Catholic Record.

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

### VOLUME XX.

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### LONDON, ONTARIO, SATURDAY, JANUARY 1, 1898.

### NO. 1.002.

### THOSE PRELIMINARIES.

N. Y. Freeman's Journal. N. Y. Freeman's Journal. McAllister-The fifth General Council was the second of Constantinople in A. D. 553. So far was the first Papal condition of a General Council-the consent or approval in its convocation of the Bishop of Rome-from being established at this time, a full century after the Council of Chalcedon, that the Em-peror Justinian called this tifth General Council against the consent of the Bishop of Rome, Vigilius, who at first protested against it from the beginning.

Freeman-It is more than probable that Pope Vigilius himself will be considered a better authority on this point than Dr. McAllister. Vigilius, in his condemnation of Theodore Ascidas of Constantinople, says that he had agreed with the Emperor Justinian, in the presence of other ecclesiastics and civil rulers, that a great council should be held, and that the controversy over the Three Chapters should rest until this synod should decide it. (See fragment damnationis Theodori, in Hardonin, Tom. 3. page 8

It is true that the Pope objected to to the opening of the Council until Bishops from the West should be pres ent, and on that account refused to be present at its sessions. He, however, some months after the Council ratified its decrees, and this sanction was suffic ient to give the Council an ecumeni. cal character.

McAllister-After its decrees were ratified and went into operation, and shortly before his own death, in 555, Vigilius signified his adherence to the Council.

Freeman-After it had been ratified by the Emperor. But this imperial ratification did not constitute the Council ecumenical. It simply gave the canons and decrees of the Council the force of civil laws within the empire. It did not, and could not make the decrees articles of faith in the Christian Church. This is the main point, the only point of interest to us or to the Christians of those times. The de crees did not go into operation-that is, they were not accepted by the Church until after they were ratified by Vigilius, Pelagius and Gregory the Great.

Dr. McAllister does not appear to see the essential difference between a civil its decisions was subsequently conand an ecclesiastical ratification. The former is an act of the supreme civil authority, and reaches only to matters of state ; the latter is an act of the su preme ecclesiastical authority, and is Council binding on the whole Church, in other words, to make a Council general. The Emperor's signature was no

more necessary or sufficient to make the Second Council of Constantinople ecu menic than would have been the signature of Victor Emanuel, King of Italy, to make the Council of the Vatican ecu-The state, whether as Emperor menic. or King, has absolutely nothing to do with the ecumenicity of a Council of the Church. It can neither make it nor unmake it.

The doctor next attempts to explain some prophecies of the Old and New Testaments, and apply them to the Church. He forgets that he cannot quote Scripture until he has proved its inspiration. As he has not done this, we pass on with the remark that the doctor should beware of the prophets, and remember Miller and the Advent-Miller got to reading the prophets, and made out that it was perfectly the world was com ing toan end in October, 1843. He and his followers got their ascension robes ready. But he and they are all dead, and the world still wags. From time to time some crank gets to reading the prophets, sees the end of the world beginning, gets his ascension robe ready; the day fixed by him comes, passes, and the craze subsides for a time. warn the doctor to avoid weakness of Miller and indulge too freely his the not private judgment on the prophets. The end and destruction of the Catholic Church has been prophesied so often by the anti Catholic Millers, and the hurch has so often proved the fallacy of the fortellings by continuing vigor ous and potent, that when a man gets into the prophetic mood, and talks of the "vials of wrath," etc., he gives rise to the suspicion that he has been studying too hard, and needs rest and recuperation. Some years ago a man down in New Jersey went to studying the prophets. He dwelt on the "vials of wrath," etc., so long that it un-hinged something in his head, and he determined to imitate Abraham and sacrifice his child. He took a knife and cut the little girl's throat. He was tried, and very properly adjudged insane. We advise the doctor earnestly-for we have an interest in his health-to confine himself to the past and present and leave the future to be read as it unfolds itself. Just how he switched off on the prophets when he was dealing with the General Councils of the sixth and seventh centuries is not easy to account for, except on the theory that he has of late been concentrating his mind with too severe tension on the errors of Rome." We now come to the sixth ecumenical Council, which was the third of Constantinople, held in 680. The calling of this Council was approved by Pope Agatho, who not only sent legates to it, but sent to the Emperor Constantine Pogonatus, and thus also to the press, for the work that they do in the Council a rule and directions for

its proceedings. The Council acknowl- asks God's blessing upon them, in all edged this in its letter, to Pope Agatho when it said : "Through that letter from thee we have overcome the heresy \* \* \* and have eradicated heresy \* \* \* and have eradicated the guilty by the sentence previously brought concerning them through your sacred letter." (Hardouin III., 1438) The decisions of this Council were signed and accepted by the Pope's Legates. The Council further-more asked of the Pope a special

sanction, and in its letter named him "Caput Ecclesiae," head of the Church, and his See, "Prima Sedes Ecclesiae œcumenicae," the first See of the Universal Church. (Hardouin III., 1632.) The Emperor also sent a letter to the Pope by the Legates who had attended the Council. He related to the Pope the whole progress of the proceedings, how all the members of the Council had assented to the doctrinal etter of Agatho, with the exception of Macarius of Antioch and his followers. These had been deposed by the Council,

but had requested in writing that they should be sent to the Pope, which the Emperor now did, and left the decision of their affair to His Holiness. The Pope would now take the sword of the Word, and with it beat down all heresy, etc. (Hefele, Hist. of Councils, Vol. 5, page 179.) Here it is to be carefully noted that Vol.

not only the Council and the Emperor recognized the headship of the Pope, but even Macarius of Antioch and his ollowers, who had been condemned by the Council as heretics, recognized it

in their appeal to the Pope against the Council. And their right of appeal was recognized by the Emperor. The seventh General Council (second of Nice in 787) was, says Hefele, con voked with the co-operation of the

Pope, was presided over by the Le gates, and subsequently its decisions were sanctioned by the Pope Hadrian, as he states in a letter to Charles the Great. (Harduoin III., 1469) The eighth General Council was held

at Constantinople in 869. Pope Hadrian II. was present by his legates. Pope The acts of this Council were signed by the legates. The dogmatic part of

firmed by the Pope. The ninth General Council, that of

Lateran in 1123, was presided over by the Pope in person, as was also the tenth and eleventh in 1129 and 1179. necessary to make the decrees of a It was so with all the other subsequent Councils, except that of Trent. Trent asked and received the express con firmation of the Pope.

McAllister — By briefly glancing at the history of general Conneils after the sixth held in Constantinople in 680, it may be sum-marily added that some were held, like that of Constantinople in 754, with every mark of ecumenicity possessed by other Councils re-cognized by Romanism as general Councils, but denied as such by Romanism because of canons and decrees hostile to the principles of that system, such as the canons of the Council of 754 against the worship of images.

Freeman-The fact that the Pope did not sanction the Council of 754 settled its fate in the eyes of Christendom. If it had all the marks of ecumenicity, as the doctor says it had, why did not the Christian world consider it ecumenical? That question should have occurred to him. The reason it has never been so recognized is because it never received the Papal sanction. In this the Christian world yields to the Pope's judgment. Every Council confirmed by eaking for the who Church and voicing her doctrine is a the language of St. Paul: 'They general Council. diocesan, provincial or national. But the absence of the Papal confirmation of this psuedo synod of 754 is not the only objection to it. Pope Stephen III. and the three Patriarchs of Alexandria, Antioch and Jerusalem condemned its decisions and anathem atized the image breakers. The seventh General Council (the second of Nice) did the same. The synod of 754 was then not only not a general Council, but it was heretical. We are in the dark as to what Dr. McAllister is doing at present. His favorite paper, the Pittsburg Gazette, is not sent to us, and we know not whether it continues to publish doctor's letters or ours. From the beginning we have not received regularly this fair and impartial Ga-zette. We were informed some time ago by a correspondent that while Dr. McAllister's letters appeared invariably in the Monday's issue of the Gazette, our replies appeared at no Sometimes they appear regular time. on Tuesday, again on Wednesday or Thursday. No one knows when to look for them. To obviate this annoy ance, we advise those interested to send for the Freeman's Journal.

### countries, that they may prosper. A FAMILY WITHOUT CHRIST-MAS.

### Another Stirring Discourse by Rev. Father Rosswinkel, S. J.

Michigan Catholic. The subject of last Sunday's lecture was a " A Family Without Christmas," and the reverend gentleman spoke

substantially as follows : "In the year from the creation of created beaven and earth, 5199, from ham 2015, from Moses and the coming 1032, in the 65th since His conception, is born in Bethlehem of Juda, having become man of

the Virgin Mary. "In these sublimely touching words

the Roman Martyrology announces the Nativity of Him whose 1897th natal anniversary next Saturday morning will cause a paean of praise, gratitude, adoration and welcome to burst from every Christian lip. The Saviour's cradle song sung by angels' voices of Glory be to God in the Highest and peace on earth to men of good will' will re echo from the lofty mountain cliffs and the lowly valley, from the icy regions of the North and from the sunny, flowery fields of the South, nay wherever grateful human beings, souls redeemed, may chance to live. Also we, dear friends, will add our mite to this universal chorus and like a faint distant echo, let us hope that it will prove doubly sweet. It is not posto enter into the proper spirit of sible that day and appreciate its meaning without briefly recalling to mind the state of society, as it existed before the first Christmas, then recall the change effected and thus learn what must inevitably be the consequences should its effect ever be destroyed.

"Daring 4,000 years man was left by a just judgment grovelling in the mass of corruption and misery, only enjoying a glimpse of their future The Prophets of old saw Redeemer. Him afar off and described His glory and magnificence ; the ancients sighed for His coming, calling upon the heavens to rain down the just and bidding the earth to bud forth the Saviour, while the Holy Patriarchs closed their eyes in the sleep of death with a ferv ent aspiration for the coming of the desired Emmanuel. All the nations of the earth were covered with a deluge of iniquity. A thick pall of ignorance and gress superstition hung over the entire world. Man created after the the image and likeness of God made but a little less than the angels, had become as brutalized, his mind had become so stupefied by the flesh around it, that he had blundered and stumbled into the most hideous absurdities con-In cerning the nature of the Daity.

his brow icicled with the tears of or-phans, and his hands crimsoned with the unwashable blood of the fatherless and the motherless he went home-if home it can be called-where trembl-ing weakness awaited a tyrant's coming, where helpless infancy shrieked despair at the mention of a father's name, and stood upon the neck of his better half, with the same iron heel, with which he had crushed out the groaning soul of his enemy. Like the eagle winnowing his flight through flaming clouds and lurid lightningsthe world, when in the beginning God darting from his eyrie and grasping the poisoned serpent in his murderous the flood 2957, from the birth of Abra | talons-then flapping his triumphant wings with obstreperous self congratuof the Israelites out of Egypt 1510, lation, to resume his monarchical sway from the anointing of King David in the regions of the storm, and thence

week according to to dash his prey upon the beetling 1032, in the Goth week according to the Prophecy of Daniel, in the 194.h Olympiad, in the year 752, from the founding of the city of Rome, in the 42nd year of the empire of Octavian the model week according to the dash his prey upon the beeting books; so rose the Oriental and Roman founding of the city of Rome, in the 42nd year of the empire of Octavian the so offspring to shatter them into frag-Augustus, when the whole world was ments from the mountains of Hier-at peace, in the sixth age of the world apolis and the Torpeau Rock. There Jesus Christ, eternal God and Son of the Ezernal Father, desirous to sanctify of the law, nor the wisdom of philosophy the world by His most merciful coming, having been conceived by the Holy Ghost and nine months having elapsed Despot, Slave, Victim.

"Such was society and the family before the first Christmas one thousand nine hundred years ago, when Jesus Christ, the Eternal God and Son of the Eternal Father, desirous to sanctify the world by His most merciful coming, is born in Bethlehem of Juda, of the Vir-gin Mary. He is 'true God of true God, our Emmanuel, in whom all the prophesies made before His coming are veri fied, whose moral character, teachings and miracles proved Him to be the God man, a Divine Person, the Lord of Life and Death. Therefore, 'venite adoremus.' At His name every knee shall bow, of those that are in heaven, on earth and under the earth -for there is no other name given to men, by which we can be saved. Though a volley of satanic curses and imprecations is flung to heaven from the lowest depth of hell in reponse to the angels' song for peace, yet it is the death knell of satan's reign ; for the idols fail to the ground, the pythonic oracles are struck dumb, the pall of gnorance and pagan superstition is dispelled by the light which shone in the darkness and which must enlighten every man that comes into this world. He came to sanctify the world-yes the earth was cursed, and produced nothing but briars, thorns and thistles,

both in the physical and moral order, and in the sweat of his brow man plodded his weary way to hell. His sacred feet blessed it when first they rested upon it : His Knees sanctified it, as He knelt in prayer for us to His eternal Father; His precious blood consecrated it, as it flowed in copious streams and mingled with the ground in Gethsemane. Thus blessed, sanctified and consecrated, the world became a worthy abode for a race of 'people acceptable to God, a pursuer of good works, living soberly, justly and godly in this world.' For humanity is once more a sacred thing, since it has held Divinity, and God has been in this flesh, thus making us the blood rela-tions of our Lord. Fraternity reigns who were dead.' For as St.

'Mailed in a triple coat of insensibility scandalize one of these little ones that science are clerified and their image believe in me, it were better for him exposed to public veneration and held that a millstone should be hanged up as models for imitation. Whither about the neck and that he should be are wed rifting? Humanity will not drowned in the depth of the sea.' (St. again lie prostrate in adoration before Matt. xvii i 2) How strange such language must have sounded ! And surely it contained a new revelation of that horrible, disgusting scene in Paris the dignity of the child. As L'Abbe of a drunken, debauched rabble pro-Riche observes: 'From the day when claiming itself to be the elite and lead-God might be seen as a little babe in ers of the nation, offering incense on the arms of His mother, something of bended knees to a public profligate on the dignity that beamed from His the altar and hailing her as the Goddess divine brow illumined the features of every Christian child. What is the pagan history and you will look in vain Christian child of to day but the for anything half so filthy and humili-mutual plighted love made vocal, at whose cradie the reciprocal love of Paul: 'And as they liked not to husband and wife is intensified and have God in their knowledge, God converge as in a focus in the one com-mon object of their child, which in its sense, to do those things which are turn reflects the loveliness of Bethle hem's Babe. The pagan despot learned the learned 'Devas.' We may follow humanity and compassion from the if we like the new doctrines erib and changed him into a kind, for- and leaders, and clothe ourselves with earing, lenient husband, and a true, the shreds and tatters which they have loving Christian father, ingeniously manufactured into a kind renuine modelled after the prototype of Christ. of shoddy religion of literature, huin fathers, the great St. Joseph. The manify and science. Only let us not Blessed Virgin's motherhood of Christ think that this make belief creed will has made woman's dignity and beauty be any refuge in sorrow, any restraint doubly amiable, lovely and respectable. upon passion. Increase your armies, The Divine Babe of Bethlehem has strengthen your police force, examine made the Christian children spoken of in the words of the poet as taries, for de Christianize men, you in the words of the poet as

Father, mother and child gathered in the family home, whether humble and unpretentious as Nazareth's holy house, or magnificent and gorgeous as St. Louis' and Blanche's regal palace, have made it a haven of peace and contentment, the source of purest joys, a temple and sauctuary where Relig-ion and Virtue are cultivated for Christ's sweet sake. This is the ideal home, ever since the new song in strains softer than the summer air and deeper and richer than all human harmonies resounded on Bethehem's plains on holy Christmas night nearly one thousand nine hundred years ago Such will be your home next Saturday, if the glow and glamour of Christman tells you of an incarnate God. Without Him Christmas joy is but empty and hollow. It is as if men came the ass but left the Divine Child unnoticed.

"Alas! we have but too many eviadored idol ; a world with its balls, its dences all around, that the magnificent theaters, its banquets, its matinees, spectacle which the progressive labors which which will have the of eighteen conturies of Christianity effect of developing infallibly the would and should present, has been marked by some mishap. The words of St. John: 'He came into his own and trait of effeminacy. Yes, my dear friends, why are so many my homes cheerless during this joyful Christmas tide? Why so many falls His own received Him not; the light shone in the darkness and the darkness that disgrace families, except that did not comprehend it,' find their veri-Jesus Christ is no longer the head, His fication in the many miseries and many doctrines no longer respected, and His family in the Christian world. In the practices no longer observed. Let us language of Holy David : The Gen tiles have raged and the people devised that which was brought us by Christhat which was brought us by Christiles have raged and the people devised that which was brought us by Christian things. The kings of the earth have stood up and the prioces have none. There is no evolution beyond met together against the Lord and unless we call evolution a descent into tions of our Lord. Fraterinty reights met togetner against the volution a descent into against his Christ. They have broken an abyss. Back, then, in all earnest-asunder his bonds and have cast his ness to Christ, who is the only light of the world and who must enlighten control and the world and who must enlighten the source of the the tagener into the source of mies of Christ have for eighteen cen every man that comes into it. Paul teaches: 'There is neither Jew turies waged a relentless war against A Description of our Blessed Mother. nor Greek, there is neither bond nor Him We are cursed with a number free, there is neither male nor female. of heathenizers and nature worship For we are all one in Christ Jesus. pers, who attempt to bring back the society to the worship of idolatry, and absurd Maria, is thus described by Epipha-2. Gal III. 26.) Each is worthy of family and society to the worship of his own and his brother's respect, beintellectual cause there has been an incarnation. materialism and a refined sensualism. nius, who lived in the fourth century, We have among us those who assert and who derived the particulars from "The regeneration and elevation of that primative man had no family life, his predecessors : "She was of middle the individual was the basis upon that there was promiscuous union of stature ; her face oval ; her eyes brilwhich the restoration of man as the sexes, which is a mere assertion liant and of an olive tint ; her eyesocial being was to be effected. In and lacks all evidence, but which de- brows arched and black ; her hair was view of the universal brotherhood of stroys the very foundation of home life. of a pale brown ; her complexion fair man, woman was made equal by unity The Divinity of Christ is being as wheat. She spoke little but she of origin and destiny. Hence she is no longer the slave of man and the savagely attacked, and though re spoke frankly and affably; she was pulsed over and over again, they have not troubled in her speech ; but grave, vile instrument of his pleasure, but his not given up the fight. They have courteous, tranquil. Her dress was sister and companion having equal abandoned reason and now appeal to without ornament and in the deport-the passions. God is simply ignored, ment was nothing lax or feeble. though not similar rights, and in her marriage relations she is to her hus Holy Scripture tells us nothing of Christ's precepts are completely set aside and the spiritual power of Chrisband what the Church is to Jesus Christ Himself. He chose a woman to be His mother, and her motherhood was the personal appearance of the Blessed Virgin, and even the oldest accounts tianity is kept apart from every influcontained in tradition do not agree extended to all the redeemed. Her ence on public life. Marriage is reduced perfectly. Artists, therefore have, not followed slavishly the description exaltations raised up all creatures of to the low level of a mere civil contract, her sex, and the loving veneration of an interested casual transient union of man and woman who idolizes each given by Epiphanius, but have emmankind paid to her has included the other one day, to despise and curse bodied their ideal of motherly beauty entire sex to which she belonged. Pious women accompanied Him on His Divorce then in their pictures. This accounts for each other the next. journeys, repentent women were pro-tected and pardoned, and even Magsteps in, ignoring God's positive law : the surprising variety of Madonnas to 'What God has united let no man put be found in all the great pictureasunder,' but as He was ignored in the galleries. Besides, in the ages of dalen, that courtesan of the day before union so also He is ignored in the sep faith the painting of the Madonnas is found at the foot of the cross when nearly all had abandoned Him, and to aration. Thus the very fountain of was a religious work for which the human society is being de-Christian artist often prepared by prayer and her was given the privilege of His first recorded apparitions after His fasting ; and most of the famous paintized and humanity divorced from God. resurrection. To her glory be it said ers produced a great many. However Of course the school shares a like fate, and our children must be educated Mrs. Jameson, the celebrate art critic, she has not proved ungrateful in the without any knowledge of Him whom they have satanically resolved to re-Sisto," in the Dresden Galiery-its past. The hallowed names of maidens renowned for deeds of heroism, zeal, move out of the world. Satan is their greatest glory-comes nearest to her charity and other supernatural virtue God, and we have arrived at such a notion of the Virgin Mother of Our forms the longest and brightest page state in our downward career that so- Lord. of Christianity and has merited cieties in Europe are parading the public streets with the image of Satan her the distinction to be called by the The more highly endowed and the more highly cultivated the mind be-comes, the more thoroughly does it enon their banners. The statues of Christ and of His friends are not alter into and understand the minds of lowed to be publicly displayed, but others, and the more the power of inthose of professional scoffers and blasellectual sympathy is strengthened. phemers, as Voltaire, Bruno are un-Charity is made the constant compan veiled with all possible solemnity. Human animals like Maupassant, havion and perfection of all virtues ; and Council, a complete exposition of the counteracting the evil effects of the virtue describing the feture of the pagan Roman father from the bloody receive one such little child in my ing a great capacity for eating and well it is for that virtue where it most the Council a rule and directions for is very great indeed, and he fervently sands of the 'Arena.' He says:

