This is surely the height of inconsistency in one who professes to found his religion on the Bible, which speaks indeed of the necessity of faith as the substance of things to be hoped for, and the conviction of things that not, but never as a protest or negation.

The Guardian's article next says "there is a growing tendency in some quarters to belittle, or at least to attempt to apologize for Pentecost, a kind of half-apologetic interpretation of some of its glorious scenes and triumphs, and an utter lack of faith and expectency for anything like its baptism of power and its marvellous victories.

Pentecost is the fulfillment of Christ's promise that He would send the Holy Ghost, the Comforter, to teach His Apostles all truth. It was certainly a marvel of divine power, but does not the Guardian fall into the class of belittlers of that glorious coming of the Holy Ghost, when it denies that the descent of the Holy Ghost upon the Apostles had any effect in keeping the Church of God in the "faith once delivered to the saints?"

Before concluding our remarks upon this subject we must enter our protest against the custom of the so-called Evangelical Churchmen to abuse Catholics whenever they have a word to say concerning the Ritualists. The Ritualists have reached their conclusions in the exercise of their private judgment, which Protestant controversialists assert they have the right to use and are under obligation to obey. The disputes of High and Low-Churchmen should therefore be settled among themselves, as a family quarrel, with which Catholics have nothing to do. We are justified in drawing the inference that the Evangelicals abuse Catholics in this connection because they may thus gain a certain amount of sympathy from those thoughtless people who are always gratified to hear such abuse. They draw a red herring across the path to conceal the fact that they are unable to refute the Ritualists by valid argument. This is evidently what ails our brother of the Guardian.

#### AURICULAR CONFESSION.

Rev. Father Drummond Replies to Ven. Archdeacon Fortin, of Holy Trinity Church, on the Subject of Auricular

Winnipeg Tribune, January 16, 1899,

St. Mary's church was crowded to the doors Sunday evening by people anxious to hear Rev. Father Drummond, S. J., reply to the sermon of Ven. Archdeacon Fortin, of Holy Trinity church (church of England), on the practices of auricular confession. ext and substance of the sermon are as follows :

John xx, 28: "Whosoever sins ye shall forgive, they are torgiven unto them; and whosoever sins ye retain they are retained.

Having undertaken to defend the practice of auricular confession, I feel ike a boy that figured in a fairy tale I read in my youth. He was straight and well-made and as he passed through the land of the hunchbacks, where every man, woman and child had a hump on his or her back, they pointed their fingers at him and called out jeeringly "look at the straight-back." Similarly considering as I do the practice of auricular confession to be one of the most admirable traits Catholic life it seems to me very odd that it should be singled out as a point for attack. The hump of sin which confession smooths away is treated as if it were something to be gloried in, while the process of smoothing away is white the process or smooth condemned; and curiously enough condemn the "straightbacks," to keep up our parable, do so with very serious limitations. They seem to say that "straightbacks" ar all very well once in a while, but that if they were to become too common it would be a terrible misfortune.

PROTESTANT INCONSISTENCY.

Here is a case in point. A little more than a month ago Archdeacon Fortin preached a sermon on auricular confession, the first part of which consists in the praise of confession. He quotes the Church of England morning and evening prayer :

" If we say that we have no sin we deceive ourselves and the truth is not in us; but if we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteous-

In confession the archdeacon includes (and in doing so contradicts himself) not only confession to God but also confession to man. "has wronged a neighbor it he says, may be, and he does not see how peace is to be restored. He wants advicehe wants a friend, a mediator, who will hold out the olive branch to the companion of happier days. He goes to his clergyman and opens his grief to him." "Or again," continues the archdeacon, "some doctrinal trouble continues the vexes his soul. He cannot harmonize the providences of God with the doctrine of His infinite love and goodness. What is the proper course in such Clearly it is to seek the aid of those who are familiar with such questions. Now the confession that is allowed in the Church of England pro ceeds on these lines. It is the most natural thing in the world.

So far I agree perfectly with the archdeacon. It is the most natural thing in the world to confess one's sins, but what I cannot for the life of me see is that, being such a good thing, such a blessed thing, it should suddenly become immoral because it is done regu larly and scientifically. The arch-deacon's argument may be summed up r confession i in this way sometimes excellent because it is performed sporadically and under the impulse of sentiment, but as soon as auricular confession becomes obligatory and covers the whole field of sinfuines it straightway becomes "This pernicious and monstrous custom which we reject and repudiate with abhorrence.

What would you think of a man who should say "roast beef is delicious, provided you eat it after a week's fast and only very rarely, but if you make a practice of eating it regularly, say once a day, and especially if your physician obliges you to eat it once a day, it becomes rank poison." may seem a ridiculous travesty of the archdeacon's argument, but it is really a mere translation of it into other terms. Of course that translation shows that there is not in his contention any rational process to which the term argument could be applied.

EVIL EFFECTS CATEGORICALLY DENIED But what reason does the Archdeacon give to support so extraordin These are ary a contention? These are his words: "we reject it (obligatory auricular confession) because its tendency and uniform effects are deeply injurious to morality. God has wisely so constituted the human mind that its thoughts and feelings can be known to others only by its voluntary acts. to this sanctuary certain clergy claim the right to enter." Thus his first reason is that the tendency of auricular confession and its uniform effects are deeply injurious to morality. This I most absolutely and categorically On the contrary I maintain, and all Catholics will support me in contention, that the tendency and uniform effects of auricular confession are bulwark of morality in the strongest the world. Which of these assertions seems to you the more natural conclusion from the Archdeacon's premises If, as he holds, auricular confession, when voluntary, is an excellent thing, how can the mere fact of its becoming obligatory render it deeply injurious to Does it not rather seem morality? that if it is really an excellent remedy, the oftener it is applied to a case of disease the greater will be the consequent benefit to mankind.

THE CONFESSIONAL GUARDED. But the Archdeacon has another ob! from the commission of certain sins,

jection to it. He says that certain clergy claim the right to have revealed to them the most secret thoughts and feelings, "however female modesty may shrink from the recital." I will presently explain that the Catholic clergy claim no right in this matter except what Scripture lays upon them but before proceeding to state the proofs of the Catholic position, I must clear away, first of all, an objection which to superficial minds may have seemed a rather plausible one in the Archdeacon's mouth. He says:

"Some of the questions contained in standardRoman works, such as Liguori, to be propounded to penitents, are such as I dare not mention before this congregation. They are polluting in the extreme, and the marvel is that selfrespecting men can allow their wives and daughters to be dragged through this mass of filth. Questions are often asked of young people which are a perfect revelation to them, and open up a vista of corruption, a depth of iniquity hitherto unknown to them.

A SERIES OF REPLIES

The first remark I would make on this passage is: The Archdeacon's knowledge of Liguori and other standard Catholic theologians is extremely fragmentary and apparently borrowed second hand from authors whose anti-Catholic bias makes their books a series of misrepresentations.

My second remark is that it is a fundamental principle, taught in all our books of moral theology, that in matters of purity no question should ever be asked that teaches the penitent any thing as yet unknown, and if there is any doubt as to the prudence of the question, that question should not be asked.

My third remark is that the very same exception has been taken by atheists to the Bible as is taken by the Archdeacon and his fellow maligners to Catholic theology. There is no kind of crime treated of in our moral theol-There is no kind ogy but such as is minutely described the authorized version of the Bible. There is this difference, however, that in Catholic theology such wickedness is specified in chastly guarded Latin whereas in the authorized version it is set forth in what to over sensitive minds appears as too painfully explicit English. But the Bible and theology are protected by the same spirit that None but the per pervades both. versely reprobate could derive harm from the language of either. Vice in both is depicted in a manner which makes it, not attractive, but loath-

some.

MISUNDERSTOOD BOOKS MISLEADING My fourth remark is: Books are very misleading especially when mis-understood. No man living in a understood. country, amidst people who can tell him all about it, will rely on travellers' tales related in a language which he only imperfectly understands. He will question the natives. This the Archdeacon has evidently failed to do, or he would never have made the ab surdly false assertion that "questions are often asked of young people, which open up a vista of corruption, in depth of iniquity, hitherto unknown to them." The Archdeacon has many Roman Catholic acquaintances. He was once a Roman Catholic himself, and no doubt frequently confessed his Why did he not give us a leaf from his experience or consult some of his Catholic friends? How is it that no Catholic ever complains to the world that he or she has thus been corrupted? No Catholic, I say, except has thus been cor the disreputable horde of ex-priests dioceses for immorality or drunkenness or both.

THE EXCEPTION ONLY PROVES THE RULE My fifth remark is suggested by these last words. There are unfortunately, as there always have been and no doubt always will be, some bad priests, who use the sacrament of confession for the damnation of souls, but there never was a good thing could not be abused. In fact the holiest of things are those that can be " Corruptio optimi pesmost abused. " Religion itself has been, is, and always will be prostituted by bad men to the vilest ends. Must we, therefore, condemn all religion! might we ask, if all bank notes should be burnt because there are many counterfeit notes in circulation. scrupulous ex-priests are the authors of this abominable and ubiquitous slander against the confessional They know that a certain class of Protestants will believe anything about Papists, and so they stuff them with a congeries of lies like "The Priest, the Woman and the Confessional." and Fifty years in the Church of Rome,' books in which the author generalizes his own secret crimes and draws his facts from his own lecherous imagination. Doubtless the ministry of the confessional has its dangers, but the priest is so surrounded by interior and exterior safeguards that he cannot fall from grace unless he be wilfully unfaithful to that grace and unless he rashly seek out the occasions of sin.

My sixth remark is this. If auricu lar confession must be tabooed because a few bad priests desecrate it, so long as they are not found out and expelled from the ministry, then all physicians should, for a still stronger reason, be shunned. For assuredly, where one priest misuses the confessional, there are ten doctors who betray, by word or deed, the confidence of their patients. Do people therefore give up consulting doctors? No; they simply shun the bad, the unscrupulous ones. And the parallel is perfect. Just as the physician must ask delicate questions, for the cure of the body, so must the priest sometimes inquire into the most shameful diseases of the soul, and in such cases if female modesty has not shrunk

neither should it shrink from the confession thereof. Thanks, however, to the physical and moral safeguards of the priest's life and the laws governing the confessional, the danger of contam ination is far less for the priest than for the physician. If Archdeacon For tin and men of his stamp were consistent they ought to institute a royal commission to examine what questions physicians put to their patients.

IS THE WILL SURRENDERED?

The Archdeacon proceeds, "One of the worst features of auricular and systematic confession, is that the mind and will are slavishly surrendered and placed in the keeping of another. The man gradually becomes the tool, the mere shadow of another." This again is, to any average, honest Catholic and I invite those who are not Catho lics to test my assertion by questioning their Catholic friends-is absurdly un The priest to whom the confes true. sion is made very often does not know his penitent and it frequently happens that the penitent does not know the name of the priest to whom he confesses. confesses to one priest here in Winnipeg one day, several months after to another in Montreal, later still to another in London, another in Bom bay, another in Melbourne. Of which of all these confessors is he the slave? Of none. They all give him the same advice, because they have all studied the same theology. They are all actthe same theology. They are all acting as impersonal representatives of God. If the penitent is the slave of any one, he is the slave of God Himself and of His law, which he finds every where the same. I am fifty years old. I have been at confession at least three thousand times to fifty or sixty different priests in different parts of the world. Most of them are dead. Of which one am I the slave? No, they have each and every one brought to my soul a fuller measure of that truth which alone can make me free.

THE STATE OF LATIN COUNTRIES

Consequently all the Archdeacon's tirade about the "crumbling away" of Latin countries is mere rhetoric. If Latin countries are crumbling away it is because a large part of their population is giving up the practice of con fession, through the influence of athe ism and immorality. For it is a fact which anyone can ascertain for him self, that Catholics who go to confession regularly are remarkable for their morality, while those who give up the confessional are liable to lapse into infidelity, or at least, carelessness about And, after all, the Latin coun tries, which the Archdeacon abuses so roundly, are still the happiest people on the globe. There is more cheerful ness, sprightliness and general peace of mind at this very moment in Mex ico, the United States of Columbia Spain, the Catholic parts of Ireland, the Catholic parishes of Canada, than in all the Protestant countries of the world. The supremacy of money and of armies is no scriptural test of virtue. Oa the other hand the countries that have given up auricular confession are a prey to divorce, child murder and suicide. In the very number of the Tribune which contained the report of the Archdeacon's sermon the announcement was made that in a in the Protestant party of Garmany, space of ten years, 400 children had committed suicide. These were public school children, who never confessed to Such crimes are extremely a priest. rare in Catholic countries.

DISTINCTION BETWEEN MORTAL AND VENIAL SINS.

The Archdeacon professes to quote who have been expelled from Catholic from Liguori's moral theology. Has dioceses for immorality or drunkenness, he ever seen it? I have my doubts, or Has he would surely have given some ex-plicit reference. The work is in six volumes. How am I to find the pass age he pretends to quote? However, I will examine his passage, for what i is worth, premising a few remarks about the difference between morta

and venial sins.

