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

VOLUME XX.

The Catholic Record.

London Saturday, December, 17,1898

BOYS' SOCIETIES - AN EX-

AMPLE.

ciety established by Rev. Father Fin-

egan of St. Paul's Church, Toronto, may

have an abundant measure of success.

Nay, we have not the slightest doubt

of it, for we are convinced that the

protection of our boys is a work upon

which falls the benediction of God.

The rev. pastor is very much in

earnest, and will, we are assured, build

up an organization that will be not

only a testimony to his zeal but a

means of untold good. The protection

of our boys from the baneful influence

of the streets is a God-like work and

the man, be he lay or cleric, who puts

his hand to it is furthering in a prac-

tical manner the interests of Catholi

OUR CATHOLIC COLLEGES.

The Rev. Fr. Campbell seems to

have the gift of saying the right thing

at the right time. His addresses on

education and matrimony are still

remembered : and the one which he

delivered a short time ago on " Daser-

tions from Catholic Colleges " will pro-

and worldly-minded parents who look

upon social prestige and surroundings

as the sine qua non of collegiate

training, more capable of imparting

instruction that will win success

in the world. He points out the

dangers to which boys are exposed in

non-Catholic institutions. The youth

who come through them with faith in-

tact is a marvel. The constant inter-

moment, or at best regard it as a pleasant

boy will become, what so many are to-

any competitors :

cism in this country.

cruelty.

We sincerely hope that the boys' so-

LONDON, ONTARIO, SATURDAY, DECEMBER 17, 1898.

NO. 1.052.

REV. A P. DOYLE.

A brief study of the methods of some missionaries would lead one to believe that they thought that the compelling power of truth was irresistible. It has een the custom of some to simply content themselves with a mere explana tion of Catholic doctrine. It is quite true that there have been fogs of prejudice and mists of error hanging over the fair face of Catholic truth. How often have we been compelled to say in conversation with Protestants that distorted thing which you think is the Catholie Church we despise as much as you do. But, in our opinion, they are mistaken who think that if only the fogs of prejudice be dissipated or the mists of error cleared up so as to reveal the fair features of Holy Church, non Catholics would fall in love with her and want to be one of her children.

Without a doubt there are some souls as true as steel, and, like the steel, when brought within the influence of the magnet, are drawn to it. There are some minds, but we have learned to believe that they are the few, who as soon as they see the truth want to embrace it, and will make any sacri-They are the few, I fices to do so. say. With many people the will is loaded down with the weight of habit ; it is bent by the influence of worldly consideration, it is warped entirely out of shape by an evil life. So, while it was originally designed by God that recognition of the truth by the mind was the power compelling the assent of the will, yet, to a large extent, this state of affairs has been changed.

We must adapt our methods to men as we find them. To content ourselves with the mere exposition of Catholic truth, to say the Church does not believe such and such, and she does believe this other thing, is not doing our whole duty. It is said that God's grace is necessary to make converts, and But nothing can be said more truly. while we operate from one end by clearing up errors, and God operates from the other end by the moving influences of His grace, there is still a region of the heart that must be stirred before the currents from opposite directions complete the circuit. Sometimes when we have made adequate explanations of the truth, if converts do not follow, we are inclined to blame it on the lack of grace of God. A priest said the other day : "There is no use of talking ; you may explain till you are blue in the face, if God does not bring On this theory them in it is no use." if converts are not made it is God's fault, and if they are made, and do not turn out right, it is the missionary's fault, and God had nothing to do with it. This is a rather puzzling quandary to be put in.

The fact of the matter is, Gcd's grace is superabundant, and every one has a sufficiency of it. The electrical wires are all right on God's side. On our side not only must we clear away all debris, like prejudices and errors, from the mind, but we must so warm up the heart by moral considerations, presentation of the great eternal truths of sin and death and judgment to come, that the will may be released from any After this ink. Write life. When we can get the wires perghts ; this will serve fect from this side, the result will be a

was owing to insufficient church room. The explanation was simple, but could hardly account for the fact that the Anglican Churches which then existed, counted but few worshippers within their precincts. Even to day, with all the lavish expend iture of money on tract societies and churches, there are-and there is docu. mentary evidence to prove it-thousands of Londoners who never bow the head to God, and who, to all practical intents, are as pagan as un-Christianized savages. But the real cause of the emptiness of Anglican churches is is an oracle of revealed doctrine, that their utter inability to minister to it can claim a share in St. Ignatius or human needs. When the Reformers extinguished the lamp of the Tabernacle they cut off from the people that strength and consolation which comes

forth from the "Hidden God." Their churches may be monumental piles, graced by all the charms of painting and statuary, but they will never be the temples of God : they will be bodies, splendid indeed, but without a soul 'which life and majesty to material forms." The absence of the supernatural element is the reason of their little influence upon the life of the people, their unproductive missionary labors and of their failure to induce men and women to consecrate themselves entirely to God. They may voke interest in a subject which up to build churches in every quarter, but this has been treated with heedless they will be but buildings nowise dif. ferent, save in name, from any other. Speaking recently on this subject he They always look to something scored the Catholics who patronize physical and material as a remedy for non-Catholic institutions because either spiritual evils, and multiply the same they are more richly endowed, or beidea because their system can only recause they are, in the opinion of foolish peat itself.

The sterility of Protestantism is exemplified by the great English Cathedrals. Westminister Abbey has but a small space reserved for worship, whilst the rest is given over to the sightseer. Were it again in the hands of its lawful owners there would not be a inch of it that would not be devoted to the glory of God. They have daily services, but they are attendcourse with individuals of no fixed ed by very few-some of whom go out principles, who consider religion of no of curiosity, and others with the belief they are assisting at an office of the scheme to beguile the unwary and untrue Church. It is a curious thing educated, will sconer or later uproot that anyone kneeling in a Protestfrom the mind, deprived of the grace of ant church except during service the sacraments, every vestige of faith, would be considered eccentric if not or weaken it to such a degree that the insane. The author narrates the case of an individual, who, when found by a day, a hickory Catholic, devoid of genbeadle praying in a church which had erosity and consumed by the spirit of been left open, was severely repriselfish indifference. If Catholic colmanded by the magistrate, and told that leges received anything like generous he had no right to pray except at the support they could surpass, and easily, hours of public worship, and warned that unless he restrained his devotional ardor he might "commit murder and

come to the gallows." The Protestant church is a place for

The ministers declared that it not long resist the power of human inclinations and interests."

The observant are seeing every day the utter powerlessness of Anglicanism to stem the ever-encroaching tide of unbelief and to exert a wholesome influence upon the masses who clamor for panem et circeuses and are kept in order only by the cringing whipt-dog fear of the bayonet and the scaffold. It is a momentous arm of political strength, a great national organ, says Cardinal Newman, and to a certain point, a witness to the truth. But that is is something sacred, that it St. Cyprian, that it can take the rank, contest the teaching and stop the path of the Church of St. Peter-this is the view of it which disappeared from my mind and which would be almost a miracle to reproduce.

LARGE NUMBER OF CONVERTS MADE.

Lectures to Non-Catholics Accompanied by Stereopticon Views.

Father Fitzmaurice of St. Joseph's church, Philadelphia, has just closed an interesting course of lectures for non-Catholics in that church. The lectures were remarkably successful and unique in their way. They were illustrated by a fine set of stereopticon views, and music was rendered by the choir. lectures were such an innovation and so successful that they are worthy of more than passing notice.

A UNIQUE PLAN In the first place it may be noted that the attendance throughout was gratifyingly large, and taxed the seating accommodation of the church to its utmost capacity. The number of nonwas especially remarkable Catholics Upwards of one hundred and fifty gave in their names, expressing a desire to receive Catholic literature and special nstruction in Catholic doctrine. General admiration was evoked and stonishment expressed at the beauty and suggestiveness of the pictures over one hundred of which, taken from the great masters and artistically re-produced in the finest colors, illustrated each lecture. Many of the non Catholic audience remarked that the stereopticon views inspired new ideas and cast brighter lights upon hidden and obscure gospel truths, whilst they impressed those already known more vividly upon the mind. That the selection was so complete and that there existed so many masterpieces on the life of Christ was the source of agree-

able and universal surprise. THE VIEWS SHOW The first of the course of six lectures, having touched on the promise made to Adam and Eve of a woman that was to crush the serpent's head, dwelt chiefly upon the birth and early life of the Blessed Virgin and the infancy and childhood of Christ. The pictures that accompanied were charmingly beautiful and delightfully realistic. The second lecture, in which the miracles and teaching of the Saviour as well as the organizing of His Church, were most aptly illustrated, had for its subject the public ministry of our Divine Lord. In the three following lectures Christ was followed, step by step from Palm Sunday to Ascenstep from rain Sunday to im-sion Thursday, while every im-portant incident related in the Gospel was graphically represent-ed on the canvas. The last lecture brought vividly before the eyes of the undiance the coming of the Holy the audience the coming of the Holy Ghost, the death and assumption of the Blessed Virgin and the spread of the glad tidings throughout the world by the preaching of the Apostles. closing pictures suggested by the "Acts of the Apostles " and the 'showed the wonderful of the Martyrs triumph of Christianity over paganism and manifested the fortitude infused by the Holy Spirit to enable the chosen ones of God to endure all things for that Divine Master who, " when lifted up, would draw all things to Himself."

Bridgeport. For many years she had Hecker.

Catholic Record.

KENRICK SEMINARY.

Elequent Lecture on "After the Love of God, the Love of Books.

The students of the Kenrick Seminary were accorded an unusual pleasure last Thursday afternoon, when His Grace, Archbishop Ireland, of St. Paul, Faculty, and given an unbounded welcome. Very Rev. Rector of the Seminary inate, whose love for Holy Church and worthy.

American institutions find expression ddress, though entirely impromptu, Love of God, the Love of Books." He spoke in substance, as follows :

therein the soldiers of the future-the truth to win the souls of men. students and professors are critical. Love of God, the Love of Books.'

The subject was well chosen. "First, and above all, my dear young men, is the love of God, of God love of God all science and all learning is of no avail. So you must have, first of all, love of God in your soulsthen comes love of study, love of books. You must ever be desirous of increassent the teacher of men, the represent ative of the Master; 'Dosete gentes.' ative of the Master ; again we read, 'Et aperiens cs suum do not docebat eos.' lime and holy thoughts. But they cannot be teachers without study.

The scientia infusa only comes when Knowledge never more true than in our incredul-

proofs upon which it rests, and these proofs in our day require, I might say, a knowledge of all things. We must know history, we must know science in all its cognate branches. We must know psychology and the social sci-ences, which affect both heart and bead. Science as it is to day is arences, which affect both heart and believe that it would be a got a third in the second secon fund of knowledge, and without being able to use it with tongue and pen, were a crime. It were a crime against every priest there will come times when he is compelled to speak without were a crime. It were a crime against God and His Christ. So, my young men, you must prepare well. Use Use the opportunity of preparations, and on these occasions our habits of readyour every moment. Time is valuing and weiting will serve us well. able. It is fraught with eternity. Remember that the mission is yours "Then it is your duty, your pressing duty, to study. Study diligently. Read much. You should study your text books. These come first as the to give the truth to the world. If you would give out that truth in its vigor, you must know the language in which specific training of the seminary. It you are to convey that truth. This were fatal to wander off to other studies to the neglect of the particular knowledge; it means a knowledge of But you the literature ; it means the cultivation studies of the seminary. But you the literature ; it means the cultivation should read outside the text book. The of a style. We must have a style for text book is limited, so you must go our thoughts. We must present the into larger fields. This will enlarge truth with all the beauty of diction and the scope of the class work, it will ac-custom you to original research. It will broaden your intellect. It will to day error is rampant? It is beworld create in you the love of books, which cause the propagators of these errors means a love of study. A mere spec-ialist does not fill the need of our day. We want large minded men. We want truth have been so engrossed with its beauty that they cared not for its men who without ostentation (which is damuable), can command respect and attention. I like to see a young man with a passion for books. I like to see a young man avaricious of books, who you here a set a se "In conclusion, my dear young men, with a passion for books. I like to see a young man avaricious of books, who will spend his spare dollar in the pur-but that they will assist you just a little chase of them. It is well to know even the backs of books. It creates a curi-ate love of study, and help you to beosity to look inside. Then comes the temptation to read, which arouses in the rational soul a thirst for knowledge,

I think a priest may be judged by THE HUNTER vs THE FISHER-nis library. When I go into a priest's MAN. Trinity Episcopal his library. Norman Booth is the rector. It is the becan talk about them. I say there is smost ritualistic church in that place. She had busied herself in the work of knowledge he is able to give it out. the industrial school connected with the When you meet a man who talks little parish and with labors among the poor of the city. It was the wish of Miss Hecker that Miss Burritt should be re-is, cultivate a passion for books; it ceived into her new faith in the church will give you arms for the conflict. founded by her own uncle, Father Men love learning, they love ideas, they love thoughts. If you have a message to convey to the world, the ARCEBISHOP IRELAND AT THE American people want to hear it. no city, village o. town in America will the people refuse to listen to the

truth. If you cultivate a love of study and of books, your library will be a happiness to you. In the many hours of solitude and loneliness which every priest may experience, we may find company and comfort in our books.

In

" I pity the priest who has not a love paid a visit to that institution. He for books ; I pity him from my heart. was most graciously received by the A love of books drives away the devil ; it prevents idleness. shortly after hes arrival, the ev. Rector of the Seminary inthe mind with the light which is not vited His Grace to address the students, to which he readily consented. The reception given him by the seminari-day, love it to-morrow, love it always. ans was truly magnificent. Prolonged If you go forth into the world with a and vociferous applause greeted his appearance, manifesting, as it did, the esteem and reverence which the stud-ents have for the great American Prel ate, whose love for Hely Church and the study of the study of the study of the study of the study ambiguing for Hely Church and the study are whose love for the great American Prel ate, whose love for Hely Church and the study of t

"There is enough of mediocrity, in the loftlest flights of eloquence. His there is too much of it. We want men who are ambitious ; men who may imheld his listeners captive for a full press and win the attention of the hour. The subject being, "After the world. We want men who, with en thusiastic earnestness, carry the ban ner of Christ's truth into the world. "I love to visit a seminary. It brings back to me happy days-days It In other days the Church had the pomp when life was free and I knew not care. her ; to-day she stands divested of all I love to look into a seminary and see these, with nothing but the power of men who are to fight for Christ and His truth. When asked to address must make this truth the very substan-You you, I consented not with a little reluctance, not because I was unwilling, iously will assist you in this. Among but because so much may be said and priests and students there is a good many subjects selected. Then, again, deal of reading - a vast amount of itwithout any practical result. When I was thinking what Imightspeak to you about, Father Phelan suggested that I take for my subject 'After the Think over what you read, make it your own. Let the fruit of your reading be changed into the very substance of your intellectual life, just as the food of your body becomes part of your especially for the priest. Without the flesh and blood. There are many young men who pass through the sem inary without any personal thought. Personal, individual thought is what we must cultivate and strive for. Your years spent in the seminary are ing your knewledge. The priest is not entirely for the accumulation of knowledge-but to think. Thinking is education. When a subject is pre-He commissioned the apostles. And sented you, examine it for yourself again we read, '*Et aperiens cs suum* do not dismiss it from your from your Priests are teachers sub-bly thoughts. But they you understand it. Do not think a certain statement or proposition is true merely because your professor says so -know the reason of it in your own is necessary for the man who would mind. When the subject is presented, teach others; if this be true, it was revolve it in your own intellect, analyze it, create objections, make it your own. Don't pass over any matter with

ous age. "In our day revelation is denied, only a half knowledge of it; better do and since we are the defenders of re-velation, we must know full well what revelation means. We must know the proofs upon which it rests, and these

ing, ley, 20c; ock, 19; 5.50; ton, 75c.; per shel. beef, cass. 6 00 ; 50c ; pair, wheat hard, and s3.15. nd \$11 No. 1. rm, at west. est at Oats h and

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the - A. ers sold moder-ra \$7 to eep and loads of nd and higher : good to \$4.75 to .40; good air, \$2.50 : heavy sales at \$3.15.

any competitors : "With the refining and elevating influence of classical studies, with the deep knowledge and comprehensive grasp of the principles of individual and social life which Catholic philosophy bestows, with the religious and moral formation which Catholic colleges alone can give, we are better able than others to meet the dangers which threaten civiliza-tion from the grossness and sordidness of growing wealth, from the athelism which is pervading the whole social and political is increasing with such appalling rapidity." Here in Consider whom you have

Here in Canade we may not have the same cause for complaint as our brethren across the border, but we may say without fear of denial that our to build a number of churches with colleges are not accorded the loyal support to which they are entitled. It has been said, and proved time and again, that we, so far as sound and thorough training goes, can hold our own with the very best in the country. Our colleges aim at giving a grip of fundamental principles and at forming the character on moral and religious lines, which alone can be of enduring value to life's work. There is not a shadow of excuse for parents who send their children to non-Catholic institutions : and they who do so are imperiling the eternal interest of their off. spring and laying up shame and confusion for themselves.

With halls of learning such as we have in Canada, presided over by a body of brainy and thoroughly competent professors, Catholics have no reason to give their support to non-Catholic institutions.

"PROTESTANT SPIRITUAL DESTITUTION."

Looking over old fyles of the Dublin Review we chanced upon an article which cannot but prove of interest to our readers. The article in question is entitled " Protestant Spiritual Destitution," and was prompted by the investigations of a special committee sent out by the House of Lords to determine was so prevalent in certain quarters. ism is a human institution and "could friends who are cognizant of it in ones of all ages.

public worship but a Catholic one is home and refuge and a source of super natural strength for all classes.

The author remarks that the Anglican church is borne down by its impedimenta, the dead weight of the women and children. Sidney Smith asked a Protestant bishop who proposed very small endowment, what was to become of the wives and the children of the new ministers. This was a difficult question, especially as Protestestant ministers have generally large families. There is no doubt that marriage inasmuch as it bends them to various interests and classes, gives the ministers much weight and influence. They have, too, a hankering after matrimony-in fact they are said to be champion matchmakers : and we can hardly blame them, when we reflect that a marriage may sometimes be the means of getting them a good living, affording them opportunities to care for the things which interest the gentlemen who are not unduly exercised over the things to come. But the

great trouble is to pay the salaries of married ministers. They are told they are needed, and badly, for the ever increasing population. The Anglicans spend much money for the salvation of the heathen, but this, considering that they are not decided upon what

message of truth to deliver to the heathen, and that by their very doors are myriads who are rotting in the grave of spiritual ignorance, does more honor to the heart than to the head. Anglican Bishops would like to see their curates in single blessedness, but the hope will never, except in rare instances, be realized, because Anglican.

150 APPLY FOR INSTRUCTION. The choir of St. Joseph's church on the various nights of the lectures artistically rendered a choice selection of aptly chosen sacred music.

It may be interesting to remark that of the 150 non Catholics who have applied for instruction, are Episcopalians, 40 Protestants, 17 Presoyterians, 10 of no persuasion, 10 Lutherans, 9 of the Church of Eng-land, 9 Baptists, 8 Non conformists, 7 Methodists, 6 German Lutherans, Universalists, 3 Atheists, 3 Jews.

A NOTABLE CONVERT.

Miss Annie Burritt of Bridge a prominent work port, Conn., a prominent work-er in Trinity Episcopal Church, received in that city, was received into the Catholic Church by the Paulist Fathers of New York, a short time ago. Miss Burritt was accompanied, when she made her submission, by her friend and sponsor, Miss Hecker of Bridge-port, a niece of the late Father Isaac T.

expanding and grawing with the growth of years. Books are sacred Remember that no penitent soul can tion of Paulists. The conversion of Miss Burritt to the Roman Catholic Church creeted a sensation among her friends who are cognizant of it in us the great thoughts of all times and can be lost. Let us read the traces of the sensation among her constraints of the sense of the s

whether a non-Catholic mission which simply explains doctrine and does not stir the heart, is a complete affair.

There is all the difference in the world between the fisherman who sits by the bank of the stream with his line in the water waiting for the fish to come along, and the hunter who shoulders his gun and goes about the livelong day beating the bushes in his quest for game. Just so there is all the difference in the world between the missionary who mounts the platform in order merely to explain the teaching of the Church, and the missionary considers the explaining only a small part of his vocation, who exhorts and entreats, who is down at the end of the church as well, who comes in personal contact with doubters, who so exerts his influence as to compelle intrare.

All this, too, has a special application to the ordinary Catholic as well as the missionary. We so often meet the list ess fisherman who, if he did get a bite, might land his fish ; but we rarely meet the eager hunter who is ever on When we do, the alert for converts. it is very refreshing .- The Missionory.

A Pastor's Joke. From the London Chronicle.

The Very Rev. Dr. McGregor of St. Cuthbert's, Edinburgh, who dined with the Queen on Sunday, s, like Edinburgh, who dined Zaccheus of old, a man of little stature. When in a strange pulpit he is always provided with a feststool to raise him to the necessary height in the eyes of the congregation. On one occasion, when preaching in a country church, he found that the necessary footstool had not been provided. The reverend doctor, who has a keen sense of the humorous, on standing up found that he was quite invisible to the congregation, and announced as the first psalm

SOLITARY ISLAND. A STORY OF THE ST. LAWRENCE.

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

MILK

CRUST

Feb. 24, '98. Mrs. H. P. HOLMES, Ashlar

Vigor

Vitality

VITALITY-to resist the fearful strain

for the constant drains of overwork Dr. Ward's Blood and Nerve Pills confe

THIS EVIDENCE IS AMPLE PROOF.

Before using Dr. Ward's Blood and Nerve Pills I felt weak, nervous and run down. I had lost weight steadily for some time; my circulation was poor; hands, feet and limbs were cold. I always

hands, feet and limbs were cold. I always felt weak and my muscles trembled. Now, after the use of one box of Dr. Ward's Pills, I feel like my old self. I have gained five pounds in weight and 100 per cent, in cheerfulness. I now walk firmly, my muscular system is strong and my blocd circulates vigorously. I have more confort than I have experienced in years. Dr. Ward's Pills have done more for me than now medicine L ever took.

any medicine I ever took. PETER CARMICHAEL,

13 Bright St., Toronto, Ont. All good druggists can supply you. If they won't, we will by mail. Price 50c, per box, or 5 boxes for \$2.00. THE DOCTOR WARD CO., Limited, Toronto, Ont.

Cobbett's "Reformation."

PLAIN FACTS FOR FAIR MINDS

THIS HAS A LARGER SALE THAN any book of the kind now in the market

of hair, and not to use them is to fail in yo or SKIN-TORTURED BABIES and REST fo in a warm bath with CUTICURA SOAN binting with CUTICURA, greatest of skin

nd. Or.

DEATH. Florian found a suspicious lull resting on the home atmosphere of Clayburgh. Linda was quiet and happy, to judge from her manner and look. But there was no introduct the main of the state her manner and look. But there was no mistaking the sudden agony that seized him as he kissed her on his return. The blood leaped to his head in a blinding way, the tears pressed like a torrent to his eyes, but only a few drops fell, and dry sobs struggled in his throat and heaven. Did she understand the cause of m. Did she understand the cause CUTICUEA REMEDIES appeal with irresistible force to others, nurses, and all having the care of children. To now that single application will afford instant relief. such emotion? A tender look on her pale face, a shadow in the sweet eyes that threatened at once to dim them forthat threatened at once to dim them for-ever, were what had taken away his self-command so violently; and, as if it were but natural that he should so act, she drew his head to her breast, and placing her cheek against his soft hair, smoothed it with her delicate hand until the storm of grief had scarn itself. When he looked Sold inroughout the world. POTTER D. & C. CORP., Sola Props., Boston. How to Cure Baby's Skin Diseases, free. ner cheek against his soft hair, smoothed it with her delicate hand until the storm of grief had spent itself. When he looked up again both understood one another perfectly—Linda knew at last that she was dving. Vin

"How is Scott ?" said she. "I have done nothing but dream of him since you

"" He sent you his very best esteem," said Florian, " and is to call on you soon, and all the flowers and herbs and grasses the islands afford are to be sent you. You have charmed him, Linda."

