CHOIRS.

Will some one kindly tell us why Protestant vocalists are invited to assist our choirs? Think of a non-Catholic singing the "O Salutaris"! It may please the fuss-and-feathers kind of a Catholic, but it is disedifying in the extreme to the one who goes to church to pray and to adore the God on our altars.

#### THE LIBRARY FAD.

Mr. Carnegie has given \$10,000,000 to Washington for educational purposes. The libraries of this man of money are all over the country, and if we attach any credence to the reports of the good results produced by them, the millenium must be near at hand. The workingman, however, for whom most of them have been designed, may be inclined to doubt it. He may not have time to avail himself of the knowledge a little money given for other purposes Suppose Mr. Carnegie were to abandon

"A most strict account must be given to the Supreme Judge for all that they possess: that it is neither justice nor humanity so to grind men down with excessive labor as to stupify their minds and wear out their bodies: that the resupression to those who help the remuneration to those who help them to make their gold must be enough your home. to support the wage-earner in reasonable and frugal comfort."

#### A WORD OF ADVICE.

Why do some parents devote nearly all their attention to their daughters' education? The girls are afforded every advantage—and precious little good it does some of them-whilst the boys are hurried through the common schools, and from thence into the world-This is a policy in vogue in some sections — and a blameworthy one.
For it is hard to do much with the untrained—the men who have to fight the world with bare hands. Our colleges have battled against this policy, and with a certain measure of success. But for them we should be to-day in a sorry plight. We are indebted to them for the men who fight our battles and give us standing. They are the back bone of any influence we have, and when we consider the obstacles to their advancement—the prejudice that they were not, and could not, in point of efficiency, be equal to other institutions -we must certainly compliment them on their courage and enthusiasm. Some day, perhaps, every Catholic will reward them by entrusting his children to money saved towards his boy's educa-

## MENACE OF THE PRESS.

In an article in the Nineteenth Century and After, Mr. George Trevelyan deals at some length with what he calls the White Peril-that is, the inroads of ugliness, vulgarity and materialism through means of the press:

pe,

or 2-3

ONT S

CE

"Not only does the vulgar read nothing but vulgarity, so sacrificing the chances of gradual improvement which he used to enjoy, but the man with better capabilities reads so constantly below the true level of his taste and intellect that his ideals are gradually debased and he takes no pains to recomme and journals to his children. Until the reading of nonsense comes to be regarded by respectable families in the same light as dram drinking, the press will do more universal harm than the public house."

The writer goes on to say that the best fortress against evil of all kinds has been, and ever will be, the home:

"If boys and girls were brought up with the knowledge of the prime fact that most of what they see about them in the shops and stalls is nonsense, if nothing but was worth reading was put into their hands, if as they grew up they were taught to regard the choice of books and newspapers as one of the most important duties in life, future generations might yet preserve taste and understanding."

taste and understanding.

PROTESTANTS IN CATHOLIC stuff, debasing and unhealthy, is found than the American article. everywhere. One sees it in Catholic households-and it is betimes the only pabulum for many who have been graduated from college and convent. The individuals who delight in wallowing in literary cesspools rather preen themselves on their cultivated tastes. But it is all sham. They have cultivated themselves in the art of degeneracy to such an extent that serious reading is burdensome, and books that have solaced, encouraged and inspired generations, are flat and insipid. With persons of this type we can do little. They are the unhappy people spoken of by Dante who have lost the good of the intellect. But we can hope to make the children understand that God never gave them immortal souls to be inundated by torrents of trash. If parents would but rise to a sense of their responsibility in the matter of procuring good reading for the family we might possibly have more locked up in the tomes, and may think intelligent men and women. Remember, Christian parents, said would cause him to have a more abid-the Fathers of the Third Plenary Couning memory of the genial millionaire. cil of Baltimore, that the development of the youthful character is inthe library fad and erect a college to be timately connected with the developdevoted to teaching capitalists that ment of taste for reading. To books as

# THE A. P. A.

murder of President McKinley was due | compared with him. to the General of the Jesuits: that "it way obnoxious to said hierarchy."

the names. We have heard it all be- and civil ruler who have had few peers. fore, and we, therefore, claim for the The author examines in detail the Canadian A. P. As. the right to be re- murders and poisonings with which the garded as the champion workers in the Pontiff, in company with Caesar Borgia, cess-pool of foul imaginings and con- has been charged; the Pope's innocence temptible slander. They are a native either as instigator, principal or accomproduct, and though we are not proud plice, is proved almost to a demonstraof them, they are interesting as speci- tion. Indeed the very existence of the ignorance can do with some people well be douce without the fold. Under favorable cir- who first described the venom, which he ent with a moderate income can drop the educational folder ols from his girl's programme of studies and give the educational folder ols from the education of th would be an experiment of doubtful life he was considered to be a flagrant morally, and, therefore, our friends interesting to note that this impudent no time in unearthing the A. P. A.'s the author quotes at length. from their holes and cellars - from ing them for life in an asylum. But this is beyond our most sanguine hopes. The A. P. A. will continue to infest explicit approval of our separated brethren. Besides, they are useful at certain periods. The individual

sensitive or thin-skinned. at work producing copy for some Cana- instituted the "Imprimatur." dian journals. The Toronto Mail, for

### THE WHIRLIGIG OF TIME.

cloud is lifting from the memassassination, poisoning — these have charged? been associated ideas. But this hard-

A most interesting work has recently been published by E. P. Dutton & Co. entitled "The Chronicles of the House of Borgia," The author, Frederick Baron Corvo, undertakes to enquire just how much truth there is, in documentary evidence, in the current portraits of this family. What lends particular interest to the volume is that the author does not write in the Catholic interest, but solely as constitution of St. Peter from the gospels."

Nearly two hundred years after the dental of Alexander VI. one of his successors, Clement VI., was asked to give an opinion as to who had been the greatest Pope. He answered with the soon finds that his belief does not free him from the responsibility for the sin which his malice made a reality.

If our senses, consciousness and reason play us false in assuring us of the existence of sin, what assurance can we have of the existence of virtue of the dental consolidation in the C. S. belief that his crime was a delusion, a mere dream and not a reality, but he soon finds that his belief does not free him from the responsibility for the sin which his malice made a reality.

If our senses, consciousness and reason play us false in assuring us of the existence of sin, what assurance can we have of the existence of virtue of the dental consolidation in the C. S. belief that his crime was a delusion, a mere dream and not a reality, but he soon finds that his belief does not free him underer with the noose around his neck would no doubt find great consolition in the C. S. belief that his crime was a delusion, a mere dream and not a reality, but he soon finds that his belief does not free him greatest. The murderer with the noose around his neck would no doubt find great consolition in the C. S. belief that his crime was a delusion, a mere dream and not a reality, but he soon finds that his belief does not free him greatest. The was a delusion, a mere dream and not a reality but he soon finds that his belief does not free him from the constitution of the constitution of the constitution Catholic interest, but solely as one who has acquired some knowledge of the and the Bardian their and the Bardian their and the Bardian their acquired some knowledge of the and the Bardian their acquired some knowledge of the and the Bardian their acquired some knowledge of the and the Bardian their acquired some knowledge of the and the Bardian their acquired some knowledge of the and the Bardian their acquired some knowledge of the and the Bardian their acquired some knowledge of the and the Bardian their acquired some knowledge of the and the Bardian their acquired some knowledge of the and the Bardian their acquired some knowledge of the and the Bardian their acquired some knowledge of the and the Bardian their acquired some knowledge of the and the Bardian their acquired some knowledge of the and the Bardian their acquired some knowledge of the and the Bardian their acquired some knowledge of the and the acquired some knowledge of the and their acquired some knowledge of the and the acquired some knowledge of the and the acquired some knowledge of the acq Catholic interest, but solely as one who has acquired some knowledge of the subject which he purposes to disseminate. Readers may consult the volume, at the Readers may consult the volume, at the Readers may consult the volume.

CHRISTIAN SCIENCE.

To give the maligners of Alexander VI. and the Borgias their quietus. They be believed as to the existence of sin why should it be believed as to the existence of virtue? When you destroy company and I will tell you what you ate. Readers may consult the volume, which is lengthy and exhaustive. What we wish to call attention to here is the splendid vindication of Pope Alexander VI. While it is not denied mits no 'clash' and no 'incompatible even in the Divine Mind itself; and destroy the possibility of intelligence. THE LATEST OUTBREAK OF that prior to his elevation to the ideas. Papacy he was a very human man, it is The A. P. A.'s in the United States are rather slow. They are out with a set of resolutions declaring that the prince no contemporary deserves to be shown that as Pope he was a faithful set of resolutions declaring that the prince no contemporary deserves to be

No one with any sense of justice can is no murder to kill a Protestant," and restrain enthusiasm at the way in which "the doctrines of the Popish hierarchy | the author handles the cudgels in defence are conducive to the murder and assas- of this much maligned man. One heavy sination of all rulers who are in any calumny after another goes down before the stern logic of documentary proof There is nothing new in all this save until Alexander VI. stands out a Pope mens of what blind hatred and crass famous or infamous Borgia poison may t was Paolo Giorio cumstance these human buzzards might called cantarella. The author shows possibly be decent citizens. If they Giorio to have been "one of those were put on a farm and given time to double faced historians who wrote one recover their mental equilibrium they set of memoirs for the highest bidder, might learn to conform themselves to and a second set for the enemies of the the usages of civilization. But it patrons of the first. Even during his

who have visions of a day fast approach- falsehood has been indignantly repuing when we shall all be dancing diated, indeed laughed off the stage by around the maypole of unity should lose no less a person than Voltaire, whom

After showing how many nameless inhigher places, if necessary—and confin- famics Alexander VI. did not perpetrate, the author proceeds to point out what a really great Pope he was. At the time of his accession anarchy and our cities and to do harm to the weak desolation reigned in the Papal states. and unbalanced of mind so long For these he substituted peace as they obtain the implicit or and order and security of life. To this end he had need to be firm, as a turbulent baronage had ravaged the Papal States. But his reign broke their back. who preens himself on his respectability | The sovereigns of Europe found him at may, for business reasons or otherwise, all times rigorously just, amenable "poisoned wells" and still experience he restrained excesses of the Spanish Inno uneasiness that others are not so quisition is a matter of history. He has been reviled by men of letters of We remember how the campaign of his time, but their enmity is attributcalumny was conducted during the able to the fact that he ordained a rigid passage of the Jesuit Estates' Act of censorship of printed books, in the in-Quebec. Every liar in the country was terest of public morals. It was he who

Under previous Pontiffs the papal less, be welcomed in many quar- Roman Catholics of this country to habitually forging documents—nomin-

volumes. each tome containing about ten thousand documents. Thus we Time brings its revenges, and the have over one million of documents to which Alexander VI. in a reign of eleven against these delusions is warring cloud is lifting from the memory of the Borgias. Historians, biased and unbiased verseious and mendacand unbiased, veracious and mendac-ious, of all degrees of knowledge and asks the author, did Alexander VI.

Metrackan: The similer mastanding a reality, but when his understanding of God (good), as omnipotent, omnisunknowledge, seem to have conspired to consign this name to infamy. Borgia, assassination, poisoning — these have charged?

headed age of ours takes nothing for granted, and the modern search light is Vatican archives to the scholars of the Comment: The sinner makes sin a reality, not only in his imagination, but world. When asked by some timid world. When asked by some timid discovered things derogatory to the people will welcome in such subtractions from the budget of nursery yarns, so many additions to the volume of truth. Some Catholics in their zeal for the Holy See would suppress the denial the reality, not only in his imagination, but catholics what was to be done f they and forethought, sends a bullet through the heart of his fellow-man he commits a real murder, a real sin, and his understanding of God or good does not the Holy See would suppress the denial

#### CHRISTIAN SCIENCE.

tal mind." In all your denials then you admit at least two things, namely, delusions, and mortal mind in which these lelusions exist. Now since your great than you intend, and justifies the denial of virtue, goodness and all things, and makes all real knowledge impossible. It needs not to be said that reason must relect such delusions exist. Now since your creed admits the existence of nothing outside the Divine Mind it follows that mortal minds and their delusions exist in the Divine Mind, as mental forms or ideas. Divine Mind, as mental forms or i leas. Consequently, all the clashing beliefs known to mankind, all evils, real or imaginary, all errors—including those you claim it your mission to free the world of—are in the Divine Mind. Now it is precisely because of this inevitable and blasphemous conclusion from your Christian Science doctrines that they should be rejected. It is vain for you to deny that these clashes and incompatible ideas exist in the Divine Mind when

or a delusion of a grave. Since you yourself are nothing more than an idea ideas and delusions must be in and of that Mind. Then there is a "divine idea of a grave," and of death also, for you have an idea of death else you

MeCrackan: "Christian Scientists do not differ from all other Christians in their determination to destroy evil."

Comment: But they differ radically to the many who know him and his learned writings. At present we respectfully refrain from further comment on this remarkable conversion of a remarkable man."

real nightmares, which try to make themselves real." Comment: As, according to C. S. doctrine, nothing exists but the Divine Mind, and as evil, sin and unreal nightmares have some sort of existence, as delusions if not otherwise, they must exist in the Divine Mind as delusive forms or false ideas. It is to avoid this conclusion that C. S. doctrines must be You do not avoid this conclusion by saying that these delusions are in the human mind, for your doc surink from smirching his skirts with filth, and yet be happy at seeing an A.

P. A. in it up to his neck. He may P. A. in it up to his neck. He may Spain, he, although a Spaniard by birth. Spain, he although a Spaniard by birth. Spain, he although a Spaniard by birth. dislike to draw his arguments from gave them an asylum in Rome. How contains the human mind as an idea. Everything that is in an idea is in that if the mind that contains it. the mind that contains it. Consequently, every delusion in the Divine delusion. The best way to see the fallacy of a doctrine is to discover the absurdity of the conclusions that follow inevitably from it.

The Catholic Record.

London, Saturday. Jan. 25, 1902.

London, Saturday. The Catholic Record.

London, Saturday. Jan. 25, 1902.

London, Saturday. The Catholic Record.

London, Saturday. Jan. 25, 1902.

London

McCrackan: "The sinner makes sin charged?

It is well known that the reigning called sin in its native nothingness.

the credit of the faculties by which we (Continued.)
McCrackan.—"The Divine Mind adaylets no 'clash' and no 'incompatible even in the Divine Mind itself; and domment: Christian Science teaches there is but one mind or soul, and t is God. You, Mr. McCrackan, l us that the material world, including our own bodies, are, like all physical dors and moral evils, delusions of the "mornial of virtue, goodness and all things, and makes all real knowledge imposand makes all real knowledge.

reason must reject such a principle.
Aside from the evil results that flow from such a doctrine, we must reject because it is self-contradictory; for if we cannot credit the sole means we have of knowing anything we cannot know even the doctrine which discred-its the sole means of knowing. If the only faculties which God has given us to know things—that sin ex-

given us to know things—that sin exists, for instance—cannot be believed, how can we believe that Christian Science exists? If you call sin a delusion have we not equal reason to put Christian Science in the same category. that these clashes and incompatible ideas exist in the Divine Mind when your doctrines compel you to believe they are there. Since, according to Christian Science, nothing exists but The Mind (with a capital), all the delusions and evils whose existence you recognize and deplore, must exist as modes or ideas of that Mind.

The knowledge of both comes to us through the same means of knowing, namely, through the faculties which you discredit? Is not sin as patent a fact as Christian Science? Is it not more generally known and more widely prevalent? If you can destroy sin by denying its existence, can we not with equal validity destroy Christian Science? Father Digby Best, of the Oratory, the consolation of rendering to him this important experience. McCrackan: "There can be no divine idea of a grave, for a grave supposes death, and God Himself is cannot deny that sinners are as cognizable facts as Christian Scientists, as lusion. to which your denial of sin as a fact

out have an idea of death else you could not deny its existence.

McCrackan: "Evil and sin are unceal nightmares, which try to make themselves real."

Comment: But they after failed you in their method of doing so. The Christian is logical enough to know that to desire to destroy a thing is to admit its existence; he is not so fatuous as to attempt to destroy that which is not. The Christian believes that so far as he is personally concerned, the way to avoid sin is not to commit it; and the way to destroy it, if committed, is to and the human will which sin-that is, disobedience to or revolt against the Divine Will—has marred.

The Christian Scientist's method is of

another kind. He begins to destroy sin by denying its existence; by trying the nightmare and is only dreaming; that if he only rouses himself up and makes himself believe he has done evitably from it.

It requires a strong pull of the imagination to understand how a nightmare can try to do anything, and still a stronger pull when the nightmare is unstronger pull wh vented by Mrs. Eddy for older ones. ters. Certain it is that books which have no right, human or divine, to exist, in which religion is not even respected and doctrines received for centuries are spoken of a sift they were conundrums proposed for solution, are scattered broadcast throughout the land. It is also a fact that the enormous circulation of poor

Such is the Christian Science soothing syrup, advertised as an panaeea for all ills, physical and moral, that man is heir to. Of course, there is nothing in common between it and the Christian doctrine of sin and its remedy. The attempt to give Christian Science philosophy a Christian purpose, direction and end is futile. It is the antithesis of Christianity; as much so as Pantheism is, for in the last analysis it is Pantheism, Spinosan Pantheism, strenuously as its advocates may deny it. -York Freeman's Journal.

#### THE CHURCH AND FREEMA-SONRY.

From the London Catholic Times.

All Catholies know now severely the Holy See has condemned Masonry, the world over. Not once only, but again and again, has Pope after Pope fulminated his excommunications against the sect. If there be at this hour any Catholies who doubt the wisdom of the Supreme Pontiff's policy, we commend to their attention a significant article to their attention a significant article in the current number of the Fort-nightly Review, from the pen of Mr. Richard Davey. Under the title "A Few More French Facts "the writer has gathered together a fund of inforin so many lands carrying on a vigo at the phenomenon of the resistance displayed to the exiled monks and nuns by populations professedly Catholic? Let him read Mr. Davey's article, and his wonder will cease. For he will see his wonder will cease. For he will see there what manner of men these Conin its multifarious forms, not only must lie outside of mind, but outside of the creation."

Compare to Christian California for the control of the creation of the creation. The control of the creation of t

Latin, Lodges

The propagandism of Masonry does not stop at merely pulling the wires which make political marionettes dance in time with the Central Council's wishes. That it effects a great deal of

consolation of rendering to him this important service. The same Father had the happiness of receiving Dr. Lee's son some twenty years ago. That gentleman is now the well-known 'Blue Mantle' of the Herald's College. We Such is the absurd conclasion advice to the example he has just given -an example which must speak vo to the many who know him and his

## The Catholic in Matters of Faith.

But you may ask me, can a Catholic doubt any article of his faith without sin? Here is the one grain of truth in Mr. Leeky's assertion. A Catholic cannot voluntarily and deliberately doubt a single article of his faith with-We Catholies do not hold repent, and by repenting re-establish that harmony between the Divine Will our faith as a matter of private opinion our Ours is an objective certitude based upon the principles of authority. rejection of a single point of faith is a repudiation of the authority through which it is held. But that authority is God speaking to us through His Church. Therefore, not to accept the vouchment of the Church is to question the veracity of God, and that we cannot do without guilt. All this is clear done to him who has a clear conception of the Church. - Rev. John F. Mullany, L.L.D., in January Donahoe's.

## Erected by Converted Masons.

In the Church of St. John the Evangelist, Philadelphia, is a statue of the Blessed Virgin, to the erection of which Cooper and Joseph Chandler, were con-

By Christine Faber

CHAPTER XLIX .- CONTINUED. Rachel did so, the color coming swiftly into her cheeks and her lips parting th a smile of delight. Her pleasure shone in her eyes when, having finished

reading, she looked up.
"Are you as charmed with Miss Gedding, as Miss Gedding seems to be with

you?"
"I think so," then after a moment's reflection, "I am sure that I am."
"You would like to resume the ac
"You would like to resume the ac quaintance made on that evening
—you would like to visit Miss Gedding's family, to have her, and other

young people, visit you?"
"I should like to receive visits from
Miss Gedding and her friend, Miss
Fairfax — I would be satisfied with

that."
" And those visits would really give

you pleasure?"
"Ever so much," the girl answered
with a kind of impetuous delight.
Miss Burram paused for a moment;
then she rose and said softly but with a

Rachel, I leave you to do in this matter what you choose. You may reply to Miss Gedding in any strain you wish, accepting all that she offers, and tendering her in return all that your friendship for her may dictate; but, if you would gratify me you will not accept what her letter implies—you will decline her renewal of either friendship

Every sign of brightness had vanished from Rachel's face; it was pale and set and Miss Burram watching her closely thought even hard; but not an instan did she hesitate : she was up from her chair and saying as firmly as though her heart was not beating to bursting from the shock of her disappointment; she had augured so favorably from Mis Burram's announcement of the letter.

"Your wish is enough for me; shall decline Miss Gedding's offer." "Wait," said the lady, "take to-day to think about it and give me your answer to-morrow; and remember, Rachel, that I place no bar whatever on your action in this matter-your with me—my regard for you, shall be unchanged, whether you gratify your-self, or please me. Do entirely as you wish to do."

She went from the room leaving Rachel with the open letter on her lap; she folded it and looked steadily at the firelight. She knew that her answer on the morrow would be the same as she had given to-day; nothing would alter that; once that Miss Burram had expressed her wish in the matter; but it made her heart sick to think of throwing, as it were, all of Rose's kindness in her face. And how could she word her reply so that it would not wound the kind-hearted writer? That would be the hardest possible task for her; the very thought of it was worse even than the fact of having to decline the renewal of acquaintance. And what a vista of pleasurable incidents had opened before her as Rachel read Miss Gedding's letter ere Miss Burram passed her cruel flat-she had been growing a little tired lately of having no enter-tainment but a kind of desultory reading, not even regular lessons; and she had frequently—especially when, while accompanying Miss Burram on the afternoon drive, she met so many merry young people—longed to be permitted to have young companions. Rose' letter made possible the opportunity but an opportunity only to be snatched and a few bitter tears trickled

The next day Rachel seized the first opportunity of re-affirming her decision to Miss Burram, and the latter received it as quietly as though it were the most pressing neither surprise nor gratitude, only asking when Rachel would have her reply to Miss Gedding's note ready; at which the girl's soul rose up in frank

"I don't know how to answer without hurting Miss Gedding's feelings," she said with a passionate impetuosity, that betrayed her violent inward dis-

Will you let me reply for you?" Rachel was only glad to assent, and Miss Burram went to her desk in her own room whither in a few moments she

summoned Rachel. "Read," she said, pointing to the note she had just finished:

" MY DEAR MISS GEDDING,

"Your letter to my Charge Miss Minturn, was received and as you intended, read by me. Miss M n urn has also read it and at my request she has permitted me to reply to it. She appreciates your kindly feelings and she thanks you for them, but she has deferred to my wish of not cultivating any further acquaintance.

I also thank you, my dua Miss Gadding, for your affectionate expressions to my Charge, and for the kindly terms in which you so ak of mis.

"Yours very sine-ray" "BEOILLA BURRAM."

Rachel looked up, a half-pained, questioning look in her eyes, but she said nothing nor did Miss Burram speak. She evidently understood Rachel's dissatisfaction—inwardly the girl was writhing at the cold tone of the te and its abrupt dismissal of all Mi Burram made no comment Rachel would

she asked herself wearily, as seeing no disposition on the part of Miss Burram to speak, she went from the room, shall not have any opportunity to see Rose and her friends any more, and after a little they will forget all about

Three days before Christmas Mis Burram received a letter with a London postmark from Mr. Gasket—a most ex-traordinary letter. He was still with his wealthy cousin who had invited him to make his home with him, and he was possessed of full information of everything that had happened in Rentonville since his departure; his source of in-formation being a Mrs. Hubrey who had a large correspondence from Renton-ville. He deplored the death of Miss Minturn's near relative, and sympa-thized with Miss Burram in the shock she also had received. He censured the malevolent spirit of the newspapers—copies of which he said he had seen copies of which he said he had seen— to the city and who had never spent a into the house, overawing the official which could insert cruel inuendoes and night away from home, now going to do who sought to bar her progress.

make such unkindly comments, because of the death of a man whose identity Miss Burram did not choose to disclose, questioned the truth of a paragraph, copied, he said from one of Rentonville's own papers, which stated that Miss own papers, which sates that Miss Burram having returned to her old en-velopment of mystery and seclusion very properly surrounded her Charge with the same—that the unpleasant ru-mors in circulation would seem to make such seclusion necessary, and Miss Bur-ram recognizing that, allowed her Charge no more outside freedom than an on drive through the streets of a sincere wish for the health and happiof Miss Burram and her Charge and the hope of being permitted to call upon them if ever the writer should re-

Miss Burram reread the letter, digests she did so its various items. Hubrey—she remembered that fussy, meddlesome woman, and her ful fussy, meddlesome woman, and ner full correspondence could be easily explained by the silly, gossip-loving friends she had made in Rentonville, and who would not fail to send her letters and newspapers. The newspapers, she re-membered how persistently she had ig-nored their contents; and how she had commanded Sarah to silence on the ommanded Sarah to silence on the subject. She had done it in order to help to keep away the specters of the past which his death had caused to rise. and lest her eyes might light on s item in which the truth had l guessed; but she did not dream of such tatements as Gasket's letter implied-

statements that must put poor Rachel under a horribly disfiguring cloud. She rang the bell for Sarah.