When the Archdescon exclaims in ill-feigned horror at this distinction he does not seem to be aware that he is flying in the face of his own Book of Common Prayer, which, in the Visita tion of the Sick, says: "Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter." Now this "weighty weighty matter. matter," which the Archdeacon objects to, implies that there are other offences that are not weighty and thus implic itly recognizes the distinction between mortal and venial sin.

"The Catholic Dictionary," a recog nized authority, says:
"The Church holds that justification consists in a real renewal of man's nature by the grace of Christ, and cannot therefore admit that one who is in friendship with a holy God is guilty of sins which in their own nature expose him to eternal death. The fact of justification implies a passage from leath to life, from sin to holiness. On the other hand the Church in accordance with the plainest statements of Scripture and tradition (James iii, 2 John 18 and v. 16) has defined (Council of Trent, session 6, canon 23) that no one, not even the most holy, can avoid sin altogether "except by a special privilege of God, as the Church holds concerning the Blessed Virgin." oncerning the Blessed Virgin." Ience by inevitable consequence it Hence by follows that some sins are mortal, others venial. There is an analogy between human friendship and that of the soul with God, and just as some offences are sufficient to destroy friendship entirely, while others weaken it, so there are some sins which destroy, others which do but weaken the grace and love of God in the soul. There are some sins of which St. Paul says (Gal. v, 21) that they "who do such things will not inherit the keys of the Kingdom of Heaven; herit the kingdom of God," and these must be distinct from less serious faults which note entirely avoid. This is the of the people who are to get in by the call to mind where it could be found. herit the kingdom of God," and these must be distinct from less serious faults enter therein." No mention is made

basis of the distinction between mortal and venial sins.

The principle of this distinction is recognized in the courts of law. Pal-try larceny is never visited with the same penalty as burglary or forgery. Nothing could be more immoral in its tendency than the lumping together of the greatest of crimes with the smallest But it must not be misdemeanors. forgotten that venial sin is, in the eyes of Catholic theology, the greatest of all evils after mortal sin, worse than physical death.

LIGUORI'S MORAL THEOLOGY Now for the quotation from Liguori 'If a man has stolen a valuable thing, then he is guilty of mortal sin, but if he has stolen a small amount at different times, it is only a venial sin; but if all these small thefts in the aggregate amount to a valuable thing, he is bound to restore the last theft, whilst he may retain the former ones.

I have searched in vain through the six volumes of Liguori for this pass It would have been easy for the age. Archdeacon to give us the number of the paragraph, but he has done no Consequently all that I can do is to examine the passage on it merits. To steal a valuable thing is certainly a mortal sin. To steal a small amount from a very poor man might also be a mortal sin, though if stolen from a rich man it would be a venial sin, because the harm done to him would not be great. So far the quotation is not very much astray, the last part of it is quite unintelligible, and neither I nor any other Catholic priest will take the responsibility of

Another passage which exercises the Archdeacon's soul is this, "When thefts are committed by children or by wives, a much greater quantity is required to make the sin mortal; and rarely are these held under strong obligation to restore." This I hold to be true and reasonable, because husbands and fathers are not supposed to to be so incensed at appropriations by their wives and children as to expect them to restore what they have thus appropriated. Of course it would be better that children and wives should so restore and they are always exhorted thereunto, but what Liguori means is that the obligation in these cases is not generally so stringent.

The Archdeacon's little joke about the Neapolitan rug hardly needs refu-There are more places than Naples in which a cabman cannot keep a rug in his carriage. Petty larceny is unfortunately common all over the world.

PASCAL'S LETTERS ANSWERED Archdeacon Fortin makes much of

Pascal's Provincial Letters against the Jesuits. He says it is "a book which has never been answered, which is in unanswerable." Unfortunately for the Arcndeacon's knowledge of literature Joseph de Maistre, a writer on the same plane as Pascal, proved that his Provincial Letters were a tissue of garbled quotations, so that he called the whole work "Les Immortelles Menteuses" (the immortal liars), and Pascal himself regretfully admitted that he had trusted to a deceitful friend who manufactured most of his quotations The only example given by the Arch-deacon is manifestly false. The Jesudeacon is manifestly false. The Jesu-it Lessius never taught that a man couls kill another for the theft of an The fact is Pascal was in favor of the Jansenist heresy, and therefore very much afraid of the Jesuits, who successfully combatted that heresy. THE POSITIVE SIDE.

issed as irrelevant decla-

But now that I have done mation. standing on the defensive, let me say a few words on the positive side of the Catholic doctrine. We think it unrea-Catholic doctrine. sonable to go on recommending the Scripture and yet not learn its most obvious lessons. For instance, the Archdeacon gave as his text "Confess your faults one to another." (James 5:16) Now this is evidently a command not a mere recommendation. you read the context you will see that these words come immediately after the passage in which sick people are told to call in the priests of the Church to anoint them with oil in the name of the Lord. It comes as a corollary of this command, "Confess your faults one to another that ye may be healed. But there is another passage of much greater cogency which I have taken for my text. In St. John's Gospel 20: read: "Then said Jesus unto them again: peace be with you; as my father has sent me, even so send I you. And when he had said this he breathed on we them and said unto them: Receive ye the Holy Ghost." Note the solemnity of this preamble. The Father had sent Christ to do away with all sin, and now He sends them on the same mission. He gives them the Holy Ghost, the spirit of sanctification, of justification. tremendous And now come these words, the force of which the Catholic Church alone realizes: "Whosoever sins ye remit they are remitted unto them; and whosoever sins ye retain they are retained." The very form of proposition makes it exclusive, this only two things can happen to a sin, that it be remitted or retained, i. e., not remitted. The dilemma is perfect and inevitable. It amounts to saying Those only shall have their sins re mitted who receive that remission through you." The other part need not be expressed, because all those who do not approach the persons to whom this power is given necessarily have their sins retained, i. e., not forgiven. It is as if Christ had said what He really did say to Peter, "I give you the keys of the Kingdom of Heaven

window or some underground passage. Thus the words of Christ confer a power which is exclusive in the ordinary course of providence. To be sure, the uncovenanted mercies are open to all sinners who are unconscious of this, His provision, but the ordinary course of His providence is that sins should be submitted for remission or retention to those whose power Christ thus de-scribes. But who are these persons? The apostles to whom He spoke, but not they only. The same power must co-extensive with the object for which it is given. The object is the remission of sin. There will always be sin. Therefore the power must remain until the end of time. But where is that ministry? Not among our separated brethren, for we have just seen that the Anglicans who claim this power, reject it in their practice, and do not make it obligatory as Christ does. Evidently this ministry is nowhere in its perpetuity, in its universal practice, except in the Roman Catholic Church WHY A DETAILED CONFESSION IS NECES-

SARY.

The priests who exercise this power must know the sins that are to be for-given or retained. This supposes that he penitent makes a detailed confession. A confession in general terms will not suffice. We are all sinners, but what the priest must know is, if the penitent is sorry for his sins, determined to forsake them, and to avoid the occasions of relapse. Now this he can only know if the sins are mentioned in number and kind. For instance, if a man accuses himself of drunkenness, it makes an immense difference whether he has got drunk once in a year or once in a day. In the former case there is no confirmed habit; reform may be com-paratively easy. In the latter case all the resources of prayer and self-denial will be needed to effect a reform. the penitent is evidently still under the influence of drink, no priest would think of absolving him. He would retain his sin, i. e., he would tell him to come back when he was sober.

Nevertheless, just here it may be well to explain a fact which our separated brethren do not seem to understand. Although the penitent must state the kinds of sin and the number of times he has committed them, he need never mention any circumstance that would make himself or any other person known to the confessor. Especially must he avoid all useless or dangerous details. In point of fact, when it can be done many Catholics prefer to remain unknown to their confessor, and he has no right to inquire their names, nor can he in any way, by word or gesture, by act or omission, let the penitent see outside of the confessional that he remembers anything he has heard.

As to the moralizing influence of the confessional we have the testimony of Mr. W. T. Stead, who says that the superior purity of Catholics in the slums of Edinburgh and Glasgow is due to the practice of regular confes-A Protestant gentleman once to me: "I knew in one of the said to me : large cities of the United States a set of students who made a practice of laying siege to the virtue of women, and one of those who was the most skilled in this diabolical art, said there was no hope of succeeding with Catholic women because they went to confes-Only the other day Bishop Grimes, of New Zealand, passed through Winnipeg, and related to me an anec-dote quite in point. When he was par ish priest in Ireland, the Protestant parson said: "Father, have my two servant girls been to confession? The rest of the Archdeacon's sermon better ask them themselves said Father Grimes. "Oh, I know," replied the parson, "that you priests don't like to talk about these matters; but I must tell you that when my servants go regularly to confession I feel quite safe about my silver plate.

In conclusion, not only is auricular confession a good thing, but it is the object of a special command in the New Testament. It purifies the soul and conduces to the morality of nations. It realizes as no other practice ever did the salutary effects of that old dietum of the Gree!: sage, "Know thy-self." The man that habitually sifts his conscience and humbles himself before his fellow man, will find his accounts in perfect order when he is called to the judgment seat of Christ.

#### MADAME PATTI'S APPROACH ING MARRIAGE.

The following letter has been issued by the Right Rev. Dr. Mostyn, Bishop of Minevia, in which diocese Madame Patti resides:

'My attention has been called to a state-"My attention has been called to a statement made in several of the London papers to the effect that at the approaching wedding of Madame Patti-Nicolmi to Baron Cedermon there will be a Protestant as well as a challed marriage ceremony. As Bishop of strom there will be a Protestant as well as a Catholic marriage ceremony. As Bishop of the Catholic diocese in which Madame Patti-Nicolini resides, may I ask you to contradict this statement? Such double ceremonial, being contrary to the discipline of the Catholic Church, could not be allowed, and I am authorized by Madame Patti-Nicolini to state that, as a matter of fact, at her wedding there will be none other than a Catholic marriage ceremony."

# WAX CANDLES.

We have on hand a large stock of Pure Bees Wax Candles, and also Argand Stearine Candles, both made with self-fitting ends.

ng ends. Thomas Coffey, Catholic Record Office.

AN ITEM OF INTEREST.

Ladies and gentlemen may obtain a first-class course in the Business and Shorthand Depart-ment of Regiopolis College, Kingston, A. Bhanchard, C. A., has charge of the depart-ment, Write for the Calendar,

XXI.

Our own doctrine of allegiance is a modification of the later English doc-trine. It is only with the history of trine. It is only with the history of allegiance in England, therefore, that we are specially concerned. Here we see the doctrine of allegiance in three stages. Down to the time of Elizabet allegiance is essentially personal, borne to the individual Sovereign rather than the State. Not that the elder Kings of England were ever absolute monarchs in the full sen can hardly be said even of Edward IV. can hardly be said even of Edward IV.
Hopeless incompetency or tyranny was held a good ground of deposition, as we see in the cases of Edward II. and Richard II., besides the more complicated cases of Henry VI, and Richard III. Yet within wide limits the King was the State. The Crown had the initiative in everything. For the Sovereign the law was rather directive than strictly controlling. He claimed, and exercised, such rights of dispensing and directing, even without the sanction of Parliament, that a subject would have had a precarious resource in parliamentary right if arraigned for disobeying the King.

