# Catholic Record.

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

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CHRISTMAS THOUGHTS. Our old friend is very thoughtful at Christmas time. He tells us that he has nothing for dinner but memories. We know that his life has been one of much worry and sorrow, and that some of the memories would take the edge off the keenest appetite, but one would never think it, in looking at the fine old countenance, radiant with the sunshine of an unwarped and unspoiled nature. He is ever a boy at hearttrustful in the midst of deceit, and sure that in everyone, no matter how depraved, there is a well-spring of nobility. "Look, my boy," he says, pointing to his violin, "everyone is like that Strad. Lots of music in them if you can but come at it." And then

the old fingers clasp lovingly around the violin, and one hears music that, somehow or other, purifies us and makes every nerve vibrant with the taking we begin to understand harmony of noble things and attunes our hearts to the Christmas hymn — to company the success that has any elethe jubilee of praise that long years ago rolled out over the sleeping city on the hillside. The world is not so old that it has forgotten the story of the Christmas day. Time's burden indeed lies heavy upon it, and men have strewn its way with bones and marred it with blocdshed, but the gladsome tidings that thrilled it with joy still makes music in its heart. And as we listen to the pealing of the bells we must think what a wondrous answer it was to the cry of men for the God whom they had

They looked everywhere for Him, into the external world-that mysterious temple dedicated to the eternal God -but they could not read the inscription above the door into their own hearts and allayed for a time their anxieties with foolish conceits-into books-and their confession was ever the same-their quest was useless. And as answer God came, not as they expected, but in a manner so marvellous that faith alone firmly received it. When we put away our cap and bells and endeavor to bring to our " that minds that the word was set up from eternity and of all before the earth was" was made Flesh, we must live for a time in an atmosphere of unselfishness. The thought that God placed Himself among human things and wore the vesture of poverty and suffering, and went down at last a dishonored criminous of proving in our own small way that the Love has not been given

And when we look at the manger, at the poor mother, at all the surroundings that according to the standard of the world made for failure, and consider the stupendous work and the means employed by the Child of Bethlehem for its accomplishment, one can get an idea of the success that means anything. Open the world's map and look over the strong places of the world built up and matured dur ing a thousand years that the Child had to attack and to destroy. It was no weak race of men that He sought to bring under His yoke, but men who had fierce warrior blood coursing in their veins, who brooked no order that might stay them from deeds of lust and vengeance, and to whom the success of centuries was a guarantee of the prosperity of the future. What meaning could a gospel other than that they

knew have for them? We know, however, that He took poor Humanity into His arms and soothed its queroulousness, as a mother might a suffering child; cleansed it of defilement and set its feet on the pathway of hope and immortality. He broke down the barriers that shut out the sunlight of truth and let it stream into palace and hovel, to bathe women and slave in an atmosphere of purity and freedom and to:reveal to man his of Chelsea used polite language and sneered at His assumptions,

arculd Him in love and adoration | will come in the shape of man or

His worship, to quote a dying infidel, will grow young without ceasing. His sufferings will melt the hardest heart; all ages will proclaim that amongst the sons of men there is none

greater than He. Conversing with Monthalon at St. Helena, Napoleon said: "There have been but three great generals in this world-Casar, Alexander, and myself. In spite of all their exploits, Alex ander and Capar are but mere themes for school bo) s. Who loves them now? So it is with myself. My memory will watch for a word upon which to build live perhaps fifty or sixty years in the hearts of some brave men, and after that no one will love me more. One being alone is loved on this earth after eighteen hundred years. He is Jesus Christ. Monthalon! Monthalon, I know something of men, and I tell you that Jesus Christ was not a man."

### AN IMPORTANT LESSON.

When we examine the preparation made by the Redeemer for His underwhat are the conditions that must acment of permanency. The heroes of the Church have dominated whole generations, not by material force, but by a faithful imitation of the virtues of Him who came on earth and taught in His school the lessons of humility, poverty and obedience. When once we grasp the fact that, without these, success is but failure, and that they are infallibly certain of effect, we have learned something.

We hear it heralded broadcast that the methods of years ago would be out of place in this century. But it is all nonsense. Human nature is the same. The world troubles little with methods: it deals with men. So long as we por tray in our lives the creed which we profess to believe, we are bound to suc-

### A SUGGESTION.

Many of us are just now sorely per plexed over the question of Christmas presents. In some countries they send flowers, but in these regions our tastes run to something more durable and of the earth earthy. The result is that we unload on our long-suffering ac quaintances a medley of objects that have no significance and that repre sent nothing save money. What is a poor chap going to do with an em bossed calendar adorned with verses from some poot or other who was in this mundance sphere sflicted with a bad liver, when he can get a plain al-and all that for us-must make article, and tenfold more serviceable, bler and braver and more desir from the nearest insurance company. The same may he said of the majority of gifts that we receive from weil-

meaning but mistaken friends. Instead of spending money need lessly and fooolishly, why do not we try to make Christmas joyful for the poor family whose provider is out of work, and for the little children to whom Santa Claus is ever a myth. A pair of boots and a simple toy for the urchin of the tenement, a load of coal or a barrel of flour at the door of the needy. will go far to solve satisfactorily the question of what to give at Christmas.

### A CONTRAST.

Carlyle used to say that the one achievement of the century was the bringing into existence of an almost incredible number of bores. liver may have been out of order when he made the remark, and hope it may be pardoned him on the ples of ill health. Perchance, too, he may have been disturbed in his rumin ations by some idle chatterer. But what would he say if he lived in our days? Possibly his remarks would not bear printing and would have to be amended or disinfected so as to please the aesthetic tastes of those who can wade complacently through pages of pornographic literature and yet cannot abide anything bordering on profanity. However, the Diogenes origin and destiny. They who at in expressing his horror of first regarded Him with distrust, the windy individual yelept learned in time to revere Him as God bad enough, but when it poses as a cross, to go for His sake on the most to be Wisdom's sweetest melody it is beforlorn hope the world has ever seen. youd vituperation. Then it becomes Since the time that the Child-Gcd an affliction to be borne only with the looked with human eyes upon His own assistance of Providence. It is like world men have grouped themselves the measles—you cannot escape it. It

which it feeds its own little soul: topics picked out of the cess-pools of slander in an accomplished and deprecatory manner, -- because they never indulge in gossip, you know-or entertain you with airy criticism on things in general. It is wonderful to hear it descant on the varity and falsity of the world, especially when you know they are on the hunt for all the vanity in sight and on the a fairy tale; and when we rid ourselves of these caricatures of humanity we go out into the world outside our sanc tum and view the real players of Life's drama—the men and women who suffer and cry it not on the house tops, who are too much in earnest to mind every hurt: who believe in helping up and not pushing down their fellow-workers and that the sunshine that rays out from a truly Christian heart does more to gladden the wastes of the earth than any amount of chattering and complaining.

THE INFLUENCE OF CALVIN.

ISM. In a recent issue of the Nineteenth Century Fiona McLeod has something to say of the influence of Calvinismthe religion "that is veiled in gloom and darkness, with lightnings of curs ing, vengeance and destruction float ing through the sable clouds upon the "I do not think," she Gael." "anyone who has not says, lived intimately in the Highlands can realize the extent to which the blight of Calvinism has fallen upon the people, clouding the spirit, stultifying the mind, taking away all joy ousness and light-hearted gaiety, laying a ban upon music, even upon songs, making laughter as rare as clansman landlord, causing a sad gloom as common as a ruined croft."

### " THE MASS."

First of a Series of Advent Sermons by Rev. Morgan M. Sheedy,

At the Vesper services in St. John's Church, Altoona, on Sunday last, Rev. Morgan M. Sheedy, the rector, preached on "The Mass." This was the first of a series of sermons to be delivered at Vespers during Advent.
The discourses to follow will be on the following themes: "Is There a Pargatory?" "What is the Confession of the confess gatory?" "What is the control of stonal?" "Some Things Catholics Do Stonal?" Non-Catholics who de-Not Believe." sire to know Catholic belief are in-

The sermon on "The Mass" was heard by a large congregation. Those who were present, especially non-Catholics, got a very clear understandg of this great act of Catholic wor-

ship.
The speaker began by calling attention to the growth of ritual in the various denominations outside the very no Catholic Church and to the very no able trend going on in the Church of England and its sister church in this country toward the ritual and beliefs prevailing in Christendom before the so-called Reformation. In spite of great opposition, this trend has been steady, until at this moment more than half the Anglican parishes are dominated in more or less degree by what nated in more or less degree by what are called "Catholic principles and practices." And the same, but in a lesser degree, may be said of the Episcopal churches in this country. In this connection he referred to the recent consecration of the coadjutor Bishop of the Episcopal See of Fond du Lac where the function followed in the celebration of Mass and the rite of consecration of a Bishop was the Roman Catholic usage. Of this function the "Living Church," the organ of the High Church party, says that it was perfectly loyal to the Book of Common Prayer and to the best Catho lic traditions." In all our American cities the Mass is daily said in other In all our American churches than the Roman Catholic, and many beliefs are held and practiced so similar to our own that it is difficult to distinguish them. Whether this be a sign of Christian unity or not, it is undoubtedly a return to doctrinal beliefs and practices reprobated as "grossest superstition" for the past

three centuries.
Turning to the evening's subject,
What is the Mass?" he cited the
words of the prophet, Malachias, chapter i., 11, foretelling that, " from the rising of the sun even to the going down of the same, My name shall be great among the Gentiles, and in every place incense shall be offered to name, and a pure offering." The The Mass of the sun. It was to the setting offered with the incense of prayer and praise. It was a clean oblation, a pure offering, and it made the name of the Lord great among the Gentiles. The parts and ceremonies of the suppose.

woman into your ousiest hour and re- Mass were explained. It was shown gale you with the provender with how the Mass is almost entirely made up from the Bible. It begins with the part of the Litany; then follows the song of the angels, the Gloria; we have the cellect or prayer proper to the lesson and gospel from the New Testament, the Nicene Creed, the Offertory, the Lavabo, which is part of the twenty-fifth psalm; the canon, the Consecration, the Lord's Prayer, the Agnus Del, the Communion, the blessing of the people and the last Gospel. Thus we see that the Mass is, as has been said, made up largely from the Holy Scripture. It was Carlyle who said, and the sage of Chelsea had little sympathy with Catholic things, that it was the most sublime act of Christian worship, and John Henry Newman declared that "he could attend Masses for ever and not be tired. It is this deep religious faith that gathers devout Catholics round the altar in all kinds of weather and in the early dawn to assist at this great Sacrifice of the New Law.

Attention was called to the fact that the Russian Church and the Schismatic al churches in the East that separated from Rome between the fifth and ninth centuries have the Mass. And now its restoration by a large party in the Au glican Church markes an important step in the return to ancient belief and us

### For the CATHOLIC RECORD. THE STAR IN THE EAST,

In the distant East they saw the star With its gleaming radiance from afar And they followed its light, as it led the To where the Babe of Bethlehem lay. Gleria in Erealist Dao. Gloria in Excelsis Deo.

In the lowly cave they knelt and adored, For the veil of flesh hid the Master and Lord, Then they rose and went on their homeward

way

To announce to the nations the Dawn of Day.

Gloria in Excelsis Deo

Et in terra pax hominibus. Would you go with the Kings of the Orient

To walk 'neath the blaze of the heaven-sent Would you kneel at the crib of the Infant
King
And a message of joy from His cradle bring
Gloria in Excelsis Deo

Et in terra pax Hominibus bonae voluntatis.

Go where you crimson beacon tells
That a God 'neath the Eucharist hidden
dwells
Adore with the Magi in lands afar
The Babe revealed by the vigitant star
Gloria in Ercelsis Deo
Et in terra
Pax hominibus
Bouae voluntatis.

### A SECTARIAN VIEW.

The Church and I s Usages From Non-Catholic Standpoint.

A writer in the Boston Transcript is engaged in making a study of different religions, and the approximate at tendance at worship. In his investi-gations he has now reached the Catholic churches, and makes the statement that the proportion of men present in Catholic churches is larger than in any Protestant ones. Mr. Cooke de seribes himself as a Protestant of the Protestants, not only by education, but by nature and conviction. theless he may be said to give a fair presentation of what the Church is from his point of view, looking at its worship, as he does, and as do all Protestants, from a purely material, instead of a spiritual standpoint. Mr.

"After attending seven services and hearing four sermons in Catholic churches, I do not feel that I am sufficiently informed to pronounce any final judgment on them. I can only give such impressions as I was able to form under these circumstances. course, to one who has known only Protestant church services, those of the Catholic Church are novel, and not easily understood. It is as a Protestant I must judge of them, and my impressions will have all the limitations

that grow out of that fact." eaking of this strangeness of the Catholic service to a Protestant he says: "The symbolism of the Catholic Caurch is one of its most marked feat ures, always present, always requir ing to be understood, and demanding a high degree of postic or imaginative power for its right appreciation. ciothes the things of the spirit with a rich garb of imagery, and makes the earthly shadow forth the heavenly with a fine mystical expression. Here is a new alphabet to learn, a new language to acquire ; and the Protestant who wishes all things brought to the level of common sense or direct logical statement is quite at a loss in the midst of all this symbolism. The Latin of the priest's intoning

and of the singing will also be an offence to many a Protestant, who likes to have everything put into plainest speech and to know the exact words of the hymn sung by the choir. The Catholic has his translated servicebook, however, and has learned to folo My low the meaning of it without the book in hand. The Vespers are in English, at High Mass the Bible is offered in every place from the rising read in English; and the preaching is any one could desire. therefore can be no hindrance to the Catholic worshippers, and is far less obtrueive than any one would at first

churches cannot reach such a height. expression. feature in Catholic It is a marked churches, too, that the whole congregation is more intent upon the worship in the Boston Transcript, regarding the than is the case in any Protestant congregation, not turning about to watch Sacred Heart Review said that the

church.' Cooke further says :

tended Catholic churches may not be catch the Review's meaning. He says: able to fully realize the extent to which the services have been brought into ity would be wholly at a loss to make harmony with American conditions, anything out of such a form of relig-I have already remarked on the small degree to which the Latin seems to obtrude itself. The Bible is read and extended as fatthfully in Catholic churches as in Protestant The idea had ever connected himself or herself so many Protes ant have that the Bible is ignored by Catholics, if ever true, certainly is not so at the present time the form of religious expression that in this country. Preaching is made as has the Mass as its central motive much of in Catholic as in Protestant but how utterly unlike is the form of churcles. The sermons are shorter, training given to the Protestant! more simple and direct; but they are not less effective. Evidently the good Catholic if trained to utter himpriests are thoroughly trained in the self in that spiritual language; but art of foscible expression and effective without the training he is quite at a discourse. They not only preach without manuscript, but they know The Mass will not convert Protestants; how to deal with human nature, how to appeal to its hopes and its ideals without the Mass." to appeal to its hopes and its ideals Few Protestant preachers are there who might not learn many a lesson in good preaching by attending Cathelic

" Somewhat to my surprise I learned

churches.

hat the Catholic preaching is thoroughly evangelical, using the word in the sense in which it is employed by the more orthodox of Protestant denominations. It is not the Church which the Catholic sets forth as the centre of his system, but Christ as the Saviour of the world. He regards the Church as Christ's present representative on earth, the guardian and con servator of His teaching; but it is Christ to whom he looks for salvation. No Protestant can present this more clearly than it was done in the sermons I heard, or exemplify the evangelical spirit more sincerely. I am somewhat inclined to think that the most faithful evangelical preaching is now to be heard in Catholic churches. Those who wish for that type of preaching, as it was heard fifty years ago in the Protestant churches of New England, I am sure are more likely to hear it in Catholic than Protestant churches. Putting aside those illustrations and eferences that belong to the Catholic Church exclusively, and these are not the most important or most insistent features, it seemed to me that the oldfashioned Protestant preaching is about what you now get in Catholic churches. the Catholics I neard preached fear of future punishment, but I have not heard it in any Protestant church. The Catholics remain truer to the old theology throughout than do the Protestants. So far as the preaching was concerned this seemed to me the chief. testants. So far as the preaching was concerned this seemed to me the chief difference between Catholic and Protestant. So far as evangelical fidelity is concerned, I do not think the Protestants have any advantage. I was nearly inclined to accept the statement of a neighbor, who said that now the Catholics are the evangelicals of the evangelicals. I hope that some of my most orthodox readers will inquire if I am right or wrong in this statement. This is the impression I have received;

but I am subject to correction. "I am not inclined to accept the no tion of many Protestants, that Catholies are faithful to the Church because the fear of hell is held constantly over them. "When the people no louger feel that their salvation de-"When the people no pends on fidelity to the Church," say "they will at once many Protestants, desert it." Possibly this may be true to some extent, but this kind of remark is not comprehensive enough to cover the whole situation. needs to be recognized is that the Catholic Church ministers to a wider range of human interests than does the Protestant, and that it is far better or ganized for the accomplishment of its The Catholic Church has inherited and perfected the vast administrative system of the old Roman em-pire, and it has developed the most perfect system of organized human activities the world has ever known. That counts for much; but it counts for even more that the Catholic Church inherits the primitive worships of vast populations, and that its worship is a child's primer of religious expression. It is adapted to the needs of the humblest minds, and can be accepted by

the most ignorant.
The service is wider in its appeal than that of the Protestant church, reaches lower down, and it may be reaches higher up. If the higher forms of art have their rightful expression, we may assume that music, poetry and s) mbol convey even higher spiritual truths than those expressed by metaphsical statement and logical argument. The Protestant has magnified doctrine quite out of propoption to other forms of

"Is the Catholic more worshipful truth, especially to other forms of life; than the Protestant? Apparently he and the diminution in church attendis, when you see him making obelsance ance and interest attests to this fact.