"Sarah, I want copies of all the Rentonville papers that have been published since the —funeral. You can take an evidence them to lim he will take an order for them to Jim; he will get them from the offices of publica-

"They're in the house, mem ; ever one of them; when they came and you wouldn't look at them, I saved them."

And Sarah brought them.

Miss Burram locked her door and

She knew that the Times was said to be entirely controlled by Her rick, and she fancied that she could deet his finger-marks in the articles in that paper easily enough. She smiled when she read the reporter's interview with Mr. Gedding, and she smiled still more when she read Notner's vigorous

After she had read them all she bundled them up again and went to the coach-house to see Hardman.

His quarters there were very snug n his own little sanctum, divided from he main body of the lower part of the arriage-house by a painted partition, a bright fire glowed in a well polished stove, and all his effects were disposed so tidily and neatly, that it was very inviting. Jim himself was in there mending part of a harness, and Miss Burram was standing on the threshold before he saw her; when he did see her he looked startled.

She held up the papers, beginning at once:
"These are the published accounts

pertaining to the night of the storm and the death of the man you rescued. Yes, ma'am," said Jim, wondering. Have you read them—read them all?" she asked quickly.

"Yes, ma'am," again answered Jim, wondering still more.
"Has Miss Rachel read them—has anybody told her anything about

"Not as I know, ma'am; indeed I

am sure she does not know anything about them, for as she tells me pretty nuch everything, she would have menioned something about them if she What did you think, Jim, when you

read them ?

Maybe this is one way he's taking of

The expression of his Mistress's face

So I think, Jim; and do you know what Sarah has told me about him and my work-woman, Mrs. McElvain?" Yes, ma'am.

"What is that for? Why does he come into my kitchen with his philan-"To bring the news to her about her

son—only he happened to see it in the paper the way he dia, Mrs. McElvain ouldn't have known," spoke up Jim, etermined to give the devil his due. "Yes," she replied, "that might

be very well in its place; some place; any place; but not in my house—he knows where Mrs. McElvain's home in the village is, the home her daughter takes care of that was the proper place to bring his news—not my kitchen."

"So I think, ma'am," said Hard-nan, "and I think, as I thought from man, the first when I heard it, that Herric

Burram, that has to do with you. She leaned against the partition, her

face very white and her lips set agree with you, Jim; he has a motive in it all-a motive that concerns me—that he thinks will ultimate-ly compel me to give up this place, but

"I hope not, ma'am," was Jim's sin-

"Burn these papers," she continued, "and then take this letter to the post. It is to inform Mr. Burleigh and Mrs Toussel that my Charge and I shall call upon them on the morning of upon them on the mornin Christmas Day and have them a pany us to the services at the Cathedral, after which we shall all come back by train to dinner, and Mr. Burleigh by train to dinner, and Mr. Durieign and Mrs. Toussel and her son will re-main according to custom till the next day. Miss Rachel and I shall go by train to the city the day before Christmas, spending the night at the M-Hotel."

Jim only said "Yes, ma'am," to all his instructions, but within himself he was wondering mightily. Miss Burram, who in all of the fourteen years of his

both! He scratched his head when she had gone and he ejaculated, she had gone and he ejaculated, "Bless my ribs!" but neither scratch nor exclamation brought any solutio the mystery. When Sarah heard, that for the first time in fourteen years the house was to be an entire night without her Mistress, she ejaculated:

May I never be burned nor drowned e!" and proceeded straightway to alive! resume her cup-tossing, a practice she had dropped since the night of the

To Rachel, the news brought a great throb of pleasure—an entire the city-a whole morning at the Cath edral where she would hear exquisite music, not to speak of the rides in the train, which, because of their very difference from the monotonous carriage drives, she felt she should enjoy, was like the opening of another existence to her, and she flitted about her preparation for the journey with something of the same keen, high spirits she had shown on the days immediately preced-

ing the Club reception.

On the afternoon of Christmas eve,
Hardman drove Miss Burram and her Charge to the station, and arriving few moments before the coming of the train, they were confronted by Rose and Harriett, who, escorted by young Gedding, were also going to the city. All the young people started; Rachel with an instant look at Miss Burram, Rose with an involuntary darting forward to Rachel, but which action was checked in its first motion by her brother, who pulled her back. Burram bowed and smiled sl Burram bowed and smiled slightly, Rachel bowed and smiled broadly, and the train just then arriving, Miss Burram took instant lead into the car furthest removed from the young people who, of course, acted upon the h entered another car. Rose could not onceal her look of pained disappoint-

What did I tell you?" said Harriet what did I tell you? said Harriet in hot indignation that her friend had so little spirit; "what have I told you twenty times before ever you received that letter from Miss Burram in answer

to yours to her Charge?' But Rose was silent. No remon-strance, no objection of her friend could lessen the ardor of her feelings for Rachel, and in the secret of he heart she was seeking excuses for Miss Burram's conduct.

The service at the Cathedral on that Christmas morning was one which Rachel never forgot; the magnificent edifice itself with its stately columns and great mullioned windows through which the sunlight came in prisms of colors; the altar with its blaze of light and rich coloring of decoration; the gleaming vestments of the celebrant and his assistants : all made a picture at which Rachel gazed with her admir ing soul in her eyes. But it was the music which thrilled her. The very first peal of the great organ rolling and resounding through the arches, till it building was flinging forth resonant echoes of the glorious Christmas an-them, caused her to shiver in such a manner that young Toussel, who sat next to her, whispered in his inane

Are you cold, Miss Rachel?' She shook her head, hardly able to keep out of her face an expression of disgust at being so disturbed, and then the voices of the singers burst forth.

Rachel's music-loving soul had never en so stirred; every aspiration of h higher being, which she so often felt could never understand, awoke Visions of that future world which she, poor little heathen, had been told so little, came to her, pictures of the peace, and charity, love which must reign there-and upon these crowded memories of all that she had ever read of self-sacrifice and the "I thought, ma'am, that Herrick love which works for no reward save was at the bottom of them all. I don't that which springs from duty nobly know what his motive is any more than they say he's sworn to get you out of this place here—this property of yours.

alone sounded throughout the church. There was a minor chord in the voice mournfully suggestive, and to Rachel soul there rushed in frantic medley all that she herself had suffered of grief and bereavement; all that she knew and imagined of the grief and bereave ment of so many others in the world. Still the voice went on growing from plaint to prayer, prayer which quivered with the soul throes of the singer. quivered, and rose, and lingered till it seemed to Rachel that the very heart

of God must be pierced.

From a moment after the strains had ceased there was absolute stillness in the church, just as if every one had been spellbound; then people stirred themselves, but Rachel hardly breathed; the prayer was still echoing in her

Young Toussel, stirring himself as he saw others doing, was uneasy at Miss Rachel's prolonged quiet. He

whispered: "That was fine singing, Miss Rachel; I shouldn't wonder if that singer eats salads."

chel's look of disgust flashed out upon him, then she shrank farther into corner of the pew; but he did not not be at all abashed, and at the - Hotel, whither they all repaired lunch, he put forth again as his opinion, that the quality of the singing which they had just heard was due the singers were fed on, to which Burleigh answered with fine sar-

There is not the least doubt of it, Mr. Toussel.'

CHAPTER L. On the day after the New Year, Miss Burram went in person to collect her rents from the Essex Street tenement house; but the sanitary authorities were there before her; smallpox in virulent form had broken out in the family of the tobacco-strippers, and those of the tenants who had not ready fled, were taken in charge by the health officials. Half the street seemed to be in a panic, and white, terrified faces confronted her as service had never gone once by train mayed, she walked through them and to the city and who had never spent a into the house, overawing the official

"I am the owner of this house," she said with haughty emphasis as swept past him; but when she had as-cended the reeking, rickety stair, anreeking, rickety stair, other official more determined in the performance of his duty than his com-panion, refused to let her proceed.

'You cannot come further. with quiet firmness, "even if you are the owner of this house," and he interposed his form between her and the passage. Right at his heels, however, were bringing forth for the oital van which had just arrived be-ow, one of the victims of the disease.

Into Miss Burram's nostrils went the foul stench, and before her eyes lay the loathsome-looking face of conscious sufferer; she turned quickly and fled before the stretcher, down the reeking, rickety stair, and into age, pausing only to say hastily

Drive from this place as rapidly as

He obeyed, driving with such furious rapidity that people turned to look, and one of the men in the group about the hospital van said bitterly

"She's running away from the disease—curses on her—if it wasn't for her and her like, there wouldn't be such misery among the poor." When a couple of miles of city streets had been placed between her

tenement house, Hardman stopped to ow his next destination. "To the cemetery," she said briefly, and to the cemetery Jim drove, feeling with a kind of gruesome humor that the cemetery was the proper and natural

e of such a visit. Tom's grave was a mass of tastefully disposed evergreens, surmounted at the center of the mound by a wreath of ing immortelles.

Miss Rachel gave the order for all Miss Burram asked, after she had looked at the grave a few mo-

nts attentively.
For all but the wreath, ma'am; the kind of a wreath was here when Miss Rachel came, and we inquired in all of the florist about to find out who had ordered it, but no one could tell us

'Umph!" said Miss Burram, and then she was silent, looking in a hard, strained way at Tom's grave.

A keen, biting wind was springing up it seemed to piece through the marrow of one's bones; Hardman feltit through great-coat, and even though his ses were blacketed, he felt uneasy them, and he wished his mistre showed no disposition to do so; ned to be insensible to everything save her own thoughts. Hardman, stealing furtive glances at her face. ought thoughts from the manner in which her mouth was set, and the prominent way in which the lines of her countenance stood out. At length he debated withhimself the propriety of recalling his mistress to the need, at least, of removing the horses, when they were both startled by the sound of approaching steps. A curve in the road, somements, concealed the owner of steps for a moment; then he came into fur, and looking like the aristocrat he

An involuntary start betrayed his surprise, and a frigid, indignant glare showed Miss Burram's.

Hardman, who had been moving' about to keep himself warm, stood stock-still, enable even utter a mental ejaculation. But rick passed on, making a stately bow to Burram which she returned with a still more frigid glare, and a blandy spoken, "Good day, Jim," that Jim was too much amazed to respond to. When he had quite passed from their ght she turned to Hardman:

"Has he, Herrick, any of his dead in

may have."

If not, why does he come to my dead?" she was speaking in a fierce kind of way, and as if she had quite uncreated and profess unswerving alleforgotten Hardman's presence—"my dead," repeating it to herself with an emphasis that puzzled Jim. Then she said suddenly

"I shall go now; stop somewhere to refresh the horses, and after that, drive

ome as rapidly as you can." Herrick, treading his way among the emetery paths, smiled his large smile

My presence at his grave struck Miss Burram unpleasantly, I fancy," he soliloquized. "If she only knew the trail I expect to reach shortly, she would be still more struck, and if I reach it—if all turns out as I hope, and she is compelled to give up her place, all will be well with me—they are ready to give me my price for it and that will save me—if not—" his face darkened, and he stopped for a moment to wipe his forehead. Bitter cold as the day was, drops of perspiration had come out upon his face. Known only to himself upon his face. as yet, were darkening clouds upon his own horizon which the sale of Miss Burram's place alone could dispel. He strode on, glancing with a kind of grue some mockery at the white shafts about him and smiling with cynical unbelief whenever his eyes met an eulogistic

memorial. The branches of the leafless trees swung in the wind with human-like groans, and the bleak-looking gray of atmosphere added to the desolation of the scene. But Herrick was never very sensitive to outward impressions and least of all did any influence from the resting-places of the dead affect him now. His one object was to get information for which he had already paid, and he paused at the door of the gatekeeper's lodge:

To the man who responded, he said

Have you learned anything yet?" "Yes, sir, I have seen the man who comes here every wreath of immortelles for that grave you told me to watch. He comes from a florist's in the city; I paid him to find out who ordered the wreath, and told me yesterday.

Rentonville, a place about nine miles

from here, and his name is Notner."

"That will do," said Herrick, a sudden flush coming into his old. den flush coming into his elongated face. "You have done very well, my man," and he turned away, feeling that the information he had just received was another link in the chain he was seeking to forge-the chain that was to drag Miss Burram from the property he coveted.

TO BE CONTINUED.

### THE JOY OF FAITH. The Blessedness Which this firmest of Convictions Brings.

ere is a blessedness which men of faith attain, and a happiness they enjoy, that is hidden from those who are to the senses given, writes Rev. C. F. Thomas in the Sun. And such is not at all strange if we remember that the sensual man perceiveth not the spiritual man judges all things, and he does not forget the words which of mankind Himself did say when He rebuked the doubting and incredulous disciple, "Blessed are they who have not seen and have be-

fers greater happiness, than the conscious possession of truth? The whole world seeks for truth, though some jest like Pilate, as if it were chimerical or recoil from it like Felix, as if i were something hurtful; or like Agripregard it with indifference and put aside as of no importance. ook for truth; what is truth for us is ot a jest, nor an idle term, but an earnest query of the soul.

A negative or an unsatisfactory answer causes us discontent and unfath-omable misery; an affirmative and a satisfactory one thrills us with untold joyous emotion. All our joys, no matter how false or fleeting, are based or the assumption that the objects which occasion them are solid, true and real and sure. The moment the delusion vanishes or the suspicion arises that they are not what they seem, immediately sorrow seizes our hearts, and we relinquish them for something else. The gladness that something hovers er our lives like the brightest sun shine on a lovely day and communi cates itself to our every deed and every word is but the product of an assurance that our affections are lavished upon a worthy object and our sense of l attracted by perfection. the world becomes when that object rewhen that perfection manifests its im-Nothing contents us perfect lines! Nothing content but truth; nothing rejoices us truth; in nothing are we blessed, save in the attainment of truth.

Truth is our soul's life, strength and exce. No wonder there is a tone of inexpressible sadness and weakness in the cry of every man the deeper he advances in science, when he finds a vaster abyss still unexplored and im-penetrable before him. No wonder we discover on all sides and in every rank of society mighty protest and vain reflections against human littleness; no wonder there are myriads eyes looking heavenward, inflamed by the fever of infinite and unsatisfied desires. nankind is even the sport or the victim of a perpetual warfare that arises be tween aspiration, for the infinite and for present reality. cries for peace, but there is no peace, as it wanders in the world through dry and arid places where truth blooms not and flourishes not.

From such despair and anxiety, from man of faith is exempt; faith raises him above the world—enlarges the horizon of his vision—endows him with a contemplation of essential beauty and absolute truth in God—breaks from him the sheekles of the limitations cast around him by his nature-remedies the "I don't know, ma'am; like as not inherent defects of his soul—instills new principles of life and new germs of action by which he can hear and dis giance to the manistations vouchsafed; and instead of falling subued by fatigue and exhaustion on a dry heap of illusions, he ascends with everwidening spirit until he feels that the Almighty hath given him tunderstanding, "In him are hid all the derstanding, "In him are hid all the treasures of wisdom and knowledge. He has been conducted through the right ways and shown the kingdom of God and given the knowledge of the holy things and been made honorable in his labors, for his prayer has been: Send forth Thy light and Thy truth They have conducted me and brought me unto Thy Holy Hill, and into Thy tabernacles." (Psalms xii., 3.) Truly that man is blessed and happy. By faith "Wisdom has entered his house and he hath reposed himself with her her conversation bath no bitterne nor her company any tediousness, but Say you that this certainty is flimsy

rests on no solid basis? Think you that the assent which he gives to the teachings of faith, or the assurance with which he cherishes its hopes, is not of greatest weight? The grace the Most High infuses it, the love of God communicates it: and under that heavenly influence the human will leads mind before the throne of the infinite, and accepts all the super-natural revelation. What higher degree of certainty can there be than that which originates in a divine principle "I believe is an act that comes not from me; labor and toil, study reasoning may seem to be well connected and conclusive; yet vain is the expected result if the withheld. And when And when that grace comes, what can have more power to inspire absolute certainty in the truth of things I accept and profess? I may doubt my own existence; I may call in question the reality of the world around me; I may hesitate about the clearest human conclusions; but when I say, aided by the love and goodness of the Father above, I believe, I possess a conviction the highest and the greatest possible, because it originates in a divine prin-

"Well," said Herrick, impatiently.
"Well," said the man, "the gentleman that pays for that wreath lives in God Who speaks. I believe because I \*

hear and recognize the word of God. I examine the character of the message handed to me. I scrutinize the men who come to see me. I judge the trustworthiness of their testimony. ject it all to valid, unfailing tests, and when I conclude that it is the ve God, I cry out: "Speak, Lord, Thy servant heareth." Or "What will Thou have me do, Lord?"

Is there certainty greater than this? Natural wisdom may be illusive; earth-ly science may mistake; human reason is fallible and often built on unstable foundation. We may be justified in viewing with distrust whatever we hold on human and natural basis; but ord of God is eternal, immutable and infallible-endureth forever. "Hea and earth may pass away, but Word shall not pass away." W Word shall not pass away." What-ever rests on His Word partakes of like immutability, and its certainty of highest possible grade. The test mony of men is great, but the test mony of God is greater. For God not only infallible in His wisdom, in His mowledge. His eyes are far brighte than the sun, beholding round about the ways of men, and the bottom of the deep and looking into the hearts of men, into the most hidden parts; is also not less infallible in that knowledge; and as He cannot be deceived, so neither can He deceived And when we believe on His Word, be cause He hath revealed, nothing equal the certainty we possess of the truth of the revelation.

Wherefore the Apostle St. Paul declares faith to be " the substance of chares faith to be the substance of things hoped for, and the conviction of things that appear not." And St. Peter: "We have the word of prophecy more firm." And St. Paul again in the exuberance of his joy and in the per-fection of his spirit as he explained the grounds of Christian hopes and the unralleled certainty of Christian corictions, exclaims: "I know in Who ictions, exclaims: "I know in Whom have believed." — Western Watch-

#### HUMAN VANITY - HUMAN MISERY.

There is considerable point to a story which the Catholic Telegraph has translated from Latin-American exchange. The anecdote is told of the lamented Dom Pedro II. of Brazil. This pious sovereign in his strolls about the city of Rio Janeiro was wont to meet many cripples and afflicted persons on the street, and in his desire to help them conceived the idea of a great asylum in which they might re-

eive proper care.

He invited contributions to this noble and Christian work, but his appeals were in vain. Trying another plan, he offered to confer the title of Baron upon every person who should give 100,000 reals and the title of Count upon every person who should give 250,000 reals. The fund amassed rapid-There was plenty to build a great ospital and besides there were a numer of new Barons and Counts in Bra

The structure was erected, and when the day of dedication came thousands assembled for the festivities, the new notables in the front rank. What was their surprise when the veil over the portal inscription was withdrawn to read From human vanity to human mis

There was proclaimed their shame, and in letters of gold it confronts them and their descendantst o-day. The given ers, as the Telegraph remarks, were not prompted by love of God or of fellow-man, but of self. Their vanity received its reward on earth.

There are many hospitals, libraries and even churches in our land that might well be inscribed with similar inscriptions to that which Dom Pedro's wit and irony suggested in the above

"From humanity vanity to human ignorance" might serve as the dedica-tion of many a library, college and university building. So and the generous givers receive their reward in the applause of men. Their recompense consists in the knowledge of both hands of the good which one

## A Visit to the Church.

Professional and business men will and much appreciation when things problematic arise, if they pay a short v to the Blessed Sacrament at the nearest church. It takes but a few moments and the Sacred Heart of Jesus that throbs with love for us will more than doubly repay us for the time that we spend in His Divine presence.

Churches are handy in all parts of the city, and the little lamp that burns in the Sanctity is the only companion of our sweet Saviour and loving God, save His countless Angels. Let us for whom He died also visit Him occasionally and we will be rewarded, for He is in Sacrament of the Holy Eucharist not as a severe judge but as the g refuge wherein we find solace "Ask and you shall receive, seek and you shall find, knock and it shall be opened to you."—Catholic Mirror.

Reasons of things are rather to be taken by weight than tale.

## Topies of the Day.

Every one is surprised at the rapidity and efflowey with which Nerviline—nerve pain cure—relieves neuralgia and rheumatism. Nerviline is a specific for all nerve pains and should be kept on hand by every family.

There is danger in neglecting a cold. Many.

line is a specific for all nerve pains and should be kept on hand by every family.

There is danger in neglecting a cold. Many who have died of consumption dated their trubles from exposure, followed by a cold which settled on their lungs, and in a short time they were beyond the skill of the best physician. Had they used Bickle's Anti-Consumptive Syrub, before it was too late, their lives would have been spared. This medicine has no equal for curing coughs, colds and all affections of the threat and lungs.

MONTH AFFER MONTH a cold sticks, and seems to tear holes in your throat. Are you aware that even a stubborn and long-neglected cold is cured with Allen's Lung Balssam? Cough and worry no longer.

An Alcohol in it—Alcohol or any other volatile matter which would impair strength by evsporation does not in any shape enter into the manufacture of Dr. Thomas Eclectric Oil Nords climatic changes affect it. It is as serviceable in the Arctic Circle as in the Torrid Zone perhaps more useful in the higher latitudes, where man is more subject to colds from exposure to the elements.

At All Times of Year Pain-Killer will be found a useful household remedy.

AT ALI TIMES OF YEAR Pain-Killer will be found a useful household remedy. Cures cuts, sprains and bruises Internally for cramps and diarrhes. Avoid substitutes, there's only one Pain-Killer, Perry Davis'.

She freed as a butter "Ah, is world!" sh behind her. He smile cynicism.
"For su " Fresh wa But when and stirred " Please dregs before she answer and leaned with fra . Think play! A The lan emerged f herself in

of her far

JANT THE !

ANN

and made vey of the "A rei she annou one knows ters. It'my dear, nighters. ing just t Mrs. V And self the s save her orchestra phant c turned h with an · The pered, who liv the Ope Ah, the come ba

they wo

The ness, we that see

audience in the s

down a

effort

The sm

terest eous t sacrific Nath night,' interes even t fessed since to-to say, Frenc Amer

· His

Thea

too y

walls

able

anin Hou the the sim

### THE FIRE OF VANITIES.

ANNE ELIZABETH O'HARE. She freed herself from her long cloal as a butterfly bursts its chrysalis.

"Ah, is is good to live—in such a world!" she said joyously to the man

behind her. He smiled back at her with indulgent

cynicism. "For such as you, perhaps" he said. "Fresh waters to fresh lips are sweet. But when you've tasted the staleness and stirred up the dregs?"

"Please don't talk to me about the dregs before I've got beyond the foam!" she answered, as she sank into her chair and leaned over the railing of the box frank curiosity in her eyes. "Think of its being one's first real play! Aunt Patricia, is it always so gloriously glittering?

The languid looking woman beside her emerged from a slow contemplation of herself in the tiny mirror in the handle of her fan. She raised her lorgnette and made a critical and deliberate sur-

vey of the house. "A remarkably brilliant audience," she announced finally, "All the people one knows are here—even the De Puys-ters. It's a great first night, you know my dear, even for the inveterate first-nighters. It's almost worth while com-

ing just to see the people."

Mrs. Van Sutphen looked down at he wn with complacent approval. The girl dimpled mischievously.

And to have them see you-is it not Mrs. Van Sutphen did not permit herself the satisfaction of a frown because of the wrinkles that came with it. To save her any other reply, just then the orchestra burst forth in a great triumphant clangor of harmony. Nathalie turned her face from the color-mottled

tiers of people and drank in the music tiers of people and drank in the music with an eager, new delight.

"The girls at the convent used to tell me of thinks like this," she whispered, clasping her hands. "Those who lived in Paris sometimes went to the Opera or to the Theatre Francais. Ah, the mornings after! They would come back wild with admiration—and they would describe it all, every glowthey would describe it all, every glowing detail, for the rest of us. How I

The music sank into a quieter sweetness, with a note of expectancy in it that seemed to express the spirit of the audience. There was a sense of waiting in the subdued gayety. Women looked down at their own gowns and across at the neighbor's with the complacency of effort taken in a cause worth while. The smiling small talk and patient interest of the men were more spontan-eous than usual, as if they knew the sacrifice would have its rich reward.

Nathalie felt the undercurrent. "These people who come every night," she asked, "are they always so

interested, so eager?"
"It's not the every night audience," her companion answered. "It's not even the ordinary first-night audience.

Of course you know about the author?"
"David Graeme? No," she confessed, "I don't. Is it very stupid? His name has been on everybody's lips since I came home, but I have not liked to-to obtrude, as the Madames used to say, so I have not asked. And in a

say, so I have not asked. And in a French convent—what would one even hear of an American playwright?"
Houghton smiled at her little un-American air of deprecation.
"But David is something more than an American playwright," he said.
"His first play was put on at your Theatre Francais. Perhaps you were too young to know it, but I suspect his too young to know it, but I suspect name was whispered even behind the walls of your convent. It's a remarkable thing about Graeme that with only one play-for he has never written another until now—he made himself talked of on two continents."