You have charmed him, Linda." "I do not know why he has been so much in my thoughts lately, but his red beard and keen eyes have haunted me pleasantly for two weeks. Probably be-cause you were there with him. And what did he say to you ? You know you promised to tell."

promised to tell." "He told me, very much like a fortune teller, that I was cut out for a quiet life and fitted to write beautiful things for the And when I told him my million. tastes ran in any direction but that, he

minion: A find when a too but that, he said many people are damned for study-ing medicine or taking up politics, and he thought I would be too." Linda's old nature, though softened by illness, rose up at this declaration and she laughed herself into a fit of coughing. "Weil, well ! what an idea," she said. "But it is true in part. There are less temptations in such a life as this than in the life of a public man. Florian, I want to be so sure of meeting you again that whatever you choose be faithful to our religion and true to God, and never forreligion and true to God, and never for-get Lunda. I don't care where I would be, I think I would feel so unhappy if n and I were not to meet again. He could say nothing, but clasped her

and gently. " And what were your own thoughts?"

she asked. "How did you follow your "You remember the crowd we saw at

the review a camp meeting? I have been in the condition of that crowd since I le', all turmoil and excitement, and my solitude put on so loud a personality be-fore I left that I was less at home than in a ball-room. I got enough of the wilder-ness. I prefer a prison." She shook her head deprecatingly.

Just issued, a new edition of the Protestant beformation, by Wm. Cobbett. Revised, with source to D. o. O. S. P. The book is printed in hard clear type. As it is published at a net price of source orgy in the United States, D ce. will have to be charged in Canada. It will be emit to any address on receipt of that um, it stamps. Thos. Coffey. CATHOLIC RECORD Office, London Ontarie. "You made a blunder somewhere. You had no system. You were preju-diced from the beginning. Well, no mat-

Florian grew suddenly uneasy. had something to say, and could not command himself to say it. She saw his emotion and understood it.

"You must not think," she said, "that I am afraid or very sorry to die, and if you have anything to say you must by your frank with the " b very frank with me."

A may book of the kind now in the market. It is not a controversial work, but simply a statement of Catholic Doctrine. The author is Rev. George M. Searle. The price is ex-ceedingly low, only 16. Free by mail to any address. The book contains 300 pages. Ad dress Titos. COFFEY, Catholic Record office. Londou. Unt. " While we are together, Linda"-how very dear that name had become to him, that he hung on it as if it were sweetest **m** usic !--" whatever wish you have con-cerning me I would like to know and fol-l.w it."

fled, for this was no more the

" I will tell you all soon enough," she said, and for the time she was too weary to speak more. He sat beside her hold-ing her dear hands and looking into the pallid face. The changes made by death were very painful. It had robbed them

old times than a stranger. She fell asleep

soon, and he saw how completely death had seized her. The hollow eyes and parted mouth, the wasted hands, the feeble but labored respiration, were all

spair brought the tears into the girl's eyes. "There is no pain in dying," she whis-pered, " but in leaving you, mother." From that moment she began to fade so gently that it seemed as if an angel, incapable of soffering, had come in her place to die. Florian did not leave her day or night. Ruth was often there, and Sara, her father, and the strong-voiced

day or night. Kuth was often there, and Sara, her father, and the strong-voiced Squire, for she liked to see them all about her as in earlier, happier times, and to hear their jokes and bright sayings and pleasant gossip, and to imagine that and pleasant gossip, and to imagine that she was just going to fall asleep for a little while, and, waking again, would find them all just as she had left them. Every day came a bunch of forest treas-ures from the hermit, mosses and rare leaves and bright red berries. He did not come himself, but her bed was so placed that she had a full view of the bay and the islands, and often saw his cance or yacht fitting from one point to

placed that she had a hill view of the bay and the islands, and often saw his cance or yacht flitting from one point to another. In the lonely nights florian and Mrs. Winifred sat alone in the room, dimly lighted by the night lamp, and talked or read to her in her waking hours. When it became painful for her waking nours. When it became painful for her to speak at length, she contented herself with watching him for hours, as if studying out some difficult problem. " Florian

"Yes, dear.' "You will be very much afraid to die." "I trust not, Linda."

" But you will, I know, and I want to tell you that it is not as hard as we imagine. Only be good, do good, and it will be very easy." "I shall try with my whole heart, Lin-

da." "You will not marry Ruth? She is

"How can I," he replied with some good, Florian." bitterness, "when my own good sense and hers, and Pere Rougevin, are opposed to it? If she be not a Catholic I must be

You will not forget, Linda, that you are to tell me your wishes before-

are to tell me your wishes bence-bence -You said you would. "I only want to be sure of meeting you all again," she said. "You are very good, Florian, now. Promise me you will never grow worse, only better; that you will never cease to think as you think now; that you will always remember linde". Linda "Is that all, dear ?" he answered, with

"Is that all, dear ?" he and something like reproach. "All!" she repeated. "Oh the old, old "All!" she repeated. "If you do that, "She somidence." She Flory, if you do that much—" She ended with a smile, and after a little added: "Be careful of Sara; be kind to

her, and save her if you can." Those were almost her last words to him. Early the next morning Per Rongevin anointed her and gave her th Viaticum, the whole family and Ruth being present. Around the house that ay fell the heavy curtains of death, function yet felt, shedding everywhere i funeral sadness. In her white chambe she lay with half closed eyes drinking i the colors of the scenes she had so tend ly loved. The end was very near—so near that at any moment the light might fade from her face and the gentle breathing cease. Out on the blue waters the western sun was shining in a long bar of light broken often by the passing clouds, vet shining out every moment just as bright as before and this shifting move-Mrs. Winifred alone was with her. In her meek way she supplied her needs her meek way she supplied her heeds and silently anticipated her simple wishes, and was so rapt in her dying child that she did not hear the knock at the door without or its repetition, or the steps which ascended the stairs, and en-tering the room in a quiet but abrupt way, suddenly presented to her the un-couth hermit. Mrs. Winifred was rather

exasperating on such occasions. She was frightened and her face showed it; nevertheless she made no sign, and was meeker than usual when Scott rather im. periously waved her aside and took Lin-da's hand in his own. So it happened Fiorian found him half

an hour later in the same position when Mrs. Winifred came to hurry them all to f the dear girl even before the soul had

look at the trunks and boxes scattered 100k at the trunks and boxes scattered through the room. "Yes, I'm going, mother, at last," said he. "There is nothing here to hold me, is there? And as soon as I get settled I shall take Sara to keep house for me until she gets over her folly. I would prefer her iollowing Linda than Mr. Buck. A meanument is more satisfactory over one held him. with a touch of tenderness in his voice. "And I am told you're goin' away to

nonument is more satisfactory over on than an Episcopal meeting house, even it He kicked things around noisily and

He kicked things around noisily and drowned the short, sharp burst of grief that followed his sarcasm. The door-knocker was going vigorously when sil-ence was restored. Mrs. Winifred has-tened to admit the callers. Her voice was strangely agitated as a moment later she called Florian to the parlor. He found her pale and trembling at the foot of the stairs and shaking as if with ague. "It's true," she repeated. "O Linda !" " What's true?" said Florian roughly, as he threw open the door violently and strode in frowning. Mr. Buck was there as painfully correct in costume as ever, and beside him Sara languishing in her mourning robes. One glance was enough. mourning robes. One glance was enough but Florian pretended not to understand. "I thought it would be but fair," said Mr. Buck, "to let you know of the relations which now exist between your siste and myself. We were married last evening at the rectory in presence of the offic-ials and the leading members of my church, who understand the peculiar circumstances which led to the ceremony at so sad and unfavorable a time." "It would have been better to have

waited," said Florian, aping a calmness he did not feel; "but I am not surprised, nor will any one be, I presume, with whom you are acquainted. My sister is whom you are acquainted. My sister is of age. We have done our best to prevent of age. We have done our best to prevent what in itself is undesirable. Am I to understand that Mrs. Buck in adopting our name has also adopted your particu

ar religious views ?" "Not at all, not at all," said Mr. Buck vacantly. He was not prepared for so cool a reception. "Mrs. Buck expressly stipulated that she should be allowed to attend her own church on alternate Sun-days and after computation with friends days, and after consultation with friends it was allowed."

I congratulate you, Sara," said Florian sadly, for this smote cruelly on his heart. "We have done our duty towards you. I hope you will be happy. I am going to-morrow for good, so good-bye." "Good-bye," said Sara, shedding a few

Her shallow soul was beginning tears. see that her brother's generous nature and high motives had been sadly misunder-

'Iwas intending to bring you with me,' Florian continued smiling, "and have you preside over my house; but that plan must be laid aside. You will excuse me now, Mr. Buck; I am busy." The incident had a depressing effect on mode to tall

Florian beyond the power of words to tell He had mastered himself very thoroughly at a trying moment, but physical weak ness added itself to his mental desolation and left this new sorrow very hard to bear. His packing was ended before night, however, and, having despatched his boxes to the depot, he went on foot wound the bay to Squire Pendleton's The Squire was in his study smoking, and listened to Florian's tale with much com-

miseration and delight. "It's a great pity your father didn't meet them," said he. "It's a reflection on the family to have such a goose in it. Here, Ruth, come in and hear the news." Ruth came to the door at her father's short. hout.

"You couldn't guess," said the Squire. "Sara's gone an' done it at last; marrie the parson last night." Ruth was shocked so violently that she

There was shocked so violently that she grew quite pale, and stammered out: "I knew they would marry, but Linda's death, I thought, would make a differ-ence. Poor Linda".

ence. 'Poor Linda.'' "That hurt me most,' said Florian, with a wan smile; "but it was done very respectably. The whole congregation was called in and consulted. If they did not marry then, while we were taken up with sorrow, it might become impossible to marry at all. The circumstances as they

saw them justified the action. the death-room —for death-room new it had become, since Linda lay like an in-fant in the arms of the king at last. At last and forever! There was no recall, no further hope. The girl's face bore a new stones to throw at him. "I knew you could not endure life ere," she replied with much feeling, further hope. The gent show so the of expression, the seal which God first placed on Abei's young face, the protest of the body and the soul against sin's merited punishment, the reflected light from the torch of death! Florian took her left hand and gazed composedly on her face. There was something strange in har memory a strange glory of triumph here, "after so many sorrows." "The one thing I most regret is that I cannot bring you with me, Ruth. You must know," he went on hurriedly, "that a very little time should decide for you and me whether we part or unite forever. In a year, if you say it I will come back after so many sorrows.' and me whether we part or unite forever. In a year, if you say it, I will come back for you, Ruth." "I fear I can never say it," she an-swered quite calmly ; "and I fear, too, we have been wrong in expecting confidently what it is God's alone to give. I have studied your faith, and I find I have a liking for it. It is beautiful indeed, but it does not seem to me to be the true one." Fate had thrown its last missile. He was unable to speak for a few minutes. "There is a year yet," he said at length; you can decide better at the end of that "you can decide better at the end of mar-time, perhaps." "Perhaps," she repeated. She was very calm, simply because she had gone over this scene many a time in the past few months. "But I think it would be better to end now." He was so pale when she looked at him that her good some failtered. heavy snow-storm, not unuscal not that district, and the dwellers by the river sottled themselves comfortably for six months at their warm firesides. The Wallace home was gloomy and disordered. Florian in his own room was busy pack-ing clothes and books for an immediate de-parture to New York, and he was working with foreigh basts and unnecessary care.

"But it's too bad, Peter," said the poet, "that you should let the whole house know I had no wood--" ness, Florian rose and staggered away in silence. What the hermit never before did he did then—stopped the youth and know 1 had no wood—" "Ah, bother, man! What d'ye care for the whole house, or the whole block, or the whole city 1 Sure they know it already. And it's your own fault that ye haven't wood and "You're not yourself, my lad," he said, ith a touch of tenderness in his voice.

DECEMBER 17, 198.

"Never think of to-morrow ; With a smile banish sorrow.

"Wood and necessaries." mocked Peter

after daylight, or use the eyes at all. Doctor Brown says that the man

who uses his eyes-"
"That isn't the point," Paul interrupt-

"And I am took point of the point of the point of the morrow. "Yes," said Florian, "to-morrow. Thank God! I'm done with this place forever. There is nothing here for me but graves. You see, Scott, I have lost them all-Linda, Sara, and Ruth. And one nearest to me-isn't it strange?—is candles! Plenty o' money, b'y, in this old sheepskin o' mine! Call on Peter any time you are in want o' fifty dollars an' it's yours. Plenty o' money all over the world, plenty to eat at Madame

one nearest to me—isn't it strange?—is the little girl in her grave. Yes, I am going, and I wish it was morning and the Lynch's. whole place out of my thoughts for good. I don't care if I were dead." "I was thinking," said Paul gravely,

I don't care if I were dead." "There's a difference between dead and dying," said Scott grimly. "You'd soon change your mind if death caught you. You forgot to give me that "that I would borrow a little from yon"-Peter looked suddenly indifferent-" and if you could let me have five dollars to buy some wood and necessaries I wouldn't

mind. "I'll write it this very night," Florian gayly—" nice things for a young man like you, with strong muscles and warm blood, to be thinkin' of. I tell ye are twice healthier in a room like this than if ye had a stove blazing up to heaven. And candles hurt the eyes! Ye shouldn't read answered; my last will and testament of the old life, and then hurrah for the new. God! how completely we can be from the roots and transplanted in new soil.

soil." "Boch!" said Scott. "You kin no more git rid of the old life than of your-seif. You'll think of all these things for years, an' you'll find them three women, an' the water, an' islands, an' boats, an' the water, an' islands, an' boats, an' an the water, an islands, an boats, an things, twistin' in your thoughts and promptin' your will until yer dead—al-most. You're a leetle apt to get senti-mental."

ed. "I asked you for five dollars." "Doctor Brown says that the man—" "No, no, stick to the point, Peter; will you lend me five dollars ?" "Lend ye five dollars?" said Peter, with a surly air. "Ye're mighty anxious to run in debt, ain't ye? An' I'd look Florian said nothing, a sudden daz came over his senses and he leaned heavily against the hermit, with his face upturned to the snow-clouded sky; and it with a suriy air. "If e re mighty auxious to run in debt, ain't ye? An' I'd look well lendin' a man money that can't pay Madame Lynch his board. I have enough to do to support meself. Go and write for the newspapers something plain an' sensible on the Know-nothings or—or Leiced, there's a grand ubjust for us apturned to the snow-clouded this beard so happened that the hermit's beard brushed his chin and the weather-beaten cheek lay for an instant against his own.

cheek lay for an instant against his own. "Faintin', hey," said Scott. "You'll have a spell of sickness." "Not at all. I was thinking of Linda's last words. They are a good motio as well as a prayer: "That we may meet again.' Good-night, Scott, and good-bye. As usual, you are right. The old life shall not out for the new." --Ireland---there's a grand subject for ye --an' leave off reading an' writing stuff ! There's a pattern for ye on the first floor -the young lawyer, only been in the city a year, is spoken of for Assemblyman already. He looks like ye, every one says so. May be you are related ?" Paul sat eying his companion with amused disdain. " I heard the assertion made about the

He went hurriedly down the road.

CHAPTER VII.

A BOHEMIAN.

ement-houses is not a thrilling sigh but shimmering through the attic win-dow, faintly lighting up its meager furni-ture, mixing lights and shadows fancifally

night when a stove has most to say and do in this world, and be as silent and moody as Othello with his occupation gone. There was one picture on the wall

ming his cold feet on the floor. He was writing, and writing was food and heat to him—that is, when his manuscripts were exchangeable for silver. Unfortunately they did not always have that property.

piece lying on the table gave him a I know ye though middle-aged voice outside. "Ik re in, sure the key's in the door.

DECEMBER 17, ST.

THE CONVERSION OF O. A. BROWNSON.

Henry F. Brownson has lately pub lished a volume describing 'The Early Life of Orestes A. Brownson' (1803-44) Detroit : H. F. Brownson Pablisher.

It is full of interest as a study of the mental progress of this distinguished consort We make the following ex consort tract as an indication of the style of th

Brownson had advanced so far in hi belief in the unity of the Christia Church in the first half of 1884 that h abandoned his Protestant pulpit an separated from his Unitarian friends At the same time he bore public test mony to the learning, ability, single ness of purpose, and great moral word of many of his brethren in the mini try, with whom he had been for man years in some degree associated. B he could no longer reconcile the deni of the Incarnation, of the true divini and the true humanity of Christ, wi

faith in Christianity. Brownson now found himself stru gling between contending impulse If salvation was not attainable out the true Church there was urge necessity for joining it ; but in the case he must abandon all hope of t salvation of his friends dying out the pale of that Church, which he w not prepared to do. He determined May, 1844, to propose this difficulty the Right Reverend B. J. Fenwick, Bishop of Boston, with whom he had ready a slight acquaintance. The count of this his second interview w the Bishop as related by himself this :

He received me in a frank and dial manner, said he read my Rev with attention, perceived that I making some progress towards Church, but he was surprised the objected to the Pope.

"What can be your objections to

Pope ?" "I do not object to the Pope. S time ago 1 was foolish enough to that the problem of the age is Cath ism without Popery; but I no lo entertain that notion, I have m jection to the Caurch, and the Ch ithout the Pope would be to me Church at all.

. Why then, are you not a C lic?

"I could be, were it not for Protestants. I do not like to say are all wrong, and out of way o vation : and if I could discover ground on which I could be a Ca without saying so, I should ha difficulty.

fliculty." "So that is your difficulty. why should that affect you. I Lord has established His Church given her authority to teach, should you refuse to obey Him ti satisfy yourself that you may d Him with safety? God is just, an may leave your Protestant frie His hands : for He will not punis unless they deserve it. If they the order He has established, obs ly refuse to oby their lawful p and preach from their own he stead of His word, that is no reason for you to remain whe are and neglect to make sure fo

self. True. But I am not will believe that all who live and di the pale of the Roman Cetholic must be finally lost. I wish to to find some justification, at les excuse, for the Protestant mov and it is this which has kept me

"The inquiry is no doubt teresting one, but you will find ably, somewhat difficult. He thus far met with much success "I cannot say I have, and I most afraid that I shall not suc 'It is not best to be hast question is serious, and you well to inquire further and Perhaps you will find some ex the Protestant Reformation. After some more convers the same topic, and on gene jects, and his assuring me that give him pleasure to have me see him when I found it conv took my leave. A week later again, and he lent me some fortnight later still, I called o and requested him to pla charge of some one who we the trouble to instruct and pi for admission into the Chu immediately introduced m coadjutor, afterwards his who readily charged himself task, and performed it with and uniform kindness of wh not become me to speak. of the convert towards the Father who has poured on hi regenerating waters, or story of his life, and in (pronounced over him word lution and reconciliation, a red to be displayed. What most impressed me terview with Bishop Fenw firm and uncompromising of his Catholicity. He used n unkind word in speaking ants; but with all my art my best-I could not extra the least conceivable con saw clearly what held me that I believed I was prep the Church if I could only assurance that individuals the pale of her communic necessarily be despaired of by word nor tone did he i he had any such assura He was a Catholic, heart a had learned the Church a salvation, but he had learn What he had received, t but nothing else. the author of the condition and he could not take the

lawyer's likeness to me," said he, "but I have never seen him. Now let us see how much of a resemblance there is be-The attic chamber of Madame De Pon sonby Lynch's fashionable boarding house had one window with a view of al ween us. I have vellow hair, blue eyes, "I wear a mustache, and my nose is the neighborin windows of block in its panes and a strip of exceed-ingly plain sky above. On clear days the North River was in sight, but at other recian as well as my face." "He wears a full, short beard, and his nose is straight, if that's what you call

until the narrow space becomes a stately know him. Be George, Paul! he is get ye a lift on some paper, for he's until the narrow space becomes a stately castle-hall—then the moonlight is a bless-ing. It had that effect in this particular attic, and, although the air was cold enough to show the breath floating on it, where the light fell it looked warm, and almost persuaded Paul Rossiter that he was warm and had not sense enough

himself," said he. "But do you stay here till I see if he's in." He went down the stairs with a slow step and a sober air, as if the task of visit-ing the strange lawyer was not a pleasant one; and Paul, watching him until the light had faded to the first floor, saw him

whee bare. Some clothes hung on the rack stretched across the door. These and the moonlight were all Paul Rossiter's posses-sions, and he surveyed them cheerfully sions, and he surveyed them cheerfully while blowing his cold fingers and drom-ming his cold feet on the floor. He was

encounter.

moonlight, which shone more brilliantly as the night strengthened. A twenty-cent

He donned his overcoat and went out hastily. Down on the first floor he met Peter just coming out of the lawyer's room,

times nothing till night came and stars or moon threw a glamour over the scene. Moonlight falling on the staring backs of "Where's the resemblance, then? "I don't know; I don't th any. When you come to particulars you have us all. I thought you might like to know him. Be George, Paul ! he might

ing man, makes speeches that take down the ward meeting. You'd like to know him, you would. He's a Catholic of the strict kind I think. Sure I know ye wouldn't like that, but a little of your

wouldn't like that, but a little of your company, poetry, and my punch would soon cure him of pious leanings. Come down now, an' I'll introduce you." "Go ahead," said Paul, "I'm ready." Peter bounded off his chair and seized was warm and had not sense enough to know it. A spectral bed with a white coverlet stood in one corner, a chair and desk littered with papers in another, and a stove sat reproachfally in the middle place, colder than the moonlight and darkly pensive. It had an apologetic air that it should be there at all on a cold wint the as stowe has most to say and "The lawyer has Saturday night to

A sudden and imperative knock at th door startled him. "Open the door, b'y," said a rough, deep

Peter, and I have something to tell ye." A long silence succeeded this outburst. "No admission to Peter !" said the

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feeble but labored respiration, were all eloquent of death. She slept sweetly, in-deed, so sweetly that he could not help saying the angels were round her; but her eyes were only closed in part and it awed him to see how she seemed to look on him with her senses locked in slum-her. And this wasdeath ! And just like her face. There was something strange in her manner; a strange glory or, triumph rested on her lips; there was more color and fire in her cheeks and eyes; and now she turned from Scott to him and back again, looking like one hungry beyond words to tell, and looking yet again until death suddenly caught her weak breath and carried it to eternity and God. It was the first day of November, at 4 o'clock in the afternoons with the sun shining on ber. And this was death ! And just like this one day he would be, pale and hope-less and helpless and forsaken, the most neglected and the most respected of his in the afternoons with the sun shining on the river and great clouds rising in the east, that Linda died. kind, his uselessness protected in the ght of man by the overstepping majesty A month after Linda's burial it was of death. The day after his return Linda re-A mouth after that so the houses snowing, and you could not see the houses on the next street. It promised to be a heavy snow storm, not unusual for that mained in bed, and to her mother's in-quiry replied that she would never rise again. Mrs. Winifred accepted the posi-

ion in her quiet way, but her silent de Mr. M. T. Wigle Of Kingsville, Essex Co. CURED OF ITCHING PILES OF 23 YEARS STANDING M. T. Wigle, better known to every one in the in 1, while better known to trubled for over 23 ars with itching piles. At times he was so bad he ould have to quit work. The irritation became calm acceptance of the ridiculous facts, and thought she must have perceived

old have to quit work. The irritation Decame intense with constant rubbing that they became cerated and would bleed. He had been treated many physicians, but found nothing that gave him life. Reading in the paper the cure of a friend who do suffered in a like manner, and been cured by r. Chase's Ointment, he procured a box. After the ird application he got such relief that he had the economistic height he light's elsen he had enivoyed in years. omfortable night's sleep he had enjoyed in years, one box made a complete cure, and he says he ine one box made a complete cure, and he says he would not be without it for \$50 a box if it could not be replaced. Mr. Wigle is a wealthy farmer, well known in the community in which he resides. It is over two years since he was afflicted, and he has never been troubled since.

with feverish haste and unnecessary care A knock at the door interrupted him and his mother entered at his bidding, calm as usual and the hair smoothly arranged

He was so pale when she looked at him that her good sense faltered. "Have we ever really loved each other?" said he brokenly. "Do you know, Ruth, that if you persist we shall never meet again." "I know it," said she. "I will wait for a year, if you wish. We have been always under a restriction, you know, and I feel as if it made truth harder for me to learn, because you were to be the reward over her placid cheeks. She was nervous, however, and distressed. Did he know what had become of Sara? It was rumored that she was married to Mr. learn, because you were to be the reward Buck the proceeding evening. Mr. Wal-lace had heard it just then in town. Flor-ian could not but smile at Mrs. Winifred's

of my lesson." "I release you," he said, rising. 'I re-lease you, Ruth, from any obligation to me. You are right—you always were. lood-bye-forever.