The Protestant churches have quite ing the church, and kneeling frequent- divorced themselves from art and smyly during the service. When you see bolism, with the exception of music, every person in the congregation and they lose those who need to have kneeling for many minutes during the spiritual truths presented in picture most solemn part of the Mass. you may language. They also lose those to conclude that devotion in Protestant whom art is the highest form of human

The writer goes on to say that a year life of a New Hampshire hill town, the gregation, not turning about to watch the choir or to see who else is in remedy for the desertion of the churches in such communities was the In regard to the much bruited idea Mass. Replying to this, he betrays that Catholics do not read the Bible Mr. the Protestant's usual inability to understand the full significance of the "Those who have not recently at Holy Sacrifice, thus failing entirely to

"The Protestants of such a communion, and it would not even excite their curiosity. Even the Episcopal minis-

with his services. "The Catholic has been trained to

Again the Protestant speaks in expecting Catholics to eliminate the Mass which is their central act of worship. On the whole, however, Mr. Cooke's presentation is interesting, if not also instructive, as showing us how we ap pear to those without the fold, who are

### BELIEVE AS YOU PLEASE.

The New York Presbytery, at its regular November meeting, decided by a majority of one—the vote of the Moderator—that the Westminster Confession should remain the creed of the Presbyterian Church. That was a Presbyterian Church. That was a narrow escape for the Presbyterian doctrinal standard.

But judging from what one of the members said after the meeting it does not appear to be a matter of much importance whether the doctrinal standard be revised or not. when seen after the meeting, said :

when seen after the meeting, said:

"My views on this question are well known. I am strongly against revision. The Confession of Faith is the centre of gravity of the Presbyterian Church, as sure as you live, and the Church cannot live without it. The Presbyterian Church is the most liberal Church in existence. Anybody is at liberty to believe just as much as he wants to of the Confession."

A confession of taith or standard of doctrine of which can be said what may be said of E top's fables or of the Ad ventures of Baron Munchausen, is not It is not easy to see how a decumen that one man believes to be true and another believes to be false can be a centre of gravity or common ground of bellef for those two men.

We think Dr. Birch is right from one point of view and wrong in another. He is right in not holding himself bound to believe a set of destrinal pronouncements on the authority of certain men, fallible as himself, who made them in 1649. He is wrong in implying that he can continue to be an orthodox Presbyterian while rejecting the creed of his Church. He who continues in a Church while rejecting its creed as false, and labors to have others accept it as a teacher of divine truth is on a par with him who passes a counterfeit note, knowing it to be counterfeit. Between these two acts there is in morals no essential differ-

No man can retain his integrity of conscience and self-respect who re-mains in a church whose presentation of revealed truth he has come to be lieve to be false. He is a hypocrite every hour he remains after such a discovery. He should avoid looking in a mirror lest he would see in his face the blush of shame.

A church that would knowingly tolerate such a minister in its pulpit is free indeed, but it is with a freedom that has no charm for the upright man of principle.-N. Y. Freeman's Jour-

Man is but a reed the weakest in nature; but he is a reed which thinks; the universe need not rise in arms to crush him; a vapor, a drop of water, suffices to kill him. But were the universe to crush him, man would still be greater than the power which killed him; for he knows that he dies, and of the advantage which the unithe universe verse has over him, knows nothing . - Pascal.

It is the imperfection of our own dispositions which puts limits to the sanctifying effects of the sarraments. —

### A FATAL RESEMBLANCE.

BY CHRISTIAN FABRE.

XXVI - CONTINUED.

Ned fancied that she knew why Edna enjoyed it very much; Alan Carnew's doubt the source of the epjoyment, and her own heart suffered again one of its little pangs that made her almost despise herself.

Of such tenor were Miss Edgar's artles Of such tenor were Miss Edgar's artless communications, and as Ned listened to her, and looked at the bewitching play of features that were well-nigh perfect in their beauty, she did not wonder that Carnew seemed to be caught in the toils. Then Elna was evidently no flort, for, though every gentleman in the house looked and acted as if he would have given his dearest possession for a smile. looked and acted as if he would have given his dearest passession for a smile from her lips, or a favor from her hand, and poor Brekbellew was like a faithful cur in his attentions, she treated all with the same eminently proper lady-like courtesy, but nothing more. On occasions even when remarks were made incourtesy, but nothing more. On occa-sions even when remarks were made in-tended to evoke laughter at Brekbellew's ludicrous devotedness. she, instead of taking part in the mirth, dropped in her graceful way some very pretty pitying expression that won, as she felt it would Alan Carnew's approving and admir-

With that tact and shrewdness that had showed themselves in her very earliest years, she had read Carnew's character, and all her amability to Ned, and all her avoidance of fi rtation, and al and all her avoidance of it ration, and an her areluctance to make sport of poor, sheepish, but wealthy Brekbellew, arose from the fact that she knew such a course of acting would please Alan Carnew. With her overweening, though well-concealed vanity, she yearned to have at her thanks on the sheep scholarly gentleman. feet this handsome scholarly gen even though a secret tie that she dared even though a secret tie that she dared not acknowledge, and could not repudiate, must prevent upon her part any recipro-cation of his tender feelings. There was one person in the house from whom she unaccountably shrank— Mascar Ordotte. Whether it was that his

shrivelled, tawny face, rendered so by hi sorrivened, tawny lace, rendered so by his long sejourn under a fierce Indian sun, repelled her, or the way that he had of looking through her with his little keen black eyes, as if he doubted every word

black eyes, as if he doubted every word she said, or was inwardly sneering at her gracious manuer, made her feel very uncomfortable, certain it was that she avoided him whenever she could.

And our poor Ned! how was she discipling this unbidden and unwished for regard on her part for Alan Carnew? A regard now so strong that she thrilled at the sound of his voice and flushed beneath the glance of his eye; but she was certain that he loved Edna, and knowing that, it became her duty to restrain herthat, it became her duty to restrain her-self by all the stern measures in her power. So she resolved to avoid meeting power. So she resolved to avoid meeting his eyes, and when he spoke, and was not addressing her, to fix her attention determinedly upon something else; a resolution that was not so difficult regarding her looking at him, but which was ex-tremely difficult in the part that referred to his speech. His voice so deep and firm, and so harmoniously changing its tones to suit his topics, thrilled her through and through, and, as it were, de-spite every effort chained her attention

to it.

After a little, Carnew observed how Ned's eyes steadily refused to meet his own; and amused and interested, as well as wondering what could be the cause, he as steadily endeavored to make them turn upon him. But they flashed over him, below him, beside him, everywhere save directly at him, and while Edna's eyes at every opportunity were looking into his with most bewitch-ing earnestness, Ned's were either cast destly down or fixed at some point be-He became piqued at last, not anderstanding sofficient of the feminine heart to know that this extraordinary manner was really a delicate compliment to his nower, and he ing her save when it became absolutely

Ned felt the change most keenly, but Ned felt the change most keenly, but she had too much womanhood to yield to her feelings. Sne went bravely about her duties, thinking that Alaa would marry Edna as soon as Mr. Elgar returned, and then her attachment, which cost her so much pain now, having its object removed—for certainly Mr. Carnew and his bride world not continue to live at moved—for certainty Mr. Carnew and me bride would not continue to live at Rahandabed—would speedily die. Sach was the fature pictured by our heroine for Alan Carnew, while he at the same time held a struggle with himself to maintain toward her the cold demeanor maintain toward her the cold demeanor he had assumed. Her very reserve but increased his regard, and he found him-self frequently wondering whether that Mr. Datton was really her lover; and yet every time he so wondered he called him-self a fool for thinking in the least about anything pertaining to her. November had come again, and Rahand-

abed, with its color-changing and falling leaves, its great trees swaying with half-bare branches in the sighing winds, and its few last and fast-fading blossoms had a melancholy beauty particularly pleasing to Ned. She delighted in taking long, solitary walks, whenever Mrs. Doloran chose to spare her, sometimes extending her excarsions to romantic spots beyond Rahandabed. One of these was an old, Rahandabed. One of these was an old, destered, and half-ruined mill, beneath which a clear stream still wended its way, and within which some lover of the picturesque had placed a rusic seat. A bridge, partly new from recent repairs, led to the mill from one side, though to a climber the mill was easily accessible from the opposite side. The country boys sometimes climbed from that side in through the old, ruined windows, and played their games on the mouldy floor. The rustic seat in the mill was a favorite haunt of Ned's the whole place was so de serted every time she had gone there that seried every time she had gone there that she felt quite sure of the seclusion she desired; then its romantic and half-weird surroundings charmed her, and, added to the pleasant sound of the water going gently over the dam, afforded her keen delight.

On this November afternoon, she took her way to the spot, regretting the lateness of the hour, for darkness set in so speedily on these short autumn days. However, she would have a few minutes to spend in her favorite haunt, and she to spend in her favorite haunt, and should be also hurried on, drawing a gratified breath witen at length she was esconced in her witen at length she was esconced in her what for?" asked Alan in angry amazement.

"What for?" asked Alan in angry amazement.

"To receive my guest, sir," was the at the weird scene before her and listen-ing to the monotonous plashing of the

apace, she still lingered, lost in her re-trospection. Suddenly she heard the sound of indistinct voices from the side of the mill accessible only to climbers, and she started up in some affright. But there was no other sound, only those in-distinct tones floating up, as if the speak-ers stood directly under one of the ruined windows.

windows.
Impelled by that curiosity which is sometimes experienced by the least curious of us, Ned, instead of immediately
departing, as she had arisen to do, waited.
One of the voices was suddenly raised,
and it was pitched in such a key that

every word was borne to Ned.
"No love is deep that will not make every sacrifice; have I not given you proofs enough in all the risks I have run? What would you have? An open acproofs enough in all the risks I have full.
What would you have? An open acknowledgment? It would be my ruin, and the moment that you oblige me to make such, I, rather than endure the anger and obloquy that must follow, shall die by my own hand."

To Ned's horror she recognized Edna's recognized without waiting to hear

die by my own hand.

To Ned's horror she recognized Edna's voice, and, without waiting to hear further, she rushed from the mill, intending to confront her cousin and let her know what she had heard, and how she had heard it. She did not stop to question the identity of the party, whether male or female, to whom Edna was addressing such strange and shocking words; she only felt that the speech must be due to some imprudence, and that it was her duty to tell that she had heard it. But the noise of her footsteps on the floor of the mill and across the bridge which she was obliged to pass in order to get round to the other side, where were the strange parties, alarmed the latter, and they took to flight, for which they had ample time, Ned requiring two or three minutes to cross the bridge and go up the road far enough to effect a passage to the other side of the mill. road far enough to effect a passage to the other side of the mill. When she arrive

on the spot, it was deserted, and as it was quite dark, with not even a glimmer from a star, it was fruitless to seek to discover what direction the mysterious parties had taken. But Ned called her cousin's name aloud, thinking called her cousin's name aloud, thinking she must be hiding somewhere near, and that she would be assured by the sound of her voice. There was no response; and growing a little timid herself in the now almost perfectly black solitude, she hurriedly retraced her steps, and pursued her way to Rahandabed. What was her astonishment to see in one t was her astonishment to see in or What was her astonishment to see in one of the brilliantly lighted parlors that she passed, Miss Edgar, sitting calm and composed, with not the slightest evidence of having been so recently out of the house; her hair was not even ruffled, as the wind had ruffled Ned's, and she was talking to Brekbellew, who hung over her their with that sweet graciousness that

chair, with that sweet graciousness that chair, with that sweet graciousness that was no more than she bestowed upon every one, but that kept him, poor sheep that he was, in a constant fever of love. Ned could not understand it; in the first place, unless by extraordinary rapid ity, Elna would scarcely have had time to return to the house, and then the quickness of her return must surely pre-clude such absolute composure as she had witnessed. Could it be that she was mistaken; that the voice she would have sworn was Edna's, was only made such by her imagination? She knew not what to think, and lost in a maze of the beautiful her countries in the countries.

evening; but Eina was the same beautiful, brilliant girl, with not the slightest evidence about her of any secret imprud-And she seemed to be especially court ed that night, as if her charms had grown more attractive, even Carnew leading her again and again to the piano, where her again and again to the plant again to magnificent voice rang out with exquisite force and sweetness.

Mrs. Doloran said, in one of the pauses

loubt, she watched her cousin all the

between the music:
"That creature seems to have all the gifts under the sun. It is no wonder the men are half-mad about her. I declare she has turned my head; and there's she has turned my head; and there's Alan, who's been holding his heart against every sortie for the last six years, ready now to yield everything to her. The lad's gone, as anybody can see by looking at him. Ned forgot herself and looked at him,

and judging by the expression of his face as he bent to Edna to whisper the name or the song he wanted next, Mrs. Doloran

was quite right.
That eccentric lady continued:
"Matters can be settled very speedily
as Mr. Elgar has written to say that he as Mr. Eigar has written to say that he expected to do; that we may expect him about three weeks from to-day; his letter came this afternoon, and Edna wanted to show it to you, Ned," turning to her companion, "but you were out on one of your walks."

Here was another incident to confound

Here was another incident to confound her conviction that it was Edna's voice she had heard near the mill; surely, if her consin were in the house looking for her in order to show her father's letter, she could not be at the same time in the spot where Ned was so sure she had heard her speak.

### XXVII.

Mrs. Doloran was seized with a whim to give Mr. Edgar a gorgeous reception or his arrival, and though his daughter whose cultivated taste shrank from the vulgar display that passed for elegance and brilliancy with the eccentric lady, remonstrased with her, and assured her that her father was a man of very quiet, simple tastes, Mrs. Doloran would have her way. As Mr. Elgar had named the very day of his expected arrival in New York, and had said that he would proceed immediately to Rahandabed, it was not difficult to calculate almost the precultivated taste shrank from the not difficult to calculate almost the pre not difficult to calculate almost the precise hour of his coming. Thus preparations were begun that turned the spacious winter drawing-room into a sort of oure apartment from the quantity and quality and striking color of the velvet hangings with which the walls were dressed, to the total exclusion of the costly pictures that had previously adorned them. Whence she derived her odd and execrable taste no one could conceive, and while everybody laughed secretly, no one save Alan and Edna were bold enough to remonstrate, or to condemn. enough to remonstrate, or to condemn. But she was not to be restrained by either remonstrance or condemnation, and every day found her superintending some-thing more and more grotesque. Her ab-surdity reached its height when she or-dered a handsome dais at the extreme

at the weird scene peters and issenting to the monotonous plashing of the miniature waterfall.

Her thoughts went back to her childhood and to her talks to the trees, and though the darkness began to creep the miniature waterfall.

"Do you propose to put him and yourself on exhibition, then?" spoken with an angry scorn that awed for a second even his indomitable aunt; but it was

only for a second; her will was too strong strong to be put down by anything short of death, or perhaps poverty.

"I propose to do just as I like, sir, with my guest, and with everything else that is mine. Is not that the proper womanly spirit. Mr. Brekbellew?" turning to that room, timid cantleman who. ing to that poor, timid gentleman who, whenever he could not be by Lina's aide, was the constant attendant of Mrs. Doloran.
And Brekbellew answered with becom

ing meekness:

"Yes, ma'am: an eminently proper spirit;" at which Carnew, too augry to speak further, turned on his heel and left the pair.

Of course, Ordotte was constantly appropriate the pair.

pealed to, as the preparations progressed, and actuated by the exceeding amuse-ment the whole affair afforded him, he frequently gave such a suggestion as turned into newer and stranger extravagance Mrs. Doloran's own preconceived

The eccentric lady was quite in her The eccentric lady was quite in her element; her days rose upon work in which she delighted, and which was an effectual bar to those fitful moods of temper that made her a burden to herself, and an annoyance to those about her. Even the servante basked in her good humon not heing in their wonted constant. humor, not being in their wonted constant fear of a sudden and violent contact with the article most convenient to Mrs. Doloran's hand, and Macgilivray said in his

dry way:
"It's the fine speerit me leddy's in just now; but bide aweel, and see how the auld hornie'll make her her ain self Ordotte was bidden to have ready his

most exciting Indian stories, the saying:
"I have no doubt a gentleman of Mr.

"I have no doubt a gentleman of Mr. Edgar's wide travels and cultivated tastes will enjoy the terrible and the mysterious in nature, as you depict it, Mascar, in your dreadful tales."

"I have no doubt of his enjoyment of my Indian stories," Mascar repeated, with an emphasis on the word my, and a significant intonation of the other words, all

with an emphasis on the word my, and a singular intonation of the other words, all of which, however, owing to Mrs. Doloran's preoccupation with her own excited thoughts, were lost upon her.

The preparations extended even to arrangements for illuminating the grounds, and as the season was exceptionally fine Mrs. Doloran's anticipations. tionally fine, Mrs. Doloran's anticipation

were very bright.

Carnew could hardly restrain his anger

and disgust.

"Your father," he said to Edna the afternoon before the expected arrival when they were aking a stroll together, through the grounds, "will think we are

all fools here."
"No," she said in her most bewitching way, "my father will understand the case almost immediately, and while he may be much amused with your good aunt, he will draw the line between her and those who in sheer kindness pander to he whims; all that he does not understand shall make clear to him."
"Thank you," he said, his face slightly

flushing.

Her heart was beating with painful rapidity; what was this concern that he expressed about her father's opinion but a sign of his regard for herself, and, if so, a sign of his regard for herself, and, if so, might she not hope that one day this regard would be all that hers was now for him? Nay; might she not even now be assured that his affections were her own? True, no word had been spoken, but all the little signs by which a susceptible woman judges of the regard she may have inspired, were time again betrayed. And how in her heart she cursed and loathed the secret folly that must prevent loathed the secret folly that must prevent her acceptance of his hand should he

In the midst of her burning thoughts In the midst of her outling at heads, she glanced at him, but he was not looking at her; indeed, he seemed to be in some far distant reflection. Sacretly piqued, she put her hand on his arm.

"Do you know that, glad as I shall be to see my father, I am also a little sorry at his coming."

at his coming."
"Why?" spoken without looking at

Because he will be anxious to return

"Because he will be anxious to return to Weewald Place, and I shall have to accompany him."

Carnew looked at her then; a look which frightened her a little by its intense piercing earnestness, and she hastened to add:

"This place with its andless varieties and

"This place with its endless varieties and its gay company is in such contrast to my lonely life at home. Do you wonder that I dislike to leave it?"