There was a slight movement in the next box. It was darkened and the curtains were half drawn, but in the glimmer from a light behind Nathalie saw the profile of his face. It was only saw the resulting the curtains were half drawn, but in the glimmer from a light behind Nathalie saw the profile of his face. It was only in Switzerland. Involuntarily, I exclaimed aloud, 'Aye, the profile of the transfer of the same profile o the outline, the too prominent brow overshadowing the straight, thin nose, the chin too sharp to be ever-strong, the hollows at the temples and around She noticed, wondering that he did not once glance at the audience was to pass upon his work. He simply reached out and drew the cur-

tains closer together.
"It is the face of a Saint Francis—a Saint Francis of Assisi," she murmured, turning impulsively to Houghton.
"Tell me about him!"

He smiled rather drily, with a glance at Mrs. Van Sutphen. She was looking beyond them, her face set in a look of labored languor, but her eyes intent upon the De Puyster party in the box opposite. Madame De Puyster, long-throated, slow-motioned, "la grande dame," was Mrs. Van Sutphen's model and, in so far as she fell short of it, her detestation. She dressed in the grand manner like Mrs. De Puyster; lived in the grand manner, like Mrs. De Puyster, and manner, like Mrs. De Puyster, and did constitute of the properties and manner. ster; she did everything like Mrs. De Puyster, and hated her because she could not be like her as well.
"Tell me about him!" repeated

Nathalie. Houghton turned to her the same smile of tolerant amusement with which he had been regarding Mrs. Van Sut-

=

ny

ill

phen. "Your Saint Francis of Assisi? Well, it's not a long story—in the telling. Have you ever heard of 'The

Fire of Vanities?"
"Le Feu des Frivolities!" she exclaimed, falling into the name under which it had been familiar to her.

"Ah, I knew it must have got into your convent. Well, that's the beginning of the story. That was David Graeme's first play."

scintillance, the vitality, the very wastefulness of power in it. And it shocked even Paris. It is a wonderful play, and a terrible one. It scrupled at nothing."

"And he-he wrote it ?" with a motion of the head and an unbelieving

frown.

"Even he, m'enfant. You can't always tell a saint by the halo—as you discover. But there's a sequel," he added. "That's my story." added. "That's my story."

The audience was suddenly hushed as with a grand crash of finality, the orchestra ceased. The echoes were still reverberating when there was a quick signal from behind the curtain. The conductor again raised his batton and whispered an order to his players. "There is some delay." commented

"There is some delay," commented Houghton.
"This is what comes of being so Wrater and Wrs. Van

ridiculously early," said Mrs. Van Sutphen, with a little acerbity. Nathalie threw her a patient smile. "I really couldn't wait, aunt," she pleaded. "And then Mrs. De Puyster

Was quite as early!"

Her aunt pretended not to hear, but
Houghton smiled.

I fear even you have not a whole alo, Miss Nathalie," he said. "I ee Graeme has gone behind the scenes

"Now for your story," she commanded, leaning back in her chair. If

manded, learning back in her chair. It you tell it before he gets back you won't have to whisper."

"It's just a chapter," he corrected, smiling at the very overflow of happiness so vivid in her eyes and on her lips. "You shall see the rest for yourself. When I first knew Graeme we were at When I first knew Graeme we were at college—he was an ordinary enough young fellow, rich, well-born, fairly popular. He was no better than the rest of us, and no worse. Nobody had any reason to expect anything out of the ordinary from him and nobody did. But after he left the University he rather affected the bizarre and the picturesque, and it wasn't three years until he startled his acquaintances out of speech with "The Fire of Vanities." It was a work of genius, splendid and It was a work of genius, splendid and untrammeled, powerful and fearless. It was strikingly unconventional, but it was more than that. It was bad, hopelessly bad. Even the crowds that shouted and raved over it had to admit shouted and raved over it had to admit that. It was the most daring thing New York had ever seen. It was de-nounced in every pulpit. It was con-demned even while it was wildly ap-The power in it told—but in

he wrong direction. The girls's lips were pressed together in a little straight, tight line, Unconously, he tried to overcome her

"He was very young," he went on, hardly twenty-five. Of course they "hardly twenty-five. Of course they lionized him. Even those who de-nounced the play looked with reluctanee and wondering admiration upon the play-wright. He stood it very well for awhile, but after nearly a year of for awhile, but after nearly a year of feting, of extravagant praise and scorch-ing blame, he find. He simply ran away from it. Of course, there was a great deal of curiosity and a great deal of talk. His friends said he had gone so some little unvisited place in the Tyrolese Alps. They didn't know exactly where, or when he'd return. A year passed, and another, and the vogue of the play continued. It had gotten of the piay continued. It had gotten into Paris by that time, and Vienna, and Berlin, and St. Petersburg. The playgoers of Europe were talking about it. In time, of course, the arder of admiration abated, but people never quite It was dangerous, ceased to discuss it. and therefore fascinating."

"And he?"

"Buried so far as the world was concerned," answered Houghton. "He had completely obliterated himself. other until now—he made himself talked of on two continents."
Mrs. Van Sutphen sat upright with animation.
"Hush !" she whispered, turning to Houghton and Nathalie. "There he is now!"
There was a slight movement in the finally, that I succeeded in tracking tarily, I exclaimed aloud, 'Aye, the pillar of cloud in a fiery seal!" answered a voice behind me, in English. I turned quickly. It was David Graeme, as Swiss peasant in all but his voice and his face. He was thinner, spiritualized, the St. Francis of your vision, but I should have known him anywhere. was somewhat embarrassed at first, yet glad to see me when he realized that it was inevitable. He was living in a rather dilapidated old chalet on a lonely spur of the mountain, and we spent a week together in almost unbroken solispur of the

tude. "He did not speak of himself and I did not question him. But the day be-fore I left he turned to me suddenly in the course of our talk, 'Have they forgotten it?' he asked. 'Forgotte what?' said I, bewildered. 'The play · Forgotten I thought he feared his work had dropped out of the public sight with himself, so I answered reassuringly. 'Forgotten?' Man, people don't forget a play like that in a generation.' At that he turned away from me with an that he turned away from me with an expression I shall never forget. We were standing out on the terrace, and he climbed up the steep mountain behind us for nearly a mile before he came back. Then his face was pale, but it was quite calm. 'I shall teach them to forget,' he said simply. "God" helping me, I shall teach them to forget." That was all, but the next day as we walked down to the village he told me that he was at work on a new play. There was a clear glow in lage he told me that he was at work on a new play. There was a clear glow in his eyes as he spoke of it. 'It is my atonement,' he said. 'It shall be the second and the last. I hope it may wipe out forever the memory of that other. Think what it means,' he cried raeme's first play."
She glanced at the profile again with quick wonder in her eyes.
"No, no, Mr. Houghton, no!" drawing herself up with girll."

There was a pause before Houghton

and she saw again the swaying of the curtain in the next box, a signal that Graeme had returned. But this time Graeme had returned. she did not look. The impersonal cur-iosity in a great man had changed to a sense of personal sympathy that kept her glance straight in front of her.

The curtain went up slowly, and in a silence that could be almost felt, the ay began. It was magnificently ounted and splendidly enacted. Nathalie's eyes grew deeper to hold her emotion as the first act swept to a close. There was a burst of applause when the curtain fell, but she felt vaguely that it was inadequate for her own expres-sion. She glanced around at Hough-

on. His face was very grave.
"What is it?" she whispered.
He smiled. "Nothing, I hope.

Mrs. Van Sutphen was looking over at the De Puyters to see how much enthusiasm she might safely show. Hav-ing satisfied herself, she turned to Houghton and Nathalie to make her

pronouncement.

"Remarkable, of course. But it has not the nerve and fire and sparkle of 'The Fire of Vanities.' I hope it will work up." ork up."
"I hope so! said Houghton fervently.
Nathalie looked at him with a frightned expression on her face, but he

avoided her glance and began to ex-change commonplaces with her aunt. As an undercurrent to the tenseness of interest with which the girl followed the second and third acts, she had an intuitive perception that the heart of the audience did not beat with The applause continued, was not spontaneous. To her keyed-up sympathy it seemed not to come at

he right time.

During the last entracte she turned

During the last entracte she tarned of Houghton with pitful eyes "Why will they not see?" she said. He shrugged his shoulders impatiently. "What was the man thinking them. tly. "What was the han?" he muttered, more to himself than

Ah, but it is beautiful!" she flashed out. Such subtlety, such delicacy, such sublimity of conception! And all out. the way through the young man's heart cry, the tragedy of penitence! Why he has given your English such sheen and grace as I did not think it possessed. O mon ani, you are not blind—like the others?" like the others?'

said he warmed in her enthusiasm, "I see the beauty. But it is as austere and lofty as the peaks of the Alps under which he wrote it. It's a eater work of art than 'The Fire Vanities,' but it hasn't the magnetism. It hasn't anything to touch the Graeme has defeated his own object, that's all. He makes his atonement so complete as to exclude everything that might let people forget that he is aton-

ing." Oh!" she whispered, with a catch

The audience was visibly disappointed. It had come to see something brilliant; it saw only something good. What beauties it might have appreciated were lost because they were different from what was expected. In the last act there was no mistaking the verdict of the faint and perfunctory applause. As the play drew to a close, simply, majestically, distantly, no call for the author proclaimed the most ordinary success of a first night. The curtain was not down before the house as on its feet and the aisles were filled.

It was a failure.

|||Nathalie was pale and impassive as Houghton silently put how class. Houghton silently put her cloak about her. When he turned to assist Mrs. Van Sutphen, her eye sought the opening in the neighboring curtain as who has a right. She saw the shadow of a figure, bent and rigid and alone. of a figure, bent and right and afone. In an instant she was out in the passageway, and before Mrs. Van Sutphen could do more than utter a breathless "Nathalie!" and before Houghton could turn to see where she was going,

Mrs. Van Sutphen would have gone after her, but Houghton laid his hand upon her arm. "Wait," he said.
"Monsieur!"

The girl was at the portiere of the next box, trembling but unafraid. The rigid figure continued motionless, the head sunk, the eyes fixed and un-

" Monsieur !" He raised his head in a daze.

He passed his hand over his eyes.

"Is it—to say—it has been accepted?" he asked brokenly, as if she were a messenger from another world.

She was close to him, her hands out.

She was close to film, her hands does
"Ah, monsieur, if you would but let
me tell you that! It is what I came
to say. To atone, monsieur,—surely it
is not to taste the sweets of victory. is not to know the bitterness of de feat? I do not know the bitterness of defeat? I do not know, monsieur, but I think—I think—that success which is unworthy is best paid for by failure that is undeserved."

girl in a trailing white cloak. The light behind was less luminous than the glow in her eyes. Her lips w moulded in a tremulous tenderness.

There was no trembling in her voice now. Her heart, not yet choked by subterfuge, was speaking its message to his. "And monsieur," she added breath-

lessly, her face shining, "for us who had eyes to see, there was no defeat.

It was glorious!"

ize that she was human. He took the hand she held out to him and pressed them to his lips.

"Monsieur, it was your fire of vani-

ties!" she whispered.

Then the swish of her gown, the parting of the portieres, and she was

He rose up, groping for the curtain.
"Mademoiselle!" he called softly.
Then he turned to the front of the box, gazing out half blinded at the

"No, no, Mr. Houghton, no!" drawing herself up with girlish stiffness. "Why, Le Feu des Frivolities was the delight—and the scandal of all Paris." "There you have it!" he said. "It delighted every city in which it was ever presented with the brilliance, the

Sacred Heart Review.

If the non-Catholic educators through out the country would only put aside the high-sounding, but vague, theories of the training of young men and women which they seem to delight in, and which they seem to delight in, and would go straight to the root of things, as did Dr. Hyde, president of Bowdoin College, some few weeks ago, when speaking to the young Men's League of the First Baptist Church, this city, they would be doing a great service to the cause of correct thinking and right living. Dr. Hyde's remarks were, as far as they went, in line with Catholic principles, and we take pleasure in reproducing them in part:

"There are ten thousand ways of cealing to-day in the interweaving of stealing to-day private, municipal, salaried, corporate, bonded, reorganized interests, where there was one when the Ten Commandments were given. Our athletic sons and demure daughters look every now and then into yawning gulfs of moral and spiritual havoe of which their fathers and mothers scarcely dreamed. When some one from the best familie oes over the fatal edge, dragging a trusted financial institution or posedly happy home, we are surprised. Yet anyone who knows in what an at-mosphere of striving to get something for nothing many of our young business men live; anyone who knows the free-dom with which married and unmarried of both sexes in familiar conversation of both sexes in familiar conversation question the grounds of traditional re-straint, is more inclined to wonder that these youths walk the perilous edge with the security they do, and that the downfalls are not more numerous than

they are. "From rules and traditions we must appeal to the great principles of Jesus
—insight into the social consequences

Every act affects others as well as ourselves. To consider only its effects on ourselves is the essence of all meanness and vice and sin and shame. man who looks at things that way is a disgrace to himself, a nuisance in the world, a sinner against God. To ider the effects of our acts consider the effects of others, sternly refusing any gain that means their loss, any pleasure that brings them pain, is the heart of the gospel, the essence of religion, the core of Christianity. To make this sensi-tiveness to the interests of others a living stream, a growing plant within the individual breast, was the mission of Christ. To hold steadily that point of view is what it means to be a Chris-

### ALMOST A MIRACLE. Wrought in the Case of a Charlotte town tady.

HER DOCTOR SAID SHE WAS IN CONSUMP-TION AND HELD OUT NO HOPE OF RECOVERY — TO-DAY SHE IS WELL, STRONG AND ACTIVE.

From the Islander, Charlottetown, P. E I.

Statistics published from time to me show the number of deaths ocarring throughout this country from consumption to be as great as the number caused by all other prevent-ble diseases combined. It is no woner, therefore, that the medical fraternty has at last awakened to the fact at the most urgent means must be taken to prevent its further spread, and to teach the public that while the disease is readily communicated from one person to another, it is not necessarily inherited, though the tendency sarily inherited, though the centericy to it may be. It is therefore, of the utmost importance that people with weak lungs should take the greatest care of themselves to prevent consumption obtaining a hold upon them. Pure out-of-door air, lots of sunshine, whole-some food and a good tonic medicine to keep the blood rich, red and pure, will enable anyone to resist the inroad of the disease. As a blood-forming of the disease. As a broom-forming tonic, there is no medicine the equal of Dr. Williams' Pink Pills. These were freely and fairly used, will strengthen the weakest constitution, and have cured many cases of consumption when taken in its early stages. Proof of this is given in the case of Mrs. Abram Henry, of Charlottetown, P. E. I. To a reporter of the Islander who called upon her, Mrs. Henry who called upon her, Mrs. Henry said:—"A few years ago I found my-self growing weak and pale, and ema-ciated. I took various medicines on the advice of friends, but none of them appeared to do me any good, and two years ago my condition became so much worse that I was obliged to take to my bed, and call in a doctor, who said that my lungs were affected, and that I was going into consumption, and he told my mother, who was mostly in attendance upon me, that my recovery was very doubtful. I grew gradually weaker and weaker. I could not six hat is undeserved.'

The curtains were parted over a slim in a trailing white cloak. The light behind was less luminous than the low in her eyes. Her lips were and weaker and weaker. I could be five minutes; my lungs pained me; I coughed severely, lost almost all desire for food, and when I did eat I found it difficult to retain food on my stomach. I fell away in weight from 148 pounds to 100 pounds, and I do not 148 pounds to 100 pounds, and 1 do not think any of my friends expected to see me get better. But some of them urged me to try Dr. Williams' Pink Pills, and I decided to do so. I began by taking one pill a day, for my stomach was very weak, but I was soon able to increase this to three pills a day, and For the first time he seemed to realte that she was human. He took the
and she held out to him and pressed
hem to his lips.

"Monsieur, it was your fire of vaniies!" she whispered.

Then the swish of her gown, the
arting of the portieres, and she was

Time case this to three pills a day, and
finally as my strength was increasing
under their use, I took nine pills a day, and
finally as my strength was increasing
the change which came with the use
of the pills was little short of miraculous, and so marked and rapid that inside of two months after I began their
use, I was able to leave my bed and
move about the house, and soon after I
was able to walk about in the open air was able to walk about in the open ai and make short visits to my friends. On one of these occasions I med doctor who had attended me, and he asked me what I had been taking that had made such an improvement. I re-plied that I had been taking Dr. Wiliams' Pink Pills, and he said liams' Pink Pink, and he sight, continue them; they won't hurt you anyway.' Well, I continued taking them until I had used seventeen boxes, with the result that I never felt better than I do now-not even in my girlhood days. It is more than a year since I stopped taking the pills, and

you can see for yourself what they did

alien gesture. The house had darkened and she saw again the swaying of the curtain in the next box, a signal that of what the pills did for me, I believe I ought to sacrifice my own feelings for the benefit of some other sufferer."

Dr. Williams' Pink Pills have pro duced such remarkable cures as the above, because they are wholly unlike ordinary medicines, which only upon the symptoms. These pills direct to the root of the trouble, a ing new, rich blood, and giving creased strength with every dose. this way they cure consumption in its early stages, also such diseases as paralysis, rheumatism, St. heart trouble, neuralgia, dyspepsia chronic crysipelas, and all the function al troubles that makes the lives of al troubles that makes the free of so many women miserable. The genuine pills are sold only in boxes bearing the full name "Dr. Williams' Pink Pills for Pale People." If you do not find them at your dealers, they will be sent postpaid at 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams Medicine Co. Brockville, Ont.

Medicine Co. Brockville, Ont.

SLOWLY Dying From Catarriel. Thousands ar in this terrible condition but don't realize their dauger. If you have the slightest taint of Catarrie, would it not be wise to commence Catarries, would be used to the sign of the breathing of gans, kills the germs and heals the inflamed surfaces in Stantly, and never fails to cure the most obstitute content of the content o

heals, it cures quickly and certainly. Pyny-taisam sells more widely every year. Manu-actured by the proprietors of Perry Davis' ain Killer.

AMERICA'S Greatest Medicine is Hood's Sarsaparilia, because it possesses unequalled cursilve powers and its record of cures is GREATEST.

# Repairing Neatly Dome

Never thought of such a sign for a medicine did you? Well, it's a good sign for Scott's Emulsion. The body has to be repaired like other things and Scott's Emulsion is the medicine that does it.

These poor bodies wear out from worry, from over-work, from disease. They get thin and weak. Some of the new ones are not well made-and all of the old ones are racked from long usage.

Scott's Emulsion fixes all kinds. It does the work both inside and out. It makes soft bones hard, thin blood red, weak lungs strong, hollow places full. Only the best materials are used in the patching and the patches don't show through the new glow of health.

No one has to wait his turn. You can do it yourself—you



This picture represents the Trade Mark of Scott's Emulsion and is on the Emulsion and is on wrapper of every bottle.

Send for free sample.

SCOTT & BOWNE

SCOTT & BOWNE, TORONTO CANADA 50c. and \$1. all druggists.

(Trade Mark.)
For Lung Troubles, Severe Coughs, Colds.

Emaciation, &c., &c. Few systems can assimilate pure Oil, but as combined in "The D. & L.", it is pleasant and digestible. Will build you up; Will add solid pounds of flesh; Will bring you back to health.

50c. and \$1.00 bottles.



JOHN E. GARRETT, Box 231, A New Glasgow, N. S. 

JOHN FERGUSON & SONS The Leading U-dertakers and Embalmers
Open Night and Day
Telephone-Hause 373; Factory 543

Catholic Bome Annual For 1902 Now For Sale at the Catholic Record Office. Price 25 cents.

# Catarrh

It originates in a scrofulous condition of the blood and depends on that condition.

It often causes headache and dizziness, impairs the taste, smell and hearing, affects the vocal organs and disturbs the stomach. It afflicted Mrs. Hiram Shires, Batchellerville, N. Y., twenty consecutive years, de-prived her of the sense of smell, made her breathing difficult, and greatly affected her

general health. She testifies that after she had taken many other medicines for it without lasting it was radically and permanently cured, her sense of smell restored, and her general health greatly improved, by

### Hood's Sarsaparilla

This great medicine has wrought the st wonderful cures of catarrh, according to testimonials voluntarily given. Try it.

You May Need Cuts Burns Cramps Diarrhoea All Bowel Complaints

It is a sure, safe and quick remedy. There's only one PAIN-KILLER
PERRY DAVIS'.
Two sizes, 25c. and 50c.

Educational.

## BELLEVILLE BUSINESS COLLEGE LIMITED.

We teach full commercial course, As well as full shorthand course

Full telegraphy course. Our graduates in every department write for catalogue. Address

J. FRITH JEFFERS, M. A.
Address: Belleville, Ont. PRINCIPAL,

ASSUMPTION + COLLEGE

SANDWICH, ONT.

THE STUDIES EMBRACE THE CLASS
TIGAL and Commercial Courses. Term
including all ordinary expenses, 8156 per 21
num. For full particulars apply to
REV. D. CUSELING. C.S.E.

ST. JEROME'S COLLEGE, BERLIN, ONT.

Reopens Sept. 5th. Commercial Course.

Academic or High School Course. Arts
Course. Moral and Religious Training.
Terms \$12; ten months.
For particulars address:
REV. JOHN FEHRENBACH, C. R., D.D.,
President, Berlin, Ont.

YOUNG MAN! YOUNG WOMEN!

ON NORTHERNA M Business Olleger OWEN BOUND,

n either Shorthand or Business subjects,
A course at this institution will raise you
above the many who are endeavoring to make above the many whe are assessed a living by common means.
You cannot afferd to go elsewhere, for our methods and equipment are unexcelled. Winter term now epen. Students admitted at any time. Catalogue free.
C. A. FLEMING, Principal.

ATTEND THE BEST-IT PAYS

Gusiness Pollege

A school well known from one end of Canada to the other for its superior work. Students admitted at any time. Graduates readily secure employmen. Write for catalogue.

ENTER ANY TIME

after January 6th for a thorough course under individual instruction in all Commercial Sub-jects, Telegraph, Shorthand & Typewriting, d & Typewriting, CENTRAL BUSINESS COLLEGE, Terento, This spiendid school, with twelve Teachers, ighty typewriting machines and thorough ourses of study is the best of the kind in annda. Circulars Free. Write for them

# Address: W. H. SHAW, Principal Yonge & Gerrard Sts. Brockville Business College

Endorsed by members of Parliament and prominent business men. Over thirty recent graduates in positions. Illustrated catalogue free. Address. BROCKVILLE BUSINESS COLLEGE.

THIRTY-THIRD YEAR

Department A.

# Ontario Business College Belleville, Ont.

Business training including the writ-

ing of commercial text books, is our business. We do that one thing with all our might, and in one place, and the commercial communities of Canada, the United States and the West Indies. testify that we did it well. For Catalogue address

ROBINSON & JOHNSON, F. C. A.

PROFESSION AL. DR. CLAUDE BROWN, DENTIST, HONOR Graduate Toronto University, Graduat. Philadelphia Dental College. 189 Dundas St. Phone 13-1.

DR. STEVENSON, 391 DUNDAS ST., London. Specialty—Anaesthetics, Phone

DR. WAUGH, 537 TALBOT ST., LONDON Ont. Specialty—Nervous Diseases. C. M. B. A .- Branch No. 4, London,

Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall on Albica Block Richmond Street. Wm. Smith, Presi-dent, P. F. Boyle, Secretary.

JANUAL

### The Catholic Record. Published Weekly at 484 and 486 Richmond

street. London, Ontario.

Price of subscription \$2.00 per annum.

EDITORS: REV. GEORGE R. NORTHGRAVES.

THOMAS COFFEY.

Publisher and Proprietor, Thomas Coffey.

Messrs. Luke King. John Nigh, P. J. Neven and Joseph S. King are fully authorized to re-ceive subscriptions and transact all other busi-ness for The Cartholic Records Agent for Newfoundland, Mr. T. J. Wall St. Johns. nas. Rates of Advertising - Ten cents per line each sertion, agate measurement.

Rates of Advertising—Ten cents per nine stein insertion, agate measurement.

Approved and recommended by the Archibabos of Terento, Kingston, Oitawa and St. Boniface, the Bishous of Hamilton, Peter borough, and Oxdensburg, N. Y., and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proorietor, at direct the Archibabor of the Correspondence in the proprietor, and must reach London not later than Tuesday morning. When subscribers change their residence its important that the old as well as the new saddress be asset us. be seet us.
or collectors have no authority to stop
per unless the amount due is paid.

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTAWA.

Ottawa, Canada, March 7th. 1990.

To the Edilor of THE CATHOLIC RECORD,
Londer, Oat:

Dear Sir: For some time past I have read
your estimable paper. THE CATHOLIC RECORD,
and congrainate you upon the manner in
his matter and form are both good; and a
ruly Catholic spirit pervades the whole
Therefore, with pleasure, I can recommend
to the faithful.
Blessing you, and wishing you specess. g you, and wishing you success.

Yours faithfully in Jesus Christ. + D. Falconio, Arch. of Larissa. Apost. Deleg.

#### London, Saturday. Jan. 22, 1902.

COUNT TOLSTOI'S CREED.

Count Tolstoi, whose free, political and religious views brought upon him so much harsh treatment by the Russian government, and who was excommunicated by the Holy Synod for the same cause, has recently given to the world a summary of his religious belief.