Good-bye-lower. They shook hands, and with this simple ceremony his first love ended. Was he tempted to go back to his para-dise and take her as she stood, difference of faith included? The thought did occur to him, as would the thought of flying. With as ad smile at its impossibility he faced the dying storm. His feet turned unconsciously to the grave in the church-yard, and falling upon it, he moaned : " O Linda! all our good fortune went with you." Woth all," said the hermit's voice near With you." Woth all," said the hermit's voice near With you." Well, stay mad if ye are so. What " Well, stay mad if ye are so. What Well, stay mad if ye are so. What Well, stay mad if ye are so. What " Well, stay mad if ye are so. What " Well, stay mad if ye are so. What " Well, stay mad if ye are so. What " Well, stay mad if ye are so. What " Well, stay mad if ye are so. What " Well, stay mad if ye are so. What " Well, stay mad if ye are so. What " Well, stay mad if ye are so. What " Well, stay mad if ye are so. What " Well, stay mad if ye are so. What " Well, stay mad if ye are so. What " Well, stay mad if ye are so. What " Well, stay mad if ye are so. What " Well, stay mad if ye are so. What " Well, stay mad if ye are so. What " Honow " Well ye are so. What " Honow " "She went to Ruth's, probably," said shook hands, and with this They he. "And who would blame her for leav-ing so lonely a house? But as to the story, don't you trouble yourself with such

Mrs. Winifred, however, did not like to hink it nonsense any more than she liked to doubt Florian's conclusion. "Does father believe it?" said Florian.

"He is going to inquire of Mr. Back himself, seemingly. If the minister de-nies it, he will come back; but if he does not, Mr. Wallace will smash and cut

not, Mr. Wallace will smash and cut everything in his way." "Let him," said Florian grimly. "If it be true, I'll second him. Then, paying Mrs, Winifred sighed and cast a meek" Not all," said the nermit's voice near by. He looked up and saw Scott. He was he to be true, I'll second him. Then, paying ing ashamed of such a display of weak-

A long silence succeeded this outburst. "No admission to Peter !'' said the voice in a mock soliloquy. "Then, as sure's me name's Carter I'll expose ye. D'ye think I don't know why you are keeping me out, hey? D'ye think Idon't know ye've no fire, or-'' There was a sudden hurrying of feet, and in an instant the voice or Peter Car-and in an instant the voice or Peter Car-burget the two of the lawyer's room, his face aglow with pleasure. He seized Paul suddenly and with a jerk handed him iside the door. "Here's the twin," said he. "Be George! I've fixed it all, an I'll leave it to your own mothers if ye aren't as like as sun an' moon. Wallace, Thet's right and in an instant the voice, or Peter Car-ter, as he called himself, was violently pulled into the room. The lamp which he carried went out in the roughness of the Paul; make yourself at home." The two gentlemen thus roughly brought

together smiled and acknowledged the iniuction. Here we are," said Peter recklessly,

stand hesitatingly there, then retreat and return a few times, and finally go slowly

" O thou mass of contradiction !" he so

liloquized, leaning over the stairway, and returned to his cold room to resume his writing, and blow his fingers and stamp

his feet, and draw inspiration from th

to his own room.

" Do you wish to blazon me through the house," said Paul hotly ; "do you—" "There was no other way of getting in," said Peter; " and then ye needn't be so proud. Not a soul but knows the poor

" transported from a garret to a palace" — Paul stared—" and all on account of the re-semblance between a poet and a politic-ian! Paul, it's pretty complete, isn't it? It must be a nice thing to be a politician young man in the attic is as poor as the poot with the writes, an' freezes as often as he to afford such laxuries, and not poor devils like you and me, writin' bad poetry and editorials—hey, b'y? Don't ye feel proud Not that they respect ye any the less, for if ye were rich as Crossus a poet's a hybrid thing in New York. Let

ofit?" said he, turning to Florian. "Very," said Florian, " since you think so highly ofit." TO BE CONTINUED.

poet's a hybrid thing in New 10rk. Let me light the lamp." Peter having performed this operation successfully, relit his pipe and sat down in the glare of the light, composed and happy. He was a short, stout, bow-legged man of ifty, with a bullet head and a moon-like face. His hair, short and gray, stood straight as quills, his under lip protraded, a scar half-way be-tween tip and bridge of his pug nose gave that feature of his face an ugly promi-Baby Eczema and Seald Head. Infants and young children are peculiarly subject to this terrible disorder, and if not promptly arrested at will eventually become chronic. Dr. Chase made a special study of Eczema and disease of the skin, and we can confidently recommend Dr. Chase's Oint-ment to cure all forms of Eczema. The first application soothes the irritation and puts the intile sufferer to rest. Baby Eczema and Scald Head. that feature of his face an ugly promi-nence, but his eyes were large and blue and

nence, but his eyes were large and olue and sharp looking, and would have been handsome but for the smoky eye-balls. Peter's general appearance was that of a red-faced, hearty farmer given to social courtesies and rolling in happiness. He was round-limbed and round-bodied, rolled in his walk like a sailor, was fond hitle sufferer to rest. Cannot Be Beat. — Mr. D. Steinbach, Zarich, writes :— 'I have used DR. THOMAS' ECLECTRIC OIL in my family for a number of years, and I can safely say that it cannot be beat for the cure of croup, fresh cuts and sprains. My little boy has had attacks of croup several times, and one dose of DR. THOMAS' ECLECTRIC OIL was sufficient for a perfect cure. I take great pleasure in recommending it as a family medicine, and of a good song, a good story, and a good glass of punch. He took his seat, smiling at the angry, yet half-amused face, which ticine, and

at the angry, yet half-amused face, which Paul had turned on him. "Be George, Paul," he said, with a mal-evolent grin, "but ye're the very spit of a poet, with your long, yellow hair, and blue eyes an' melancholy face! An't ye, by? It's nice to look at ye, it is. An sure it's not mad ye are? Ye mighth't have let me in if ye didn't want to! I don't ak to come inter your old freezing and the sure it's not mad ye are? Ye mighth't have let me in if ye didn't want to! I don't ak to come inter your old freezing and the sure it's not mad ye are? I have a sure inter your old freezing and the sure it's not mad ye are? Ye mighth't have let me in if ye didn't want to! I don't ak to come inter your old freezing and Kidney Comolaints with unerring cer Holloway's Corn Cure will remove any of them. Call on your druggists and get a bottle at once.

bottle at once. As Parmelee's Vegetable Pills contain Mandrake and Dandeiton, 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. Cairneross, Shakespeare, writes : "I consider Parmelee's Pills an excellent remedy for Biliousness and Derangement of the Liver, having used them myself for some time."

Physicians fail to make a cure when Dr. Chase's Ointment gave Immediate Relief. . .

THE CONVERSION OF O. A. ity of enlarging or contracting them. BROWNSON.

Henry F. Brownson has lately pub- olicity. A man brought up a Protestlished a volume describing "The Early Life of Ocestes A. Brownson" (1803-44) Detroit : H. F. Brownson, The ant is apt another's faith, and in general looks

tract as an indication of the style of the

Brownson had advanced so far in his belief in the unity of the Christian Church in the first half of 1884 that he abandoned his Protestant pulpit and separated from his Unitarian friends. At the same time he bore public testimony to the learning, ability, single-ness of purpose, and great moral worth of many of his brethren in the ministry, with whom he had been for many years in some degree associated. But he could no longer reconcile the denial

of the Incarnation, of the true divinity and the true humanity of Christ, with faith in Christianity.

Brownson now found himself struggling between contending impulses If salvation was not attainable out of the true Church there was urgent necessity for joining it; but in that case he must abandon all hope of the salvation of his friends dying out of the pale of that Church, which he was not prepared to do. He determined in May, 1844, to propose this difficulty to the Right Reverend B. J. Fenwick, the Bishop of Boston, with whom he had already a slight acquaintance. The ac-count of this his second interview with the Bishop as related by himself is this :

He received me in a frank and cor dial manner, said he read my Review with attention, perceived that I was making some progress towards the Church, but he was surprised that I objected to the Pope.

"What can be your objections to the

Pope ?" "I do not object to the Pope. Some time ago 1 was foolish enough to say that the problem of the age is Catholic ism without Popery; but I no longer entertain that notion, I have no ob jection to the Caurch, and the Church vithout the Pope would be to me no Church at all.

. Why then, are you not a Catho lic ?

"I could be, were it not for these Protestants. I do not like to say they are all wrong, and out of way of sal-vation : and if I could discover some ground on which I could be a Catholic without saying so, I should have no difficulty.

"So that is your difficulty. But why should that affect you. If our Lord has established His Church, and given her authority to teach, why should you refuse to obey Him till you satisfy yourself that you may disobey Him with safety? God is just, and you may leave your Protestant friends in His hands ; for He will not punish them unless they deserve it. If they break the order He besestablished, obstinate refuse to obey their lawful pastors and preach from their own head in-stead of His word, that is no good reason for you to remain where you are and neglect to make sure for yourself.

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"True. But I am not willing to believe that all who live and die out of the pale of the Roman Catholic Church must be finally lost. I wish to be able to find some justification, at least some excuse, for the Protestant movement : and it is this which has kept me back. "The inquiry is no doubt an in-teresting one, but you will find it, prob

ably, somewhat difficult. Have you thus far met with much success?"

It is full of interest as a study of the part, or merely speaking from his mental progress of this distinguished brief, without any firm conviction of consort We make the following ex- what he professes. He also Catholic priest or Bishop as acting a what he professes. He also under-stands in advance that Catholicity is exclusive, and boldly asserts that salvation out of the pale of the Church is not possible. If, then, I had found him less uncompromising; if I had perceived in him the least disposition to soften what seemed to me the sever-ity of the Catholic doctrine, or to conceal or explain it away, I should have distrusted the sincerity of his faith, have failed to give him my confidence, and have lost what I had in his Church. ST. FRANCIS XAVIER. A young Spanish gentleman, in the

It was well for me that he was

stern and uncompromising in his Cath-

upon a well-educated and intelligent

to distrust the encerity of

thus

dangerous days of the Reformation was making a name for himself as profess or of philosophy in the University of Paris He was a powerful young man mentally, a veritable giant in his chosen field, but averse to entrance into any other field or pursuit.

He had seemingly no higher aim, when St. Ignatius of Loyola won him to heavenly thoughts. Then, and for-ever after, Francis gave himself to gain souls to God. After a brief aposcolate amongst his countrymen Rome, he was sent by St. Ignatius to the Indies, where for twelve long. years, like another Saint Paul, he was destined to wear himself out, bearing the gospel to Hindostan, to Malacca

and to Japan. Though vested with the dignity of Nuncio Apostolic and superior over his religious orethren, he only used his authority to take for himself the largest share of the toils and dangers of the work

Thwarted by the jealousy, covetousness and carelessness of those who should have helped and encouraged him, neither their opposition nor the difficulties of every sort which he en-countered could make him slacken his labor for souls. He was ever preach-ing, baptizing, hearing confessions, discussing with the learned, instruct ing the ignorant ; and yet all this was done with the greatest pains, as the elaborate instructions and the long letters which he has left behind prove

The vast kingdom of China appealed to his charicy, and he was resolved to risk his life to force an entry, when God took him to Himself, and he died like Moses, in sight of the land of

promise. A Portuguese gentleman once sailed in the same ship with St. Francis Xavier, and was very anxious to see the famous missionary. Great was his disappointment on being shown a person standing in a group round a their prejudices so far as to entrust this chess table, chatting familiarly with the soldiers, crew and passengers, like any ordinary individual. At the end of the voyage, however, he sent his servant quietly to see what become of the great Jesuit.

Francis went aside into a wood and began to pray and the servant in sur-prise soon ran to call his master to see the saint in an ecstacy lifted from the

ground in his prayers. Some are especially called to work for souls; but there is no one who can not help much in their salvation. Holy example, earnest intercourse, the offerings of our actions in their behalf, all this needs only the spirit which animated St. Francis Xavier, the desire to make some return to God.

As St. Francis Xavier himself says : "If God bids us rather lose our own life than give us the salvation of souls, are determined to obey His command, with His own good assistance, and supplied by Him, with strength and courage.' 'Therefore I endure all things for the sake of the elect," Scripture says, "that they also may obtain the salva tion which is in Christ Jesus, with heavenly glory."

faithful, and the works of the Fathers, and the letters from one Bishop to another, and the register of the martyrs put to death for the faith, and of the Christians condemned to work in the mines because they were Christians, and the reports of the trials of the Christians before their judges prior to merely speaking from his their condemnation to death, and all their condemnation to dearefully col-such documents were carefully col-lected and preserved in the Apostolic The persecution of the Library. The persecution of the Emperor Docletian in 303 destroyed this library of the Holy See, as every thing, or nearly everything, perished

in the flames which he kindled. Again, when peace came upon the world, the collection of documents began to grow, and through the centuries that have passed from that time to this, although many great misfortunes and losses have fallen on the library of the Pontifical S'e, it has not all per-

ished at any time. Even in the midst of the barbarous period of history, in the densest darkness of the ninth cen-tury, we continue to hear of the ex-

istence of a librarian, which of itself indicates the existence of a library. The removal of the Papacy from Rome to Avignon, in the beginning of the fourteenth century, with the carrying to that country of the more important documents and books, led to a scatter ing and a loss which cannot be meas ured because the losses are unknown In this translocation the principal In this transmission of the Popes, in according to the registers of the Popes, works were the Registers of the Popes, in according to the regiments of regulars in one communes of Papal letters to olic priest, the chaplain of one princes, kings and communes of the regiments of regulars in the princes, single to connected with Lawron's division, volunteered his services, which were promptly and the government of pratetuily accepted. As he was reacstudy of the past such documents are invaluable. There were also diplomas and documents of every kind. Many of these were afterwards picked up at Many such widely separated places as Assisi, Avignon, Carpentras and London. In the sack of Rome by the Constable of Bourbon the Vatican library and archives received another grievous loss. War is always fatal to the progress of the peaceful arts. Napoleon I., that "greatest robber of the age," as the acristan at Verona described him, while telling how he had removed th paintings from the church, took much from the Vatican Library. The Benedictines of San Calisto at Rome gave notice to the prefect of the arch ives of the Holy See to Paris under that Emperor. In 1815, when heroic Waterloo had rendered him a captive, the stolen documents were restored to their rightful owner and replaced in the library and archives of the Vati-

It is in this mine of general informa tion and particular enlightenment that the Scottish History Society is about to seek illumination on the history of one of the most important events in the history of their nation. That they have, in the large field of research, set aside task to a Jesuit shows how fraternal the pursuit of knowledge makes men, transforming them from the enemies into the friends of those they formerly distrusted.

A DISCREDITED CONTROVERSAL. IST.

For a few years after its publication Dr. Littledale's "Plain Reasons," for not leaving the "Anglican sect" and for not joining the Catholic Church, enjoyed a large measure of popularity. Not coly Anglicans but members of other Protestant sects also found in "Plain Reasons" an armory of ancient and modern weapons against the Cath olic Church and its principal doctrines. Even now, after the book has been thoroughly discredited in England, where its blunders and falsehoods have been exposed by scholary writers of Dr. Dittledale's own sect, it is still regarded among Protestant preachers in America as a work of the highest authority. They seem to be either ignorant of the dishonorable methods followed by Dr. Littledale, or indiffer followed by Dr. Entrutures tactics, pro-vided they tell against the Catholic Church. How thoroughly dishonest Church. the bock is may be gathered from a few facts. In the first edition, as pointed out by an Anglican clergyman, there were no less than fifty one misstatements of historical facts, and forty three dogmati mistakes, or mis-tatements of doctrines These were acknowledged by Dr. Lit tledale and corrected in a subsequent edition. But this was not the end Other critics took up the work of point ing out errors and blunders ; and this went on after every new edition, till the number of such false or erroneous statements, corrected in successive issues, amounted to over two hundred. Nor was this the worst. A well-known Anglican writer, Dr. F. G. Lee, showed that many of the quotations given in "Plain Reasons" are garbled or mutilated; whilst twenty four of them, when examined in the original authors from whom Dr. Littledale tends to have taken them, are found to say the exact reverse of what they are made to say. That criticism, of course, destroyed forever the reputation of Dr. Littledale for honesty and veracity. And yet this is the man, the mendacious Littledale, who was employed by the Encyclopedia Britannica to write the article on the Jesuits ! How fair, the preservation in the religious life and the rising Christianity. The con-of Jesus Christ is the first book of the papal Library, known to history as who knows the character will deal as the deserves to be known. The read-he deserves to be known the steep of a place here. The doctors of the shahing writer who "shows up" the shahing writer who "shows up" the shahing writer who "shows up" the shahing writer who is ever ready to There also were contained the manu-scripts of the Holy Scriptures, which They do not know him as the unprin-were read in the astemblies of the cipled partisan who is ever ready to Hood's Pills with Hood's Sarsaparilla.

suppress a truth or state a falsehood when it serves his purpose. He is far less respectable as a Protestant controversialist than Kinsley. Charles Kinsley, the author of Hypatia, was a bigot and a blun His hatred of the Catholic derer. Caurch was the old, blind, traditional hatred inherited from the narrow,

stupid class he belonged to. Little date's hatred of the Church is the venomous, malignant animosity of a man without conscience and without honor. That such a book as Little honor. That such a book as Little dale's "Plain Reasons" should have gone through so many editions and should still be circulated among Protestants, is another proof how eagerly all sorts of falsehoods against "Rome" are welcomed by the non

Catholic public .- Catholic Telegraph (Cincinnati, O).

A PRIEST'S HEROISM.

On the occasion, recently, of a reception and banquer to the methers of the Seventy first Regiment, New York Volunteers, Major Frank Keck, who led the brave boys in the charge on San Juan, was asked to tell of some notable exhibition of personal courage on the battlefield. The officer said : "On July 2, while the fighting was going on, 1 sent word to our chaplain to come to the front to officiate at the burial of comrades who had been killed ing the service over the body a Span ish bullet struck his left hand, in which the book was held, shattering it horribly. Without a change of voice the book was dropped into the right hand and the services continued without a moment's halt. The mutilated and bleeding hand dropped to his side. Having finished the burial services he The mutilated and asked if he could be of any further service. My answer was a detail to get him to the field hospital as quickly as possible and my sincere heartfelt thanks.

In answer to a question as to the name of this chaplain and regiment to which he belonged, Major Keck re plied: "I do not know either, but I think he was the chaplain of the Sixth or Sixteenth." A more heroic deed or Sixteenth." was never witnessed on a battlefield.-Boston Pilot.

WHAT IS AN ANGEL?

Bright light, fierce heat, tremendous power-this is what an angel is An angel is a soul without the prison of a body. He is so swift that space is annihilated before him. He is so strong that he rives the earth asunder, compels the clouds, holds the helm of the whirling tempest, lifts the ocean waters, guides the orbs of heaven, quells the demons, nay, almost penetrates the thoughts of the heart of man. His life is so living, so real, so true that there is nothing to expres the heat of his intellect and his will but the electric fire that darts from cloud the world. . And is there any revealed doctrine, short of the Incarnation itself, which should more power-fully draw our hearts to live for Heaven than the knowlege that these bright and mighty angels are our brethren and protectors here on earth? None who read the Old and New Testa ments can doubt that the angels are ministering spirit sent to assist man to serve God, and that to them is given a charge over us that we may stumble not in the manifold temptations of life Nay, we each of us have a special angel to watch over us from birth till indement - Bishop Hedley, in the

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WEBSTER'S DICTIONARY THE CATHOLIC RECORD

"I cannot say I have, and I am al-most afraid that I shall not succeed." 'It is not best to be hasty. The

question is serious, and you will do well to inquire further and longer. Perhaps you will find some excuse for the Protestant Reformation. If you do you will not fail to let me know it."

After some more conversation on the same topic, and on general subjects, and his assuring me that it would give him pleasure to have me call and see him when I found it convenient, I took my leave. A week later I called again, and he lent me some books; a A week later I called fortnight later still, I called once more and requested him to place me in charge of some one who would take the trouble to instruct and prepare me He for admission into the Church. immediately introduced me to his coadjutor, afterwards his successor, who readily charged himself with that task, and performed it with a patience and uniform kindness of which it doet not become me to speak. The feeling of the convert towards the spiritua Father who has poured on his head the regenerating waters, or heard the story of his life, and in God's stead pronounced over him words of absolution and reconciliation, are too sacred to be displayed.

What most impressed me in this in-terview with Bishop Fenwick was the firm and uncompromising character of his Catholicity. his Catholicity. He used not a simple unkind word in speaking of Protest-ants; but with all my art -- and I did my best-I could not extract from him the least conceivable concession. He saw clearly what held me back, and ing the religious life and condition of that I believed I was prepared to join the rising Christianity. The Gospel the Church if I could only have some of Jesus Christ is the first book of the assurance that individuals dying out of the pale of her communion need not necessarily be despaired of ; but neither by word nor tone did he indicate that he had any such assurance to give. He was a Catholic, heart and soul ; he had learned the Church as the way of salvation, but he had learned no other. What he had received, that could he but nothing else. He was not There also were give ; the author of the conditions of salvation, and he could not take the responsibil-

THE VATICAN ARCHIVES.

The Scottish History Society Seeking Information in This Quarter For Light on the Reformation.

The Scottish History Society, sink ing its prejudices and religious objec tions, has determined to apply to the Vatican to furnish information regard ing the Papal embassies to Queen Mary and her mother, the Regent, in order to elucidate the history of the Reformation in Scotland. Strange to say, this society has entrusted to a learned Jesuit the task of investigation and ditorial arrangement, says the Rome prespondent of the Baltimore Sun.

The opening of the Vatican archives to the nations of the world, where each people may seek the documents white oncern its own special history, has

been one of the grandest and most frutiful acts of the reign of Leo XIII. It is not easy to exaggerate the import-ance of the documents still left, after so many charges and vicissiudes, to the study of the learned. From the beginning, as it were, of Christianity in Rome, the Pope of the period began the preservation of documents conceruChristian Inheritance.

A HARD HIT.

Sacred Heart Review. With keen and delicate sarcasm the Catholic Champion (Protestant Episco-pal, but very High Church) gives utterance to the following language in reference to the recent appointment of the Bishop for Brazil :

he Bishop for Brazil : '' In our next wa may perhaps give an ac-count of the great five days' jubiles to be tept throughout Brazil when the news reach is it that the General Convention of the Pro-estant Episcopal Church in the United States of America has, out of the abundance of its love and care for that heathen nation, letermined to send it an Episcopal apostle in he person of the Rev. Mr. Kinsloving, who will bring to the knowledge of that degraded people the glorions liberty of the gospel as injoyed in the United States, and notably with respect to marriage and divorce !'

WELL KNOWN VIOLINIST

Traveled Extensively Throughout the Provinces-Interesting Statements

Concerning His Experience. STELLARTON, N.S.-James R. Murray,

a well known violinist, of this place, who has traveled extensively throughout the Provinces, makes this statement:

"I was running down in health and my weight fell off from 175 to 150 pounds. Prescriptions did me but little good. My trouble was called nervous dyspepsia. I resorted to Hood's Sarsaparilla and after taking five bottles I was greatly benefited. I feel as well now as ever in my life, and have increased in flesh so that I now weigh 177 pounds. I am well known in this part of the country, having followed my profession, that of a violin musician for the last 26 years. I gladly tell my friends what Hood's Sarsaparilla has done for me. Before I began taking the medicine I did not have any ambition, but now all is changed and my dyspeptic trouble perfectly cured." JAMES R. MURRAY. N.B. If you decide to take Hood's Sar-

saparilla, do not be induced to buy any substitute. Be sure to get Hood's.

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de library in itself. The regular selling Webster's Dictionary has heretofore

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the disestablishment and disendowment of in Detroit by the Methodist ministers kin, and even if leopard and Ethio-pranks played by certain members of that city, which, according to the plan were to adopt new new filleopard and Ethio-bis the only remedy." of that city, which, according to the plan were to adopt new names, their essential characteristics would still adhere to them. So with Protestant Episcopalianism. It will not be able to conthe islands of "Luzon, Sibuyan, Billceal its true character of being a modran and Bohol" and others with un pronounceable Malaysian names, in ern Church by the subterfuge of adopt.

order to give attention to the moral condition of the populous American cities. circulation among Catholics, or for

The workers in the slums of these cities report not only that bad government and political corruption are rampant, but that there is an amount of iniquity and moral degradation which is appalling, and which calls for a thorough cleansing. They believe that the true mission which they are called upon to fulfil is rather to ameliorate persons.

the condition of the people at their own doors, than to carry the gospel to distant lands, especially to those in which the gospel has already been preached, even though not preached in the precise form under which they would desire to see it propagated.

The Detroit Free Press agrees with this view, and calls attention to the to that of the Episcopalians, if we have fact dwelt upon at the convention, regard to the question of origin, and that this work of evangelization is needed for Detroit itself, in which these ministers have found as much rampant immorality as exists anywhere, and as a consequence it dissents strongly from the views of those expansionists whose only thought is to convert the Filipinor, Cubans and Porto-Ricans in order to develop among them "a purer faith, a truer

liberty, and a finer civilization. It remains to be seen what course will be followed by the missionary societies who have already, in theory, portioned out to the various sects in what islands each one is to labor, so that they may not come into collision with each other, and expose themselves | scarcely believe that if the Episcopal to the derision of the islanders to be converted, by preaching contradictory doctrines in the same locality, as

The Episcopalians of the United

"The Protestant Episcopal Church of America."