Before the Reformation, however,

allegiance to the King, though strictly personal, was confined and fettered by a wide scope of allegiance to the Church and to the Pope. This includ-ed a large range of matters which now, even in the most Catholic countries, State. The sudden fall of the papal authority, therefore, under Henry VIII., directed the two great currents of perallegiance into one channel. Henry, therefore - a man, moreover, of marvellous brutality, resoluteness strength of character and national instinet-became absolute Sultan, Pontiff and King in one, in a sense and meas ure unknown to his predecessors, and

incapable of being maintained at full height by his successors. Had Henry proclaimed himself an Anabaptist or Arian he would probably have been brushed aside. He himself never disputed the doctrine that it lay with Parliament to send up or pull down a king. Remaining, however, on the foundation of the three creeds, which, in the tumult of controversy, seemed to a large part of the English people all that remained certain, and proclaiming himself loudly a Catholic king, he, as joint heir of York and Lancaster, had small fear of dethronement. Even the Catholic insurgents of the Pilgrimage of Grace would not hear of deposing him. He, therefore, could safely require of his people, or of all whom he though it worth while to examine, a profession of abject and absolute approbation and consent to every one of his surg ing vicissitudes of doctrinal opinion. This they were to regard as an integral part of their personal allegiance to him. They were, as good Christians and good subjects, to be ready to receive Transubstantiation to day, to dis claim it to-morrow, and to receive it again the third day, as it should please the august Harry to decide. They were to accept each doctrine, in day and turn, as wholesome and Catholic teaching, with no thought of dis Those worthy nuns of Paris seem to us to have carried the doctrine of obedience to a very curious height, when they declared that if their Bishop condemned an opinion they would condemn it, and that if the next Bishop approved it they would apand that if the third condemned it they would condemn it again, and so on indefinitely. Such receptions and rejections would signify nothing at all. Yet this was the state of things in England for some twenty years, taking in the time of Edward
the Sixth. It was the same with doctrine or with practice. Anne Boleyn's father was expected, on his allegi ance, to smile and bow when hi royal son-in law cut off his daughter's head, and to regard it as a most sweet and gracious act of kingly compassion and righteousness. Whether she were gullty or innocent was a matter by the way. Mr. Froude has great intellect-

> his daughter's guilt. Is it not curious to see the Ulster League still sticking in the melancholy mud of 1540? It says: The Queen, at her accession, speaks contumeliously of the Mass. Therefore a British soldier, as bound by personal allegiance to the Queen, has no right to do it honor. would have been precisely the logic of Henry the Eighth. And to this antiquated position the Ulster Protestants seek to bind the Catholics, generations after the law has receded from it for all subjects of the Crown whatever

ual gifts, but the saving grace o

humor seems to fail him, when he

solemnly propounds it as conclusive

proof of Anne's guilt that her father,

and her asserted accomplices, did not deny it. What kind of Englishmen,

under Harry the Eight, would they

have been, to call that white which the

King was pleased to declare black? The Earl of Wiltshire and Viscoun

Rochford were not the sort of stuff out

of which a Thomas More or a John

Fisher was made, or a Prior of the Charterhouse or an Abbet of Glaston-

bury, not yet again a Bilney or a

marvellous condescension when the

King did not require the Earl of Wilt-

shire to give his personal verdict for

It was doubtless esteemed a

Elizabeth took up her father's and her brother's work, but her sex re-quired her to pitch it to a somewhat lower key. A woman could not, with the faintest pretence of Scriptural right, call herself "Head of the Church Elizabeth, therefore, exchanged this title for that of "Su preme Governor of the Church of England." The title of "Head of the the support of Anglicanism with pre-

Church " has, it appears, never been esumed. Macauley, it is true, though he expressly mentions the surrender the title, currently flourishes it, but then between history and s piquant phrase Macaulay always dives for the latter. Doctor Thomas Fuller, who is a staunch Protestant, but a lover of truth, slyly remarks that "Head" truth, slyly remarks that sounds grander, but that "Supreme Governor " means more, which is very

By Elizabeth's time the doctrinal standards of the Church of England were tolerably well settled. This was fortunate for her, for here again her sex would rather have left her in the lurch had she plunged into the thick of the early controversies. She could not, like her father, have thundered out doctrinal decisions with pontifical resonance. It may be doubted whether Henry himself ever abandoned the Catholic doctrine of orders, whether he ever really held himself to be personally a priest or pope. It is hard, however, to know what to make out of some of the declarations of his bishops, above all of his primate, except that the universal priesthood of believers, including every grade of particular priest-hood, is embodied and exhausted in the Chief of the Commonwealth, leaving every other man, layman or priest, only that measure of competency to act in the Church which flows to him from this supreme fount of spiritual author-

ity. The ascription of such a far more than papal supremacy to a woman was of course quite out of the question. Elizabeth, therefore, contente with sanctioning regally that which the two Convocations had established sacerdotally. She took pains, moreover, to disclaim all pretensions to the priest ly character, and to reduce her claims to the "exterior episcopate."

As her claims to the personal allegi ance of her subjects in all matters civil and temporal remained quite as highpitched as her father's, and were even more sharply enforced, this evident abatement on the spiritual side opened the way to a decline of the religious power of the Crown almost as rapid as its astonishing growth under Henry. Yet as the interest in religion did not abate among the more deeply religious, their spiritual allegiance had either to revert to the ancient channels, or to The former impulse led to seek new. the more definite organization of the Roman Catholic party in England, the latter to the greater distinctness of the Paritans from the Elizabethan Anglicans. There was no longer any return possible to the fulness of Henry's spirit ual claims. His daughter had to conent herself with a curious mixture of severity and supplication. She pro tested (a thought that I take it never came into Henry's head) that she did not insist that her people should altogether agree with her in belief. Indeed, she insinuated that in belief she was rather to be counted in on the Catholic side. She pleaded, patheti-cally, and not without considerable force, that she had made provision for practical religious unity, and entreated her subjects to take advantage of her Unhappily for her, deepmoderation. ly spiritual natures are not easy bring into the control of secular natures in those things which belong Now Elizabeth was one to the spirit. of the most thoroughly secular characters in history. Strange as it may sound, in view of many things in his life, her father was of a far more deep ly religious temper than she. Could he have survived, in mental strength, till 1600, it is not impossible that he tion for community priests, or that the would still have held his subjects in apparent religious unity. No such thing was possible to Elizabeth. She had not enough religious depth for it She made it too evident, in a profound ly theological age, that she had rather contempt of theological thought. Being what she was, it is a proof of extraordinary foresight and energy, that she succeeded in consolidating Anglicanism and launching it on a great career. To include the whole nation permanently in it was beyond

Elizabeth's cruel murder of such a man as Edmund Campion, after hav ing granted him a personal interview and after having received from him the explicit assurance of his personal allegiance, must be viewed as an act of desperation. She cared little for human life, but she can hardly, in contempt of the universal feeling that "the King's face should bring grace," have been willing to extinguish the noble life of this great English worthy could she have seen her way out of it The blood of his fellow Jesuit, Robert Southwell, that amiable genius, is not, perhaps, a deeper stain than others, but it is more conspicuous. Puritans she contented herself with the life of Penry and one or two more. may be doubted whether, on her dying bed, the blood of her single favorite and kinsman, Essex, though not unjustly shed, did not weigh heavier on her soul then all those deaths of torture to which she had condemned a multitude of Christian priests who could not set the voice of Elizabeth Tudor in the place of Catholic tradition. Yet she had to own that she was leaving English religion divided into three

hostile camps. This state of things made it impos sible to maintain in its original fulness the doctrine of personal allegiance to the English sovereign on the religious Plain fact was too strong against side. it. Slowly, therefore, it began to change into the allegiance to a legally established order. This change was promoted by the fact that the great Queen's successor, coming from Scot-land, had nothing to do with the establishment of Anglicanism, and had been bred in a very different system. to save non-Catholics as to make per-He now, it is true, threw himself into | fect the lives of Catholics.

cipitate vehemence. Yet it was as of something which he found, not as of something which he ordained. He ap-peared, in his adherence, rather as the first subject than as the sovereign of the realm. This change was permanthe realm ent, and developed slowly enlarging consequen

James the First was one of the most grotesquely ridiculous of human char Yet he first, of English kings, brought into glimmering view a consness that civil society, being instituted for finite and temporal ends, is hardly the best instrument for promoting either religion or religious unity. He himself was too weak to act on his own perceptions. He persecuted Catholics on one side and Puritans on the other. Yet, perhaps, the sense of the rights of conscience which he held and liffused never fell quite into abeyance. So also, as Professor Gardiner remarks, his aversion to plunging into the dreadful religious strife, which was laying waste the heart of Europe, was not mere poltroonery, but had a worthier root. Though in many aspects the most despicable of human creatures, this memory of him should be laid up in his honor.

The history of England between 1603 and 1688 is largely a history, beginning with religion, but extending ole round of life, of a conflic between the doctrine of supreme allegiance to the Prince and that of supreme allegiance to the Law. At the begin ning of this time a servile judge de "I have often heard that Rex is Lex, but I never yet heard that Lex is Rex." At the close of this long conflict English Protestantism rallied, against such judges as he, to the device of the Canon Law: Rex is Lex."

Charles C. Starbuck. Andover, Mass.

THE PARISH PRIESTHOOD AND NON-CATHOLIC MISSIONS.

BY REV. WALTER ELLIOTT.

Sometimes we hear things said which ndicate a doubt as to the capability of diocesan priests for missionary work with non Catholics. The parish clergy are often supposed to be, by both train ing and temperament, unfitted for ad dressing non-Catholics in public. As to training before ordination, there is no essential difference between that of a missionary and that of a parish priest. Both are to be Catholic priests and must be similarly educated; God has made the entire priesthood apostolic Zeal for souls is its fundamental trait.

Every priest by the sacrifice of the Mass is at least a missionary of prayer. He cannot say Mass without daily re newing his offering of himself with his great High-Priest for all the faithful, living and dead, and for the sins of the whole world. There are not two kinds of Masses, one for the missionar ies and the other for the parish clergy and as it is the Mass that makes the priesthood, the same is one and indivisible.

Hence, with the utmost propriety our parish priests in America and Eng land and Canada and Australia are called "priests on the mission," and no missionaries to the heathen can show more devoted zeal than is often found among our clergy engaged in the "ordinary" care of souls-if the care of immortal destinies can ever be called an ordinary vocation.

that there is no special grace and voca-tion for community prisate or that the Church of God could dispense with their services; above all, in the mak ing of converts they have a place second to none. We would not abate in the least degree from the high estimate of them universally entertained. But it is necessary to duly appreciate the office of the bishops and their priests, no less in the making of con verts than in the daily care of the whole flock of Christ.

The parish clergy are the greatest part of the standard priesthood of God's religion. To them the mass of the faithful look for everything, except confirmation from the Bishop and the very unfrequent spiritual exercises of mission," itself an auxiliary work in every meaning of the term, calculated to deepen the waters of the stream of grace which flows unceasingy through the divine channels of the

parish organization. The best mission will hardly save a parish served by an incompetent resident priest; on the other hand, an efficient resident priest can entirely save his parish in spite of unsuccessful missions, though much more easily with the aid of a good mission given once in several years. And as the training and the inspir-

ation of the priesthood are one, whether for religious or diocesan priests—the sacred learning and the all holy sacrifice being identical, the Jospel and the Mass being one-so is the priestly heart one, that heart that throbs with love for the "other sheep. If a parish priest is equal to his voca tion, he never forgets non Catholics in his ministrations, he never forgets any immortal soul within his reach. He stands for Christ, and with Him he often says to himself, "Other sheep I have who are not of this fold; them also must I bring." He always has at least a few men and women under in struction, he always knows a few oth ers who are half converted and whom he cultivates and finally will bring in. Da mihi animas is the universal priestly motto; give me souls is the prayer always uttered by the sacerdotal heart. Let a priest but feel that noble thirst, and he becomes in time the strongest character, the ruling spirit in his town, and is as masterful

The great vow of the priesthood,

linking earth to heaven in priestly sanctity and making of the men of the altar heroes of Christian self-denial, makes them true orators also by cleansing their lips and hearts with the fire of holy mortification. No speaker can compare with him who has learned the art of persuasion from of the Teacher the tabernacle. The uses of this highes training are expended currently by the parish clergy upon the faithful, both in the confessional and from the pulpit, as well as in the sick room and by private admonition of sinners. there is an unexpended surplus of convincing force in every priest's heart, that divine depositary of God's treasures. Let him use it upon non-Catho lics, and in order to do so more effica ciously, let him notify his people that their priest is at the service separated brethren, not to hammer them with abuse but to draw them gently along in the odor of the oint-

ments of the Divine Bridegroom. Every one knows that when God's priest speaks of God it is a different thing from any one else's speech about God : it is the lion voice calling to pen ance and shaking the desert of the human heart, or it is the mother voice appealing to the wayward child, enticing it to a return of love. The voice of a Protestant minister is too often the shout of a fanatic or the babble of a worldling, and it is never more than that of one who has not been sent Our Catholic priests are sent of God the Holy Ghost to win souls, and they have His approval in every word they say for truth and virtue.

Low views of the vocation of the parish priest hurt the missionary spirit. A limited horizon of usefulness and a petty ambition to pick up the pennies and show a well-balanced account to the Bishop, this and only this, is some of sacerdotal times set as the end energy. Pennies and the getting of them have, let us admit, much to do with God's work, because that work must be properly housed in church and school and freed from debt. But the family of God is before his house; souls are to be got as the main work, and every other work must help this one on or fall into the black list of vain works. And as Protestants have souls and the one way established for saving them is Christ's Church, so that Church and it appointed ministry must be busy with its Founder's work. Its ministry, in deed; and that means particularly Church's ordinary ministry, the bishop and the diecesan clergy.

No country can be converted so as to be held in the faith after conversion except by means of Bishops and Bishops priests. - The Missionary.

# A MASONIC EPISODE.

Two Freemasons were lately received into the Church at the same time. They had been instructed separately, but to facilitate matters they were to be received together. Neither one knew anything of the other besides the fact that they were both about to be received into the Church. When one was introduced to the other, the evening of the reception, they clasped hands and unconsciously gave the Masonic grip. Still, it was only thought to be accidental, and it was passed over for the time being. But to one during the baptism it kept constantly recurring, and after his confession was through and he met the priest who received him outside, he said: "Father, what religion was

"Episcopalian," said the priest. Then, as if satisfied, he went on to talk of those things. But the matter again came to his mind, and he asked again: What religion did you say Mr. So-

"Episcopalian," I said. Why do you ask? "Well, it is rather curious, but when he was introduced to me I am quite

sure that he gave me the Masonic

grip."
"I guess that is right," said the priest, "for, like yourself, he has had to renounce Masonry." Strange co incidence !- The Missionary.