This declaration was given to a cor respondent of the Revue Bleue of Paris. and appeared recently in that journal. It touches his opinions on the person ef Christ and the doctrines of the immortality of the soul, and the Church communion.

In regard to Christ he asserts that He was a mere man, like ourselves, and that it is a denial of God and a sacrilege to assert that He is God. Nevertheless he admits that the doctrines taught by Christ are divine, being truths derived from His superior knowledge of God's nature. He says:

"That doctrine has given me life and I strive to follow it as far as I am

From these declarations it is clear that he has really given up Christianity whereas he denies the most fundamental doctrine of the Christian religion; and the fact that so much sym- the Jewish children. pathy has been lavished upon him on In the cities of the Province of Queaccount of his excommunication merely deistic as Tolstoi himself.

It is a very low view to take of Chrissomewhat better than Mahometanism, Buddhism, Confucianism or Shintoism, tian sentiment prevalent in our country and throughout the English-speaking world, that the Count has been elevated

ly anxious to sacrifice respect for these taxes. professions for the sake of saying something witty, or which he imagines to that the Jewish taxes derived being mere tenants paid no Catholic School revenues. St. Paul's admonitions to Timothy, to meet this expenditure.

which Christ and His apostles attached Jewish population. blood are among the most unimportant Protestant Commissioners, but his school system.

have not the meaning which Church fanatics have attached to it."

From all this highly dogmatic talk, we may infer that Count Tolstoi is indeed a vory great thinker-in his own the whole world was in a state of expectancy for an expression of his opinbeliefs are certainly far from being original whereas they were enunciated centuries ago.

The Russian Church has done at least one good thing in excluding from its pale the propagator of such doctrines as those which have been enunciated by the Count, and has shown that it clings to the fundamental truths of the Christian faith, even though it is sadly deficient as regards coming up to the ideal of the Christian Church as it was founded by our divine Master.

MRS. CARRIE NATION'S OD-DITIES.

IIMrs. Carrie Nation has once more appeared on the stage of sensationalism, having written a letter to President Roosevelt in vindication of her position as a saloon-smasher. The President recently refused to purchase a horse whose tail had been cruelly cut off. The refusal was on humanitarian grounds, a protest against the cruel treatment of the animal by its owner. Mrs. Nation declares that he has more consideration for a horse than for his fellow man, inasmuch as " he has not a word of help for the thousands who suffer through the liquor traffic having their food, clothes, health, love and heaven cut off by that 'infamous traf-She adds: "Consistency, thou art a jewel which few possess.

Mrs. Nation is very proud of her ecreading to her triends the letter to the Thus the rights of tenants to education President, in which, referring to these for their children in the schools which exploits she says:

"I have spent four or five months in jail, and expect to spend more time there, for when the Lord tells me to smash, I smash. I am in God's chariot. It came along one day and I jumped in He holds the reins, and I cannot stop it if I would. I claim there are no legal saloons in the United States. Ther cannot be, for you cannot legalize sin.

# JEWISH EDUCATION IN MON-

A case is at present before the courts in Montreal which is to test the obligation of the Protestant Board of School Commissioners of that city to educate

bec, there are three panels, Catholic, shows that the supposedly Christian Protestant and Neutral; and each press of this country which has ex- ratepayer pays his taxes to the Cathopressed such sympathy is at heart as lie or Protestant schools, according to his religion. The Neutral panel in- Quebec province is permitted to give cludes the Jews and others whose retianity that as a human teaching it is ligion is neither Catholic nor Protestant, and who may make use of either with the intention that the schools rethe Catholic or the Protestant schools ceiving such taxes shall have the burand it does not tell well for the Chris- as they see fit, and they pay their taxes den of educating the poor children reaccordingly.

The Montreal Hebrews have taken advantage of this option given them to the dignity of a hero, merely because by the liberal school laws of Quebec to he boldly uttered these deistical views. traffic sometimes with the Catholic, not clear on this point it should be Of the birth of Christ, Count Tolstoi and sometimes with the Protestant made so. declares that he knows and needs to know Board of School Commissioners for the In former years, the Ontario Cathnothing. Nevertheless he declares education of their children, and to give olic Separate School Acts in their that there is undoubtedly a life beyond their taxes accordingly. At the pres- strict reading were somewhat obscure the grave, the nature of which we know ent moment their bargain is with the not and need not know, and which we Protestant Board which, anxious to ate school trustees responsible only have the education of these children in He gives a strange definition of the its hands, has agreed to contribute heard that the least difficulty arose out clergy and of doctors. He says that \$2,000 to the Baron de Hirsch Jewish of this fact, for the reason that no he understands the Pharisees to be the Institute, and to pay besides \$800 for Catholic Separate School Board has ever elergy, and the doctors to be men who the employment of a Hebrew teacher, do not believe in God. He is evident- receiving in return the Jewish school

be witty. We can scarcely imagine from the real estate owned by Jews that he knows anything of the Catholic falls far short of the amount expended clergy of Europe when he thus speaks by the Protestant Board for the educathe law was amended, so that the duty of the clergy in general. Even the tion of the Jewish children, and of late of the Catholic School Board is plain, but most intense Protestants have admitted a good deal of dissatisfaction has been these amendments were not made to that the Catholic priesthood of the expressed by Protestant ratepayers at correct any very serious existing evil, continent are a learned, zealous and this state of affairs, and the dissatisfac- but rather to make clear how the taxes pious body, thoroughly devoted to the | tion is now so great that free expres- levied should be disposed of, as the work of saving souls and instructing the sion has been given thereto at the previous arrangements laid down in the young, and if Count Tolstoi means to meetings of the Protestant Board, law sometimes made this point obscure include them in his description of the which has already taken a course whereas sometimes the landlord, and elergy, he is nothing short of a cal- which seems likely to break up the sometimes the tenant was the actual umniator. The Greek schismatical agreement which has been entered into. ·clergy are known to fall far short of The members of the Board assert that being what the clergy of Christ's after paying the sums mentioned above, Church ought to be, whether we look they have left only \$1,700 of Jewish treal has agreed to receive the taxes for either learning or good morals taxes for the education of the Jewish from the wealthier Jews, it should be among them, and it is possible he had children, and that they are obliged to its duty to educate the children of the them only in view in his description of pay about \$14,000 out of the funds con- poorer Jews also, according to the inthe clergy who should be, according to tributed by the Protestant ratepayers tention of the Legislature; but if the

what the Greek priests are certainly It appears that the agreement benot, "an example to the faithful in t veen the two parties will end in June, word, in conversation, in charity, in and in all likelihood the contract will not faith, in chastity," and attentive " to be extended beyond that date. But, bereading, to exhortation, and to doc- sides, the Protestant Board are taking proceedings to repudiate in part, at Notwithstanding the importance least, their supposed obligations to the

to the great Sacrament of the Holy Joseph Pinsler, the son of a Jewish Catholic Commissioners would not have his death may occur any day. It is Encharist, he declares that the pas- father, Paul Pinsler, has presented felt themselves justified in spending sages which refer to the eating of himself as a competitor for one of the \$800 for a Hebrew teacher, and \$2000 just alive. Christ's body and drinking of His scholarships annually awarded by the to an institute which is outside the

which can be found in Scripture, and right to compete is not recognized by the Board, and to a mandamus taken it should be, the figures given out by the present statement is correct. out by the father, to compel them to the Protestant Board would show very admit his right, they have put in the differently from what they do at preplea that their bargain with the Jewish sent. Instead of the \$4,500 which the ratepayers who are real estate owners Board admits it has received in taxes is added, but he dozes much of the estimation—and that he believes that gives no rights in regard to the educa- from the Jewish property-owners, it time, unconscious of what is going on tion of their children to Jews who are not property owners, and are, there- ing received a much larger sum if the ion before it could know what ought to fore, not contributors to the school tax tenants and not the landlords were rebe believed on these matters. Yet his fund. This is the position of Mr. Pins- garded as the real rate-payers; and ler, and therefore the Board considers itself to be under no obligation toward him or his son.

The Commissioners in their plea maintain further that even the Jewish taxpayers are not entitled to the same may make from time to time.

The plea states that the respondents the city, whose parents pay nothing to- seriously of cutting off this item. ward the support of education, yet that the Board have admitted to their schools many such children, the cost of whose education has fallen entirely upon the Protestant ratepayers. In conclusion, the plea states that the scholarships are the free gift of the Board, and that the boy Pensler, being not entitled to education in the schools, has no right to compete for the scholarship.

We cannot say what may be the correct interpretation of the Quebec law: but it would certainly be a great hardship if the children of Jewish tenants are all to be excluded from the right to education enjoyed by the rest of the population.

In Ontario, as between the Public and the Catholic schools, the tenant is regarded as being the real taxpayer, entric achievements, and is fond of and the taxes are paid accordingly. they support, whether Public or Separate, is indisputable; and we have no doubt that the same was the intention Separate schools of Quebec, even if there of Rome. is any obscurity in the wording of the law on this point. It is well understood that the principle upon which the whole system of Public schools is based is that it is to the interest of the whole community that the children of all, whether rich or poor, whether property-owners or tenants, shall have the opportunities of a good education, and if in the wording of the Quebec Protestant Separate School Acts this principle has not been oversight that the omission was made.

The Hebrew children must come within the intention of the Legislature to provide an education for the whole community; and if the neutral panel of its taxes, as it will, to the Catholic or

the Protestant schools, it is clearly presented by that panel, while enjoying the advantage of the taxes which the wealthier property-owners pay Father to permit the marriage. into the school treasury. If the law is

on this same point, making the Separfor tax-payers' children; but we never repudiated the obligation of educating the Catholic children sent to it, on the plea of poverty, or that the parents being mere tenants paid nothing to the

In the later amendments made to the Separate school laws of this province,

tax-payer. We should think, therefore, that the fact that the Protestant Board of Monduty is not plainly laid down, the Legislature should at the earliest possible moment remove the obscurity by making the law on the subject so plain that

it cannot be misunderstood. We have not the least doubt that if the Jews of Montreal had joined the Catholic panel this trouble would not have arisen; though it may be the XIII., is in so feeble a condition that

If the law were, as we have suggested | that it is difficult to tell whether or not would undoubtedly have to admit have around him. the children of Jewish tenants could in this case claim as a right, what they are now told they are getting as a favor.

We must add here that the Board is stirring up the whole question of Jewish education. They have asked their conditions as Protestants, as they have solicitor's opinion concerning the legalonly availed themselves of their option ity of their spending \$800 per annum to bargain with the Commissioners in for the teaching of Hebrew, and have such manner that they are subject to received for answer that they are actsuch regulations as the Commissioners ing illegally in making such an expenditure.

The teaching of Hebrew is in reality (the Commissioners) did not undertake for a religious purpose, and the Proto educate all the Jewish children in testant Commissioners are thinking

FORTUNE TELLING.

A recent case which was tried before the police court of Detroit shows that the fraudulent trade of fortune-telling sometimes pays fairly well those who practise it, though sometimes impecunious persons practise the art. A Mrs. Annie Seabart was brought before the court charged with disorderly conduct, and specifically with fortune-telling. She was fined \$20 and \$5 costs.

George Spies and Captain Spillane, who were said to be accomplices, had between them \$2,945. The parties were allowed to go on a promise that they would leave the city within twenty-four hours.

NO DIVORCE MARRIAGES.

An instance of the firmness with marriage tie has recently occurred in Methodists, 11,913 Baptists. the case of Prince Rospigliosi, the of the Legislature which established the head of one of the oldest noble families

Mrs. Frederic Hale Parkhurst, (nee Reid), of Philadelphia, who is said to be a Catholic, was divorced some time ago from her husband by a Pennsylvania court. While in Rome at the Hunt Club she attracted the notice of the Prince by her ability as an equestrienne. It is said that she is quite at home on horseback and "rides like a Kentuckian." Thus she easily outshone all the other women at the club, clearly laid down, it must be by an and as a result the Prince, who is enormously wealthy, proposed marriage to her, and was accepted.

But the obstacle presents itself that she is a divorcee, and, under the laws of the Catholic Church, cannot be married unless it be proved that her former marriage was null from the beginning. Not even the fact of Prince Rospigliosi's wealth, nor that his family, which in the past furnished two Popes to the Church, has also been identified for ages with the important historical events of Italy, can induce the Holy They were searched for, but all had fled

It is said that Mrs. Parkhurst main- was ineffectual. tains the invalidity of her marriage with Parkhurst, whom she married by the citizens against the would-be without a dispensation, he being a Pro- murderers, and they will fare badly if testant. But this is not of itself a they are caught. The wounded man sufficient cause to invalidate the mar- was taken to the hospital, where he lies riage under the laws of the Church, in a very critical condition. and unless it be shown that the marriage was absolutely null, the consent of the Church authorities cannot be obtained that the marriage to Prince Rospigliosi should take place.

The law of clandestinity, according to which the Delpit marriages which created so great a sensation in Montreal, was null, does not apply to Pennsylvania, so that the plea of Mrs. Parkhurst on this score will not avail, but there may have been some other obstacle between the parties, which may have nullified the Parkhurst marriage, such as the non-Christianity of the husband who may not have received any Christian baptism, in which case the marriage with Prince Rospigliosi might become possible; but so far this plea does not appear to have been adduced. But the principles of the Catholic religion, which make a Christian marriage contracted and completed absolutely indissoluble excent by death, will be strictly adhered to by the Church authorities under any and all circumstances.

The Church and the Pope would not change or modify the laws of God to please either Henry VIII. or Napoleon I, and it is not to be thought for a moment that they will do so to please Prince Rospigliosi and Mrs. Parkhurst.

THE HEALTH OF THE POPE.

It is again reported by a cable despatch that the Holy Father, Pope Leo said that he may be described as being

It is asserted that he takes but little nourishment, and is in a state of semiunconsciousness. He suffers no pain, it

#### TO CORRESPONDENTS.

We were asked some time ago to give in our columns the number of persons, Catholic and Protestant, who in Montreal and Toronto, according to the most recent estimate.

We delayed giving the answer to this request until we should be able to give accurate figures, according to the ally commendatory: last census, which we are now able to HiThe effect the Pope produces in the do.

The total population of Montreal is given at 267,730, of these 202,109 are said to be Catholies (Roman) and 197 Catholic (Greek). As we understand that the latter belong to the Greek Catholic called also the United Greek is 202.306; of the remainder there are 6,748 Jews, 248 Pagans (Buddhists, Confucians, etc.) 3 Mahometans, and 558 belonging to non-Christian and unknown sects, such as Atheists, [Spiritualists and the like, leaving 57,866 who may be called Protestants. The include 350 Unitarians an Unive salists, 23,934 Episcopalians of the Church of England. 18,919 Presbyterians, 8,139 Methodists, 2.043 Baptists.

Toronto has a population of 208,041. Of these, 29,004 are Catholics, and 13 are called Greek Catholics. Assuming these latter to be United Greeks as before, we should have a total of 29,017 Catholics. The Jews number 3,078, Pagans 27, Mahometan 1, Non-Christian and unknown sects 3,894, leaving 172.024 Protestants of all denominations. of whom 91 are Unitarians and Universwhich the Catholic Church maintains alists, 62,407 are of the Church of Eng-the sanctity and indissolubility of the land, 41,638 Presbyterians, 48,279 effort, and with no appearance of maintains in a speech. If, happily the nearest

#### A MAFIAN OUTRAGE.

The murderous anarchical secret society of the Mafia appear not to have derness, He is fond of talking, been entirely deterred from their dark doings by the lynchings which took place in New Orleans some years ago when fifteen members of that society choking throats. He exercises the were hung and riddled with bullets by mystic spell of the man who is great, an armed mob for having murdered a policeman.

On the 13th inst. an Italian named Michael Portolio was found in a deserted shanty on "the Flats" near Dubois, Pennsylvania, with more than forty knife slashes on his body. Through an interpreter, he informed the police that the Mafia had sought his life. He said he was attacked by five men and hacked in this dreadful manner. It was only owing to the assurance of one of the murderers that he was already dead, that the assailants did not cut off his head.

He was conscious during the assault. and when found was able to tell the police the names of his five assailants. from the region, so that the search

There is much indignation expressed

## New "Religious."

There are at present over three hundred religious sects in Great Britain, and a new "religion" is manufactured each week. Upon the revolting revelations in connection with the founding f a sect by the Jacksons, who are now in the hands of justice, we do not intend to comment. But the case should prove a warning. The human heart yearns for religious guidance, and sometimes when people have no fixed prin-ciples to direct them, and when they them, and when they have been brought up without knowing the truths of the Catholic Faith, they fall into the clutches of traders in religions sentiment or fanatics, with disas ger, and by no means new. The "Refformation period is full of examples of the mischief caused by fanaticism and excessive credulity. Founders of new proclaimed spired prophets and leaders, and secured many followers though often preaching most fantastic doctrines. Weishaupt, the author of "Illuminism," may b be said to have been in the eighteenth century a precursor of Nihilism. He maintained that the laws, religious and civil, are the sole support of property and governments. and that in order to establish primitive equality among men it was necessary to destroy religion and civil society To such

## Catholicity in Scotland.

In Scotland the Church continues to make wonderful progress. Monsignor Fraser, in announcing the Pope's interest and blessing at a recent meeting of the Catholic Truth Society, said he had assured the Holy Father a short time ago that the Scottish Catholics w organized and bringing Cat olic claims before the minds their fellow countrymen churches were rising all over the land, similar statements have been made so often without any truth in them, statements have been without any truth in them, so often without any truth in them, so of the future priesthood of Scotland. While a steady stream of converts were formed and now when my window casement frames white, quiet fields where the snow falls fast, where the snow fal

returning to the faith of their fathers, Catholicity was permeating Protestant-ism itself, and its doctrines were preached from Presbyterian pulpits. They owed to Catholic patriots the independence in which they gloried, to Popes and Bishops three at least of their universities, and their system, which was the pride of the empire.-Southern News.

#### THE PERSONALITY OF THE POPE. Hall Caine Again Pays Worthy Fri.

The Christmas number of Household belong to the principal religious bodies | Words (London) has an article from the pen of Hall Caine on Leo XIII. Durpreparation of "The Eternal Mr. Caine saw as much of the the Pope as it is possible for an outsider, and his opinion of him is gener-

asilica of St. Peter's depends entirely upon the religious bias of the observer. you bring to the great Roman temple spirit of Luther, of Montaigne, or of Milton, not to speak of Goethe as he reveals himself in his letters from Ro you will probably be conscious of nothng better than the presence of a painfully feeble Church, the total number of Catholics and emaciated, carried shoulder-high on the backs of bearers, rising and fall-ing in a spring-bottomed chair, and lifting at intervals, with semi-paralytic gestures, a gaunt and stiffening hand to bless his shouting people. \* \* \*
But if, on the other hand, you have brought to the ceremonial of the Church the devout spirit of the Catholic pilsupernatural presence, a saintly being more angel than man, a venerable hu man creature who seem to have lost all trace of the burden and influence of the phere of the Holy of Holies, to be already half way to heaven. Leo XIII. at a private audience is a

much simpler personality, and the effect he produces there is less open to doubt. If the room is not larger than the throne room of the library in the Vatican, and there are not too many visitors, the Pope leaves only one impression or everybody-that of the simplest and gentlest, the sweetest and tenderest of old men. He speaks quietly, without to his chair is a young student, or, still more napply, a woman (for the sense of sex is strong in him), he strokes the hand that rests on his knee and drops his voice—the relic of a great and gl ous organ-to tones of the softest ten telling a story, and, like other old men, of looking back into the past. His mory is wonderful. Visitors his presence with swimming eyes and not merely by place and rank, but by nature. I have seen the Pope very nature. I have seen the Pope very many times, and such are the impressicus he made upon me. They are im-pressions made upon a Protestant, at least a non-Catholic, a very firm and resolute non-Catholic, who sees no human probability that he will ever allow himself to be anything else.

## Women and Fads.

Says the Catholic Telegraph: "A majority of our American deniably are true and sensible. There are Catholic nuns, and Catholic wives and mothers, and Catholic unmarried women by the score, whom we like to consider saints. But there are many outside the Church, and a few nominal y in it, of quite a different character. infected with the virus of modernism. they seem to consider it a sign of culto accept every sensational fad that comes along. There is no notion too absurd to appeal to their intelligence; no system too irrational for them to accept."

## AN EDITOR CONVERTED

Irving J. Keyes, a writer well known in Connecticut literary circles, and a son of Rev. J. J. Keyes, formerly a prominent minister of Brooklyn and Buffalo, has become a Catholic. ing from Milford, the scene of his

present labors, to the Catholic Transcript" of Hartford, Mr. Keyes says:
"I feel sure my many friends who have, from time to time, left the Episcopal faith for the wee Church of Christ will be pleased to know over my own signature that as a result of my studies, as well as of the increasing doubts of the validity of Anglican orders which had taken possession of me in late years I have and do hereby formally renounce my belief in and membership with the my belief in and membership with the sect known as the Protestant Episcopal Church, and have placed myself under the instruction of two learned and reverend priests of the Connecticut Apostolate, Fathers McClean and Hart, in order to properly fit myself for entrance into the one true fold of our Blessed Lord and Saviour, the Catholic Church. My father, the Rev. J. J. Keyes, formerly a well-known clergyman of Brooklyn and Buffalo, once told me years ago, that he would rather see me a good Catholie than a lukewarm, indifferent Protestant, so that I feel that, after all, I am still in line with

" Certain it is that after facing all the varied consequences of this action on my part, I have decided that henceand so long as life shall last, I will be found doing my duty in the ranks of Catholic laymen as God shows that duty to me; and I have felt a peace and an assurance of divine approbation of my course that I have never felt be-My gratitude is enhanced by the fact that my little daughter Mary will accompany me into the Church the full consent of her Episcopalian

SONG.

(F. D. Martin in Literary Digest.) In fragrant June when the rose-leaves fell On the open page that I learned above, I wept sweet tears over love lone tales For the sake of unknown love.

The Church a sell's An interest

presentation Church on the by Rev. Willia Cardinal C Baltimore Cat institution of the words of ning made the mother and they two shal therefore, Go not man put say to Him, V mand to give

put away? of your hear it was not so. 'Three con from this pas the original of secondly, on their hearts ! mitted divorc law reaffirms full vigor.

original law

neglected ar force by Jesi "Those w the Scriptur on the words St. Mattew, verse. From Christ says, his wife, exc marrieth and Therefore t misses his w ' Let us

clause (excedees not octext of St. M in St. Mark gether let n im concer He said to t away his wif mitteth adu wife shall pu married to adultery. 'In St. I

Every wife and ma that Christ " St. Ma on the sol culty. The Is it lawfu wife for ev

law there w

some causes

compel the a leading q " To this wife for a factory. It a right to puts this v But to t wife depar if she depa

let not the

Hence, w

Scripture tion of the

" More faulty, as case. It away his sin. The marries a breaks hi fast with ments ar text that mits a cr that the one in m

"Righ tion that Christ p mit sepa against 1 cause alo party w married cause of permissi carcely given fu repenta

never v has she day. T from he exiled, that mo

#### WHAT GOD HATH JOINED The Church and Divorce-Father Rus sell's Spiendid Sermon.

An interesting and comprehensive resentation of the attitude of the presentation of the attitude of the Church on the divorce evil was given by Rev. William T. Russell, Secretary Cardinal Gibbons, preaching in the

Baltimore Cathedral. This prohibition is coeval with the institution of marriage," said Father Russell. "In evidence of this we have the words of our Lord. Speaking of the words of our Lord. Speaking of marriage, He said: 'Have ye not read that He who made man from the beginning made them male and female? For this cause shall a man leave father and mother and cleave to his wife, and thou two shall be in one flesh. What, they two shall be in one flesh. therefore, God hath joined together let not man put asunder. The say to Him, Why then did Moses combill of divorce and to mand to give a put away? And He said to them, Because Moses, by reason of the hardness of your heart, permitted you to put away your wives, but from the beginning

it was not so.' "Three conclusions are to be drawn from this passage: First, according to the original design of God, the bond of marriage could not be dissolved; secondly, on account of the hardness of their hearts Moses as a law-giver permitted divorce; thirdly, the Christian law reaffirms the original decree in its full vigor.

After centuries, during which the original law of marriage was at first neglected and afterward entirely ignored, the law was revived in all its granted

nored, the law was revived in all its force by Jesus Christ.

"Those who maintain that the Christian religion still permits divorce, base the Scriptural proof of their doctrine on the words of our Lord contained in St. Matter, fifth chapter, thinks and the state of the chapter. St. Mattew, fifth chapter, thirty-second verse. From this text they thus argue: Christ says, ' He who shall put away his wife, except for this one cause, and marrieth another committeth adultery. Therefore they conclude he who dismisses his wife on account of this crime and marries another does not sin.