I dislike to leave it?"
She had such a wonderfally child-like, confiding way of putting the question. and she raised such trusting, innocent eyes to his, that he was won, as he had been many a time before, by the spell of her heavy and her artless manner. She her beauty and her artless manner. She saw her advantage, and she pursued it. "And I have learned so many life-

long lessons here."
"What are they?"—he was suddenly

interested.
"One, that true goodness of character triumphs over every ill. I have reference triamphs over every iii. I have reterence now to your aunt's companion, and my dearest friend, Ned Edgar. Knowing, as I am aware you do, that she could have had a home always with us, have you never wondered that she should leave it to become a sort of servant?"

"Yes, at first I did wonder a little, but I am not wont to concern myself about

other people's business."
"Her leaving it was a surprise to me, the more so that she never by a word hinted at the cause; and it was only when my father himself asked me if I when my lather himsen asked me it I knew anything about her secret acquaint-ance with the son of a gardener on our place, a Dick Mackay, and expressed his disapprobation of her conduct, that I began to think his manner to her might have driven her from us. As she was so reticent, I have never had courage to mention the matter to her, but, studying her as I have done since I have been here, and being brought into daily con-tact with her unselfish goodness, I believe that which my father said of her to be false. Some one must have misled him, and I only fear that his manner to her when he meets her here will be as cold as it was during the last days of her stay

in Weewald Place."
She sighed most feelingly, and looked down at the pretty white hand resting ipon his arm. Tell me another of the lessons you

"Tell me another of the lessons you have learned," he said, too much charmed with his companion just then to speculate upon what she had so unnecessarily told of her cousin.
"The other lesson," she spoke with the other lesson, of the spoke with the spoke with the said of the cortain of the said of the sai

some hesitation, as if not certain of the propriety of her communication, " is that a woman's heart undisciplined is the

scourge of many."
"You have reference to my aunt," he

said dryly, "but give me your third lesson, if you have learned so many."
"The third," putting both her hands upon his arm, "is that he who judges, but reserves his opinion, who loves, but yields not to his attachment, is wiser in his generation than the fools who make honest speech of all they know, and gushing revelation of all they feel."

She had spoken wildly and more frankly than she had intended to do, impelled by a certain recklessnss arising

pelled by a certain recklessness arising from the fact that her own ardent wish

from the fact that her own ardent wish could never be fulfilled.

And Carnew blushed as hotly as any girl might have done. Had she penetrated his secret attachment to Ned? That attachment to which he struggled so heard not to will and which heaving hard not to yield and which, having heard what he did about the gardener's neard what he did about the gardener's son, even though the story were not true, must now speedily die. Such was the thought that animated him, and made his voice a little tremulous as he asked:

"When translations the less less on?"

Who taught you the last lesson ?"

No more was said until they reached No more was said until they reached the lawn where the whole gay company was assembled to watch the completion of the preparations for illumination. They stood, also, ostensibly to watch, but there was on the part of each a desire to compose hot and unpleasant thoughts. Ned stood near them, pleasantly interested, and Carnew, when he could do so unobserved, studied her face. It attracted him despite himself, though he linked with it the unfavorable story which Edna had despite himself, though he linked with the unfavorable story which Edna had told him, and he thought that Ned's own marked reserve toward him since her return from Albany might be even an evidence of the truth of that story; if her troth was plighted to this gardener's son, she might deem it her duty to be thus ex-cessively modest, and was such the case her modesty was certainly to be commended. But strange thoughts flashed through his mind: what if her visit to Al-bany during all those weeks had anything to do with this Mackay? And did Dykto do with this Mackay? And did Dyk-ard Datton, whom Carnew had long since regarded as Ned's suitor, know all about it, and was he hurt by it? But at this stage of his uncontrolled thoughts, the young man became suddenly ashamed of him-self, and he turned resolutely away to give all his attention to some arrangement colored lights that Mrs. Doloran was insisting was quite wrong. A little commo-tion in the vicinity of Ned drew his attention to her again; the commotion was made by a man in a laborer's dress ap-proaching her with a note which he said was for Miss Ned Edgar. She took it in dumb surprise, but in an instant her keen-est fears were aroused for Dyke; possibly it was some bad tidings from him, and she asked tremblingly, as she looked at the

superscription.
"Miss Ned Elgar," written in an entirely

"Miss Ned E igar," written in an entrery strange hand:

"Who gave you this?"

"A gentleman out on the road; and there's to be no answer," was the reply; and the man, with the best bow he knew how to make, took a burried departure.

It was well that Mrs. Doloran was too much engaged to notice her "companion," or she probably would have insisted on knowing the contents of the note; as it was, everybody in Ned's vicinity was it was, everybody in Ned's vicinity was watching the young girl, and though she did not look at any of them, by a peculia intuiton she felt their critical observation, and she blushed hotly as she opened the note, and in perfect amazement read: "Within an hour the last and greates

sacrifice I can make shall be completed. Can any love demand more?"

That was all; neither date nor signa

ture, and the penmanship was so utterly unfamiliar. She looked up, and in her bewilderment directly across at Carnew and his companion, Edna. Carnew was watching her so intently that his eyes to her heated imagination seemed to be flaming through her, and Edna, slightly eaning forward in her eagerness to wat her cousin, was pale as death.
In an instant Ned's brain was whirl-

ing with excited thought; the words that she had heard at the mill, "No love is deep that will not make every sacrifice, and which she was so sure had been and which she was so sure had been uttered by Eina's voice, came back to her and startled her with their similarity to the expressions in the note. Then Edna's present appearance, her unusual pallor, the evident anxiety with which she watched her cousin, all told that she had some, and perhaps imprudent, secret; but again, the superscription made her hesitate. "Miss Ned Eigar—" surely it was meant for her, for never by any possihesitate. "Miss Ned Eigar—" surely it was meant for her, for never by any possible chance was her cousin addressed as Ned. To end her suspense, she would go immediately to Eina, give her the note, and ask for an interview. But, at that instant everybody's attention was attracted by the sudden and rapid advent of a carriage into the grounds, and the

of a carriage into the grounds, and the sulden scream of:
"My father!" from Elna, who had recognized its solitary occupant, as for an instant he put forth his nead from the carriage window.

Immediate excitementensued, rendered sidioaleas in many analysis.

ridiculous in no small measure by Mrs Doloran's indignant outburst of:

"The man's come to soon; here are the lights not half completed, the dais in the parlor isn't finished, nor the velvet drapery, nor the antiers hung in his room, and I don't beheve Mascar has his stories ready, and I am not in costum and—why didn't he wait?"

Appealing to everybody about her, but looking longest at her nephew, who was secretly delighted at this early arrival; it would probably spare him much mortica-

Edna, with an apparent forgetfulness Edna, with an apparent logarithmess of self which seemed very charming, had broken from the company and dashed after the carriage, in order to meet her father when he alighted, on seeing which Mrs. Doloran commissioned Alan to do the honors of receiving the guest, until evening, when she would present herself in state. 'And we can have the illumination to-

"And we can have the illumination tonight," she said, taking Ordotto's arm, and going on a tour of survey.

The company scattered; some to accompany Alan to the house, others to take their accustomed strolls through the grounds, and Ned, in uncertainty as to what she had better do, sucod twirling the note between her fingers. Carnew said as he passed her:

"Come with us to the house, Miss Edgar; my aunt will not need you for some time, and I am sure you are anxious to meet your old friend, Mr. Edgar."

There was the faintest touch of sarcasm in the last words, but faint as it was, Ned caught it, and wondering why he had used it, she forgot her usual prudence and looked him full in the face. He returned her look carelessly and passed on. She followed, and was in time to see Edna

hanging on her father's arm, with all the delight of an eager and happy-hearted child. There was no pallor no anxiety about her now. She was brilliant and joyous, and proceeded to make the introductions with inimitable grace.

"And Ned, papa," she said, putting her cousin forward the moment she saw her: "here is Nad, our own Ned."

"here is Ned, our own Ned." Ned's heart throbbed with grati-

How Ned's near timosed was a state of this affectionate recognition
But Mr. Edgar only bowed in his stateliest manner, and suffered his fingers to close coldly over hers for an instant, while he asked for her health with the same conventional courtesy that he might have extended to any acquaintance. She an-swered as coldly, and blushing hotly, withdrew to another part of the room, while Carnew, watching the scene with while Carnew, watching the scene with intense interest, recurred again mentally to all that Eina had told him.

Father and daughter; they were a pretty sight together; she so beautiful and so affectionate, and he so handsome,

and so anectionate, and he so nandsome, although strangely careworn, and so exquisitely tender to her. The tears rose in Ned's eyes as she watched them, and feeling that she would suffocate if she remained, she hurried out of doors for one of the solitary strolls that generally com-posed her. Taking a secluded part of the posed her. Taking a secluded part of the grounds, she wandered on, so absorbed in her thoughts as to be quite unconscious of the scenes she passed, until she came suddenly upon a little group of men whom she recognized as farm hands of Rahandabed. They were grouped about something which they seemed to be examining with great earnestness, and as they started on hearing her footsteps, and turned with something like dismay to look at her, a man who had been inside the little circle rose from a cronching posilook at her, a man who had been inside the little circle rose from a crouching posi-tion, and seeing her, came forward. It was Macgilivray, with a more solemn ex-pression than even his grave Scotch face

"Take yoursel' awa,' Miss Edgar; its noo sicht for your eyes; a pair daft lad that's killed himsel' is doon there; he's hot through the heart; wi' a paper pinned to his breast that says it's for love he done it—a dour love that makes a man to the leek o' that."
"Who is he?" asked Ned, white and

rembling. "There's nae telling yet; we don't leek to touch him till the authorities gets here.
I'll gang to the house wi' word now.''
And he left Ned, who also retraced her vay to the house.

THE HOE BELLIGERENT.

BY JOSEPH GORDIAN DALEY.

Some few decades ago there lived in the outskirts of the State of New Jersey a country parish priest by the name of he Rev. John Bernard Duffy. border of the parish, though indeed forming no part of the worthy pastor as the churchman was a native of dis-tant county Cork. Besides this distinction of birthplace, there were other variances which may be usefully noted down. Father Daffy, for example, possessed a rich fund of learning, and the piety of the man was deep and unquestioned. Roxey Acres, on the contrary had no great stock of knowledge to speak of, and godliness was not a property which he could vaunt; inieed, as all the village knew, our poor Roxey was inclined to some notoriety in the opposite direction ; he swore the Lord's name in a way that shocked the righteous, and it was usually his custom to work upon the Lord's Day the same as he worked on the rest. There was really no rest for Roxey.

Father Duffy was a young man when he came across the Atlantic to take his place in the diocese of his affiliation young, but spirited, eager to work, tent to endure, insensible to fatigue and satisfied with scant material recompense. Nature had endowed him with a splendid muscular physique. In those crule days his people stood in need of fighters, and in the simplicity of their hearts, they could thank God that they had a few, Father Duffy himself was a belligerent without peer.

The modest cure to which he was firs assigned by his superiors was a small mill village, locally termed Shawnes, although it was marked by a different name upon the State map. Five miles to the northwest, behind a colossal ridge of pines, which stood out dark and repelling through winter and sum mer alike, lay a hamlet of truck farm ers called Upper Shawnes. In his functions as rector of the environment, Father Duffy had under his pastoral eye not only the mill-village which was respectably populous but also the agricultural hamlet which, as regards p pulation did not aggregate high-Recompany Acres lived away out on the road to Upper Shawnes. His house was a lone red habitation, and stoodperhaps stands even yet-on the long fertile sweep, just where the turnpike commences to slope toward the pines.

One Sunday morning Father Duffy was driving out to Upper Shawnes the usual 11 o'clock Mass there While journeying along, a sudden tab leau which caught his gaze filled him with unfeigned astonishment—it was no less than the spectacle of a man clad in plebian overalis and hard a work, hoeing potatoes in a wayside field. The man with the hoe was of course none other than Roxey Acres. Alas ! for that solitary figure. to him were art and rhapsodies? The rolling orbs of a puzzling zodiac The conundrums of gibing philosophy What indeed the questions which the soul propounds, only to get therefore

but feeble answering?

Father Duffy possessed a mind which could exercise but scanty toleration when weighing the culpability in a flagrant, unjustified case of servile work on Sunday. The spectacle, there-fore of Roxey at work stimulated within him both wrath and indignation. He reined in his horse at once, tied the animal to a little white birchen trunk and proceeded down into the field to investigate and, if possible to set mat-

"Why, man," he demanded, "What are you doing here?"
"Nuthin'," said Roxey,
ways. nuthin't'speak of."

DECEMBER 22, 1900.

You're hoeing potatoes, aren't you?"

"Oh, yis, jes' a little bit. Don't think they're goin' ter mount ter much this year. Season's back'ard ev'ry place, I'm told."

"Well, whatever they amount to." said the priest, "you are taking too much trouble with them. What's your name?

M' name?—Why—canvassin'?'

" No. "Y' look sort o' like a book agent ; pears so t' me, 't least.'

"What is your name, I asked you?" "My name is Roxey. Roxey Acres is my full name when I go ter pay

"Well, do you know what day it happened to be, Mr Acres?" Oh, days is all the same ter me."

"Sunday is not the same day to anyone. Ter me it is. I don't go to church

-don't cal'ate going. Be you a min-"No ; I am not a minister."

"Excuse me-but, darned if you do look like a minister, either. Y' look ike a man sellin' sumthin'. This rather offended the clergyman's dignity. "I'm selling nothing, sir, nothing at all. I have simply got out

of my carriage to remind you that it is the Lord's Day, Put up that hoe and leave your work alone until tomorow."

'Let it go? Well, I guess not."

'No? Well, we shall see. Come!

No more work here, understand. Come, I repeat, give me that hoe. Give it up, sir! I'm a stronger man, I believe, and I'll have it. There! Now leave that implement idle till to morrow. We have six days, and the Lord has one day. So it is best to leave to the Lord what belongs to Him." " Well, I swow! If you hain't got

a plaguey good cheek ter come preach-in' here. Y' can't stop me, though." Roxey approached to pick up the familiar farming-utensil; but strong arm o' the other held it out at a safe distance from the husbandman's reach.

"These is my premises!" exclaimed Roxey, "an" I order you ter get off

" My dear man, these may be your premises, but this is also the Lord's Day. I shall have no work done here: neither to-day nor any other Sunday. Understand me now." The priest spoke very sharply and there was a forming no part of the west spring latter was flock, dwelt a prosaic agriculturist spoke very sharply and the flock and spring look in his face. He walked up through the rows, hung the hoe upon through the rows, hung the hoe upon the fence-post and stepped into the road, where his carriage was waiting.

Now, remember, Mr. Acres," he said. 'I have nothing in the world against you ; -nothing at all. I simply object to your desecration of a sacred day.

"Go on-and mind yer own cussed business "Mr. Acres, [I've only used words

to-day-"All you're good fer, I reckon." "But the next Sunday that I catch you violating the day's sanctity by servile work, my spokesman, remem-ber, will be a good blackthorn -stick." saying, the stalwart clergymen mounted again into his carriage and driving up the hill disappeared with the roadway into the groves of coni-

Upon the following Sunday the pastor of souls, coming out again upon his way to his mission chapel at Upper grin the same identical farmer, Roxey Acres, clad in sky blue jeans and toiling as usual in the midst of the potato rows. Father Daffy's resolution was speedily taken; and from such a re-solve he saw no avenue of honorable retreat. The case demanded immediate and summary remedying; any thing less would be trifling with the dictates of conscience. He tied his orse to a sapling at the roadside and shillelah in hand, advanced intrepidly

"What did I tell you a week ago, my good man?" he demanded, poising aloft his blackthorn crosier. "Go about yer business and shet

Insolence to Father Duffy such as that only aggravated the offence of our poor Roxey. It was to late to think of escape or plead for pardon. Father Duffey had seized him by the shoulder and held him in an inexorable grip. Around the farmer's back and legs rained a drubbing shower of blows not soon to be forgotten. All that was coming to him, Roxey certainly got.
At the end he stood there in bitter

At the end he stood they bumiliation, cowed and mortified. "Now," said Father Duffy, "per-haps you'll behave yourself in future never Sunday comes round. Good. day to you, sir.

This was by no means the termina-tion of the matter, for in the course of the ensuing week, the reverend casti-gator, apprehended by an officer of the law, was duly called upon to give answer to the specific charge of assault and battery. A lawyer from one of the great cities had come down to look after the interests of the case from Roxev's point of view. The defendant

was undefended.
"Very good!" chuckled the lawyer from the city, "our opponent will oon find out that no man's client is

everybody's fool."

Justice Newhall, white with age, sat
in his old black armchair to listen to the evidence, and the townspeople, always eager and gossipy, had crowded in to hear and look on. The attorney opened the proceedings with a strong, denunciatory address; the witnesse followed with their account, and the most striking circumstance of all was that the defendant admitted everything from first to last. A stinging

speech was made by the city barrister : and ultimately the judge arose to an-

nounce the verdict of the court.
"The case," he said, "is one which certainly outrages the requirements of common good sense and decency. I am satisfied that the guilt of the party is sufficiently established—on his own Consequently it is my regretful duty to impose such sentence sanction, and the important nature of the case demands. I shall therefore fine the said guilty party, to wit, Roxey Acres. \$7 and costs; or else, in default of payment, I shall oblige him to go to jail for the period of thirty

days."
"May I ask for what reason?" ex claimed the lawyer, darting up with the alacrity of an explosive. "For what reason? Why, for work

ing on the Sabbath, of course, in vicla tion of the law," replied the judge, with a calmness which exasperated the city pleader. But, your Honor, it is not Mr Acres that we are trying,"

claimed! "we are not here to try my "No." answered Justice Newhall, with an air of unperturbed serenity, we are trying the case and all that it involves. As a consequence the said Acres stands convicted of Sabbath-

breaking."
"Ah, but what about Mr. Duffy? "Father Duffy behaved, it appear to me, only as a gentleman should. He promised Mr. Acres that if he caught him breaking the Sabbath he would thrash him. He kept his word."

I protest, Your Honor, against "-"See here," said the judge; 'I don't want any more of your city impudence. Your city shysters and sharpers may perhaps have the idea that we people living out here in the country are all fools, and can be browbeaten and talked to as you like. But, mind you, you'll find that you're mightily mistaken. You'll keep quiet in my courtroom at least.'