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Fourth Sunday after the THE SLEEP OF CONS

FIVE - MINUTES' S

JANUARY 28, 189).

In the midst of the howinds and the roar tempest-tossed waves tin the ship, sleeping. are beside themselves they see before them the gry sea will engulf the Lord and Master is asleep repose of the Redeem such a sleep is the imag and peaceful conscience. disturbed, though the en shaken to its foundation however, another terribl fore-runner of eternal de sleep of that soul whi hears the warnings of it is the sleep of conscien

A rich man, living in

of a mill, was so annoyed

otonous rushing of the

clacking of the wheels,

at any price, to procure

the owner would not sel

rich man finally bought

matic organ which cont sweet melodies. In this achieved the end, for the ing louder than the creaking of the mill, he disturbed. As did this also do many sinners conscience rages and th like the rushing of the clappering of the mi that is for them a terrib an intolerable tormen surprising that they see at any cost? When minds them of their d death and eternity, they melancholy thoughts, an honest man! Beg ors, there are thousand Begone, faucies, later. Begone, follies, whether there is ano this! Who would pa what the priests say speak, seeking to smo ing voice of conscie succeed the more read themselves wholly to te From morning to night chase, labor and speci themselves body and so tractions of life. Or th the cup of pleasure, we smilingly presents t draught neve their lips, one round of sinful amusements suc until their conscience that is good. When the ital sins have become, bread, then sleep on, c is little hope of awake not astonished at this tians; this is only a laws of nature. The becomes finally acc battle smoke, the min of the earth, so far danger of death that h of it. Thus the sinne

> for the cry will last for Behold, dear Chri sad fate of those who slumber of conscienc this to ourselves by ing look into our unseen monitor wit science, still awake? warning voice when holy wishes to penet we, if we can truly tion in the affirmati good shepherd, it is who wishes to save o fortunate are you. no longer perceive conscience, if your asleep! Alas! it is that God has aband measure of your in that you are rapid wards eternal perdi erable of miserable mains for you? W you? Only one yourself on your l from the bottom of mercy on me, O If Thou dost not

of time, is habituat

transgressions and he

the twinges of conscie

the longanimity of Go

ed sinner may be cor

tain animal in Tyrol.

mouse. While still a from its winter bur

brought to the kitche not before the knife

So it is with the im

sleeping, as it were,

and he awakes not

but not his last, or

before the judg

But everything ha

in hell. Amen. There is no hap like that of a disp by the happiness no joy to be compa no sorrow that is for it is the bal There is no inheri leave her children good to others. wealth can buy, ambition can sec art and scenery, of health, and the of mental creation

this pure and hea

Father in Heaven,

me, until my co

And if it will not h

grace, take the se

take the sword an

better to suffer her

#### FIVE - MINUTES' SERMON.

Fourth Sunday after the Epiphany,

THE SLEEP OF CONSCIENCE.

But He was asleep. Matt. 8, 24. In the midst of the howlings of the winds and the roarings of the tempest-tossed waves the Lord is in the ship, sleeping. The disciples are beside themselves with terror, they see before them the jaws of death and fear that at any moment the angry sea will engulf them. But their Lord and Master is asleep. Oh! sweet repose of the Redeemer! Verily, such a sleep is the image of a good and peaceful conscience, which is no disturbed, though the entire world be shaken to its foundation. There is, however, another terrible sleep, -the fore-runner of eternal death. It is the sleep of that soul which no longer

hears the warnings of conscience,it is the sleep of conscience. A rich man, living in the vicinity of a mill, was so annoyed by the monotonous rushing of the waters and the clacking of the wheels, that he wished at any price, to procure rest. Since the owner would not sell the mill, the rich man finally bought a large auto matic organ which continually played sweet melodies. In this manner achieved the end, for the music sounding louder than the disagreeab's creaking of the mill, he was no longer disturbed. As did this rich man, also do many sinners. Their bad conscience rages and thunders within like the rushing of the waters and the clappering of the mill-wheels, and that is for them a terrible martyrdom, an intolerable torment. Is it then surprising that they seek to destroy it at any cost? When conscience reminds them of their depravity, or of death and eternity, they say : Begone, melancholy thoughts, forsooth, I am an honest man! Begone, tormentors, there are thousands worse than I Begone, fancies, I can reform later. Begone, follies, for who knows whether there is another life after this! Who would pay attention to what the priests say? Thus they speak, seeking to smother the warning voice of conscience. And to succeed the more readily, they give themselves wholly to temporal affairs. From morning to night they tear and chase, labor and speculate, plunging themselves body and soul into the dis-tractions of life. Or they reach after the cup of pleasure, which the world smilingly presents to them. This draught never again leaves their lips, one round of pleasure and sinful amusements succeeds the other, until their conscience is dead to all When the devil has althat is good. lured them so far that the seven cap ital sins have become, so to say, their bread, then sleep on, conscience, there is little hope of awakening you! not astonished at this, beloved Christians; this is only according to the laws of nature. The soldier in war becomes finally accustomed to the

the twinges of conscience. But everything has an end, even the longanimity of God. The hardened sinner may be compared to a certain animal in Tyrol, named the dormouse. While still asleep it is taken from its winter burrow, thence it is brought to the kitchen and it awakes not before the knife is in its So it is with the impenient sinner sleeping, as it were, he goes to eterbefore the judgment seat of God, and he awakes not until he is buried in hell and there he utters his first, but not his last, outcry of despair for the cry will last forever.
Behold, dear Christians, this is the

battle smoke, the miner in the bowels

of the earth, so familiar with the

danger of death that he ceases to think

of time, is habituated to his many

transgressions and he no longer feels

Thus the sinner, after a length

sad fate of those who rest in the deathslumber of conscience. Let us apply this to ourselves by taking a search ing look into our interior. Is the unseen monitor within us, viz : con science, still awake? Does it raise its can't wear them. If you would only warning voice whenever anything unbuy these, we should get on nicely. holy wishes to penetrate? Happy are The boy bought the boots, clumsy as we, if we can truly answer this question in the affirmative! For it is the good shepherd, it is the merciful God, who wishes to save our soul. But unfortunate are you, my brother, if you no longer perceive the reproaches of conscience, if your interior monitor is asleep! Alas! it is an evident sign asleep! that God has abandoned you, that the measure of your iniquity is filled up, that you are rapidly advancing towards eternal perdition. O most miserable of miserable beings! what re-mains for you? What can still save you? Only one thing! Go, cast yourself on your knees and exclaim from the bottom of your heart: Have mercy on me, O God, have mercy! If Thou dost not aid me, I am lost Father in Heaven, cease not to rouse me, until my conscience awakes! And if it will not hear the voice of Thy grace, take the scourge and strike, take the sword and wound! It is better to suffer here than burn forever in hell. Amen.

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There is no happiness in the world like that of a disposition made happy by the happiness of others. There is no joy to be compared to it. There is no sorrow that is not softened by it for it is the balm of unselfishness There is no inheritance a mother can leave her children comparable to that which flows from the luxury of doing good to others. The jewels which vealth can buy, the rewards which ambition can secure, the pleasures of art and scenery, the abounding sense of health, and the exquisite enjoyment of mental creations, are nothing to this pure and heavenly happiness.

## OUR BOYS AND GIRLS.

What a Child May Do.

A little girl I am indeed, And little do I know; Much help and care I yet shall need, That I may wiser grow, If I could ever hope to do Things great and good and useful too.

But even now I ought to try
To do what good I may;
God never meant that such as I
Should only live to play,
And talk, and laugh, and eat, and drink,
And sleep and wake and never think.

One gentle word that I may speak,
Or one kind loving deed,
May, though a trifle, poor and weak,
Prove like a tiny seed.
And who can tell what good may spring
From such a very little thing.

Then let me try each day and hour
To act upon this plan;
What little good is in my power
To do it while I can,
If to be useful thus I try
I may do better by and by

A Gold Medal.

I shall never forget a lesson I received when at school at A. We saw a boy named Watson driving a cow to pasture. In the evening he drove her back again, we did not know where, and this was continued several weeks The boys attending the school were

nearly all sons of wealthy parents, and some of them were dunces enough to ook with disdain on a scholar who had to drive a cow.

With admirable good nature Watson bore all their attempts to annoy him. "I suppose, Watson," said Jackson, another boy, one day—"I suppose your father intends to make a milk man of you?

"Why not?" asked Watson. "Oh, nothing. Only don't leave much water in the cans after you rinse them\_that's all."

The boy laughed, and Watson, not the least mortified, replied: Never fear. If ever I am a milkman, I'll give good measure and good milk

The day after this conversation there was a public examination, at which ladies and gentlemen from the neighboring towns were present, and prize were awarded by the principal of our school, and both Watson and Jackson received a creditable number, for, in respect to scholarship, they were about equal. After the ceremony of distri-bution, the principal remarked that there was one prize, consisting of a gold medal, which was rarely awarded. not so much on account of its great cost, as because the instances were rare which rendered its bestowal proper. It was the prize of heroism. The last medal was awarded about three years

ago to a boy in the first class who rescued a poor girl from drowning. The principal then said, that, with the permission of the company, he would relate a short anecdote.

"Not long since, some boys went flying a kite in the street, just as a poor lad on horseback rode by on his way to the mill. The horse took fright and threw the boy, injuring him so badly that he was carried home and confined some weeks to his bed. Of the boys who had unintentionally caused the disaster, none followed to learn the fate of the wounded lad. There was one boy, however, who witnessed the accident from a distance, who not only went to make inquiries, but stayed to render service.

"This boy soon learned that the wounded boy was the grandson of poor widow, whose sole support con-sisted in selling the milk of a cow, of which she was the owner. She was old nd lame, and her grandson, on whom she depended to drive her cow to the pasture, was now helpless with his bruises. 'Never mind, good woman,' said the boy; 'I will drive the cow.'

"But the kindness did not stop there Money was wanted to get articles from the apothecary. 'I have money that my mother sent me to buy a pair of boots with, said he, 'but I can do without them for awhile.' 'Oh, no,' said the old woman, 'I can't consent to that; but here is a pair of heavy boots that I bought for Thomas, who they were, and has worn them up to this time.

"Well, when it was discovered by the other boys at the school that our scholar was in the habit of driving a scholar was in the habit of driving a cow, he was assailed every day with laughter and ridicule. His cowhide boots in particular were made matter of mirth. But he kept on cheerfully and bravely, day atter day, never shunning observation, driving the widow's cow and wearing. driving the widow's cow and wearing his thick boots. He never explained why he drove the cow, for he was not inclined to make a boast of his charitable motives. It was by mere accident that his kindness and self-denial was

discovered by his teacher. "And now, ladies and gentlemen, I ask you-was there not true heroism in this boy's conduct? Nay, Master Watson, do not get out of sight behind You were not afraid the blackboard. of ridicule, you must not be afraid of

praise. As Watson, with blushing cheeks, came forward, a round of applause spoke the general approbation, and the medal was presented to him amid the cheers of the audience. - The Children's

Saved. Ragged, dirty, ugly,-he had fallen in the muddy gutter; his hands and face were black, his mouth wide open. A rough hand lifted him, and placed him against the fence. There he him against the fence. stood, his tears making gutters down passed laughed at him. One only looked longer at him as he began to talk by gestures. Poor boy! he hadn't

a friend in the world to help him out of such a sea of trouble. Truly he had been a bad boy, and some would say that he did not deserve one. But if none but the deserving had friends

how many would be friendless! A lady is passing. Her kindness of prompts her to stay and say a word to the boys who are laughing at him. As she looked fixedly at the lad crouching by the stile, she saw him lift a hand to say something in the sign-language. "A deaf-mute" she sign-language. "A deaf-mute" she exclaimed. "Why, boys, do you know what you have been doing? You can both hear and speak, -this poor lad can do neither. Shame, shame on you!" and they slunk away as cowed as a whipped cur. Then the kind lady spoke to him in his own language, and his poor, begrimed face lighted up as in a ray of sun shine. He removed his black fist from his eye, and looking at her gratefully, by signs: 'O ma'am, I'm so She saw that he was 'bad' 'he was very sick,—and she had him at once conveyed to a hospital. There she visited the boy as frequently as possible, and, clean and happy in his neat it was difficult to connect him with the neglected one whom she had rescued from the gutter only a few

hours previously.