make them monsters and you will have 'Idols of heart and of household.' Angels of God in disguise God's sunlight still sleeps in their treeses this glory still gleams in their eyes Oh ! those truants from home and from heaven They have made me more manly and mild And I know how Jesus could liken, The kingdom of God to a child. The kingdom of God to a child. roads these pernicious doctrines are making in our family life. The father has flung aside the sceptre which Jesus Christ had placed in his hands, and he has fallen like a dethroned king. Pagan legalized brutality is a thing of the past, he has lost Christian authority. What is left to him? The up Christian woman of to-day is distinguished only for effeminacy and sensuality, Effeminate in character, effeminate in the affections, effeminate in acts, effeminate in manners and customs of life.' Unwilling to bear the pains of maternity, an unChristian Herod orders the murder of the innocent but more unfeeling than Rachel, she is easily comforted and even pays the soldiers for their murderous work. The child of the unChristian parents either falls under the despotism of an unprincipled authority, or is made a ridiculous idol. Ask the agents of the the manager and gazed at the ox and Humane Society how widespread devilish cruelty to children is and they do not know the one thousandth part. We are creating a child world for the

### The Catholic Press.

Mgr. Richelmy, the new Archbishop of Turin, has published his first pas-toral. In that letter, which is remark able for its noble sentiments and exquisite literary style, he speaks in avor and praise of Catholic journalism and "its noble mission," to use his own words. He says that much harm is done by Catholics to themselves and their children by not reading more Catholic journals and by not appreciat-

ing them as they should undoubtedly do. He cannot, he says, speak in sufficiently high terms of the Catholic

All others are changed the glory of the incorruptible God into the likeness of the image of a corruptible man and of birds and of four footed beasts and of creeping things. They changed the truth of God into a lie and worshipped and served the creature rather than the creator blessed forever,' (Rom I. 21) We find whole nations adoring a calf a serpent, a dog, a beetle, or kneeling down before sun, stars, rivers and trees, or blocks of wood or stone. Every form of sin, even the vilest, the filthi-est, was deified. Epicureans and sen sualists canonizing the principles of impurity under the name of Venus, the brutalized spirit of revenge and blood shed under the name of Mars, the prin ciples of dishonesty and thieving under the name of Mercury ; drunkenness under that of Bachus, until even in Greece, that vaunted land of light, forevermore the scholars' land, Paul found them in Athens perplexed and wearied, dissatisfied with all their deities and still unable to do without one to worship, building up altars to God the unknown. It is an old trick of Satan and of the world to take up some form of error and call that relig The blush of shame mantles our ion. cheek as we read of the enormous excesses, of which men were then guilty. Crimes the most base, blasphemies the most revolting were vomited forth

against the Most High. Every forest moked with its altars of human victims and every plain was whitened with the bones of the slain and fallen in battle. Wars and revolutions and upheaval of society, poor as it was, were of every day occurrence, while most absurd, stupid and sensual ideas permeated the atmosphere of literature. 'I cannot recall to your mind the

Church 'the devout sex.' "The regeneration of the child was no less complete. The Redeemer was harrowing condition of the family in the 'Friend of Children,' who loved this deplorable state of humanity porto be amongst them. His disciples trayed a few months ago, more briefly who would free Him from what they and graphically than by quoting the considered their annoyance are chided. words of a most eloquent Catholic considered their annoyance are chided. writer describing the return of the He tells the people that 'he who shall

### THE CATHOLIC RECORD

daily more delightful, more hard to leave. It was active idleness, pleasure unpur-chased by toil or pain. No harsh duty crossed the path of delight. The mind was called upon for no effort, the will suf-LORD EDWARD FITZGERALD fered no strain. The excitement of the hunt, the freedom and solitude of stream and forest, the ever-varying beauty in which Nature had clothed the wilderness, charmed him. His life seemed to have merged into a delicious dream, which he had no power or will to break, knowing "DAFFED THE WORLD ASIDE AND BID IT PASS." -Henry IV. Part I. that he should waken to remembrance and labor, and pain. In the shock his heart had suffered, the "Whate'er you are ; That in this desert inaccessible, Under the shade of melanoholy boughs. Lore and neglect the creeping hours of time." —As You Like it.

An Historical Romance

BY M. M'D. BODKIN, Q. C.

CHAPTER VIII.

Who thought there was no more behind,

"What is a man If the chief good and market of his time Be but to sleep and feed? a beast, no more. Sure, he that made us with such large dis course.

For some days Lord Edward lived this

strange primitive life with a forgetfulness

that was akin to delight, so bitter had re-

membrance grown. He joined in the wild sports of the Indians with youthful emulation, and gloried to hold his own

Tony's tongue rang on incessantly as the restless stream, and the other listened sil-

civilization, and returned to his tribe with

ently as the dark still forest.

Than such a day to morrow as to day, And to be boy eternal."-Winter's Tale.

Course. Looking before and after, gave us not That capability and God like reason To fust in us unused."—Hamlet.

pale-face chief.

death.

attack

springs of self-reliance were strained. His ambition was so interwoven with his love that it almost died with it. All things that stirred or charmed him in the and oblivion were what his soul craved. There was nothing in the world he

thought worth toiling for. The strange charm of the life he led might have caught and held him to his life's close. He might have chosen for himself, or rather, with enervated will have allowed fate to choose for him, the have allowed fate to choose for him, the simple, easy, empty, purposeless life of the wild man or wild beast. The sad-dest and most glorious chapter of Irish history might never have been written, if a converteer will had not interpret if a strong, stern will had not interpose and saved him from ignominious obli He sat one evening smoking dreamily

in the doorway of his wigwam, looking out on the stream that flowed red in the slanting sunbeam, and listening to the happy cries of the children whose voices came up fittully on the wind His musings w ere vague as the soft

vapor that curled round his head, me lting in the summer air, but as soothing with-al. A shadow fell at his feet—a figure crossed between him and the rosy sunset. Dropping his gaze, which had been dreamily drinking in the beauty of the sky, he encountered the keen blue eyes Indian chief treated him with the frank demonstrative friendship of a school-boy. His slim young daughter—" Laughing Water,"—as graceful as a fawn, almost as of the man whom the Indians called

shy, glanced with timid admiration in her soft dark eyes at the handsome young 'Lord Edward Fitzgerald," he said, with that old-fashioned courtesy which seemed so strange amid such surround-Of the strange old man with the wild, ings, "if you can pardon my intrusion I would fain speak a few plain words with gaunt figure, and cold courtly manner, who had so roused his interest, Lord Ed-ward saw but little. With Tony, however, the recluse was more familiar. These curiously assorted comrades had long walks together, while

Lord Edward was for a moment startled to be so addressed. The language and manner of the outer world brought the outer world sharply to his mind, but he merely bowed his head and made room for the other on the bench on which he

From his faithful servant Lord Edward sat. The elder man accepted the seat with gleaned that the old man had come amongst the Indians many years ago, out a word. Hiding his face with his hands, he seemed lost in thought and forgetful of the purpose for which he had and lived amongst them since, an adopt ed son of the tribe, second only in auth-ority (if second) to their titular chief. Ever and again he visited the fringes of

Lord Edward began to grow impatient at the long silence, when his companion, lifting up a face paler and more haggard horses laden with the wealth the Indian prizes—rifles and powder and ball, and than ever, with traces of much suffering the simple medicines that sufficed for a life so natural and healthful, that old age or violence alone brought disease or

"When do you go hence, my lord?" "When do you go hence, my lord?" The young dreamer had no reply ready for the sudden question. He had not thought of it. He had lived from day to

He preached peace perpetually to the tribe. He never joined them upon the war path. But once, when the village of the tribe was attacked in the night by a day, bidding each morrow welcome as it came. "This is no place for you," the other hostile band, far outnumbering them in fighting men, he took the lead in the went on, more eagerly than before. "You must not waste your young life and energy here in unthinking ease. Your brave and successful defence, and his life is a trust, my lord, not given for self only — it is a sacred trust, the one thing real in a world of shams—to be used, not long rifle wrought such havoc amongst the discomfited foe, that the terror of it long afterwards kept the village safe from wasted, while it lasts.

"To me," Lord Edward replied rather ungraciously, for the words set the old wound throbbing again in his heart, "life 'Thundercloud " he was called by the Indians, both on acount of the soleron gloom of his appearance and the fatal flash of his rifle, which never missed its is the hollowest of all shams - a burden aim. The life in the woods, in its wild and

is the hollowest of all sharps — a burden, not a delight—to be borne as easily as may be until it can be cast aside." "Your life is yon," was the stern re-tort. "Here or hereafter you have or are nothing but that. Each hour wasted is part of yourself lost. Will you step down from your high place? Will you swop for with the heat as with more just you free simplicity, was very soothing to Lord Edward's wounded spirit. He rather dreamed than lived. But like cold water on a sleeper's face was the awakening thril, when the news came from your high place? Will you swop that it was resolved to adopt him into the tribe. He quickly learned, however, that it was an honor to be conferred, not a yow to be enforced. He would still be awakening thrill, when the news came that it was resolved to adopt him into the tribe. He quickly learned, however, that

ened to the fine phrases with which the young lord denounced the whole human race because a heartless woman had "friend of mine once spoke to me. The voice, tone, and thought bring vividly to my mind"— But before he could close the sentence with the name of Maurice Blake the other rose abruptly. With a gesture, that was like a blessing, he laid his hand on Lord

young iord denotatives woman had jilted him. He spoke again very gently. "Poor boy ?" he said. "In your grief and pas-sion I find my own wound again. Do not, as I did, listen only to the spacious lists your pain and anyer tell you, and so lies your pain and anger tell you, and so wreck your life. You have seen but the bright surface of savage life. You know nothing of the horrors below. Has there been no time when the life you left also seemed full of happiness and truth?

Lord Edward was silent. He remembered how bright the world The noise of the running water, which alone broke the silence of the still night, mingled with his musings. The energy of life and hope, of ambition, had been revived in his heart, which throbbed strongly and fiercely now, forbidding sleep. But his vagne, restless thoughts seemed, end how good its men and women, while he still dreamed that Lady Gertrude loved him; how suddenly he realized all its wickedness at once when she turned from him. " Life is not all sport and sunshine, be-

sleep. But his vague, restless thoughts could shape themselves into no definite resolve. No way of life opened before him. The crisis of his disease had come lieve me," the warning voice went on. "Even here in the woods I have seen horrors of cruelty, when hunger or re-venge roused the wild beasts in the wild and gone. The fantastic fever begotten of his sore heart-wound vanished, and his judgment was cool again. He could smile man, horrors which it would freeze your blood to hear. But even were this wild life all you fancy, its joys are not for you. Would you sink to the brute's level? The at the folly of the vision of love that had so charmed him, as the awakening man smiles at the incoherent dreams that troubled his sleep. Back to the world he felt his path lay. beast that ranges wild over the plains, the deer that drinks in the evening at the river's brim, the bird that flutters through Then, once more custom took control o his movements, and insisted on the com the tree-tops, the bear that haunts the summer woods and snores away the win-ter, has all the joys you envy the savage man, till bullet or arrow cuts their life pletion of his interrupted progress to the British barracks at New Brunswick, where his regiment was encamped. short like his. Are you content to go down to the level of the beast?" "Is it crime or folly to shun pain?" he dropped asleep. Next morning found him still resolved and eager to depart. The Indian chief heard of his sud-

said Lord Edward, evading a more direct reply. "Yes. Folly, and crime, and coward-

ice, if you play false with your manhood to escape it. Better the noble sorrow than the low delight. You cannot sink your son! down to the brute's level even if outry. It was not for this that high duties and glorious hopes were given you. Your soul will rebel against the degradation you would impose, and torture you. May you never know such torture." His voice faltered. Even in the dark-

ening twilight that was now softly draw ing its gray veil across the glowing sky Lord Edward could see that he was deep ly moved. He started from his seat, and

paced up and down for a moment or two then paused as abruptly as he had risen When he spoke again it was with no trace of the emotion that had shaken him, only his voice was lower than before. I had not meant to speak of myself," said. "Lord Edward Fitzgerald, some he said. "Lord Edward Fitzgerald, some-thing I have gathered of your history from that faithful follower of yours, some-

thing also, strange as it may seem to you from other sources. I have patched ou what I have heard with guesses, which, I think, come near the trath. Your words to-night confirm them. Your heart has been sorely wounded—it will revive and him is a solution of the solution

live Lord Edward shook his head sadly with all the profound confidence of youth

in its own wisdom. "Sorrows are not eternal," said the other, "though youth thinks them so. When night first falls on bright hopes, youth fondly fancies there can never be day again, but the sun will rise again to morrow-it may be, brighter than before. Believe me, the pains you have suffered are but a child's ache compared to mine. Your warning came in time. Even now our reason tells your loss was a bless your reason tells your loss was a bless-ing. Bitter shame and disgrace mingled with my agony. Yet, in time, even that agony wore itself away, and happiness came too perfect at last. My second loss was more terrible, because more real. I bet a lowe the lower tool descent bed lost a love, the purest and dearest that ever breathed on this earth. The weight of the blow stunned my reason, and broke the springs of my will. I fled like a coward from the battle, where I was so I fled like a Bitterly have I paid for my To the sweet oblivion I first vounded. owardice. sought and found in the woods has come a terrible reaction. The worst paroxysm of wounded love was easier to bear than the constant soul-subduing monotony o

TO BE CONTINUED An Humble Archbishop. Catholic Standard and Times.

JANUARY 1, 1698.

The

The noise of the running water, which

The night was melting into dawn when

" My white brother," he said, " is free; where his will calls him he goes." By noon Lord Edward and Tony were

lead. Tony had much to tell of quaint customs of the Indians,

whom he had mingled more familiarly

than his master, but his talk ran chiefly

### YOUNG MEN AS CHURCH ALLIES.

At a recent meeting of the Young Men's Archdiocesan Union of Pailadel phia, we learn from the Standard and Times, the following address was deliv ered by Rev. James F. McLaughlin, DD:

Edward's shoulder; then, without a word, he vanished into the thick gloom, moving towards the forest. Lord Edward sat far into the lonely "I write to you, young men, because you are strong, and the word of God abideth in you, and you have overcome the wicked one." (First Epistle of St. John, 11., 14) midnight, buried in thought, while Tony slept the sleep of unconscious content in the interior of the wigwam.

"My dear fellow members of the Arch diocesan Union, St. John was so sensitive of the importance of the young men in the spiritual army of our Lord Jesus Christ that in his exhortation to the different classes of the faithful he twice refers to them and lingers over them with special affection. The young men in civil as in sacred matters form the sacred band, the chief reliance as well of the Church as of the State. The spiritual condition of any country is best gauged by the religious dispositions of its young men, not by its old men, its women or children. Any country in which the young men are deeply religious is in a good spiritual condition. Any coun try where they are lukewarm or indifferent, no matter how successful it may be in other regards, is not in a healthy state, religiously or morally. Therefore the Church has in all times concentrated her efforts on the young men in order that they made be well grounded in the faith. When she conden purpose without a sign of surprise without a hint of remon-strance. Grave courtesy absorbed both. "My white brother," he said, " is free; verts an old sinner she merely saves the wreck of an individual life. When the young men are saved she saves a whole generation-a generation of

earnest workers." riding through the depths of the silent forest, many miles from the primitive settlement of the Indians. The river was INFLUENCE THROUGH THE INTELLECT. Here the speaker said that the only way the Church could reach young their guide-untiring and unerring-a guide that would neither loiter nor mismen is through the intellect, as they are not led by sentiment, hence appeal must be made to their reason. They with may be misguided by passion for a time, but if they have an intelligent on "Thundercloud." "A strange man," said Tony, with something of awe in his tone, for Chris-tianity had not got the old superstitious leaven out of his blood. "A strange conception of religion, the deviation will not be for long. It is the duty of our young men to enlighten themselves regarding the truths of religion, man. Speaks very little, knows very much. Would listen always to my talk especially in these days when they should be always ready to give a reaof you and Christy, but above all of Mas-ter Maurice. At times he would drop a few words that seemed to show he knew son for the faith that is in them. The young men are the vanguard of Christ's army and are battling face to more about you all than I could tell him. He spoke of Master Maurice as a father face with the world and its sophistries. They are far oftener called upon to might speak of a son." A careless word will sometimes kindle defend the truths of religion than the a train of thought, as a careless spark kindles gunpowder. priest, and when not properly trained to answer objections they not only It came on Lord Edward's mind, with lose the opportunity for missionary work, but in time lose the faith themswift certainty, that "Thundercloud"— the strange Indian recluse—was no other selves because of their inability to than the missing Sir Valentine Biake, of whom Pr. Deuver had spoken. He marwithstand the violent onslaught of its enemies! In our day there are many velled at his own blindness that had controversial and religious works with missed the plain truth so long. The strange coincidence of circumstances, the which we should be familiar. There is not an objection to our holy faith for resemblance in face and voice, even in thought, to Maurice Blake were proof which there is not already an answer and which it should be part of our re-His hand was on the reins to wheel ligious duty to know. One earnest round in his tracks and return, but the thought checked him—"To what pur-pose?" What could he do, what say that he had not said? He remembered young man is a missionary to hundreds not only by his example, but by his force of words.