The name was originally of their own choice. It was adopted after the Declaration of Independence by the thirteen colonies which formed at first the United States of America. The Church of England in these States soon discovered that this name, implying English domination, would not be acceptable to Americans, and therefore lecided that a new name should be

adopted suited to the new conditions and after due deliberation called itself the Protestant Episcopal Church.

At this period, the new-fangled notion that Anglicanism is a branch of the great universal or Catholic Church are still causing much trouble and was not thought of, and Anglicans vexation, it may well be supposed that gloried in the name Protestant, by there will be new troubles coming from which name the Church of England is

ing a new name. The Bishop gives us to understand that in changing the name of the Protestant Episcopal Church, it will probably assume one of the two titles "the American Church," or "the American Catholic Church." We need scarcely say that the assumption of either of these two names will be a piece of arrogance which will make the Church ridiculous in the eyes of all thinking

The Protestant Episcopal Church cannot claim to be the American Church in any sense of the expression. It is of English origin, and in this respect there are several Churches which are better entitled to be designated American. The Baptists, Congregationalists and Unitarians have a superior claim the Mormons a superior claim above them all to be called the American Church. If we consider the time when Episcopalianism or Anglicanism was introduced into the country we find that it was antedated by the Catholic colonization of Fiorida and Louisiana respectively eighty and fifty-two years before Raleigh established the first English settlement in 1592 at Roanoke, Virginia, and if we regard the population of the various Churches we find that the Methodists more than double the Episcopalians, while the Catholics number almost if not quite as many as all the Protestant denominations together. We can Church should arrogate to itself the name American, the other Church organizations of the country will quietly acquiescein the misnomer. The Bishops of that Church would do well to reflect,

before adopting a new name, that a manifestation of arrogance in selecting it will make it almost certain that the general public will be likely to resent it by giving some uncomplimentary, though perhaps fairly appropriate nickname to the Church which would

exhibit so much presumption. It is evident from what we have already said that the second title proposed would be as much out of place as the first. It is objectionable, not only because of its qualification of American, but also because oi its assumption of the name "Catholic," which already belongs to the Church which is pre-eminently and alone

Catholic. There can be only one Catholic Church, the Church of all nations and of all times, and it is incongruous to modify Catholicity by means of a local epithet like " American," as if a local Church could be Catholic or universal. These two epithets are irreconcilable. Here it may be objected : " Is not the same reasoning applicable to the name ' Roman Catholic ' as to ' American 'or 'Anglo-Catholic'?' We answer in the first place that the correct name of the Catholic Church is English and American clergy have simply Catholic, not Roman Catholic. convinced them that the name Protest-The latter designation has been given ant is sufficient to condemn as spurious to the Catholic Church in England by any Church which is so designated. British law, which has no authority to Why should a Church claiming to be dictate a name to the Church of all nathe Church of Christ call itself Protest tions. Nevertheless, there is a sense ant? This term implies, and implied in which it is applicable. The epithet from the first, that there was a more Roman may be used to express, not ancient form of Christianity against merely the local Church which is comwhich it protested. It, therefore, inprised in the diocese of Rome, but dicates innovation and novelty as the headship of the Church universal, against antiquity and adherence to the which is derived from St. Peter, first truth as revealed by Christ, and pre-Bishop of Rome. In this sense the term served by His Church from generation Roman is applicable to the Church to generation. It was in this sense without localizing it, or destroying its that the name "Protestants" was ap universality, and in this sense there is plied to the followers of Luther, and no incongruity in the expression "the this is now felt by modern Anglicans Roman Catholic Church." But it canand American Episcopalians to be the not be said that Christ gave either to real sense of the term, so that they any American or English Bishop the have become disgusted with it. Thus supreme headship of the Church, and Bishop Nicholson, of Milwaukee, speak therefore such combinations as Ameriing in his cathedral a couple of Suncan Catholic and Anglo-Catholic are

are incongruous.

PROTESTANT MISSIONS AND

THE BIBLE.

1 E(I MII P 17, 1898.

dress on the importance of spreading the Word of God broadcast over the world. To the astonishment of the members of the Society, Mr. Savage gave his opinion about the Bible in the following terms :

An examination of the bible itself will show An examination of the bible itself will show that the authors who composed it did not dream of making the claim that what they were writing was written by God or spoken by God. It is not right for the Bible Society to publish and issue this book and call it pub-lishing and distributing the word of God. The bible is, in reality, a large library of books; no one knows who wrote them, when they were written, and they are contradict. they were written, and they are contradict ory. The writers contradict themselves an each other. But if we find a book full c errors concerning all the things we can di cover, is in necessary that we should trust i sover is it necessary that we should trust it in things that are beyond the reach of inves-tigation? It would be impacthing the char-scter of God to call the bible the word of God.

The Rev. Mr. Savage is one out of a multitude of Protestant clergymen who entertain similar views in regard to the Bible at the present moment, both in America and Europe, especially in Germany. It is undeniable that such Latitudinarian views are one of the inevitable results of Protestantism and private judgment, which are fast tend ing to utter infidelity.

We may well ask what the Protest ant missionaries are going to bring to the Cubans and Philippines in place of the religion which the native of these islands now believe and prac tice. When the Bible is thrown over board, what will there be left in Pro testantism to teach to those whom missionaries propose to convert ?

The Protestant preachers have bee secustomed to assert that Catholics hav no respect for the Bible ; but if the look at home they will surely find room to increase respect for the Bible amon their own colleagues. In bringin this about, the missionaries will fin plenty to do without carrying a know edge of the gospel to those who has that knowledge already.

RITUALISM,

The following communication, whi appeared in the St. John, N B, Glo of Nov. 26, will be read with interes while so much attention is being give to the Ritualistic movement in Englan and, to a somewhat less degree, in Ca ada and the United States. The co munication describes very clearly what extent Ritualism has imitate while mutilating the Catholic cei monies used in offering up the He Sacrifice of the Mass :--

RITUALISM'S JUDGMENT ON " ANGLIC. ISM VERSUS THE WHOLE CHURCH." To the Editor of the Globe :

Sir-This account of the practice services and in prayers may inter any who found an interest in the pre-ent theory of Ritualism as given in M Percival's " Digest of Theology. H Layman " writing to you fails understand this present theory, or v not take the authors at their word. says they ignore the Anglican Chur They reply, that is just so; we have nothing to do with the Anglie Church, except in so far as it is "Ca

olic. As to their services, take a bo 'Catholic Prayers for Church of E land People ;" second edition revi and enlarged ; London, W. Ku land People ; It is bound up with the Bool Common Prayer.

I. "Holy Mass and Communic gins with the Asperges, "someti

The Catholic Record. Published Weekly at 484 and 486 Richmon Istreet, London, Ontario. Price of subscription-\$2.00 per annum. EDITORS : REV. GEORGE R. NORTHGRAVES, Author of " Mistakes of Modern Infidels."

THOMAS COFFEY. Publisher and Proprietor, Thomas Coffey.

4

Mesers, Luke King, John Nigh, P. J. Never id Joseph S. King, are fully suthorized to re-ive subscriptions and transact all other busi-ss for the CATHOLIC RECORD. Rates of Advertising-Ten cents per line each sertion, agate measurement.

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can be stopped. When subscribers change their residence it is important that the old as well as the new ad-dress be sent us.

London, Saturday, December 17, 1898

WILLIAM'S FAILURE.

It is now admitted that the effort of the Kalser William to unite Protestantantism, or at least Lutheranism, under one head, on the occasion of his visit to Palestine, was a failure. A good many sects, including all which are in Palestine, and the Lutheran Churches of Germany itself, sent representatives to add to the eclat of the opening and dedication of the new German Lutheran Church in Jerusalem, but the sectaries do not want a Protestant Pope. Protestantism is based upon the principle of individuality as opposed to the centralization of authority, and therefore it was, and is still, opposed specially to the claim of the Pope to be the head of the universal Church. But if a Pope is to be recognized at all, most reasoning Protestants would prefer the real Pope to a sham one whose claim would rest solely on his own pretentiousness.

FULTON.

The Boston minister who is to represent the New England Sabbath Protective League at next week's congress at Washing ton announces that he will speak thereat apon "Shall America Offer the Spanish Islands Anything Better than the Spanish Bull Fight on Sunday?" We wonder what his reply would be if some of his auditors should ask him whether he considered Ful ton's performance in Havana on a recent Sunday preferable to a bull tight.—Sacred Heart Review

Press despatches inform us that this notorious mountebank was recently mobbed in the mining districts of Nova and that their members must be ad-Scotia, where he had been lecturing on " Romanism." We are surprised that the good, honest miners of that Province would so far forget themselves as to throw even pieces of coal at the dirty fellow. This is what the Boston Pilot says of him :

Justin D. Fulton, who lately advertised Justin D. Findor, where a latter a structure of the second second

CONVERTS BUT NOT CHRIS TIANS

The Protestant Bishop of Calcutta has written an expression of opinion that the Christians of India, so-called, are not Christians at all. He is speak ing of the converts to Protestantism,

them through having the member of dominate the politics of the State. They Parliament's influence, who is nearly always one of that denomination. A Presbyterian committee has been organized, and will meet as soon as practicable in Belfast to adopt measures to secure the parliamentary representation to which they deem themselves entitled in proportion to their numbers. The Home Rulers have acted more generously toward Protestants of the same political faith with themselves, Catholic constituencies having no hesitation in sending Protestants to Parliament if they are sound as regards the Home-Rule issue. Hence Protestant Home Rulers are more numerous in Parliament than is called for by their proportion to the Catholic Home Rule population. If the Pres-

they should become Home Rulers.

A BOGUS DECREE.

The daily papers within the last two weeks have been commenting on a decree said to have been received from Rome having reference to Freema. sonry and other secret societies. The despatches in which this decree was stated to have been issued asserted that the Holy See has given permission to priests to officiate at the burial of Cath. olic Freemasons, Knights of Pythias, Odd-Fellows, and some other secret societies, and allows also the members of these societies to be interred in

consecrated ground. The despatch which announced this decree stated that it had been sent from Rome to the Apostolic Delegate at Washington, Mgr. Martinelli, and that it provided that the concession thus made to members of secret societies should be extended to them in the case that they are not openly hostile to the Church, or that at some time they have, even indirectly, expressed a willingness to become reconciled to their former faith.

The news of such a decree having osen issued gave an opportunity to some of the papers publishing the supposed fact to explain at some length the consequences of this decree, some of them asserting that now these societies must be tolerated by the Church. mitted to receive the sacraments of the the American people. Church, as they are no longer to be re-

garded as excommunicated. The whole story of this decree had the appearance of a fabrication, and we deferred noticing it till we should have authentic information on the subject. It is now certain that the story is a fraud, as from the beginning we suspected it to be, and the attitude of the Church toward the secret societies will be exactly what it has hitherunder the ban of excommunication, and cannot be admitted to the sacraments nor given Christian burial, nor interred in consecrated ground, unless they renounce their membership in

To ascertain the truth of the matter, the Catholic Universe of Cleveland, bio, telegraphed to Mgr. Martinelli, the Apostolic Delegate to the United same principle of private judgment States, receiving for answer that from which other forms of Protestan. "Nothing is known at delegation of tism have sprung, and that the same measure of liberty should be accorded such a decree.

claim to control all appointments to office, and to dictate all legislation, which must be in accordance with Is it the Mail and Empire's aim to their peculiar theology and the revelbecome a second edition of the Evanations made to the Mormon prophets. gelical Churchman, with the express Naturally, the Gentile or non-Mormon purpose in view to put down population object to all this as destruct-Ritualism and Popery ? If this is the ive of their rights as American citizcase, it is not a suitable journal for

ens, and the problem arises how to restrain the Mormon Church from interference in politics, as well as to suppress polygamy. Mr. Roberts, who ran as a Democrat, had two opponents, one a Populist, the other a Republican. His Republican opponent, being a pious Mormon, accepts the election, because the Church sides with Mr. Roberts, but the defeated Populist candidate has entered a protest, and has thereby inbyterians want fair representation curred the ire of the Church authorit-

ies, who imagine that their decrees should over-ride all opposition. When Utah was only a territory, the

there, but now that it has become a State, the Constitution recognizes its right to manage its cwn internal affairs, and of this fact the Mormon authorities take advantage to reassert their right to rule the Gentile population as they see fit, and even to begin anew openly the practice of polygamy, which they pretended to have abandoned when they were subject to

Federal law. The Presbytery of Utah, which is the Presbyterian High Court in the State, has declared that polygamous practices are being restored under the new order of things, and though there

have been some non Mormons who have, for the sake of popularity with the Mormons, whose patronage they

in consequence, a strong impression prevailing throughout the country that the Mormon problem will have to be faced by Congress again, once for ai', and settled to the satisfaction of

great efforts to gain proselytes from the Protestant sects, and have succeeded beyond expectation. The Mormon settlers in the North West pretend that they obey the laws of Canada, and do not practice polygamy, but there is trustworthy testimony to the effect that be taken by our Government not to allow such breaches of the law, lest we should have on hand just such a diffi-

desire, declared that the Presbytery misstates the case, there is sufficient testimony of disinterested persons well qualified to judge, to the effect that the Presbytery of Utah has stated the truth. This has been confirmed also by resolutions of the Presbyteries of New York and Brooklyn. There is,

There is some danger that we may have also in Canada a Mormon problem to be solved. Within the last few years the Mormons have been making

to been. Their members still remain this is only a pretence. Care should

culty as produced so much trouble between the Mormons and the United the forbidden societies. States Government.

It may be said that Mormonism is a religion, like any other form of Protestantism, and that it arises out of the the additional race problems which will designated in the English laws to

sacred rites of the Catholic Church as "the mummeries and superstitions of the fourteenth cen tury." These rites are not either mummeries or superstitions. They

Catholic family reading.

The Ritualists, we presume, are able

to take care of, and to defend their own

cause, but we must object to the use of

distasteful nicknames as applied to

Catholics. The term "Papist" thus

used is begotten of bigotry, and is used

only by bigots. But beside this

exhibition of hate against Catho-

lics, the editor speaks of the

laws of Congress were paramount are symbolical and illustrative of the sublime doctrine of the Real Presence of Christ in the Holy Sacrament of the Eucharist, and that Real Presence i provable by the plainest words of Holy Scripture, and by the tradition of the nineteen centuries of Christianity's existence.

> Of the use of these ceremonies by the Ritualists we shall only say here that it gives no excuse to the Mail and Empire to insult Catholics. If the Ritualists ape the Catholic ceremonial, without having the substance of the thing symbolized, it is a matter for Church of England adherents to settle among themselves, but there is no sense in making it the occasion for a misrepresentation of Catholic doctrine and for calling Catholics by offensive names. So far, we have spoken of the Toronto Mail and Empire. The Globe is not free from being guilty of a some what similar offence. The Globe's editorials have been indeed as fair as could be expected, for a long period, but we are sorry to notice that it is now publishing a coarsely anti-Catholic serial story entitled "The Black Douglas" by S. R. Crockett. Toat is also totally unfit for publication in a journal which is to be read in Catholic

WHERE ARE THE MISSION. ARIES MOST NEEDED?

families.

The terms of peace having been now definitely accepted by Spain, as they were dictated by the United States, there no longer remains any doubt that our American neighbors will at once assume sovereignty over not only Porto Rico, but also the Philippine and Sulu islands, and the island of Guam in the Ladrones.

These new acquisitions of territory will add at once to the United States a population of ten million souls of divers races, and when it is remembered that there are already three race problems in the country which have caused, and

would be the case if two or more differ ent sects were operating in the same field of labor.

NON-CATHOLIC CATHOLICITY.

States are heartily sick and tired of the official name of their Church, which is

who, he says, are but little if any better than agnostics and pagans, being both indifferent and apathetic in their Christianity. Yet every one of these converts has been obtained through the outlay of large sums of money collected from zealous propagandists of Protestantism in England.

If this is the result of years of missionary labor in India, it may well be asked, will there be any satisfactory result from sending missionaries to Cuba, Porto Rico and the Philippines, as the Protestant missionary societies of the United States proclaim their intention of doing? These missionaries may perhaps succeed in destroying the faith prevalent, that it will have to be dealt of some who are already Christians, but their inability to make Christians Legislation. of those who are Pagans or Mussul mans has been frequently domonstrated from the small results they can show in the countries to which they have already directed their efforts, for the professed purpose of establishing Christianity and civilization there.

PRESBYTERIANS AND ANGLI-CANS.

The Presbyterians of Ireland have of Mormon controversial writers, and long had a standing grievance against in Congress, if he be permitted to take the members of the Anglican Episco- his seat, he will, no doubt, be found to pal Church, that notwithstanding that be a vigorous defender of the "peculiar they are Tories as staunch as the Epis- institution "which has made Mormonwhen the party candidates for par- of the country. It will be a new deliamentary seats are selected. In parture in Congress when the Polyseveral constituencies in the North gamists are thus enabled to have their the Presbyterians have a majority of principles advocated in the Legislative

votes, nevertheless they have been halls. generally unable to agree upon a It is not against polygamy alone party candidate from among them- that the people are so strongly set, but zelves, and when public offices are it is known that the authorities of the filled the Episcopalians monopolize Mormon church make every effort to

of the United States.

As a general rule, little or no credit to it as to other sects ; but the doctrines and practices of Mormonism are so is to be given to pretended decrees gross, and so destructive to the moral asserted in press despatches to have principles on which society rests, that been issued from Rome, until they are fully authenticated by receipt of the a civilized Christian community candecrees themselves.

not allow them to be put into practical operation. THE MORMON PROBLEM.

ANTI - CATHOLIC READING MATTER. Mormonism is once more asserting

itself so strongly in Utah that the peo We have had before now occasion to ple and press of the United States are call attention to the anti-Catholic spirit coming to the opinion which was before which animates the Toronto Mail and Empire. with vigorously by repressive Federal

For a time, its anti-Catholic editor appeared to have somewhat improved Brigham H. Roberts has been in tone, and we had no strong reason elected to Congress from the new State to rebuke his insolence and bigotry, of Utah, in defiance of existing Federal but for the last few months he has broken out afresh as badly as ever. laws which subject polygamists to heavy penalties, and exclude them We can but express our surprise that from positions under the Government the many Catholic readers of that journal endure with patience the con-

Mr. Roberts is said to have three wives, and he has been a Mormon misthe Catholic faith and the practices of the Catholic Church. sionary. He is regarded as the ablest

A recent issue of the Mail and Empire will serve to illustrate the style adopted by this anti-Catholic scribe. In the issue of the 4th inst. he takes the opportunity to have a fling at the copalians, they are quietly set aside ism so odious to the entire population Ritualistic party in the Church of Eng-

arise out of the annexation of the new which that Church owes its existence territories. Recent studies and researches of the

We have already an inkling of wha some of these additional troubles will be. The Protestant missionary soci eties have loudly proclaimed their intention to invade the newly acquired possessions to propagate Protestantism there. But as the Catholic Church has already forestalled them, and numbers nearly the entire population in her fold, "there

does not appear to be much hope that the invading missionaries have any

great prospect of success, though it must be admitted that the freedom accorded by the constitution of the United States to all sects to propagate their

beliefs as they think proper, affords them an opportunity which they have not had hitherto to establish a propagandism. On the other hand, the Catholic Church will not be idle in regard to strengthening her position under the new order of things ; and as she has proved herself in the past to be able to adapt herself to the working of

stant sneers with which he speaks of American institutions, there can be Washington, expressed his regret at little doubt that she will be able to hold the failure to change "that dreadful her own in the new territories as well name." He said :

The New York Bible Society had as she has done in the past both in them "We did not get rid of that dreadful name, Protestant Episcopal, but in the whole Con-ierence not one voice was raised in support of it. It is doomed. That is conceded on all and in the States of the Union as they recently quite a surprise while preparexist at present. In fact since the ing for one of their gatherings for the future of these late Spanish colonies sides, and the only question upon which there is needed an agreement is what the name shall be: whether 'the American Church, 'or 'the American Catholic Church.'" promotion of their object, which is chiefly to spread the gospel in heathen has been finally settled by the Peace Commission at Paris, the missionaries lands.

tand in the following gross manner: "I was baptized and reared a member of the Church of England, and it is the Clurch of my preference; but I always had the greatest possible contempt for what I con-party. If some hysterical women, and weak-minded men want to revert to the nummer, and their ardor see it done, but the inevitable result must be the menselves appear to have become the subscript of the difficulties which lie before them, and their ardor see it done, but the inevitable result must be the subscript of the fight of the subscript of the Established Church. I shall be sorry to see it done, but the inevitable result must be the subscript of the fight of the subscript of the Established Church. I shall be sorry to see it done, but the inevitable result must be the subscript of the subscript of the Established Church. I shall be sorry to see it done, but the inevitable result must be the subscript of the subscript of the Established Church. I shall be sorry to see it done, but the inevitable result must be the subscript of the Established Church. I shall be sorry to see it done, but the inevitable result must be the subscript of the subscript of the Established Church. I shall be sorry to see it done, but the inevitable result must be the subscript of the Established Church. I shall be sorry to see it done, but the inevitable result must be the subscript of the subscri By this repudiation of the name by Any Protestant minister might be

days ago, in reference to the recent

conference of the Episcopal Church at

sung before High Mass on Sunday This in the Roman Missal, the s introductory service, while the pr sprinkles the congregation with l water, and the words are used, "T shalt purge me with hyssop," etc., the prayer, "may it please thee to s Thy holy angel from heaven to k cheer, guard, visit and defend all are gathered in this place.]"

Then the service proper begins the "Priest" and the "server" at foot of the altar, confessing to Almig God, to Blessed Mary Ever Virgin the Saints, and mutually to each of This with the psalm, "Judge m God:" "I will go unto the alta God," is from the Missal. Of cot the same service, if not exactly same words, was in use in Englan fore the Reformation. The "Mary," however, was said in th English Mass and is not said in Latin Mass now generally used is not said here in this book].

The rubrical directions are gi as in the Roman Missal for the ing of the incense, etc. It is no cessary to allude to them all. Then is said the "Kyrie Ele

from the Missal; and within brs it is directed: "At the chief M the day he may say" the Lord's P and the Collect and the Ten Com ments, as given in the Anglican P Bcok.

That is how the service is ma throughout-the Massis inserted, the disjointed fragments of the preserved in the Prayer Book a course, kept; for, as they say: Prayer Book . . is the old book cut and sliced and tam with."

The first principal part of the the Offertory, is wholly omitted i Prayer Book. Ordinary An churchmen no longer knew the ing of the word : the Offerton them means the collection of the The whole service of the Mass i

restored in tots-the Offertory bread and wine, the mixing wine and water, the preparation dress on the importance of spreading the Word of God broadcast over the world. To the astonishment of the members of the Society, Mr. Savage gave his opinion about the Bible in the following terms :

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RITUALISM'S JUDGMENT ON "4 ANGLICAN ISM VERSUS THE WHOLE CHURCH To the Editor of the Globe :

Sir-This account of the practice in services and in prayers may interest any who found an interest in the prestheory of Ritualism as given in Mr Percival's " Digest of Theology But A Layman " writing to you fails to understand this present theory, or will not take the authors at their word. He says they ignore the Anglican Church. They reply, that is just so; we have nothing to do with the Anglican Church, except in so far as it is "Cath

olic. As to their services, take a book "Catholic Prayers for Church of Eng and People;" second edition revised and enlarged; London, W. Knott, 1893. It is bound up with the Book of Common Prayer.

I. "Holy Mass and Communion" egins with the Asperges, "sometime

fingers, the invitation "Pray, breth-ren, that my sacrifice and yours may be acceptable to God.' When that part of theCatholic service is ended, it is added, "after which done, the Priest may say" the Prayer for the Church Mlitant, as found in the

Protestant service. In some Ritualistic churches it is the custom to sav the Catholic parts secretly and the Protestant parts aloud ; but in others "more advanced " we believe it is the other way.