One night, when he was convalescent, the boy saw from a window that a house, only a block or two away, was in flames. Without a thought of his late illness, or under whose care he was, he dressed himself, and in a few moments had actually passed through the great hall door into the cold night air, unperceived except by one of the nurses, who unsuccessfully pursued him. When he reached the burning building he rushed past a fireman, who was crying out: "The inmates cannot be saved!" On he went, right through the crowd into the house, up the stair a handkerchief half over his face to prevent suffocation), and in another minute he was seen dragging a faint-ing form with the strength of a young lion, to the only opening into the street that the fierce flames afforded himjust one place at the rear of the house that had so far escaped the ravages of the fire. By his gestures (which were afterwards interpreted) he said: is saved !" and sank to the ground, ex-

When the brave lad awoke he found himself back in his hospital bed, and it wassome weeks, after hovering between life and death, before he could regain a fair share of the strength he had los by so desperate a venture. Bystanders, among whom was the friend whose life he had so hereically preserved, were struck (as well as they might be with the extraordinary intrepidity of a mere boy, and some of them were pres ent at the hospital, and praising him, when he awoke to consciousness, and recognizing his friend, said to her: 'You did not turn away from me when

was hurt. It was true, heartfelt gratitude that had lent its wings of love to those feeble feet on that cold, wintry night. The lad had risked his life for one who had taken him out of his misery, and it was his courage that had spared her to be a blessing, not only to him, but to many another of his suffering brothers and sisters. O friends, the stone sometimes looks very rough, but it may be a diamond !- Rev. Pailip Fletcher, M. A.

made, however, little progress, and last week received a staggering blow from the American Labor Federation in convention at Kansas City. Reso lutions were introduced by Socialist delegates seeking to pledge the Federation to Socialist principles. President Gompers in a forcible speech denounced the attempt, telling the assembled delegates that nothing would more quickly ruin the true cause of labor than affiliation with Socialism. The result was an overwhelming vote against the resolutions.

Labor is to be congratulated upon its vigorous and unhesitating condemnation of Socialism. It is evidence of the good health of the labor movement. It shows that the labor cause has an inherent strength of its own and relies upon its natural vigor and energy to bring about the ends which it is seek-Socialism is the last resort of ing. weak minds, an open confession of the failure of any economic reform move ment in seeking the redress of real or imagined grievances. It is the sickly dream of the man, who is too lazy or incapable of looking out for himself and hugs the crazy delusion that society ought to take care of him. The cause of labor would be stultified by any alliance with such a theory. It could not affor to yoke itself with an economic folly, which denies the funda mental principles of social health and the development of national energies. -Church Progress.

Dr. Chase's Preparations Have Merit For Chase's Preparations Have Merit
For Piles, Eczema, Salt Rheum, Pin
Worms and all skin diseases Dr. Chase's
Ointment is a positive cure. It is recommended by Dr. C. M. Harlan, of the American Journal of Health.

Dr. Chase's Catarrh Cure with blower included will cure insipient Catarrh in a few
hours; Chronic Catarrh in one month's treatment.

ment.
Dr. Chase's Kidney Liver Pills are the only combined Kidney Liver Pill made and will positively cure all Kidney-Liver troubles.
Much distress and sickness in children is caused by worms. Mother Graves' Worm Exterminator gives relief by removing the cause. Give it a trial and be convinced.

# CHATS WITH YOUNG MEN.

Catholic Columbian.

Tell me, candidly, are the men we meet in books—in novels—endowed with all true and manly traits, creations of brain only, but ideals compared with the so-called true men in real life? Is it not a rare thing to find men in actual life who reach the standard of them we find in books?

stranger than the strangest things ever woven into fiction, so, unquestion ably, are there living men who have reached the standard of men in books, who have not only reached that standard but have passed

it. A close—mark you, I say close—acquaintance with men always strengthens this opinion. Of course, there are all kinds of men in real life just as there are all sorts of men in fiction. But equalize things and place the best men around us on a par with the best men in good fiction, and the living men will surpass them. They surpass them in the sense that the men of life daily live the qualities which are only protrayed in the characters of men of fiction. But the lives we live are not as open to us as are the lives we read in books. The right kind of men do not carry their souls on their sleeves, and we only earn to value their characters as we come to know them intimately. Then their qualities reveal themselves, one at a time, and the grand whole, when put together, makes the living man far superior to the man of fiction. To live in the ideal world of a book is one thing; for a man to live in the real world of life is another. The better qualities of the men of fiction are almost invariably portrayed from living men. Those qualities are sometimes idealized, but the quality itself, strong and pure, is either possessed by the novelist or by some one whom he uses as his model. No faith in this world is as his model. more requisite than that which, while concedes weakness in man and woman alike, also sees and acknowledges their stronger and superior

The Poor Man's University. A good library is a poor man's university.

In it, he can get an education, with out cost, without labor, using only his leisure time. The best books are the garnered wis dom of the noblest minds. They are

peerless company. The young man who has a taste for solid reading, a guide to the right volumes, and an opportunity to gratify

his thirst for knowledge, is three-fold fortunate. Ruskin has made an oft-repeated dis tinction between books for the hour and books for all time, by which he means the books which embody and express their own age, and are useful in informing, instructing or impelling those who have their part to play in it, and the books which embedy and ex press not merely one age, but all ages, because they ground themselves on human nature as it is in all ages, and which, while they inform, instruct and impel, go deeper still and inspire. Each of these classes of books has edu cational value, but the first chiefly will, while the second appeals the will, while the second touches and molds the heart, the cen-ter and source of the best development. What little reading the average young man does is ordinarily among the books for the hour. He Socialism of late years has been insiduously endeavoring to capture the labor element in this country. It has ing it perhaps in a magazine with other articles, which soon "have their day and cease to be." Now and then, perhaps, but much more rarely, he picks up a volume of travel or explor-All these have their value, but ation. that value is by no means of the deepest kind. Books for the hour mean most as educational influences to him who knows them in their relation to the books for all time, who reads them with an open mind for the instruction they contain, but who cannot be satisfied with their message, who finds soul

satisfaction somewhere else. It takes no more time to read the best books than it does to read the second best. Indeed, to read the best books usually saves time by making In ever other reading unnecessary. subject there is usually one great book which is the fountain-head of the knowledge of that subject. Those who write afterward do little more than dip their pint-cups into the spring. Read that book, and it will make unneces sary the reading, with much care at least, of most of the other books on the subject. The same applies to every department of literature. There are not many greatest writers in any age Only a few men, as someone has put it are large enough to be seen at the dis tance of a hundred or a thousand years. Read their books, if they were writers The other men of their time, as of our own time, have their place, but it is not what theirs is. We have only so much time for reading, not a great deal, even those who have the most

leisure, and we cannot afford to waste it on what is not the very best. But how shall we know what is best? If you do not, put yourself under the direction of some one who does. There is always in every community some man who knows the best literature and who is more than glad to impart his knowledge to a seeker. Do not think you are imposing upon him when you ask his help. Is it an imposition to ask the lover of natural scenery to show you the view from the top of his hill behind his house—the little lake at its foot, the mass of the mountain opposite, the stretch of plain and sky and forest in the distance? It is the great joy of his life to share with you what he himself has seen.

So ask this lover of literature to help you; to point out to you what the best books are; and, something equally important, how to approach them. For many an author who is apparently uninteresting, even forbidding, as first sight, will be found to possess the deep est, most satisfying treasures for

him who reads aright.

Just as things in actual life are

There are two books which no one will hesitate to place on the list of the world's best literature—Shakespeare and the Bible. Many persons do not see the propriety of linking the two together, considering them as belong ing to separate classes. But they be long together, for the Bible is not merely the religious volume of the ages—it is also one of the greatest, perhaps the greatest of English classics. No man can afford to be ignorant of it; nothing can take its place, even as literature. And if it is read as literature, it will be restored to the interest of many a young man as a religious book. For it is a strange fact that the Bible is to many uninteresting. Is it not because it has been read ungenerously? It has been read It has not been read in and in bits. for itself, in the mass, as so much of it was written. Let it be read in the large way at first ; then it can be taken up with minuteness without fear of loss of interest. It is not possible for any one to read the story for the patriarchs, or of Samuel, Saul and David, or the Gosnel of John, as he would read any

other book, and find it uninteresting And no young man should miss the delights and the inspirations of Shakespeare. Yet some find him also uninteresting. If so, then seek, if possible, the friendly help of some lover of Shakespeare. Read him first in such a book as Charles and Mary Lamb's tales from Shakespeare. When you can once get the flavor of the inimitable stories, you will never need any other help. You will read on and on and again and again with ever renewed delight. Do not give up until you find that interest. When you have secured it, you have taken a long step in real literary education.

# TO CHURCH ON SUNDAY IN A

One of the most characteristic and most charming incidents in rural Norwegian life is still, as it must always have been, to go to church on Sunday in a boat. The parishes are of enormous extent, and it is a common thing for one old priest to have charge of three or four remote churches. Early in the morning, at distant points, the congregation puts out upon the fjord, and nothing is more picturesque than at the close of the voyage, to see the little flotilla of red-brown sails collecting toward the point of worship. When service is held but once in three or four weeks, a short sermon would defraud the congregation. I sat out one of fifty minutes the other day, in a great bare church that was all a flutter with enormous white head-dresses (or skout of peasant women. eemed lengthy, yet it was only an incident in the service, which lasted four hours; after three of them, however, a stranger may slip out, and will have done wisely if he brings some sandwiches with him to eat under the birch trees by the shore. The churches in these secluded havens, where never a tourist comes, are marvelously large. Behind the church, if we stroll about we see a crowd of carriols, and many or land, and throughout the intermin able office they preserve an earnes and hushed decorum .- From Norway Revisited, by Edward Cosso in North American Review, for November.

# CHEERFUL CATHOLICS.

A pleasant anecdote of the celebrated German Jesuit, Father Roh, serves to point a moral for the times. He was once accosted in Hamburg by a Pro testant preacher of his acquaintance who asked him: "How comes it, father, that Catholics in general are more cheerful-I might say jollier - than Protestants?"

"Ah," replied the Jesuit, who was never at loss for an answer, "I will tell you why, Herr Pastor. When the mother of a family is still living, the children are usually in good spirits, but when she is dead, they are inclined to mope around sadly. So it is with you Protestants. You have no mother since you Reformers have done away with the devotion to the Blessed Virgin, but we Catholics have still a Mother and therefore we are cheerful.

A deep truth is contained in these playfully uttered words of the elequent It is the same idea that is all so beautifully expressed by Father Meschler when he says that the Cath-olic Church "is not a family whose mother has died."-Baltimore Mirror.

To be entirely relieved of the aches and pains of rheumatism means a great deal, and Hood's Sarsaparilla does it.

Hood's Sarsaparilla does it.

BE THERE A WILL. WISDOM POINTS
THE WAY.—The sick man pines for relief, but he dislikes sending for the doctor, which means bottles of drugs never consumed. He has not the resolution to load his stomach with compounds which smell villairously and taste worse. But if he have the will to deal himself with his ailment, wisdom will direct his attention to Parmelee's Vegetable Pals' which, as a specific for indigestion and disorders of the digestive organs, have no equal.



# NARROW ESCAPE.

MRS. W. ROWE, OF WOODSTOCK. TELLS A THRILLING STORY.

Prostrated by Female Weakness, Kidney and Liver Troubles—Her Doctors Gave Her Up to Die—Saved by Dodd's Kidney Pills.

Woodstock, Ont., Jan. 23 .-- Mrs. W. Rowe, who keeps a grocery store at No. 311 Dundas street, here, and who is known to, and respected by, a very large number of people in the town, had a very narrow escape from an un-

timely death, recently.

To our reporter, who called on the lady, and asked for particulars of the incident, Mrs. Rowe said :

"I have had an experience such as fall to the lot of very few women. Twelve years of my life were made almost unendurable by 'Female Weakness,' tegether with Kidney and Liver Complaints.

"My physicians did all they could but they could not give me for me, either relief or cure. They finally an-nounced to me that I could never get better.

Then I began to try what the various proprietory medicines that were advertised in the papers, would do for I took a good many bottles of one remedy and another, but my case continually grew worse.

"One day I was advised by a friend to try Dodd's Kidney Pills. 'They will cure you, I know, for they saved my daughter's life, and she was worse

than you are.' "Well, I took her advice. In two days a wonderful change for the better had occurred. I felt myself growing stronger daily. My appetite returned, the dull, heavy, weary ache went out of my back; the terrible leaden weight from my legs, my headaches vanished, my sleep became sound and refreshing. To day I am healthier, stronger and better every way than I have been for twenty years.

"Dodd's Kidney Pills are the best medicine on earth for weak, sickly, suffering women."

Holloway's Corn Cure destroys all kinds of corns and warts, root and branch. Who, then, would endure them with such a cheap and effectual remedy within reach?

and effectual remedy within reach?

The great lung healer is found in that excellent medicine sold as Bickle's Anti-Consumptive Syrup. It soothes and diminishes the sensibility of the membrane of the throat and air passages, and is a sovereign remedy for all coughs, colds, hoarseness, pain or soreness in the chest, bronchitis, etc. It has cured many when supposed to be far advanced in consumption.