"You know as well as I do," continued the speaker, "how worn and hollow are the pretenses which keep people outside of the Church. Those who are not stopped by the strictness of her moral code are stopped by un-reasonable prejudice." Here the necessity of a highly educated laity was shown, for the reason that they alone can reach those outside the Church with whom the priests do not come in con-This work was shown to be an tact. obligation on Catholics, to which they were especially consecrated by baptism and which they owe as a charity toward their neighbors. The contrast

between so many non Catholics who are Not long after my ordination one ever ready to talk of religion disinclination of Catholics to discuss this subject was drawn, and the necessity of even introducing the topic was . To fit themselves for this task shown. he advised the young men to supple-ment their catechism with the religious works to be found in parish libraries FORCE OF EXAMPLE. The necessity of leading lives such as would draw non Catholics to admire the Church which influences such lives He was also dwelt upon. So far as each is derelict in his duty, so far is the kingdom of Christ kept back. Here D. Loughlin expressed the hope that all the young men have enrolled them-selves in the Army of Mary, that is, in her sodality, as well as being members of Catholic young men's literary in-stitutes intended for the cultivation of the intellect under the auspices of Holy Church. She not only teaches the truths of religion, but [also fosters the arts and sciences.

JANUARY 1, 1898.

### COUSIN KATE. BY NANO BOURKE.

I.

"Where'er a noble deed is wro Where'er is spoken a noble t Our hearts in glad surprise To higher levels rise."

L It was during a never-to-be for made in the South of Ireland son that my friend, Alice Flood, v spent some weeks at One Oak, her shannon, related to me the follow Cousin Kate, or Kate Studd daughter of my mother's younge when she was just eighteen years fresh and sweet as the heather ( hills, married her soldier-lover orders for India. Captain Sher that a pure, warm-hearted girl ( handsome, chivalrous and good orders for india. Captain Sher that a pure, warm-hearted girl o -bandsome, chivairous and goo married in the quaint little chur and sailed the following week Great was tribe grief of all Kr friends when they bade her i bright and couraceous ever, th looked fearlessly to the future, first pain of parting was over, or out exceedingly. Cousin Kate, or Mrs. Sherida admired by all on board the in not only for her beautiful face manner, but for her sweet, gei with every one, to whom the y long and fatigueing.

not only for her Deautimi race -manner, but for her Beautimi race -with every one, to whom the v long and falgueing. A week or two in Calcutta—a s space—then Captain Sheridan with his men up country to q some restless natives. Kate bb ye as cheerfully as she coul soldier that he was, went ch-duty, little dreaming that in could never again behold the w tenderly loved. A week passed, then anoi another, without bringing any absent, but Kate buoyed heres hope that " on news was at lee and was not at all prepared fo blow that fell when intellacer Captain Sheridan and four of hit kined in an encouncer with the

low the sheridan and four et al. shift in Sheridan and four et al. blow seemed at first to almosy young wife, but with an energy human she roused herself, and . friends and officers, hastened remains of her husband and h

Termains of her husband and had been laid to rest. Returning to Calcutta, she retirement until after the bir daughter, whom she named whom she lavished the great lo generous heart. generous heart. Mrs, Sheridau's friends wished she would come home to Clare, grave in India that her faithfu green, and, as y ears rolled on, pleusure and consolation in the little daughter. Cousin Kate, as we always she came to live with always

Intile daugneer, Cousin Kate, as we always o She came to live with us, was l old, when her mother died o her daughter to the care of soon as Mr. Grant, the truste licitor of Mrs. Sheridan, could thing. Kate sailed for home in O Grady, an officer's widow, ' ing to Dublin after an absence My mother, Mrs. Flood, her for many years and lived out and young sister, Nora, at On and young sister, Nora, at C home on the Shannon, abor Kilrush, and warmly we all cousin with het great blue told of hotter suns than shir

nd. Cousin Kate was two year weet little Nora, and the g ast friends and companions ion of Cousin Kate was le o during her mother's liferin September came in on Th 8-, and on the following Me I accompanied the two girls the his for the scholastic yea few days at one hole, that i the city and Kabe visit M whom she had travelled from mother and I returned to ou life at OneOak. As Christmas approached, accustomed forethought, we our poor, helping with hor

our poor, helping with 1 kindly heart to prepare f Dear mother! When I r

ife, every moment of whith look back, was ome one! -- of days in the cottage of some root a sick wife-mending and ck wife-mending and I s, that always seem so

ones, that always seem so poor man's cottage-and a groot man's cottage-and to deeming feature in rach at built pring visit her her love and plus for the poor and trust in our dear Lord and trust in our dear Lord far out at sea, and, war would say to me that i would say to me that be well taken as models by of our noblest aud best. So passed the whiter, f long letters from Nora and overflowing with schoolg ready, made for the long st 11.

About two miles fr The Glen, and, though for the past four years, v the heir, the grounds and condition, for oid Denis w and, while he with lovin and

Margaret, his wife, took. The O'Sullivan is had it out of mind, and in the 0 too two handsomer boys Ireland than his two some and had a great project high thearted Arthur. If was filteen years of an orid squire would pour a inprovements he hoped so fan teven before he re-could mange everythin as the steward. Often would the old S his shoulder and say: Hong for the day when wife home to The Gien, has gladdened the old he his wire home to The Gien, has gladdened the old when the true that Eille O' the farmer that Eille O' when Arthur comes he true has relieved the wire home Laward the old should a should his shoulder and say: Hong for the day when the true that Eille O' when Arthur comes he true meanment we wil

Eihe O'Hara was the India officer, and lived Cottage, Kilikee, abo Glen, and any one br Eilie can not well be h Briar Cottage, her fat tion, and fairly idolize man, afterwards her o ion. Mounted on her j country for miles arou

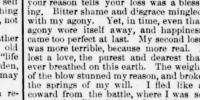
man, afterwards dei o ion. Mounted on her j country for miles arou if their ride took them rush, and often it did, many comrades man would return by The 6 Squire and the Colon Dermot and Ellie wer wills, and found ple each other's society. Tappened in Limeforl great delight in seeina Colonel O'Hara at sworn friends and co

Colonel O'Hara at sworn friends and co years gone by, and, t by the Colonel's long ambition of their in

by the Coloner's non-ambition of their ive cement their early it of Dermot and Elike. Dearly did Dermot haif Arish, half foreig foremot, accor haif Arish, half foreig of his great love. Naturally gay and being made much o' love thave guessed love for herself, or it who was so willing note his wife. Once, when rulti stumbled and she w gently in his arms i ation." My darling, she heard it, surpris-edly resting her h

11

t of mind, and in



a purposeless life. I am here alone ny remorse; my imprisoned soul teeding

vow to be enforced. He would still be free to go or stay. Next day at noon, down by the river side, the solemn ceremony of adoption was performed, with all those curious love. The certificate of his adoption, cur-tices, quaint yet grave, that the Indians love. The certificate of his adoption, cur-tionally contracted on parchematt is curious lovel. seemed petty in comparison with the tragic grief of this strange man, who showed his own wounds for a warning. There was silence between them. The village was asleep. The white crescent of the moon, keen-edged and shining as a the moon, keen edged and shining as a curved sword, shone coldy in the blue-black sky. The night was hush as death. The thought came in Lord Edward's mind how placidly, beautiful and cold hearted Nature smiled at poor mortals'

amongst the best of them. It was a re-newal of thoughtless, happy boyhood. In the soft evening as he smoked placidly in the doorway of his hut looking towards the river, a dreamy, delightful reverie stole over his soul like a rosy haze, soft-ening the harsher outlines of the landscape. Action and duty, even blighted love, were half-forgotten—he lived for the careless pleasure of the hour, and "thought no more behind, than such a day to-morrow as to-day, and to be boy The ice of stoicism once broken, the

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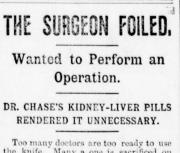
iously engrossed on parchment, is still preserved. The copy, in the Indian language, will be of interest to every reader who follows the strange adventures of the young Irish hero. It is as follows :-Waghgongh Sen non Pryer Ne nen Soghyrage ni i Ye Sayate Eghnida Ethonayyere Karonghyonte Iyogh Sagh-nontyon."

Translated it runs :---

"I. Chief of the Six Nations, give the name of Eghnidal to my friend Lord Edward Fitz-geraid, for which I hope he will remember me as long as he lives. The name belongs to the Boar Tribe? Bear Tribe

Henceforward he was known by his name of adoption, "Eghnidal," amongst the tribe, and took rank as a "brave." Poor Tony remained still an alien, with no rank at all, but neither his appetite nor sleep were disturbed by the slight. Ambition was no failing of Tony's.

Day followed day in careless, unthink-ing ease, and Lord Edward's life grew



Too many doctors are too ready to use the knife. Many a one is sacrificed on the altar of a surgeon's ambition to oper-ate who could be saved by the use of Dr. Chase's K -L. Pilk The case of MRS. W. B. AIKEN, of Zephyr, Ont., is one in point. Her husband says that she had been doctoring with several doctors for Inflammation of the Bladder for over a war

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face, flushed with sudden pain. For the first time since he had come amongst them he caught his hand and grasped it tight while he spoke again.

tight while he spoke again. "It is your passion and grief that speak now, he said, " not reason. Believe an old man, they are fleeting, though while we suffer they proclaim themselves eternal. In energy, not sloth, the real remedy lies. Fight the enemy and beat it. Do not live its languid prisoner for ever."

"My first relief was here," replied Lord "My first reflet was here, replied Lora Edward. "Energy had gone out of my life, and only pain remained. Here the pain was softened by forgetfulness. What calls me back again to the sorrow of the world from which I have happily escaped? Here I may dream my life pleasantly away, and die when death norma without keen report. "Here is omes without keen regret. Here is God's beautiful world; here is man as God made him before what is called civ-ilization spoiled him." He pointed as he spoke to the tall trees that curtained the burning western skies, to the glowing river, and the young Indians sporting on its margin. "The selfishness, the greed, the falsehood, the cruelty, of the civilized

the faisehood, the crueity, of the civilized world are missing here." " Are all found here," retorted the other, sadly. "Do not harbor so foolish a delusion for a moment. The evil pas-sions, which are the seeds of sin and misery, are in all human hearts alike. It is the virtues of civilization that are lack-ing here, and not its vices. 'Cruely, and selfishness, and falsehood — believe me, for I know—can lodge in a wigwam as in a palace. But of purer love, of larger umanity and self-sacrifice, there is little

or no trace." They are not needed," said Lord Ed-"They are not needed," said Lord Ed-ward stubbornly, for his conscience re-belled against his words, "where all are free and equal. Man's vices make the evils that man's virtues partially relieve. From oppression patriotism springs. It is crueity that evokes benevolence. But the virtues fight fitfully and lose; the vices fight constantly and win. So hysvices fight constantly and win. So lux-ury and misery divide the civilized world between them. You speak of love," he went on with an increased bitterness, which showed the source from which his which showed the source from which his fine, youthful misanthropy sprung. "It is the mockery of the many and the tor-ment of the few. A foolish, bitter, self-wounding passion, which tortures even while the heart that suffers owns its colle."

suffering. A low, despairing sob shook the strong figure stooped beside him; the moonlight shining on the white hair.

The young man's heart was flooded with compassion. "Let us leave to-gether," he said. "If this life be bitter to you, abandon it. Come back to the world where your place line and your world where your place lies, and your work still waits for you."

The face that raised itself from the bony hands might have been carved in grey stone, so ghastly it looked, and so hard.

"No! no! no!" he said, and each word sounded like a moan of despair. "For me there is no escape. I have chosen my lot and must abide by it. As well might you try to transplant yonder deep rooted tree, and bring back its lost life

and verdure. He pointed as he spoke to a blasted oak by the river's bank, that stretched its huge branches, bare and white, casting black shadows.

"Habit and despair bind me here. "Habit and despair bind me here. The chain galls, but it holds. I cannot now stretch forth my hand to clasp the duties and joys of life that I cast from me so recklessly. But you have the youth and vigor that cast off sorrow lightly. Be warned by my fate. Denset 20

and vigor that cast on sorrow lightly. De warned by my fate. Depart?" "Whither?" asked Lord Edward, dolefully. "No duty calls; no career opens for me; I am sick of soldiering, which was once my delight." "Has your own heart no answer? On

your name and race has Ireland no claim ?"

The gaunt figure was erect as he spoke

The gaunt ngure was erect as he spoke, and the gray eyes alight with excitement. His voice took a bolder tone. Something in voice, face and eyes sud-denly made clear to Lord Edward a vague resemblance that was haunting him. There came back to him in a sud-den flash the eager words of Maurice Blake, in those far-off days that now seemed to belong to another life, and the vow they had silently sworn in the solemn starlight. starlight.

With a pitying smile the recluse list-With a pitying smile the recluse list-"You speak almost the words a dear

church at which I was stationed were saying Mass - one in the church proper, the other in the basement of the church-I was called down from my room to the parlor. There I saw a strange priest of respectable appearance and middle age. I introduced myself as the junior assistant and re-

e the

now with what emotion the old man had

turned and left him, when the name of Maurice Blake was on his lips. Why should he probe further, and to no good

purpose, a wound that plainly was deep

So he did not turn, but rode steadily

forward plunged in thought, with Tony's words sounding in his ears with no more

meaning than the incessant monotone of

and sore ?

the stream.

quested his name. He told me that he was a missionary from California and that his name was Father Joseph. spoke with a foreign accent. He in ormed me that he wished to say Mass. I told him that I would have to consult the pastor. I then went up stairs and found the pastor in his room, to which he had just come from the church. He returned with me to the parlor and asked the strange priest his name. He told the pastor, as he told me, that his name was Father Joseph and that he was a missionary from California. The pastor then requested me to take him to the sacristy and give him the

vestments and chalice for Mass. offered him a black cassock belonging to one of our priests, but he smilingly declined my offer and took from his valise a white cassock which he wore at Mass. I then went back into my room. I was quietly reading there when my fellow assistant dashed into

my room and appeared considerably excited. "Do you know that that clergyman is a Bishop ?"

I was very much surprised at the intelligence and replied, " Is he ?" Yes, he is.

"How do you know?"

"Because I saw on the neck of his cassock Most Rev. Joseph S. Alemany, G. S. D.

The three of us, then-the pastor the first assistant and myselfwent out to the sacristy, where we waited until Mass was finished. The pastor then advanced and inquired. "Are you the Archbishop of San Francisco?" "I am," replied the stranger. At the request of the pastor the

Archbishop preached a nice sermon in his kind, fatherly way.-Rev. P. A.

Treacy.

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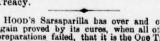
The advantages of the literary societies were here enumerated, the bringing together of Catholic young men in social intercourse, the commun icating to each other of the best qualities each possesses, the formation of a peculiarly Catholic atmosphere.

The work of these societies was eulogized and the members encouraged to continue to labor for them. Of the union he said that nothing has done more to elevate the tone of the Catholic young men and to give them standing before the whole city. During his connection with it as spiritual director he had not been able to find a single action which was not conducive to the glory of God, the exaltation of Holy Church and the good of the young men. They should be solicitous for the union. Love for the union will increase the love for their particular society. See that the interest is kept up in the individual society. Always have something to interest the members.

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There are thousand of sickly school girls dragging their way through school who might be enjoying the full vigor of their youth by taking Sout's Emulsion.

X



### JANUARY 1, 1898.

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for many syster, Nora, at One Oak, our preny home on the Shannon, about two miles from Kilrush, and warmly we all welcomed the little cousin with hot great blue eyes and skin that told of hotter suns than suine on dear old Ire-land. Cousin Kate was two years older than our sweet little Nora, and the girls soon became fast friends and companions. As the educa-tion of Cousin Kate was left entirely in the bouch of the my molter, she wisely decided that

entember Kateshould go with her and resume or studies which had been carefully attended b during her mother's lifetime. September came in on Thursday, this year 3-, and on the following Monday mother and accompanied the two grips to Dubin and to he convent and made all necessary arrange-nen's for the scholastic year. We remained a ew days at out hole, that the girls might see he cily and Kate visit Mrs. O'Grady, with yhom she had traveled from Calculta. Then nother and I returned to our quict, every-day for at OneOak.

other and I returned to our mother, with her As Christmas approached, mother, with her reustomed torethought, went around amon ur poor, helping with her willing hand an indly heart to prepare for the long, cold wir

Dear mother! When I recall her unselfish

ter. Dear mother! When I recall her unselfah life, every mement of which it seems to me, ao I look back, was for the good of some one! - of dars for the good of is the cottage of some roor fisherman-nursing a sick wife-mending and mays able to see and te tell you of some bright trail-some re-deeming feature in each and all of them. When she would come drives able to see and te tell you of some bright trail-some re-deeming feature in each and all of them. When she would come after an un-usually trying visit her heat that she would si and talk to me by the hour that seemed so ful of love and plity for the poor that she would su and talk to me by the hour different husbands were far out a sea, and winning as she talked, would say to me that their simplicity, the beautiful chastity of heir lives, might indeed be well taken as models by many in the homes of our noblest and best. fairer each week by

be well taken as models by many in the problem of our noblest and best. fairer each week by long letters from Nora and Cousin Kate, full to overflowing with school-gul chat and pians already, made for the long summer vacation.

### THE CATHOLIC RECORD

e turning of the Point, and every rod of the y was now very interesting. Nora was tripping around with some girl iends, attended by the gallant capitain, and ern.ot, finding his opportunity, asked Karte sing "just one song forme." Kate compiled once, and, going to the pretty ittle plano in the cabin, ran her fingers over the keys and the low, sweet accompaniment sang, as only ones of the could sing it. Samuel Lover's ong. "The Angel's Whisper." As the last over of the song died away she struck a lively a lively often by

We reached The Glen and the splendid dinner that was waiting for us. Dermot was a perfect host, and made every one confortable, while mother did the honors in her simple, graceful way. Indeed Dermot always scemed to her like her own son. When it come time to return to the yachthe weather had changed, and there was every in-dication of a storm. But the saliors thought we would be well on our way and would not feel it. But this wais not to be, for long before we reached the Point the win1 was blowing a regular gale, and there was a terrilic sea on. The indics were all fairly good saliors, except-ing Nora, who was completely overcome with fear and clung helpiessly to Dermot for pro-tection. Captain Shannon went around, as "The Witch" was a staunch little eraft and could weather any gale; and bravely she did, too, though it was high-noon next day before we reached sand", cood night's rest and we

and the set of the

arily in October the young couple sat out on their long journey. A year passed - a long, loncsome year for those torn hearts at The Glen and Briar Cot-tage. One letter had come from Ellie and Arthur, bright and cheerful, gaving a graphic account of their long voyage, and their new home, but, as the second Christmas drew near, news came that poor Ellie had ided when her wee baby Dermot was only a few hours old. It was during those dreadful days of mourn-ing that Dermot stood like a son by the poor old Colonel and aid his best to comfort and console him. Few who knew Dermo; O'Sull-van in every-day life knew the denth of love and sympathy hidden away in his proud, re-served heart; and Eilie's death, though it reinered him sorely, gave him a chunce to pour and sympathy hidden away in his proud, re-served heart; and Eilies death, though it grieved him sorely, gave him a chance to pour out some of his pent-up love and longing on her father. In vain did Dermot and the Squire write again and again to Arthur, begging him to bring his boy home to The Glen. But no an-swer came, and the fourth winter after Arthurs departure both the Squire and the Colonel were lait to rest. The Colonel lettill his possessions, and they boy, should he ever come home. V happiness. IX.