Let us first observe that this clause (except for the crime named) does not occur in the corresponding text of St. Mark or St. Luke. We read

in St. Mark 10: 9-12. What, therefore, God hath joined together let not man put asunder.' And in the house again His disciples asked him concerning the same thing, and He said to them, 'Whosoever shall put away his wife and marry another committeth adultery against her, and if the wife shall put away her husband and be

"In St. Luke 16: 18: Every one that putteth away his wife and marrieth another, committeth

adultery.' In both these texts we see that Christ simply calls it a crime for a man to put away his wife and marry another.
"St. Matthew 19:3 throws some light

on the solution of this seeming diffi-culty. The Pharisees ask Our Lord: 'Is it lawful for a man to put away his wife for every cause.' In the Jewish law there were numerous causes justify-ing a man in repudiating his wife, and some causes empowering the woman to compel the man to give her a bill of The Pharisees ask Our Lord a leading question.

" To this question Our Lord makes From His words one thing is evident, that a man who dismisses his wife for any cause but the one, and marries another, commits adultery. But this answer is not entirely satisfactory. For a man may have the right to repudiate his wife and still not have to repudiate his wife an still not have a right to marry another. St. Paul puts this very forcibly in Romans 7: 2, 3. In First Corinthians 7: 10, 11: "But to them that are married, not I the Lord commandeth that wife depart not from her husband, and if she depart, that she remain unmarried or be reconciled to her husband. And let not the husband put away his wife. Hence, we see that the testimony of t this lay interpreta Scripture is agains

tion of the words in St. Matthew. " Moreover, the argument itself is we shall see by a parallel case. It is argued whosoever shall put away his wife, except for this one cause, and marries another, commits sin. Therefore they say, he who re-pudiates his wife for this cause and marries another does not sin. Now let us take the example of a similar argument given by St. Augustine. He who breaks his fast except with a dispensation, and becomes intoxicated, commi-Therefore, he who breaks his fast with the dispensation, and becomes intoxicated, does not sin. The arguments are precisely alike. The conclusion is as faulty in the one as in the is evident from this text that the man who separates from wife, except for the one cause, commits a crime, it is scarcely less clear that the text does not justify such a

one in marrying again. "Right here we must meet a ques tion that naturally suggests itself. If Christ permitted separation for this crime alone, why does the Church permit separation for other causes? that there is but one crime against marriage itself, and for that cause alone a permanent separation is justifiable. Even in case the guilty party were to repent, the innocent would not be bound to renew married life if that one crime was the cause of the separation. But in all other cases where separation might be permissible the innocent party would scarcely be justified in refusing reconciliation after the guilty party has given full and satisfactory evidence of

The teaching of the Church has never varied on this doctrine. has she stood as firmly as she stands to-day. Though nations have been severed though her Pontiff has been exiled, yet while her children were torn from the mother's side, while the able Father was dragged from his home. that mother has ever said with all the strength that was in her, 'what God has joined together, let no man put asunder.' No general council, nor, indeed, any council approved by the Pope, has ever spoken on this subject but in

condemnation of the pernicious doctrine admittance. I will cite one among

of divorce.

"The Church is justly proud of her record. Let us turn back the pages of history. In the ninth century Pope Nicholas I took upon himself the defense of Thietberga, whom Lothaire II, King of Lorraine, sought to repudiate. Though the King bribed the council and the legates of the Pope, yet did the Poutiff stand firm. He degraded the Poutiff stand firm. He leading Archbishops and his own legates from the ecclesiastical state and excommunicated the King.

"Urban II, in the eleventh century, excommunicated Philip I of Franc who had put aside his wife, Bertha Yoes, Bishop of Chartes, wrote to the King to this effect: 'The King may do with me as he sees fit, whether he cast me into prison or put me beyond the me into prison or put me beyond the protection of law; in any event, I am determined to endure all things in defense of this law of God.' Let us remember in passing that these were the so-called Dark Ages.
"We cannot help admiring the cour-

age which entailed such personal suf-fering exhibited by Celestine III. and Innocent III. against Philip II. of France; by Clement VII. and Paul III. against Henry VIII. and finally by Pius VII. against Napoleon, when in the strength of his power and in the might of his glory.

"As we take a hasty view of bistory we cannot help the reflection that on no point has the practice of the Popes been more in harmony with the teaching of the Popes. You may have heard it said that the Church has sometimes divorce. Let us define our terms. Divorce is the annulment of a marriage ratified and consummated with the right to marry again. Such ratified and consummated a divorce the Church has never granted. The limits of her power extend to as-certaining the fact—was there a true sacrament of marriage from the begin-

Allow me here to enter into a slight digression for the sake of clearness. A judge may have the right to decide on question of fact who has no jurisdic tion to decide the question of right.
To illustrate this by an example : 'A judge has the right to decide whether a prisoner at the bar is in fact guilty of murder, but the judge has no right to decide whether the prisoner who is guilty of premeditated murder should be punished as the law ordains. may object to the punishment personally, but on that score is not called to decide. A higher court, the people, through their lawmakers, decide what punishment should be inflicted. So it with the Pope in regard to marriage. married to another she committeth It is his duty to decide on the question of fact. He declares when there has en a marriage in fact, but to give the his jurisdiction. Christ has decided When there is true marriage in the beginning neither Bishop nor Pope can invalidate it. God has spoken, leaving no discretionary power to

priest, Bishop or Pope.

"This is not a disciplinary law made by the Church. All laws of discipline made by the Church can be dispensed with by the Church. Hence, dispensations are granted by the Church from the control of the church from all laws made by herself. He who has power to make laws has also the power dispense with the laws. But the Church did not make this law of mar-riage, hence she cannot dispense with for what God hath joined together

let not man put asunder.
"Weighty reasons are given to justify a second so-called marriage. Every reason which they adduce in favor of divorce can be applied with redoubled cogency against divorce. If the alienation of affection be given as a reason for terminating an unhappy union, we reply that the possibility of divorce encourages such alienation. If it be argued that uncongeniality is sufficient reason for divorce, we answer that the possibility of divorce encourages these

hasty unions which prove so unhappy.
"If crime be called ample reason to sanction a second marriage, we need qut to turn to the records of divorce to see that crime has been committed in

r to procure divorce "If the welfare of the family and of the children be thought sufficient cause for divorce in some particular instances, we reply that the universal welfare of ome and the children demands the absolute protection of the domestic circle by removing the only cause which can completely break up the home,

"All laws which have in view the general welfare necessarily curtail the liberties of the individuals. There is no law, however good, but works detri ment to private interests.

"The family is the corner-stone of Weaken that stronghold of morality and society goes down by its own weight, by the vicious passions that unrestrained social intercourse en genders. A pure society is essential to the well being of man; a pure family life is essential to the well being of Divorce is destruction of morality both in the family and in so-

"I do not wish to condemn the purpose of our present divorce legislation. Its intention is most praiseworthy. means which it takes are not those of a Christian society. It aims at discouraging immorality by giving a second union the sanction of the law. It is thought that the law of divorce will raise up a breakwater against evils more pernicious than itself. I am well aware that expendiency must be consulted in enforcing every principle. But when the principle itself is compelled to give place to expendiency, then does the system becomes vicious.

"In some countries immorality is regulated by law, but certainly a society which calls itself Christian becomes subversive of the laws of Christianity if introduces a legalized adulterer into

"On the banks of the Mississippi are ertain creatures which bore their way through the levees. If their path is not detected, the water of the river soon flows in on the lowlands and the result is flood, devastation and ruin. Such is

the principle of divorce.
"We need but turn to the official reports of the United States government vorce will extend when once it is given | paration for death.—Father Faber.

many examples reported in the official records to show to what an absurd length we may go when once the prin-

ciple of divorce is admitted.
"A rich girl, disliking her guardian, went to the hospital with the intention went to the hospital with the internation of marrying a dying man, thinking that as a widow she would be free and have more control over her estate. She married a man seemingly at the point of death, but the man recovered, and the wife brought suit for cruelty and

nd. The divorce was granted.
To what frightful depths this evil has eaten into our moral life is shown by the official documents giving the proportions of divorces and In six states in which these reports were complete the following were the proportions:

In Rhode Island, which had the greatest number, there was one di-vorce to every eleven marriages in

twenty years.
During the same period in Massachusetts, which had the least number, there was one divorce to every thirty one marriages.

"In passing I would remark that the official reports give as an average two children to every family. What has become of these children?

"'Large and increasing as the num-

ber of divorces in the United States is, says the official report, it is an undeniable fact that were it not for the spread influence of the Roman Catholic Church the number would be much greater. The loyalty of Catholies to the teachings and doctrines of their Church, and the fact that one of the cardinal doctrines of the Church is that Christian marriage is a holy sacrament which when consummated can be solved for no cause and in no manner save by death, has unquestionably served as a barrier to the volume of divorce, which, except among members of that Church, is and during the past twenty years has been assuming ever-increasing proportion throughout the

What God hath joined together let no man put asunder. The words have been spoken, the will of God is made manifest, the law of Christ has been promulgated."

Newman's Honest Doubt. The doubt that is struggled with in a prayerful spirit, and in all earnestness oul is generally blessed with the ill light of grace and faith. Cardinal Newman, whom we all admire for his masterful use of our English speech, his acute intellect and his perfect character, for years devoted every power of his great soul to the reforming and strengthening of the Church he had been taught to revere from his boyhooh Sudden doubt as to the Divine institution of that Church fell upon his ath, and for a time bedimmed his vison; after years of groping, amid yearning of the spirit and maceration ody, the shadow lifted; he beheld the Church in which he had lived and learned and taught, which he had loved with the tenderness of a grateful child for the mother that reared him, crumble away, and amid great anguish of soul, folowing the guidance of reason and conscience, and God's special mercy as he entered the one, true, holy, and Catholic Church in which he after yards lived and died. From belief in a fragmentary creed, he was led to be-lieve in the perfect form of faith as it been handed down by Christ and His Apostles. Newman's was an "honest" doubt.—By Rev. John F. Mullany, L. L. D., in January Dona-

### THE IDEAL PRIEST. Beautiful Word Picture by an Ohio

At a Y. M. I. banquet recently held in Cincinnati, Rev. James H. Cotter of Ironton, O., responded to the toast, "The Priesthood," in an inspiring address, the following extract from which land; to-day there are 1,000,000 with

priestly blood reversed the tide of human thought and deed, making men consider moral beauty more than material eauty; right, more than might, even when gleaming in the mail coat of Caesar; patient poverty better than greedy wealth, and Christian faith a gift more dear than kingly title. The riesthood! At the name our thoughts go to the Supreme Pontiff whose kindlg eyes have read aright the wide of our time and whose mighty mind found priestly work in solving the problems of the poor. The priesthood! At the name Archbishops and Bishops with solemn thought and stately tre troop past, in vision, bearing their mitred cares! The priesthood! At the name serried ranks of zealous pastors, with the dust of civilization on their sleeves, for they are toilers every one, come bravely forth rearing the banner of the Cross, a battle-scarred standard that has been riddled a thousand times over, in the world's wars of principle, only to have the fragments, like the sacred wood of the true Cross. a multiplication of its power — new

forces, mighty inspirations. "The true priest has kindness to attract men, wisdom to retain them and grace to send them better and braver He is ever an example of calmaway. ness that moderates anxiety partaking of its nature, of strength that molds society without being in turn, molded by it; of sacrifice that, unconits worth, converts selfishness that would fain be critical. He is finished product of Divine handiwork, with more power under his black serge than have kings in their ermine and

Those who best know Father Cotter know that in his own life he is a shining example of that ideal priest whose pen picture he so graphically draws in sparkling extract above given.

Knowledge is the knowing that we

annot know.—Emerson. Whether we think of death or whethneed but turn to the official re-the United States government by what extent this plague of di-the while a minute and detailed pre-

#### BE GOOD FOR SOMETHING.

Cardinal Manning once remarked We do not mean to be negligent, but we are too prone to believe good things will take care of them-selves, without any effort on our part to make them better." The public morality of our community is something we are more or less concerned in. It is not enough that we go apart and try to save our own souls. We are, some extent, "our brother's keeper

If there are good movements afoot, it is a sin of omission on our part that we do not lend a hand. Let us examine our conscience along this line: "What am I doing in aid of good causes?" "Do I, by act or word, help those movements which are making for a purer moral atmosphere in my neigh-

"Good things" will not take care of themselves. Unless good people are zealous to do their part, good things often fail. Evil things often succeed. We are not a force in the community merely because we are "good." We must be "good for something." Many devil has occasion to be proud of his allies among men; and at the same time the angels weep over the apathy of "the neutral good.

#### THE CATHOLIC APOSTOLATE.

It is nineteen hundred years since the Catholic Church received the commission from Christ to teach all nations. That at the dawn of the twentieth century she is carrying out that commission is shown by the figures supplied by he Society for the Propagation of the Faith. There is not a land under the sun where the Cross has not been planted by Catholic missionaries, who or centuries have been pioneer civilization, pushing their way into un-known lands, facing all sorts of dangers and enduring innumerable hardships sustained by their ardor for the salva-

tion of souls.

Everywhere these soldiers of the Everywhere these soluters of the Cross have shown a heroism and a spirit of self-denial unparalleled in the annals of history. Their labors have borne ample fruit in all lands. Take the record for the last hundred years and you will find that, thanks to the apostolic zeal of Catholic missionaries, the n gains for the Church in all lands. When the nineteenth century dawned about 1,000 missionaries were distributed throughout the world. When the twenthroughout the world. When the event tieth century was ushured in there were 13,500 missionary priests and 4,500 lay brothers. In addition to these workers in the vineyard, there is a great army of devoted Sisters who have bandoned family, home and country to telp in the work of bringing the glad idings of the Gospel to remote corners

of the earth. This great apostolate has to rely for nancial assistance on the contribution ollected through the agency of the Society for the Propagation of the Faith and of the Society of the Holy Childgood. From this source there is an annual income of \$2,000,000 which is comparatively a small amount when eat work which is accomplished is taken into consideration. The representatives of the Protestant sects are trying to introduce Protestantism into heathen lands have at their and from 20,000,000 to \$30,000,000. With one-tenth of this amount the Catholic apostolate covers the whole world.

How that apostolate has been crowned with success is shown by recent statisties. From these statistics we learn that in 1800 there was throughout the whole Chinese Empire only 187,000 Catholies; in 1900 there were 1,000,000 Chinese Catholies. A hundred years ago India, from Afghanistan to China, had 475,000 Catholics, whose spiritual wants were attended to by 22 missionries; to-day in this same territory

Japan seemed to be on the point of becoming a Catholic country. followed the terrible persecutions which virtually destroyed St. Francis Xavier's work. Japan was lost to the Church. It was not until 1850 that a Catholic priest was permitted to land in Japan, where there are now five bishops, 130 priests and 45,000 Catholics. In the umberless islands of Oceancia were no Catholic missions forty years To-day there are in these 100,000 Catholics. Such is the splendid progress the Catholic Church has made

in Asia and adjacent countries. Turning now to the American Continent, we find that the Chuach has advanced by leaps and bounds. In the last year of President John Adams' Administration there were only one Bishop, 30 priests and 30,000 Catholics in the United States; in the last year of President McKinley's Administration there were 13 Archbishops, 82 Bishops, 6,000 priests and over 10,000,000 Catholies. Across the border in Canada during the same time the number of Catholics had increased from 63,000 to In another English dependency, Newfoundland, the Catholic Church did not exist in 1800; to-day there are 78,200 Catholics there. If to the millions of Catholics here enumer ated we add the 40,000,000 in South America it will be seen what a vast audience on this side of the Atlantic Leo XIII., addresses when he speaks as the Supreme Pastor.

During the hundred years the Church has been making such splendid progress on the American continent she has been also steadily gaining ground in Europe. In 1800 there were in England and Scotland 120,000 Catholics; to-day the Catholic population of these two countries is over 2,000,000. In Germany in 1800 there were 6,000,000 Catholics; 18,000,000 German Catholics there are The Catholic closely knit together. population in republican Switzerland a hundred years ago was 422,000; in 1900 it numbered 1,233,000. The most notable gains in any European country have been made in Holland. In 1800 no priest could celebrate Mass in that country except in a guarded room. saints was according to the doctrines of

The Catholics all told numbered 30,000. There are now in the same country 1,488,000 Catholics, 5 Bishops,

and 2,800 priests.

We could quote the wonderful pro gress the Church has made in Turkey Roumania, Servia, Bulgaria, Greece, Denmark, Sweden and Norway in proof of the statement that the centuries have not robbed her of the vigor she pos sessed when she first undertook to carry out the mission assigned to her by her Divine Founder. She is endowed with eternal youth. Other institutions cominto existence, grow strong, then decay and finally pass away. The Catholic Church is the only institution known to man that has been able to weather the storms of nineteen hundred years with. out being shipwrecked .- N. Y. Freeman's Journal.

#### PERSECUTION.

A Page From the Past Quoted for the Benefit of Non-Catholics Who Throw Stones While Living in Glas Houses

From Truth.

The question of persecution is seldom brought forward against Catholics at the present time. Both Catholics and non-Catholics seem to have very prop-erly eschewed as a rule the subject of secution as calculated simply to engender uncharity and hatred. Still there are not wanting even nowadays some non-Catholics who in their ignor ance cast up the subject of persecution against Catholics. How easily the matter might be east back against them with compound interest there is no student of history who does not know. The following taken from a recent work entitled "Boyhood of Patrick Lynch," edited by Charles Blake is quoted to intimate to such persons that there is indeed another side to the question that they are living in houses which contain a vast deal of glass, and that in consequence it is not safe for them to

row stones:
"I would ask them (his readers) what they think of the following code drawn up by the French Catholics and carried into execution for one hundred years

and as late as the year 1765, and not repealed till 1782. Any Protestant clergyman remain-Any Protestant clergyman remaining in France three days without coming to the Catholic worship, to be punished with death. If a Protestant sends his son to a Protestant schoolmaster for education, he is to forfeit 250 livres a month, and the schoolmaster who receives him, 50 livres. If they send their children to any abroad, they are to forfeit 2,000 livres, abroad, they are to force and the child so sent became incapable of and the child so sent in France. To cele possessing property in France. To cele brate Protestant worship exposed the elergyman to a fine of 2,800 livres. The fine to a Protestant for hearing it was 1,300 livres. If any Protestant denied the authority of the Pope in France, his goods were seized for the first offense and he was hanged for the second. If any Common Prayer Book or book of Protestant worship be found in the possession of any Protestant, he shall forfeit 20 livres for the first offense, 40 livres for the second and shall be imprisoned at pleasure for the third. Any person found bringing from beyond sea or selling any Protest-ant book of worship to forfeit 100 livres. Any Magistrate may search Protestant houses for such articles. Any person required by a Magistrate to take an oath against the Protestant religion and refusing, to be committed to prison and if he afterwards refuse again, to suffer forfiture of goods. Any person sending any money over sea to the support of a Protestant seminary, to forfeit his goods and be prisoned at the king's pleasure. Any person going over sea for Protestant education, to forfeit goods and chattels for life. The vessel to be forfeited which conveyed any Protestant woman there are 2,000,000 Catholics and 2,000 missionarics. In 1800 there were no Catholics in Australia and New Zeatholics and 2,000 on the control of the Protestant volume or child over sea without the King's put to death. Death to any Protestdress, the following extract from which gives an idea of its beauty:

"The priesthood! At the name our hearts and minds bend in adoration to Calvary's Martyr, the current of whose land; to-day there are 1,000,000 with an organized hierarchy,

The sixteenth century was not yet the person who receives him; forfeiture of goods and imprisonment to send money for the relief of any Protestant clergyman. Large rewards for discovering a Protestant parson. testant shall cause his child, one month after birth, to be baptized by a Catholic priest, under a penalty of 2,000 livres. Protestants were fined 4,000 livres a month for being absent from Catholic worship, were holding offices and employments from keeping arms in their houses, maintaining suits at law, from being guardians, from practising in law or physic and from holding office, civil or military. They were forbidden to travel more than five miles from home; without license, under pain of forfeiting all their goods, and they might not come to court under pain of 2,000 livres. A married Protestant woman, when conricted of being of that persuasion, was liable to forfeit two-thirds of her jointure; she could not be executrix to her husband nor have any part of his goods, and during her marriage she might be kept in prison, unless her husband re-deemed her at the rate of 2,000 livres a month, or the third part of his lands. Protestants convicted of being such were within three months after their conviction, either to submit and re-nounce their religion or, if renounce their religion or, if required by four Magistrates, to abjure

the realm; and if they did not de-

part, or, departing returned, were to suffer death. All Protestants required,

under the most tremendous penalties,

to swear that they considered the Pope

as the head of the Church. If they re-

fused to take this oath, which might be

tendered at pleasure by any two Mag-istrates, they could not act as advo-

cates, procureurs or notaries public. Any Protestant taking any office, civil or military, was compelled to abjure the Protestant religion, to declare his

belief in the doctrine of transubstantia-

tion and to take the Roman Catholic

sacrament within six months, under the penalty of 10,000 livres. Any person

professing the Protestant religion, and

educated in the same, was required, in

six months after the age of sixteen, to

declare the Pope to be the head of the Church, to declare his belief in transub-

stantiation, and that the invocation of

the Christian religion; failing this, he could not hold, possess or inherit landed property: his lands were given to his nearest Catholic relation. Many taxes were doubled upon Protestants. Protestants keeping schools were imprisoned for life, and all Protestants ere forbidden to come within ten illes of Paris or Versailles. If any Protestant had a horse worth more than one hundred livres, any Catholic Magistrate might take it away and search the house of the said Protestant

Is this not a monstrous case of persecution? Is it any wonder, after reading such a spirit of tyranny as is here exhibited, that the tendencies of the Catholic religion should be suspected and that the cry of 'No Popery'

should be a ralling sign to every Protestant nation of Europe?

"Forgive, gentle reader and gentle elector, this trifling deception I have practiced upon you. This case is not a code made by French Catholics against French Protestants, but by English and Irish Protestants against English and Irish Catnolics. I have given it to you for the most part as it is set forth in Burn's "Justice," of 1780; it was acted upon in the beginning of the last King's reign, and was notorious through the whole of Europe as the most cruel and atrocious system of persecution ever instituted by one religious persuasion against another.

#### Bad Catholics.

It is unreasonable and unjust to judge the holy Catholic Church by the bad lives of many unfaithful members. Catholic are bad in as far as they do not live as Catholics. The Catholic Church is a good tree, and as such can bring forth only good fruit; but as you can find bad fruit on the best tree, so you will also find bad fruit on the good tree of the Catholic Church. bad fruit on a good and healthy tree does not owe its being bad to the good tree, but to some bad influence from without, so the bad conduct of so many Catholies is due not to the Church, but o some bad influence outside the spirit

the Church.

He who lives up fully to the teaching and direction of the Catholic Church will infallibly become a saint. All saints whose sanctity God has made known by miracles were children of the Catholic Church, without a single exception, and saints are nothing else but the fruit of the good tree of the Catholic Church.—Catholic Sentinel.

#### C. O. F.

At the last meeting of St. Lee Court 581, O. F. Toronto, the following officers vers installed by D. H. C. N. J. Mailory for the ear 19 2

C. O. F. Toronto, the following officers were installed by D. H. C. N. J. Mallory for the year 19 2
Spiritual Director, Rev. M. Gannon, C. S. R.; Past Chief Ranger, D. Bracken; Cnief Ranger, E. McDaviti; Vice Chief Ranger, P. J. O'Conner, Recording Secretary, J. J. Nightingale; Fin. Secretary, W. W. P. Murphy; Treasurer, P. J. Slattery; Paysician Dr. W. M. Kaown; Trustees, J. Fahry, W. Judge and W. Godfrey; Conductors, H. A. Mville and J. T. Johns; Sentinals, P. O'N-dll and P. J. Conderon; Auditors, G. P. M. Cann, H. Burkhard; and E. Bracker.

After the installation R. W. Father Gannon addressed the meeting, expressing his pleasure at being present and congravulating the post year. He offered to do anything that he considered would promove the bast interest of the Court on the great success it has had during the past year. He offered to do anything that he considered would promove the bast interest of the Court and Order. The H. C. R. then addressed the meeting, and short addresses were delivered by the officers. S. Loo Court has had a very successful year, having doubled its member-ship, and aiso its bank account, and also made a good stars this year, having initiated fifteen new mombers during January, and everything looks towards a very prosperous year.

## REQUIEM MASS

SUNG AT ST. ALPHONSUS CHURCH, WINDSOR, This morning at 9 o'clock Solemn Requiem Mass was sung at Alphonsus church for the repose of the soul of the late Rev. Dr. Flan-

repose of the soul of the late Rev. Dr. Flannery.
Rev. M. J. Brady, P. P. of Wallaceburg, was
selebrant of the Mass; Father Baudoin,
Walkerville, was deacon; Father Hays, C. S.
B. sub-deacon; Father Downey, master of cermonies. Father Stanley assis ed in the sanctuary Mr. P. Ouellette presided at the organAt the offertory of the Mass Miss Verdyn sang.
"I Will's e Him Face to Face." The sanctuary
was draped in mourning. The catafaque
occupied a place in the centre aisle. Above
the pall that covered the bier rested the stole
and berretts, emblems of the sacred vestments
worn by the deceased priest. After Mass the
"Libera" was chanted and the final blessing
given with the words of Holy Church, "May
he reat in beace."