# Mr. Montague, DUNNVILLE, Ont.

Has an Interesting Chat about

..Dr. Chase's Ointment.. His suffering from Ulcerating

Piles Cured. He says :- I was troubled with itching

He says:—I was troubled with itching piles for five years, and was badly ulcerated. They were very painful, so much so that I could not sleep. I tried almost every remedy heard of, and was recommended to use Dr. Chase's Ointment. I purchased a box, and from the first application got such relief that I was satisfied a cure would be made. I used in all two boxes, and am now completely cured. Every remedy given by Dr. Chase cost

years of study and research, and with an eye single to its adaptation for the ailments for which it was inte detested cure-alls, and it has been prover thousand times that not one of formulas leave a bad after-effect. Dr. Chase's Ointment is based on lanoline, and the best physicians prescribe it.

Sold by all dealers. Dr. Chase's Cloth Bound Recipe Book 1,000 pages, sent to any address in Canada, price 50 cents. Edmanson, Bates & Co., Toronto.

#### BOYS' AND GIRLS' ANNUAL FOR 1899.

THIS BEAUTIFUL AND VERY ENTERtaining little Annual for 1839 contains
something to interest all boys and girls, and as
it costs only the small sum of FIVE CENTS in
is within the reach of all. The frontispiece is
a very nice illustration of St. Anthony proving by a public miracle the
Real Presence of Jesus in the Blessed
Sacrament:—The King of the Precipice
(illustrated): Hew Jack Hildreth Freed Winneton from the Comanches, by Marion Ames
Taggart, author of The Blissylvania Post
Office, Three Girls and Especially One, By
Branscome River, etc., etc.; Fast Asleepillustration); Past Mending (illustration): Mary,
Queen of Heaven (illustration); Mary,
Queen of Heaven (illustration); Vaire Out
(illustration); Playing with Kitty (illustration);
Stolen Fruit (illustration); An Army of Two;
A True Story; Our Blessed Mother and the
Divine Infant (illustration). This little Annual also has an abundance of games, tricks
and puzzles—The Magic Dart, Shadows in Disguise, The Impossible Cat, Fire, The Inverted
Glass, A Home Telephone. To Preservo
Flowers, Another Way, To Keep a Bouqueb
fresh; as well as Splendid recipes for Homemade candy. Alingether it is one of the alcost
little books that we know of, for the pricelive cents. Orders mailed at once on receipt
of price. Address:

Thos. Coffey, Catholic Record Office, London, Ont.

GOOD BOOKS FOR SALE.

We should be pleased to supply any of the following books at prices given: The Christian Father, price, 35 cents (cloth); The Christian Mother (cloth), 35 cents; Thoughts on the Sacred Heart, by Archbishop Walsh, (cloth), 40 cents; Catholic Belief (paper), 25 cents, cloth (strongly bound) 50 cents, Address: Thos. Coffey, CATHOLIC RECORD office, London, Ontario.

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THE LARGEST ESTABLISHMENT MANUFACTURING CHIMES CHIMES PEALS & PEALS Send for Price and Catalogue.

Meshane Bell Foundry, Baltimore, Mr.

O. LABELLE, MERCHANT TAILOR

372 Richmond Street. Good Business Suits from \$15 upwards. The best goods and careful workmanship. iooseness which a tyro in the art of teaching would avoid. I shall give a few examples:

Q. Was Jesus Christ always man?

A. Only from the time of His conception or incarpation.

incarnation.

I have scores of times asked, "Was Jesus Christ always God?" frequently getting the answer." Only from the time of His conception or incarnation.

#### WEATS AND ENDS.

The Roman correspondent of the Presbyterian New York Observer, labors under an egregious error when he says the Catholic Church teaches that "the end justifies the means."

This false maxim has been so often attributed to the Church by ignorant

attributed to the Church by ignorant or malicious anti Catholic writers that most Protestants take it as a matter beyond dispute.

It is the teaching of Catholic theology

that every human act should not only be good in itself, but that the intention, end or pupose of the act should also be good. In fact, it is the end in view, the purpose for which an act is done, that constitutes it a human act. An act done by man without though, purpose or intention, is an act of mar, but not a human act. Let us illustrate this. A man in his sleep walks out of a third-story window and is killed by the fall. The act of walking out is an act of man because a man did it. Is that man guilty of suicide? He is not, scause the act was not a human act, not an act done with a free, conscious intention. Free agency, which is an essential condition of guilt or merit,

nest act done with a free, conscious intention. Free agency, which is an escential condition of gult or merit, are destroyed by sleep.

Now, free agency and intention are is necessary in selecting the means to in end as they are in selecting the means to in end as they are in selecting the means to an end must be in each sace a human act in order to be attributed be to man as meritorious or sinful, die must therefore have a good intention in the ultitate be to man as meritorious or sinful, and many the state of a series of acts and intended. Means and ends are relative terms; the means in one was well as a good intention in the ultimate and intended. Means and ends are relative terms; the means in one be later on a means to another more belater on a means to another more memore on. The means and the end are sallimately associated with each other as is the doing of the act with the act done. In selecting the means one must determine whether the ultimate of or a series of acts affects and proposed in the series. A determines to murder is for him sinful, although the step or act in itself, and dissociated from it and his evil intendity. Mrs. Couphin, F. Buels, Miss Ruds and in the many the step or act in itself, and dissociated from it and his evil intendity. Mrs. Couphin, F. Buels, Miss Ruds and intended vicin constitute the one act of going.

Take a case to illustrate how the ultimate end of a series of acts affects each act of the series. A determines to murder is for him insufful, although the step or act in itself, and dissociated from it and his evil intendity with the step or act in itself, and dissociated from it and his evil intendity. Mrs. Couphin, F. Buels, Miss Ruds and intended vicin constitute the one act of going.

The whole series may be considered as one act, united and made one by his one prevailing intention; just as every was destroyed by sleep.

Now, free agency and intention are as necessary in selecting the means to an end as they are in selecting the end itself. The selecting and doing the means to an end must be in each case a human act in order to be attrib utable to man as meritorious or sinful. He must therefore have a good intention in selecting or doing the means as well as a good intention in the ultimate end intended. Means and ends are relative terms; the means in one that object which is an end now may remote end. The means and the end remote end. The means and the end are as ultimately associated with each other as is the doing of the act with the act done. In selecting the means one must determine in each case whether they are good or bad, just as one must determine whether the act. in adopting or rejecting the means as one must use in adopting or rejecting the ultimate purpose.

Take a case to illustrate how the

great act of patriotism. .From these illustrations will be seen

the effect the end or purpose the agent has on the means he takes to ac complish it, and how his intention in using them determines their character as used by him.

Thus far we have spoken of means good in themselves or indifferent, and the effect of intention on them. But what of means that are bad in them selves? Is one justified in using them to attain an end that is good in itself?
No; a means that is evil in itself can not be justified by any intention or end, howsoever good. To select or enact a means that is evil in itself is a sinful

act, and nothing can justify sin.

Those who, knowing the truth, accuse the Catholic Church of teaching that the end justifies the means, do a wrong to their neighbors commit a sin and their intention to injure a Church which they believe to be in error does not justify their evil act .- N. Y. Free man's Journal.

# MASON TURNS CATHOLIC.

The Liverpool Catholic Times of a recent date has this highly interesting intelligence: "The Masonic Journal, the leading paper of the Masonic body, says: "We are informed that Mr. T. Stanley Ball has resigned from the Liscard Lodge in consequence of having joined the Roman Catholic Church. Mr. Ball's services have been invaluable to the lodge during the period of its formation when the work was very General regret is felt that he has thought it necessary to sever his connection with the craft, for in his retirement local Masonry has lost an able and loyal member.' Mr. Ball is a solicitor and manager to a local firm of olicitors (Messrs. rskrigge & Robyn). He received instruction from the late Father Gallagher, of St. Oswald's, Old Swan, whose lamented death we recently recorded."

The sensualist will find censuality in Titian ; the thinker find thought the saint, sanctity; the colorist, color the anatomist, form. —Ruskin.

## ARCHDIOCESE OF OTTAWA.

On second Sunday after the Epiphany the Reverend Father Whelan, rector of St. Patrick's, delivered a short sermon at the 7:30 o'clock Mass on the Feast of the day, the Most Holy Name of Jesus, referring to the reverence due to it and to the Holy Saerfiee. After the 10:30 o'clock Mass he again referred to the subject, enlarging more particularly on the irreverence shown by those who Sunday after Sunday arrived in the church after Mass had commenced. He charged those people "with all the responsibility of their pastor and as a minister of the Gospel of Jesus Christ." with will all the responsibility of their pastor and as a minister of the Gospel of Jesus Christ." with will all and edilberate irreverence. It was, he said, the fashion to find fault with and criticize the drunkard who in his cups profaned the Holy Name, or the thoughtless boy who did so, but the drunkard only followed his unfortunate passion, while those sleek, easy-going people who could never get to Mass in time, having probably misused the hours of the night, were far more reprehensible. The reverend gentleman spoke witheven unwonted energy in his few short remarks, and his utterances created a marked sensation.

A letter, dated 9th inst., received in this city from a gentleman in Rome who had just been honored with an audience by His Holiness, says: "You will be glad to know that our Holy Father is in good health. He will be eighty-nine next March, but it would seem as if the weight of years had ceased to be a burden to his shoulders, and his mind remains unimpaired and as active as ever."

The convent at Maniwaki, erected by Rev. Father Laporte for the Grey Nuns, is reported complet d, and it is expected the classes there will open next month.

The halies of St. Patrick's Asylum held an exceedingly successful programme was also gone through with.

The ladies of St. Patrick's Asylum held an exceedingly successful progressive euchre party on the evening of the list hin the spacious rouns of the institution, the proceeds of which answer "Only from the time of His conception or incarnation.

Q. Was Jesus Christ always Man?

A. Jesus Christ always Man?

A. Jesus Christ always Man?

BUTLER.

Q. An indulgence is not then a pardon for eins to come, nor a license to commit sins?

A. No; nor can it remit past sin-for sin must be temitted by penance as to the guilt of it, and the eternal punishment due to mortal sin. before an indulgence can be gained.

Though both question and answer are faulty in many respects from a pedagogical point of view. I give ihem here merely as a sample of looseness and incompleteness.

BALTIMORE CATECHISM.

in many respects from a pedagogical point of view. I give them here merely as a sample of looseness and incompleteness.

Q. Is an indulgence a pardon for sin or a license to commit sin?

A. An indulgence is not a pardon for sin nor a license to commit sin, and one in the state of mortal sin cannot gain an indulgence. When this answer is memorized the child has a complete and the whole his question suggests but which has no meaning if the question suggests but which has no meaning if the question be not memorized also. The rest of the answer must set little brains a puzzling if they have not had enough of Butler's eatechism to not the Baltimore Catechism is all that can be desired. Heave to others to decide, but at least it is simpler than Butler's and free from the crudities of form that disfigure every page of the latter.

You truly say, Mr. Editor, that "the big

crudities of form that disfigure every page of the latter. You truly say, Mr. Editor, that "the big words and complex sentences make the study of catechism a drudgery;" and you ask "what idea will a child have of "explicitly believed? How explain to a child without pointing out that "explicitly" is an ill-chosen word? "Explicitly" I know, and "believed?" I know, but what is "explicitly believed?" How much so ever we may admire His Grace's theology, we must adm't his English is scarcely classical. What idea will a child have of "homage of our unders'anding?" You forget, Mr. Editor Butter explains: What idea will a child have of unders'anding?" You forget, Mr. Editor Butler explains:
Q. How do we pay the homage of our understanding to God?
A. By firmly believing on God's unerring word whatsoever He has revealed, be it ever so incomprehensible to us.
The chapter on the Apostles' Creed is no better or no wore than many others.
Q. What does the Apostles' Creed contain?
A. The principal mysteries of religion and other necessary articles." And other necessary articles, but the child may be presumed to find some use for them, since they are necessary articles.

BUILLER.

the spring.

The St. Dominick Association, a newlyorganized body in St. Jean Baptist parish,
which is in charge of the Dominican Friars,
gave their first literary and musical sofree on
Thursday evening. His Grace the Archbishop
presided, and the inaugural address was delivered by Rev. Father Cavuet, O. P., the Spiritual Director.

rual Director.

The Young Ladies' Sodality of Rideau street

BUTLER'S CATECHISM.

Note to take up too much space I shall cite but on more example of Butler's unhappy choice of words. Choice of words of despair and despair in its general meaning. De Butler sins against the first law governing definitions—the definition should be clearer than the thing defined. He sins, moreous of hope the sin of despair a loss of hope in God's mercy. Diffidence is not a loss of hope in a loss of faith either, but a lack of faith or confidence) in oneself. A more faulty sentence, rather fragment of a sentence (like all his answers), it would be difficult to find in any With your kind permission I shall next week, bease God, point out other glaring sins of omission and commission in this our authorized text-book of Christian doctrine.