This little book we are using is for private devotions, too, and so not all the proper prefaces are given. Of course, there are regular books published for the clergy arranged just in this way and giving more ; and a Ritualist clergyman friend has told the present writer that "we all use them, and have long used them." Another " I should be afraid to say the said : service without putting in the parts from the Mass ;" meaning that it could not be the sacrifice of the Mass, with

only the Anglican Communion service words "The Capon of the Mass" as here given is nearly all from the Missal-Teigitur : " Communicantes ;' " Hanc igitur :" then the consecration words in the Prayer Book form ; fol-lowed by "Unde et Memores ;" the prayers for the dead ; "nobis quoque peccatoribus ;" and so to the "pater

noster.' In some of the "advanced" churches

the Latin, we are told, is used. Coming to the Communion, of course, all the prayers of the Missal are used, with the "Lord I am not worthy," and the striking of the breast and the warn

ing bell. The "gloria in excelsis" is put a the end as in the Praver Book.

The service concludes with the be ginning of St. John's gospel as direct-

ed in the Missal. II. "Benediction of the Most Bless ed Sacrament " begins with the direction "when the priest opens the taber nacle, and incenses the Blessed Sacra ment is sung the hyma "O Salutaris Hostia," ("O Saving Victim," [given Hostia." in Latin and English. " After which follows the Litany of the Blessed Vir-gin "[given in Latin only]. "Then is sung the hymo, 'Tantum ergo Sac-ramentum,'" all present making a ramentum, profound inclination, while the words "Venerumur cornui" are being sung." The whole service is the authorized Catholic one, unchanged.

" The Stations of the Cross. III. This service follows, and is also the Catholic one, with the procession to each picture illustrating the suffering and death of our Lord.

"The Litany of the Holy Name IV and "The devotions to the Sacred Heart" are taken from the modern Roman Catholic books.

"The Rosary of the Blessed Vir gin "is explained and the use of the chaplet or beads ; "to each of these de cades is assigned one of the principal mysteries of the life of our Saviour, or His Blessed Mother, as matter for medi tation while the prayers are being said.

"The Litany of the Saints VI. from the Roman Missal.

VII. Finally, the devotion of the "Bons Mors" or "Prayers for happy death through the passion of our Sa viour :" the Prayers for Extreme Unc-tion—called here "Unction of the Sick" or "Holy Anointing;" the usua Litany and Prayers for the Dying the usual the Litany and Prayers for the Dead. We must remember that it is one of the greatest Christian duties to pray for the repose of the faithful departed, especially for any who are near and dear to us

B. As to the look of these churches. Take St. Alban's, Helborn, during the tave of the A sumption of the Bl Virgin. On the notice board are announcements of the services for the feast, marked in our book as a day of ' holy obligation to hear Mass.' Near the chancel is a statue of Our Lady with beautiful white lilies around. Then, near the door at all times is a life-size crucifix with a chair before it. as common in Irish and other Catholic churches, where people can pray ac-cording to the devotions suggested on he card found here as elsewhere. The little memorial chapel to a deceased rector is also close by this quiet and retired part of the church, with holy water at the entrance and an altar for 'Requiem Mass."

sacrifice, the symbolic washing of the to clergy and others, for quantities." Mr. Stanton says: "It is not for a moment maintained that all the pray "It is not for a ers are in accordance with the Book of Common Prayer. May we not as Catholics pray outside the limits and aspirations of the Book of Common Prayer? Surely our private devotions (sic) are not regulated by the State, and our rights as Catholics give us an inheritance in any and every Catholic devotion which commends it self to our souls.

7138777991 THE CATHOLIC RECORD

The present writer can say that this week he received a letter from a not unknown English Ritualist clergyman, saying that the anti-Ritualist agitation was " dying down," that " things would end in a compromise, as they always do in England," and that neither Bishops nor laymen want to turn out the "extreme" clergy, who are "working hard among the poor.

That seems now to satisfy reason or to suppress it.

The Bishop of Worcester, indeed, still declares : "I do not question their honesty But there is no feeling of dishonesty

They seem to have lost power reasoning as to objective revealed truth.

THE ISOLATION OF CONVERTS

Every effort should be made by pastors and people to prevent the isolation felt by converts and others who become membars of congregations where they have no personal friends. we believe, no exaggeration to It is, say that there are some districts where man may frequent the services in the church from year's end to year's end without being spoken to by a fellow-Catholic, except perhaps the priest. He may possess ideas and ac-complishments which might be used the with great profit for the advancement of religion, but no one suggests that they should be so used, and they go to waste. It seems they go to us th both born Catholics that and converts should unite in carrying out some broad scheme for putting an end to this chilling reserve, which is retarding the progress of the Church For the rest, we would advise Catholics of every type not to be afraid of honest criticism. We all need it. Born Catholics are not all saints, but creatures in whose lives the most human elements are frequently visible however, is a religion which Theirs, imparts hopes and consolations ineffab ly sweet ; yea, fountains of grace in the craments, and nothing less than the presence of the Saviour Himself in the acrament of His love. - The Catholic Times, Liverpool.

"IT IS A PERSONAL WORK."

At a meeting of the Catholic Truth ociety of San Francisco Most Rev. P W. Riordan, D D, used the following forceful words in reference to our ob igations to non Catholics

"The message of Christ has a character of universality. It is addressed to all people, and the command imposed upon its teachers was to make it known command laid upon them by divine authority : 'All power is given to me in heaven and in earth ' a command to make Christians in every part of the world, and among all classes of people, to build up a new kingdom, a kingdom of souls, which was not to rest on the foundation of material force, whose conquests were to be in the intellectual and spiritual order, whose perpetuity was to be guaranteed by the possession of Spiritual Truth and by the indwelling of a Divine Presence. And that com mand was laid upon the Apostles and upon all Christians. 'All who believed in Him were to be witnesses unto Him Every one who believes (Acts i, 8).

most extraordinary man ! a marvelous man ! A terrible fall !" Mr. Cham-berlain with whom Mr. Parnell often dined, is recorded as saying : "He is "He is a very remarkable man-a great man and unscrupulous like every great man. I have often thought that Par-nell was like Napoleon : he allowed nothing to stand in his way, and he stopped at nothing to gain his end Mr. Chamberlain here lets in a sidelight on his own character.

IS IT INSANITY?

"Christian Science" has taken a retty strong hold in Chicago ; hence he death of Harold Frederic has led to onsiderable discussion of the alleged healing power. The physicians of the bity are unanimous in condemning it ; ough they hold, with the lawyers of he city, that its devotees neither ught to be prosecuted nor can be he medical fraternity declares that hatever good there may be in Chrisian Science is the result of mental uggestion, which is now employed by all good doctors : the evil comes from

ng entirely to faith for a cure. How ar this un Christian and unscientific practice may go is clear enough from he words of one of the priestesses of he cult. She has a right to speak on he subject ; for it was she who treated

the late Mr. Kershaw, who died in cir-cumstances very like those attending the death of Harold Frederic. This woman says :

" I work entirely through my understand of God's power. God is mind and mind (God, one and inseparable. God is every-there, and God is good : therefore every hing is good. Evil is unreal. There is m uch thing as evil except in the imagination God is everyought produces any condition of the body sickness we work to relieve that thought. Suppose," she was asked, " a Christian entist should have the misfortune to cut a leg. Gangrene should set in and blood a leg.

One reason why Christian Scientists

tre rarely converted is because no sane man can argue with them .- Ave

ABLE.

The accumulated recent disasters at sea-involving a larger loss of life within a few days than the total American loss during the three months var between the United States and

pain-reiterate a spiritual lesson so vious that it should need no dwelling ; and yet of all the lessons of the sad event, the surest soon to be forgotten. When men hear from a point of per

sonal safety the trite text-" In the midst of life we are in death "the whether it be announced from the familiar parish church pulpit; or by the voice of a cyclone, or the shrieks of the perishing in a burning steamer, they give an intellectual assent to the proposition, as is the human fashion with any incontrovertible fact of little

or no personal concern. Cardinal Newman tells us that when in his boyhood he began to apprehend the fact of death, he regarded it as a calamity which must befall all other human beings, but from which he himself would in some way or another be preserved. He could not forecast the manner of his exemption-perhaps the and of the world would come ; but, at at all events, he should not die.

Many of us act through all our lives

sion of Newman's childhood.

ARCHBISHOP RYAN TO FUIURE PRIESTS.

Honored by the Faculty and Student of Kenrick Seminary, St. Louis.

From Church Progress, St. Louis. Kenrick Seminary, with its love and veneration for the great Archbishop whose name it bears, took opportunity last Tuesday afternoon to manifest its appreciation for the bosom friend and former coadjutor of the founder of the eminary-Archbishop Ryan, of Philexcellent pro-A very adephia. gramme was prepared for the occasion Archbishop Ryan, accompanied by Archbishop Kain and Bishop Glennon of Kansas City, arrived at the semin ary at 4 30 o'clock, and after meeting the reverend faculty and some of hi old friends was escorted to the aula maxima of the seminary, where the exercises of the afternoon took place.

Upon the conclusion of the pro gramme Archbishop Kain arose to thank the seminary for the honor shown him and his illustrious guests. He remarked that the name which the seminary bears-the Kenrick-was eminently proper for an ecclesiastical institution, for the bearer of that name in life was a model ecclesiastic as stu dent, priest and Bishop. If the name Kenrick, both in the persons of Patrick Francis, of Philadelphia, and Peter Richard, of St. Louis, had no place among the canonized saints of the Church, still they are canonized in the hearts and memory of a grateful people who hold their name in benediction. He then introduced Archbishop Ryan, who spoke in part as follows .

ARCHEISHOP RYAN'S ADDRESS.

"As the choir was rendering with sweetness and expression the magnificent chorus, 'Thoughts of Home,' I recalled in thought the thirty-two years of home which pleasure was mine in dear St. Louis. I thought of the many happy years that were mine and the many holy hours I spent within these walls as spiritual father of the Visitandine nuns. I feel at home in

an institution that bears the name of Kenrick, the bearer of which name in ife was the model of student and priest. I remember a story told me by an old priest in Dublin some years ago He said that shortly after the annual opening of Maynooth College a young man arrived, and as the rooms were all engaged it was found necessary place the stranger in a room with another seminarian. When bedtime came the stranger was invited to occupy the bed in the room, and, think ing that his host would find a bed else where, did as he was bid. What wa his surprise upon awakening early the next morning to find the young stu-dent asleep on the floor, with his stu-dent cloak around him. That student was Peter Richard Kenrick, afterward the great Archbishop of St. Louis. And as he was then, a man of self. denial and self-sacrifice, so was h

ever afterward as priest and Bishop. The speaker said that for seven had lived in the same home with Archbishop Kenrick and told of the latter's piety, his deep devotion to duty and his saintly character. ADVICE TO CANDIDATES FOR THI

PRIESTHOOD.

" In the address of welcome to which we listened this evening," he continued, "the speaker remarked that many of you received the sacrament of confirmation at my hands. I am gratified to hear it. In this age, when the priest must face an incredulous world, it is necessary that he should possess in an eminent degree that gift of fortitude which so eminently becomes his sacred office. It is necessary for you if you would persevere in the spirit which the seminary inculcates. You life as priests is peculiar; the world may not understand you, but if you

without sufficient dependence upon the supernatural. In fact, it would seem their tendency is to ignore the supernatural.

" There is nothing in religion that is opposed to the natural. Whatever is strong, whatever is beautiful in the natural is made stronger and more beautiful by religion. Religion elevates, religion refines human nature. It is like the character of our Lord, which united within itself all the strength of the noblest manhood with the tender gentleness of a woman. He was the model gentleman, with a gentleness that could win the love of all, and yet the courage to denounce Scribes and Pharisees and drive the buyers and sellers out of the temple o in you there must be that union of trength and gentleness, that harmonious blending of the natural and supernatural.

SECRET OF PRIESTLY SUCCESS

"So I would advise you to prepare for the great work which is yours with the spirit and love of the great St. Vincent de Paul. And what is the great secret of this preparation? It is to cultivate a tender personal love for Jesus Christ, that personal love for our dear Lord which so peculiarly belongs to the heart of the priest. This is the secret of success of such great men as St. Vincent de Paul, St. Charles Borromeo and St. Francis de Sales. And if you, my dear young men, as cundidates for the holy priesthood, do not love our Lord, who will love Him : If you, who are His chosen ones, will forget Him, who will remember Him ? Let your hearts burn with the fire of divine love as did the heart of the humble St. Francis, who fain would inflame the world with the love of

Jesus. Who inspired you with the thought of the priesthood? Who warned your young heart to choose this best of all Lovers for your portion ? Was it not Jesus? Thus it is in Him, in union with Him, that your strength will be found.

"'Tis the memory of your seminary life, of the many holy hours of quiet peace spent in your seminary chapel, heart to heart with with your Divine Master, of the many holy Communions that brought grace and light to your soul, 'tis the memory of these things that will preserve and comfort you in Oh, see your future life as a priest. what one man can do who has the love of God as the inspiration of his life! What may you not do, an army of you, if this same love light up your hearts lemember, my most dear young men, whatever your knowledge, whatever your strength, first and above all renember that your mission is divine one, and must depend for success upon the support of Jesus, whose priests you are to be.

BROWNSON RECALLED BY A PRO-TESTANT.

The "Listener" of the Boston Transcript is evidently a good one, if he is not always accurate in his conclusions. In the following paragraph he ably recalls to the minds of his Protestant readers one of the old-time converts to and champions of the Church :

and champions of the Church : "I was for a moment mystified the other morning to see in one of the papers, over a despatch from Washington of some length and conspicuousness, the heading, 'Memory of E. A. Bronson,' and to read below that arrangements have been made to 'establish an endowment of the Catholic University in memory of Erastus A. Bronson.' A little reading convinced me that the movement was one instituted in honor of Orestes A. Brownson. I wondered if a man who made so much stir in the world as Brownson did could be so utterly forgotten as to make this blunder possible in a great newspaper; but then is pose in wonder of the error to a con-tiguous young person of college education I found that person unable to correct it. So soon indeed, are we forgot when we are gone. soon, indeed, are we forgot when we are goes. Brownson died, I believe, only a little more than twenty years ago. If he is forgotten in Boston, there must be need of a memorial Boston, there must be need of a memorial somewhere to revive his memory. There have been few stronger personalities in American history than that of this philoso-pher who came down from the Vermont hills the kinsman of Webster and Whittier, with the mark of the same black eyed and big-browed ancestor on his powerful face-to agitate and move his countrymen. His rest less spirit, as so many others have dome, sought calm in the mother Church ; did he find it there? If he did, he fared better than the Church did as the result of his conver-sion." out to you i To go The "Listener," as we indicated above, has gone a little astray in re gard to Brownson's connection with he Church. He never had any quarrel with it, for he was an obedi He never had any nt, faithful, humble and devout Cathlic, a weekly communicant whose reigious life was in every way inspir-ing. He was aggressive by nature, but in the domain of faith he was as submissive as a child. Outside of this he would fight manfully in detence of his theories with every opponent, priest or layman. He may have nettled individual ecclesiastics by his persistency in maintaining views not essential to belief in the Church, which they could not accept, but he was ever an ardent and consistent champion of the true faith. There is more latitude in discussion allowed in the Church than our separated brethren are always willing to admit, and no one under-stood this better than Brownson, who was one of the ablest writers in theology, philosophy, politics, civilization, literature and scientific and religious controversy that this country as produced. His writings, in wenty volumes, collected and edited by his son, prove this latter statement .--Sacred Heart Review. Let me close [a letter] with a blossom from S:. Bonaventura : "The best perfection of a religious man is to do common things in a perfect manner. A constant fidelity in small things is a great and heroic virtue."-Longfellow. My children, if you wish for the gift of perseverance, be devout to Mary St. Philip Neri.

THE UNCONSIDERED INEVIT-

"If a Christian Scientist should break a hb, the bones would knit together quickly d there would be no gangrene," she replied denor the question

"But suppose," it was persisted, "they nould ent off the leg and throw it away?" "Oh, well," she replied with asmile, "he ould probably imagine he had lost a leg, at he would hobble around some way?"

eglecting natural remedies and trust

sung before High Mass on Sundays. This in the Roman Missal, the short introductory service, while the priest sprinkles the congregation with holy water, and the words are used, "Thou shalt purge me with hyssop," etc., and the prayer, "may it please thee to send Thy holy angel from heaven to keep. cheer, guard, visit and defend all that are gathered in this place.

Then the service proper begins with e "Priest" and the "server" at the the ' foot of the altar, confessing to Almighty God, to Blessed Mary Ever Virgin and the Saints, and mutually to each other This with the psalm, "Judge me, C God:" "I will go unto the altar of God," is from the Missal. Of course, the same service, if not exactly the same words, was in use in England be-fore the Reformation. The "Hail Mary," however, was said in the old English Mass and is not said in the Latin Mass now generally used ; and is not said here in this book

The rubrical directions are given, as in the Roman Missal for the bless ing of the incense, etc. It is not ne-cessary to allude to them all. Then is said the "Kyrie Eleison"

from the Missal; and within brackets It is directed : "At the chief Mass of the day he may say" the Lord's Prayer and the Collect and the Ten Command. ments, as given in the Anglican Prayer Bcok

That is how the service is managed throughout-the Mass is inserted, while the disjointed fragments of the Mass preserved in the Prayer Book are, of course, kept ; for, as they say : "The Prayer Book . . . is the old office book cut and sliced and tampered with.

The first principal part of the Mass, the Offertory, is wholly omitted in the Prayer Book. Ordinary Anglican churchmen no longer knew the meaning of the word : the Offertory for them means the collection of the alms.

The whole service of the Mass is here restored in tots-the Offertory of the bread and wine, the mixing of the wine and water, the preparation of the

At the chancel entry is " the Rood with Mary and John," as they said in Catholic England ; and in the sanc tuary the lamps and over the altar the tabernacle.

The confessionals are round the but only as chairs, with the church, name of each confessor.

The Stations of the Cross are a common sight now on the walls of Anchurches. The service conrlican nected with them in common and public. But the service corresponding to Benediction is still held, we are told, with locked doors-unless, of course, in convent chapels or such like.

The Angelus of course is said. And many of the Ritualists who have submitted to the Catholic church had long

said the Rosary. The London Daily Chronicle, lately gave a letter of Dr. Creighton, the Bishop of London, ending with good advice to his people and in the follow- like it in my experience in the House ing words alluding to their various opinions for and against Ritualism : Especially when slight differences arise between them." St. Alban's Holborn, is in Bishop

St. Alban s House Creighton's diocese. Yours truly,

N. C. D.

P. S.-It may be added that this resurrection. He would have come book has a preface by the Rev. A. H. back. Nothing, nothing could Stanton, of St. Alban's, and that the have prevented bim. He would have advertisement offers a large reduction been as supreme as ever, for he was a come .-- Boston Pilot.

in Christ and loves Him, and believe that the Gospel of Christ is the power of God unto salvation,' must be anxious to make Him and His teachings known must bear within his or her heart the spirit of the Apostle. It is a personal We cannot fulfil it by vicari work. ous substitution. We cannot delegate it to others and place it exclusively on the shoulders of the clergy. It belongs to all. It is mine, it is yours. 'Ye shall all bear witness unto Me.'"-The Missionary.

MR. GLADSTONE'S OPINION OF MR. PARNELL.

Decidedly the most interesting por

tion of Mr. Barry O'Brien's "Life of Parnell" is the record of Mr. Glad-stone's opinion on the Irish leader. Mr. Gladstone said : "His knowledge I never saw a sign of seemed small.

seemed small. I never saw a sign of his knowing Irish history. . . I thought him one of the most satisfac

men to do business with I had tory ever known. But the sum total of any of my interviews on business with him must, I think, have been under two hours. He was wonderfully laconic and direct. I could hardly conceive his ever using an unnece sary word. . . Parnell was the most remarkable man I ever met. I do not say the ablest man. I say the most remarkable and the most interest I say the

ing. He was an intellectual phenom-He did things and he said enon. things unlike other men. His ascendancy over his party was extraordin There has never been anything ary of Commons. . . . I do firmly be-lieve that if these divorce proceedings had not taken place there would be a Parliament in Ireland to day. I think Parnell should have retired not only from the leadership of the party after

everything but the inevitable into our plans. Indeed we say of all sorts of ikely happenings which are, however, contingent on a host of unreckoned forces, that they are "inevitable," and forthwith, a belated letter, or a misplaced railroad switch, or a wind from the North, comes in as the divine agent to wreck the prison of our fears or the palace of our hopes for all time.

There is, after all, only one inevitable and one forever ; but how many let these certainties have their due effect in the shaping of life's plan.

The prudent business man, it is true, has his life insured and his will made, before engaging in a hazardous enter prise or embarking on a long sea vov age. But how about provision for that immortal part, which escapes out of the

crash or falling stone and timber ; out of flame or raging sea, to a strict accountability for the whole man's record to his Maker ?

It is a sad thing when a man leaves his temporal affairs in such disorder that his family are grievously embarrassed in their adjustment. But it is infinitely worse to be confronted by in an unforeseen and most leath frightful form with all the affairs of the soul at loose ends ; a careless, self in-dulgent life ; long arrears of those transgressions which demand restitution as a condition of forgivenness mischievous deceits of word or act to be undone ; and lo ! scarce an instant to sheet of flame, or an icy mountainous wave-and then, the search-light from

the face of God, and then Eternity We get off lightly and cheerfully some comforting axiom, as "God is equal to every emergency," forgetting reason and free-will to do something the divorce case but from public life themselves against emergencies. Day altogether. There would have been a by day, the forces of nature uter many testimonies - but none in accents so clear as this-Be ready, for at the hour you think not, inevitable death will

up to the ideals h will respect and admire you. To go out into the world and be in it, yet not We take of it, great courage is required ; but if you ever remember your mission you need not fear the world. Be determined to live out the life of the true priest in this nineteenth century when infidelity and voluptuous pleas ures engage the thoughts of men. Your life should resemble the beautiful legend of Our Lady of the Snow, which

snow fell in mid summer on a spot in Rome and retained its immaculate whiteness until the promise of build ing a church upon the spot was made So should your life amidst the luxuries of the world be-pure with the radiant virtue of chastity, which is the singu privilege and ornament of the Catholic clergy.

" In the thought of the educators of the day there are various opinions as to methods in ecclesiastical training. There seems to be a general tendency to allow a larger liberty than was formerly the portion of the seminarian There is a tendency to throw the stud ent more and more upon his own re sponsibility; to allow a freedom and in dependence that will manifest and de velop the character of the future man. It is argued that this independence will exhibit the qualities and traits of a student in such a way as to give more insight into his real nature. But what. ever be the result of this discussion, there is one thing certain, and upon which we can rely with undoubted as realize the death which comes in a surance, the maternal instinct of the Church itself, and to follow therein is the safest and surest way.

"In the age of St. Vincent de Paul a reform of the clergy was found necessary, but this man of God took the Church for his guide in all his equal to every emergency, forgetting this church for his matter of that He expects creatures endowed with undertakings. In this matter of reason and free will to do something ecclesiastical training there are found the two extremes-the one which looks to the supernatural for all, without due consideration of the natural or its necessity. Then there is found a reaction against this principle, for there are many who cultivate the natural

It is one of the common places of history that Pope Alexander VI., having no manner of right over the new-found American territories, coolly assumed to divide them by a meridian of long titude between the Queen of Castile and the King of Portugal, obliterating at one stroke the independence of the Indian nations and the sovereign rights of

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their princes. It is certain that this use was made of Alexander's Ball by Ferdinand, when, from 1506 to 1516, after I abella's death, he was acting as Regent of Castile in the name of his mad Queen Joanna. Las Casas. daughter, in his "Destruction of the Indies," describes the course of proceeding at follows: The Spanish captains would march into an Indian territory, and would fasten up somewhere a Spanish proclamation, of course wholly unintelligible to the natives, informing then that Aimighty God, having come down to earth as Man, and having returned to heaven, had left St. Peter and his successors as His vicars, and that these had made over to Queen Joanna, with her father, the sovereignty over all the American countries. The natives and their caciques were therefore required to receive baptism, and to pay tribute to the Queen of

Castile The captains would wait till the next morning, and finding, of course, that the Indians had paid no attention to something which they did not in the least understand, they would then march against them with fire and Having wasted and plundered sword. them to their liking, they would then march off, leaving them, very common ly, says Las Casas, as completely heathen as they found them. For For the most part, he says, they cared little to baptize them, and not at all to instruct them.

It was during these ten years of the King of Aragon's regency over Castile, apparently, that a good part of those exterminating ravages were wrought which, according to the Bishop of Chiapa, swept off fifteen millions of the Before proceeding, there Indianº. fore, to inquire into the true intrepre-tation of the papal Bull, let us ask what we are to think of this estimate.

means.