On Te slay morning, the 21st inst., a Requiem Mass will be sung at St. Alphousus

he rest in peace."
On To shay morning, the 21st inst., a Requiem Mass will be sung at St. Alphonsus cauren for the repose of the soul of the late R v. Dr. Flannery I will be a Month's Mind recommended by the Bona Mors society of the parish. I was largely through Dr. Flannery's scholarly assistance that the local society was affliated with the primary association of Mers in Rame. - Windsor Record, Jan. 18

## THE LATE REV. DR. FLANNERY.

F.om the Nenagh Guardian (Co. Tipperary, Ireland,) Jan. 7 h 19 2.

At the Requiem Mass held prior to the interment of the above Rev. g ruleman the Rev. J. Gleeson, P.P. Kyle (acniew), was celebrant; the Rev. J. Meehan, C.C. Kilbarron, deacon; the Rev. J. Meehan, C.C. Kilbarron, deacon; the Rev. M. Martyn, C.C. Cloughjordan, subdencon; Rev. L. McNamara, C.C. Borrisokane, and Rev. J. Daray, P.P. Kilbarron, chanters. In choir; Veey Rev. Dear White, V.G. Nenagh; Eev. J. Nesagher P.P. Barrisokane; Rev. J. Scalain, P. P. Cloughjord N. G. Nenagh; Eev. J. Nesagher P. Barrisokane; Rev. J. Scalain, P. P. Cloughjord N. Rev. D. Flannery, P. P. Silvermines; Rev. J. C. Punkerrin; Rev. J. Glynn, C.C. Shiarone; Rev. William Gleeson, S. J (cephew), The Crest. Limerick.

Rev. William discussions are mix Limerick.
At the meeting of the Borrisokane Board of Gusrdan on the 23-d ulb., the subjoined resolution was passed in reference to the death of Dr. Flannery, and in forwarding it to Mr. Delaney the clerk (Mr. Ralpb) sent the following

· Borrisokane Union, 28th Dec. "Dear Sir-I am directed to send you the annexed copy of a resolution adopted by the Board of Gaurdians at their meeting on Mon-day, 23rd inst. Permit me to add my sympathy with you, Mrs. Delaney, and Miss Clarke— Yours faithfully.

"JAMES A. RALPH.
"Hugh Delaney, E.eq."
"Resolved: That we tender to the respected chairman of the Boarrd of Guardians, his wife, and nices, our despest sympathy in the demise of his beloved and esteemed brother-in-law the Very Rev. Dr. Flannery, and as a mark of respect adjourn the meeting of the Board of Guardia 8." Guardia s "
At last Monday's meeting of the Board the

At last Monday's meeting of the Bosha dis-following was read from Mr. D-laney: —
"Dear Sir—Accept my grateful acknowledg-ment for your kind letter conveying to me and family a vete of sympathy accorded by the Board of Guardians on our recent trial on the death of Dr. Flannery, and on behalf of Mrs, D-laney and Miss Clarke I return the guardians thanks for their expression of sympathy, as ex-pressed in their resolution; and tor the special compliment paid to myself in adjourning the Board's meeting I am truly grateful.
"Yours faithfully,
"HUGH DELANEY,

"J. A Ralph. Eeq."

Statues for Sale.

Statues of the Sacred Heart, the Blessed Virgin, St. Anthony, (colored) 12 inches high. Very avisically made. Suitable for bedroom or par or Price one dollar each. (Cash hease-come ny order). Address, Taomas Coffey, OATHOLIC RECORD, London, Ontario.

BY A PROTESTANT THEOLOGIAN. CLXXIII.

Among the doctrines which the Cham pion declares that all Protestants reject as false, I seem to have passed over (5) Pope's infallibility. Of course there is no dispute here, since the Pope's doctrinal infallibility, speaking ex cathedra, includes the definition that all Christians ought to be subject to he Pope's jurisdiction in spirituals.

I have already handled (6) the auth-

ority of Tradition.

(7) The confessional.

Here again we see the blundering ignorance and vagueness of these vulgar controversialists. Why do these men ignorance and vagueness of these men controversialists. Why do these men presume to teach the people of a Roman Catholic country what Protestantism is, when they do not know themselves? If they had said that Protestants invariantly confidence with a carried representation of the controller confidence of the controller contr ably refuse to make auricular confession compulsory, they would have told the truth. Those ministers of the the truth. Those ministers of the Church of England who insist upon it are not Protestants, and abhor the very So also if they had said that all Protestants regard the absolution of a minister as only declaratory, would perhaps be in the right, although the Church of England, which encourages auricular confession in extremis, leaves this point untouched. She auth-orized the priest to say: "I absolve

thee of all thy sins, etc."

Among the Lutherans, auricular confession subsisted for a number of generations, especially at the courts of princes. You often see it said of an eminent Lutheran elergyman of the past: "He was for many years confessor to King this, or Duke that, or Prince the other." I have seen the statement that the confessors of Lutheran sovereigns were often as influential at court as those of Catholic princes. Sometimes, indeed, more so, for it is said that the great Empress-Queen Maria Theresa, though a devoted danghter of the Church, would never suffer her confessor to meddle in affairs

Peterson, brother of the first Lutheran Archbishop of Upsala, although a still stiffer Lutheran than the Arch-bishop, pleaded, when charged with having concealed a plot against the life of Gustavus Vasa, that he was bound by the seal of confession. The plea was not received, but his use of it shows that the most thorough-going Lutheranism not only admitted auricular con-fession, but its specific obligations. The practice has become nearly extinct, and Moehler says that the underlying principles of Protestantism are really sistent with its permanence. Lutheranism has never condemned or forbidden it. Lutherans, if told by these editors that no Protestant insist on auricular confession, would agree; but when told that every Protestant rejects the confessional, they would answer: "Speak for yourselves, gentle-

Returning to England, we find habital auricular confession not uncommon among undisputed Protestants until at least the end of the seventeenth century. Archbishop Whitgift, a very strenuous, indeed, a persecuting Calvinist, is supposed to have been Queen Elizabeth's confessor. Elizabeth's confessor. A century later, the saintly Bishop Ken, a High-Church-man, indeed, and of a Catholic cast of thought, yet an undoubted Protestant, who appears even to have communicated who appears even to have communicated with the Prosbyterian Huguenots, is

It is not true, then, that all Protestantsagree in rejecting the confessional.

All that can be said is (which is doubtss very important) that they agree in rejecting obligatory confession.

(8) The doctrine of Purgatory.

portraiture of Purgatory is from that common even with great theologians! Yet, as Wetzer and Welte remark, the Church has never found fault with one word of the "Divina Commedia." Even the Spanish Inquisition, which did strike out twenty lines from every copy that came under its control, found no fault Church has never found fault with one came under its control, found no fault with it doctrinally. It merely accused an officious zeal for the honor of Rome where she had not discovered herself to

The Tablet remarks that Dante lays The Tablet remarks that Dante lays great stress on the purifying side of Purgatory (which, indeed, is alone expressed in its name), but that he says little about the penal aspect of the doctrine, although from time to time he implies it. His delineation of Purgaimplies 10. His defineation of Fugge tory, therefore, though decidely diverg-ent from the aspect of the doctrine prevalent in the Church, in no way ontradicts it. There is simply varying emphasis, no denial. All that the Council of Trent says is,

"that there is a Purgatory, and that the souls detained there are aided by the suffrages of the faithful, but chiefly by the acceptable sacrifice of the altar." Now there are a great many Protestants, and their number is conwriting and conversation, that there is a state of purificatory discipline hereafter, that the souls detained in it are aided by the suffrages of the faithful. Many would not hesitate to add, and by the eucharistic memorial of the altar." As a young Congregational clergyman lately said to me: "How constant the constant of the altar." Reports agree that meons to constitute the constant of the altar. "Reports agree that meons to constitute the constant of the altar. "Reports agree that meons to constitute the constant of the activation of the constant of the altar. "Reports agree that meons to constitute the constant of the constant

ridiculous it is to teach with the West- THE OBSTACLES TO CONVERSION minster Confession that all the souls of the elect are at death immediately re-

ceived into glory!"
This Protestant view is certainly not the Roman Catholic, for it holds the first state of most departed Christians to be disciplinary, but does not regard it as properly penal. It is, however, a true doctrine of Purgatory. It agrees with the Catholic in denying that the whole body of the elect are, at death "immediately received into glory," as the Presbyterian Confession teaches. Lutheranism, as I understand, has always left the matter open to private opinion. I have seen an occasional prayer for the dead in Lutheran prayerbooks, although I think such a prayer seldom if ever used in Church ser-

Richard Rothe is not only implacably antagonistic to the Church of Rome, but he expects the Church in every form to merge finally into the Christian State. He, therefore, is certainly a Protestant of the Protestants. Yet in his "Theologische Ethik," a work of extraordinary depth and self-consist-ency, he develops in detail his doctrine ency, he develops necessity, for most re-deemed souls, of a state of purifying discipline. This he treats as involving material, or quasi-material remedies, and more or less of fire. He holds that with many souls perfect heavenly bliss is not attained for a long time, with some probably not until the end of the This disciplinary state he calls simply Purgatory, in German Fegefeuer,

Rothe has few out-and-out disciples (the present writer is probably as near one as there is), but he has profoundly influenced German and general Pro-testant thought. The illustrious Dor-testant thought. ner calls him deliciæ Germanæ gentis, ("the delight of the German race.")
The zealously Protestant Joseph Cook extols him. How ridiculous then for these ignoramuses in Spanish America to tell their disciples there that "all Protestants agree in rejecting the doctrine of Purgatory

CHAS. C. STARBUCK. Andover, Mass.

FIVE-MINUTES SERMON. Third Sunday After Epiphany,

PRIDE. The advice given by St. Paul to the Christians who lived in Rome eighteen hundred years ago, "Be not wise in your own conceits," well deserves the attention of those who are living in our own days. Great progress has indeed been made in many things, but our been made in many greatest admirers will scarcely say that we are remarkable for having too low an opinion of ourselves-that we have grown in modesty and humility. In fact, I do not think I should be very far ong if I said that, however much men wrong it I said that, however unter mend differ in other respects, every one has a very good opinion of himself, places himself before every one else, is, in short, exceedingly wise in his own constitutions are of the most ceits, and that this is one of the most striking characteristics of our times.

Look at our young men. Consider want of respect and even decent regard so many show to those older than themselves. "Old age is a crown than themselves. "Old age is a crown of dignity," Holy Scripture tells us. It is true that this is made conditional upon its being found "in the ways of justice." But now whether it is found to the state of the st in the ways of justice or not, and too rotestant, often because it is not found in the municated ways of justice, old age is far from being supposed to have been confessor to that rather made the target and mark for staunch Protestant, and patroness of derision, ridicule, and even contempt, the Low-Churchmen Whigs, Lady Rus- and advice and counsel are often re jected and despised simply because they are given by the more aged and experi-

Consider, too, the manner in which parents are so often treated by their children. I do not refer to those sons and daughters specially who are utterly It is wholly unwarranted to say that bad and depraved, those who, by their all Protestants disbelieve in Purgatory, vicious lives and their cruel treatment, especially now.

First, what is the doctrine of Purga
are bringing the gay hairs of their parents in sorrow to the grave, but I tory? I will warrant that these editors could not tell for their lives. It is as good as cortain that they would be as good as certain that they would heap respect even these fairly good children up all the rude fantasies of the Middle show their parents! In their way of Ages as included in it, although, as the learned Recollet Chrismann remarks, neither the place, form, nor duration of purgatorial discipline is a matter of faith. How widely different Dante's representation of the place of the Lord had commanded the parents to honor the children, and not the children the parents. And as to obeying them, they scarcely think of such a thing. Does not such conduct as this—conduct

Apostles?
But why does the Apostle condemn these lines of being disrespectful to the Pope and Cardinals, although the Pope and Cardinals had never found fault with them. It may have wished to make up for its own perpetual and armake up for its own perpe rogant disobedience to the Holy See by answer this question; but to give a were the only evil effects which spring from self-conceit, it would be enough to justify its condemnation and to render it hateful and odious. But there is a more fatal consequence to which it may "I confess to Thee, O Father, lead. "I confess to Thee, O Father, Lord of heaven and earth, because thou east hid these things from the wise and prudent [that is to say, from the wise and prudent in their own conceits], and hast revealed them to the little ones. Yea, Father, for so it hath seemed good in Thine eyes." These are the words of r Lord Himself, and they show clearly the awful consequences of pride. They show us that it was pride which blinded the eyes of the Jews of old to that divine message of truth and love which our Lord came in order to bring them, and which, by blinding them, closed to them the way of salvation. And as it has closed it to them, so it will also to us if tinually increasing, who hold and teach, if not from the pulpit, yet in writing and conversation, that there is a state of purificatory discipline here attack the rough detained in it are

The conversion of a soul from sin to grace is said to be a greater miracle than raising a dead body to life. So, they who, by the power of God, perform this wonderful act may well be astounded at its magnitude. Some of our power for the state of the st dissenting brethren have been, for years, intimately associated, in family life, with Catholics. They have had Catholic papers, magazines and devo-tional books at hand and read them. Yet they seem to be utterly incapable of fruitfully understanding what they read and as far away from conversion as if they had never perused a line. They even go to church with Catholies, hear on sermons and are educated part ly in our convents, and yet their spir-itual blindness is astounding and even their mentality appears darkened on this subject. Some are masters of pro-fane logic and the philosophy of the schools, and yet they do not grasp the logical position of the Catholic Church. ne are great Bible readers, and they will not observe how the Bible contradicts their creed in numerous points. So, it requires the supernatural intervention of the Holy Ghost to open the eyes of their mind, heart and soul, and alas! many of them never pray, as Cardinal Newman did, when a Protestant for the "leading of that kindly light." In some instances, I presume, it is far easier to convert the heathen than the mass of our separated breth ren, and it requires a miracle of the first magnitude to accomplish it. Often, the unlearned and the humble, the little ones, as the Psalmist calls them, have more success than the enlightened, the erudite and the mighty. One of the bitterest crosses and trials of Catholics who have Protestant relations and famil ies, is to see how little progress is made in converting them after years of prayer, self-denial and good example. rayer, self-denial and good example.

The very acts thus performed are not infrequently, if not ridiculed, regarded as foolishness. There is nothing to do but persevere in supplication and trust that some day, the seal may be removed from the eyes and understanding of those whose salvation we are most anxi ous to procure through Mother Church.

The Present Age.

-Jas. R. Randall in Catholic Colum

Compared with the age of faith and duty, our age is dry, cold, and heart-less. We have nothing of that tender sensibilities, nothing of those warm gushing feelings, fresh from the heart of that generous love of husband and wife, of parents and children, or that distinguished devotion to the welfare and interests of our neighbor that we find in the old Christian romances. We have nothing of that simplicity, that freshness of feeling, that light hearted-ness, that sunshine of the soul, that perpetual youth, that characterized the perpetual youth, that characteristian populations of the middle ages.

Christian populations of the middle ages. Our hearts are dark and gloomy, spirits are jaded, our faces are worn and haggard. We have no youth of the heart. Life to us is a senseless debauch or a heavy and hateful exist-ence. Our affections are blighted from the cradle, and we live a burden to ourselves. Oh, give us back the good old times of faith and duty when reigned the soul as love, and the heart's oy gave new melody to the song of birds, and new beauty and fragrance of flowers.-Brownson.

IMITATION OF CHRIST. The King's Highway of the Holy Cross.

Although thou mayest have been rapt to the third heaven with St. Paul, thou art not thereby secured so that thou shalt suffer no adversity. I, said Jesus, will show him how great things he must suffer for my name's sake. (Acts ix. 16.) To suffer, therefore, is what waits for thee, if thou will love Jesus and

constantly serve Him.

Would to God thou wert worthy to suffer something for the name of Jesus! how great a glory would be laid up for thee, how great joy would it be to all the Saints of God, and how great edifficient they would be the saints of God. ation to thy neighbor!
All recommend patience; but alas,

how few are there that desire to suffer With good reason oughtest thou willingly to suffer for a little for Christ, many suffer greater things for the

Pain in the Back

Pain in the Back
makes life miserable. Can it be cured? Yes,
in one night. Poison's Nerviline gives a complete knockout to pain in the back, for it penetrates through the tissues, takes out the soreness and pain, invigorates tired muscles and
makes you feel a new man. Nerviline cures
quickly because it is stronger more penerrating, more highly pain-subduing than any other
remedy. Don't suffer another minute, get
Nerviline quick, and rub it in, for sure as you
were born it will cure you. 255.

If attacked with cholers or summer complaint of any kind send at once for a bottle of
Dr. J. D. Kellogg's Dysentry Cordial and use
it according to directions. It acts with wonderful rapidity in subduing that dreatful disdestroys the young and delicate. Those who
have used this cholera medicine say it acts
promptly, and never fails to effect a thorough
cure.

Here you tried Holloway's Corn Cure? It

Have you tried Holloway's Corn Cure? It has no equal for removing these troublesome excresences, as many have testified who have

rised it.

These two desirable qualifications, pleasant to the taste and at the same time effectual, are to be found in Mother Graves' Worm Exterminator Children like it.

minator Children like it,

KNOWN TO THOUSANDS.—Parmelee's Vegetable Pilis regula e the action of the secretions, purify the blood and keep the stomach and bowels free from deleterions matter. Taken according to direction they will overcome dyspepsis, eradicate biliousness, and leave the digostive organs healthy and strong to perform their functions. Their merits are well-known to thousands who know by experience how beneficial they are in giving tone to the system.

System.

A SUND STOMACH MEANS A CLEAR HEAD

The high pressure of a pervousife which business men of the present day are constrained to
live makes draughts upon their vitality highly
derriment to their health. It is only by the
most because the summer of the present of the present
action of the present and active in their varition callings, many of them know the value of
Parmelee's Vegetable Pills in regulating the
stomach and consequently keeping the head

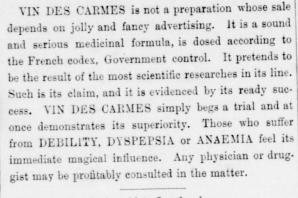
TORACCO, LIQUOR AND DRUGS.

Dr. McTaggart's tobacco remedy removes all te-fre for the weed in a few weeks. A vege able medicine, and only requires tenching the ongue with it occasionally. Price \$2. Simply maryellous are the results from tak

Awarded Gold Medal at Pan-American Exposition, Buffalo, N. Y.

UNDOUBTEDLY THE BEST OF BEVERAGES

# No Vociferous Advertising



Vin des Carmes is sold in London by

J. G. SCHUFF. ANDERSON & NELLES, W. T. STRONG & CO., Druggists

For Torpid Liver, Flatulence

# BRISTOL'S Pills

and always give satisfaction.

A most reliable Household Medicine, can be taken at any season, by Adults or Children.

All druggists sell "BRISTOL'S."

# The Best Year's Record.



The year 1901 was the banner period for the North American Life. Its new business largely exceeded that of any year in its history of 21 years. Applications were received for over Six Millions, and policies issued exceeding Five and One half Millions. The insur-One-half Millions. The insnrance in force is now about Twenty - Eight and One - Quarter Millions.

The results to policy-holders continue highly satisfactory, while the financial position of the Company is unexcelled.

# NORTH AMERICAN LIFE, 112 to 118 King St. W.

L. GOLDMAN, Secretary. JOHN L. BLAIKIE. President.

Managing Directar

# @ 3 Months 25 Cents. @ TRIAL SUBSCRIPTION Benziger's Magazine

and Benziger's Magazine will be mailed to your address for three months. ::::

The Popular Catholic Family Magazine. "A home periodical that is easily the peer of any of our REGULAR SUBSCRIPTION, \$1.50 A YEAR. Contents:—Novels and Stories by the Foremost W Special Articles on Interesting Subjects. The Woman's Department. Numerous Illustrations. :

ONWARD 2d year, 352 pages, 424 in MARCH. 3d year, 536 pages, 831 in March.

BENZIGER BROTHERS, 36 & 38 Barclay St., New York.

You really ought to try

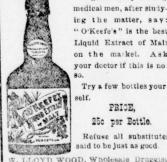
# PURE GOLD SELECT

PURE SPICES

in 5c. and 10c. Packages. Fuil measure. Best quality.

Your Grocer has Them

O'KEEFE'S Liquid Extract of Malt A great many leading medical men, after study-



"O'Keefe's" is the best Liquid Extract of Malt on the market. Ask your doctor if this is no: Try a few bottles your self.

25c per Bottle. Refuse all substitutes said to be just as good.

W. LLOYD WOOD, Wholesale Druggist Jeneral Agent, TORONTO AGENTS WILL FIND IT EASY

BENJERS MAGAZINE THE POPULAR CATHOLIC FAMILY MONTHLY obscription 1 20 a Year BENZIGER BROTHERS

### OUR BOOK LIST.

On Beccip<sup>\*</sup> of Prices named Below was will Send to any address any of the Following works: Address Thos Coffey, London, Ont.

THE NEW TESTAMENT - CLOTH LIMP cover-25 cents.

VISITS TO JESUS IN THE TAN COLDEN BOOK OF THE COMMAND
Uments and Sacraments, by St. Alphonsus
Liguori. (Paper) 25 cents.

COSBETT'S REFORMATION - REVISED with Motes and Pretace by Very Rev.

THE SACRAMENTS OF THE HOLY Catholic Church by Rev. A. A. Lambing LL. D. Prics, paper, 25 cents.

THE FAITH OF OUR FATHERS, B)
Cardinal Gibbons. Price (paper) 50 cents
and (cloth) \$1.00.

CLEARING THE WAY — BY REV, Xav'er, Passionist, The Catholic doctri & explained and objections to it answered in clear and simple language Price 10 cents. MY NEW CURATE — A STORY GATB.
By Rev. P. A. Sheehan, P. P., Doneralle (diocess
of Cloyne). Ireland. Price, \$1.50.

OFFINES INSTRUCTIONS ON THE LEGISLES and Gospels.— The largest and cheapest book of its Bing. 703 pages. Price (cloth binding) \$1.00. Postare 12 cents extra.

DLAIN FACTS FOR FAIR MINDS.—THIS has a larger sale than any book of the kind now on the market. It is not a controversymmer, but simply a statement of Catholic Doc trine. The author is Rev. George M. Starle, Prec 15 cents.

CATHOLIC CEREMONIES AND EXPLA-nation of the Ecclesiastical Year This books contains ninety six illustrations of articles used at Church ceremonies and their proper names. From the French of the Albs Durand. Price (paper) 30 cents.

A FINE ASSORTMENT OF IMPORTED oleographs of the Sacred Heart of Jesus, the Sacred Heart of Mary, and The Holy Fauly, can be procured at the CATHOLIC RECORD Office. 25 cents each. Larger size of the Sacred Heart of Jesus and of the Sacred Heart of Mary, 50 cents each.

THE CHRISTIAN FATHER, price, 35

LECTURES OF FATHER DAMEN'S (S. J.) L"The Private Interpretation of he albie."" The Catholic Church the Only The State of the Only The Seal Presence, and "Popular Objections Acai to Catholic Church." Price 15c. Per dozen,

RELAND IN PICTURES. — A YEAR'S I subscription to the GATHOLIC RECORD and this beautiful work of art for 88.00. It contains four hundred photographic views of everything of interest in the four provinces, with written sketches by Hon, John F. Finerty, of Chicago.

PRAYER BOOK FOR SALE.—WE HAVE
I a new stock of Catholic Prayer Books
ranging in prices from 10, 15, 20, 25, 36, 50, 75c.,
31.00, 81.25, and 81.50. Subscribers wishing to
procure one or more of these prayer books,
will please remit whatever amount they intend
to devote for that purpose. We will make a
good selection for them and forward their
order by return mail.

DICTORIAL LIVES OF THE SAINTE I and the CATHOLIC RECORD FOR ONE YEAR for 83. It cortains Reflections for Every Day in the Year. The book is compiled from "Butler's Lives" and other approved sources. Edited by John Gimary Shea, LLD. With a beautiful frontispiece of the Holy Family and nearly 400 other illustrations, elegantly bound in extry cloth.

OT BASIL'S HYMNAL, FOURTH EDITION Owith Appendix, containing MUSIC and Vespers for all the Sundays and Festivals of the year, Three Masses and over Two Hundred Hymns, tovether with Litanies, Daily Prayers, Prayers at Mass, Preparation and Prayers for Confession and Communion, and the Office and Rules of the Sodalities of the Biersed Virgin Mary. Compiled from approved sources. Price, 75 cents.

The same book without the music, 25 cents.

PAMILY BIBLE.—FOR THE SUM OF 15 I we will mail to any address—charges for carriage prepaid—a Family Bible (large size) icxizx3, bound in cloth, git edges, splendidly illustrated throughout—and also give credit for one year's Subscription to the CATHOLIO RECORD.