At this judicial utterance there was an immense outburst from the onlookers and a plaudatory stamping of

feet. "Your Honor, this unwarranted disturbance is—"
"Don't let it disturb you in the least.

They're only applauding me, I believe, and I don't particularly object to it.' The crowd cheered all the more furiously and the attorney shook his head in

The session is hereby adjourned, said Judge Newhall, and gathering up his notes, he nodded a courtesy to the multitude and passed out. The lawyer tried to prevail on his

client to have the case appealed or transferred. But Roxey, surrounded by local acquaintances, was advised to look out and not let himself be fooled any more by the trickery of a pettifog ger from the great town. Roxey was completely bewildered, but eventually he decided not to risk himself to an ap He therefore settled his fine and paid his lawyer. The attorney chagrined and thoroughly disgusted took his departure upon the late after noon train from Upper Shawnes, an Roxey Acres, a sadder, perhaps eve a wiser man, went back to the labor of his farm yard, murmuring dolefull

"The law is a cussed bad thing t meddle with !"-Boston Pilot.

### RECENT PROGRESS OF CATHO LICITY IN NORTHERN EUROPE.

The Church never received an divine promise of perpetual possession of this or that land; no single nation was ever, as it were, made over to for all eternity. The soul and essen of Catholic doctrine is the free choi of the individual as to salvation or pe dition. Alone of all religious a philosophical systems, Catholic theolog has through all ages unswerving taught the wonderful lesson of man power and obligation to co-opera with the Deity in the working out his final destiny.

Never was this truth better ille

trated than at the close of the ni teenth century. We see a nation ly the French, which used to glory in name of the Eldest Daughter of Church, bend its neck under tyranny of atheists; we have hea not long ago, that most candid a eloquent daughter of Spain, Em Pardo Bazan, proclaim to the we that the boasted Catholicity of people was-at least among the rul classes-nowadays little else than delusion; that skepticism had 1 been masquerading as orthodoxy universities and legislative assemb and that this was one of the cause the country's present weakness.

There is no reason, however, Catholics to come anywhere near spairing in view of these facts. the first place, the very aggressive of the enemies of the faith in wes and southern Europe has alre frightened many well meaning bu dolent Catholics out of their apa and no one may prophesy what cha for the better the twentieth cen will see wrought. And, more whoever is able to watch the Chur its thousand ramifications, the le and breadth of the world, will n fail to perceive facts that bring co

to his anxious soul.

The days of wholesale conven within brief periods are gone ; ins we see individuals slowly but s plodding along the narrow path, against the heaviest odds and t the most heart rending sacrifices for all that, reaching at last gates through which alone one enter into the promised land. Probably the most remarks

ech was made by the city barrister and ultimately the judge arose to an-

nounce the verdict of the court.
"The case," he said, "is one which certainly outrages the requirements of common good sense and decency. am satisfied that the guilt of the party is sufficiently established—on his own admission. Consequently it is my regretful duty to impose such sentence as the statutes of the Commonwealth sanction, and the important nature of the case demands. I shall therefore the case demands. fine the said guilty party, to wit, Roxey Acres, \$7 and costs; or else, in default of payment, I shall oblige him to go to jail for the period of thirty

days."
"May I ask for what reason?" ex claimed the lawyer, darting up with the alacrity of an explosive.

"For what reason? Why, for work ing on the Sabbath, of course, in vicla tion of the law," replied the judge, with a calmness which exasperated the

city pleader.
"But, your Honor, it is not Mr. Acres that we are trying," he ex-claimed! "we are not here to try my

"No," answered Justice Newhall, with an air of unperturbed serenity, "we are trying the case and all that it involves. As a consequence the said Acres stands convicted of Sabbathbreaking.

"Ah, but what about Mr. Daffy?" "Father Duffy behaved, it appears to me, only as a gentleman should. He promised Mr. Acres that if he caught him breaking the Sabbath he would thrash him. He kept his word."

I protest, Your Honor, against "-"See here," said the judge; "I don't want any more of your city impu Your city shysters and sharpers may perhaps have the idea that we people living out here in the country are all fools, and can be browbeaten and talked to as you like. But, mind you, you'll find that you're mightily mistaken. You'll keep quiet in my courtroom at least.'

At this judicial utterance there was an immense outburst from the onlookers and a plaudatory stamping of

feet. "Your Honor, this unwarranted

disturbance is—"
"Don't let it disturb you in the least. They're only applauding me, I believe, and I don't particularly object to it." The crowd cheered all the more furiously and the attorney shook his head in

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The Church never received any divine promise of perpetual possession of this or that land; no single nation was ever, as it were, made over to it for all eternity. The soul and essence of Catholic doctrine is the free choice of the individual as to salvation or perdition. Alone of all religious and philosophical systems, Catholic theology has through all ages unswervingly taught the wonderful lesson of man's power and obligation to co-operate with the Deity in the working out of

Never was this truth better illustrated than at the close of the nine-teenth century. We see a nation like the French, which used to glory in the name of the Eldest Daughter of the Church, bend its neck under the tyranny of atheists; we have heard, not long ago, that most candid and eloquent daughter of Spain, Emilia Pardo Bazan, proclaim to the world that the boasted Catholicity of her people was-at least among the ruling classes-nowadays little else than a delusion; that skepticism had long been masquerading as orthodoxy in universities and legislative assemblies, and that this was one of the causes of

the country's present weakness. There is no reason, however, for Catholics to come anywhere near despairing in view of these facts. In the first place, the very aggressiveness of the enemies of the faith in western and southern Europe has already frightened many well meaning but indolent Catholics out of their apathy, and no one may prophesy what changes for the better the twentieth century will see wrought. And, moreover, whoever is able to watch the Church in its thousand ramifications, the length and breadth of the world, will never fail to perceive facts that bring comfort

to his auxious soul. The days of wholesale conversions within brief periods are gone; instead, we see individuals slowly but surely plodding along the narrow path, often against the heaviest odds and under the most heart rending sacrifices, but for all that, reaching at last those gates through which alone one may

enter into the promised land.

such conversions within the last decade are those recorded in the north of Europe: Denmark, Norway and

If thirty years ago any countries might be spoken of as strongholds of Protestantism, it was these little north ern kingdoms. The Catholics in all three of them together were but a handful; honest and law abiding people, doubtlessly, but without social standing or literary eminence, ruled from abroad by foreign Bishops.

### THE MISSIONARY ATTITUDE OF THE CATHOLIC CHURCH IN

Australasian Catholic Record.

We trust that our title adequately expresses the requirements of the article assigned us, viz: "Christian Charity towards those around us."

Perfect charity makes common property of all spiritual and temporal Our highest good is the true faith. This paper will sketch the present efforts of Catholics to make non-Catholic Americans sharers in this priceles

heritage. It is not a little singular that for the remnants of the savage tribes of In-dians and for the black people among us stated missionary provision has long een made. Some of the best mission aries Holy Church possesses are now hard at work among the red men in this country, priests who are worthy successors of the generations of martyrs and apostles devoted to the native tribes ever since America was dis-covered. For the negroes we have a flourishing missionary establishment, originally founded by His Eminence Vaughan, now independent of the Mill Hill Seminary, but actuated by the apostolic spirit of that institu-tion. Under the leadership of Very Rev. John R. Slattery, St. Joseph's Society has built and equipped a seminary in Baltimore, which now has thirty divinity students, and a preparatory college with fifty students. There are a score of Josephites, all zealous missionary priests, actively at work in different parts of the south, making many converts, and training up many hundreds of the children of Protestant blacks in the Catholic faith. In this latter work the Josephites are efficiently helped by Sisters of different Orders, mainly by Franciscans.

It thus appears that the most neces sitous in spiritual matters of our non-Catholic population have received our first attention, as is natural in the case of the Church, whose Divine Founder loves best those whose misery of soul or oody is most deplorable. And there is not the slightest doubt that the negroes of every part of the south will be fully evangelized in the course of time, and we trust, finally brought into the

Church. Among the white non Catholic popu lation of America, numbering between fifty and sixty millions, the outlook for the true religion is extremely hopeful. Taken as a body, Ameriare religious; vast tudes of them are deeply so. Although scep.icism has its votaries, and error of all sorts is rampant, yet our Divine Saviour is the Master here in nearly all religious organizations, and however vaguely understood, His divinity is commonly and gladly acknowledged. Holy Scripture has suffered much in the minds of the educated, but it is still God's own book to the millions. The more earnest souls are disgusted with the fierce religious antipathies of the past, and are yearning with anxious hearts for the coming of Christian ious hearts for the coming of Christian Bishops of the various localities. It people to convert the creative the convert the creative that the state of the priests and its whole population to the faith may be added that most of the priests and its whole population to the faith may be added that most of the priests. God is certainly ary can get an audience easily. The most thoughtful, and often the most prominent persons in nearly ev ry American community, can be relied or to attend public lectures on Catholic

not be uncivilly treated. Many instances might be given to show the ripeness of the Lord's harvest in the American field. One priest reports: "Seven hundred people were nightly packed into a space intended for six, nearly half being non-Catholics including the best people of the place. They listened, they filled the question box, they gladly accepted our missionary leaflets. There is no bigotry in this town, though many of the Protestant people are churchmem-

doctrine, if they are invited with kind

liness and are assured that they will

Another priest, writing from the State of North Carolina, the most dense-iy non-Catholic state of the union:
"At Smithfield, Dann and Littleton, the whole town at times seemed to turn out. As encouraging as this, however, was the apparent earnestness and attention. I knew many to come ten and twelve miles to be present at the lectures, and nearly all that came asked for books about the claims of the Church. Several converts were made. The object, however, was not present converts, but to lay a foundation for future work and to sow seed. In most of the towns where I lectured the people were in absolute ignorance of the Church.

At Fort Scott, in the State of Kansas, the county court house was given for the missionary's lectures, which were addressed to audiences almost exclussively non Catholic for eleven nights. The presiding judge paid the lecturer a compliment from the bench. Three converts were immediately placed under instruction, and doubtless besides these, not a few earnest souls will be found later on knocking at the door

of Holy Church. gainst the heaviest odds and under he most heart rending sacrifices, but or all that, reaching at last those rates through which aloue one may neer into the promised land.

Probably the most remarkable of remarka

determined to build a chapel for Catholies in this town, non Catholies protested. They came to the paster and informed him that the village charter forbade the erection of such a chapel. The pastor informed them that the Constitution guaranteed liberty of worship, and he went shead and built his church. Before our missions closed a petition, headed and circulated by a prominent non Catholic, and signed by many of the best non Catholics of the place, invited the missionaries to remain another week. Three hun dred of our separated brethren packed the church every night. They came to the hotel betimes and interviewed the Fathers, they waylaid them in the streets, asking them questions, and showed such earnestness that we have no doubt the pastor will reap many converts during the year. And, as a matter of fact, in every part of the country we hear of converts

speaking parish priests scarcely one out receives at least a few every year, and some parishes have as high as hundred yearly; two in New York City are reaping over one hundred and fifty. The laity are co operating as they never did before, bringing non-Catholic friends to church and to the priest, talking of their religion earnestly and intelligently, and spreading good reading. A little stream of converts flows into every church, and in some cases a big stream. A Sulpician priest, Rev. Martin O'Callaghan, of St. Patrick's, Montreal (the missionary conditions in Canada being practically the same as in the States) and baptized twelve hundred adul converts in the course of seven years. There is no pretence that this is an average case, but there are not a few parishes that can approach this magnificent record, and a multitude of them in which systematic efforts are being made for attracting and securing converts, and with unvarying success.

in increased numbers being placed

under instruction and being received into the Church. Of the English-

Systematic efforts, in fact, are now peing made to convert all America. In 1896 the Catholic Missionary Union was started. This is an incorporated body acting under State laws, board of directors being the Arch-bishops of New York and Philadelphia, and five priests, some secular and some religious. It was incorporated with the object of gathering funds for the carry of non-Catholic missionary work, the subscribers paying a dollar a year, receiving in return every quarter a copy of The Missionary, which is a public record of the progress of Holy Church among the non-Catholic people. Like the Society for the Propagation of the Faith in France, our Missionary Union pays the expenses of missionaries, and it also furnishes missionary literature of every kind, either gratis or at first cost Already the Union, though in existence but three years, and as yet hardly known to Catholics generally, supports several efficient missionary priests in that section of the country in which Catholics are fewest in number, namely, the South. These priests are wholly engaged with non Catholics, never fail of an audience, are con stantly making converts, and distri bute an immense amount of convert making literature, books, pamphlets and leaflets. The Missionary Union and leaflets. hopes, within a few years, to have the entire Southern country supplied with priests whose whole duty shall be the non Catholic missions. It is hardly non Catholic missions. It is hardly necessary to say that all this work is under the immediate direction of the engaged in non-Catholic missions North and South are members of the diocesan clergy, though the religious communities especially the Passionists and the Paulists, are well represented.

What has been said already of making converts in parishes should be supplemented by the fact that non-Catholic missions almost always result in some converts being placed immediately under instruction. But it is in the remote preparation of many ac cessions to the Church that these public missionary efforts have their best praise. For although only five or six ears have passed since systematic efforts of the kind began, we are con-stantly hearing of men and women of intelligence received into the Church after years of thought and study, all started at these lectures or by the reading matter there distributed. Meantime, the immediate results are often quite remarkable. In New York City as many as a hundred conversions were traceable within a year to one non Catholic mission, half as many to each of two others. Results equally as good have been obtained in other

parts of America. A word or two of explanation is needed as to our American Diocesan missionary bands. These are com-posed of secular priests, relieved of parish duty, and engaged in evangeli-zing non-Catholics. They are organzing non-Catholics. They are organ-ized and are in full activity in the diocese of New York, in Connecticut, in Northern Ohio, in several Western dioceses, and are about beginning their work in two or three others. The largest of these bands, that of New York, comprises five members having their headquarters in St. Teresa's Parish, which gives the Fathers a home during their short intervals of rest. A similar arrangement provides for the bands in other dioceses. These priests are all diocesan, volunteering to work as missionaries for a term of One more instance, taken from a years in their own diocese, the lead-country neighborhood in the diocese of ing members being clergymen of pro-

thus obtained to supply the requisite funds, which are often increased by contributions from both the clergy and the laity. In fact, no difficulty has thus far been experienced on the score of financial support. Nor has any difficulty been found in obtaining mis sions of every sort, special favor, how ever, being shown to non-Catholic missions and to a sort of mixed mis sions to little Catholic communities remote from a church and rarely visited by a priest; the very places where the barque of Peter suffers most from "leakage."

No better missionaries are known in America than these z-alous members of the ordinary and standard clergy of the Church of Christ. Their success in every department of mission labor has been prepared. has been nusurpassed, including that of making converts. The advantage of having this kind of personnel in the work is obvious ; it roots the convertmaking zeal of Catholies among their regular pastors ; it generates a pecu liarly fraternal interest among the parish clergy in the success of apostolic zeal; it adds a new kind of m n to the missionary ranks, arousing the emulation of the Religious Orders; t places missionary enterprise in the list of regular diocesan works, giving the Bishops a staff of preachers and

lecturers peculiarly his own. The first of these bands was organ ized in 1894, and since then they have succeeded so well as to have passed out of the experimental stage. Many signs indicate that all of our dioceses will soon be provided with bands of secular missionaries What, among other things, favors this department of missionary endeavor, is the full, often over full, supply in America of vocations to the holy prieshood, giving the Bishops an abundance and sometimes a surplus of priests, and enabling them to extend the time of clerical training as well as to offer facilities to the more clever young priests to make extra

courses of study Another matter of encouragement is the increase of missionary literature and its wider circulation; books, pamphlets, leaflets, all telling about some glorious Catholic truth, greater demand in all parts of America and Canada that at any previous What is quite as gratifying is time. that the supply is equal to the demand for printing has become so cheap that a small sum of money purchases large amount of printed matter. Prices which a few years ago would have been deemed fabulously low, are now the rule for a considerable number of valuable missionary publica tions. Such standard books as Father Bruno's "Catholic Truth" can be pur chased for 10 cents each, if ordered by the hundred; and several hundred thousand copies of Father Searle's "Plain Facts for Fair Minds," a volume of three hundred and sixty pages, have been sold without pecuniary cents a copy. This condition, brought about by the public spirit of some members of our Catholic book trade and the zeal of private individuals among the clergy and laity, has re-suited in the extension of that mighty influence for good, the Apostolate of the Press. And this is but the faint promise of a vast and universal development of the Catholic literary pro paganda which will soon be undertaken by the Church in the United States. It must also be noted that everything

of concerted organized, systematic effort on the part of our Bishops, relig diocesan priesthood and ious orders, Bishops of the various localities. It people to convert the Great Republic furthering this work, as He alone in spired it. Every sign indicates that our time and country have been selected for missionary enterprises of the first order. Among clergy and laity no topic is of such absorbing interes as that of non Catholic missions and convert making. The finger of God it pointing all devout souls towards our separated brethren. The brightest minds and those most enlightened by divine grace are being stirred with missionary zeal. Two classes are especially eager to begin, or to carry to perfection missionary work already begun. These are the Bishops and the younger members of the clergy. Among the latter, and above all among our seminarians, there are very many choice spirits constantly studying or taking counsel with a practical view to the glorious vocation of winning back the sheep of Christ who are astray in the wilderness of error. Every Catholic periodical periodical error. Every Catholic periodical gladly prints what all Catholics gladly read : news of non-Catholic missions

here mentioned is but the beginning

and stories of conversions. All this zeal, we sincerely believe, all this zeat, we sheeted, state of is inspired by the Holy Spirit, and it has received the explicit approval of the Vicar of Christ. It will be served by the vigor and persistence for which our countrymen are noted. To a fervent Catholic American every re lation to his countrymen is absorbed in the longing to make them Catholic, to convert the American people to the true faith. God and Country is a motto of en seen at the head of Catholic journals and in the corner stone of Catholic schools, or inscribed over the doors of Catholic club houses. bringing of our country into Grd's one true fold, His Catholic Christian Church, is daily becoming more and more the conscious longing of all intelligent Catholics in the United States. WALTER ELLIOTT.