J. T. Foley, P. P. Farrelton, Que., Jan. 16, 1899.

Q. What do you mean by mysteries of relig

Revealed truths we do not comprehend. ere the Baltimore catechism fails to make

children.

BALTIMORE CATECHISM.

Q. What is a mystery?

A. A mystery is a truth we cannot fully understand up too much space I shall cite but one more example of Butler's unhappy choice of words.

# A SIMPLER CATECHISM.

One of the rev. clergy writes as follows co One of the rev. clergy writes as follows concerning our remarks relative to a simpler catechism for children:

My dear Sir—The CATHOLIC RECORD made some very good remarks about an easier catechism. As for myself I find it very tedious for the priest to change catechisms so often. In the West Indies 'I found the small, handy catechism used all over England, and liked it well. In Canada I found first Butler's, then one was made in Quebec and Baltimore. I was told the Canadian English translation is defective, and the Baltimore catechism is very hard to learn. I have before me the Catechism for the Catholic Parochial Schools, by Rev. Fauber, St. Louis. Although the shape is not handy, it seems one of the clearest of all. Every child can understand it and learn it casily.

easily.

Why do they always make catechisms that children tear them to pieces in no time, and in a way that you can scarceiy open the book? Fauber would be handier in 32mo,, but let a catechism have a strong cover, let it cost 5

# NEW BOOKS.

Among the recent publications of the Wm. Drysdale Co. of Montreal is conspicuous a danty volume entitled; "Vision of the Seasons and Other Poems," by Dorothy W. Knight, of Lancaster, Ont. This little book is a veritable storehouse of Nature's lore. One of a favored few, the young authoress has found her way straight to Nature's heart, and already—she is barely eighteen—has gleaned from the great Mother more of the secret of life's true purpose and its possibilities of real happiness than most of us ever learn. Hers is the gift (the pity is that it should be such a rare one) of searching out the brightness and the blessing everywhere. Her poetry breathes through every line a healthy, happy spirit and a keen appreciation of the natural beauties which the Creator so prodigally lavishes on the world in which we live. With a naive grace, and a facility of expression which is wonderful in one so young, she clothes the homely scenes about us with a charm which our cat eless eyes had never discovered in them before. As an evidence of her ability as a word-painter of nature, we will quote a few lines from "The Vision of the Seasons;

I paused and waited, and a breath of air, Eresh and delightly labead ways the life. The loss by the burning of the Catholic church at Rockland, Ont., on Thursday of last week is stated at \$7.500. The church was valued at \$15.000. However it is satisfactory to know that the Blessed Sacrament and the vestments, statues, etc., were saved. The Rev. Father Hudon, the pastor, was in the city on Saturday. He says he has arranged to celebrate Mass in a large hall erected in the village a few years ago, and that the reconstruction of the church on a large scale will be commenced in the spring. The Young Laddes' Sodainly of Indead screec Convent gave a literary and musical soirce in aid of St. Patrick's Home, on the 24th inst. A movement towards the crection of a Cath-olic church at Ottawa East has been set on foot, for the convenience of the residents who are now obliged to come into the city churches.

lines from "The Vision of the Seasons;
I paused and waited, and a breath of air,
Fresh and delightful, chased away the chill
That winter left. And then I looked, and lo!
I saw sweet Spring as lovely as the dawn.
Her chariot was formed of willow twigs,
With greenest cushions of the velvet grass,
And drawn by the young East Wind, Spring
was fair:

And drawn by the young East Wind, Spring was fair;
Her form was slim, and delicate, and small,
Her skin was like white violets; and her eyes
Were like the blue ones; while her flowing locks
Were dark and softer than the softest silk;
Her lips and cheeks were rosy with the red
of wild azaleus, and her silver voice
Filled my whole heart with wonder and delight.

Editor Catholic Record: I have long regarded the Record as a wholesome education-influence on Catholic home life in Canada, and have often recommended it as such. By a recent outspoken arraignment of Butler's statchism it has earned the gratitude of every-included and papers is characterized by a timidity skin to that which is reported to have been hus rebused by our Holy Father Leo XIII. When about to throw open the treasures of the vatican to the scholars of the world, some one suggested the danger of seandal. "If the New Jestiment were to be published now for the irist time," retorted the fearless Leo, "some mid souls would wish to leave out the berayal of Judas, and the denial of Peter for fear discandal."

I had often thought of calling attention, publicly, to the ution. d my whole heart with light, and her brow Spring wore a garland fair light ferns and sweet hepaticas;

light.
Around her brow Spring wore a garland fair
Of dainty ferns and sweet hepaticas;
While, blossoming upon her snowy breast.
Spring beauties waved their pinky fairy belis,
And all her robes were made of tender leaves.
Reddish or green, and well embroidered o'er
With columbines, culled in the forest shade,
And raindrops shone around her neck like
beads.

beads.
Sweet Spring had golden slippers on her feet,
The yellow lady's slipper she did wear.
Fair Season! ne'er can I declare her joys,
Her joys which were too bright by far to last
For soon her violet eyes ran o'er with lears,
And her swift steed did carry her away.

beads.

beads.

beads of Judas, and the denial of Peter for feet of scandal.

I had often thought of calling attention, publicly, to the utter unsuitability of Butler's eatechism as a text-book of Christian dectrine; but he aforesaid timidity (for perhaps it was only exalted notions of the virtue of prudence, that he according to the according to the price of the catechism. Now that the REcord of the same of the price of the catechism as a text-book of the price of the price of the price that they can afford to the hair and competent cachers of catechism. It is necessary preparation for the fuller teaning of competent catechism, the same of the price of the price of the catechism as a teast remedied this according to the catechism as a teast remedied this and the process of the price of competent catechism. The Baltimore catechism has a tleast remedied this and the price of the competent catechism as a teast remedied this and the price of the price of competent catechism. The Baltimore catechism has a tleast remedied this and the price of the competent catechism as a teast remedied this and the price of the catechism as a teast remedied this and the price of the price of the catechism as a teast remedied this and the price of the pri

Yet so soft it hushes me to sleep, and mingle with my dreams.

It is like a strain of music with its jars and discords gone.
While the grandest part, the harmony, is speaking out alone.

And I know I have an inner power that rises And I know in the control of the con

Slowly, slowly, very slowly, shall the better nature rise
Over all the flaws and weaknesses and faults
that I despise; that I despise;
Many things shall cease to trouble me that
vexed me oft before,
And the frets and lars shall lessen, I shall hear
the music more.

Like the music of the raindrops shall that music swell and grow,
And it will not stop or falter, in its progress calm and slow,
And this short life shall be ended, while the discords still decrease.
But sometime they all will die away and I shall be at peace.

There is something very restful and refreshing in Miss Knight's descriptions, and, wandering with her through the summer woods, we come to see the trees and birds and flowers almost with her eyes and to love them as she does.

almost with her eyes and to love them as sine does.

This little volume of poems is very welcome indeed, both for its own sake and as an earnest of better things to come.

If we might offer a word of advice, we would bid the young poetess guard carefully the zift that has been given into her keeping. The world is "troubled about many things" and it is only too easy to blunt that finer sense and perception of beauty which in so few survives, in its perfection, the years of childhood. In conclusion, we would say to her with Mrs. Browning:—

keep back nothings:

owning:

Nor mix falsehood with the whole!
Look up Godward! Speak the truth in
Worthy song from earnest soul!
Hold, in high poetic duty,
Truest Truth, the fairest Beauty."
M. I.

#### OBITUARY.

JAS. A. McPherson, Charlottenburg. JAS. A. MCPHERSON, CHARLOTTENBURG.
We regret to announce the sudden death of
Mr. James A. McPherson, son of Mr. James A.
McPherson, Charlottenburg Tp., Glengarry
county, which took place at his father's
residence, on the 4th of Dec. last, from blood
poisoning, caused by a splinter in his hand.
Deceased was a very promising young man of
twenty-five years of age, unmarried and was
highly respected by all who knew him.
The funeral took place on 7th Dec. High
Mass was celebrated at 8t Mary's church,
Williamstown, by Very Rev. Dean Twomey.
I beg to offer condolence to his bereaved
family in their affliction.

21 Jan. 1899.

MRS. O'KEEFE, STRATHROY.

We sincerely regret to record the death of Mrs. P. O'Keefe, of Strathroy, who passed quietly away, at the family residence, on Jan. 12, 1899. Deceased, who was one of the oldest and most respected residents of that vicinity, was in her sixty-third year, and was a native of Ireland, her maiden name being Ellen Hanley. About the year 1899 her family moved from Ekfrid to Adelaide township, and in 1865 Miss Hanley married Mr. Patrick O'Keefe, who together with a family of one son and two daughters, is left to mourn her loss. About two and a-half years ago, while visiting her brother Mr. John Hanley, of Hyman street, this city, Mrs. O'Keefe suffered a stroke of paralysis, from which she never, fully recovered, and as the year advanced it became more and more evident that her recovery was impossible, for she gradually grew weaker until the end came, as above stated.

Mrs. O'Keefe was blessed with a generous

O'Keefe was blessed with a generous

MR. WM. DIBB, LONDON.

May her soul rest in peace!

MR. Wm. Dinn, London,
Died, at St. Joseph's hospital, London, on January IS, 1899, Mr. Wm. Dibb, in the eighty-seventh year of his age.

Died, at St. Joseph's hospital, London, on January IS, 1899, Mr. Wm. Dibb, in the eighty-seventh year of his age.

The interpretation of the Jany, 1812. His parents, with their family of six sons and three daughters, came to Canada in 1828, settling at Lacolle, Quebe.

States, and, after travelling for some years, settled in New York. He was married to Miss. Margaret. Crough in the complete of the source of the States, and, after travelling for some years, settled in New York. He was married to Miss. Margaret. Crough in the Miss. Margaret. Crough in the

death.

The funeral took place from his son's residence, Horton street, to the cathedral, where High Mass of Requiem was celebrated for the repose of his soul by Rev. Geo Cleary, thence to St. Peter's cemetery where the interment took place in the family plot. May his soul rest in peace!

MRS, MICHAEL O'CONNOR, ROCKWOOD. The lamented death of Mrs. Michael O'Connor of Rockwood, which occurred on the afternoon of Saturday, 7th inst., casts a shadow of
gloom around the parental dwelling; deep regret is felt in that vicinity, and the sad tidings
reflect a mournful shade on many a distant
door.

or. The loss of a beloved wife and tender mother

reflect a mournful shade on many a distant door.

The loss of a beloved wife and tender mother fills the hearts of her sorrowing husband, soms and daughters with bitter grief. She was the treasure of the home, and her family, in worthy estimation of her tender heart, regarded and greeted her with kindness and affection.

She was the eldest daughter of the late Michael and Anna Hoban of Guelph, and sister of Mrs. Ellen McEliegot of Chicaco; Mrs. John Heffernan of Rivers Junction, Mich. Mrs. Mary Boyd, of Guelph; Mrs. Michael Cody of Arthur; Mrs. Anna Kloepfer of Guelph; and the late Michael Hoban of Pilk ington. She was born in the country of Kills kenny, Ireland, and at the age of nine years came to this country with her parents and the elder members of the family. At the age of twenty she was united in marriage to Michael O'Connor, who still survive her. She was the happy mother of twenty children, seven sons and thirteen daughters, of whom iwosons and one daughter so done, Her children are: John F. Michael L. William C., Daniel J., Edmund J., Mrs. M. Griffin, Mrs. T. Siebold, the Misses Mary. Catharine, Maggie, Lizzie, Lucy, Annie, Agnes, Veronica, Julia and Cecelia. Through fifty-nine long years she shared the pleasing she was seized with heart failure, and dying with resignation, she reclined in her industries and endured the trials of life till on the fatal day, when without a moment's warning she was seized with heart failure, and dying with resignation, she reclined in her children and sisters in cities far and near that awful summons was borne: "Mother, is dying, contend and the strength of the source of the children and sisters in cities far and near that awful summons was borne: "Mother, is dying, contend and in the children and sisters in cities far and near that awful summons was borne: "Mother, is dying, contend and intended to the trials of life, till on the fatal day, when without a moment's daughters' and husbands arms and breathed for her source of the consected won the esteem and affection of

arrived at the Church of Our Lady, Guelph, at 4:30, where the funeral services were conducted by the Rev. J. O'Loane, S. J., thence the solemn procession moved on its way to the cemetery where the remains were laid to rest. The pall-bearers were: Messra. M. McCann. J. Innis, F. O'Donnell, J. West, E. McJernott J. Mutrle, M. P. P. Rev. H. Kavanash, S. J., officiated at the grave. R. I. P.

officiated at the grave. R. I. P.