FAMILY BIBLE. - THE HOLY BIBLE The HOLY BIBLE - THE HOLY BIBLE ACCORDING TO CONTAINING the entire vanonical Scriptures, according to the Decree of the Council of Trent translated from the Latio Vulgate: diligently compared with the Hebrow, Greek, and other editions in divers languages. For THE SUM OF SEVEN DOLLARS we should be THE SUM OF SEVEN DOLLARS we should be pleased to express a copy of this Bible and prepay charges for carriage, as well as give one year's subscriptio; (old or new) to the CATHOLIC RECORD. It is good book well bound, gilt edges, weight about thirteen pounds, is about five inches thick, eleven inches long, twelve inches wide

SMALLER SIZE BIBLE AND A YEAR'S subscription, \$4

## A Great Picture of the Pope.

The magnificent painting of His Holiness, Pepe Leo Xill., is the work of one of New York's most celebrated artists, J. A. Mohite, who, in painting this picture, has had the advantage of the constant criticisms and advice of the highest dignitaries of the Calholic Church in america, who have devoted unusual time in oing over the details of this painting with the artist, so that the finished work would be as near perfect as anything that has been brought out. These who have been favored by His Holiness with the an audience "exclaim over the remarkable likeness in this painting." It is, indeed, a portrait absolutely true to life."

Town k has been gotten out at an expense of the painting with the artist and in the painting of the picture is seen to expense of the painting of the picture is seen as a seen as

Size 22 x 27.

Sent to any address on receipt of 50 cents.

THOMAS COFFEY,
Catholic Record, London, On Liberal commission allowed to agents.

# CARLING

When Ale is thoroughly matured it is not only palauable, but wholesmade Carling's Ale is aways fully agest before it is put on the market. Both in wood and in both in it is mellowed by the touch of time before it reaches the public.

Feople who wish to use the best Ale should see to it that they receive Carling's. Its easy enough to get it, as nearly every dealer in Canada sells Carling Ales and Porter.

CARLING . LONDON.

W. J. SMITH & SON

UNDERTAKERS AND EMBALMERS Open Day and Nigut. Telephone 586

JANUAR OUR BOY The Remarkat

A TRUE ST Jim was an made of sticks to Roy. His grown strong and he had a h said Roy migh s it behaved slats across th and put in so home for the l It was sever walk, but one

prise, he spi hopping, half until he lande the croquet la his head per say, "Am I n that, he wand exploring eve Jim soon le ground at one ometimes ca

Hop." At first, we which he sw gobble," as i but soon he He kicked a put him in the allowed to re tree. He wa all kinds of beans baked favorite dish We decide feed himself fast beside

stood aside dismal cawin minutes, the Roy, opened tiently for i went to the half-starved One morni Harold, our small pebble down as if t Jim soon to be fed, a

mother wen

begging for grain. Son

walk to mee

pieces of car Jim spen gardens, cl but he neve thought he nations, an away. I for ered with a ing them o When w would hop had a go would fly t pile to dry glossy blac ways stood learned to pretty, ro

> ness. Wh she carried It was the

He would opportunit ing, then a clothes p the grass He ofte grass or d to remem chicken b and her once. He gradually of feints, pitcher w batsman. dive from bone, and

cats spit

that he

would be

One da

if Jim co window: walk in a held his looked t He so only to d about a hens as They we only to sel. He called .

me, I b he was listen a make a as if th I said, to my a phone, Jim ha How

that J He was ever, He would

# OUR BOYS AND GIRLS.

The Remarkable Intelligence of Jim Crow.

A TRUE STORY BY FAY STUART. Jim was an odd-looking little fellow when Uncle Fred found him in a nest made of sticks, and brought him home to Roy. His sprawling feet had not grown strong enough to stand upon, and he had a big mouth, wide open most of the time begging for food. Father said Roy might keep the crow as long as it behaved well, so Roy nailed some slats across the top of a dry-goods box and put in some hay, making a cozy home for the bird.

It was several days before Jim could walk, but one morning, to Roy's sur-prise, he spread his wings and, half hopping, half flying, went on and on until he landed under the pear tree on the croquet lawn, where he stood with the croquet lawn, where he pertly on one side, as if to "Am I not a smart bird?" After that, he wandered all about the place,

exploring every nook and corner.

Jim soon learned his name, and would when we called. His queer gait, for he lifted both black feet from the ground at once, amused people, and we sometimes called him "Old Hippity-

At first, we fed him on soaked bread, which he swallowed with a "gobble-gobble," as it dropped into his mouth, but soon he refused to live any longer shut up in prison on bread and water. He kicked and pecked if we tried to put him in the box at night, so he was allowed to roost in an astrachan apple tree. He was fond of apples, and liked all kinds of fruit and vegetables; but beans baked brown were, perhaps, his favorite dish.

We decided that Jim must learn to feed himself, so Roy set a nice break-fast beside the back doorstep, and we stood aside to watch. Jim kept up a dismal cawing and scolding, for a few minutes, then he hopped in front of Roy, opened his mouth, and waited patiently for it to be filled. Finally, he went to the plate, and ate as if he were half-starved.

One morning, as I looked out of the window, I saw Jim in the path, while Harold, our little cousin, was tossing small pebbles, which Jim was gulping down as if they were chocolate creams.

Jim soon became a great pet. He knew when it was time for the chickens to be fed, and was always on hand when mother went to the shed for their meal, begging for a taste of the warm mush or Sometimes he trotted down the walk to meet the baker, who gave him

pieces of cake and biscuits.

Jim spent much of his time in the gardens, chasing bees and butterflies, but he never did any harm. One day I thought he was picking my favorite carnations, and went out to drive him away. I found the white flowers covered with ants, and Jim had been pick-

them off. When we sprinkled the gardens, he would hop under the spray until he had a good shower bath. Then he to a sunny corner of the woodpile to dry his feathers and shine his glossy black coat. A pail of water al-ways stood beside the pump, and Jim learned to jump into this, with only his pretty, round head above water, and

take a morning bath. Each day he displayed some new cuteness. When mother hung out clothes, she carried the pins in a bright tin pail. It was then comical to see Jim perform. He would watch carefully for a good opportunity when mother was not le ing, then hurry over to the pail, snatch a clothes pin, and run off to hide it in the grass. He always enjoyed wash

He often hid food and bones in the grass or dried leaves, and always seemed to remember the hiding place. One day after dinner, we set a plate of chicken benes out of doors for Topsy and her kitten. Jim was jealous at once. He hopped around the cats, and oradually drew nearer, making of feints, and looking like a baseball pitcher when he is trying to puzzle the batsman. At length he made a bold dive from behind Topsy, caught up a bone, and was off. ried away half the bones, although the

cats spit and struck at him.

One day a peddler who saw Jim asked why we did not have his tongue slit so that he would talk. He said that he had heard a crow that could talk as We thought that would be cruel, but I began to wonder if Jim could not be taught to talk with

out a slit tongue.

From the first he had been very intelligent. If he was hungry, he flew to the window and tapped against the glass; and when the door was open, he walk in and stand on the rug. When he held his head partly on one looked up at us, he appeared ever so

He soon began to mimic the hens, and often we went out for a fresh-laid egg, only to discover that Jim was rehearsing his new phrase. He would scratch about and find a worm, then call the hens as he had heard the rooster do. They would come flying across the yard only to see Jim gobble the choice mor-He even learned to imitate the chickadees. Father said he ought to be

called "the mocking bird." Hoping that he might try to imitate me, I began to say, "Hello!" whenever he was near. Soon, the whole family was saying, "Hello Jim." He would listen attentively, then shake his head, make a queer sound, and swallow hard, as if the word stuck in his throat.

At last our patience was rewarded. I said, "Hello, Jim," one morning, and, to my astonishment, Jim said, "Hello." ounded a great deal like a graphophone, but it was unmistakably plain. Jim had persevered, and was able to

How delighted we all were! After that Jim talked to us almost every day. He was an obstinate little fellow, however, and, when we wanted him to "show off" before company, he would

not say a word.

He was shy when strangers were pre-He was sny when strangers were present, but with us he was so tame that he would perch upon our shoulders and follow us. He liked to sit beside us the liked w us. He liked to sit beside us | year. He must attend to details, and three of nome and the acquaintanceship of have his head patted and his count and calculate. It is just so with those who have known him, who goes to

feathers smoothed, about as well as Topsy liked to have her fur stroked. Often, in the summer afternoons, when I lay in the hammock writing, Jim would hop on a seat in the arbor and stay there for hours.

When grapes were ripe, he had a great fixet of the grapes were ripe, he had a

grand feast. One day, we saw him pull off a fine, large grape; then he flew to a seat, placed his foot upon the grape, squeezed out all the seeds left them beside the skin, and went back for another grape. How Jim scolded when the grapes were gathered! He rushed to the basket and chose one of the very best bunches to carry away, but father took it from him and then line alter.

best bunenes to earry away, but father took it from him, and then Jim sulked like a little boy who has been scolded. When it grew too cold for Jim to sleep in the branches of the apple tree, we used to catch him and let him stay overhead in the shed. One night he overhead in the shed. One night refused to leave the tree, so he stayed out all night and caught a severe cold. In a few days, poor Jim was gone-a

victim of la grippe.

In some black-foathered colony of the woods, living upon wild grapes and berries, and stealing the farmer's corn regardless of scarecrows, there may be another crow as intelligent as was our little pet; but, although friends have offered to eatch us another, we have never thought it possible to fill Jim's place .- Success.

#### Treat Dumb Animals Kindly.

The attractiveness, usefulness and length of life of the horse are usually in exact proportion to the care it receive and pecked if we tried to If it is fed regularly, has proper ever cise, is never over driven or strained with too heavy loads, is not exposed systematically to rain or cold, is spoken to kindly and not beaten or ill-used in in any way, it will be plump, fresh, and spirited, its hair will be smooth and glossy, its eyes clear and bright, and it will live its full term of years. horse is an extremely sensitive animal.

It is now well known that anger and harsh, cruel words affect it very seriously. Sometimes a horse that has been cruelly treated in the morning will not recover from the bad effects during the entire day. Horses and dogs are the most keenly intelligent of Horses and our dumb friends, and are alike sensitive to cruelty in any form. uenced to an equal degree by affectionate treatment. em to be almost as dependent upon kind treatment and affection as human beings. Wild animals are tamed by

If there is any form of cruelty that is more reprehensible than another, it is abuse of a faithful horse who has given his whole life to the service of his owner. When a horse is pulling a heavy load with all his might, doing the best he can to move under it, to strike him, spur him, or swear at him We should never is simply barbarous. forget how helpless, in a large sens dumb animals are—and how absolutely dependent on the humanity and kind s of their owners. They are really the slaves of man, having no language by which to express their feelings or needs, for example, horses are often worked hard when they have fevers, and are really very ill. They are frequently compelled to do a hard day's quently compened to do a hard day work when, if the owner were in as poor condition, he would be in bed under the care of a physician. Let us ever bear in mind our indebtedness to those faithful servitors who have no means of pressing their claims upon us, and who expect no reward for the benefits they confer upon us, other than kindness which is their only reward.—Success. other than kindness,

# CHATS WITH YOUNG MEN.

As daylight can be seen through very small holes, so little things will illustrate a person's character. Indeed, character consists in little acts, habitually and honorably or dishonorably performed, daily life being the quarry from which we build it up and rough-hew the habits that form it.

# Taking Stock of one's Character.

EARNEST R. HOLMES IN SUCCESS. Merchants take account of their stock at least once a year. Grocers must know if the canned goods are accumulating, while half the tea boxes

Whatever your business may be, your character—your personality—is your chief stock in trade. Did you ever take stock of your character? How do you know you are not carrying an ever-supply of qualities that are not only dead stock, but also tend to lessen your success-receipts? Did you ever calmly count the number of times you were rude in a day, and realize that your rudeness is keeping from you customers, friends, money, advancement, and perhaps, even the love of your family? How "long" are you of your family? How" long" are you on dishonesty? Wouldn't your standing in business and society be higher if you "stocked up" on business in-You say that a rash venture tegrity? of yours cost you \$10.000;— the acquirement of a little more discretion would not be a bad investment for you. would not be a bad investment for you.

A nice line of self-reliance would make
a good showing on your mental shelves.
People call you a "leaner." You can
see now, too late, that, if you had
graph to a characteristic worker. stuck to a cherished project a few weeks longer, your long work would have triumphed over the difficulties. "Strek up" on perseverance, and you can tell a different tale the next time

you undertake a big thing.

Oddly enough, in this kind of stockgetting rid of undesirable goods by reduced-price sales." Just by increasing the success-qualities, you get rid of their opposities, the failure-qualities.

full of love.

A merchant cannot improve the qual-

character development.

#### Squandered Opportunities.

The evil of improvidence is prevalent among young men who live only for to-day and will not look ahead to the needs of the future. They have not learned the power of small savings steadily continued, nor considered the advisability of hoarding some resources for times of sickness, for periods of lack of employment, for the expense of marriage, for home of their own or for capital to start in business for themselves. They require, too, the discipline of thrift and the self-denial that it imposes.

Let them read this article by Mr.

Walter M. Wood: One of the saddest experiences common in city charity work, is the constant meeting of men who are the victims of their own improvidence. Such men may be grouped in two great classes. First, those out of work; second, those who are working but making no pro-As I have talked with many n of both classes, it seems to me that their difficulties may be classified under three First, when making money they do not systematically save; second, they do not use their leisure time for self-improvement, which will enable them to change employment or to ad-vance; and, third, they do not cultivate friends nor do they maintain close touch with those who are in a position to encourage and help them in time of

extremity. No young man truly lives who does not sooner or later, through his own efforts, provide for his maintenance and development as well as for the maintenance of those who are justly dependent upon him. A life of idleness or of dependence upon wealth accumulated by others is a mockery. While it is true that every young man should earn his living as he goes, it is equally true that he, during the period of his manly vigor and greatest opportunity, should lay aside systematically, either in bank account or safe investments, a sufficient amount to care for him in times of emergency and in the days of his decline.

Young manhood seems blighted today by the pernicious habit of living in advance of one's income, anticipating, in a dangerous way, the uncertain future. The expending of money on useless frivolities, the loading oneself down with desirable but oftentimes unnecessary things, purchased on the in-stallment plan, the careless loaning of noney, and reckless investing, together with the waste of gambling — these things so common in our day are steadly eating up the financial reserve of our young men and keep them constant y facing the menace of poverty, de-endence and disgrace. The young an who is always at his wits end as to how to get money enough to meet his abnormal obligations is subject to evere temptations to unfairness, disonesty and theft. The man who lives within his income, who does not mort gage the future, who constantly lays aside something, even at a sacrifice in present comfort, is, after all, the man freest from temptations, the most settled in his life and the most content

in his work. The second form of improvidence failure to improve one's self by the best use of all opportunities and the wisest employment of one's leisure time—is not less serious than the failure to save. One cannot help seeing on every hand arge numbers of young men who, hav-ng gotten employment that pays a fair living wage, begin to live lives of de-structive self-indulgence and seem to orsake any hope or purpose of growing into a more perfect manhood, with greatr powers for service.

er powers for service.

It must be remembered that one works in order that he may live, and that he does not live for the simple sake of working. No man has a right to be simply a human attachment to a machine for eight hours a day and a merc animal for the other sixteen hours. God intends him to be more than that. No man has a right to become an ab-ject slave of commercial idea—making are empty; dry goods merchants must list their muslins, merinos, silks, and ribbons, to decide in what quantities to buy next time, so that the coming year may be more successful than the last one. nto a more highly perfected manhood day by day, will soon show signs of dry rot, and before long he will be schedule with the mass of human junk which so

encumbers every community.

The third form of improvidence indicated—namely, the failure to cultivate friends and to keep touch with them—is specially evident among young men in a large city. By cultivation of friends I do not mean for one moment those petty, unfair and unmanly means which some use to get a "stand in" with ople of influence. The friendship that comes through courtesy, honesty helpfulness and excellence of servi rendered, are the friendships truly secured, lasting, and worth the having. The securing of a position, the gaining of social place, the acquiring of liberties and of favors by underhanded or unmanly means, is the purchase of advan-tage with a counterfeit coin, which sooner or later returns to you, bringing with it the denunciation of those who sought to be your friends, and the promise of nothing better than disgrace. But he is not the only man in trouble who has misused his friends The man who cuts loose from those who know him best—his relatives, his business acquaintances, his friends—and with the reckless spirit of daring throws himself into entirely new conditions and surroundings, without anybody or anything to tie to, is almost sure discouragement and defeat. Many of the young men walking the streets of idleness, aimlessness shrinks from sight when purpose enters, disobedience vanishes the moment obedience is practiced, and large has the properties of the streets of the young men walking the streets of our large cities in the deepest of distress, buffeted about by temptation and suffering the fearful suspicion that tress, buffeted about by temptations ticed, and hate has no place in a heart | the world is growing cold and uncharitable, are nothing more or less than victims of that improvidence that has

your character. You must know what your virtues and your vices are, and act accordingly. A man considers himself as a whole, and deludes himself into thinking that he is a pretty fine fellow. General good intentions may actually be hindrances to practical character development. that fatal state of mind when one feels hat the world is against him, and that there is no use making an effort to be r to do anything.

Much of the restlessness, discontent. discouragement and failure in the ranks of young men to-day could well be voided if they would but detect their wn weaknesses, plan for their removal, and, with the strength of a prevailing purpose, in times of opportunity and erty, provide against distress and

#### TEETHING BABIES.

Trying Time for Mothers When Great Care and Watchfulness is Necessary.

There is scarcely any period in baby's early life requiring greater watchful-ness on the part of the mother than when baby is teething. Almost invariably the little one suffers much pain, is cross, restless day and night, requiring so much care that the mother is worn out looking after it. But there are other real dangers frequently accompanying this period that threaten baby's living the period that threaten baby's fe itself. Among these are diarrhoa, indigestion, colic, constipation and con The prudent mother anticipate and prevent these troubles by keeping baby's stomach and bowels a natural and healthy condition by the use of Baby's Own Tablets, a medi-cine readily taken by all children and which, dissolved in water, may be given with perfect safety to even a new-born infant. In every home where these Tablets are used baby is bright and healthy and the mother has real comhealthy and the mother has real com-fort with it, and does not hesitate to tell her neighbors. Mrs. C. J. Delaney Brockville, says: "I have been giving my fifteen-months' old baby Baby's Own Tablets, whenever necessary, for some months past. She was teething and was cross and restless. Her gums were hard and inflamed. After using the Tablets she grew quiet, the inflam nation of the gums was reduced, and her teeth did not seem to bother her more. An improvement in baby's tion was noticeable almost at once and I think there is no better medic ething babies." Baby's Own Tab-ets can be procured from druggists or ill be sent post paid at 25 cents: y addressing the Dr. Williams' Medine Co., Brockville, Ont.

A GUARANTEE-"I hereby cery that I have made a careful chemi-l analysis of Baby's Own Tablets, nich I personally purchased in a drug ore in Montreal. My analysis has proved that the Tablets contain abso-utely no opiate or narcotic; that they on be given with perfect safety to the oungest infant; that they are a safe and efficient medicine for the troubles ey are indicated to relieve and cure.'

MILTON L. HERSEY, M. A. Sc., Provincial Analyst for Quebec. Montreal, Dec. 23, 1901.

Fortify the system against disease by purify-og and enriching the blood-in other words, and enriching the ble e Hood's Sarsaparilla.

take Hood's Sursaparilla.

BE SURE YOU GET THE KIND YOU HAVE ALWAYS HAD —Owing to the great popularity of "The D & L" Monthol Plaster, unseruptions makers are putting up one like it. For theumatism neuralis, etc., nothing is better. Made only by Davis & Lawrence Co. Ltd.

# BOOKS

For Sale at the Catholic Record Office. We will send, postage prepaid, on receipt of price, to any address any of the following books:

suspicion that land uncharitor less than

The Christian Mother, by Rev W Cramer,
D D D
Catholic Ceremonies, by Abbe Durand
Meditations for Retreats, by St Frances
de Sales
An Aupeal and a Deffance, by Cardinal
Deschamps

Ceremonies of Low Mass.
Ceremonies of High Mass.
History of St Ignatius de Loyola by Bartole Vol I & II, each.
The Autobiography of St Ignatius de Loyola, by J F X O'Conor, S J ... 1
Life of Felix de Andreis, C M by Rev J
Rosate, C M ... 1
The Little Sisters of the Poor, by Abel Ram 2
Feith of Our Fathers, by Cardinal Gibbons paper.

Knighley Hall and other tales. by EKing 49
Selim, translated by Mcs J Sadlier 49
Carroll O'Donoghue, by Christine Faber 1 25
The Heiress of Cronenstein, by the Counts
east Hahn-Hahn adapted from German by Mary H Allies 125
The O'Donnells of Gien Cottage by D P Conynghane, D D. 150
Tue Vultures of Erin, by N J Duna 126
The Wild Icish Girl, by Lady Morgan 160
Florene McCarthy by Lady Morgan 160
Florene McCarthy by Lady Morgan 160
Icus of Armorica, by J C Bateman 150
Cloister Legends, by Elizabeth M Szewart 100
Excelsion; or essays on Politeness, Education and the Means of Attaining
Success in Life, by TE Howard A M 125
The Brown House at Duffleid by Minnie
Mary Lee 125
Marian Elwood; or how Girls Live, by Sarah M Brownson 125
The Romance of a Playwright, by H de Bornier 126
The Romance of a Playwright, by H de Bornier 100
The Translas of May Brooke, by Mrs Anna

Sarah M Brownson

The Romance of a Playwright, by H de
Bornier

The Monance of a Playwright, by H de
Bornier

The Trials of May Brooke, by Mrs Anna
H Dorsey

A Bornier

The Trials of May Brooke, by Mrs Anna
H Dorsey

The Settlement and other poems.

By Thomas O'Hagan

To Julis Kirkbride, by Rev A J Taeband, S J 125

To Julis Kirkbride, by Rev A J Taeband, S J 125

Julis Kirkbride, by Rev A J Taeband, S J 125

Julis Kirkbride, by Rev A J Taeband, S J 125

Julis Kirkbride, by Rev A J Taeband, S J 125

Julis Kirkbride, by Rev A J Taeband, S J 125

Julis Kirkbride, by Rev A J Taeband, S J 125

Julis Kirkbride, by Rev A J Taeband, S J 125

Julis Kirkbride, by Rev A J Taeband, S J 125

Julis Kirkbride, by Rev A J Taeband, S J 125

Julis Kirkbride, by Rev A J Taeband, S J 125

Julis Kirkbride, by Rev A J Taeband, S J 125

Julis Kirkbride, by Rev A J Taeband, S J 125

Julis Kirkbride, by Rev M H Anderdon, M William Collins.

The Wilson of Old Andrew, the Weavor S J 125

The Sirawcutter's Daughter, edited by Ludy Georgians Fullerton.

Julis Kirkbride, D J 125

Julis Kirkbride, by R J 125

Julis Kirkbride, and J 125

Julis Kirkbride, by M 125

Julis Kirkbride, and J 125

Julis Kirkbride, by M 125

Julis Kirkbride, and J 125

Julis K In the Turkish Camp of Mary Richards Gray from German of Mary Richards Gray All Hallow Eve and other stories. The Blighted Flower, trans from French by Mrs J Sadlier. Monteaim and Wolfe, part I, by Francis Parkman Monteaim and Wolfe, part II, by Francis

Parkman

Rome and the Abbey, by Mrs E C Agnew 1 25
Pictures of Christian Heroism, by Rev
Henry Edward Manning, D D 1 00
Tho Victims of the Mannertine, by Rev A 1 50 The Victims of the Mamertine, by Rev A J O'Reilly
Ludolf, A Historical Drama, by A Guggenberger, S J
Cardinal D Amboise, or, The Story of a A Summer at Woodville, by Anna T Sad-New Indian sketches, by Rev PJ De Smet,

The Poetical Works of Eliza Cook.

Poems, by T D McGee.
Oliver Twist by Charles Dickens.

A Troubled Heart, by Chas Warren Stoddard. dard
Dimpling's Success, by Clara Mulholland.
Guy's Fatune, by M F Eagan
Tommy and Grizel by J M Barrie
My New Curate, by Rev P A Sheehan, PP
Bessie Conway by M s J S ddier
Aun Honor S Keepsake, by Mrs J Sadier
The O'd House by the Boyne, by Mrs J
Sadier.

Sadlier
MacCarthy Moore, by Mrs J Sadlier
The Hermit of the Rock, by Mrs J Sadlier
Old and New, by Mrs J Sadlier
Elinor Preston, by Mrs J Sadlier
Tae Daughter of Tyrconnell, by Mrs J Sadiler.

Works of Mercy. .... le Italians... Nina.

Branch of Ruses.

The Rose Bush by Fr Schmid.

Angelica, by Fr Schmid.

Angelica, by Fr Schmid.

Anselmo, by Fr Schmid.

The Lamb, by Fr Schmid.

The Carrier Pigeon, by Fr Schmid.

The Catrolic Church from Within.

Luke Delmage, by Father Sheehan.

New Canterbury Tales, by Maurice Hewlett

Lawlor Manles by Catharine E Conway.
Daughter of New France by Mary Catharine Crowley.
Treasury of Irish Laterature.
Gordon Lodge, by M Agnes White
Blakes and Flanagan, by Mrs J Sadlier.
Anne Severin, by Madame Augusta
Crayen.