THE TEMPORAL POWER -The hatred

MORMONISM AND DIVORCE. Cardinal Gibbons Writes on These Two

We cannot ignore the fact that our government and legislation are assailed, writes Cardinal Gibbons in the Baltimore Catholic Mirror. We have our moral Hellgate which it requires more than the genius of a nation to remove. If we have some the future of the country, we are also the future of the country, The dangers. that threaten our civilization may be traced to the family. The root of the commonwealth is in the homes of the people. The social and springs from the domestic life of man-kind. The official life of a nation is ordinarily the reflex of the moral sense of the people. The morality of public administration is to be guaged by the moral standard of the people The river does not rise above source.

Every man that has the welfare of his country at heart cannot fail to view with alarm the existence and the gradual devel pment of Mormonism, which is a plague spot on our civilization, a discredit to our government, a degrada tion of the female sex and a standing menace so the sanctity of the marriage The feeble and spasmodic attempts that have been made to repress this social evil, and the virtual immunity that it enjoys, have rendered its Formerly apostles bold and defiant. they were content with enlisting recruits from England, Wales, Sweden and other parts of Scandinavia, but now, emboldened by toleration, they send their emissaries throughout the country and obtain disciples from North Carolina, Georgia and other states of the Union.

The reckless facility with which divorce is procured is an evil scarcely less deplorable than that of Mormonism; indeed, it is in some respects more dangerous than the latter, for divorce has the sanction of the civil law, which Mormonism has not. Is not the law of divorce a

VIRTUAL TOLERATION OF MORMONISM in a modified form? Mormontsm consists in simultaneous polygamy, while the law of divorce practically leads to successive polygamy. Each state has on its statute books a list of causes, or rather pretexts, which are recognized as sufficient ground for divorce a vin-There are in all twenty-two or more causes, most of them of a very trifling character, and in some states, as in Illinois and Maine, the power of granting a divorce is left to the discretion of the judge.

It is painfully manifest from statistics that the cancer of divorce is rapidly spreading over the community, and poisoning the fountains of the nation. Unless the evil is checked by some speedy and heroic remedy, the very existence of family life is imperilled. How can we call ourselves a Christian people if we violate a funda mental law of Christianity? the sanctity and indissolubility of marriage does not constitute a cardinal principle of the Christian religion, we are at a loss to know what does.

Let the imagination picture to itself the fearful wrecks daily caused by this rock of scandal and the number of families that are cast adrift on the ocean of life. Great stress is justly aid by moralists on the observance of the Sunday. But what a mockery is the external repose of the Christian Sabbath to homes from which

DOMESTIC PEACE IS BANISHED by intestine war, where the mother's heart is broken, the father's spirit is crushed, and where the children cannot cling to one of their parents without exciting the jealousy or hatred of the other! And these melanchely scenes are followed by the final act in the drama when the family ties are dissolved, and hearts that had vowed eternal love and union are separated to meet no more.

This social plague calls for a radical cure; and the remedy can be found only in the abolition of our mischievous legislation respecting divorce, and in an honest application of the teaching of the gospel. If persons contemplating marriage were persuaded that once united they were legally debarred from entering into second wedlock, they would be more circumspect before marriage in the choice of a life partner, and would be more patient afterwards in bearing the yoke and in tolerating each other's infirmities.

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dized soul, and earnestly proposes its

rescue from the great peril he de-

It will be remarked that it is here

religious indifference in London as

THE DIVORCE EVIL.

United States divorces are so readily

obtained that it seems quite within the

range of possibility, and even of prob-

ability, that within a short period

society itself will be as completely dis-

ordered society rests. Without this,

no suitable provision can be made for

the proper bringing up of families,

and where divorces are frequent, the

hatreds and dissentions of the families

thus separated are communicated to

the way for the complete disorganiza-

Michigan is not generally considered

to be in the worst condition of all the

States in regard to the frequency of

divorces, yet from the latest general

returns which are accessible to us we

find that there are annually nine di

vorces to every one hundred mar-

riages in that State. In such a condi-

tion of things, it is evident that for every

dred families, or a population of five

hundred souls, there will be eighteen divorced persons male and female, that

is to say, if such a village has not yet

quite reached this proportion, it is be-

cause the ratio of nine divorces to the

one hundred marriages has not been

constant during past years, but our

figures will be correct as soon as this

But will it be said that there is no

likehood that this will be the case?

There is every likelihood, for in-

stead of decreasing, the number

is becoming greater every year, and

are being increased. There has been,

understand, on the private authority

any one city, six. But this maximum

is frequently attained, and it will,

therefore, be but a slight check to an

evil of enormous magnitude. What

must be the moral state of a community

of one thousand souls where there are

36 divorced persons, men and women,

with perhaps 40 or 50 children who

are, by the fault of their parents, grow

ing up without a father's or a mother's

care? It must be evident to all that

this condition of affairs will demoral-

ize the rising generation to an incal

A very bad example arises out of so

many families broken up, of which the

fathers and mothers, for the most part,

hate each other, and inculcate on their

offspring a violation of that most im-

portant commandment of the deca-

logue: "Honor thy father and thy

culable extent.

ommandment:

the facilities for obtaining divorces

ratio becomes a constant quantity.

It is well known that throughout the

tem of education has been tried.

He says :

or Turkey.

tion of society.

EDITORS : EEV. SEORGE R. NORTHGRAVES, Author of " Mistakes of Modern Infidels."

WHOMAS COFFEY.
Publisher and Proprietor, Thomas Coffey. Mossrs. Luke King, John Nigh, P. J. Neven and Joseph S. King, are fully authorized to re-ceive subscriptions and transact all other busi-bass for the CATHOLIC RECORD.

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When subscribers change their residence it is important that the old as wall as the new address be sent us.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900. The Editor of THE CATHOLIC RECORD

The Editor of THE CATHOLIC
London, Ont.:

Dear Sir: For some time past I have reac
your estimable paper, THE CATHOLIC RE
CORD, and congratulate you upon the man
ner in which it is published.

Its matter and form are both good; and a
truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recomment Therefore, with pleasure, I can recomme
It to the faithful.

Blessing you, and wishing you success,
Believe me, to remain

g you, and wishes,
slieve me, to remain,
Yours faith.ully in Jesus Christ,
†D. FALCONIO, Arch. of Larisss
Apost. Deleg.

London, Saturday, December 22, 1900.

### CAUTION.

In reporting Church proceedings correspondents should be extremely careful in ascertaining the truth of what they send us. It is not always safe-te rely upon the reports of secular papers. We know many priests whose views were incorrectly reported.

### MGR. FALCONIO.

His Excellency Mgr. Falconio, Apos tolic Delegate, was on Sunday and Monday last the guest of His Lordship the Bishop of London. We were glad to find that the distinguished visitor is

for us a most joyful event, and this is the work which Jesus comes to the earth to accomplish. According to the account of Christ's birth given by St. Luke, the announcement of it was first made to a number of shepherds who were keeping night watch over their flocks in Judea. Then an angel of the Lord stood by them, and the brightness of God shone round about them, at which they feared greatly, until them that he was sent " to bring them tidings of great joy that shall be to all the people, for this day is born to you a Saviour who is Christ the Lord in the city of David."

Then appeared "with the angel a multitude of the heavenly host praising without true sunshine, the only sun-God and saying : Glory to God i n the highest, and on earth peace to men of

The shepherds then went to Bathle hem, where they were told they would find the infant Saviour, whom they found lying in a manger wrapped in swaddling clothes, as it had been told to them, and great was the astonishment of all who heard from the shep herds the account of the vision they had seen and the revelation from heaven which they had received.

As the prophets had announced that about this time the Messias or Saviour would appear, there was a general expectation of His coming at that very period, and this expectation existed even among the Gentile nations, as is authors. They had undoubtedly this knowledge through the original reve-

divers countries. The Jews, however, had more defin ite information on this subject through their prophets, but they wrongly sup- his sad picture, gives the development posed the Messias or the expected Christ of an East London child from being a would come as a temperal Leader to baptized member of the Established overthrow the Roman power and make | Church, till it becomes an Indifferent-Judea a powerful and independent ist in religion :

to earth a peace more to be desired than any earthly blessing, namely, peace with the infinitely bounteous and eternal Trinity.

To reap the benefits of Redemption it is necessary that all should make use of the Sacraments which Christ has instituted as the channels whereby grace reaches our souls, especially of those which we require to receive frequently during the course of our lives, namely, penance for our reconciliation with God, and the Holy Eucharist, which is the necessary food and nourishment of our souls. For this reason the most appropriate way in which we can prepare for the celebration of Christmas is to receive these Sacraments with the proper dispositions. This important duty we trust none of our readers will neglect.

In view of the fact that Christ came on earth to bring peace to mankind, the laudable practice has grown up to renew friendly intercourse and to give expression to our wishes that our friends may enjoy peace and happiness at this holy season, and we also desire to take the occasion to express the hope that our friends and all the readers of the CATHOLIC RECORD may enjoy the blessing of a HAPPY CHRIST MAS.

THE RELIGIOUS CONDITION OF EAST LONDON.

The Pilot, an Anglican organ of London, England, in its issue of Nov. 10, publishes a letter from Rev. R R. Dolling, a Ritualistic clergyman, giving an insight into the state of religion in East London, (Eng.) which he describes as deplorable. He says:

describes as deplorable. He says:

"I have not in the least the mind of a pessimist, yet I must confess that about re ligion here I am very pessimistic. Of course I know there is a deep Christian instinct in England, an instinct that has come down to us through many generations and—for the last 400 years, at any rate—founded in a large measure on Puritan belief, fed by what may be called the two Puritan Sacraments, the Bible and Sunday. The religion of God was enforced upon everybody, and, no doubt, trained many pious souls, and maintained a broad idea that to be outwardly religious at any rate was what was de-

in the enjoyment of good health. His many friends in London amongst the clergy and laity will always have a warm welcome for the representative of the great and good Leo XIII.

CHRISTMAS.

The feast of Christmas, on which day the Catholic Church celebrates the birth of our Lord and Redeemer Jesus Christ, will occur on Tuesday next, the 25th inst. It is celebrated with great joy because our Redemption is for us a most joyful event, and this is

The writer then gives the secret of the fact that the outward manifestations of opposition to religious processions are not now what they used to

"Within the memory of some readers of this article, there was a riot in St. George's in the East, because a clergyman (Anglican) were a surplice in the pulpit. A few weeks ago, a procession marched through Popiar (a district of London) with crucifices, vestments of every description, and a Bishop in cope and mitre, and nobody said a word. It is not because the cope and mutre have seized the people, it is that the people do not care, and that is the real difficulty of the question. What is one to do with people who do not care for anything?"

however, an attempt made, as we The reasons which he gives on ac of some of the judges, to check the evil, count of which the people do not care by making the maximum number of are in substance. 1st. That their divorces granted in a single day, in life is sordid, made up all of shadows, shine, being the excitement of the public house, the ribaldry of some low music hall, or the loss or gain of a little money in some form of gambling. 2nd. There is left no religious instinct. God is not in their thoughts. They do not fear God. "Heaven has no attraction for them, because they should be out of place there; and hell has no terrors."

This rapid degeneration of the people of East London within a few years does not reflect credit on the zeal of the clergy, of the Established Church. Has it come to this that all the clergy with all the Church property and benefices of which that Church has taken possession, after robbing the ancient Catholic Church, there is so little done for the religious instructestified by Suctonius and other Pagan tion of the people that the complaint of Rev. Mr. Dolling is justified by the facts of the case? It is no wonder that lation made to our first parents, and under such circumstances, the Church later to the family of Noah before the of England is rapidly losing its hold on dispersion of the human race into the people, and that during the last forty pears its percentage of population has gone down one half.

The Rev. Mr. Doiling, continuing

Judea a powerful and independent nation.

His kingdom was not, however, of this world, but His purpose was to restore to mankind the eternal inheritance which had been lost by sin. This is something more precious and glorious than any earthly dominion would be, and it is this which makes the feast of Christmas aday of great joy, asit brings

We must add, however, that the from three of the wives so married reverend writer of this sad description during the same period. is animated with zeal for the jeopar-

We are glad to notice that the Protestant Episcopal Churchis making some kind of an effort to restrict the divorce evil within narrower limits. But mere restriction will not suffice to remedy "Our Lord gives us here the method. We must, so to speak, lift them up in our arms, that is, we must try and take them out of their environment for the moment, and surround them by love, not only in our actions, but in what we teach them." the enormity, except to a very partial extent. The only satisfactory remedy which can be applied is adherence to the Catholic law of marriage whereby the union of husband and wife cannot the old story. The lack of religious be dissolved except by death of one of teaching in the schools is the parent of the contracting parties.

everywhere else where a godless sys-THE KINGDOM OF GOD AND THE KINGDOM OF THIS WORLD.

" Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God." This is the pronouncement of our Blessed Lord who "spake as never man spake;" but Bishop Potter of New York is pessimistic in speaking on this subject in reorganized in regard to morality, as it has been to the present day in Utah ference to the tendency of the present age as shown in the conduct and pursuits of the people of the United The indissolubility of the marriage States. tie is the basic principle on which well-

In an address delivered on the eve ning of the 6th inst. before the Protestant Episcopal Church Club of New Haven, Connecticut, on "Wealth and Commonwealth," he declared that:

"In the country in which you and I live what we call civilization has undergone what is nothing less than a gigantic revolurelatives on both sides, thus preparing

> The one thought which is now occupying the whole attention of the com munity, he admits to be, not how to hope of a heavenly reward before that serve God on earth, but to heap up money. He says:

"Divorce, crime and corruption in all our cities, have one root—the lust of money. The one eager, dominant hunger which salutes us from one end to another of our broad land is the passion, the greed of gain. Listen to what scandal you may in the haunt of the politicians, in the camps of the soldiers, in the halls of fashion, the final standard in the whole business may be averaged. ard in the whole business may be express hamlet or village containing one hun-

by a dollar mark.
"Listen to the talk of children as they "Listen to the talk of children as they measure and compare their elders. Hear a group of young girls whose fresh youth, one would think, ought in the matter of their most tender and sacred affections to be as free from sordid instinct as from the taint of a godless cynicism, and you will find that they have their price, and are not to be had without it any more than a Circassian slave in the market of Bagdad."

There is no doubt Bishop Potter is ight in regard to this tendency of the age. Protestantism has brought about this state of affairs by sapping the foundations of Church authority and making the private individual the supreme judge of all matters of faith and | which does not ignore the necessity of religion. This individual supremacy paying due attention to temporal conin religion naturally tends to make cerns, but which constantly inculcates men regard earthly comforts as the the truth that the matter of supreme in the unseen world, where what is sole end for which we are created, and to set aside all thought of our true des tiny, which is to know and serve God on earth, and afterward to see and en-

joy Him forever in heaven: for "Man liveth not by bread alone, but by every word which proceedeth out of the mouth of God."

It might have been readily foreseen that the result of the palmary principle of Protestantism, private judgment, would be just what Bishop Potter tells us it has been, the complete ignoring of things spiritual, and of God.

The middle ages were not, indeed, o far advanced in scientific matters as the nineteenth century. But we are not on that account justified in belittling what the people of that period really knew; for they were wise, at least, in not regarding the laying ap of earthly treasures as the sole business of life. Those days were truly ages of faith, when men recognized that they should live with something nobler in view than merely to lay up treasures which rust and moth consume and upon which thieves break in to steal

mother." But even without the inthem away. struction given these children by the Besides, there were not wanting one parent left to them, how can they, men of real learning in the middle when they reach the age of discretion, ages, but it is in the nature of things have a proper respect for parents who that what the men of previous gener. ations have taught us becomes a basis have not loved them and have not fulfilled their obligations toward them, for new discoveries. We are apt to and have besides not obeyed the divine use the knowledge handed down to us "The Lord commandeth that the wife de-definition from her husband and if the depart hat she remain unmarried, or be reconciled to her husband. And let not the husband out away his wife." (1 Cor. vii, 10.) credit to the men who made the discoveries on which the knowledge of the houn county, Michigan, has a record even in science as the people of the as well as the spirit of the Book of confidence that fill the home with a joy showing the prevalence of the divorce days we despise, or at least regard

evil there, apparently, far in excess of with a feeling akin to contempt. the rest of the State of Michigan. But, after all, there is one thing in During the present year 466 marriage which the present age has not im-

head and not to the heart. It knows that its people at home do not pray, and do not go to church. Why should it go? The public opinion which orders its character is altogether opposed to religion. When it gets to be a little older, and goes out to work, if it were known that it was religious, wanted to be confirmed, or went to church, such knowledge would draw down on its head all kind of ridicule, and if it ry really to be good, and to make a stand for better things, it would be judged by its companions by a standard so rigid, that the least exhibition of temper or a bad word spoken without thought, would draw down upon it a most hideous condemnation for being a hypocrite."

baving been dismissed. At this rate it may be estimated that 98 couples to the may be estimated that 98 couples at may be estimated that 98 couples the may be estimated that 98 couples and in the may be estimated that 98 couples are not so much sished as the who have entered suit will be divorced, out of the whole number applying.

One peculiarly ridiculous yet sad instance of matrimonial depravity is announced from Battle Creek. A man nounced from Battle Creek. A man now aged sixty nine years has procured four licenses since November a bad word spoken without thought, would draw down upon it a most hideous condemnation for being a hypocrite."

We must add, however, that the lectful of the " one thing necessary, yet Bishop Potter tells us that this is really the case. He is speaking, of course, of the clergy of the various Protestant denominations, whom he

knows best. He says : knows best. He says:

"Go where you may, talk with whom you will—with clergymen estimating the promise of a field for spiritual labor, with women rating the claims of other women upon their social recognition, with the heads of great universities paralyzed with fright lest the indiscretions of some plain-spoken professor who tells his age the truth in an hour when it sorely needs to hear it, shall cut down the revenues of the college—it is no matter, the commercial question is at the bottom of it, and decides usually all the others.
"We may shout till we are black in the face, that we are the greatest, and the beyong the property of the property

face, that we are the greatest, and the bravest, and the biggest, and the strongest, and the richest nation in Christendom, but there comes a strange awe in the heart as we turn back and read of what kind of stuff the first comers to these shores mainly

These first settlers were men who had religious principles rooted deep in their hearts, but their descendants have allowed these to be uprooted, and they worship no God but Mammon. This is what Bishop Potter regrets in such graphic language.