IX. The afternoon following our excursion on "The Witch" many of the party dropped in at One Oak between four and five, and, over a cozy cap of tes, laughed at their fears of the night before. Mother and Nora did not leave their roems that day, but Cousin Kate was as fresh as a peach. In taking leave Dermot held her hand for a moment while he said good sallor. Teil me, are you any the worse for last night's storm? " Not a bit," laughed Kate, drawing her hand away quickly, but bushing nevertheless. "I really enjoy a storm at the storm of the storm at the storm of the storm of the storm at the storm at the storm of the storm of the storm of the storm at the storm at the storm of the storm of the storm of the storm at the storm at the storm of the storm of the storm at the storm at the storm of the storm of the storm at the storm of the store of the s

at sea." The following week we made up a picnic and drove to Milltown Malby and spent a de-lightful day : another day we spent at Clare Castle : and all too soon the season was over, and one by one our friends returned to their respective homes.

ing that she was not too tired to sing all our old ing that she was not too tired to sing all our old favorites for us. After good nights had been said Nora and Consin Kate repaired to the latter's room and talked until the sam streamed in next morn-ing. They talked openly and freely to each other, and Nora told ner cousin how it had long been her desire to become a nun, but that the gay life she had led last summer made her feel for a while that she could find rue happi-ness in the world. "But only for a little known that there was but one way in which I could find true happiness - and that was in consecrating ny life to the service of Our Lord. Mother is willing for me to co, but her great love holds me day by day, but now that you are home areain, dear Cousin Kate, she will not miss me so." XV,

XV, The summer passed quickly away, and ex-in September Nora bade good-bye to One-forever and entered her convent home, Dui Consis Kate was indeed the confort and of the old home now, for all missed the sw genile Nora sorier, Dermot was mal Consin Kate was indeed the contort and ener-of the old home now, for all missed the sweet, genile Nora sorely. Dermot was making in many improvements at The Glen, but found plenity of time to drop in at One Oak, and be-fore the end of the year he had asked Kate ngain to be his wife, and this time, instead of thying from him, she let him take her in his strong arms and kiss the pretty lips that now willingly confessed their love. Dermot wisned that the weiding would take place right away, bat mother would not hear of it before June. Dermot had promised Kate to take her away to his childhood's home for been good all winter, and Kate would not her for solong. In the quaint little church of Killkee, where years ago her beautiful mother had married the solaier-lover, Kate Sheridan was married bells rang out, bonfires blazed, and tenants bells rang out, bonfires blazed, and tenants

Wee Cousin Kate is now nine Nora's (or rather, Sister Marth complete, for she is her child a convent home, Dublin.

at the unnecessary summoning of them in the long hours of the night to a sick call. Cases of emergency arise, of a sudden danger, and the priest readily responds, and would censure the inter ested who do not call on him, no matter

XII. Early in January Cousin Kate went to Dub in and was soon enjoying a gay round of pleas-ares with her friend, Mrs. O'Grady. Here gain she met Captain Shannon, who was a requent and much-esteemed visiter at Mrs. J'Grady's house. Captain Shannon was much aken with Cousin Kaie when he met her at One Oak, during the previous summer, and her radiant beauty this winter omplet-dy fascinated him, and he determined f possible to win her affection and make her her sit wite.

sickness of a serious nature manifests itself. Don't wait until the doctor gives the patient up. Most cfrentimes then it is too late for the priest to do Kate would have given a great dual to heart. Mrs. O'Grady and Cousin Kate were atten-ing a large ball—the last before Lent-given ing a large ball—the last before Lent-given dance with Cousin Kate, but when he came chim his second dance some time before supp-he found her looking so fatigued that he sisted on her resting and having some refre-ments. Kate did not care to leave the roo-but she had no choice, and, after drinking coffee the Captain brough ther, was ready-return and finish the dance; but Captain Sh non, wrapping her cicask gently around 1 asked her to walk in the long cool corri-with him, where several couples were alred promenading. Longing for an opportunity tell her of his love, he seized the present. in his simple, manly way told her how c-hereive she filled his heart, and asked her to any good the Church desires, expects and demands. The clouded mind does not respond. A sick person reconciled to God through the reception of the sacraments, has a calm mind, and the priest's ministration goes far to effect a cure. Have reason and common-sense, and attend to the religious duties promptly and in seasonable ples were alread hours as far as possible.

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agitation, Excee My one love! Won't you an-swer me? Cousin Kate! My one love! Won't you an-swer me? Cousin Kate now found her voice, and told him, as bravely as she could, that thoog's she externed him as a true friend, she could not be his wife. There impulsive way: "Were my added, in her impulsive way: "Were my neart my own to you I would not be afraid to trust it to your keeping. Forgive me, if I have pained gou, and please take me to Mrs. O'Grady." The Capacin, hiding his disappointment as well as brady on their way home Kate told her friend all. Mrs. O'Grady was greatly disap pointed, for a chousin Kate left the ball-

Mrs. O'Grady and Cousin Kate remained for Area days longer in Dublin, and then set out for the south of France, where they intended to stay until after Lent; and there we will leave them and return to One Oak.

leave them and return to One Oak. XIII. Mother, Nora and I had been alone since New Year's, and 'twas during those weeks we spent together that Nora jopened her heart to mother and me and teld as her long-cherished desire to become a nun. Mother loved Nora iruly, and, if she had any ambition to see her daughter at The Gien, said never a word about it, but kissed the sweet face again and again, saying, "I am indeed pleased that my child should feel called to a religious hife, and I shall pray carnestly for your perseverance."

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aon or his state of feeling, so that he is able to go. There are too many The Celebrated Purissma among us who never think of the priest but only as an automaton to be moved about at their own sweet wills, especial ly in the sick call. Well instructed Catholics, —and thera is no excuse for and Altar Brand . . .

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XV.

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there being ignorant ones, —should call in the priest at a seasonable hour when

Had Many Allments.

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by enriching parilla, which ad nerve tonic. School ? ly school girls h school who vigor of their sion.

interest the

V. Dermot now ruled alone at The Glen-devot-ing his time and his means to the improvement of nis setate, and throughout the land no nap-pier or more contented people be found. New schools were raised, colleges were built, librar-ies were opened, the most improved and ad-vanced methods of tarming were introduced, and yet poor Dermot was not satisfied, but waited, and longed, and prayed, for some news of the absent - news that was destined never to come to his constant, loving beart. Years rolled on and on, and though time

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table Pills. As Parmplee's Vegetable Pills contain Mandrake and Dandelion, they cure Liver and Kidney Complaints with unerring cer-tainty. They also contain Roots and Herbs which have specific virtues truly wonderful in their action on the stomach and bowels. Mr. E. A. Gairneross, Shakespeare, writes : "I consider Parmelee's Pills an excellent remedy for Biliousness and Derangement of the Liver, having used them myself for some time."

time." It may be only a trifling cold, but neglect it and it will fasten its fangs in your lungs, and you will soon be carried to an untimely grave. In this country we have sudden changes and must expect to have coughs and colds. We cannot avoid them, but we can effect a cure by using Bickle's Anti Con sumptive Syrup, the medicine that has never been known to fail in curing coughs, colds, bronchitis and all affections of the throat, lungs and chest.

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Approved and recommended by the Arch-bishops of Toronto. Kingston. Otrawa, and St. Boniface, the Bishops of Hamilton, Peter-borough, and Ordensburg, N. Y., and the clergy throughout the Dominion.

ughout the Dominion. rrespondence intended for publication. as as that having reference to business, ld he directed to the proprietor, and musi, h London not laire than Tuseday morning. rears must be paid in full before the paper be arounced. Correst well as can be stopped. When subscribers change their residence i is important that the old as well as the new ad

London, Saturday, January 1, 1898.

ORIGIN OF PRESENTS.

The good custom of making presents at Christmas, which prevails at the present day, is derived from the fact that the three wise men or magi who when led by a miraculous star came from the East to adore the infant Jesus their new born King, brought to Him gifts of gold, frankincense, and myrrh in acknowledgment of His divinity, royalty, and humanity. For the same reason the children of the family are made the special recipients of these favors. Santa Claus is represented as distributing his gifts, in memory of the kind Bishop St. Nicholas who en. dowed three young sisters, who had be come impoverished, with marriage portions suitable to their condition, in order to enable them to be suitably married when they reached the proper age. He supplied these dowries by throwing a bag of money in at their window, as each one reached the proper age for marriage. Thus the three dowries were thrown in successively for the three girls, while the good Bishop did not reveal to them who was their benefactor.

CHARITABLE DONATION RE-FUSED

A New York minister," the Rev. J. W. Putnam, pastor of Trinity Church, 58th street, has refused a donation of fifty dollars sent by the Tammany Hall organization for the poor of his Church. On behalf of Tammany, Mr. V. J. Dowling, the secretary of the organization, expressed regret that the amount was not larger, owing to the fact that there are so many channels of distribution, but he added : " I have done the best I could." Mr. Putnam in his reply declares that donations for the Calvinistic and Arminian beliefs in repoor are much needed, but as regards a gift from Tammany, he says : "I dare not touch it with so much as the tips of my fingers . . . . It would seem to be little less than a crime to take your ill gotten gains even for such a deserving object." In conclusion he quotes for Tammany's bene fit Acts xiii and viii : "O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteous ness, wilt thou not cease to pervert the Baptists. The Open Communionists right ways of the Lord ? Thy money admit to their communion, and to perish with thee." If Tammany were membership in their Church, those who

both by the present and former Popes on the school question. It will be seen that the Holy Father insists upon the importance of religious education, and commends the zeal of the Canadian Bishops who have used every effort to supply such an education for the Catholic children.

In regard to the trouble in Manitoba, the Holy Father exhorts Catholics to aim by all lawful means to obtain for the Catholics of that province their full rights, and in the meantime to be ready to accept such partial reparation as may be attainable.

We never expected that the Pope's advice would be anything different from that he has given. He urges all Catholics to unite in aiding their fellow Catholics in Manitoba, but there is no urging to employ any other means

than such are within our rights under the Canadian constitution, to obtain redress. The Pope is not satisfied, nor does he

recommend Catholics to be satisfied, with anything less than truly Catholic schools, and until these are obtained for Manitoba, in accordance with the original compact agreed upon when the territory became a province, the Catholics of the Dominion will not be content. We defer further remarks upon the encyclical until the full text be made known to us on this side of the

Atlantic. The London Times, commenting on the encyclical, admits that the Holy Father's words are conciliatory, and calls it " a message of peace."

### CLOSE COMMUNION AND THE BAPTISTS.

The Baptists at their recent annual Congress held in Chicago two weeks ago manifested quite an important change of sentiment in regard to the doctrine which is the very foundation stone on which the sect is founded, and a firm belief in the truth of which is the only justification for their exist

ence as a distinct sect. There are a large number of sects among the Baptists, including Seventh Day Baptists, who hold the seventh day of the week, or Saturday, that is the Jewish Sabbath, to be the day of rest appointed by God to be kept by Christians for all time, instead of the first or the Lord's day, which nearly all Christians observe. There are also Particular and General Baptists, who follow respectively the contradictory gard to the universal or limited applica tion of man's redemption through the death of Christ, and the foreordained election or reprobation of men. But the chief and distinctive doctrine which is held by the great body of Baptists regards the necessity of baptism by immersion as an obligatory ordinance of God. This doctrine in turn gives occasion to another division in the sect, between Open and Close Communion

have no doubt of its accuracy, as it is Henry VIII. and Elizabeth, were of the church itself, and of the clerical ground of truth." But the Bishop of fices and supplications for an increase in accord with sentiments expressed themselves never baptized, since office, by the celebration of the marthere was no one living capable of administering to them baptism by immersion, as there was no one who had been thus baptized. The Christian to celebrate it without qualms of con-Church must, therefore, have been enscience. Why did not the Bishops come to tirely extinct on earth, and there could be no one capable of resuscitating it, notwithstanding that St. Paul des-

cribes the Church as being "the pillar and ground of truth," and that Christ built it upon a rock, against which and against the Church itself the gates of hell should never prevail. The Chicago Congress seems to have opened its eyes to the absurdity of the

belief which Baptists have hitherto held, for the close communion theory has been shown to be absolutely re jected now by the great bulk of minis ters of the denomination.

The subject was brought up by two of the most eminent ministers of the sect, Drs. O. P. Gifford, of Buffalo, and R. H. Conwell, of Philadelphia. Dr. Gifford said :

"The esssence of the Lord's Supper is in the power to discern the Lord's Body. Immersed men who fail to dis cern the Lord's Body do not observe the Lord's Supper. Unimmersed men who do discern the Lord's body do ob-Unimmersed men serve the Lord's Supper. Dr. Conwell took a similar view

He said :

"Not only is baptism not a pre re quisite to the Lord's Supper, but, on the ontrary, it is an ordinance peculiarly adapted to the needs of the erring and imperfect. The Rev. M. Banta, of Brooklyn, said

he had been a Baptist for forty years. and a Close Communionist for sixteen years. He had studied the question carefully and had read all the Close

Communion tracts of the American Baptist Publication Society, and had come to the conclusion that Close Communionism is wrong. Others spoke to the same effect. In fact the Congress appeared to be almost unanimous on this point, and only one voice, that of Rev. Dr. Lofton of Nashville, Tenn.,

was raised in favor of the old doctrine. As it has always been noticed that the Baptists have adhered very closely to the Close Communion practice, the revelation that it is now practically to be abolished, together with the doctrine allied to it, has caused great surprise to the press of the United States generally. It is evidently a very easy matter for a sect to make a complete somersault in doctrine.

CHURCH UNITY AND THE LAMBETH CONFERENCE.

The Daily Columbian of New Westminster, B. C., gives an account of the opening of the Anglican Synod in that city on the 17th ult., the principal feature of which was a remarkable address delivered by Bishop Dart of that diocese, the most notable part of the address being his reference to the Lambeth Pan Anglican Conference which took place last summer. He said that through this Conference "the sense of unity of our world-wide communion was impressed upon the mind

riage of a divorced man, and though modern Church of England is made up the marriage did not take place in that church, another clergyman was found | while throwing out the hope that at

some decision on a matter which affects so vitally the very foundation of Christian society, a matter on which Christ has pronounced so definitely that "what God hath joined together, let no man put asunder ?"

The assembly of the apostles at Jernsalem, recorded in the fifteenth chapter recognized as the primatial See of the of the Acts of the Apostles, when it was maintained by some new converts that circumcision should be practiced under the Christian law, was a type of the for this belief that "American Bishops authority of the pastors of the true Church when assembled in council. would not go to New York, nor African and they could say definitely of their decisions : "It hath seemed good to the to Calcutta, nor Australian Bishops to Holy Ghost and to us to lay no further burden upon you than these necessary things." As the Bishops of the Lamtheir common centre in their Chrisbeth conference were aware that they tian motherland of richest historical could not make laws after the example associations." of the apostles, they did wisely not to attempt it, but they acknowledged thereby that they are not the successors of the apostles, and that their Church, Christ committed to St. of which they boast that it is "world. wide," has none of the authority with which Christ invested His Church. We might say the same thing of an occurrence which has taken place still more recently than the marriage which was interrupted at St. Mary Abbot's church. A cable despatch of last week informs us that Bishop Earle of Marlborough, England, arranged to have "Father" Ignatius, the famous monk and superior of Llanthony Abbey, deliver a series of sermons or lectures in the Church at Bishopsgate, but the congregation protested against the arrangement, thronging the church

for the purpose of openly expressing their disapproval when the first lecture was attempted to be given. It is well known that the so styled

monk of Llanthony has very High Church doctrinal opinions. He maintains the sacerdotal character of the Anglican ministry, the Real Presence of Christ in the Lord's Supper, the necessity of paying due reverence to God's saints, and especially to the Mother of God, and other doctrines distasteful to those of Low Church views. The protests of the congregation were directed against these doctrines, and when the Bishop overruled the objections raised his remarks were met with a storm of hisses and cries of dissent.

Such scenes as this are now a matter of course in the Anglican churches. The disputes on these matters were well known to the Bishops who assembled at Lambeth, and why did they not take some action to prevent their re currence? The answer to this is that they had no authority. But if they represented the teaching body of the Church of Christ, they would have had this authority.

Bishop Dart admits that some central

JANUARY 1 1898.

New Westminster admits that the in the number of the shepherds?

The grace of a call to the sublime dignity of the priesthood is one that God alone can give. "You have not of a number of independent churches, chosen Me, but I have chosen you, and appointed you that you should go and some future time it will become reshould bring forth fruit : and your united under one head. In the mean. fruit shall remain." (John xv. 16.) It is true that the Spirit of God breathes time it lacks the essential mark of unity, without which the Church of where it will, but it is also true that Christ cannot exist, and without which the germ of a vocation to the priesthood there can be no Catholic Church in is something that may be cultivated : it grows under the influence of good which we profess our belief when we words and good examples ; and God's service and glory require that we all The Bishop expresses the hope that should do our share, by word and example, to supply the Church with the See of Canterbury may yet be worthy priests.