We are to think of it, doubtless what, according to Mr. John Fiske, we are to think of the Spanish statistic of that time generally, that it is abso-lutely wild. The Columbian discoveries had thrown over the Spanish mind of that age a glamour which incapacit ated it for seeing or describing any thing in its true shape or proportions. Accurate calculation is to this day far from being a Spanish excellence, as our navy is very happy to bear wit ness. Less than a year ago a Madrid statesman gave the population of the United States as about twenty-five milthose the lions, and declared that a Spanish could easily march from New York to San Francisco in a fortnight If anybody wants a bit of fun, let him hunt up the extracts put out some ten years ago from a Madrid encyclopælia They are almost as droll as the fittle Portuguese manual, "English as She is Spoke." For sustained blundering is Spoke." For sustained blundering ness they go ahead even of the English phrase geography of our Civil War, when we were amazed to be told from Londor that the Union navy had landed a large force on the western coast o pass of the latter. North Carolina, and were admonished, privately (I believe this did not get in-to print), of the folly of expecting to hold North and South together by the ender link of the Isthmus of Pan The Spanish appear to bear off the palm even from the English of 1861 in the absurdity of their American state-At least they bear it far away ments. from the English of 1898 If this is true of the Spaniards of the end of the nineteenth century, what are we to suppose as to the Spaniards of the beginning of the sixteenth? The means of correcting their bewildered estimates were not at hand, and they were not in a frame of mind to use them had they been. Above all, sobriety of reckoning was not a part of the sublime excellence of the Bishop of Chiapa. He stood, like Aaron in the tion. of Israel, between the living and camp the dead. Intent as he was on saving the aborigines from their destroyers, everything concerning them was amplified to his vision, their numbers, their virtues, the extent of the destruc-

if you do not wake up your zeal in be-The irregularities of Borgia's private life in no way clouded the orthodoxy of his public action. Even Savon-arola's accusations against him appear half of those poor Inplans !" The history of the long contest between the Church, aided by the State, and unscrupulous private greed and Now cruelty, is so picturesque, and at the same time so obscurely known among to infer nothing contrary to this. Alexander knew, of course, that the Catholic Church distinctly disclaims us, that I purpose giving somewhat full jurisdiction over the unbaptized. She communications upon it. Having read says with St. Paul : "What have I every word of Las Casas' works, as to do to judge them that are without ? given in the French version published This is why Alexander, so soon as his attention was called to the possibility by Liorente, together with the full his torical comments of Llorente himself. of misinterpretation, took occasion to signify that he did not pretend to be and with the corresponding works of stow a dominion which he himself did Helps, Fiske, Hefele and Prescott, I shall certainly have only myself to

not possess. This explanatory act. however, being issued on a special shall put our vulgar sciolism in this occasion, seems to have drawn little attention. Julius II. was too much department of Spanish history to the blush. Charles C. Starbuck. absorbed in Italian matters to take much heed of the obscure reports from the dimly descried Western Indies. In fact, it was not until after the mighty conquests of Cortes, in 1520, followed by those of Pizarro in 1532, that Europe became aware that there in America great common were wealths, compelling attention to the question of their rights. Before this nothing had been known but dis-jointed aggregations of Indians, who might be treated cruelly or mildly, but who could hardly raise any question of national or political rights. In 1537, however, the matter was

ripe for solemn adjudication. The conquest of Maxico, and then of Peru, had been consolidated. The preliminary contest with Protestantism had been fairly digested, leaving time for a little look around. In Spain the Dominicans, and in America all the orders alike, had been working night and day to establish the rights of the natives. The ruin of the aboriginal system was irrevocable, but it concerned the friends of the Indians to see to it that the Spanish conquests should not veil themselves under any mantle of ecclesiastical sanction. They should be known simply for what they were,

ordinary worldly conquests, effected by worldly, and largely very odious, neaus. The Church and her ministers hould be committed to the defence of every fragment of Indian sovereignty haired for that survived, and should not recogour nize the Castilian monarchs as lords paramount of the Indies except so far as the Indians, and their princes, freeprofessed themselves their vassals. Between the reign of Alexander VI. and that of Paul III. intervened the Fifth Lateran Council. At this Leo X called attention to the fact that Boni ace VIII., in the stress of his life-and death conflict with Philip the Fair, had suched his expression of Papal authority, in the Unam Sanctam, in a generality of phrase which was open to misunderstanding. Boniface says that by Divine right "every human creature" is subordinate to the Roman Bishop. This seems to obscure the impassible barrier between within and those without pale of baptism. As divines allow, a definitory Bull must be acknowledge as infallible in doctrine but not necessarily as happy in expression. In this, says Cardinal Bellargine, it differs from a sentence in Scripture. Accordingly Leo X. and precept, cripture.

the Council were not restrained by auy Catholic necessity from substitut ng, as they have done in fact, for the "every human creature" the nore definite phrase "all believers in Christ," omnes Christifideles. The application of the former phrase is authoritatively limited within the com-

Thus, fully possessed, both by pri-vate and public knowledge, of the meaning of Alexander VI., and sup-ported by the still more distinct ex-plication of Catholic doctrine given in the Lateran Council, Bani III, with feelings of those we should love, we ourselves entertain unjust judgments, we ourselves sin by detraction, we our the Lateran Council, Paul III., willselves are cross and impatient, we our ingly responding to the supplications of Las Casas and his Dominican brethselves pass by others in the street or in social gatherings without offering them ren, issued in 1537 his celebrated Bull, a sign of recognition. wherein, under pain of excommunica Do to others what you would wish tion, he forbids the faithful to deny to others to do to you. Be charitable the Indians their true human dignity, after the example of Our Lord Jesus Christ. Remove from your minds al to enslave or despoil them, and to infringe upon the legitimate sovereignty thoughts of hatred and ill-will. Upof their princes. The Church thus at root from your hearts feelings of re length placed an impregnable dike venge. Judge not your neighbor, against future devastations. She that you yourselves may not be judged ould not do all she would, but she ef Be quiet about his failings and short feetually stayed the work of destruc-Do not be so unkind as to omings. refuse him the enjoyment of your friendship. Promote charity, peace, and benevolence as far as it lies in It was fortunate for the full effect of the edict of Paul that the King of Spain then reigning, the great Emperor your power. And in this way you will practice one of the most profitable essons of Advent, and be suitably pre Charles V., was a devoted disciple of Las Casas. Indeed, says Sir Arthur Helps, every succeeding King of Spain pared for the feast of Christman To glorify God and the Father o Our Lord Jesus Christ, with one mind and with one mouth."-Sacred Heart Review. had created for Las Casas. The title, Sir Arthur allows, was, indeed, borus Pretty Spanish Custom. w Bartholomow in an li The Bishop of Salamanca has by one incommunicable pre eminence of his latest pastorals made a mos scathing denunciation of the inclina Yet he is the illustrious leader of a long line of illustrious followers, kings, viceroys, Bishops, abbots, statesmen ion Spanish ladies have exhibited for ubstituting during divine service the The selfishness and misgovernment of French headdress for the ancient, chaste and ladylike "mantilla," which the Spanish colonial system scarcely touched the Indians at all, who were when worn only by Spanish ladies also exempted from inquisitorial foreigners have always admired so authority. much and which national usage had Of these many Protectors of the sanctified and sanctioned by centuries Indians, the three most eminent, be sides Las Casas, may be said to be Paul of unbroken custom. tor informs us, in his History of the Popes, Alexander, in a supplementary Bail (which seems to have been curi-means simply to authorize Portugal and Castile to exclude other Christians from the new discoveries, and to lay on sending missionaries to the Indians. This explanation of Alexander is still more emphatically borne out by the Bull of Paul III., fulminated in bistor, and knew all his thoughts. 111., Isabella, and her mighty grand-son Charles the Fifth. The whole body Weak Young Men and Women

blame if I can not give an account that

Andover, Mass. CHARITY.

The unity of mind which St. Paul would have us individually cultivate and practice as the effect of God's patience, is, without doubt, charity towards one another. For charity in duces us to love even our enemies, show our love for all men by wishing and doing them good, to foster feelings of truly Christian friendship for our neighbor, and by them effecting a last ing bond of charitable union between relatives, friends, and strangers, to glorify God and the Father of Our Lord Jesus Christ, as the early Christians glorified Him, with one mind and with

one mouth. But, alas ! how often is the harmony inculcated by St. Paul disturbed ! How often is the agreement of friend with friend destroyed by petty quarrels and childish disputes ! How often, in fine, is the precept of charity violated on ac count of the extreme sensitiveness in taking offence at trifles. If a person, perhaps unconsciously, does us an injury, we are at once enraged, instead of imitatir g Our Lord's patience under harsh treatment. Or if something is said in dispraise of us, or at least not altogether in accordance with our wishes, we forthwith take umbrage, cherish feelings of anger and this delinquent, vow resolution never to forgive, and thus live in a state of constant and sinful enmity. Some one says or does something by way of innocent pleasure, and we immediately feel ourselves ill-treated. We are careful to observe the conduct of others and if, perchance, we notice anything hat does not accord with our view things, we but too readily condemn it We are not scrupulous in making rash judgments by attributing to our neighor bad motives. We accidently hear of the sins and misfortunes of those about us, and, instead of compassion ating them in their misery, and of being silent about their faults, we are uneasy until we have made known what we were bound in charity to keep secret We are ever straining our attention with the curiosity of seeing what others do, while we are blind to what We are, in fact, we do ourselves. very forgetful of the record of God's Thou shalt love thy neigh or as thyself." We do not wish others to injure us

why, then, are we guilty of injuring them? We do not like others to speak Il of us; why, then, are we not more autions never to speak ill of them We are offended at hearing ourselves judged falsely, on finding that our sinhave been revealed and made public, on account of the peevishness and bad temper of our neighbor, by the refusal of friends to speak to us; and yet, with the most utter unconcern for the



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1 ECEMPER 17, 144

FIVE - MINUTES' SERMON

Third Sunday of Advent.

PREPARATION FOR CHRISTMAS

"All flesh shall see the salvation of (Luke 3, 6.) All flesh shall see the salvati

God. This is the cry of the Ch this is the salutation with which greets us to day before the great of the Nativity of our Lord. W happy, what a consoling, what a promise ! Once more that gloriou returns, for which the patriarchs ! which the prophets foretold, an which the whole world ously sighed for four thousand -that memorable day on which heavenly Father will reveal the of His infinite love, in the birth only begotten Son. How anxio is that none shall be lost, but th shall obtain life everlasting ! (us rejoice and be glad, and wi whole heart, thank the Father

finite mercy ! If you wish to comprehend day of joy the feast of Christmas sider the disconsolate state into sin has plunged mankind. Or parents, the representatives whole human race, had fallen garden of Paradise, and had con an enormous debt by their sin obedience — a debt which Heaven against us, and every which we added to this inherit was an additional bolt, which c us the doors of the heavenly m No man was able to unlock th no angel could remove the l creature could save us from perdition. The sentence had been pronounced, the arm of Justice had been raised to hur the abyss of everlasting despai the only begotten Son of God ap ed the eternal Father and "Father of justice, have mercy unhappy children of men! Th sinned and deserved your ang will be their Mediator and Say will atome for the wrongs the committed, and will suffer for crimes. I will become man, bern in a stable amidst cold a vations, for thirty three yea bear all sufferings and on the will give up my last drop of b their ransom. O Father, hear for sinners, and once more, le prevail, instead of justice ! The Heavenly Father I Himself to be moved to mercy,

cepted the sacrifice of His onl ten Son, in satisfaction for th men. The heavens opened, Son of God descended into th able world. He became our our teacher, our mediator and He brought to us the lost tre divine grace, and enabled us the beloved children of God a of Heaven.

Behold, this is the sublime orable mystery which we are celebrate. This is the bene Incarnation, as seen in the faith. Our hearts must be ha stone if we are not moved by We must be monsters of initiation standing before the crib of sacrificing God, will not awa the deepest sentiments of lo tude and contrition. See, loved us with an infinite lov given Himself wholly up, to happy here and hereafter, a still continue to hate such a and by our sins make Him a scorn and contempt? He h us heavenly peace, the ha divine filiation, and will we slavery of sin and the devil let this not be said of any o We will listen to the

pleading voice of the Churching us not to let the graci Christmas pass without re liberal share of spiritual f will open ear and heart to John the Baptist, the runner of Christ, who cries last time : " Prepare ve th Lord, make her paths straig valley shall be filled and ev tain and hill shall be broug the crooked shall be made the rough ways made pl flesh shall see the salvatio (Luke 3: 4, 5.) Oh ! yes, pare the way for our Lo may enter our heart with when we receive Him in ou Communion. The mounts are our sins. Let us brin obliterate them by a sincer confession. The valleys are the virtues which a Let us plant therein hun ness, the angelic virtues o purity of heart, so that may find a worthy habits soul. The crooked and re our hearts are the inordi wicked passions and sinfu us wage constant war a and try to root them out mortification, self denia and prayer. Then, inde see the salvation of God the promise of St. John, partakers of that peac angels, on that holy nigh to all men of good will. Catarrh and Hay If it's Hay Fever that is your life, you won't know treedom from it till you've t Catarrh Care.

tion brought upon them. The good Bish p himself puts a measuring-rod into our hands by which we are enabled to oring his exaggerations somewhere near to the sober fact. He was thoroughly famil iar with the island of Hispaniola. Yet he tells us that it is larger than Spain In fact, it is about one-sixth as large. Let us now divide 15 000 000 by six, and we have 2,500,000. Is not this terrible enough?

Let us now inquire this : Did Alexander the Sixth, and his successors assume authority to give to the sover-eigns of Castlle and Portugal (Aragon

was confessedly shut out) dominion over the American tribes? They certainly did not. We have Alexander's own word for this. As Professor Pas-

106 years old. A JUBILATED PREACHER. The Ray. Dr. H. A Buchtel, of E so well. In an address delivered at the convention of the National City Evangelical Union, held last week in Detroit he ascended the metaphorical hilltop of jubilation and shouted that every Protestant country is moving forward upon the path of progress hat the United States is a Protestant ountry, with a minister for every ve hundred inhabitants : It is a great cause of rejoicing that this new land way given over to Protestantism. new land war given over to Protestantism, reserved by the hand of God as a theatre tor it. When William McKinley, who is a Methodist, was nominated for the presidency, Methodist, was nominated for the presidency. Methodist, was nominated for the presidency, the president of the convention was a Method-ist, the man who nominated him was a Methodist; the candidate for the vice-presidency was a Methodist, and the man who nominated him was a Methodist. The chairman of the platform committee was a Methodist. No question was raised in the country in consequence. Had all those men been Roman Catholics, what a cry would have gone up. And the ticket could never have been elected. These things prove that this is a Protestant country. They prove much indeed — more

They prove much indeed - more than the speaker supposes. Brother Buchtel is serene as well as sanguine. The utterances of such men as the Rev. Dr. de Costa regarding the failure of Protestantism do not disturb



Catarrh Cure. There are cases of consun vanced that Bickle's A Syrup will not cure, but noù will not give relief. For cou affections of the throat, lung a spacific which has never b It promotes a free and eau thereby removing the phles diseased parts a chance to l

Do not delay in getting r folks. Mother Graves' Wo is a pleasant and sure cure, child why do you let it suffe is so near at hand?

TECEMPER 17. 100

FIVE - MINUTES' SERMON.

Third Sunday of Advent.

PREPARATION FOR CHRISTMAS.

" All flesh shall see the salvation of God. (Luke 3, 6.)

All flesh shall see the salvation of God. This is the cry of the Church, this is the salutation with which she greets us to day before the great feast What a of the Nativity of our Lord. happy, what a consoling, what a joyful nise! Once more that glorious day pro returns, for which the patriarchs hoped, which the prophets foretold, and for which the whole world anxi-ously sighed for four thousand years -that memorable day on which the heavenly Father will reveal the glory of His infinite love, in the birth of Hi only begotten Son. How anxious He is that none shall be lost, but that all shall obtain life everlasting ! Oh, let us rejoice and be glad, and with our whole heart, thank the Father of in-

finite mercy ! If you wish to comprehend what a day of joy the feast of Christmas is consider the disconsolate state into which sin has plunged mankind. Our first parents, the representatives of the whole human race, had fallen in the garden of Paradise, and had contracted an enormous debt by their sin of dis-obedience — a debt which barred Heaven against us, and every new sin which we added to this inherited debt was an additional bolt, which closed to us the doors of the heavenly mansion. No man was able to unlock the door, no angel could remove the bolt, no creature could save us from eternal perdition. The sentence had already been pronounced, the arm of divine Justice had been raised to hurl us into the abyss of everlasting despair, when the only begotten Son of God approach ed the eternal Father and said : "Father of justice, have mercy on the unhappy children of men! They have sinued and deserved your anger, but l will be their Mediator and Saviour ; will atone for the wrongs they have committed, and will suffer for their I will become man, will be born in a stable amidst cold and privations, for thirty three years I will bear all sufferings and on the cross I will give up my last drop of blood for their ransom. O Father, hear my cry for sinners, and once more, let mercy prevail, instead of justice !

The Heavenly Father permitted Himself to be moved to mercy, and ac-cepted the sacrifice of His only begotten Son, in satisfaction for the sins of The heavens opened, and the men. Son of God descended into this miserable world. He became our brother, our teacher, our mediator and Saviour. He brought to us the lost treasures of divine grace, and enabled us to become the beloved children of God and heirs of Heaven.

Behold, this is the sublime and memorable mystery which we are going to This is the benefit of the celebrate. Incarnation, as seen in the light of faith. Our hearts must be hardened to stone if we are not moved by such love. We must be monsters of iniquity, if,

standing before the crib of our selfsacrificing God, will not awaken in us the deepest sentiments of love, grati-tude and contrition. See, God has loved us with an infinite love, and has given Himself wholly up, to make us happy here and hereafter, and will we still continue to hate such a Redeemer and by our sins make Him an object of scorn and contempt ? He has brought us heavenly peace, the happiness of divine filiation, and will we prefer the slavery of sin and the devil? Oh ! no, let this not be said of any of us.

We will listen to the warning and

OUR BOYS AND GIRLS.

"Arise, and take the child and His mother into Egypt," and Joseph with his family fled through the solemn darkness of the night. The next day they came upon a man

sowing corn. Some mysterious influ ence attracted him to the travelers Some mysterious influ-From the countenance of the mother, or from the earnest eyes of the Child she bore in her arms, a softening glance of grace descended into his heart. He was very kind to them, and permitted them to cross his field, and the young mother, folding her Babe yet more closely to her heart, leaned ward, explaining to him that they were pursued by enemies. 'And i they come this way,' said the sweet, low voice, 'and ask if you have seen

us' "I shall say you did not pass this was the eager interruption. way," was the eager interruption. "Nay," said the blessed mother, "you must speak only the truth. Say They passed me while I was sowing

this corn And the travelers pursued their jour-The next morning the sower was ney. z d to find that his corn had sprung up and ripened in the night. While was gazing at it in astonishment, Herod's officers rode up and questioned him

'Yes, I saw the people of whom you speak," said he. "They passed me while I was sowing the corn." Then the officers moved on, feeling sure that the persons seen by the sower were not the Holy Family, for such fine ripe corn must have been sown month before. - A Legend.

Christmas Chronielings.

my days of childhood, in my joyful boy days."-Charles Lamb; "Old Familiar Faces

This solemn festival brings with it pectal blessings for the children. The birth of our dear Lord has been honored by all nations and creeds, ever since the time of the Apostles. Our Oar Saviour was born in a poor and lowly stable at Bethlehem, with nobody near Him bat His Virgin Mother. Yes, dear children, honor His lowly

birth with your hearts, with a pure and tender devotion and a lively faith.

The Holy Sacrifice of the Mass is of fered up thrice on the Feast of the Nativity, in honor of our Saviour's birth, and by the Holy Sacrifice being thu offered the Church honors the three births of our dear Lord. His eterna generation in the bosom of His Heav enly Father, and He also has a spirit ual birth by His grace in the hearts of

the just. Dear children, your piety should prompt you to hear three Masses in honor of the birth of our Blessed Lord. We should also partake on this day of the holy joy which the angels announced to the shepherds on that glorious day and in giving glory to God for so incomparable a favor and enjoy the peace which by holy love is brough to men of good will. You should learn from the infant Saviour how to sanctify your souls and secure for yourselves the blessing of your redemption.

How the Tree Was Chosen,

On that holy night whereon our Saviour was born in Bethlehem, it was not men alone that rejoiced at His birth-the shepherds in the fields, to whom the angels announced the coming of the Redeemer ; the three Wise Men of the East, who were led by the star ; but also all nature was glad even to the flowers of the field, and the trees that grew in the neighborhood of the where the Child Jesus lay. They stabl all wished to look at Him and gree Him, and they stretched themselves and tried to reach out their branches, pleading voice of the Church, who ad-jures us not to let the gracious feast of christmas pass without receiving a temple of God, and to have one glance at the Holy Child. There was a move ment through the grass and on the leaves of the trees, and a whispering which sounded like the prayers of men, and which expressed joy at the heaven ly wonder, and thanks to the Creator of all things. There were three trees growing side y side not far from the Crib. They by side not far from the Crib. had the best chance to take a good look at the sleeping Child. These were a stately palm, a sweet smelling olive tree and a simple fir. The joyful rustling of their branches and leaves louder, and at last they exbecame pressed themselves in words. "Come, said the palm to the olive tree, " let u adore the Infant Jesus, and offer Him our gifts.

THE CATHOLIC RECORD

Then the angel said : "I have pity on you, and as in your modesty you humble yourself, I will raise you and adorn you more beautifully than your Thereupon the angel looked toward the blue sky, where countles little golden stars were twinkling. He made a sign, and behold one little star after another came down towards the earth, and they rested on the green branches of the fir, which now with thousands of lights shining on it, was far more beautiful than the other trees. Now the Child Jesus awoke, but He

lay at His feet, nor of the delicious odor that filled the stable. His little eyes turned to the beautiful, shining Then He smiled, and reachfir tree. ed out His tiny arms towards it. The fir tree was hereupon very glad and

sisters

happy. Then the angel said : " You shall be rewarded for this, simple green tree Hence forth, you shall be employed to adorn the Feast of the Nativity of Jesus with your evergreen branches, which men will light up year after year in memory of this holy and blessed night. You shall rejoice the hearts of the little ones; and the parents, too, who are pure of heart, shall be reminded by you of the golden days of their childhood. This shall henceforth be your task and your reward, most beautiful and glorious 'Christmas Tree.'

CHATS WITH YOUNG MEN

A man's character must be founded upon truth, and he must have God's word engrafted on his heart. No matter how devoted he may be in other respects, if he is wanting in truth disaster awaits him.—Felix R. Hill.

Your Small Change

Propriety now demands that the jingle of small change shall no longer be heard issuing from a man's pockets. Neither in the pockets of his iwaistcoat nor in the pockets of his trousers can coins be allowed to lie. All must be kept in a pocketbook, too, of a certain This is of the old fashioned wallet shape, oblong, and has a band around it. Every penny, nickel and silver piece, as well as every bill, must go into this, and even if only a newspaper is being purchased, the pocketbook must be brought forth.

Imgratitude to Officials.

It often happens that one man in a welfare. He gives time and pains and money to promote its interests. He is always willing to act on committees. When elected to office he works like a slave. He makes personal sacrifices to attend meetings. He thinks that attend meetings. He thinks that there is nothing in all the world like the organization. What is usually his reward for all this? The "kickers" growl at his prominence, the listless sneer at his enthusiasm, the selfish conspire against him as a self-seeker studying his own aggrandizement. This ingratitude, this lack of appreciation, this enmity to the energetic worker seems to be one of the curses of human nature common to all organizations. Don't be guilty of it

Take Stock of Yourself Now However we may scoff at New Year's resolutions, it is impossible to get away from the stock taking, the billing and dunning, the review and preview, the moralizing and the purposing. is all around us and we might as well fall in line and do some figuring on our own account. There never will be an easier time of year for it, and a general stock taking of physical, moral, social and spiritual progress or retrogression, ought to be taken fearlessly at least once a year. It is not easy to believe an evil thing of some de much harder of one's self, and certainly it is not pleasant. However mean a sinner one may confess himself to be in a general way, where nothing mentioned and humility is specific is always highly commended, it has a dif ferent aspect when, in the privacy of one's own judgment seat, one weight himself for what he is actually worth. But it is well to be frank and do no shrinking from the truth about one's own self. It may be unpleasant but it

2. Avoid all books, pictures and companionships that appeal to the lower nature. Shun indecent pleasures you would a venomous reptile. The sting of an unclean story or an unclean act is worse than the sting of an adder. Hell will be full of unclean story tel lers. Flee youthful lusts.

The Men Are to Blame.