And yet we cannot but detect in the Bishop's own language a leaning toward the modern Rationalism to the prevalence of which more than to anything else is due the worldliness of the present generation of Americans, of which he complains so bitterly.

It cannot be doubted that Rational ism, or a disbelief in the fundamental doctrines of Christianity, begets worldliness; for if Christianity is not true, or is doubtful, there is no foundations for the hope of a future life with God, and no reason why we should set the of earthly gain. Bishop Potter in his reference to some plain-spoken professor who tells the truth at a timely moment, evidently refers specially to Rev. Professor Briggs whom he patronized when the Professor was sternly condemned by the Presbyterian General Assembly for his Latitudinarian teachings. Thus the Bishop is to this extent responsible for having fostered that same worldliness of spirit which arises out of the denial of Christian truth.

But we cannot expect consistency from Bishop Potter, who upholds at the same time Episcopalianism and Rationalism. In fact truth alone is self-consistent, and the only corrective which can be found for the worldliness of the present day is a humble submission to the teachings of the Catholic Church, importance to all human beings is to seek first the kingdom of God and His justice," and thus "all things else shall be added unto you."

HEATING CHURCH.

Many people get colds and some their death from attending cold or insufficiently heated churches.

There is also another consideration which is very important. Fully a third less fuel could be saved than is usually consumed and with better results. As soon as summer is past the registers in the chimneys and ceilings of churches should not only be shut but should also have a proper covering placed over them so as to prevent the possibility of a draught. No one, except those who have tested it, knows the amount of heat a that escapes through the registers, especially when the day is cold and there is a good fire in the furnace. The registers also cause in winter a great draught when not protocted in the manner described.

THREATENED PROSECUTIONS. clergymen of London (Eng.), and for Ritualistic practices. The High church party are not at all disquieted Carthage, the worst that field ish from days gone by without giving at the prospect of these pros- cruelty can invent, with a heroism and present day is founded, and without tices cannot be suppressed by such God with Christ; and as wife and which we should still be as backward means. They believe that the letter mother she inspires a reverence and the civil law. Their organs declare licenses have been issued, whereas proved upon the ages that are passed, these have been 104 divorce suits entered. Out of these cases, 43 divorces ator, and in the care of their precious have already been granted, only 4 souls. "There is one thing neces that the prosecutions will be to the advocations will be to the

servance more firmly than ever. They assert that they do not wish to be prosecuted, as they have better employment for their time than to waste it and their money as well, in defending themselves against malicious attacks; but if they are forced to it they will devote all their energies toward defending themselves against their so called Evangelical assailants.

### LOVE'S VICTORY.

He Who is Love Finds in Woman a

At the celebration at Eden Hall, Philadelphia, of the centenary of the foundation of the Ladies of the Sacred Heart, Bishop Spalding delivered a masterly address, in the course of which he uttered these beautiful thoughts.

"Whatever man may think, woman can not doubt that God is love, or that Christ is that love made manifest. She is the heart, he the mind; and great thoughts spring from the heart. lies closer to the sources of life, to the faith and wonder of children, to the supreme reality that is veiled by what appears; and she is guided by a divine instinct to understand that the infinite need is the need of love.
"If love be the mark of discipleship,

how shall woman be excluded? If sacrifice be the law of love, its way and means, how shall she who from the beginning has been the bearer of the world's burden of sorrow be unequal to the ordeal? If love be patient, kind, gentle, lowly minded ; if it bear all things, hope all things, believe all things, endure all things ; if it run, if it fly, if it is glad, if it is free, where shall it find a home if not in woman's heart? If charity is the greatest of all things, and chastity its twin-sister, where may the double crown be so fitly placed as on woman's brow? If the charity of Christ constraineth us, who shall so willingly yield to the heavenly compulsion as woman?

"In truth, the Saviour is associated with woman as no man before or since has ever been associated with her. Through Him, the Virgin Mother holding the Divine Child in her arms is the most hallowed object on earth The woman taken in adultery, and that other whose sin was known to all the city, drew near to Him, and at ence we breathe an air as pure as thoughts that rise in immaculate bearts. He never appears more beau. tiful and godlike than when mothers crowd around Him, kneeling for blessings on their children. How tender and holy are His relations with the sisters of Bethany! Mary is the type of that innumerable multitude of victims whom man, in his brutal passion, having cutraged and degraded, spurns and casts forth into hopeless misery. And Jesus speaks but a word to her and she is made pure and forever sacred to all noble generous souls.

"In His religion nothing great shall be accomplished unless woman puts her hand to the work. To her the Angel s sent to announce His coming. She is with Him at the manger, with Him in His flight and exile, with Him in all the years of His hidden life, with Him at the marriage feast, with Him when He hangs on the cross. To a woman He first appears when He has risen from the dead. And when He is no longer visible on earth, the hearts of women follow after, seek and find Him ure and fair is forever so shadow of change or evil can fall upon the face of love. He revealed woman to herself, revealed her to man. He taught, suffered and died, the inexhaustible treasures of her great heart of pity and love were unknown even to

"Aristotle, the clearest and strong-est intellect of the pagan world, and said: 'Both a woman and a slave may be good; though perhaps of these the one is less good and the other wholly had.' In what another world we are than that of this mighty master of those who know, when we hear Him who is more than man: 'Many sine are forgiven her, because she hath great love!' 'If men were quit of women they would probably be less godless, said Cato the censor; but Our Lord, when He lifts woman to the level of His own heart, shows us that by mothers, wives and sisters, by pure and holy women, chiefly shall goddiness be kept alive among men. The highest influence is spiritual influence, and henceforth it shall be exercised by woman in a larger degree than by man; and in every age open and sincere minds shall be able to exclaim with Libanius, the pagan teacher of St. Basil and St. Chrysostom: 'What women these Christians have'"

"The soul is greater than a universe in which there should be no soul; There are again rumors to the and when God is worshipped in spirit effect that a number of High Church and in truth-that is, with love and sacrifice-the soul of woman clothes itother localities are to be prosecuted votion. In the days of persecution ecutions, or persecutions, as they serene cheerfulness which men have are convinced that theirs prac-Common Prayer is for them, and they will bitterly resent any attempt to of Christ and the mother of souls, apbetter them under the operation of pears to her faithful children in the semblance of a woman cothed with that the prosecutions will be to the ad- chastity and beauty and transfigured is due to St. Helen more than t stantine. Anthusa, Nonna an ica gave to the Church St. Chry St. Gregory of Nazianzen, St. tine. Macrina and Scholastic s noblest allies by the side obrothers, St. Basil and St. Be the founders and lawgivers asticism. At Tolbiac Clovis the God of Clotilda and a won the Franks to the foot of the Cr

Throughout the Middle Ag Queen Blanche, the mother Louis; and the Countess Math strong helper of Gregory VII; Clare, the friend of St. Franci sisi, to St. Catherine of Sier brings the Pope back to Ro an exile of seventy years; to Arc, who delivers France from eign tyrants; and to Isabella of who sends Columbus to disco New World, what a great an cent role woman plays in the of religion and civilization ! to Mary as their model, whether ers, wives or consecrated vir Mary whom none have inv vain, whom none have served been made thereby lowly min chaste-they founded the ho verted nations, upheld empire in universities, and inspired thusiasm which created the chivalry dedicated to the womanhood and to the defer that is helpless; springing li flower from the double root o and love, to sweeten the air a world with high thoughts and

TWO PROTESTANT CLEI Historians Apologizing for

From Mattland's "Dar (Preface, page 2).

(Preface, page 2).

"It is quite impossible to touch of monasticism without rubbing the dirt which has been heaped is impossible to get even a superledge of the medieval history without seeing how greatly the weight of the monand feeling that, whether they we bad in other matters, monaster. period was indebted to the monand feeling that, whether they we had in other matters, monaster yound all price in those days of urbulence, as places where (it perfectly, yet better than else was worshipped—as a quiet arrefuge for helpless infancy an shelter of respectful sympathy phan, the maiden and the desolas central points whence agrict spread over bleak hills, and ba and marshy plains, and deal b lions perishing with hunger and tial train—as repositories of twhich then was, and well sprilearning which was to be—as art and science, giving the sart and science, giving the cute—as the nucleus of the cafter days of pride should crow and bulwarks with the towering cathedral.

'This I believe no man can lieve it is true, and I love to thope that I see the good hand and the visible trace of His mover all His works.

'This I believe that thous monks] were men of enlarged a affections, and holy lives—th justly reverenced by men—ar favorably accepted by God, and by the highest honor which He those whom He has called intoe of being channels of His love as

those whom He has called into e of being channels of His love their fellow-creatures."

From Cutts' "Scenes and of the Middle Ages" (page Of Benedictines specially

"Their general character nued throughout the Middl Their general character tinued throughout the Middl that of wealthy and lea influential fromtheir brosions, but still more influence in the fact that nearly a sture, and art and science of to be found in their body. The landlords to their tenants, or ature, and art and science of to be found in their body. T landlords to their tenants, go of their demesnes; great patr ture, and sculpture and paintit the people in their schools; sick in their hospitals; great the poor; freely hospitable to continued regular and constaligious services; but in hou and diet they lived the life of tlemen rather than of self-der Doubtless, as we have said, i teries there were evil men brought disgrace upon thei there were some monasteries or wicked rulers had allowed wicked rulers had allowed

"But," as Maitland ad "That there ever was trutt and filthy abuse heaped upo order as a body by some wh in the business of the Reform suppose never was believed had a moderate knowlede of

And Cutts even says: "We are not defending t monasticism: it may be that, circumstances of the Church day of usefulness of the m circumstances of the Church
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Catholics who know th day know that they too n

as a body.
[These passages are quality. the penny pamphlets Cathelic Truth Society, Bridge Road, London S Monks and Nuns," by The cover declares of it thousand that " every buy, and every Pro

REFORMATION

A new book "shows liberal was the supply primary and seconda Reformation than after effect of the Reformati a check upon the pro tion."-The Ather wan

Death is the only shadow of his valley th ing that will cure us gathering fatigue of y

METHORN, Manuscritch in Section 1997.

Section 1997 st. Gregory of Nazial zen, St. Augustine. Macrina and Scholastic stand as noblest allies by the side of their brothers, St. Basil and St. Benedict, the founders and lawgivers of monasticism. At Tolbiac Clovis invokes the God of Clotlida and a woman led the Franks to the foot of the Cross.

"Throughout the Middle Age, from Queen Blanche, the mother of St. Louis; and the Countess Mathilda, the strong helper of Gregory VII; and St. Clare, the friend of St. Francis of Assist, to St. Catherine of Stena, who brings the Pope back to Rome after an exile of seventy years; to Joan of Arc, who delivers France from its foreign tyrants; and to Isabella of Castile, who sends Columbus to discover the New World, what a great and beneficent role woman plays in the history of religion and civilization! Looking to Mary as their model, whether mothers, wives or consecrated virgins—to Mary whom none have served and not been made thereby lowly minded and chaste—they founded the home, converted nations, upheld empires, taught in universities, and inspired the entire transfer of the Crossile, Rapel of the Ursuine Religious was dedicated by His Excellency, the Most Reverend Diomede Falconio, Aposidic Delegate, and the Age, from Queen Blanche, the mother of St. Louis; and the Countess Mathilda, the strong helper of Gregory VII; and St. Louis; and the Countess Mathilda, the strong helper of Gregory VII; and St. Clare, the friend of St. Francis of Assist, to St. Catherine of Stena, who brings the Pope back to Rome after an exile of seventy years; to Joan of Arc, who delivers France from its foreign tyrants; and to Isabella of Castile, who sends Columbus to discover the New World, what a great and beneficent role woman plays in the history of religion and civilization! Looking to Mary as their model, whether mothers, who made thereby lowly minded and chaste—they founded the home, converted nations, upheld empires, taught in universities, and inspired the entire translation of the diocese to the first translation of the discussion of the di

Of Benedictines specially:

"Their general character was, and continued throughout the Middle Ages to be, that of waithy and learned bodies; influential from the fact that nearly all the literature, and art and science of the period was to be found in their body. They were good landlords to their tenants, good cultivators of their demesnes; great patrons of architecture, and sculpture and painting; educators of the people in their schools; healers of the sick in their hospitals; great alms, givers to the peor; freely hospitable to travelers; they continued regular and constant in their religious services; but in housing, clothing and diet they lived the life of temperate generateries there were evil men whose vices brought disgrace upon their calling; and there were some monasteries in which weak or wicked rulers had allowed the evil to prevail."

### " But," as Maitland adds:

"That there ever was truth in the coarse and filthy abuse heaped upon the monastic order as a body by some who were forward in the business of the Reformation is what I suppose never was believed by anyone who had a moderate knowlede of fact."

### And Cutts even says:

And Cutts even says:

"We are not defending thy principle of monasticism: it may be that, with the altered circumstances of the Church and nation, the day of usefulness of the monasteries had passed. But we cannot restrain an expression of indignation at the shameless, reckless manner of the suppression. The magnificent churches were pulled down, the libraries, of inestimable value, were destroyed, the alms which the monks gave to the poor, the hospitals which they maintained for the old and impotent, the infirmaries for the sick, the schools for the people—all went in the wreck. . . No wonder that the tountains of religious endowment in Eugland have been dried up ever since." [p.52].
Catholics who know the monks of to-

Catholics who know the monks of today know that they too need no apology

as a body. These passages are quoted in one of the penny pamphlets of the English Catholic Truth Society, 69 Southwark Bridge Read, London S. E. "All About

Cathelic Truth Society, 69 Southwark Bridge Read. London S E. "All About Monks and Nuns," by Canon Feran. The cover declares of it at its twentist thousand that "svery Cathelic shoud buy, and every Protestant should read."]

REFORMATION TRUTH.

A new book "shows how much more liberal was the supply of education—primary and secondary—before the effect of the Reformation was to inflict a check upon the progress of education."—The Ather walm.

Death is the only physician, the shadow of his valley the only journeying that will cure us of age and the gathering fatigue of years. — George Elliot.

Vival Pape Leo. Vival Pastor Bonus, Vivat in Acternum!

The opening Archaeva in Acternum in Acternum in Acternum in Acternum in Acternum in Acternum in A

Solo.—Miss Dunloy.
Choral class.
Address... Miss Murphy.
Instrumental duet.—' Profectio Transtiberina'
lst piano, Miss Bullivan
2nd piano, Miss Edmondson.
Vocal solo—(Selected)...
Miss Power.
Inst. solo—' Polonaise "(C minor)... Chopin
Miss Sullivan.
Vocal quartette—'' Ave Maria ". Mendelssohn
Misses Power, Dunlop, Sullivan, Goggins.
Cantata—'' The Angels' Welcome "
Guardian spirits of Rome...
Misses Gavin, Paddock and Reid.
'' At that blessed hour, when Leo to the New
World appointed a Delegate Apostolic.
Heaven to us assigned the mission of guardian spirits."
Guardian Spirits of the North and Seven Prov.

Juardian Spirits of the North and Seven Prov-

Misses Finn, McVean, Elliott, Deziel, Chevalier, Walsh and N Massie.

and N Massie.

Yea, that song was one of thanks; it first broke forth on that ublitting morn, when from Rome to our Canadian shores was borne.

Delegate of our glorious Pontiff,
Voice of our Pope and King!
Long live Rome's Delegate,
Falconio—Voice of our King!"

Guardian Spirit of "The Pines.".

Miss G. Murphy
Attendants ... Misses S. Post and K. Killeen
Little Earthlings.

Angela Crotty, Henrietta Collins, K.
L'Esperance, A. Blonde, M. Thibodeau, E. Pleasence, J. and
M. O'Brien.

'Ah! Earth is beautiful; Heaven holy, May the Holy win these from the beautiful,"

May the Holy Will these from the cockGuardian Spirit of the Diocese. Die Grand, are living proofs
of an angel's hand,"
Vival Pape Leo. Vival Pastor Bonus, Vivat
in Aeternum!

His Excellency's presence creating an unwonted stir among the ladies of that quiet community.

This visit over the Delegate was driven to St. Mary's Academy, where elaborate preparetions had been made for his reception by the ladies of the house and their pupils.

The Rotunda or reception hall, slways an inviting row, was beautifully decorated, the Papal colors, There His Excellency was received in state by the pupils, who occupied an amphtheatr in the rear.

The pupils were all dressed in white, which brought out into striking relief the yellow ribbon which cach were in honor of the guest. Even the lights in the room had been arranged in the Papal colors to present an artistic and striking effect.

Here of short but very select programme was presented by the pupils, as follows:
There was born to be the pupils, as follows:
The pupil colors to present an artistic and striking effect.

Here of short but very select programme was presented by the pupils, as follows:
The pupil colors to present an artistic and striking effect.

Orchestral selection, Morely.
Chorus, Priere d'une enfant, Rossini.
Instrumental duet, Holst.

Prior to the closing number the following address, finely illuminated in the Papal colors, engrossed in gold, and bearing the illustrious visitor's coat of arms, with the inscription, "Deus, meus et omnia," was read to Mgr. Falconio:

To His Excellency, Mgr. Diomede Falconio.

To Monseigneur Diomede Falconio, Archbishop of Larissa, Apostolic Delegate to Canada:
Your Excellency: The parishioners of St. Alphonsus' church, Windsor, acknowledge with sincere and deep felt gratitude the honor conferred on them by Your Excellency's very kind acceptance of an invitation to visit this distant field of your apostolic jurisdiction. The people of these districts pride themselves in an ancestry that goes back to the early missions of two hundred years ago, when the Jesuit Fathers first broke the bread of life and told the story of Calwary to the nomadic tribes that claimed as their natural inheritance all the lands which we now occupy between the secondance of the great Lakes Huron, Huron, Eric and Ontario.