Some people would lay the blame on entire Anglican communion. That is God when they see the ranks of the to say, the Archbishop of Canterbury priesthood thinning, and they assert will become at some time the Pope of that if God seeks the extension of His Anglicanism. He gives as his reason kingdom in this world, He should provide the agents. But is this fair? Are there not in every parish a few souls chosen by God for the ministry of His altars? Who has not met the boy Bishopsto Capetown, nor Indian Bishops of ten or twelve, with the innocent sweet, joyful face; the peace of God Sydney with such alacrity as they will, shining on the open, frank countenone and all, flock to Lambeth as to ance ; studious at school ; but anxious to be near the altar, and never so much at home as when he is in the church or chapel, where the Sacramental Pres ence keeps his reverent and prayerful; But we do not find any scriptural the child who avoids sin and practices authority for recognizing the success virtue by instinct. These are youths or of Mathew Parker as head of the that have the mark of predestination Universal Church. We do find that on their brows, and in nine cases out Peter of ten, carry the germ of vocation in their hearts. They are numerous the care of His whole flock. enough, bat how is it that so few reach His lambs and His sheep, but the goal of the priesthood ? Is it dread we do not find that this commission of dishonor that holds youth back ? was ever given to Queen Elizabeth, is it the life of self-denial and sacrifice that the priest's life entails? Or is it from whom alone Matthew Parker's want of encouragement that the the authority was derived. If, then, a head child receives from parents and of the whole Church is to be looked pastors?

for, why not look for such a Sometimes it is all these combined. head in St. Peter's successor, who can-But there is one reason that cannot be too strongly insisted on as a source of not be any one but the true Pope. A failure of many vocations. Parents do fictitious authority can never fulfil his not sufficiently realize what a tremend office as head of the Church of Christ. ous work for God's Church they must and even Anglicans will see the abbegin to do in the family circle. It is the mother who must prepare the soul surdity of setting up an anti-Pope to of the child for the grace of vocation, take the place of the occupant of St. when she begins to teach him to dis tinguish between good and evil, and May we not take it as a sign of a when she inspires him with the spirit of piety. It is the true mother who quick return to Catholic truth when prepares the soil for the germ of vocawe find Anglican Bishops at the close tion, and for that purpose pours forth of the nineteenth century admitting her ardent prayers to God. But it is that a central authority is necessary not sufficient to prepare the ground. The germ must be cultivated, and the for the universal Church ?? But another step, and they will acknowledge earlier this is done in the springtime of life, the stronger will the stalk be, and that St. Peter's successor is the only the more fruit it will be able to bear. head of the Church who can be recog-To cultivate the seed of vocation is to nized as having the authority of Scripttake charge of the child when his ure and tradition to sustain his right to reason is budding, and by word and example to inspire a great respect for the sublime dignity of the priesthood. This is done when the child learns that the priest has a power that angels do not possess ; that no matter how lowly he may appear, he is in dignity above kings and potentates ; that he is a fellow citizen of the saints; one of a chosen generation. On earth, the priest is the vice gerent of God, the dispenser of God's sacraments, the consoler of God's afflicted, who follows the Great Master's example, going around doing good. It is in this character mainly that the priest presents himself to the mind of a child, and it is in this character that he should remain im-If, on the contrary, pressed there. the little child is obliged to hear criticism after criticism of God's ministers, and of what he has been taught to venerate in them, it will be impossible to expect from him a reverence for them,

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### IRISH P

### The Edito

Sir :-- M Canadian for 1898, a summary response t follows :

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The re places are from sever scriptions have as ye tails of th ceived hav tion to the and to the and I have ing to the mentary H the collect I am ob land to da my son, 1 Commerce for me in and traps: May I a

grateful th of Irish H ing in so i tion to the feel in so rewarded : latest utte Nationalis certed acti for the a much can may take the cause.

LEAGUE OF THE SACRED HEART.

Named by the Cardinal Protector and blessed by the Pope for all Associates

Messenger of the Sacred Heart.

Our Divine Saviour more than once compares His Church to a vest fold wherein there are sheep and shepherds, and where the shepherds tend and watch the sheep. So long as there are vigilant shepherds, there is little danger of any of the flock being lost : for a good shepherd will always go in search of the lost sheep. He will leave the ninety-nine in the mountains and go to seek that which is astray.

universal jurisdiction. General Intention for January. VOCATIONS TO THE PRIESTHOOD

Peter's Chair.

recite the Apostles Creed.

so surely steeped in evil as its enomies represent, the reply would be a deserved rebuke, but there is no sure It was made a means of corruption by their peculations were discovered, it is wields great political power. The influenced in the matter by his Re publican preferences.

THE POPE'S ENCYCLICAL ON fashion. THE MANITOBA SCHOOL QUESTION.

A despatch from Rome announces that the long expected encyclical of the Pope in regard to the Manitoba School Question has been published. The despatch is as follows :

Rome, Dec. 24.—The Pope's encyclical on the Manitoba school question is published here this evening. After recalling the ro-ligitous history of Canada and eulogising its sebolastic institutions, His Holiness expresses regret at the decisions taken seven years and in Manitoba. relative to the Catholic regret at the decisions taken seven year ago, in Manitoba, relative to the Catholi ago, in Manitoba, relative to the Catholic schools, and points out the rights of Cath-olics, according to the Federal agreement. Continuing, the Pope condemns a school system based on religious neutrality, praises the zeal the bishops have displayed on the question, regrets that the Catholics are not sensible and the conduction of the school of the school source of the school of the school of the school of the question. equally united, owing to political pas-sons, and admits that the authori-ties have done something to diminish the in-conveniences of Manitoba school legislation, but His Holiness declares this to be inade-quate, and exhorts Catholics to persist in claiming all their rights, though they must not refuse any narrial reparations obtained by efuse any partial reparations obtainable, the view to reduce the mobilingble. not refuse any partial reparations obtainable, with the view to reduce the perils of the education of youth. In conclusion, the Pope, in the encyclical, says that in the event of these being unobtainable, Catholics should provide their own schools, and adopt, under the guidance of their Bishops, a pro-gramme of study, reconciling it with their religion and all literary and scientific pro-orners.

give baptism by the pouring on of water, but the Close Communionists, who form the great bulk of the Bapevidence that it is so bad an organiza- tists, will not admit to this privilege tion as is represented by Republicans. any but such as have been baptized after their fashion by immersion, on Tweed and other politicians, but since the plea that such only as have been thus baptized are truly Christians. asserted on good authority that it is They, moreover, maintain that this imnot now really corrupt, though it mersion or baptism can be administered only to adults, and therefore ex-Rev. Mr. Putnam seems to have been clude from membership those who have been baptized in infancy, unless they are willing to be re baptized sfter what they consider to be the orthodox

> The total number of Baptists of all kinds in the world is said to be about has been expressed at the alleged lack 2,000,000, of whom 1,100,000 are in of authoritative utterance on certain the United States and England ; but on this point of actual membership there is no means of attaining absolute accuracy. About three fourths of these are Close Communionists, whatever may be the particular sub sect to which they belong. Thus it is seen that a sect of about a million and a half adherents, and which began to exist only about three hundred years says : ago, presumes to de Christianize the whole Christian world, not only of the present day, but of all ages since the days of the Apostles. What adds to the absurdity of this contention is that the Baptists, while maintaining that there is no baptism except what is administered by immersion, contend also that only those who have been thus properly baptized can administer baptism to others. If,

for the sake of argument, we admit all this, it follows that Roger

nost forcibly," and that the encyclical letter issued by the Bishops of the Conference will be found to be a storehouse

of sound principle, as the secular press have widely acknowledged. As a matter of fact it has been gen erally said by the secular papers, the Times, the Daily Chronicle and others. that the results of the Council were meagre and unsatisfactory, for the reason that the Council had no authority whatsoever to enforce either unity of doctrine or of discipline, and even the newspaper organs of the Church itself have expressed their disappointment at the results. Bishop Dart even admits immediately after making the above statement that "disappointment subjects." And how does he attempt to remove the disappointment? By asserting that it possessed real authority, or that it settled any of the disputes which are raging within the Church on the most vital issues?

Not at all. On the contrary, he admits that it was without even the authority of a diocesan synod. He " It must be remembered that

the assembly was a voluntary confer-ence, not a synod. That is to say none of the sixty three points which the Bishops agreed to put forward in their encyclical are of obligation on the Church ; and in fact, aware as they were that their decisions would be o no avail, they did not attempt to settle a single point on which there is at present a violent conflict raging with-in the bosom of the Church. They in the bosom of the Church. confined themselves merely to platitudes on sociological questions. We had the other day an example of

and efficient authority is now needed over the whole Anglican Church. He says :

"It seems not unreasonable, how ever, to hold that the Church would be strengthened by the development of the Conference into a Synod, which would take cognizance of and author itatively decide upon important ques But any approach to this was tions. made impossible by the fear of giving undue power and prominence to the See of Canterbury. I cannot but think this fear to be groundless, for the circumstances of our times are widely different from those which fos the growth of the Papacy. centralized despotism could hardly be created now, as in the Middle Ages, at least in the Anglican communion. is now universally felt that the independence and autonomy of national churches, and, I may add, of the churches of growing nations, should be carefully preserved, in accordance with ancient and Catholic precedent. It is well, no doubt, to be cautious about making changes. Festina lente (proceed slowly) is a good motto. But we may hope that before the next Con ference it will be universally seen that the independence and autonomy of national churches are entirely compatible with the due recognition of the Archbishop of Canterbury as primus

inter pares (the first among equals, and also with some means by which each church, in emergencies, can pro fit by the wisdom and experience of the most capable men in the entire communion.

Here is a complete admission that Anglicanism has destroyed one of the essential qualities of the Church of Christ-unity. Christ did not build His Churches but His Church upon the rock, Peter. He did not command that we should hear the Churches, but

the one Church which He established. Williams, who established the sect in this diversity, when forty clergymen It was not said of the Churches, There is every appearance of au- America, and the original Baptists of and twenty laymen went to a London but of the Church of the living

But if there is no shepherd, there is danger that the strayed one may be caught in the shrubbery and perish.

Christ himself was the great Good Shepherd. Those who take His place here on earth are His priests and pastors, and are modelled after great Prototype. They continue His work near the little ones ; and it is a part of the Divine economy that His flocks should never be without their guiding voice.

But, sad to say, there is a dearth of shepherds. There is a want of priests to carry on God's work among His people. The Church is asking for priests. "There is no knowledge of God in the land." (Os. iv. 1.4) Millions of souls are clamoring for the bread of life, and there is no one to break it to them."" We are confounded because we have heard the reproach. Shame hath covered our faces, because strangers are come upon the sanctu-aries." (Jer. ii. 51.) Priests are

needed to preserve in the fold and lead to heaven's door the two hundred and eighty millions of souls who are en joying the privilege of membership in the true Church of Christ, but who may be lost. "He that thinketh himself to stand, let him take head lest he fall." (I Cor. x. 12) Priests are needed to bring back to the fold the hundred and fifty millions of Christians still outside the true Church. "Other sheep I have that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." Priests are needed to bring into the Church the unnumbered millions who never heard mention made of the name of Christ the Saviour. 'If our Gospel be also hid, it is hid to them that are lost : in whom the god of this world hath blinded the minds of unbelievers, that the light of the Gospel of the glory of Christ, who is the image

of God, should not shine unto them. 3 Cor. iv. 3.4.)

when parents, and teachers, and pas-tors, have done all these things, and Can we wonder, then, that the Holy Father should ask us to pray for the recruitment of the clergy? And what the child has responded, that he is called to the priesthood. better way have we to work for the of God are so secret and impenetrable extension of the Kingdom of God on that we need not be surprised when we thenticity about this report, and we England during the reigns of church to protest against a desecration God, that it is "the pillar and the earth than by offering our little sacri. find that He has other ends in view for

much less an ambition to be one them. The child's mind is essentially assimilative, and we need not be surprised if, as the result of such criticisms, he imbibes false impressions that may influence his whole after life.

When parents hand their child over to outside teachers, they expect a corresponding care to be taken of his soul. After the parent, it is the teacher, or the pastor, who is the instrument God uses to prepare the royal that priesthood which is to extend His kingdom here on earth. And if it is meritorious to instruct youth, to make them good citizens, loyal subjects, and worthy members of society, how much more precious is it in the sight of God to form the mind and the heart of those who are to instruct others and lead them to heaven. "They that are learned shall shine as the brightness of the firmament: and they that instruct others to justice as the stars to all eternity." (Dan. xii, 5.)

For these reasons let all concerned in the instruction of youth, cultivate by judicious direction. reading, teaching, exhortation, by prayer, and by the other means of grace, the souls of the children in whom they detect the germ of vocation. Christ desires to save souls, and it depends a great deal on the co operation of these agents whether they be saved or not. Let them guide the child safely through the years of the strong passions; and the victory is half won. Let them talk to him of the splendors of the Catholic Church ; of the struggle of the Catholic faith for supremacy; of the victories it has already gained. Let them not fail to speak of the millions of souls perishing for want of some one to carry the Word of Life to them. And, above all, let them not fail to pray. God's grace will do the rest.

Of course, it does not follow that The designs PROTEST TI

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**JANUARY** 1. 1898

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at cannot be s a source of Parents do at a tremend ch they must circle. It is pare the soul of vocation. h him to dis nd evil, and ith the spirit mother who erm of voca e pours forth d. But it is the ground. ated, and the springtime of stalk be, and able to bear. vocation is to d when his by word and t respect for e priesthood. d learns that nat angels do ter how lowly ignity above at he is a fel s; one of a earth, the of God, the ents, the con-no follows the going around his character sents himself d it is in this remain imhe contrary, o hear critic. d's ministers, aught to ven impossible to nce for them to be one o

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Collingwood and Toronto	500
Ottawa	600
St. Catharines	400
Montreal	200
An Irish-Canadian Protestant	200
Har ilton	114
Saint John, New Brunswick	110
Kingston	100
Peterborough	50
Paris (per Hamilton)	30
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THE CATHOLIC RECORD

CATHOLICITY IN CORNWALL.

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After reading words like these, it always seems to us next to useless to try to make non Catholics understand our devotion to the Blessed Virgin. It is like trying to remove the web of a spider without killing the in sect. We might assure this honest Angli-can that "the Rosary of Oar Lady " was not the chief devotion on the occasion to which he refers—that it is never, under any cir-cumstances, the chief devotion of Cath-olics; furthermore, that, though more Scriptural than he supposes, and more solid and practical, too, it is in reality only a supererogratory devotion. The Blessed Virgin might be honored and invoked a thonsand times more than she is, yet this would not in the least interfere with the supreme worship which we pay to Jesus Christ. "Her true servants," as Cardinal Newman observes, " are still more truly Hi," Him we worship as the one Creator ; and we honor her as the most highly favored of creatures. Que might explain this with all the fulness

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Kirkora, Dec. 21, 1897. M. B. A., Kirkora, beld in their hall, Dec. 20 1807, the following resolution was unanimously adopted :

"The branne costs." "The Abyss." We will have much pleasure in mailing a sopy of the Annual to any of our readers, on decipt of twenty five cents. Address. THOS. COFFEY,

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Resolution of Condolence.

### THE CATHOLIC RECORD

### THE PRIMACY PERPETUAL.

Wished The Primey to Con-tinue in His Church.

No one denies that Christ wished His No one denies that onlist wished his Church to remain always the same as He established it but in its primacy constitution, and by divine institution, the primacy was established in it; therefore it is always to remain in it, according to the will of Christ Himself.

Moreover, the end for which the primacy was instituted always remains : that end is the preservation of unity in faith and discipline ; and that it is necessary to this end. that the

It is necessary to this end, that the primacy of authority and jurisdiction should exist in the Church, no one can reasonably deny. For, as we have already seen, there cannot be two Christian Churches ; and those who cause a division in the one true Church, as to her faith and doctrine can no longer belong to her. The Church is of necessity, and by divine institution, one; therefore she must always have a Primate or Chief Pastor ; and as she is to last to the end of time, so the primacy must also last, and per-petually abide in her, as it belongs essentially to her nature and institution. This is evident from the words of Lord, addressed to St. Peter: and the gates of hell shall not prevail against her; and this, because she is built on the rock of Peter.

The primacy conferred on St. Peter continues in the Roman Pontiff. No other Bishop has ever claimed to be the successor of St. Peter, and no other has ever been acknowledged as such by the faithful, and by the Church. All the Boman Pontiffs, from Linus, the im-mediate successor of St. Peter, to the present Pontiff, Leo. XIII., have acted s the successors of St. Peter, have vindicated to themselves, and used that power and authority which belongs to the primacy. The Fathers of the Church, the Councils, and the whole Catholic world recognized and recognises the Roman Pontiffs as the success ors of St. Peter, and acknowledge now, as in the past, their primacy.

THE PRIMACY OF ROME. The same proposition may be proved from the fact of Peter's See at Rome, and his dying as Bishop of Rome, and the right of succession. That Paster has the primacy, which was granted to Peter, who is the one and lawful lowing manner: "God calls me ; I successor of St. Peter. And as this is wish to be a priest." He commenced no other than the Roman Pontiff, he has the prerogative of Peter and his primacy over the Church. According to the natural law of succession, where the predecessor dies, and there lays down his office, in that place we have to look for his successor. But Peter had his See at Rome; he did not transfer it elsewhere, and he died Bishop of Rome ; and it was in Rome itself he gave up his life, and with it the primacy over the Church on earth; therefore the Bishop of Rome only can be his successor. As to the coming of St. Peter to Rome, his living there, and his death in that city, it is useless to institute any discussion, as it be-comes useless in the present day to doubt or discuss the question as to the fact of Alexander's dwelling in Greece,

and Cyrus in Persia. It would be useless to dwell on the arguments in proof of a fact which is not doubted by anyone of a sound and unprejudiced mind, for it may be said in all ecclesiastical history, there is no fact more known, none more certain or better attested, than this. But what we have chiefly to notice in regard to this question, is that St. Peter placed his See at Rome, and there remained Bishop until his death ; and this is also attested by the testimony of all historians, and all ages.

OBJECTIONS REFUTED.

defatigable zeal in promoting the prin-ciples of true civilization. Without the intervention of God, the Papacy would have followed the fate of all they

other institutions in the past; they have all disappared or perished like the Patriarchate of Constantinope, which, sustained by the power of the Emperore of the East, had never more than the

shadow of authority. The Pope to day, as in the first ages, is the Primate, and first of all. No other is known by all; no other is recognized by all ; no other influences all; and has power to influence the whole body; because he is the head and foundation of Christianity. I may, therefore, sum up the doc-

and foundation of Christianity. I may, therefore, sum up the doc-trine of the perpetuity of the primacy as continued in the Church. The primacy of jurisdiction, conferred on St. Peter, is to last to the end of time; for it was not given or instituted for him, but for the Church. The Church is a kingdom, it must, therefore, have a king ; it is a house, it must therefore have a head or master ; it is a family, and must have a father ; it is a sheep fold, and must have a shepherd ; a ship, and must have a pilot; it is a body, which must have a head; and a build ing, which must had - Baltimore Mirror. which must have a foundation.

MIRACULOUS CURE OF THE ABBE DE MUSY.

Remarkable Circumstances in the Life of a Priest Who Has Just Died at the Age of Seventy.

Two types of the Gospel miracles were exemplified in the person of the late Abbe De Musy. The death of this holy priest has just revived certain circumstances of his life. When his per-sonal influence on the lives of some of his contemporaries has had time to be forgotten he will descend to posterity, carried thither by Henri Lasserre's book on "Notre Dame de Lourdes. Young, nobly born and gifted with a splendid physique, the future seemed to him full of promise, when his health suddenly gave way. It was during the period of weakness and desolation that followed that he became acquainted with the secret of his re igious vocation. He made this secret known to his parents, the Comte and Comtesse de Musy at their chateau of Digoine in the fol

his studies for the priesthood at the Seminary of Annecy, when again a complete break down in his health sent him home to his parents. Partial re-covery followed, and we find him resuming his ecclesiastical studies in Paris at St. Sulpice. Again he had to suspend them, being afflicted this time with the almost total loss of his sight. At length canonical rule was relaxed in his favor, and he was ordained priest with dispensation from saying his breviary and with permission to celebrate Mass by heart, as he was still unable to read.

He was then thirty-one. General paralysis gaining upon him, he was soon obliged to relinquish the privilege of offering the Holy Sacrifice, and during the years that followed he re mained a helpless invalid on a couch We find him thus at the time of the Franco German war. But his state did not prevent him from acting and scheming for God's glory. If an heroic band of Pontifical Zouaves were enabled to gather round a banner of the Sacred Heart at Patay, it was owing to the Abbe De Musy, for with-out him the famous banner, now an heirloom in General De Charettes' family and occasionally permitted to air its faded bloodstains in the basilica of Montmartre, would never have come It was the Abbe De into existence.