SISTER M. GERALDINE, PETERBOROUGH.
On Jan. II the Angel of Death took from the Community of St. Joseph, Peterborough, their beloved Sister M. Geraldine. This good religious had been an invalid for some years, especially for the last year. Her name in two world was Joice Chidwick. She was born in New York City, in 1862. She was the only daughter of Mrs. J. Chidwick. She entered the convent of St. Joseph, Toronto, sixteen years ago. The deceased religious was of a most beautiful disposition, having been blessed by God with excellent gifts of nature and grace. Among all her virtues her patient, cheerful endurance of her sufferings was most remarkable. Though suffering for years, never once was murmur on her lips, nor frown to be seen, rather a sweet smile. In disposition she was indeed like her noble brother, "The Chaplain of the Maino." So beautiful a life had a most consolling death. Her last words were thanksgiving for her religious vocation, and with aspirations of praise and thanks to our Divine Lord. She breathed her pure soul to God an hour after receiving Holy Viaticum. Rev. Father Chidwick came from Washington to attend the funeral, having paid a visit to Sister Geraldine only two months previous, Her brother William also came from New York City to attend the funeral—the only two sons of a widowed mother, who was with our beloved Sister at the last.

The funeral took place on Friday. The High Mass for the repose of her soul was sung by Ven. Archdeacon Casey, Rev. T. Scanlan deacon, and Rev. J. O'Sullivan sub-deacon, His Lordship Bishop O'Connor pronounced the final absolution. A most appropriate sermon was preached by Ven. Archdeacon Casey, Many of the elergy from the neighboring towns and missions were present at these solemn services. Father Chidwick torther of the deceased) performed the last sad ceremony at the grave. SISTER M. GERALDINE, PETERBOROUGH.

B. I. P.

The day following, the Rev. Father Chidwick left for Washington, where he is stationed for three years as U. S. N. Chaplain.

#### WEDDING BELLS. CASEY MCNALLY.

CASEY MCNALLY.

Miss Sarah McNally, daughter of James McNally, of Norwich, and Mr, James Casey, of La Salette, were married in St. Peter's church, Newark, on Jan. 17, 1889. The parents of the contracting parties and a large congregation of friends were present at the peremony, which was performed by Rev. Father McCormack, After the celebration of the Nuptial Mass, at which the bride and groom received holy Communion, the wedding party drove to the residence of Mr. McNally for the nuptial breakfast. The presents were numerous and costly, showing the esteem in which the young couple are held. Mr, and Mrs. Casey left on the affernoon train for an extensive wedding trip. That every happiness may attend them is the sincere wish of their numerous friends. NEVILLE-DOWNEY.

Neville-Downey.

A very pretty wedding took place on Tues day morning at St Columban church, when Miss Margie, daughter of Mr. Stephen Downie, was united in marriage to Mr. James Neville, of Seaforth. The ceremony was performed by Rev. Pather Downie, brother of the bride, assisted by Very Rev. Den Murphy and Rev. Father Fogarty. The bride was attended by her sister, Den Murphy and Rev. Father Fogarty. The bride was attended by her sister, The Jorden Murphy and title Miss Bessie Gase, of Toronto, and Miss Angela Ryan, of Mitchell, cousin and nice of the bride, acted as flower girls. The groom was ably assisted by Mr. J. P. Henderson, of Seaforth. The hour for the ceremony was set for 9:30 a. mad when the bridal party arrived, the large church was almost filled to witness one of St. Columban's fairest daughters united in the holy bonds of matrimony. The bride entered the sacred edifice leaning on the arm of her father, by whom she was given away, and was very becomingly attired in a dress of brown ladies' cioth, trimmed with cerisc, and toque to match. The bridesmaid worea suit of dark green and picture hat. The little flower given and carrying large bonquets of bridal roses. The nuptial ceremonies over, for guests repaired to the home of the bride parents, where a superb wedding luncheon was partaken of. The table decorations were many. Of the bride we might say, she was a particular favortie and will be greatly missed in social and Church work, where she has a first many friends.

Brookholm, a suburb of Owen Sound, is fairly vibrating with interest in the wonderful cures effected in that place by the use of Dr. Williams' Pink Pills. A newspaper min of Toronto, spending some time in the vicinity, was directed to a house on a hill overlooking Owen Sound's beautiful bay, and was told that there he would learn something about a cure effected by Dr. Williams' Pink Pills. The hill was climbed and it is to Mr. J. F. Gordfellow, the genial owner and occupant of that pleasant home, that he is indebted for the following facts: "My wife owns are good measure of health to-day to Dr. Williams' Pink Pills," said Mr. Goodfellow, "On the Tith of July, 1895, Mrs. Goodfellow, "On the Tith of July, 1895, Mrs. Goodfellow, won an excursion to Collingwood by be and came home with a severe cold, which developed into a partial or slight attack of partises in the left side and limb. In addition, at times she would be seized with dizzines which often resulted in suddential action of the sum of the partise in the left side and show that the strength of the partise made her mouths tollowed the advice and took medicines proceed. But it was only money wasted, as she did not get any better. As Mrs. Goodfellow has the children and her husband to care for it was a deep trouble to the family for her to be so afflicted. For eight months the care for it was a deep trouble to the family for her to be so afflicted. For eight months these dizzy spells and the paralysis continued. Then some friend asked her to try a box of Dr. Williams' Pink Pills. To please the friend she consented to purchase a few boxes. When these had been taken she felt decidedly better. The fainting spells came less frequent, her strength returned to her side and arm and she was deliginted with the result. After taking about six boxes, and feeling quite well again, she discontinued taking them until she felt that she continued taking them until she felt that she continued taking them until she felt that she continued to purchase a few boxes. When these h

## THE CATHOLIC ALMANAC OF ONTARIO.

This excellent Annual may now be obtained at the CATHOLIC RECORD office. Price, 25 cents, each. Per dozen, \$2.00. This year's edition is by far the most complete, interesting and instructive that has yet been issued. It should command a large saie, as it is a book that will be found most useful in every Catholic home in Ontario.

# MARKET REPORTS.

LONDON.

London, Jan. 26.—Grain, per cental — Red winter, \$1.16 to \$1.18; white winter, \$1.16 to \$1.18; white winter, \$1.16 to \$1.8; pens, \$3.16 to \$1.18; white winter, \$1.16 to \$1.25; pens, \$5 to 93c; barley, 95 to \$1.00; corn, 75 to 80c.; buckwheat, 99c to \$1.00; bens, 75 to 90c. Dairy Produce—Eggs, fresh laid, dozen, 29 to 20 corocks, 15 to 17c; butter, creamery, retail, 19 to 21c; cheese, pound, wholesale, 7 io 8c.

Farm Produce—Hay, per ton, \$6,00 to \$7.00; straw, per lond, \$2.50 to \$3.00; straw, per ton, \$5 00 to \$6.00; honey, per pound, 9 to 12c.

Vegetables — Potatoee, per pag, 70 to 80c cabbages, per doz., 33 to 90c; onions, per bush, \$1.00 to \$1.25.

Seeds—Clover seed, red, \$3.20 to \$3.50; lasike clover, seed, \$3.00 to \$3.50; timothy seed, ber bushel, \$1.25 to \$1.75.

Meat—Pork, per cwt., \$5,00 to \$5.50; beef, forequarters, \$4.50 to \$5.00; beef, iniquarters, \$5.00 to \$6.25; beef, sides, \$5.00 to \$6.50; indiquarters, \$5.00 to \$6.25; beef, sides, \$5.00 to \$6.50; lamb, by carcass, \$5.00 to \$6.50; law, begin to 10 to \$6.00; lamb, by pound, 8 to 9c.

Poultry (dressed) — Fowls, pair, 55 to 85c. Live Siece,—Live hogs, \$4.00 to \$1.10; stage, per lb., 2c: sows, per lb., 3 to 3[c: pigs, pair, \$3.00 to \$5.00; fab beeves, \$3.50 to \$4.00; stage, per lb., 2c: sows, per lb., 3 to 3[c: pigs, pair, \$3.00 to \$5.00; fab beeves, \$3.20 to \$4.00; stage, per lb., 2c: sows, per lb., 3 to 3[c: pigs, pair, \$3.00 to \$5.00; and \$6.00; and prices remain firm ; prices are \$3.69 to \$3.70, as to quality, for oatmeal in wood, and \$1.75 in bags. Cornmeal is now quoted at \$1.05 to \$11.05 for round lots, and jobbing lots at 15c. more, Ontario winter wheat bran, \$15 a ton; shorts \$16 to \$17, according to quality in bulk; Manitoba bran, \$14.50; shorts, \$15.50; middlings, \$16.50; provender, \$17.0 \$18; cornmeal, \$10 a ton; all quotations in bulk. Hay is dull; quotations are, No.1, \$6; No. 2 \$4.75; clover nuctations are, No.1, \$6; No. 2 \$4.75; clover nuctations are, No.1, \$6; No. 2 \$4.75; clover, \$1.0 \$15.50; piper Canadian lard, in pails, 70.75; c; compound refined do., 5 to 5ic; nams, 10 to 11c; bacon, 10½ to 11c; boss light weight, \$5.65; hogs, heavy weight, \$5.40. Cheese—The market sextremely dull and devoid of news; the public cable remains at 49s, for both white and colored, and the prices nominally quoted on spot are 10 to 10½c, as to grade, Butter—Exporters want goods at 19c, but holder claim they are able to procure 194c, from the local trade for finest creamery. Eggs are fined, 14 to 15c; Western cold storage, 13 to 14c.

TORONTO.

Toronto, Jan, 26.—Wheat—Red, white and

nmed, 11 to 15c; Western cold storage, 13 to 14c.

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A White and goes, west, 70c.; Mantioba wheat is firmer, at 82c, for No. 1 hard, grinding in transit. Flour quilt; but steady; cars of Ontario patents are quoted at 83 45, and straight roller, at \$3.25 in bbls. Toronto freights. Milifeed is scarce and firm, at \$12.50 to \$15, for shorts, \$12 to \$12.50 for bran west. Barley dull, at 46 to 46c, for No. 1 west. Buckwheat steady, at 49c. to 50c. west. Rye firm, and sold at 54c. west. Corn firmer, at 37c. for Canada yellow west, 45c, for old No. 2 yellow American, and 42c, for new American. Toronto. Oats easier; 25c, bid and 29c. asked for white west. Peas steady, at 46dc to 56c, west.

Latest 1.1v. Scool, No. 1 Latest Live Stock Markets.

Latost Live Stock Markets.

Toronto, Jan. 25.—The trade in export cattle was fairly good, extra choice stuft bringing \$1.70 per 100 pounds.

Butchers cattle ranged on an average 25c below yesterday's market.

A number of export bulls were offered and the market cleared of them early, prices ranging from 3 to 4c. with an extra 12c per 100 pounds for picked.

Stockers ranged from 3 to 33c, with an extra 10c for choice. Feeders sold at high as \$2.80 per 100 lbs. Milkers were unchanged.

Among the transactions were the following sales:— Among the transactions were the tollowing sales:—
One load butchers' averaging 1,100 lbs., at \$3,80.
One load extra fine shipping cattle, averaging 1,200 lbs., at \$4.70.
One lot shipping cattle, averaging 1,150 lbs., at \$4.00.
One load butchers' averaging 1,040 lbs., at

No class of young men and women seem to be more in demand than the graduates from first-class Business Colleges. The Kingston Business College has a remarkable reputation for placing worthy graduates in good positions. Hundreds of graduates from this celebrated college are filling lucrative positions in the United States. Those who are interested should write for information to H. A. Macarow, Kingston Business College. 1051-8

# PHYSICIAN.

Any Catholic physician in Ontario desiring a good rural practice will find it to his advantage to address A. B. CATHOLIC RECORD office, London, Ont.

# TEACHERS WANTED

WANTED, A TEACHER HOLDING 2nd or 3rd class certificate—2nd preferr— to teach in a Catholic Separate scho Apply, stating salary, qualifications, and e perience, to James Blute, Kingsford, Ont.

C: M. B. A.—Branch No. 4, London, Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall Albion Block, Richmond Street. James P. Murray, President: P. W. Royle, Secretary,



# BINDER TWINE FOR SALE.

CEALED TENDERS, ENDORSED "TENDERS of Penitentiaries. Ottawa," will be received until Wednesday the 15th of February, inclusive, for the prospective output of the twine factory at the Kingston Penitentiary for the current year. The lot consists, approximately, of five hundred (500, tons of "Pure Manilla," Mixed" and "Pure Sisal" twine, and includes the twine on hand and manufactured since the 1st of August last, as well as that which may be manufactured before the 1st of August next. The twine will be delivered for August next. The twine will be delivered for the cars Kingston in qualities to snit the purchaser. The Penitentiary warehouse to be cleared of all twine on the first of August next, at which date the contract will terminate.

Terms, cash on delivery.

The quality of the twine may be ascertained by inspection at the Penitentiary warehouse to the dinister of Justice, which in the event of the tender being accepted, will be retained by the Department as a guarantee of the faithful performance of the contract, and accounted for in final estilement.

DOUGLAS STEWART.

Inspector of Penitentiaries.
Ottawa, January 12th, 1839.

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