A considerable number of those who greet Your Excellency to day are immediate descendances of these who accompanied Marquette, Brebeeuf and other marity missionaries in the apostolic work of reclaiming the aboriginies to moral life and pure Christianities, we strive to imitate the robust virtues of the proneers who with persevering too the practice of the goosel teachings, leved out pleasant homes and established. Catholic centres in the midst of the primeval forests of western Canada.

In large numbers we are here to night to ask Your Excellency's blessing on our carnest efforts to uphol Catholic faith and worship in these districts, while practising charity towards all authors while practising charity towards all authors while practising charity towards all authors whi

A considerable number of those who greed agreed in got arms, with the inscription, "Dear, must call offer array methods of arms, with the inscription, "Dear, must call offer array methods or commin," we read to Myer Fallows, and the presence of the comming of the presence of the comming of

General Knox had been in pursuit of De Wetti for several days. De Wett is said to have 9,000 men.

Lichtenburg was occupied by a small force of British a few days ago, and the garrison was attached by a strong force of Boers on the 13th. The Boers were repulsed, General Lemmer being among the killed. Attacks were also made by Boers on Bethlehem and Brede, both of which were repulsed, the Boers losing ten killed and fourteen wounded.

At Koomalipoort the British were standing to their arms on Dec. 14 in expectation of an attack by 1,500 Boers who were in the neighborhood.

All is rumored in Pretoria that the natives in Sydenburg and Loutpansberg districts have risen against the Boers who are in refuge there, owing to attempt to loot their kraals and seutlements. Many Boers were assegated in their attempts at plunder.

Notwithstanding the oviences of Boer activity, it is regarded as probable that within a very short time the Boers will be obliged to give up their losing game. It has been even reported that ex President Kruger is trying to arrange an interview with Lord Salisbury in order to obtain the most favorable terms attainable, and it is thought probable that the interview may be had.

Sir Alfred Milner has been gazetted administrator of the Orange River and Vaal River Colontes.

5

The following officers were elected for Branch No. 70, Mildmay, Ontario;
Spiritual Adviser, Rev. M. Halm; Pres., Thomas Godfrey; 1st. Vice-Pres., Anthony Schneider; 2nd Vice-Pres., Peter J. Lower; Rec. Sec., George Herringer; Asst. Sec., Joseph A. Kramer; Marshall, Louis S. Diemert; Guard, Henry Hauck; Fin, Sec., Charles Schurter; Tressurer, Alex. Kramer; Representative to Grand Council, Chas. Schurter; Trustees, Bros. Schurter, Herringer, Keelan, Schneider and Kramer.

Dec. 13, 1900.

Resolution of Condolence.

Dec. 13, 1990.

Kesolution of Condolence.

At the last regular meeting of Branch 285, Huntley, C. M. B. A., it was unanimously adopted that a resolution of condolence be tendered to our President, Brother John H. Kennedy and Brother Hugh Kennedy of the same branch on the death of their tather, and also to Brother Patrick O'Brien on the death of his sister, Mrs. M. Smith.

Mildmay, Dec. 13, 1900.

At a regular meeting of Sacred Heart of

At a regular meeting of Sacred Heart of Jesus Branch No. 70, Mildmay, Ont., the following resolution of condolence was unanimusly edopted:

Whereas it has pleased Abnighty God in His infinite wisdom to remove by death, the beloved wire of our esteemed Bro. Charles Schurter. Bett
Resolved that while we bow with submission to the will of Divine Providence we under to our bereaved Brother and family our sincere sympathy in this their bour of afficience.

Resolved also that a copy of this resolution be spread on the books of this branch and a copy be sent to Bro. Schurer, and also to the Carholic Record and The Oanadian.

Goo. Herringer, Rec. Sec.

ST A PROTESTANT MINISTER.

CXVI

Doctor Hodges remarks that for centuries before the Reformation the Papacy had interfered with European politics, and often for the better. This is all he would be obliged to say if he were a Roman Catholic. It is no part of Catholic doctrine that the political ac tion of a P pe is necessarily wise The recent declaration of the Spectator, that no Roman Catholic is allowed to grant that the Church has ever made a mistake, is one of those singular affirmations of the Spectator concerning the Roman See which now and then make me stare and gasp. An adher-ent of Rome may not allow that the Church has ever erred in doctrinal definition, but there his obligation to maintain her inerrancy stops. Bishop Fessler, secretary of the Vatican Coun cil in a work approved, I understand, by a Papal brief, calls in question whether it is of faith to maintain that even the enactments of the Church, in discipline, are infallible, while noboby etends that the application of them has been infallible.

We know how thoroughly sound and, as we Protestants are accustomed to say, ultramontane in their orthodoxy, Wetzer and Welte are, in their famous encyclopedia. Yet I own I have been surprised, almost astonished, to note the freedom of their criticism of the Papal action against the Hohenstaufen emperors. I have been the more sur prised in that my own view, and, as judge, that of a much greater man John Ruskin, is that, however mingled with human passion—and Gregory IX was an old man that had his full share of passionateness—the overthrow of the Hohenstaufen by the Papacy, a splen did line, but ruthless even in Barbaross and plainly impious in his grandson, that this overthrow was a distinct bene fit to the world. Yet Wetzer and Welte, in their German feeling, treat the whole contest, and the previous contest with the Saxon emperors, as calamitous, without thereby forfeiting their high consideration at Rome, although they are far from putting all the blame upon the emperors, Indeed, as Dr. L. W. Bacon has signified, if the Catholic clergy and laity throughout the world would be as broad and courageous as the professors at Rome they would fend off a good many of the accusations of timidity and servility now brought against them. As the ent Pope says, frankness and courage are among the best weapons of the Church. Yet when I try to imitate this good example for our side

"Straightway a barbarous noise environs m Of owls and asses, cuckoos, apes and dogs."

Contrast Dr. Hodges' cordial reference to the medieval Papacy, confirmed by the great authority of Bishop Scubbs, nd, as concerns Hildebrand, of John Fiske, with that of Charles Oman in his new condensed History of England. In every other aspect this little book shows very sound and temperate judg ment, but all his references to the Papacy, and usually to the Catholic clergy, are of the old syle vulgar English Pro testant contemptuousness. Dr. Hodges sppear to great advantage by the side Onan cannot even mention the noble refusal of the young James III. to purchase the crown of England by apostasy, or even the appearance of thinks with Henri Quatre

" Paris vaut une messe.

The Dean maintains that the Rafor mation was supported, as well as opposed, in France, rather out of politic al partizanship than from the love of truth. In this I think that he hardly does full justice to the depth of relig ious conviction in the great body of the Huguenots, those of the middle classes Even among the nobility, the two great leaders, Coligny and Daplessis Mornay seem to me to have been, like the elde Guise on the Catholic side, moved primarily by religion and only second arily by political intereste. This was still more deeply true of Queen Jane D'Albret. Like Mary Tujor, she was a hateful persecutor, but like her, she was grimly in earnest, on the opposite side. Coligny's brother, too, Cardinal Chatillion, would hardly have thrown up his bishopric and his seat in the consistory, except from the force of religious conviction. I can hardly say that he threw off the Roman purple, for with a brief intermission he wore this till his death. It must have been, to some amusing, to others scandalizing, to see him, attired as a Prince of the Holy Roman Church, dispensing the Lord's Supper after the Calvinistic rite. However, as Bellarmine says of such cases, his consecration of the elements re-mained valid, and Catholics will allow that so far as his Huguenot brethren of the second generation were sincere, they received the Eucharistic blessing.

Dr. Hodges, however, has a good right to say that the Protestant nobility was largely moved by mere facti-ousness, especially the princes of the blood. It is hard to believe that Authony of Bourbon, or his son Henry, or his nephew Coade, had much religion in him of any sort. William Ru-fus has had many successors among princes in saying, at least by actions, that they would have turned Jews if it

had been made worth their while. The Dean, while rightly maintaining that the chief reason for the fail ure of Protestantism in France was that it did not suit the French character, mentions a secondary reason of considerable force, namely, that the clearly seeth the defects of human cor-Protestants had no one great leader. Luther was in the midst of the Luther For the interior man is very much ans, but Calvin was not in France at bugdened with the necessities of the ceive the sacraments! This being all, and as the doctor says, no great body in this world.

campaign has ever been brought to a

great issue mainly by correspondence.
I don't know exactly why the Dean calls the Protestant side in France "the liberal side." The antithesis to "conservative" would rather be "in-novating," or "revolutionary." Certainly the Huguenots had not a thought of tolerating Catholicism, except under compulsion. As the Protestant Guizot tells us, when equally provoked, they were quite as ruthless in massacre as their Catholic countrymen, while they did the Catholic clergy to death with a slow relentlessness of torture quite equal to that of Chinese Boxers, something to which the Catholic massacres in France appear to have afforded no parallel. Surely, some better suiting name could have been found for them than "liber at." And unless they very speedily repel with indignation the proposal

now made in various quarters in France to take the Catholic children away from the religious control of their parents and their partors and hand them over for instruc tion to the Protestant pastors, the French Protestants will show that they are quite as much persecutors in temper as they used to be. However, I am waiting to see what answer the Rev. Charles Merle d'Aubigne, now in this country, makes to the question I have addressed him through the Independent. His kinswoman Frances d' Aubigné, Queen of France, though by no means such a persecutor as commo ly supposed, favored, at least consent-ed to, the tearing away of Protestant children from their parents to make Catholics of them. I am curtous to see

whether her relative of to day agrees

with her in principle, only reversing the application. I cannot believe it. The Dean says that the Huguenots were "the best beloved people in France." What does he mean by France." Best beloved by the Huguenots Naturally. Best beloved by the Cath olics? On what ground? On the ground that, being at most one-fourth of the people, they murdered from 5,000 to 8,000 Catholics to the 35 000 murdered by the Catholies, St. Barthol omew's included? On the ground that they massacred 3 000 monks and priests with exquisite torments? That they multilated sacred images and pillaged sacred shrines innumerable throughout France; that they burnt down monas teries, and violated tombs, and threw the bones of the mighty dead about the churches and the churchyards, and finally that, with their greatest theologian, Theodore Beza, at their head, they destroyed the magnificent cathedral of Orleans? The French Catholics must have been a very extrordinary type of human nature if on such foun dations they made the Huguenots their best beloved. I am afraid this phrase of the Dean's is not the only one of his that sounds nice and means nothing. A little more strickness of thought and rigor in examining facts would be very

erviceable to his future reputation. We see in his account of the Massacre of Vassy. He makes this a set attack by the Duke of Guise on a Hug uenot congregation. Now Guizot de-clares that he does not know whom to blame, while Froude declares that the nassacre was caused by the obstinate discourtesy of the Calvinists, first, in having, with hardly mistakable pur poses of provocation, built their temple (not a barn ) right alongside of the Catholic Church, and second, in contemptuous refusal to comply with the Duke's courteous request that postasy, except as an exhibition of ltramontane bigotry. Perhaps he for a quarter of an hour, until the provoked some of the rude men-at arms, and before the Duke knew what was going on, they had cut down some thirty or forty of the unarmed Protest Of the responsibily for this, Froude absolutely acquits Guise him-

> Now has Dean Hodges and new facts? If not, he ought to be very much ashamed of his own story. Charles C. Starbuck.

Andover, Mass.

IMITATION OF CHRIST.

Of the Consideration of the Misery of

Thou art miserable wherever thou art and which way soever thou turnest thyself, unless thou turn thyself to

Why art thou troubled because things do not succeed with thee ac-

Who is there who hath all things according to his will? Neither I, nor thou, nor any man upon earth

There is no man in the world with out some trouble or affliction, though he be a king or the Pope. Who is it that is most at ease

doubtless he who is willing to suffer something for God's sake. Many unstable and weak men are apt to say, Behold how well such a one ives, how rich he is, how great, how

mighty and powerful ! But attend to heavenly goods, and thou wiit see that all these temporal things are nothing; but are very un-certain, and rather burdensome, because they are never possessed with

out care and fear. The happiness of a man consists not in having temporal things in abun dance, but a moderate competency suf-

It is truly a misery to live upon

The more a man desireth to be spiritual, the more this present life becomes distasteful to him; because he the better understandeth and the more

THE ROYAL BABE.

O blue black sky alive with stars!
O patient expectation past!
O earth, forget thy battle scars,—
Thy King is come at last.

A tiny hand, a rose leaf touch, A Babe, whose silence is Divine; Thou who hast sinned and suffered much, That hand is laid on thine.

It crowns, it pardons. Grieve no more! It lies divinely on thy heart. Arise and shine! His grace adore, Whose heritage thou art!

He comes in love. His infant smile Its primal blossoming reveals; His Blessed Mother kneels, the while Its sweetness o'er her steals.

O Bud of Heaven, unfold Thy rare, Ensanguined petals to the light! Bright Babe of Bethlehem, how fair Thou dawnest on our sight! The world is in Thy little grasp.
Still lingering with delicious thrill;
Oh, keep it in Thy tender clasp,
And mould it to Thy will!

FIVE - MINUTES' SERMOR

-Caroline D. Swan in Catholic World Maga

Fourth Sunday of Advent.

FREQUENT COMMUNION.

"Prepare ye the way of the Lord." (Luke A few more days, and the four of reparation and of earness desire for the coming of the Redeemer, will have passed. Even now we are in spirit going towards Bethlehem. The hely place looms up in the distance where the Word was made flash, and soon we will enter with the pious shepherds, to adore the Divine Infant lying in a manger, but remember, it is the infinite Sanctity whom we approach, whom the sinner has no part, hence, on this last Sunday of Advent, the Church solemnly calls to us in the way of St John: "Prepare ye the way of the Lord." Yes, prepare the way for the Lord of hosts, that He may enter into your hearts with His graces; prepare it by returning from your evil ways and, by making a good confes sion which will reconcile you with God. Such an admonition is unnecessary God; he will fuifil this obligation with

for a pious Christian who truly loves cut previous counsel, but unfortunately, there are many lukewarm Chris tians who for months, and even years, have neglected the duty of cleansing their souls in the tribunal of penance. To these, I shall particularly address myself to-day, and beg them not to let the voice of the Church calling them to Penance, pass unheeded; I beseech them to receive their Lord and Master

in holy Communion on the approaching feast of the Nativity.

With loving kindness, Jesus invites you to the heavenly banquet: "With desire I have desired to eat this pasch with you" and, again, He winningly calls you saying: "Come to Me all you that labor and are burdened, and I will refresh you." 11, 28.) "For My flesh is meat in-deed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood abideth in Me and I in him." (John, 6, 56) Do you seek this loving Jesus and bring grateful hearts to Him, when you refuse His loving petitions and neglect to accept His cordial invitation? Supposing a child living in the same town with its parents would, after continued petitions from them, appear only once a year at their table ; would not such conduct afflict the parents, and could others justly accuses such a child of ingratitude? Now judge for your selves, how our divine Saviour must feel when many consider so lightly this banquet of love which He has prepared for them and appear but once

This affliction, however, is greater when they approach not from love, but from compulsion, to escape the penalty of the Church and disgrace before their fellowmen. If we truly love ourselves and desire

to save our souls, this self-love, with-out any other motive, should induce us o receive holy Communion frequently. We feel most painfully how feeble and frail we are; how weak in our inclinations to do good; how prone to evil. We must acknowledge that it is impossible for us to gain the victory in he fierce battle against the world, the flash and the devil, unless a higher, a divine power strengthens, protects and save us. This invincible power is given to us in the Bread of the Angels, in the Blessed Sacrament. It is God Himself who comes into our soul with the plentitude of His graces, to conse crate it as a temple of the Holy Ghost and to erect in it a throne for Himself. He comes, to put on the soul an invulerable armor and give it weapons

by which it can conquer all the enemies f salvation. Behold the millions of martyrs of the first centuries! What infused into their ouls that supernatural strength with which they suffered the most excruciating pains, as if they were the greatest pleasures! What gave them that ower to preserve that fidelity to Jesus power to preserve that inenty to Jesus in the agonies of death, and thus to save their souls? Was it not, as St. Cyprian justly remarks, "the bread of the strong," the Blessed Sacrament which they received daily with the priest during the holy sacrifice of the Mass and which in truth was the Mass, and which, in truth, was the daily, spiritual nourishment of their souls! What would the first Christians 88y, if they would see the indifference, the sloth of so many Christians of the present day, who become uneasy and discontented when Easter time approaches, and they are compelled to receive this great sacrament. Would they believe it, could they compre-hend the fact that the Church is obliged to enact a law, and impose severe pen aities in order that Christians will re-

prised that the lives of so many Christians at the present day, differ so vastly from those of the first centuries. They neglect to use the only means which can make them strong and invincible in the battle for Heaven, and which alone are seventher from an electric strong and the strong and the strong seventher from an electric strong seventher strong seventher seventher seventher strong seventher s which alone can save them from an eter nal death. If they would approach the Holy Table frequently with due pre paration and proper sentiments, lives would become angelic, and their deaths would be succeeded by their ouls' ascension into Heaven.

Hence, all you who love God and wish to save your souls, I beseech you for the love of Jesus, to approach holy Communion frequently. Go once a month, if possible, to cleanse your souls from sin, and to strengthen them by receiving the Bread of Angels Your Saviour begs you so pleadingly and the sacraments are so necessary for the salvation of your souls. Consider also that you cannot remain faithful to God, that you cannot die a happy death, if Jesus does not, according to His promise, abide in you, and you in Him. Reflect that the time during which you are separated from God by mortal sin, is lost for eternity, and that all your good works performed in this state, will bring you no reward in Heaven. Bear in mind that confession and holy Communion are nothing else than a preparation for death to put your soul in such a disposition as you would wish it to be at the hour of your death. Have you not every reason to do this as often as possible, when death can overtake you at any moment? Do, therefore, my dear Chris tians, willingly, with piety and pleas ure, what Jesus asks of you. Receive Him often with due preparation in the sacrament of love, and in His name I can promise you a holy Christian life and a happy death. Amen.

THOUGHTS ON THE SACRED HEART.

"My God! I offer Thee the Heart of Thy well-beloved Son, in thanks giving for all the gifts which thou hast bestowed upon me."—Blessed Margaret Mary.