The only objection to the supremacy Musy who from his couch wrote to the supremacy fithe Pones is that uttered by some superioress of the Visitation Convent of

" CHILD MORTARA." Famous Priest who has been Assigned to Work Among Italian Catholies in New York.

In the church of Sts. Peter and Paul, South Second street and Wythe avenue, Brooklyn, of which Father Sylvester Malone is rector, Mass was celebrated Malone is rector, mass was characteristic on December 13, by a well known priest, who was the subject of much talk while a child, forty years ago, in the city of Rome. This priest is the the city of Rome. This priest is the Rev. Edgardo Levi Mortara, who Nev. Edgardo Levi Mortara, who arrived in New York from London on Wednesday last. Father Mortara is a canon regular of the St. Augustine Fathers and was sent here to establish missious among the Italian Catholics of the cities comprising the Greater New

Few were aware of the priest's arrival, and when Father Malone an nounced to his congregation at the 10:30 o'clock service that the priest who was celebrating the Mass was the famous "Child Mortara," the gather-ing was greatly interested. The older people in the congregation remembered the Roman controversy of forty years ago, when a child born of Jewish parents in Bologne was adopted by Pope Pius IX. and educated for the priest hood in Rome under his immediate supervision. Father Malone said :

"The Reverend Father who cele-brated Mass for us to day is one of the most noted in the Christian world, and his case is a most remarkable one Few of the present generation remem ber the celebrated case of the 'Child Mortara,' which was the talk of the Christian people in two hemispheres forty years ago. The celebrated child, whose conversion from the Hebraic faith to that of the Christian caused so much comment, is with you to day. He was born of wealtny Jewish parents in the town of Bologna, Italy, in the year 1851. In the service of his family there was employed a Christian maid. When only eleven months old our rev erend friend was taken ill, and medical help was of no avail. When the child's life was despaired of by the physicians, the maid secretly baptized him into the Catholic Church. Immedi ately after his baptism the child got better and in a short time fully re-covered from his illness.

"The news of the child's recovery soon spread, but it was not until many years after that that the truth became known. He left his home of his own free will at the age of seven years to adopt the Christian faith. He has now grown to be one of the most distinguished ecclesiastics of Rome. Our reverend friend was introduced to me by Mr. Thomas, one of the oldest parishioners of this church."

FATHER MORTARA TELLS HIS STORY. A large crowd of people gathered in front of the church at the end of Mass, expecting to catch a glimpse of the missionary, but they were disappoint-The priest went to the rectory of ed.

the church, 69 South Third street. Through the kindness of Father Malone a reporter was introduced to Father Mortara. When asked for a history of his life he said :

"When but a small child, as Father Maloue has said, I became suddenly ill, and after being attended for a considerable time by the leading physicians of Bologne, I was finally given up by them, and my parents were told that my death was only the question of a few days. In the employ of our house few days. In the employ of our house hold we had a maid named Anna Morisi, an Italiau Catholic, who was very devout In those days it was against the Roman civil law for He brews to employ Christian help. Mv parents had taken her into their serv ce through ignorance of the law. Thinking that I was about to depart from this world, the good Christian girl,

time afterward and endeavored to bring me back. A friend of the family who was present at our meeting, said to me: 'According to the Fourth Commandment, you must obey your father and mother.' I said to him: 'There are three others which have

reference to God.' "My parents found that persussion was useless and went home to Bologna, and I was brought up in the Catholic college in Rome under the protection and especial care of the Supreme Pontiff Pius IX. I always loved my parents and prayed for their conversion. I communicated with them at regular intervals, but I did not see them until 1870, when my father died. My mother died in 1878. "In 1870, when the Pope's temporal news was cover the way the Italian

power was overthrown, the Italian Government obliged me to go back to my parents, and had I not applied for protection to the Governor General. whom I had personally known, I would have been subjected to persecution. To save further trouble, I left Italy and went to Austria, where I completed my theological studies. I have always had the greatest regard for family time. family ties.

When asked by the reporter about the object of his visit to this country, Father Mortara said that he was sent here from Rome to establish missions for the Italians in the Greater New Yetk. When he arrived he called on Archbishop Corrigan. He will see Bishop McDonnell to day in reference to his work. He is at present staying in South Second street, with a Mr. and Mrs. Schwartz, members of Father Malone's church, who have a son studying in the Augustine college at Rome and who will be ordained a priest on Christmas Day. -- Philadelphia Standard and Times.

### A STRONG NARRATIVE.

Elizabeth Stuart Phelps (Mrs Ward), whose "Gates Ajar" gave her such fame, has written a new work, a daring work, "The Story of Jesus Christ." It is not, she says in the preface, theology, criticism, or biog-raphy; it is not history, or sermon-just a plain simple narrative. But it strong in portions. is very The lalling of the storm on the sea is

told in this strong paragraph : "The moon swept out from the

cloud. In the reviving light the crew saw one another's terror-stricken faces and His who showed no fear. He stood serene, smiling, with one up raised hand and arm, a statue of strength and assurance. In a very low tone they heard Him speaking to the water ; not as He had addressed the wind, authoritatively and like a mas-ter calling to account, but in a sweet, persuasive voice, such as one might use to a nervous woman or frenzied child : "Hush ! peace ! peace ! and be still !

"The noisy sea trembled; the choppy waves sank; the lake began to ripple ; the ripple wasted away : then such a calm took the lake as lay like a sheen of silk from shore to shore. Or it there fell a great silence. The keel was even. The fishermen began to bail out the water from the boat. They did not speak. But the Rabbi watcht them with a kind of astonisht sadness.

"How is it ?" He said, slowly "How is it that ye have not any faith? Why are ye so afraid?"

"His voice had a wistful accent to it, as if His heart ached more than any one of them could know; as if He had expected to be trusted, and they had disappointed Him. He did not blame them. He went back to the stern and lay down again quietly upon His pil-

low. "But the fishermen did not answer Each man Him. They did not dare. Each man of them looked at the other, quailing.



JANUARY 1, 189

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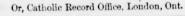
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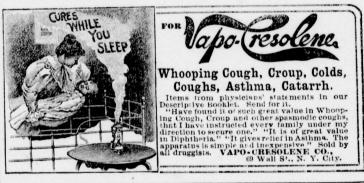
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Through Italy and France to Lourdes, Paris, London, Liverpool, Queenstown, Cork, Dublin, Belfast, Londonderry. **ALL EXPENSES \$4**.5. Return Tickets good for one year from Liverpool, Glasgow, Londonderry or Havre. For particulars apply to

### F. PENFOLD, P. O. Box 247, MONTREAL.





### A Family Converted.

Scranton, Dec. 7 .- The members of seven children into the Catholic com-

became a pupil at St. Paul's school, and in due time his baptism took place. Rev. Father Dann officiated at the bap-St. Paul's parish, Green Ridge, are tizing of the entire family. The chil-deeply interested in the reception of dren's names follow—as will be seen all Dr. Edward Grewer and wife and their retained their names, to which saints' names were added : Edna Magdalene, six of the children were baptized as Carrie Statita Marian, Frances Gurney

Protestant writers. who say that the supremacy of the Popes owes its origin to the astuteness, to the fraud, to the barbarity of the middle ages, and to the celebrity of the City of Rome.

To this sweeping and unfounded objection we answer : Astuteness and fraud cannot easily be reconciled with the sanctity and eminent virtue of a great number of the Popes, especially se of the first ages, all of whom suf fered martyrdom for their faith The Pontifical primacy does not date from the middle ages, but from St. Peter. In the middle ages they had as many able and learned men, and theologians, and men of independent spirit, as in any-other epoch of the world. In the middle ages, the Popes did not cease to defend the spiritual authority against the claims of the civil power If the Papacy were founded in the middle ages how does it subsist in modern times? This Papacy did not begin to flourish until the renown of Rome became obscure and the city was overrun by barbarians, and until the seat of the Empire had been trans ferred to Constantinople.

Far, therefore, from being able to explain the Papacy by natural causes, and much less by political convenience and design, it is necessary to acknowledge the establishment and conserva tion of the Papacy as a supernatural and a divine fact. If it had been a human institution, the Papacy could not have lasted over eighteen centur ies, in the midst of so many enemie who were determined on its ruin. Had she been a human institution alone, her action in this world could not have obtained for her the respect, the love and obedience in every generation of millions of men, many of whom were the most illustrious for sanctity and learning that the world has ever seen.

She could not, without divine help and supernatural strength, have shown such invincible patience under persecutions ; such persevering courage in pursuing her work and its end, namely, the salvation of souls ; and such in-

Paray le Monial asking her to have a banner embroidered displaying upon it the emblem of the Sacred Heart, in

order that it might serve as a rallying. point for the brave volunteers of West. This was hardly sooner said than done, and thus we see the prostrate priest serving as an instrument in carrying out one of the divine inunctions to the Blessed Margaret Mary. He was to have his reward. Three years later we find him at Lourdes, paralyzed and almost blind. but confidently expecting his cure. His mother, at home in her chateau of Digoine, was expecting it also, and with a confidence that amounted to a certainty. It was the feast of the Assumption, 1874. The Abbe de Musy, having received absolution from the Abbe Peyremale, had been wheeled into the crypt of the basilica, and was assisting at the Holy Sacrifice lying down. At the moment of the eleva-tion he felt within him a movement of renewed life and strength, and his eyes were suddenly opened. He saw In another instant he had left his pallet and was on his knees with the other worshipers. All that day his mother was hourly expecting a tele-gram telling her of the happy news. The Abbe De Musey's cure was com pleted, and is one of the most distinct and remarkable recorded by Henri Lasserre in his "Episodes of Lourdes." A month later, appointed by Mgr. Perraud to the important cure of Chagny, the Abbe De Musy was for the first time enabled to exercise the active ministry of a priest. He died the other day at the age of 70. His death is the departure of a living page of

### A Banker's Experience.

the religious history of our time.

A Banker's Experience. "I tried a bottle of Dr. Chase's Syrup of Linseed and Turpentine, for a troublesoms affection of the throat," writes Manager Thomas Dewson, of the Standard Bank, now of 14 Melbourne Avenue, Toronto. "It proved effective, I regard the remedy as simple, cheap and exceedingly good. It has hitherto been my habit to consult a physician in troubles of this nature. Hereafter, however, I intend to be my own family doctor."

unknown to any one, baptized me into the fold of the Catholic Church.

" For six years she kept her secret and it was not until the birth of a brother of mine six years later that she divulged it. My little brother became ill in a manner similar to my own case He also was given up as lost by doctors. A number of the maid's friends called at the house upon the afternoon of the day upon which the consultation was held. They asked her to baptize the infant secretly, as it was about to die. Then for the first time she told them of my baptism. She said that her former experience had a bad result-that is, that when she bap tized me she expected that I would die and she wanted me to die in the Chris tian faith. Further than that she had no desire and did not wish to be cen sured by the laws of the State.

WOULD NOT BAPFIZE HIS BROTHER. "She could not be persuaded to baptize my little brother, and in a few days he died. The news of my bap tism and recovery soon spread and in a very short time reached the Eternal City. At that time Pope Pius IX. was head of the Roman States as well as When Pontiff of the Catholic Church. I learned that I was a Catholic, a strange impulse came over me and I could no longer remain in my parents' household, as I had a great desire to receive a Catholic education. My parents were strict Jews and would not listen to my entreaties. "At that time I was only seven

years old, and according to the strict laws of the Roman States I was com pelled to obey the mandate of my parents. The news of my unique case and my parents' stern opposition soon reached the Pope. He asked my par-ents to give up their strong opposition and urged that as I was baptized in the Catholic faith, he had to look after my Catholic education. At that time thePope's power was paramount and my parents acquiesced. I went to Rome willingly and not as some people said at the time, under compulsion.

"My parents followed me a short

They hung their heads, half in shame and half in fright. They were more afraid of the Rabbi at that moment than they had been of the storm.

"'What manner of man is this? they muttered; 'why the wind and the sea obey Him !' It was the sailers' supreme tribute. They could not go beyond it."

Does it Pay to Tipple? You know it don't. Then why do you do it? I know why. It requires too much self denial to quit. The Dixon Cure, which is taken privately, is purely vegetable, is pleasant to the taste, and will cure you of all desire for liquor in two or three days, so that you would not pay five cents for a barrel of beer or whiskey. You will eat heartily and sleep soundly from the start, and be better in every way, in both health and pocket, and without interfering with business duties. Write in confidence for particulars, Mr. A. Hutton Dixon, No. 40 Park Avenue, Mon-treal.

The superiority of Mother Graves' Worm Exterminator is shown by its good effects on the children. Purchase a bottle and give it a trial.

Corns cause intolerable pain. Holloway's Corn Cure removes the trouble. Try it, and see what an amount of pain is saved.

SKIN-TORTURED BABIES of CUTICURA (ointment), th CUTICURA REMEDIES affo rd instant relief.

CUTICITA REALISTS and instant form, and point to a speedy cure of torturing, dis-figuring, humiliating, itching, burning, bleed-ing, crusted, scaly skin and scalp humors, with loss of hair, when all else fails. Sold throughout the world. POTTER DRUG AND CHEM. CORP., Sole Props., Boston. ""How to Cure Skin-Tortured Bebies," free.

SKIN SCALP and Hair Beautified by CUTICURA SOAP.

Catholics on February 5, 1897, and their oldest son was baptized on the 22nd of last month. Dr. Grewer, who is of French des-

cent, was a member of no church. About a year ago he became interested in Catholicity. He consulted Rev. J. I. Dunn, of St. Paul's church, who taught him the principles of the Catholic faith. Dr. Grewer accepted them. Mrs. Grewer, who is a member of a Stroudsburg (Pa.) family professing Presbyterianism, followed her husband's course and received instructions from the Sisters of St. Paul's convent. Six of the Grewer children were then sent to the Sisters school. The oldest of the children, Lyell, aged sixteen, was attending the Scranton High School. He manifested no tendency to become a Catholic, and no influence was brought to bear on him to take up that faith. Some time, afterward, how ever, he presented himself at St. Paul's ectory for instruction in Catholicity The boy was told by the priests not to take any hasty action, but to consider the matter well. The boy said his mind was made up. He accordingly

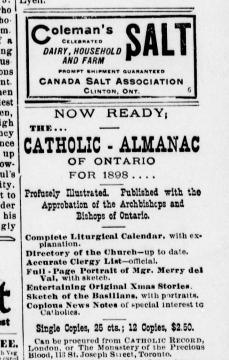


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Aloysius, Zelziphar Risdon Paul, Lyell Bernard Fine. Mr. D. P. Murray and Miss Mary A. B. Clifford were the sponsors for Mr. and Mrs. Grewer and ix of the children. Mr. Murray and Miss Mary I. Carroll were sponsors for Lyell.



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### JANUARY 1, 1898

For the CATHOLIC RECORD. Notre Dame.

BROTHER REMIGIUS, C. S. C. This is indeed the Blessed Mother's home, Dear Notre Dame-too obvious to deny, The eye must blinded be that can't discry The hand of God, outstretched to rear that dome.

dome. Thy pedestal on high. Yet they that own Thee, mother, know that builded hid from eye Are other temples beautiful, that lie Resplendent in thy sight-to self unknown.

worthless man.

misery :

the same-nothing !'

our own happiness. That a life of usefulness and helpful-

ness is worth many times more than a life of pleasure. — Sunday School Times.

Stories of Artists.

the French artist, whose "Angelus

drawings for a few cents. He per-

formed his duty so well that the next

evening he brought back the 180 frances to Millet, who was waiting with

the anxiety of an honest man for a

chance to pay his debts. When the

For youth that love thee, mother, here a field Where zeal may prove itself, in servic Where Zea may prove that from sin to shield What end more noble than from sin to shield The little ones of Christ-lo guide their feet. The harvest ripe; Oh soul whom Jesus calls, Work while 'tis light; e're night's dark shadow falls.

Dec. 14, 1897.

FIVE-MINUTE SERMOR'S.

The Epiphany. SHOWING FORTH OUR FAITH. The manifestation of our Lord to the

nations in the persons of the three wise men is what holy Church bids us con-

sider to day. We think this a fit occasion to remind you that the laity have a duty to make manifest our Lord and His doctrines as well as the clergy. flt is the will of God that all who acknowledged Jesus Christ and have acknowledged beside office and believe His doctrine should preach Him and it to others. We pass by the divenly - given office of teaching which parents enjoy and which others who share their dignity must partake of, including those who assist in the household, and teachers and guardians ; of such the honor and duty is to train children in the doctrine and discipline and correction of the Lord.

What we wish more particularly to insist upon is the missionary office of every Catholic, especially in these days of error and inquiry. Now, it is a characteristic of all spiritual good that it is in some sense communicable. The priest cannot, indeed, give his office to another, but he holds it to give the truth and the grace of Christ. Freely [that is to say, gratis] you eve received, freely give." So with have received, freely give. the layman ; every grace he has has been received not only for himself but also for others. The Christian herit age is the common property of all the sons of God; it is the destiny to which all mankind has been called. The Infant King of man is enthroned in the arms of Mary, the second Eve and the mother of all living, and His arms

sons of God of all the children of men. He who claims to be the brother of



, Catarrh. tatements in our statements in our for it. at value in Whoopr spasmodic coughs, v family under my It is of great value lief in Asthma. The xpensive "Sold by SSOLENE CO., all S'., N. Y. City.

at St. Paul's school, is baptism took place. a officiated at the bapre family. The chil-w-as will be seen all mes, to which saints' d : Edna Magdalene, ssie Deborah Isabel,

him : "Take in my studio everything that you like and try, my dear friend, to bring me back the money of which I stand so much in need." Lavieille took seven or eight sketches and a package of drawings, about thirty works in all. He took them to are stretched out to embrace and make dealers whom he knew, giving to one a sketch for twenty francs and some

Jesus Christ is unworthy the title unless in mind and act he assist Him to establish His kingdom in every heart of man. The Catholic who hugs the truth up to himself alone is not worthy of it : he is selfish. He will be condemned for hiding his talent. But somebody might answer:

"Father, what you say is plain enough but \$36, and for this paltry amount were sold thirty of Millet's works. Yet theoretically; but, to come down to actual fact, can you teil me how I can one little charcoal sketch of his brought practically show people the truth? First, by word of mouth. Scarcely a day passes but that you can say a plain, strong word for the cause of Christ. The air is full of objections to religion, and every objection should be met on the spot and refuted. If anyone denies, in your hearing, the existence of God, the immortality of the soul, the divinity of Christ, the inspiration of Scripture, or any other truth of religion, it is your duty to affirm these fundamental truths at once, and it is a great honor to do so. If you say you have no learning, I not so good a quality as sincere con-viction; and I answer again that can live on ten cents a day; moreover,

20,000 francs last month, and his ori-ginal "Angelus" sold for half a million. The poet says that glory is the sunshine of the dead, but it seems piti ful that it so seldom comes to the living. The great Meissonier's father was a shop keeper. When the youth had declared his choice of vocation his father said to him: "You don't want to help me in my business ; you want to be an artist. Well, I won't oppose you, but the thing is at your own risk and peril. However, as I don't want answer, that the highest learning is to let you die of hunger, I will give

those who assail the truth in common when you cannot pay for your dinner conversation are generally the reverse you can come and dine with us." of learned. The enemies of religion Of course the ten cents a day was are, for the most part, as ignorant as they are bold. Learning is good, but it is not learning we need most. We need to have sincere convictions, and francs, went about from dealer to

### THE CATHOLIC RECORD

liking. A canny Scotchman himself, and women. 4. To endeavor to OUR BOYS AND GIRLS. he had noticed the arrival of a Glasgow steamer, and fancied that he might be Don't Forget. able to get a trustworthy clerk from That women are made out of girls, and that men are made out of boys. his own country. Sandy's fearless face caught his eye. The honest ring in Sandy's voice touched his faithful That if you are a worthless girl, you will be a worthless woman ; and if you Scotch heart. "Tell me your story, are a worthless boy, you will be a

he said kindly. It was soon told. Sandy's mother had been left a widow with little money That the best educated men and women once did not know the "A B and a child to bring up. She had worked for him as long as she could, That all the things which you are but when her health failed, she had earning now had to be learned by bought his passage to America and given him what little money she could That the efforts spent in making spare. others happy will in some way add to

"Go and make your fortune," she had said. "Be fearless and honest, and don't forget your mother, who can-"Be fearless and honest, not work for you any longer.