In the North American Review re ently there was a discussion of the 'Abdication of Man," by Miss E. Bisland, who undertakes to show that the took no notice of the palm-leaf fan that tyrant man has lost his position of ruler of the family and society, not by reason of the rebellion of the "unquiet sex," but by reason of his own abdication of the position of lord and master. Time was when man was a hero. He went to war, he faced danger and brought back the spoils upon which his admir

ing women folks subsisted. rotector and benefactor, the husband in old times deserved and received the plaudits of submissive dependents. The circumstances of life gave him a glorious role, and he supported the dignity of his position by suitable dress. Our great grandfathers wore silks and satins, powdered their hair, sported gold buckles, rattled their swords and put on lordly airs, which greatly impressed the weaker sex. They appreciated the value of a handsome per ional appearance, and took great pains

to sonfirm their hold upon womanhood the studied charm of courteous manners. The individual man though highly of himself and tried at all times to sustain in dress. In conversation and conduct, the character of a hero,

or at any rate of a chivalrous gentle man. So long as the tyrant held himself up to this ideal, his mastery, according

to Miss Bisland, was cheerfully con-ceded; but during the last four score years the average man has been taking a commonplace view of himself and life. He has become a slouch. Women sees with sorrow and disdain the transformation of the hero into 'the unromantic man who patiently to business every morning in a cable car, sits on a stool at a desk weighs tea or measures ribbon.' The man of to day is conceded to be steadier in his habits, more industrious, a better provided and more reliable in money matters than his predecessor of the same class eighty years ago, but

all that was heroic about him has collapsed. The idea is lost and the idel Man no longer fascinates is shattered. ociety takes an active interest in its woman by his masterfulness and splendor, but, bent solely upon his ease and comfort, sets himself against this need "He alone," says the of the female. writer, "fatuously prides himself on the dark bifurcated simplicity of his attire, intended only for warmth and ease and constructed with a calculated avoidance of adornment. He carries further this democracy of sex by adding rigid plainness of behavior to ugliness of appearance, forgetting that a woman, like a child and the savage, loves pomp of manner as well as a gar What she does not see she finds ment it hard to believe. Every wise lover knows that tenderness of manner must be inforced by definite assurances of affection several times in every twentyfour hours."

The heroes of romance studied the female heart, and every woman wants her life gilded with some romance. Yet the modern man does not take the trouble to please woman's imagination. Hence the revoit. Woman has thrown off the yoke of a tyrant who discards the trappings and habiliments proper to a despot. She was prepared to obey a monarch who would dress and act the part of a monarch, but "man," says the writer, "has been seized with a democratic ideal, and after applying i to politicial institutions has attempted to carry it into domestic application. He is relentlessly forcing a democracy of sex on woman, industrially, mentally and sentimentally. He refuses to gratify her imagination ; he insists upon her development of that logical selfishness which underlies all demo cracy." But this has results. Wo men are beginning to accept these stern theories-to look out for themselves by discarding domestic burdens. "The only considerations that can re concile human beings to unattractive labors." Miss Bisland says, "are, labors." the sentiment of loyalty-that first, such labors are for one who is loved and admired-and second the fine old habit of submission. These incentives to duty, these helps to happiness, man has taken from woman by weak ly shuffing off his mastership." Such the indictment. It seems to be well-founded. But if the glamour of chivalry has been cast off, has not the reign of real merit succeeded ?-Cath-

olic Columbian.

BLOOD.

BANK.

An incipient, unwarranted run on Waterbury (Conn.) bank, which

threatened to cost depositors the loss of

their interest money, was neatly

risk in leaving their money there.

That Pale Face.

VERY CLEVER.

One frequently wonders when some crucial test, such as the denial of all Scriptural authority or a protest against the main article of belief, causes a convulsion in one of the sects why after a spasm of wonder it is no more heard of. Heresy is a matter o almost monthly recurrence in many o these communions, and after a brie wrangle it is put aside as a matter of no consequence. Nothing could more clearly show the want of a living faith in these makeshift religions, and while we may marvel at the tenacity with which some of them hold together despite those periodical shocks, WE conclude that the mere must

fact of an elementary belief in God, despite all provocations to doubt, suf ices to preserve them from lapsing in In to sheer infidelity collectively. dividually there must be an immens deal of it, as witnessed by the compar atively small number of churchgoer in the whole country. Some clue to the means by which the full mischief of heretical and agnostic teaching is averted is obtained from Christian Work. We find that interesting organ of many sorts strongly advising the non Catholic religious press to take no

notice of dangerous preachers. A minister recently declared that Presbyterianism is waging a losing battle. Leave him alone, this astute counsellor advises; only the Catholic papers take any notice of him ; when nothing is known of his pessimistic views among Presbyterians, why bother about him? So, too, we dare say, with regard to Rev. Mr. De Costa. Hardly a line was given to him by any but the Catholic press. In other words, Christian Work shows that there is a conspiracy of silence as to the failof the sects, and advises that ure the blockade of truth be rigidly maintained. This is fine policy -as fine as that of the ostrich who cleverly hides his head in the sand and turns his tail to the bunters. It may succeed for a little while, but what is now going on in England must convince those non-Catholics who are not so very astute that it is not a policy for permanency. The steam of truth will at last percolate the thickest em-The bankment of obscurantism. Church has not exhausted all her Wisemans; another Newman is yet possible. When their successors arise in the United States a conspiracy of silence on the part of the non Catholic press will hardly save the embankment r preserve the blockade .- Philadelphia Catholic Standard and Times.

READ YOUR CHURCH PAPER.

The following paragraph from the Christian Standard gives us an idea of how Protestants talk to each other about reading their Church paper :

"The Church member who does not read his denominational paper will soon become shrivelled, narrow, anti missionary, and then go into 'innocu ous desuetude.' On the other hand, a Church member who reads and becomes an agent in his Church for a religious paper is a benefactor. He is perform-ing a service for Christ and the Church which is second to none. A pastor who will from time to time call the attention of his people to import-ant articles, special numbers and will urge upon his congregation the value and need of taking a religious paper, and will then follow it up with a little earnest solicitation, will strengthen himself among them. They will become informed, appreciative and responsive to the denomination and to Christ."

THE SHRINE OF SILENCE.

Davis. She had been a benefactress of

the order and requested to be buried

there. Her last wish was gratefully

allowed. Her son told me how he had

spent some meditating days with the

nonks. He was awakened betimes

I understand that, in the Trappist cemetery at Gethsemane, there is one holy woman's grave, that of Mrs. Bradford, a kinswoman of Jefferson

EX-REEVE CRAGG

7

A Prominent Dresden Citizen Tells an Interesting Story.

How Dodd's Kidney Pills Cured Him. of Rheumatism and Gout, after the Best Doctors and Many Medicipes had Falled.

Dresden, Dec. 12 .- This town boasts a peculiarity of which its people may well be proud, as it proves beyond dispute, that they possess that desirable attribute, common sense, in no smal degree. That peculiarity is the re-markable decrease in the number of That peculiarity is the recases of Rheumatism during the past few years.

Eight years ago, Dresden was afflicted by that curse of modern civilization, Rheumatism, to as great an extent, as any other place of its size in the Dom-Tc-day such a complaint is inion. practically unknown here.

A clue to the means by which this desirable condition has been brought about may be found in the following statement, given for publication by W. G. Cragg, Esq., ex-reeve of the town, and one of our most prominent merchants.

" For eight years I was a martyr to Rheumatism, of the Inflammatory type, and during that period my sufferings beggared description. To add to misery I was attacked by Gout. To add to my by Gout. The pest doctors failed to benefit me, and no good was done by the many patent medicines I used.

"At times I could not get about at all, and at the best, it was a severe task for me to make my way about my store.

"Hearing that Dodd's Kidney Pills had cured a Dresden lady of Rheumatism, I decided to try the medicine. Imagine my delighted surprise when I found myself growing better after having taken half a dozen doses. I used six boxes of the pills and am now as sound and well as ever I was. Dodd's Kid-ney Pills cured me. This I am ready and willing to swear to." Dodd's Kidney Pills are the surest,

quickest and best cure for Rheumatism ever known. They never fail. And they cost only fifty cents a box, at all drug stores.

HOLIDAY GIFTS.

As the holiday season approaches we begin o think about presenting our friends with uitable gifts-and what can be more appropri te than a good book ? Here are a few which stock and which we should be ased to send to any one, at prices given be

odes of the Paris Commune in 1871, nslated from the French. By Lady pisolos of them the French. By Lauy translated from the French. By Lauy Bianche Murphy. zenes and Incidents at Sea. Larzio's Crucifix. By F. Marion Craw-45 1 00 . 1 50 1 25 addell ... etic Voyages and Discovery...... n Piayfair. By Francis J. Finn, S. J. ude Lightfoot, By Francis J. Finn, S. J..... ercy Wynn, By Francis J. Finn, S. J.... 'assing Shadows, By Anthony Yorke.... 'h, Billy Buttons. By Walter Lecky..... 'he Taming of Polly. By Ella Loraine Dorsey. etropila and other stories. By E. C. Donnelly. 85 85 Severin. By Madame Augustus of Robert Bruce d. Translated from French by B. Murphy Translated from French le. Translated from French by Blanche Murphy Translated from French by Mrs. Lacelle. Translated Lady Blanche Murphy....French by Mrs. Sertha. Translated from French by Mrs. Mary Huntington. Grandmother's Secret. Translated from French by Lady Blanche Murphy. French by Lady Blanche Murphy Fisherman's Daughter. Madame Valen Fisherman's Daughter. Madame Valen 45 45 repen Captain. By Just Girard..... he Wild Birds of Killeevy. By Rosa Mul-

95

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75

Christmas pass without receiving a liberal share of spiritual favors. We will open ear and heart to the voice of John the Baptist, the great fore runner of Christ, who cries out for the " Prepare ve the way of the last time : Lord, make her paths straight. Every valley shall be filled and every moun tain and hill shall be brought low, and the crooked shall be made straight and the rough ways made plain and all flesh shall see the salvation of God." Oh ! yes, let us pre (Luke 3: 4, 5.) pare the way for our Lord, that He may enter our heart with His graces. when we receive Him in our Christmas Communion. The mountains and hills are our sins. Let us bring them low, obliterate them by a sincere and a good confession. The valleys in our soul are the virtues which are wanting Let us plant therein humility, meek ness, the angelic virtues of charity and purity of heart, so that the Saviour may find a worthy habitation in our soul. The crooked and rough ways in our hearts are the inordinate desires, wicked passions and sinful habits. Let us wage constant war against them, and try to root them out entirely, by self denial, vigilance mortification, self-denial, shall we see the salvation of God according to the promise of St. John, and become partakers of that peace which the angels, on that holy night, announced to all men of good will. Amen.

Catarrh and Hay Fever.

If it's Hay Fever that is the bug-bear of your life, you won't know the pleasure of reedom from it till you've tried Dr. Chase's Catarrh Cure.

There are cases of consumption so far ad-vanced that Bickle's Anti-Consumptive Syrup will not cure, but none so bad that it will not give relief. For coughs, colds and all affections of the throat, lungs and chest, it is a specific which has never been known to fail. It promotes a free and easy expectoration, thereby removing the phlegm, and gives the diseased parts a chance to beal. There are cases of consumption so far ad-

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

"Let me join you," whispered the modest fir tree.

The two proud trees looked down with contempt upon their simple sister, and the palm tree said : "What can you offer to the Divine Infant? You have nothing but your sharp, prickly points, and even your tears are illresin."

Then the poor fir drew back ashamed and hardly ventured to cast another timid glance on the Child who lay in the Crib, surrounded by a soft light. But one of the angels that were watching over the Child, heard the conversa tion of the trees and the harsh words of the palm, and felt compassion for the poor fir. He resolved to set things to

rights. The palm took the finest leaf from its crown, and shook it down near the Crib "It shall be your fan, dear Child, and cool you in the heat of summer, said the palm. The olive tree from its countless little branches dropped down the sweet-scented oil, so that the whole stable was filled with the pleasant odor. The poor fir saw all this very sadly,

but felt no jealousy at the splendid gifts offered by its sisters to the Child

Jesus. "They are right," said the fir to itself, "I am too poor and do not deserve even to be seen near the through prayer.

is salutary : is salutary : Slight not the smallest loss, whether it be In love or honor ; take account of all ; Shine like the sun in every corner ; see Whether thy stock of credit swell or fall. Who say, "I care not," those I give i

re fo And to instruct them 'twill not quit the

cost.

Immoral Banana Skins.

Fruit stands display the sign "\$10 ine for throwing banana skins on the sidewalk," and it is a good law that should be enforced without mercy to the careless person who "did not think where he was throwing the skin and never meant any harm." It would be a righteous thing to impose a heavier fine on any man who wittingly or care lessly puts occasion of stumbling in his fellows' way, who tempts to do evil, tempts to drink, invites into vile Don' places, tells a smutty story. immoral banana skins in your drop path for those who follow you to go to smash on.

Two Points for Purity.

Let your mind and heart be open 1. to the best things and the best influ-ences. Isaiah says : "Thou wilt keep him in perfect peace whose mind-imagination-is stayed on Thee." The Psalmist says: "Thy word have I laid up in mine heart that I might not sin against Thee." Paul, writing to Timothy, says: "Keep thyself pure." Timothy, says: "Keep thyself pure." Our Divine Lord says: "Blessed are the pure in heart for they shall see Accustom the mind to dwelling God. on pure things. Have lofty ideals. Shun the low. Seek strength from God

during the night to remember that he had to die some day. He shared some of the rigors of the ritual and partook of the lean fare. He declared that these silent and hidden, as well as self denying monks, were the healthiest, the brightest-eyed and most cheerful men he ever knew. He went out into the world where he belonged and became acquainted with sorrow, ultimately winning success : but I am sure that one of the happiest and mos profitable times he ever knew was at Gethsemane, and that he comprehends how sanctity and cheerfulness may be allied supremely and that "The saints shall rejoice in glory ; they shall be joyful in their beds."-James R Ran-PRIEST STOPPED A RUN ON A

How it Hurts

How it Hurts! Rheumatism, with its sharp twinges, aches and pains. Do you know the cause? Acid in the blood has accumulated in your jonts. The cure is found in Hood's Sarsaparilla which neutralizes this acid. Thousands write that they have been completely cured of rheumatism by Hood's Sarsaparilla.

stopped last week by Rev. Father Slo cum, pastor of the Immaculate Con-ception Church. Knowing that the HOOD'S PILLS cure nausea, sick headache HOOD'S PILLS cure naisea, sick nead acter-ilicousness, indigestion. Price 25 cents. Chronic Derangements of the Stomach, Liver and Blood are speedly removed by the active principle of the ingredients enter-ing into the composition of Parmelee's Vege table Pills. These pills act specifically on the deranged organs, stimulating to action the derange of the system, thereby the dormant energies of the system, and vita-removing disease and removing in a draw bank was thoroughly sound, Father Slocum, as soon as he heard of the run went to the institution and ostentatiously deposited \$1,000, and this action arrested the run at once, for the de-positors argued that Father Slocum removing disease and renewing lib lity to the afflicted. In this lies secret of the popularity of Parmel had confidence enough in the bank to put \$1,000 into it, they would run no table Pills.



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For nervous Prostration and Amemia there a no medicine that will so promptly and in-allibly restore vigor and strength as Scott's Emulsion. LOOK OUT for the first signs of impure blood - Hood's Sarsaparilla is your safeguard. It will purify, enrich and vitalize your THE BEST

ARCHDIOCESE OF OTTAWA.

Special to the CATHOLIC RECORD.

GREAT POPE, WISE LEADER.

F. Marion Crawford's Sketch of Leo

In his new book, "Ave Roma Im-mortalis," F. Marion Crawford has an interesting chapter on Leo XIII. It forms a companion sketch of Mr. Crawford's earlier articles on Rome, the Vatican and the Holy Father which appeared in The Republic. In his sent work the novelist writes :

Joachim Vincent Pecci, since 1878 Pope, under the name of Leo XIII, was born at Carpineto, in the Volscian hills, in 1810. His father had served in the Napoleonic wars, but had al-ready retired to his native village, where he was at the time a landed proetor of considerable importance and the father of several children. Car-pineto lies on the mountain side in the eighborhood of Segui, in a rock district and in the midst of a country well known to Italians as the Ciociaria. This word is derived from "cioca," the sandals worn by the peasants in that part of the country in the place of shoes, and bound by leathern thongs to the foot and leg over linen strips which deed, is common enough, or was common not long ago in the Sabine and Semmian hills, and in some parts of the Abruzzi, but it is especially the property of the Volscians all the way m Montefortine, the worst den of thieves in Italy, down to the Neapol-Joachim Pecci was born itan frontier. Joachim Pecci was born with a plentiful supply of that rough, untiring mountaineer's energy which has made the Volscians what they have been for good or evil since

the beginning of history. Those who have been to Carpineto have seen the dark old pile in which the Pope was born, with its tower which tops the town, as the dwellings of the small nobles always did in every hemlet and village throughout the south of Europe. For the Pecci were south of Europe. For the Pecci were good, gentie folks long ago, and the portraits of Pope Leo's father and other, in their dress of the last century, still hang in their places in the mansion. His Holiness strongly re sembles both, for he has his father's brow and eyes and his mother's mouth and chin.

IN HIS YOUTH

he seemed to have been a very dark man, as clearly appears from the portrait of him pain ed when he was in Brussels at about the age of 34 years. The family type is strong. The extra-ordinary clear, pale complexion is also a family characteristic. Leo XIII.'s face seems cut of live alabaster, and it is not a figure of speech to say that it appears to emit a light of its own.

Born and bred in the keen air of the Volscian hills, he is a southern Italian, but of the mountains, and there is still something about him of the hill people. He has the long, lean, straight, broad-shouldered frame of the true mountaineer, the marvellously bright eye, the eagle features, the well-knit growth of strength trace able even in extreme old age; and in character there is in him the wellbalanced construction of a steady caution, with an unerring, unhesitating

In the matter of physique there is, indeed, a resemblance between Leo XIII., President Lincoln and Mr. Gladstone - long, sinewy men, all three of a bony constitution and indomitable vitality, with large skulls, high cheek bones and energetic jaws -all three men of great physical strength ; of profound capacity for study; of melancholy disposition and

the high moral courage of boundless patience and political humility. Leo XIII. need speak but haif a dczen words, with one glance of his flashing eye and one gesture of his noticeably long arm and transparently thin hand,

Special to the CATHOLIC RECORD. The beautiful Feast of the Immaculate Con-ception was celebrated with grant eclat in all the churches and religious institutions in the clip. At the Basilica His Grace the Arch-bishop ponitidented. In the afternoon the tri-dum was broughted by Rev. Father Noin, se sermon proached by Rev. Father Noin, se sermon proached by Rev. Father Noin, se sermon proached by Rev. Father Noin, se sermoters of the League of the Sacred Heart presented themseives at the sancutary railing and soluming exercises of the Ottawa Univer-The Hake place on the 2nd inst. The Hev. Father Fallon, O. M. L, is continu-ing his course of sermons on the claims of the him de incidentally to the course of sermons in reply proposed to be preached by Rev. Mr. Gorman of Grace (Anglican) Church. The Sodality of the Children of Mary in con-inection with St. Bridget's parish is increasing on the Feast of the Immaculate Conception and the moral distance between his predecessor and himself is at once ap parent. There is STRENGTH STILL IN EVERY MOVEMENT there is deliberate decision in every tone ; there is lofty independence in every look. Behind these there may be kindliness, charity and all the milder virtues; but what is apparent

is a sort of energetic, manly trench-ancy which forces admiration rather than awakens sympathy. When speaking at length on any occasion he is eloquent, but with the

nection with St. Bridget's parish is increasing in numbers. On the Feast of the Immaculate Conception one hundred young girls were received into the Hini breaday evening, last week, the first meeting for the scason of the Ottawa branch of the Venerable Margarite Bourgeois Catholie Heading Circle, in connection with La Congre gation de Notre Dame, Gloucester street con-vent, took place. Mr. Frank J. McDougall, a rising young barriser of the city, was intro-duced by reverend chaplein, and read his interesting on the Life and Work of John Boyle O'Reilly. On Fridge evening an unique entertainment consisting of tableaux, pantomine and soag was given by the little tot pupils of Gloucester street convent. The audience was confined to the parents of the little ones, and all were de-intered on the Life and M. Were de-intered on the Bittle ones, and all were de-intered on the Sisters Ad. elequence of the dictator and sometimes of the logician rather than that of the persuader. His enunciation is exceed-ingly distinct. In Latin and Italian oses his words with great care and skill, and makes use of fine distinctions in the Ciceronian manner, and he certainly commands a larger vocabulary than most men.

street convent. The audience was confined to the parents of the little ones, and all were de-lighted. At their new home, Elmbank, the Sisters Ad-orers of the Precious Blood in the Hiessed Sacrament celebrated the teast of the Immacu-late Conception with great *etat.* In the morn-ing, Mass was celebrated by Very Rev, Canon Bouillon, the chapiani, during which several appropriate hymns were sung by the Sister-hood, At 1:30 in the afternoon, the same rev, gentieman gave Benediction of the Biessed Sacrament. At the conclusion of the latter office the Sisters formed in procession and tra-versed the chisters portion of the monstery from attic to cellar, chanting hymns and invo-cations the while. The effect to thus in the chapel outside was very impressive. Now you would hear the voices loud and resounding, again low and far off, seemingly, as the proces-sionists entered the various apartments. There was a General Communion of the Irish Conferences of St. Vincent de Paul in St. Patrick's on Sunday morning. The annual inseting was held same day in the Catholic Licity's work during the year has been issued. Rev, Father Oullette of the bominican Friary has gone to conduct a retreat for the Children of Mary at a Convent in Michigan. On Sunday in the race for the other buchane is presided at the reception of a num-ber of new members into the sodality of men lately established in Huil, in the province of Onebee. His bearing is erect at all times, and on days when he is well his step is quick as he moves about his private apartments. A man who speaks slowly but moves fast is generally one who thinks long and acts promptly-a hard hitter as we should familiarly say. As a statesmen Leo XIII. is admitted to be of the highest order; as a scholar he is indisputably one of the finest Latinists of our time; as a man he possesses the simplicity of character which almost always accompanies which almost always accompanies greatness, together with a healthy so briety of temper, habit and individual taste rarely found in those beings whom we call "motors" among men. It is commonly said that the Pope has not changed his manner of life since he was a simple Bishop. He is indeed a man who could not easily change his habits or his opinions. He is a great There has not been his equal intellectually for a long time, nor shall

we presently see his match again. There he stands at the head of the holy Roman Catholic and Apostolic Church, as wise a leader as any who in our day has wielded power, as skilled in his own manner as any who hold the pen, and better than all that, as straightly simple and honest a Chris

Pope.

tian man as ever fought a great battle for his faith's sake. IN SPITE OF HIS GREAT AGE

the Holy Father enjoys excellent health and leads a life full of occupations from morning until night. He rises very early. Of late he frequently says Mass in a chapel in his private partments. After Mass he break-fasts upon coffee and goat's milk, and this milk is supplied from goats kept

then in Huli a h Mass

in the Vatican gardens, a reminis cence of Carpineto and of the mountaineer's early life. During the mornings the Pope receives Cardinals, Bishops, ambassadors, who are going away on leave, or who have just returned, princes and members of the Roman nobility and distinguished foreigners. At 10 o'clock he takes a cup of broth At 2 o'clock in the afternoon, or a little

earlier, he dines, and he is most abste mious though he has excellent diges When the weather is fine h tion. generally walks or drives in the gar-dens. Papal gendarmes are lodged in the gardens, and it is their duty to patrol the precincts by day and by night. The fact that two dynamiters were caught in the garden in 1894 proves that a private police is neces

sary. From the cupola of St. Peter's whole extent of the Vatican grounds is visible, and when the Pope is walking the visitors over four hundred feet above stop to watch him. He has keen eyes and sees them also. "Let us show ourselves," he exclaims on such occasions. "At least they will not be able to say that the Pope is ill." His favorite poets are Virgil and Dante. He knows long passages of ach by heart and likes to quote them.

given a sitting. The Archbishop permitted The Standard and Times to have a photogra-vure made from it, and the engraver's work has received his full approval, each copy of the work bearing in the mesimile of the Arch-bishoy's handwriting a few words of commen-dation, with his authographic signature.

OBITUARY.