Craven.
Gravia, by Mes Emily Lawless
Tears on the Diadem, by Mrs Anna H Dorsey.
In the Track of the Troop, by R M Ballan-Oramatica, by R. M. Ballantyne
Loyal Blue and Royal Scarlet, by Marian
Ames Taggart
Hubert's Wife, by Minnie Mary Lee
Mononia, by Justin McCarthy
Marg are Roper, by Agnes Stewart
Hear and Soul, by Henrietta Dana Skin
ner

For Sale at the Catholic Record Office,

We will sund, pastage pressed, on receipt of price, to any address any of the foliowing books:

Daily Thoughts for Price's, by Yery Rev J. Billy Mark Cortails of Price's, by War J. Billy Mark Cortails of Sale of Mary C. P. Maria Cortails by Father Education of Lived Woods, by Bears Wilson. 15 Maria Cortails by Father Education, by Rev J. Branch Maria Cortails Chelena of the Sale of Naw York, tas viewed by a Canadian by Sale of Sale of Mary Cortails Chelena of Sale of Mary York, tas viewed by a Canadian by Sale of Sale of Mary Cortails Wiseman.

Science and Revealed Religion Vol I. Cardinal Wiseman.

Essays on Various Subjects, Essay II, by Cardinal Wiseman.

Essays on Various Subjects, Essay II, by Cardinal Wiseman.

Essays on Various Subjects, Essay II, by Cardinal Wiseman.

Essays on Various Subjects, Essay II, by Cardinal Wiseman.

Essays on Various Subjects, Essay II, by Cardinal Wiseman.

Essays on Various Subjects, Essay II, by Cardinal Wiseman.

Essays on Various Subjects, Essay II, by Cardinal Wiseman.

Essays on Various Subjects, Essay II, by Cardinal Wiseman.

Essays on Various Subjects, Essay II, by Cardinal Wiseman.

Essays on Various Subjects, Essay II, by Cardinal Wiseman.

Essays on Various Subjects, Essay II, by Cardinal Wiseman.

Essays on Various Subjects, Essay II, by Cardinal Wiseman.

Essays on Various Subjects, Essay II, by Cardinal Wiseman.

Essays on Various Subjects, Essay II, by Cardinal Wiseman.

Essays on Various Subjects, Essay II, by Cardinal Wiseman.

Essays on Various Subjects, Essay II, by Cardinal Wiseman.

Essays on Various Subjects, Essay II, by Cardinal Wiseman.

Essays on Various Subjects, Essay II, by Cardinal Wiseman.

Essays on Various Subjects, Essay II, by Cardinal Wiseman.

Essays on Various Subjects, Essay II, by Cardinal Wiseman.

Essays on Various Subjects 40

Montreal, 27th November, 1901.



You Can

Make Child's Play of your Wash Day

if you follow the directions the Surprise Soap wrap-

per. It makes an easy day of Washday. Does away with boiling or scalding and hard rubbing—giving the whitest cleanest clothes.

harmless to the hands Surprise is a pure hard soap, which means economy. St. Croix Soap Mig. Co.

ST. STEPHEN, N. B.

### MUTUAL LIFE OF CANADA

Formerly The Ontario Mutual Life. This Company issues every safe and de sirable form of policy. We have policies, at reasonable rates, that guarantee

An Income to Yourself for life. An Income to Your Wife (if you have one) for her life.

An Income to Your Children (if you have any for twenty years after your and your wife's death. They also guarantee Liberal Cash and Loan Values and Automatically Extended In-surance for full face of the policy.

ROBERT MELVIÑ, GEO. WEGENAST, Manager W H. RIDDELL Sec'y, Waterloo, Ont.



OF LAKE SUPERIOR AND ONLY.
EAST INDIA TIN ONLY.
BUCKEYE BELL FOUNDRY,
THE E.W. VANDUZEN CO., Cincinnati, C.

FAVORABLY KNOWN SINCE 1826 DELINE,
HAVE FURNISHED 35-500-60 ST.
HEINE ST. Y. C. C. PURESTRESS
WEST-TROY N. Y. GELL-METAL
CHIMES ET. CATALOGUE PRICES EDE CHURCH BELLS Chimes and Poals,
Best Superior Copper and Tin. Getour price
MoSHANE BELL FUUNDRY
Englished Poundry Mid.

#### Established 1889. The LONDON MUTUAL Fire Insurance Co. of Canada.

Head Office, LONDON, ONT. Anthorized Capital. \$ 500,000 Subscribed Capital. 100,000 Business in Force over 50,000,000 fon. JNO. DRYDEN, GEORGE GILLIES, President. Vice-Pres, H. WADDINGTON, Secretary and Managing. H. WADDINGTON,
Secretary and Managing.
L. LEITCH, JAS. GRANT, D. WEISMILLER,
Supt. Treas. Inspector
Over \$2,900,000 paid in losses. Lowest
rates. Losses promptly settled.

## CHEAP BOOKS.

CITY AGENT

A. W. BURWELL - 476 Bichmond Street

We will send any one of the following books, cound in cloth, to any address on receipt of 30 ound in cloth, to any audices on significant specific spe Ivanhoe. Sir Walter Scott
Guy Mannering. do
Rob Roy do
Waverley. do
Oliver Twist. Charles Dickens
Barnaby Rudge. do
Character Sketches. do
Thaddeus of Warsaw. do
Thaddeus of Warsaw. do
Hawatha. Henry Wadsworth Longfellew
Evangeline. do
Gulliver's Travels. Lemuel Gulliver
Handy Andy. Samuel Lover

LITTLE FOLK'S ANNUAL FOR 1902 Containing Stories. Games, Tricks, Interesting and Entertaining Items for Children.
Colored frontispiece and a Large Number of Pretty Pictures.
Every Boy and Girl should have a copy.

Price 5 cents.

For sale by Thos. Coffey, CATHOLIC RECORD.

London, Ont.

#### DIOCESE OF HAMILTON.

When the Sesters of S. Joseph decided uild their new House of Providence at D as one of their more actions concerns to

When the Foundation of the Section o

was made the recipient of several addresses a purse containing \$50 in gold from the ladies and a handsome oak secretary and chair from the men of the purish.

The parish hall was crowded to the doors, between two and ithree hundred parishiones is and a number of Father Phelan's Protestan frieeds being present when A. P. Devilla, Chairman, called the gathering tit.

W. E. Cain, Headmart of the Startage school, read and present a fitting address, signed by Mesers. A. O'Connor, E. J. Kingsley, D. J. Hurley, L. W. C. Cain, A. Primera, C. Dan O'Connell, and Connell, and Primera, C. Caisachai, A. O'Loughlin, Jaz. Killen, W. F. O'Bojie a. O'Connor next stepped forward and the consumption of the connell of the connelling and control of the compression. Miss M. A. G llouly presenting the purse and gift is a sat incens.

The parish control of the connelling his compressive. His remarks were substantially as follows:

My dear Friends, Ladies and Gentlemen of that there is a winch has is a winch as a large of the connelling and control of the compressive.

minus as before he succeeded in regaining his composure. His remarks were substantially as follows: He remarks were substantially as follows: Priends, Ladies and Gentlemen of Linds, There are occasions in the lite of man when he lives in the full realization of his inability to give proper and fitting express on to his fe light. To sight, my dear people, such an occasion has risen with me. Less than three months ago when at the summons of His Lordship, Bishop O'Connor, I was translated to Peterborough, and in good holy zeal and heartfelt gratitude you assembled in this same hall and made such a magnificent offering, accompanied with such good wishes, little did I think that such a short time was to elapse before my return. But the Angel of Dath, with his ever in visable hand, seved up in the good Monsignor in the zenith of his priestiv grofy, the reflecting the sad ce as on of my recall to Lind ay Larish.

Monsignor in the zenith of his priestly kory, thus effecting the sad co as on of my recall to Lind ay parish.

You nave credited my with many talents and quilities of which I feel I am not the possessor. For four years I have been amongst you endeavering to discharge the priestly functions of laboring for the grory of 4cd and the salvation of solis. If in my work I had any success you must remember that I had as adviser and tutor that emmand dvine, the iste lamented Mo skinor Laurant.

While amongst you, my good people you

I had any success you must remember that I had as adviser and tutor that emment divine, the late lamented Mo Skinor Laurant.

While amongst you, my good people you have opened your hearts in many ways leaving upon me everlastick impressions of practical ministrations forming the hadden of the people of the bond which ties the priest to he people. The cluster affection and could be a people. The cluster affection and could be a people of Lindsay I have ways shared, for which you will slways have my blessing and thoughts in the sacrifice on God's holy aliar.

I am delighted to see present a number of Lindsay friends who are not of our belief. It is an undubted evidence of the good will and harmony thing the remaining the seed of the good will and harmony thing the remaining the seed of the good will and harmony in the sacrifice which you will be seed the good will and harmony thing to see present a number of Lindsay friends I hold the greatest respect and kindliest wishes. May such harmonious feeling ever exist, and the blessing of the King of Kings be ever on you.

I oughts and feelings to night. Your two beautifully arranged addresses have pictured most alround a seed of the good will and health of the parish I am deeply grateful for the kind words, generous gifts, and above all, their expressed good will. To the men my thanks are many for their excessive generosity, their kind references and gracious blessings.

Of Lindsay and its associations I will always cherish the fondest recollections and constant ly keen in mind the many evidences of your love and strong attachment.

I conclusion I again thank you and ask you to remember me in your daily prayers. Eldding you farewell, and wishing you the choicest blessings of the Almighty. I excress the fondest hope of man—that we shall all moet on that radiant shore.

Among the other speakers were Messra. O Bigelow, W. C. Cain, A. D. Mallon, H. J. Lyele, G. H. M. Baker, W. F. O Boyle, A. P. Devin and Wm. Steers. "God Save the King" brrught the pleasant affair to a clos

ties as a man. The plans cultinized less thus, when at the Parish hall Fr. Phelan made the recipient of several addresses a containing \$60 in gold from the ladies a handsome oak secretary and chair from ene of the parish.

Se parish hall was crowded to the doors, been two and three hunored parishiners a number of Father Phelan's Protestant ds being present, when A. P. Devin, man, called the gathering to order. Mr. E. Cain. Headmayer of the Separate of read and presented a fitting address, ed by Mesars. A. P. Devin, Wm Steers, of read and presented a fitting address, do from the transportation of the highest honors.

Harley, I. V. O'Connoft, E. J. Kingsley, O'Connoft, W. C. Cain. A. Primera, C. Sakhan, A. O'Dunklin, Jas. Killen, W. F. Sakhan, A. O'Dunklin, Jas. Killen, W. F. To be sentiment "Out Caurch" the referred upon Mr. Fisherty and to the face at hat Bishop Consty is an almonus of the University was in his exact that the University was the sent in the sentiment "Out Caurch" the referred upon Mr. Fisherty and to the face at hat Bishop Consty is an almonus of the University was in his to developed a factor of the Sentiment "Out Caurch" the referred upon Mr. Fisherty and to the face at hat Bishop Consty is an almonus of the University was in his exact that the University was in his exact that the University was the sent that the University was in his exact that the University was the particular to the degree of LL. D. recently constructed upon Mr. Fisherty and to the face at that the University was that the current particular that the University was the state of the University was the state of the University was the state of the degree of LL. D. recently constructed upon Mr. Fisherty and to the face at that the duriversity was the state of Language and that the University was the state of the section of the degree of LL. D. Fatther Gilles of Language and that the University was the state of the degree of LL. D. Fatther Gilles of Language and that the University was the state of Language and that the Universit

To be serious, the Catholic Church is too vast a subject to be handled in one evening, so he would not attempt the whole treatise, but assume three great facts, first, that the Catholic Church exists; send, that the United States exists, and third, that the Knights of Columbus exist, The limits of the Catholic Church are coterminous with the world. Men boast of belonging to organizations which have lasted one hundred years. It is stated that there is not a dynasty in Europe to-day which has lasted that long, yet the Catholic Church rune away up to two thousand years. It is the only living organization that ever looked on the face of the Redeemer. The great universities of Europa, even Oxford and Cambudge, owe their origin to the Catholic Caurch.

Mrs. Denis Brennan, Eardley.

With sincers regret we record the death of Mrs. Denis Brennan of Eurdley, Que., which and event took place at her late residence on Sunday, the 29th of Dec. 1901. The deceased lady was in her sixty-asventh year, and had been suffering several months from a painful affectation of the throat, yet bore her severe litness with fruitnde and resignation. She passed away peacefully, being strengthened by the sacrament of extreme unction, in the midstof her sorrowing funily. Her remains were followed to their last resting place by a large concourse of people who came to pry the last tribute of respect to one who had been a good example to the paths by her strict observance of all her religious duties. Requiem Mass was celebrated by the Rev. Father Raymond, after which her remains were consigned to their last resting place. Besides her husband she leaves five daughters and two sons to mourn the loss of a loving wife and mother.

We ask our readers to join us in the prayer that eternal rest may be given the departed soil.

the loss of alloranges with the world. Mean to be compared to 1900 to give the perspect of the

love and attous extendment.

In constitution, leaved thank you had set the set of the contribution of the contribution of the contribution of the contributed to our country's greatment of the set of the contributed to our country's greatment of the greatment of the greatment of the greatment of the many expressions of good with the present shines for use in this country is greatment of the greatme

A. He then commenced the study of Law and was admitted to the degree of Barristot, ablaw, passing second on the inc. Afterwards he entered Trinity University at Torodo and graduate the control of the Church. With her and the control of the contro

Suspense will quickly change to calm con-

Desire with rare fulfilment will be blent.

Desire with rare fulfilment will be blent.

And meeting will be one long, sweet sacrament—

When you come home! -Clarence Urmy, in Harper's Bazar.

## STAND WITH NEW WILL.

Richard Le Gallienne in Success. It is the New Year's morn, The old had year is done, And the wide world is all agleam In the wide morning sun:

There is no soul so desperate and forlorn But dreams again his dream,

And you, sad soul that failed,
yan.
This last sad year.
Bethink you that another year is yours;
Cast out your old deepair.

## For the CATHOLIC RECORD.

An Arab youth, on the arid sand Lay watching the clittering sky; On the golden gates of celestial bliss Was the gaze of his eager eye.

For the one who should see the first tiny gleam From the quickly opening portal. Should enter and quaff from ambrosial springs That would render his frame immortal.

He had waited here for a year and a day, And had watched the relantless skies; He had banished Despair from his tired heart And sleep from his weary eyes.

But tc-day grim Despair took her place once more, And whispered her words in his soul; In the arms of Sleep he was gently borne Far from the wished-for goal.

But alas! when released from her clinging em

But aias! when released from her clinging en brace. He heard a sound from afar; The gates had been open for one brief space, And the clang of their golden bar Re-echoed now in the desolate heart And pierced his soul with a stinging dart.

spring, 72c. east; No. 2 goose, 67c.; Manitoba No. 1 hard 87 to 87sc; No. 1, northern 84c. a d No. 2 northern at 81c. all rall via Sarnia; via North Bay, 1 lower. Flour dult, 90 per cent, patents, 82 98 to 82.22 in buyers' bags; middle freights; tocally and for lower provinces' trade choice straight rollers, 83 39 to 83 40; Manitoba steady; Huagarian, 81.0 to 34 50; sarong bakers 83.0. Toronto freights. Oats quiet; No. 2 waite, 4tc to 41c. middle freights. Rye dult, 5tc middle freight. Oatmail easier; car lots, on track here, 85.25 in bags and \$5.4 in wood; broken lots 20c per barrel extrs. Milliwed—Bran steady, 818 to 830; and shorts, 821 to 811.50; Manitoba bran, 89; and shorts, 821 foronto freights including sacks. Peas quiet; No. 2, 80c, middle freights. Barley steady; No. 1, 5fc.; No. 2, 33 to 56c; No. 3 extra, 52; and feed 50c, to 51c middle freights. Corn quiet; No. 2 Canadian yellow, new, 56c west. Buckwheat unchanged, 54c middle freights.

# At joy's bright festal board shall we sit down, And mirth and music, each with myrtle crown. Will drive away the tear, the sigh, the frown— When you come home! FOR SALE AT THE CATHOLIC RECORD THE TREASURY OF IRISH ELOQUENCE. We can now supply this really interesting and instructive work, which is a compendium

QUENCE.

We can now supply this really interesting and instructive work which is a compendium of Irish oratory and literature, commised with annotations from Thos. Davis. Dr. McKevin. Dr. Madden, and others for the sum of \$1.50 (Cash to accompany order.) It contains the most brilliant and stirring speeches of Edmund Burke. Henry Grattan. John Philipot Curran, Richard and Brinsley Sneridan Robert Emet. Charles Phillips, Richard Lylor Shiel, Daniel O'Connell, Rev. Dr. Cahili. Thos. Francis Meagher, Thos. D'Arcey McGee, Archbishop McHale, Father Barke, Rev Michael D. Buckley, Michael D. Burk. Ley. Michael D. Sunsan. Embellished with a full set of portraits engraved by Kilburn. Address Th. s. Coffey, Catholic Record

NEW STOCK OF HAND BIBLES

large prist \$2.50
For sale by Thomas Coffey, Catholic Rg Soft

marness 🔣 You can make your har-ness as soft as a gieve and as tough as wire by using EUREKA Ear-ness Oil. You can lengthen is life-make it last twice as long as it ordinarily would.

# EUREKA Harness Oil makes a poor looking har-ness like new. Made of pure, heavy bodied oil, es-pecially prepared to with-stand the weather. Bold everywhere in cans-all sizes,

REID'S HARDWARE

Rade by IMPREIAL OIL COMPANY.

For Grand Rapids Carpet Sweepe Superior Carpet Sweepers, Sinceperette, the latest Wringers, Mangles, Cutlery, etc.

118 IUNDAS ST., LONDON, ONT

TEACHERS WANTED.

TEACHER HOLDING \*ECOND OR THIRD Class certificats wanted for S. S. No. 3, Admaston Testimonials, etc., required. Apply to Jereniah Lynch, Sec.-Tress, McDougall P. O., Ont

TEACHER WANTED FOR S. S. NO 3, I Bagot, for year 1982 The holder of a 2nd class professional certificate. Duties to begin at once. Apply, stating salary and experience, to Patrick Windle, Sec. S. S. 3 Bagot. Ashdad. Ont. 1914.8

# Allen's Lung Balsam

The best Cough Medicine. ABSOLUTE SAFETY should be the first thought and must be rigorously insisted upon when buying medicine, for upon its safety depends one's life. ALLEN'S LUNG one's life. ALLEN BALSAM contains no opium in any form and is safe, sure, and prompt in cases of Croup, Colds, deep-seated Coughs.

Try it now, and be convinced.

FOR SALE AT
THE CATHOLIC RECORD OFFICE

# Catholic ... Home Annual

PRICE, 25 Cents. This ever popular Annual new in its nine-teenth year, has a richly illuminated cover on which is given a representation of The Last Supper (in picture form), beade which is angel bearing a palm branch ascending into t has many beautiful stories by the foremost

L has many beautiful stories by the foremost Catholic writers, as well as historical and descriptive sketches, anecdotes, porms, etc., and the usual calendars and astronomical calculations. It also contains fifty-two full page and text illustrations. CONTENTS.

"The Casting of Coming Events," by Rev Francis J Finn, S.J.
-The Cloud, by Charles Le Goffic.
"Our Lady of Four view."
"The Missai of Abbot Gelasius," by Raoul de

"The Missal of Abbot Gelasius," by Raoul de Navery.

"King Clovis and St. Louia,"
"The Rosary of My Tears," by Father Ryan.
"Wisely Said."
"The Tressures of the Evil One."
"The Keg and the Sword," by Champol.
"The Christimas Rose."
"The Limage iMaker of Kerilis," by C. Le G.
"Old Giovanni."

"Old Giovanni."
"Just for Fun."
"Heard in the Class Room," by Rev, Francis
J Fun. S J.
"A Right Royal Salute," by Charles Warren

eer of an Expert," by Maurice Fran-"The Ca cis Egan.
In the Hollow Log-A True Story of 1869," by Sallie Margaret O Malley
As the Wheel Turned," by Mary E. Mannix,
One of Many, "by Mary G. Bonesteel.
Making a Good Opportunity," by Eugenie
Dirich.

drich n the Twilight." by Katharine Jenkins. 1 Happy New Year." by M. E. Henry-Ruffin The Shaft of the Little Blind God," by Mar

"The Shaft of the Indian of the Indian Ames Taggart." A Story of To-Day," by Mary Catherine Orowley.
"His Recompense." by Emma Howard Wighl.
"The Springville A. P. A. " by Mary F. Nixon-Daylet." "His Two Daughters," by Marion J. Brun-

owe.

Owe.

Owe.

Owe.

Owe.

Owe.

Owe.

A Sick Call." by Mary T. Waggaman.

The Coming of Ann. by Mary Allis.

The Greek Orphan.

Sea Fors." by Caroline D. Swan.

The Story of Pierre."

Items of Interest and Some Notable Events of the year 1900 1901.

Address Thos. Coffey, London, Ontario, Canada.

Also to be had from our travelling agents. Price, 25 cents. By the dozen, \$2.00. CANADIAN

Tourist Car Service Saturday

Through Equipped Tourist Sleepers
From TORONTO ALLO VANCOUVER
WITHOUT CHANGE

Leaving TORONTO at 1.45 p.m. on days named. In addition to second-class passage ticket, additional charge for berth in these sleep-

Dummore Jc. . . 6 00
Csigary . . 6 00
Reveisioke . . 6 50
Waccouver . . 7 50
For full particulars apply to nearest C. P.
R Ticket Agent A. H. NOTMan, Asst
Gen. Pasz Agt. Toronto, or to W. FULTON, City Pass Agt 161 Dundas st, cor.
Richmord, London, Ont.

## Luke Delmege A New Novel by Rev. P. A Sheehan, P. P.

PRICE \$1 50 "Shall 'Luke Delmege' attain an equal several dramatic incidents unmatched in force and elequent parration by aught that we re-call in 'My New Curate.' - The Pilot, Boston

Price 25 Cents.

Containing photos of His Holiness the Pope, His Excellency the Apostolic Delegate, and all the Archibishops and Bishops of Ontario.

The cover alone is a work of art; and the almana contains some excellent stories, calendars, poems, short lives of the saints, sketches, original articles, hymns, liturgical calendar historical data, directory and clergy list, literary contributions etc. Altogether, the work is interesting, instructive and entertaining. the work is interesting, instruction taining.
Address: Thos. Coffey, London, Ont-



MAIL CONTRACT.

CEALED TENDERS, ADDRESSED TO THE CEALED TENDERS, ADDRESSED TO THE
OPDITUDE OF THE PROPERTY OF T

spector.

H. G. HOPKIRK,
Post Office Inspector.

Post Office Inspector's Office,
London, 10th January, 1902 1214-3



MAIL CONTRACT.

SEALED TENDERS, addressed to the Post-master General, will be received at Ottawa intil noon, on Friday, the 7th of February, 1992, for the conveyance of His Majesty's Mails, on a proposed Contract for four years, six times per week each way, between Granton and London from the 1st April, next. Printed notices containing fur her informa-tion as to conditions of proposed Contract may be seen and blank forms of Tender may be de-tained at the Post Offices on the route and at the office of the Post office Inspector.

H. G. HOPKIRK.
Post Office Inspector.

Post Office Inspector's Office, Landon, 27th Dec., 1991. 12:2-3 SYMINGTON'S EDINBURGH

makes delicious coffee in a moment. No trouble se waste. In small and large bottles, from QUARANTEED PURE.

COFFEE ESSENCE

Grocers.

VOLUME XX

The Catholic London, Saturday, Fo

A WORD ABOUT Not a few people are

regard any deprecatory style of music in many as meddlesome or entire Not long since, indeed, w spoken advocate of mus mony with the mind of dubbed a crank. Scare epithet, but one which plied by those whose vo stricted to anyone refle pet opinions or modes must remember that the kind of music to be e Churches is settled. authorities have spoken and the rules in Papal copal Decrees are there and to be guided by. A ly, when an individual islation on this matter hearted obedience rend it is not disregarded al well spare him our dis ism. For he is on ve We know that in ma country, where choirs tary, care is taken wound their tender Organ loft performers hard to manage. But imperfections of huma not think we should that militate against ments of our superiors A regulation of the Rites says : Only suc

allowed in the church est, pious character, h of the Lord and the p being in close com sacred text, is a mean furthering the devo How much of the n plies with this regula

cite the devotion of it oftimes to all seem given for the bene and the leading singe Much as we adm who conduct our cho thinking that a few they are-pardon chief drawing card o ship. With this vie nounce to the public a voluntary will be the gifted soprano w composition. All th decrees as exceeding glory and reverence Sacrament of the I organists we have i a regulation from

epoch—and they and on their way appla with no guide in th save caprice or v seen in the daily pr music to be rende At the end of the words intimating t given, but this is a lication of the pr the purpose of in to come to four kind of advertisen the world-spirit an express disapprov will never convin we alone have an the Lord-our K are not disposed hypercritical, bu ing of horror and our churches a without the fold, music, and behav a theatre. Let means, allure all But if they do something better fitted to the ai mezzo or to sor

> tracted—to shu noises of the wo His voice. We can hard to apply to ou Chrysostom sa the mind, and loosens it from so inspires it and fills it wi things of this verses and th However, we " Kyrie Elei

all semblance

they have heard

tistically execu

sidered in the God's house to