Sandy's patron engaged him as an office boy

"I'll give you a chance," he said, We have told our young readers be-fore about the filial affection of Millet, "to show what there is in you. Write to your mother to day that you have found a friend who will stand by you has made his name known the world as long as you are fearless and honest. over. Since his death his paintings Sandy became a favorite at once in have commanded immense prices, but the office. Clients seldom left the office without pausing to have a word this great artist was suffered to bear the pangs of the most distressing poverty during his lifetime. A letter with him. He attended night school and became an expert penman and to a friend reveals the painter's accountant. He was rapidly promoted until he was his patron's confidential "We have not forty cents in the clerk

house, and during this terrible winter After sharing his earnings with his we were without firewood. It is always mother, he went back to Scotland and brought her back with him.

To another friend Millet wrote : "With our wretched passion for art "You have made my fortune," he said, "and I cannot have luck withwe are doomed to perpetual torment. out you.' We are forever running after a thing that always escapes us. What a posi-He was right. When he had studied

law and began to practice at the bar, tion ! Ceaselessly struggling with the exigencies of positive life ! What moral torture ! And when we think his fearlessness commanded respect and his honesty inspired confidence. Juries liked to hear him speak. They that all that is ridiculous and laugh. instinctively trusted him. His mother had impressed her high courage and able for the greater number of people !" A writer in a French journal says sincerity upon him. His success was that one day Millet had a bill of 180 mainly her work. f ancs to pay. The painter Lavieille was paying him a visit. Millet said to

### CHATS WITH YOUNG MEN.

He who does the best he can is always improving. His best of yesterday is outdone to day, and his best of to day will be outdone tomorrow. It is this steady progress, no matter from what point it starts, that forms the chief element of all greatness and goodness.

The New World.

He is successful who does well what he has in hand. The highest forms of success are shown in the lives of the

wise, dutiful and honorable. There is no such a thing as fate in great artist received that ridiculous life. We are just what we make ourlittle sum he wept with joy. One hundred and eighty francs is selves to be. True, the world is full of evil drawbacks and reverses, but as a rule we do construct our own for-tunes. Life is gloomy to the gloomy, bright to the bright, and pleasant to the pleasant. It is like a mirror that reflects a perfect image. Too many are unacquainted with this truth, or will not admit its force.

After the safeguards of religion, the best restraint against a criminal course is self-denial-the conquest of the passions through which the will is weakened, the moral sense blunted, and the victory of sensuality and the pride of life made complete. Self-denial will make the young man stick at his hard job, stint himself to hoard the beginning of a competence, avoid stimulants, keep away from dissipated persons, and master poverty, loneliness, and the greed for sudden unearned wealth.

Look up, be brave, frequent the sac aments, and conquer the lower selfthen you may visit penitenataries but never occupy one of their cells.

and statues ; in more they have stainedspread these principles among my comglass windows and on most of them panions and to try and help my younger brothers. 5. To abstain from ome form of a cross appears some where. M. F. " Can a Catholic lady marry reading trashy printed matter and des troy all indecent photographs or pict a Mason?

ures in my possession and to use my She can, but it is not advisable. If a non-Catholic, the usual ocjections hold; and if a Catholic, his memberinfluence against all such evils. 6 To abstain from the use of cigarettes in any and every form. 7. To abstain from the use of beer, wine and liquor ship is evidence of his being a bad Catholic.

in'any case and every form, except in case of sickness. 8. To use every A. C. (1). "Can a Catholic get a dispensation to marry a Jew or un-baptized person ?" (2). "What has possible means to fulfill the command, a person's age and looks got to do with

Young people are apt to fancy that it? I heard a priest say that if the party was over twenty eight and not life should be crowded with enjoyment for them; that duties are but irksome attractive, the dispensation might be blocks to be stumbled over in some had.

The issuance of a dispensation defashion, merely in order to reach the pends very much on the circumstances. The chances are very small when the other party is a Jew, because convers ions from among them are few indeed. and the Catholic party usually loses the faith, not to speak of the children of such a marriage being brought up as Jews. While marriage with others than Catholics is always inadvisable, there is less objection to marrying an unbaptized Protestant than a Jew. What the priest probably meant was that a person at twenty-eight, if not attractive, would be more likely to receive a dispensation, because they might not readily get another chance to marry. A girl sixteen or eighteen has yet plenty of time. It seems strange, considering the number of eligible persons of both sexes within the Church, that Catholics should desire to marry outside of it, considering how it occurs at times that the non-Catholic party refuses to let the Catholic have the consolations of religion even on the beautiful sight, and the owner was death bed. The right time to consider this question is when beginning to "keep company," as it is called.

> R. J. M .: "Why does the Catholic Church allow some Catholics to be buried in Protestant cemeteries ?"

This privilege is granted mainly to converts having family vaults or lots in a Protestant cemetery. The Bishop may give consent to a priest to bless a grave in unconsecrated ground. Europe Catholics are sometimes buried barricade to the usefulness of the in government cemeteries. In this waterway. Thus, what in little was case some earth is blessed and depos case some earth is blessed and depos-

women are forbidden to enter Catholic Worldly pleasure, like the hyacinth churches with their heads uncovered. The questioner was referred to St. Paul's Epistle to the Corinthians, chapter ii., verse 10.

J. C. wanted to know whether the 'Greek or Catholic" Church is the true one. He is evidently a member of the former and believes that the atter come from it and is only eight

hundred years old. In 858 Photius, an uncanonically consecrated Patriarch of Constantinople, usurped the place of Ignatius, who was banished by the sinful Emperor Michael III., and Pope Nicholas . refused to give his approbation at at the Emperor's solicitation. The succeeding Emperor Basil removed Photius and reinstated Ignatius. Greeks and Latins were again united in 863, again separated later, and again the breach healed in 891. In 1054, under Patriarch Michael Cerularius, the last schism took place. The Russian Church even to this day uses in its liturgical books, written in old Slavonic, phrases which assert the supremacy of the See of Rome. Pope Sylvester is called "Divine head of the holy Bishops;" Pope Leo I., "the successor on the highest throne of St. Peter, the heir of the invincible rock and the successor in His Kingdom." Martin III. and Leo III. are spoken of

D-O-D-D-S THE PECULIARITIES OF THIS WORD.

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No name on earth, perhaps is so well known, more peculiarity constructed or more widely initated than the word Dodd. It possesses a peculiarity that makes it stand out prominently and fastens it in the memory. It contains four letters, but only two letters of the alphabet. Everyone knows that the first kidney remedy ever patented or sold in pill form was named Dodd's Their discovery startled the medical profession the world over, and revolutionized the treatment of kidney diseases. No imitator has ever succeeded in

constructing a name possessing a the peculiarity of DODD, though they nearly all adopt names as similar as possible in sound and construction to Their foolishness prevents them this. realizing that attempts to imitate in-crease the fame of Dodd's Kidney Pills. Why is the name "Dodd's Kidney Pills "imitated ? As well ask why are diamonds and gold imitated. Because dlamonds are the most precious gems, gold the most gold precious gens, Dodd's Kidney Pills are imitated because they are the most valuable medicine the world has ever known.

No medicine was ever named kidney pills till years of medical research gave Dodd's Kidney Pills to the world. No medicine ever cured Bright's disease except Dodd's Kidney Pills. No other medicine has cured as many cases of Rheumatism, D. betes, Heart Disease, Lumbago, Dropsy, Female Weakness, and other kidney diseases as Dodd's Kidney Pills have. It is universally known that they have never failed to cure these diseases, hence they are so widely and shamelessly imitated

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oveted pleasures. When we grow older we find that duties cannot be slighted ; that unearned pleasures can

not please. Unhappy indeed are they whose lives bear no duty, whose days are one long surfeit of worldly pleasure. Their wholesome sense of simple enjoyment is lost; they know not the delights of "labor's sweet, brief recreation.

keep thyself pure."

A long time ago a traveler in South America brought to his home in Florida a curious Brazilian plant. It had porous roots and violet colored flowers. The traveler placed his floral foreigner in a tub of water in the greenhouse, where it flourished and spread until the tub was one mass of bloom. Then the owner threw some of the roots into the river, with the idea of forming a water garden. He was but too successful. Within a few months the river for several yards showed a rippling surface of violet blossoms. People traveled miles to see this curious and

very proud of his river garden. Now, a few years after the first roots of the water hyacinth were thrown into St. John's river, the flowers have become a plague. They choke the

stream and several of its tributaries, impeding the rafting of lumber, delay ing steamers and causing a stoppage of all kinds of river traffic. They stretch from bank to bank, twined in an almost impenetrable net. Cut down one day, they spring up the next a pleasant, in over much is a ban to en-

ovment. It is a striking example of too much of a good thing.

of the Florida stream, is in its excess fatal to all real enjoyment, a deadly net for the strangulation of progress. Pleasure-seeking is not the business

of life ; only as a brief interruption is it delightful. Daty well done gives zest to pastime, and in return reason able pastime deprives duty of its wear ines

It is not well to begin life with a craving for pleasure rather than a desire to do well the work assigned to us by Providence. Such a craving is sure to meet bitter disappointment. At its best-and few are so fortunate as to experience that best-worldly pleasure satisfies none of the higher yearnings of the soul.

At the end of his career the disillusioned worldling may truly say, with the author of "The Sign of the Cross:"

"Pleasure is of this world ; True happiness comes from God." -Catholic Standard and Times.

QUESTION BOX.

Some Inquiries on the Real Presence Questions Answered by Father O'Connor.

Philadelphia Catholic Standard and Times.

at other times than when celebrating

Mass, receive the species of bread

even in Apostolic times may be infer-

red from Luke xxiv., 30 ; Acts ii., 42,

and xx., 7. An essay in the little work entitled "Catholic Belief" goes

alone.

That such was the discipline

Evidently a number of the non-Catholics who have been attending Catholics who have been attending Rev. Joseph V. O'Connor's lectures at St. Teresa's also attended the Forty Church." The final separation of

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, BARRISTERS, ETC., 418 ondon. Private funds to lean

we need to have the courage of them. lealer selling for ten francs and five 'I believed," says the Psalmist, "and francs pen and pencil sketches, some therefore did I speak." Truth sounds of which have recently been discovered so well that its bare mention is a powerful argument. Furthermore, the honest Christian who defends his At that time, as he himself said, he often dined on a little one cent loaf, after which he visited his parents, but always at the time of the dessert and religion will not be without the divine assistance to do it well.

coffee. "Have you dined ?" his father would But we should not only defend the truth ; we should attack error. If you ask.

ask. "Sumptuously," Meissonier would reply, with a smile. "I have just come to take coffee with you." If the stomach was empty honor was have friends who are in error, you can do them no better service than to set them right. This must be done with discretion, to be sure. But do not be saved. At this time Meissonier came very near falling into what is called too anxious about discretion. When you see error attack it ; in such cases "commercial painting." A chapter in Parisian life that is little known is kindliness is the chief rule for securing a hearing. It is amazing that men and women can piously love the truths the one in regard to the disinherited in art. These are artists who, when ambition and dreams of glory vanish, and practices of religion, and live along from day to day without vigor ously attacking the error and vice everywhere about them. What become resigned and consider them. selves lucky when they make a few francs a day by working for dealers who only employ obscure workers who coward is so mean as the pious coward?

Fearless and Honest.

Finally, a good life is a manifest-ation of our Lord and His doctrine of are satisfied with little pay. wonderful force and attractiveness.

Be chaste, temperate, charitable, kindly mannered ; be industrious, A Scotch lad landed at Castle Garden, the brighest, yet the lonelist pasneat, truthful-these simple virtues senger of an emigrant ship. He was barely fourteen and had not a friend will be like a pulpit from which you can preach your supernatural faith. As a tippling, lying, loafing Catholic in America, and only a sovereign in his pocket. "Well, Sandy," said a fellow pas-senger, who had befriended him duris a hinderance to his religion, so is the contrary character the recommendation of religion.

Maltine With Cod Liver Oil

senger, who had berrended him dur-ing their voyage from Glasgow, "don't you wish you were safe now with your mother in the old country?" "No," said the boy: "I promised her when I left that I would be fearless Mattine With Cod Liver 011 Remarkable results have been obtained from the use of Maltine with Cod Liver 011 in this class of smactation associated with bronchial irritation and cough. The efficacy of cod liver oil in this class of affections has long been conceded, and combined asi t is in this preparation with the maltine (itself a food and a reconstructive of the greatest value) its usefulness is vastly in-creased. Furthermore, by the action of maltine starchy foods are more easily digest-ed and in larger quantities, affording additive rollor may of the body and for reconstructive of the out have gained both worself, use Maltine for two weeks and ob-serve the results. You will have gained both weight and atrength, and relief from cough. bronchial irritation, and the distress these

Men of business are accustomed to

quote the maxim that "Time is mony," but it is much more ; the proper improvement of it is self-culture, selfimprovement, and growth of charac-ter. An hour wasted daily on trifles or in indolence, would, if devoted to self-improvement, make an ignorant Christ is contained whole and entire under either species. All clerics, from man wise in a few years, and employ ed in good works, would make his the Pope down, when communicating life fruitful, and death a harvest of worthy deeds. Fifteen minutes a day devoted to self-improvement, will be

felt at the end of the year. Good thoughts and carefully gathered experience take up no room, and are carried about with us as companions everywhere, without cost or incumbrance.

The Small Act. It is the bubbling stream that flows gently, the little rivilet that runs in telling us that the sacrament is bread and not Christ, what are we to trust? Does not the proof of our Lord's night and day by the farm house that is useful, rather than the swollen flood

or warring cataract. Niagara ex cites our wonder, and we stand amazed at the powerful greatness of God there

as He pours it forth from the hollow of His hand. But one Niagara is enough for the continent of the world, while the same world requires thousands and tens of thousands of silver fountains and gently flowing rivulets that water

every farm and garden, and shall flow on every day and night with their of our lives. It is not by great deeds, like those of martyrs, good is to be done, but by the daily and quiet vir-

Church." The final separation of Russia took place in 1113. Hours there, as at least a few of them placed in the box questions regarding

Among the questions asked were the Real Presence. Julia (1) asked why the Church resome relating to the Holy Sacrifice of the Mass and its application to departed fuses the cup to the laity, when Christ souls, which have been previously ansaid, "Drink ye all of this?" The Council of Trent defined that swered in these columns.

NERVOUSTroubles are due to impoverished blood. Hood's Sarsaparila is the One True Blood Purifier and NERVETONIC. PICTORIAL Catarrh of Ten Years' Standing Cured by Dr. Chase. LIVES THE SAINTS

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by Dr. Chase. I suffered from Catarrh for ten years and was treated by some of the best physicians in Canada. I was recommended by Mr. C. Thomcson, druggist, Tilsonburg, to try Dr. Chase's Catarrh Cure, and can state positively it cured my Catarrh and Catarrhal Sore Throat. Throat.

Yours respectfully, ANNA A. HOWEY, into this question fully. Julia (2). If our senses deceive us J. D. Phillips, J. P., Witness.



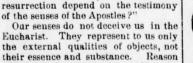
"Cures talk" in favor of Hood's Sarsaparilla, is for no other medicine. Its great cures recorded in truthful. convincing language of grateful men and women, constitute its most effective advertising. Many of these cures are marvelous. They have won the confidence of the people; have given Hood's Sarsaparilla the largest sales in the world, and have made necessary for its manufacture the greatest laboratory on earth. Hood's Sarsaparilla is known by the cures it has made-cures of scrofula, salt rheum and eczema, cures of rheumatism, neuralgia

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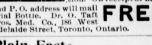
and faith frequently contradict the senses. A square tower at a distance seems round; an oar under water seems to be broken. The strongest Scriptural evidence in favor of the Real Presence is in John vi., where our Lord allowed those who refused to believe in it to leave Him rather than abate what they in common with non Catholics consider a "hard saying." Julia (3). "When was the cross

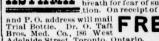
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THE PICTORIAL LIVES OF THE SAINTS contains Reflections for Every Day in the Year. The book is compiled from "Builer's Lives" and other ap-proved sources, to which are added Lives of the American Saints, recently placed on the Calendar for the United States by Special petition of the Third Pier. y Council of Baltimore; and also the Lives of the Saints canonized in 1881 by His Holiness Fope Leo XIII. Edited by John Gimary "a, LLD. With a beautinul frontisplece of the special blessing to the publishers; and appreved by our Holy Father Fope Leo XIII. who sen this special blessing to the publishers; and appreved by forty Archbishops and Bishop. The above work will be sent to any of our sub-subscription on THE CATHOLIC RECORD, on receipt of Three Dollars. We will in all cases proper carriage.









8

### ARCHDIOCESE OF TORONTO.

ENTERTAINMENT IN HONOR OF HIS GRACE.

ne following programme was creditably and pily rendered by the pupils of Loretto demy, 2 Wellesley Place, on the evening of aday, Dec. 24, in honor of His Grace the Arch-op of Toronto :

A. M. D. G. PROGRAMME.

Choral Clacs.
Part II.
Recitation -Bruce and the Spider
Chorus-On the Rolling DeepVerne The Little Boys.