MRS. MARGARET MEEHAN, LONDON. Anis, attainovater alternay, he bost Year after year they are passing away to heir eternal reward, until but a few, bent, attering forms remain of that generation, that hereing forms remain of that generation, that hereing forms the poneers of this Western Province, who planted the faith here, and left i, with the example of their unswerving devo-tion to it, as a precious inheritance to their solidren.

if, with the example of their unswerving devolution to it, as a precious inheritance to their children. Strong, ardent, and generous was their loyalty to their holy relation. No sucrities was considered too their too their every such that the interests of religion claumed. They touched with the reverent hand of faith every cross, every tribulation that before the pure purchase—goid for the kingdom of God. Of this type as Mrs. Margaret Meehan, relet of the late Mr. C. Meehan of Brockton, who, on the 26th of Nov, at St. Joseph's Convent, in this city, habpily exchanged this dying life for the life Mr. C. Meehan of Brockton, who, on the 26th of Nov, at St. Joseph's Convent, in this city, habpily exchanged this dying life for the life Mr. C. Meehan of Brockton, and was more than a haif century ago. Mr. and Mrs. More than a haif century ago. Mr. and Mrs. More than a haif century ago. Mr. and Mrs. More than a haif century ago. Mr. and Mrs. More than a haif century ago. Mr. and Mrs. More than a haif century ago. Mr. and Mrs. More than a haif century ago. Mr. and Mrs. More than a shaft century ago. Mr. and Mrs. More than a shaft century ago. Mr. and Mrs. More than a shaft century ago. Mr. and Mrs. More than a shaft century ago. Mr. and Mrs. More than a shaft century ago. Mr. and Mrs. More than a shaft century ago. Mr. and Mrs. More than a shaft century ago. Mr. and Mrs. More then a shaft century ago. Mr. and Mrs. More the sanctification. The difficulties and privations that beset the path of all early suffers, they had to encounter, but they bore three sanctification.

Her root, mains were taken to Toronto and in-Her romains were taken to Toronto and in-erred beside those of her husband, whose happy death had preceded hers by many years. May their souls rest in peace! Amen.

May their sous rest in peace . Dear dead: they have become Like guardian angels to us: And distart heaven like home Through them begins to woo us Love that was earthly, wings Its flight to holier places : The dead are sacred things That multiply our graces,

MR. J. P. JOHNSTON, MIDLAND.

MR. J. P. JOHNSTON, MIDLAND. The sad news of the death of Mr. John Paimer Johnston came to his family on Satur-day evening tast. Mr. Johnston, who has been in ill heath for several years, went to Toron's some four weeks ago to visit his brothers Thos, and Frank, of that city. While at his brother Thomas' home a couple of weeks ago he took suddenly and seriously ill, and vas taken to St. Michael's Hospital. Unater the treatment ne received a tenegram that her husband was dangerously ill, and on Friday morning she went to the city. Mr. Johnston hved until Saturday evening a taboutto' leven when he passed away. The remains where service was held, after which the interna-took place in Penetany. comelety. Mr. Johnston ito kill saturday evening a taboutto' leven when he passed away. The remains where service was held, after which the interna-took place in Penetany. comelety. Mr. Johnston ito kill being in Texas, and Bert having a situation in Toroto. Mr. Johnston home-the eld-situation in Toroto. Mr. Johnston had nontha and seventer hays. He was a mem. Packec. The wards and rooms in the plottine of he Water street, (Grey Nuns') hospital are eing renovated. The annual General Communion of the French Conferences of St. Vincent de Paul Society took place at the Basilica on Thursday, and the annual general meeting was held same flernoop. Michael and the second method of a Words-Mr. R. W. Shannon lectured on "Words-worth" before the purils of Ridean street con-rent on Tuesday. A musical programme was log gone through with. A reception will be given to His Grace the Archbishop at the Ridean street convent on the 21st inst. the Feast of St. Thomas, Apostic, His Grace's patron saint. Grace's patron saint. St. Joseph's church High Mass was cele-ed by Rev. Father Autoine, O. M. I., and appropriate sermon was preached by Rev. appropriate seriion was pleated of ther Howe, n Hull at the church of Our Lady of Grace gh Mass was celebrated by Rev. Fathers liquette, O. M. L. assisted by Rev. Fathers evost and Bernard, O. M. I., as deacon and

EDWARD DOBAN, BARRY'S BAY.

EDWARD DOBAN, BARRY'S BAY. On the 30th November, after a long and lin-gering illness, Edward Doban breathed his last. He was thirty-eight years old, and was the fourth son of the late Michael Doban, of Onsiow. He ieaves to mourn his untimely end, Thos, Aus-tin and Patrick, of the United States: Michael of Barry's Bay, and Johan, now on the old home-stead; Mrs. C. O'Riely, of South Onsiow; and Mrs. P. Bonan, of Barry's Bay. He was a young man of noble qualities, loved by all who knew him, On Saturday, the 3rd, his mortal te-mains were laid to rest in the Catholic cente-tery, North Onslow. A lovely cross was laid on his coffin-sent by Mrs. James Kirwin, of Quyon, Que. May his soul rest in peace! abdeacon. The usual annual reception to Archbishop unhamed will be given at the Gloucester street onvent on the 20th inst., the eve of St. Thomas, Sourcent on the 20th inst., the eve of St. Thomas. Apostle. Very Rev. Mother Beatrice, Provincial of the Order of laConcregation de Notre Dame, whose jurisdiction extends to all the Houses of the Order West of Ottawa, has returned to the city after having visited those in Ontaric. Rev. Father Whelan has presented to the St. Patrick's Literary Association, as the suc-cessors of the old-time St. Patrick's society, a magnificent banner which had belonged to the latter. It was made for them by the nuns of La Congregation and cost \$1,150. On the obverse side is a full size figure of St. Patrick in stoic, pallium, mire and cope, and on the reverse the Irish harp wreathed in shamrocks—the whole composed of gold bullion and lace. The banner is eleven feet in length and seven feet in width. A warm vote of thanks was unanimously passed to the rev, pastor.

MR. JAMES BRIODY, LONDON TOWNSHIP

Side is a full size figure of St. Patrick in stole.
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MARKET REPORTS.

London, Dec. 15.—Grain, per cental — Red winter, \$1.12; white winter, \$1.12; spring, \$1.12; oats. \$2 to \$8; peas, \$5 to \$90; barley, \$2 to \$1.07; corn, 75 to \$90; buck wheat, \$1.00, Dairy Produce-Eggs, fresh, dozen, 20 to 250; butter, best roll, 15 to 17; butter, creamery, retail, 18 to 19; cheese, pound, wholesale, 74 to \$0.

Catalogue forwarded on request. Samples of cloth at any of our prices. Samples of cloth at any of our prices. Send following measurements, taken moderately close (with a reliable tape). 1. Chest measure, over vest, close up to arms. band only. 3 Length of arm, from armpit seam to cuff, close up to crotch, down

 To S1.0.1; Corn. 19.10 Soc.; Durk wheat, \$1.00;
 Dairp Produce-Egrs, fresh, dozen, 20 to 20c;
 putter, best roll, 15 to 17; butter, creamery;
 petail, 18 to 19; cheese, pound, wholesale, 74 to 80;
 Farm Produce-Hay, per ton, \$6.00 to \$3.50;
 straw, per load, \$2.50 to \$3.00; straw, per ton, \$5.00; honey, per pound, 91 012c.
 Vegetables - Potatoes, per bag, 55 to 75c.;
 cabbages, per doz, 35 to 50c; ontona, per bush, 15c to \$1.00.
 Seeds-Clover seed, red, \$3.20; nlsike clover, seed, \$32 5; to \$1.00; inmothy seed, per bushel, 81.25 to \$1.75.
 Meat-Pork, per cwt., \$5.25 to \$5.35; beef, forequarters, \$4.50 to 85.00; beef, sizes, \$5.00 to \$6.50; beef, sizes, \$5.00 to \$6.50; beef, sizes, \$5.00 to \$6.50; beef, \$10,50; to \$1.00; to 700; lamb, by pound, \$ to 9c.
 Poultry (dressed) - Fowls, pair, 40 to 60c;
 ducks, per pair, 50 to 75c.; turkeys, per lb., 71; to 10c; geese, each, 50 to 75c.
 Tave Stock - Live hoxs, \$1.00; to \$1.00; stars, per lb., 2c; sows, per lb., 3 to 30; c; pigs, pair, \$3.00 to \$5.00; fat beeves, \$3.50 to \$4.00;
 Toronto, Dec, 15.--Wheat - Market ensier : cars of red and white wheat quoted at 66 to 7c;
 Manitoba easy: No, 1 hard, grinding in transit, quoted at 75c, and Midhand at 75c. Flour quiet, with cars of areaight roller, in barrels, west, quoted at 75c, and Midhand at 75c.
 Four quiet, with cars, 62, card, and Arneirean, to 70 chasda yellow west at 26 to 62; c.
 Montreal, Dec, 16.- Ontario winter wheat; stady, at 46 west. Kyc, and American, to 70 chasda yellow west at 26 to 62; c.
 Montreal, Dec, 16.- Poas, steady, with cars east quoted at 35c. Milfeed, firm, at \$14 to 316 for shorts, and \$1; 20 ro tran, west.
 Barley duit, at 48c for No, 1, rest. Huck wheat, stady, at 46 west. Kyc, Corn stendy; cars of basda yellow west at 26. Corn stendy; cars of basda yellow west at 26 to shoe seam. along inseam. State age, weight, height and whether average build, over erect, stooping back, sloping shoulderd, short stout, portly, slender or tall stout. ed, viz. : of \$10 00, \$12 00, \$15.00, \$18 00, or \$20.00. is being realized for choice stocks; new late, z to 24c; straight candied, 16c; No. 2, stock, 13c Montreal limed, 14 to 15c; Western limed, 1

10 21c; siraght chickes; Western limed, 13 Uo treal limed, 14 to 15c; Western limed, 13 to 16; culls, 9c. East Buffalo, N.Y., 19cc, 15.—Cattle — None on sale and light inquiry : the feeling was about steady. Curves—Recents 11, ht; prices about 25c low, 85 to 86 50. Sheep and lambs —25 louds on sale, including 6 loads of Can-anas; the market generally was slow and a shade low to choice, 85 to 85.55; common to fair, 85 to 81.0; sheep, choice to extra, 81.55 to 81.46; now to choice, 85 to 55.55; common to fair, 85 to 81.0; sheep, choice to extra, 81.55 to 81.46; now to choice, 85 to 55.55; common to fair, 85 to 81.0; sheep, choice to extra, 81.55 to 81.46; 200 to 83.59. Cuanda lambs sold 85 25 to 85.15; Hoze-33 loads on sale; the market opened fairly active at 83.40 to 93.45 for h3.19 Yockers; 82.25 to 83.30 for pizs, 82.90 to 83.49 for roughs, and 82.50 to 82.56 re stars; there was a light demand for pizs; the general market eased up and closed five cents lower.

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

BOOK NOTICE.

VISION OF THE SEASONS, AND OTHER Verses, by Dorothy W. Knight. Verses by this writer received Dinloma of Hon-orable Mention at World' Fair. W. Drys-dale Co., Montreal. 1052-4

TEACHERS WANTED

WANTED, FOR R. C. SEPARATE school Sec. No. 5, Sombra, male teacher, ng a sec Apply, stating salary, experience, etc., Charles O Leary, Sec. Treas., Port Lambu

Ont. 1051-2 WANTED, TEACHER FOR THE R. C. SEP-ressional certificate. Applications, enclosing testimonials, and stating salary expected, re-ceived up to Dec. 7, 1898, Richard Harring-ton, Sec., R. C. S. S., Picton, Ont. 1051-17.



DECEMBER 17. 1896.

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4. Length of leg (erect, position)

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Your money back if dissatisfied, less

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THE CATHOLIC ALMANAC OF

This excellent Annual may now be obtained

This excense Annual may once, Frice, 25 the CATHOLIC RECR 200. This year's edi-ion is by far the mox 200. This year's edi-ion is by far the mox 200. This year's edi-national command a large sale, as it is a book hat will be found most useful in every Catho-ic home in Ontario.

CANADIAN RY.

Return Tickets will be sold as

TEACHERSand STUDEN IS Non-currender of Certificate signed by Principal.) Ningle First Class Fare ard One-Third, going Dec. 10th to alst. 1898; returning until Jan. 18th, 1899.

COMMERC'L TRAVELERS

(On present tion of Commer-cial Travellers' Railway Cer-

tificates.) Single First Class Fare, going Dec. 17th 10 26th, 1898, return-ing unt J Jap, 4th, 1899. Between all start ons in Cam-aria, Port Arthur, S. S. Marie, Windsor and East.

Windsor and East. C. E. McPHERSON, Asst. Gen, Passr. Agent, 1 King St. E., TORONTO. C P R C P R C P R C P R C P R

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GENERAL PUBLIC

ONTARIO.

London, Ont.

mitted before you accept garments.

The Catholic R London Saturday, Decembe

VOLUME XX.

PRESBYTERIANS OF TREAT."

The Church Economist sta Presbyterian pastors of New have, for the "deepening of life," determined upon mak treat " every year. We co them on the adoption of such tion. It cannot but be produing good, and we hope th Spirit, by whose power alo according to the Apostle, the may guide and enlighten t

SISTERS' HERO

Some of the newspapers fail to chronicle the inciden fight, or the vagaries of an lic preacher, are strangely regard to the noble wom ministering to the victim bonic plague in Vienna. their unselfish devotion wi music in ears that have l with reports of mock her volunteers were asked the sick the Sisters offere ices, and, accepting the they were not to come o were dead, or the plague went gladly within the the pest house.

Such charity is of the l The love of a mother is and holy, tinged with a c of selfishness ; but the out to all, irrespective creed, is on a higher p love finds an abiding - pl consecrated to God. 1 blazon the catalogue of on mankind by the Chur men deny her mission acter she can point to that the charity with filled on the day of Pe Holy Ghost abides still marks her out as the (How poor and pitiful is ing about the brotherho compared to the practideed of the Sisters of individuals whom they but who personified for deemer, they went as hospital as men to a This story of heroism is what the pure sunlig and noisome tenemen enthusiasm and strikes generous waters of That deed is the best

BETHLEHEM'S L

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Sincle First Class Fare, going Dec 24 h, 25th and 26th; return-ing until Dec. 27th, 1895. Single First Class Fare and One-Unird, going Dec. 23rd to 25th; returning until Dec. 28th, 1898. BUSINESS EDUCATION IS PROFIT ABLE.

of unusual eloquence

Born during the height of the con-flict between belief and unbelief, Leo XIII., by a significant fatality, was raised to the Pontificate when the Kulterkampt was raging and the attention of the world was riveted on the deadly struggle between the

ROMAN CATHOLIC CHURCH AND BISMARCK -a struggle in which the great chan-

cellor found his equal if not his master The Pope spent his childhood in the

simple surroundings of Carpineto, than which none could be simpler, as every one knows who has ever visited an Italian country gentleman in his home Early hours, constant exercises, plain food and farm interests made a strong man of him, with plenty of simple, commonsense. As a boy he was a great walker and climber, and it is and that he was exceedingly fond of birding, the only form of sport afforded in that part of Italy, and practised there in those times as it is now, not only with guns, but by means of nets.

The stiff mannerism of the patriarchal system which survived until refrom the early Roman times ogatly gave him that formal tone and authoritative manner which are so character istic of his conversation in private His deliberate but unhesitating speech makes one think of Goethe's "without haste, without rest." Yet his formality is not of the slow and circumlocutory sort ; on the contrary, it is energeti cally precise and helps rather than mars the sound casting of each idea.

The Pope's voice is as distinctly in dividual as his manner of speaking. I

REGIOPOLIS COLLEGE - JAN. 3. 1899.

The Business and Shorthand Department of Regiopolis College, Kingston, is in effect, a Business College under the management of Mr. A. Blanchard, Chartered Accountant of Ontario. As the instruction is given individually, students can complete a Business or Shorthand Course in from four to six months. The Scholarship costs \$30. The plan of monthly payments will suit you. Arrange now for a course, as the next term begins Jan. 3, Write for the Calendar, or cal at the College office for full particulars.

K. S. J.

Toronto, Dec. 4 1898.

Toronto, Dec. 11898. At the last regular meeting of Columbus Commandery No. 219, R. C. N. K. S. J., the fol-owing resolution was adopted : Whereas it has pl-ased Almighty God, in His minite wisdom to call to her eternal reward he beleved wife of our esteemed brother, John O'Rourke, and Whereas by her death our brother has lost a taithful and affectionate wife, and his children a devoted and loving mother, therefore be it Resolved that, we, the members of Columbus Commandery, in meeting assembled, do hereby extend to Bro. O'Rourke our sincere and heart-foit sympathy in this his hour of affliction; and be it, further.

port of the society, dwelling on the various de-lails, and announced the outlook, financially and otherwise, to be very satisfactory. Upon invitation the Presidents of the various con-ferences rose, and one and all reported their various conferences to be in a healthy condi-tion and free from debt. And Vice-President of Conference of St. Patrick, delivered a very able lecture on the life and works of Frederic Dzanam, the founder of the society. The lec-ture was listened to with close attention, and was most instructive. At the close a vote of thanks was tendered the lecturer by Very Rev. Father Hypn.

Father Ryan. J. P. McCarthy, Sec. of Central Council.

Catholie Truth Society - St. Mary's Branch.

Branch. The regular monthly open meeting of this branch was held in St. Andrew's hall on the first Monday. The Rev. Father Carberry of Schomberg was to have delivered the usual lecture, but could not make connection on account of the severe snow storm of the preceding day. Mr, E. J Hearn, the President of the branch, occu-nied the chair, and during the course of the evening delivered a surring and eloquent ad-dress on the work and needs of the society in Toronto, and also read the report of the annual meeting of the Scotch society which was held in Dumfries.

neeting of the Scotch Society which was here n Dumfries. Rev. J. P. Dollard gave a resume of the work of the society in Ireland, which prove every interesting and instructive Rev. L. 1 Minchan also delivered an interesting address The musical programme was kindly contri ared by the following artists: Miss Owens an Mr. W. Walsh in a banjo duet, and vocal re diftons by Miss O Connor and Messrs, J. Walsh and R. Fulton. A grantfying feature the society's work is the distribution of U measuremented "Some Things Which Cah which written by the late Archibilop ne solution by the late Archolisho "amplification by the late Archolisho "amplification" in the solution of the solution tes Do Not Believe." Requests are continu oming in for copies from all parts of the we the Corresponding Secretary will be please nail same to any address upon receipt of "ants in stamps. Address 798 King Street W

A rich intellectual treat is promised the members of the branch and the Catholic people of Toronto generally for the January meeting. Dr. Thos O'Hagan, the eminent Catholic *Elteralear*, has promised to deliver the lecture. St. Mary's Branch must certainly be congratu-ated in securing Dr. O'Hagan's services for his occasion.

LEO XIII.

Election of Officers.

Election of Officers. St. Helen's Branch, No, 11, Toronto. Granch No, 11 in their election of officers, only cight members being absent, and four of these out of the state of the state of the state of the could not rossibly attend. The various offices were keenly contested, but in every case the victor was greeted with a cheerful welcome. The Branch Network of the state of the state and the coming year promises to be a very suc-cessful one. The members in response to an invitation unously decided to assist the bazaar for St. Joseph's church by providing tendance. — The France of the members and their friends will be in a. — The France of the state of the state of the state tendance. — The france of the state of the state of the state of St3: Chaplain Rev. J. M. Graig, Chancellor J. F. Strickland, President J. J. Fallen, Vice-President D. Shea, Recording Secretary J. Howell, Financial and Insurance Secretary J. Howell, Financial and Insurance Secretary J. McGarthy, Treasurer W. Lane, Stevards P. Smith, J. Meehan, E. Strickland, J. O'Connor, Marshal G. Marlborough, Assistant Marshall W. Finan, Inside Guard J. Delary, Outer Guard J. F. Strickland, State State State of State of the state of t

V. Finan, inside Guard subscription, J. Brady. At the close of a very successful and enjoy take meeting the elected officers invited th acenbers and friends to an entertainment aft their instalation at the first meeting in Jai uary, 1899. —W. Lane S-T.

Resolution of Condolence.

Resolution of Condelence. Peterborough, Ont., Dec. 8, 1898. At the regular meeting of the above branch, heid on above date: the following resolutions were unanimously adopted. Whereas it has pleased Almighty God, in His infinite wisdom, to call to his eternal reward, our esteemed and respected brother, Athanase Mercier, be it therefore Resolved that, we the members of St. Peter's Branch No. 21, E. B. A., extend to the widow, orphans and relatives of our deceased brother, our most sincere sympathy, in this the hour of their affliction, and while praying for the eter-nal repose of hissoul, beg also that Almighty ford may grant the widow, orphans and rela-ther affliction. Be it Christian fortitude their great affliction. Be it Presived that, our charter he dramed for the

A TEACHER, HOLDING A PROVINCIAL or non-professional certificate, for school section No. 3, Admaston. Apply at once, stat-ing salary. Duties to commence January 3, Address Con, Lynch, Sec. school section No. 3, Admaston, Cuilton P. O., Oat. 1050-3.

Admaston, Cuitton P. O., Oat. 1950-3. WANTED TWO TEACHERS, FEMALE, and third book class professional certifi-cate, for Penetanguisnene school for second and third book classes. Ability to teach ele-mentary French desirable. Apply, sating qualifications, experience, testimonials, salary expected, etc., to Rev. Father: Laboureau. Penetanguishene. 1651-2

CHRISTMAS GIFTS.

WE HAVE A LARGE SELECTION OF Prayer-Books on hand, ranging in prices from 10 cent to \$1.50. Amongst these are some especially suitable for Christmas gifts. If our readers at a distance will send us the amount make a good selection for them and send by re-turn mail. Kindly specify size, and if large Address. These Contents of the selection of the second sec

type is preferred. Address: Thos. Coffey, CATHOLIC RECORD office, London, Ontario.

BOYS' AND GIRLS' ANNUAL

FOR 1899.

THIS BEAUTIFUL AND VERY ENTER-taining little Annual for 1899 contains ng to interest all boys and girls, and a

1 taining little Annual for 1809 contains something to interest all boys and girls, and as it costs only the small sum of FIVE CENTE in is within the reach of all. The frontlepiece is a very nice illustration of FIVE CENTE theory proving by a public miracle the Real Presence of Jesus in the Blessed Sacrament: --The King of the Precipice (illustrated): Hew Jack Hildreth Freed Weis-neton from the Comanches, by Martion Ames-Taggart, author of The Blessed Meis-toffice, Three Girls and Especially One, By Branscome River, etc.; Fast Asleep(illus-tration); Past Mending (illustration): Mary, Queen of Heaven (illustration): Noire Out ullustration); Phyling with Kitty (illustration); Stolen Fruit (illustration): This little An-nual also has an abundance of games, tricks and puzzles-The Maric Dart, Shadows in Dis-guise, The Impossible Cat, Fire, The Inverted Flowers, Another Way, To Keep a Bouquet Fresh : a well as Splendid recipes for Home-made candy. Altogether it is one of the nicest ittle books that we know of, for the price-tive cents. Orders mailed at once on receipt of price. Address: Thos. Coffey, Carnotac RECORD Office, Lon-don, Ont.

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the Crucinxion. " A Christmas Carol " (Poetry). Calendar for each month. " The Impossible :" Story by Maurice Francis Egan. With 2 Illustrations.

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* Penance, The Key to Heaven:" a Story of the Shrine of Our Lady of Montserrat, adapted by Rev. Dantet Murray. Illus-trated.

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"The Better Part" (Poetry).
"The Passing of Pippa:" By Marion Ameg Taggart. Story. With Illustrations.
"The Miraculous Medal." (Prose.) By Rev. A. A. Lambing. Illustrated.
Full Page Illustration: "The Christening."
Our Prize Story. "The Doctor's Comprom-ise." By F. P. Guilfoll. Illustrated.
Ullegred Grand Michale." (Prose.)

Blessed Gerald Majella." (Prose) Donatienne." By Rene Bazin, Story, Illustrated.

Full Page Illustration : "The Crowning of the Blessed Virgin.

List of common English Christian names, with signification and name days.

Besides other illustrated articles, it also gives some of the notable events of the year 1807 18.5. With numerous illustration, calendars, astron-omical calculations, etc., etc.

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could tell of a city bu the earth was young, every beauty that con telligence and every touch the heart. Gra charity brooded o'er dwelt therein had G and friend. But the ence rushing from ou defaced its beauty a the marks of guilt, debt. Such is the fireside of an age that age of gold. They remembrance of that and grace in which was originally const hearts was sounding far-off time when man and spoke to friend. And th wrought by sin rai separation between or, never was there relinquished finding Even when primi came faint and blu vice corrupted th sought the God w He looked for Hi threw his foolish im bronze and marble And in the fullness to satisfy the pa mankind, and to back to the path of He came on the

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