Minuet a L'Antique Misses Nora Peiman, M. Mason, P. Brazil and	I
Chorus-Grand Waltz-,	I
Choral Class.	I

LORD AND LADY ABERDEEN AT LORETTO

BIRD AND LADY ADDITING A TRANSPORT OF THE ADDITING AND TABLEY. "BEEY. "BEY. "BEEY. BEY. "BEY. "BEY. "BEY. "BE "Kit" in Toronto Mail and Empire, Dec. 25.

when he calls. I, for one, shall not be afraid it he sounds my name in such full, melodious tones. The address that was presented to their Excellencies was in every sense a work of art. It was along, shender book, with purple and gold thistles upon its cover, and exquisite marginings of maple-leaves and other florai designs about the words inside. The Aber-deen coat of arms was splendidly emboased, while surrounding the moto was a wreath of ittle Scotch thistles. Silver classs decorated the cover, and their Excellencies—Lord Aber-deen, especially—scemed charmed with the book. "It is only in the convents you will see such work," he said. The there was a small person, in whom I am deeply interested, whose soul was resiless till shoeme to me and asked is she was to see their Excellencies. And when she was to de-"Maybe," she was very happ. Earlier she had presented Lord Aberdeen with a bouquet of tall young likes of violets and maiden forms, and silt through the proceed-ings she had carefully noted that he proceed-ings she had carefully noted that he had seemed more tender with the likes than with the other flowers. He had picked himself a buttonhole of them, she told me. And she wanted to be "presented", poor hittle Patsy. It was de?leious to watch her whom she was " presented," for she kept offering her small hand over and over. Lord Aberdeen told her he first saw the Queen, and she asked his ima up in his face kept thrusting forward the hittle child's band. It was her dear notion of etiquette and friendiness. And when His Excelency stooped and kissed her and the naively asked permission of her mother, the child present and she date moton of etiquette and friendiness.

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for any monetary aid whatever. They need that aid now. I feel that there will be a great for any monetary aid whatever. They need that aid now. I feel that there will be a great response from the Catholic community all over the country. Old pupils will raily-ought to raily-round their dear Alma Mater and raise her high above all difficuties. Nor will Pro-testant purses-1 feel suc-be closed. Why should we not on every side help to build God's churches? Methodist. Baptist, Protestant, Catholic-they are all raised in honor of the might Yame that thrils the world. And God hears all, and accepts all, and -1 feel sure-will reward all. If even only each old pupil gave a trifle, the Imoney would be sisters an great debt, for their teaching of kindiness, purity, honor, and sound principle. Now-when they want it—is the time to pay that debt in some small measure. Will you not help this gentle little community of good women! No matter how small the sum, send it to the Superioress of Loretto Abbey. And-old chi-dren a fue Abbey. Jana-did chi there raily round your "Alma Mater" now.

Institual of His Grace the Archbishop, and as usual on each recurring anniversary, the pupils of LA CONGREGATION DE NOTTE DAME accorded him a grand reception. Precisely at 5 o'clock in the afternoon, His Grace, atsended by Mar, Routhier, Very Rev, Canon Campeau, the reverend chaplan of the convent. Rev. Father Labelle, of Ayimer, Rev. Father Genderau and some lweniy other priosis entered and took his seat on a raised daised by Mar, Routhier, New, Father Conduction and Seat on a raised daised by the friends and relatives of the pupils, amongst whom were Hon. Mr, and Mrs. Costigui, Judge and Mrs. St. Juhen, Dr, and Mrs. Mark, M. Cate, Mr, and Mrs, Walter Armaroux, Mr, and Mrs, E. J. Langevin, Mr, and Mrs, Michael Mr, Buchan, ex-Mayor Rochon and Mrs, Michael Miss Sims, Mr, M. F. Waltsh and many others. The contane militaire, played on planes, harps, mandolins and violins, all present signalized by a rondeau militaire, played on planes, harps, micely on its conclusion, little Florence Mills on New York, stepped forward, and, in which where holy others would share and at the source of this Grace awale title words, nicely divisions, all present little words, nicely divisions, all present little words, nicely divisions, and and and source of the forence on the should bid files Grace a welcome in the name of the little ones.

It was only fitting that before the grand and dresses where only seniors would shine came of she should bid His Grace a welcome in the name of the little ones. "AND RECEIVE HIS FIRST SMILE." A welcome chorus, sung by all the pupils fol-lowed, and was succeeded by Miss Stella Egan. who welcome and thanked their kind friends who were present to assist them in doing bonor to their beloved Archibishop. A compliment-ary vocal duct by Misses Clarke, of New York, and Larve, followed, and towards its conclusion they called upon a number of little ones – Kathleen Hennessy, of Kingston; Eva St. Julien, of Ayimer; Clare Labelle, of New York Jonne Rehen, of Hull: Alice Ouimet, Lea Brodeur, of Boston, and Marie Prevost to come forward-when they each presented a flower to His Grace, while singing appropriate words, In French, Miss Rose Hba Lemay, spoke a few words, explanatory of the various flowers which had just been presented. A charming recitation was then given by Miss Britten, of New York, An orchestral piece of nusice. "Caprice," then followed, when Miss Rosie Wils, of New York, delivered an address in French in faulless style. A cantata in French eame next, in which the voices of Misses Rueanne, Syneck, of Gracefield, and Chevrier Wils, of New York, delivered an address in French in faulless style. A cantata in French in Freuest, in which the voices of Misses Rueanne, Syneck, of Gracefield, and Chevrier Wils, or Slarke, Houde, Bingham, McMillan of Alexandria, and Lynch. "The entire choir then sang, "Long Live Our Prelate, So Dear." which brought the pro-gramme to a close. His Grace then addressed in bruch de is the dower beautiful senti-ments which they dower beautiful senti-ments which they down setting senti-ments which they had so beautiful senti-ments which they had so beautiful senti-ments which they day beautiful senti-ments which they das beautiful sen

### THE CATHOLIC RECORD

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JC RECORD
spectra and the second strength of the new cathedral window, and which serve have already been put in A large one just north of the transept on the west side is a reproduction in part of the family of the second strength of the transept on the strength of the transept of the transept of the second strength of the transept of the second strength of the subject represented. The second strength of the subject represented to be the second strength of the subject represented to be the second strength of the subject represented to be the second strength of the subject represented to be the second strength of the subject represented to the cather strength of the subject of the subject of the second strength of the second mother. In his reference to this window was donated to the cather of the subject of this window the first the second strength of the subject of this window the first strength of the subject of this window the first strength of the subject of this window the second the second strength of the second strength of the subject of the second strength of the subject of the second the second strength of the

uay. What passion cannot music raise and quell? When Junai struck the corded shell. His listening brethren stood around And, wondering, on their faces fell To worship that celestiai sound.

But oh! what art can teach, What human voice can reach The sacred organ's praise? Notes inspiring holy love, Notes that wing their heavenly ways To mend the choirs above.

Orpheus could reach the savage race; And trees uproated left their place, Sequacious of the lyre : But bright Geelila raised the wonder higher ; When to her organ vocal breath was given, An angel heard, and straight appeared, Mistaking earth for heaven.

Anistancing earth for heaven. As from the power of sacred lays The spheres began to move, And sung the great Creator's praise To all the biessed above: So when the last and dreadful hour This crumbling pageant shall devour, The trumpet shall be heard on high, The dend shall live, the living die, And music shall unture the sky.

Beneath the figures on the window is the fo

lowing verse from the psalms of David "Praise him with timbrel and choir Praise him with strings and organs." His Lordship the Bishop referred to A Donald O'Brien when speaking of this windo and said that his great talents were alwa best exhibited when playing the fine cathod organ and contributing to the praise of G The Bishop commented Mrs. O'Brien's wisd ful in everything should be given that God's house should have our f

rings. he four other windows are of smaller siz and are placed in the front of the cathedra They represent the four exangelists, Matthew, Mark, Luke and John, and were donated re-socuriegy by Father Mahoney, Father Hinch-ey, Mgr, McEyay and Father Holden. All these windows were executed at Munich, Bavaria on English antique glass, and were imported direct by Messrs, Staltzanberg & Co, of New York.

imported direct by Messrs, Staltzanberg & Co.
 of New York.
 On Christmas night the cathedral choir were at their best. The rendering of Lambillotte's "Magnificat" and "Tantum Ergo" is worthy of special praise. Father Rogalski of Si. Jerome's College, Berlin, officiated.
 The following Christmas music was given at the other churches:
 St. Patrick's Church-Christmas day, 8:30 a.m. Children's Carlist, Buschler, 2008 and 2008 a

Tantam Ergs." (Lamonnote ) orthogen oth services. The Bishop was present Christmas night at Vespers at St. Patrick's and preached Dristmas sermon. He was at Vespers also Sunday evening at St. Lawrence and preached on the virtues of St. Stephen the protomartyr. Special services were given at St. Joseph's church, Sunday morning, in anticipation of the feast of St. John the Evangelist. Father Himchurch, Sunday morning, in anticipation of the feast of St. John the Evangelist. Father Hin-chey preached an elequent sermon. The aitar decorations were very fine.

Katie Carroll acquitted themselves very creditably. "The Story of the Plag" was a second chorus, and was well rendered. "The Battle of the Books," a drama, was one of the features of the entertement. Each boy took up his part with enterery, and earried it through. The content of the second second second second the of the second second second second second second set is the second second second second second second set is the second second second second second second the second second second second second second second the second second second second second second second white lines, and second second second second second second white lines, and second white lines, and second s

was burned, presenting an exquisite picture t the large audience. The little ladies takin part were: Louie Chaffer, May Long, Mani Keily, Mamie Sweeny, Alice Moore, Nor Brennan, Sarah Paladino, Rosie Pask, Anni Marray, Louisa O'Rourke, Rosey Sof, Ett Delancy, Lidie Multins, Banche Cowan, Aggi Gienson, Nellie Pheian, Margie Boyie, Stell Butler, Edna Roddy, Maggie Hevey, Hodwid Ginard, Bianche Moore – and Ciara McCu Bianche Moore - and na Walsh as leaders of the

Mr. T. J. Murphy, on behalf of the trust of the Separate schools, thanked the audieu for the enthusiaam they displayed, which, skid, was a great compliment to the ability the scholars. He contrasted the work of t Separate with that of the Public schools, a in his opinion the former excelled, because it not only covered all subjects taught in the P lic schools, but educated the children in Chi-tran doctine.

lie schools, but educated the children in Chri inan doctrine. Mr. J. M. July was a perfect impersonate of Santa Claus, and presented each child with a pretty box of candies. Sr. MARY'S School. Thesday, the day appointed for the closing the school-term, preceding the Christmas hold days, brought to the heartsof the luttle children of St. Mary's school one of the many pleasures-this festive senson. The school-room presents a pleasing and home-like appearance, and the little ones, in their holiday attire seemed ful-tor scale their important part in being calls upon to enteriain and amuse for the comi-hour an interested and friendly addience by pleasing little programme, prepared for the loved pastor, Lee, Fether MeCormack, who presence gave so much pleasure to the children and their parents, a large number of who were present. This was followed by the Christmas hym were present. This was followed by the Christmas hymn, "Christ is Born."

Christ is Born." A Wetcom." By seven little girls. Recitation—Hard Study— James Harding. Motion song—Song of the Bees Concert recitation—Something Great— Recitation—The Stubbern Doil— Keit Konny.

Recitation — something Great— Recitation — The Stubborn Doll— Ethel Kenny. Chorus — Sweet Village Bells— Recitation—A Boy's Troubles — A. P. Stevens. Recitation—The Christmas Tree— Chorus — Gondaniuri

hildren cause to remember him with love and espect. Rey, Father McCormack then thanked the

hildren and expressed the pleasure it gav-nim to meet them and their parents again ussured them that be would continue to re-nember their interests, both spiritud are semporal, and closed wisking that they al-

assured them that be would continue to re-member their interests, both spiritual and temporal, and closed wishing that they all might enjoy a happy and a biessed Christmas. Thanks are also due to Mr. Ward, School Trustee, who, on this, as on former occasions, showed his generosity in contributing towards the hoppiness and enjoyment of the children of St. Mary's school. Holy Angels' School closed on Wednesday at noon, but their entertainment and distribution of Christmas gifts was held on Tuesday at 2330. The greatest piensure, seemingly, to all was to have Rev. Father McCornnek present presents which were in large part his own con-tribution; for although he was sent from their midst, he did not faul to make this Christmas, as former ones, a time of pleasure for the chil-dren.

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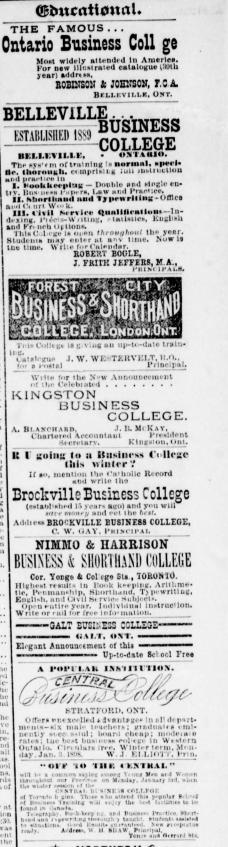
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### JANUARY 1, 1898.



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### DIOCESE OF LONDON.

# CHRISTMAS IN THE CATHEDRAL. Masses were celebrated in the cathedral Christmas morning every half hour, beginning with Hich Mass at 6 o'clock-sung by Rev. Father L'Heureux, with Rev. Fathers Tiernan and Brady as deacon and sub-deacon respect-vely—until the solemn pontifical Mass at 10:30, celebrated by his Lordship the Hishon, assisted by Rev. Fathers Tiernan and L'Heureux, and Rev. Father McBrady as assistant priest. After the Gospel Reverend Father Me-Brady ascended the pulpit and delivered a nowerful and impressive sermon, on the sacred humanity of Our Lord and Saviour Jests Christ, througheut the whole course of which he held the closest attention of the large congregation. Following the Pontifical Mass was given Bene diction of the Blessed Sacrament, preceded by the imparing of the Papal Benediction by His Lordship the Bishop. CHRISTMAS IN THE CATHEDRAL.

### REV. FATHER M'BRADY'S SERMON.

REV. FATHER M'BRADY'S SERMON. Rev. Father McBrady also preached at the High Mass on last Sunday, and again in the evening at Vespers. In the evening the based his discourse on the words of Calphas, the high priest, to our Biessed Redeemer: "I adjure thee, by the living God, that thoutil us whether thou be the Christ, the Son of God. And Jesus answered, Thou hast said ir. The reverend preacher said that in reading over the gospel

be elemai giory and beneficion. Another CHRISTMAS ATST MARY'S, ONT. The festival of Christmas was duly observed at St. Mary's Church. Rev. Father Brennan celebrated Mass at 8 and 9 o'clock, at each of which short instructions on the fensit were given. The school children same bymns appro-priate to the occasion. At 11 o'clock High Mass was sung. Leonard's Mass in E Ida', with "Adoste Fideles" at the Offertory, was ably rendered by the choir, under the direction of Miss McReough, organist. At the close of the Mass the reverend pastor preached a beautiful discourse, on the Nativity of Our Lord. In the evening musi-cial Vespers and B nediction of the Blessed Sacrament were given. During the service Miss Handrahan, the soprano-soloist of the choir, sang Kany's "O Sultaris." with good effect-The altars and sanctuary were tastefully de-corated, a special feature of the decorations be-ing a representation of the crib of Bethiehem. Large numbers were present at all the serv-itees.

### DIOCESE OF HAMILTON.

DIOCESE OF HAMILTON. The Christmas solemnities were carried out, appropriate manner. Each church was decor-particulation of the sand-tatural dovers. The decorations of the sand-tratural dovers. The decoration of the sand-tratural dovers. The decoration of the sand-tratural dovers. The sand the sand the sand-particular doverse of the sand-stand second Masses. Great numbers approached by Right Rev. Mgr. McEvay as assisted by Right Rev. Mgr. McEvay as a short as how and the sanderec had also assisted at the sand by Right Rev. Mgr. Mgr. Mgr. Mgr. Masses. After the usual Christmas

Mr. J. F. White has completed his official visitto the Separate schools of this city for his year. He expressed himself as well pleased with the furnishings and equipments of the schools and with the substantial progress made in edu-cational methods during the year. The young Ladies Sodality will give a con-cert in St. Mary's hall Tuesday evening. A ceremony of reception and profession will take place at St. Joseph's convect on Friday morning, the 31st inst. Mrs. CLARA LANGAN, CHICAGO.

MRS. CLARA LANGAN, CHICAGO.

MRS. CLARA LANGAN, CHICAGO. Mrs. Clara Langan, nee McGinnis, wife of the late George N. Langan, and daughter of Mrs. Margaret McGinnis, died at the residence of her mother, 330 Hudson avenue, Thursday, November 18, at 4330 p.m., after a short linness, aged twenty-three years. The funeral serv-ices were heid Sunday at the Church of the Immaculate Conception, where the Rev. P. J. Butler paid a very pathetic tribute to the de-parted, referring to her bright and cheerful disposition and her many acts of charity. She whom she came in contact. Her remains were laid to rest in Calivary cemetery, where Rev. Father Crowe pronounced the last benedic-tion. May her soul rest in peace!

LONDON SEPARATE SCHOOLS.

in retrainment provided by the baplis of St. peters and St. viciolas. Separate schools (under the efficient direction of the Sisters of St. Joseph in the Opera House on Thursday. Dec. 23: The annual Christmas closing entertainment of the Roman Catholic Separate schools of this in charge of the Sisters of St. Joseph and by in the spinodid programme weak methed the patronage. The little ones were in charge of the Sisters of St. Joseph and by the perfect performance showed much care in charge of the Sisters of St. Joseph and by the perfect performance showed much care in charge of the Sisters of St. Joseph and by the perfect performance showed much care in charge of the Sisters of St. Joseph and by the perfect performance showed much care in charge of the Sinder Credit upon the the dies who had charge of them. Mr. Thomas J. Murputy presided as chairman, Mr. Y. T. Moore as accompanist. When the curtain trose Master Frank White delivered and the trose Master Frank White delivered and the the Sils, by 300 children, which was a most har-monious blending of voices. Little Jean Lock-thart was well received, and danced a lig in his usual good style. The Doil's Christmar, Wadeline Nuttail, Rose Quinn, Annie Connolly, Heien Leiteh, Madeline Burns, Madeline Mitcheil, Frankie McCarty, Maud Lewis and Mitcheil, Frankie Mitcheil Burns, Madeline

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2003 MAIL CONTRACT.

SEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa until Noon, on Friday, 21st January, 1898, for the conveyance of Her Majesty's Mails, on a proposed Contract for four years, six times per week each way, between Gran-ton and London from the 1st April, next. Printed notices containing further infor-mation as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Offices on the route and at this office.

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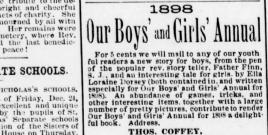
London, Dec. 10, 1897.

### TEACHERS WANTED.

 TEACHERS WANTED.

 A End or 3rd class certificate for Public school. No. 3. Duties to commence Jan. 3, 1898 Must be Catholic and thoroughly conversant in French and English (languages) alike. Applications stating salary, will be received up to Dec. 22nd. 1807. Apply to R. Reaame, Dover South, Ont. 10012

 I WISH TO SECURE A NURMAL trained, Roman Catholic teacher to teach na village school in the North West Territories at \$50 per month. The preference will be given to one who has some musical ability and can speak German. Address, with foll particulars, W. O. McTaggatt, Bank of Commerce Building, Toronto.



ST. PETER'S AND ST. NICHOLAS'S SCHOOLS.

ST. PETER'S AND ST. NICHOLAS'S SCHOOLS' The London Advertiser of Friday, Dec. 24, refers as follows to the excellent and unique entertainment provided by the pupils of St. Peter's and St. Nicholas' Separate schools under the efficient direction of the Sisters of St. Joseph in the Opera House on Thursday.