"Do you wish to know what heart is dearest to the Heart of Jesus? The one which is most humble and despised The most silent will best understand Its lessons. The most charitable will have the greatest claim upon Its love, the most submissive will exert over It the greatest power and influence.

Lord's Sacred Heart over sinners, and the anguish at the thought of how many would reject that love, which caused Him to shed His Heart's Blocd for those whom He thus loved.

THE PASSION PLAY MADE HIM WEEP.

In a letter to a friend Father Birkhasuer, of Rachine Wis, who has been sojourning in Europe since the middle of August, describing his im-pressions of the Passion Play, says Since my last letter, I have visited

the world renowned Oberammergan, and witnessed the Passion Play on the 23rd of September. The performance was in every respect grand, very impressive and touching, at the same time very instructive. The play made a deep impression on the vast audience of four thousand more than half of whom were Americans, moving the majority to tears. Great, stalwart men, apparently as hard as adamant, used their handker chiefs to wip3 away the tears they could not control. Very few, if any refrained from weeping. This says a great deal when we consider that onehalf, if not more, of the audience, were non-Catholics. Even your humble servant must admit that he yielded to

this same weakness.
'The most touching scenes were, perhaps, those in which Mary, the Mother of Christ, took part. The scene representing Christ taking leave of His Mother was exceedingly beautiful and touching; but the meeting of Christ and His Mother, on the way to Calvary, was far more impressive and pathetic. It was simply over-

"The persons representing Christ and His Mother are two noble-looking personages, with beautiful classic features. Mary's voice was rather powering. weak, but could be improved by fur-ther training. We need not, however, wonder at this, as the young lady taking the role of the Blessed Virgin is only nineteen years of age. Tak-ing it all in all, she acted her part which is undoubtedly a very difficult one, exceedingly well. Judas, the

traitor, was, without doubt, the best. "The choruses between the acts were finely rendered and very effect-The tableaux representing the proptotypes of Christ in the Old Testament, prefigured the various scenes in the Passion Play; they were instructtive, marvellously beautiful and sub-

lime " I must forbear depicting scene for scene. The Passion Play mi to form an idea of its grandeur and pathos. The play began at 8 a. m., asting until 11:45, when an intermis

TOBACCO, LIQUOR AND DRUGS.

Price 22.

Simply marvellous are the results from taking bis remedy for the liquor, morphine, and other drug habits. Is a safe and inexpensive home treatment; no hypodermic injections, no loss of time from business, and a certainty of cure.

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TELL YOUR DEALER YOU WANT

The best, and see that you get Labatt's, the best Domestic Ale and Porter on the market. As good as imported and will cost you less.

sion was announced; it was continued CARLING at 1 o'clock and lasted until 5:30 p.m.
"Notwithstanding the length of the performance, the vast audience, from all parts of the world, was held spellbound, and with almost breathless eagerness watched the awful tragedy from beginning to end.

"There was only one opinion in regard to the Passion Play as per-formed by the simple and pious people of Oberammergau, i. e., that it was marvellous, edifying and artistic in the extreme.

BE SURE that your blood is rich and pure. The best blood purifier, enricher and unal izer is Hood's Sarsapatilla. Be sure to GET

Some persons have periodical attacks of Canadian cholera, dysentery or Diarrhoes, and have to use great precautions to avoid the disease. Change of water, cooking, and green fruit, is sure to bring on the attacks. To such persons we would recommend Dr. J. D. Kellogg's Dysentery Cordial as being the best medicine in the market for all summer complaints. If a few drops are taken in water when the symptoms are noticed no further trouble will be experienced.

ALWAYS ON HAND.—Mr. Thomas H. Person

further trouble will be experienced.

ALWAYS ON HAND.—Mr. Thomas H. Pcreter, Lower Ireland, P. Q., writes: "My son, 18 months old, had croup so bad that nothing gave him relief until a neighbor brought me some of Dr. THOMAS' ECLECTRIC OIL, which I gave him, and in six hours he was cured. It is the best medicine I ever used, and I would not be without a bottle of it in my house."

So rapidly does lung irritation spread and So rapidly does lung irritation spread and deepen, that often in a few weeks a simple cough culminates in tubercular consumption. Give heed to a cough, there is always danger in delay, get a bottle of Bickle's Anti Consumptive Syrup, and cure yourself. It is a menicine unsurpassed for all throat and lung troubles. It is compounded from several herbs, each one of which stands at the head of the list as exerting a wonderful influence in curing consumption and all lung diseases. Hard and soft corns cannot withstand Hol-Hard and soft corns cannot withstand Hol-loway's Corn Cure; it is effectual every time. Get a bottle at once and be happy.

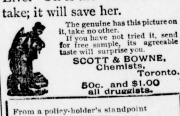
## the greatest power and influence." "O sweet Jesus! unite me ever more and more to Thy Heart, that I may be consumed by the love of Thee and be lost in Its sweetness."—St. Francis de Sales. It was the yearning love of Our things and Heart over sinners, and Beauty

The most beautiful thing in the world is the baby, all dimples and joy. The most pitiful thing is that same baby, thin and in pain. And the mother does not know that a little fat makes all the differ-

Dimples and joy have gone, and left hollows and fear; the fat, that was comfort and color and curve-all but pity and love-is gone. The little one gets no fat

from her food. There is something wrong; it is either her food or food-mill. She has had no fat for weeks; is living on what she had stored in that plump little body of hers; and that is gone. She is starving for fat; it is death, be quick!

Scott's Emulsion of Cod Liver Oil is the fat she can



ne PROFIT-EARNING power

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OUR BOYS AND GIR A Dying Woman's Praye

There are many marvelous to prayer, and it is the will great Giver that some of us called to help in His work. inestimable favor. Miraculous festations of the Divine call ar Every priest means rare. can recollect the summons we cided vocation. People in the are called, too, and we may h no one ventures to disregard mand of the voice from heave possible to mistake its tone possible to mistake its to the though we are so dull sense claim them for vibrations of heart-impulse. We are the ments, but the heavenly music

of our making. Have you never helped to another's prayer? Is your co even now telling you to do so against your accustomed poli haps in opposition to your very Perchance the voice is com you to answer a prayer utter

world away. Here is a true story. A ferago we-Mesdames X Y. Z were discussing a subject n than the Mysteries of Mem said a few wise things and many nonsensical things, as a —yea, and all men—are a when they talk of that which understand.

Madam X frankly confesse wilderment. "For example," said she last Sunday, on my way h Mass, I began to think of Ma allan. I can't tell why; haven't thought of her these Fifteen years ago she and I w

same dormitory in a Belgian She was not my 'La,' as e called our special chum (la vous concevez), but we liked very much, for we had ma tastes. She was a slight, English girl, with silky blox quick bright eyes-quite a "Sill I had forgotten forgotten her. — She l had returned to Ameri the new occasions which t

girl friendships are proverb eral nothing, as you know. did memory send Marcia Sunday when I was twice fi miles from a thought of th "Something suggested mon?

duties introduced new friend

"Somebody with 'quick blonde hair? "Did you dismiss her withought?" "It was impossible to d She haunted me all that day of her all night. I could on Monday but think of annoyed: what was Marci to me or I to her after all t But it was no use to reason At last I sat down and wro letter, using her old name address. When I re read

was surprised at its affect really I must have thou Marcia than I thought I th We all laughed but M she looked solemn. "Yo letter?" she said.

"I did; it seemed a obliged to do so. I wonde cia will say about my fre ory?"
"It is not a matter of There is someth

Wait until you hear from before you classify your a Something beyond! Pro even so. Last week Marcia's answer. She penniless and dying in a pital for consumptives. decade since her father di ing lost his fortune. M only child; so far as she not a relative in the work could apply for aid. He

ter was a month old when

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"I have been in the

weeks," she wrote. children are in an orpha sent them there two mo as soon as the doctors de bronchitis had developed tion. I would not e lives. They are absolutely inherit their father He was killed in a rail Poor Edward! he had in his life; he used to ing to be a famous cent You say that you are yourself because you ha impulse to write to me. prised. I think God ha prayer. I asked Him holy will, that I might s of my children's futu make any appeal to yo believe now that God w a mother to my babies. is not so, why did yo after fifteen years of sil 

ere fine, handsome chile Tayo-let me call you name for the last timeare so gentle and so you may do with them You see I am taking granted. It must be s most without hope, for no one! Forgive n think of you; it is so passed out of my life, has chosen that you sh prayer, and now I can It has taken me three this; I am very weak

### OUR BOYS AND GIRLS.

A Dying Woman's Prayer.

There are many marvelous answers to prayer, and it is the will of the great Giver that some of us shall be called to help in His work. It is an inestimable favor. Miraculous mani-festations of the Divine call are by no Every priest and nun means rare. can recollect the summons which de cided vocation. People in the world are called, too, and we may hope that no one ventures to disregard the command of the voice from heaven. Impossible to mistake its tones, even though we are so dull-sensed as to claim them for vibrations of our own heart-impulse. We are the instru ments, but the heavenly music is none of our making.

Have you never helped to answer another's prayer? Is your conscience even now telling you to do something against your accustomed policy-per haps in opposition to your very reason? Perchance the voice is commanding you to answer a prayer uttered half a world away.

Here is a true story. A few months ago we-Mesdames X Y. Z and Iwere discussing a subject no smaller than the Mysteries of Memory. We said a few wise things and a great many nonsensical things, as all women —yea, and all men—are apt to do when they talk of that which none may understand.

Madam X frankly confessed her bewilderment.

"For example," said she, "only last Sunday, on my way home from Mass, I began to think of Marcia Fitz I can't tell why; I'm sure allan. haven't thought of her these ten years. Fifteen years ago she and I were in the same dormitory in a Belgian convent. She was not my 'La,' as each of us called our special chum (la favorite, nous concevez) but we liked each other very much, for we had many mutua tastes. She was a slight, pale little English girl, with silky blond hair and quick bright eyes-quite a personal

"S.ill I had forgotten her-quite forgotten her. - She had gone to her English home and had returned to America, where the new occasions which taught new duties introduced new friends School girl friendships are proverbs of ephem eral nothing, as you know. Now, why did memory send Marcia to me last Sunday when I was twice five thousand miles from a thought of the old con-

"Something suggested by the sermon? "Somebody with 'quick' eyes and

blonde hair? "Did you dismiss her with a single thought?

"It was impossible to dismiss her. She haunted me all that day; I dreamed of her all night. I could do nothing on Monday but think of her. I was annoyed: what was Marcia Fitzallan to me or I to her after all these years? But it was no use to reason with myself. At last I sat down and wrote her a long letter, using her old name and her old address. When I re read the letter I was surprised at its affectionateness really I must have thought more of Marcia than I thought I thought."

We all laughed but Mme. Y., and she looked solemn. "You posted the

letter?" she said. "I did; it seemed as if I were obliged to do so. I wonder what Marcia will say about my freak of mem-

ory There is something beyond. Wait until you hear from your friend

before you classify your action."
Something beyond! Prophetic words? even so. Last week we heard of Marcia's answer. She is a widow, penniless and dying in a London hos pital for consumptives. It is a full decade since her father died, after hav ing lost his fortune. Marcia was an only child; so far as she knew she had not a relative in the world to whom she could apply for aid. Her friend's let ter was a month old when she received for the old name and the old address

had been lost to postal memories.

"I have been in the hospital three weeks," she wrote. "My dear little children are in an orphan asylum. I sent them there two months ago, just as soon as the doctors decided that my bronchitis had developed into consump would not endanger their tion. I They are absolutely healthy they inherit their father's constitution. He was killed in a railway accident Poor Edward! he had never been ill in his life; he used to joke about live ing to be a famous centenarian.

You say that you are surprised at yourself because you had so sudden an impulse to write to me. I am not sur prised. I think God has answered my I asked Him if it were His prayer. I asked Him it it were his holy will, that I might see one glimpse of my children's future. I do not make any appeal to you, for I firmly believe now that God wishes you to b

a mother to my bables. If it is not so, why did you write to me after fifteen years of silence?—why do you tell me that you are a childless child lover? . . I enclose their photographs; you will see that they are fine, handsome children. And, oh, Tayo-let me call you by the old pet name for the last time - the little dears are so gentle and so affectionate that you may do with them what you will! You see I am taking everything for granted. It must be so ; I prayed almost without hope, for I knew no one
-no one! Forgive me that I did not think of you; it is so long since you passed out of my life, Tayo! But God has chosen that you should answer my job. prayer, and now I can die happily. It has taken me three days to wri vrite this; I am very weak. I may linger

to Christmas, but it is not likely. I heard one of the doctors saying that the first frosts would finish me If I should be gone when your answer reaches Eugland, Father Griffith will act for He can place the children worthy people here, but they would be separated, and even if they could be together I prefer that they should be with you, Tayo, dear wise old Tayo! Yes, I am crying a little, but I am not unhappy now.

Madam X had begun to read the letter to us, but she was obliged to hand it to me when her voice commenced to choke. I read it aloud to the very end, and although I have cultivated a certain stoicism, I was 'kind o' teary round the lashes " as I finished.

"You are going to take the children?" I asked; "and you will write to her at once to tell her so, will you

My plea seemed to anger my friend "Can you suppose that I am not going straight to Marcia? There is no boat to morrow. I have engaged my berth for Thursday morning; within ten days I shall be in London. I have sent her a cablegram. Yes, she shall see the children's mother dies-my poor Marcia! My children must come back with me: I answer her prayer? Oh, yes! but did not answer mine? My children — my dear little

She held the photograph before her and as the pictured faces of the fair little girl and the noble boy smiled at her, the real mother rapture in her eyes seemed to be the most perfect answer to the dying woman's prayer. -" Busybody" In Catholic Standard and Times.

### CHATS WITH YOUNG MEN.

A Work for Young Men.

The St Vincent de Paul Society of ers to Catholic young men abundant opportunities to serve God in the peron of their neighbors.

It is a society that was organized by young men for young men, and in its spirit it still appeals to young men to be its most efficient members.

Every spiritual and corporal work of mercy open to the laity, is within its scope. The lawyer may defend the poor, without fee, for the love of God; the doctor may so attend the destitute sick; the teacher may for the same motive give lessons at night to working boys; the writer may vindicate re-ligion in the public press; the ordinary member may visit prisoners, instruc the spiritually ignorant in State institutions, or carry succor to the in-

digent. Young men will find in this organ ization a chance to gain graces for themselves as well as to confer benefits

on their brethren. Who will be the first to join the so-ciety? Who will be the first to start a conference where none at present exists?—Catholic Columbian.

Health. The chief essential of success for young man is what the vast majority of young men think about the leastthat is, good health and a sound constitution. That is the first thing; nothing precedes it. In the battle for success, that should be a young man's first thought; not his abilities, nor his but his health. That is the basis; the corner-stone of all. Abilities cannot bring health, but health may, and generally does, develop ability. A young man with splendil health and average ability will out strip every time the brilliant young man who is in poor health. With the former the one strengthens the other; with the latter the one constantly saps the other, and less and less effort be comes possible. In any success good health, and the keeping of it, is the first and greatest essential. Every thing possible develops from it.

What He'd do If he Were Broke.

Chauncey Depew thus tells the readers of the N. Y. World how he e-rned his first hundred dollars, and how he would manage if thrown on his own resources :

It took me just six months to make

my first hundred dollars.

A farmer came out to my office in Peekskill the day I opened it. He asked me a question in regard to the settlement of an estate.
I looked it up and when he came to

Peekskill the next week I gave him a written opinion, for which I charged He said that I would never succeed if

my fees were so exhorbitant, and he gave me \$1.75. That was my begin ning. Twenty years afterward a gentle-

man came to my office in New York and asked me the same question, I answered it immediately. The interview occupied about an hour. He gave me

This shows what, in the legal profession, reputation is worth.

The second six months I made a thousand dollars. After that I never

My greatest fees have been from cli ents to whom I presented no bills, but who assessed their own valuation. Such fees have been far beyond any

thing I ever charged.

If I were stripped of everything should open a law office and start

In the meantime, because remuneration is quicker and progress more rapid, I should see if some railroad company I should not try to get a political

Worthy Aims. There are few of you, perhaps, who!

could achieve distinction. none of you who need be satisfied without an achievement that is infinitely higher. You may make your lives beautiful and blessed. The pocrest of you can afford to be kind; the least gifted amongst you can practice that loving wisdom which knows the straightest road to human hearts. You may not be able to thrill senates with your eloquence, but you may see eyes sparkle and faces grow gladder when you appear. You may not astonish the litteners with your acquirements of varied scholarship, but you may dwell in some spirits as a presence, as-sociated with all that is beautiful and good ; you may neither be a magnate nor a millionaire, but you may truer honors than of earth, and riches which wax not old. You may not rise to patrician estate, nor come under that mysterious process by which the churl's blood is transformed into the nobleman's, but you may ennoble yourselves in a higheraristocracy than that of belted earl. Use the opportunities you have, make the best of your circumstances, however unprom-Give your lives to honest work and loving purpose, and you can never live in vain. Men will feel your

you cease from their communion, and if there waves not, at your funeral, trappings of the world's gaudy woe nor the pageantry of the world's surface honor, "eyes full of heartbreak" shall gaze wistfully down the path where you have departed and, in long aftertime, hearts which you have helped to make happy shall recall your memory with gratitude and tears. - Punshon's Lectures.

influence and men will miss you when

Live as You Go. He lives happiest who enjoys life properly as he goes along. His eyes are fixed regretfully upon no past hap piness, nor is he uneasily waiting for future enjoyment. Some men look forward to a time when they shall have acquired money. They say to them selves that money is power everywhere. It makes one respected. It gives weight to one's opinion. It guar antees success in politics, and without it no one can expect to reach a high station in public life. It brings ease, friends and - they imagine-it brings

happiness. For the final acquisition of wealth they sell out five, ten and sometimes twenty of the best years of their lives Their one idea during this time is to noard. They neglect health; their minds gain no additional expansion or richness; they do not grow in genial ity, kindness and sympathy; moral nature contracts and ossifies. The passing years bring no increas ing depth and fullness of character nor access of manliness.

At the end they have become reasonably wealthy. In many instances their long-looked for ease and enjoyment is postponed from year to year until a "little more" is added to their property. Granting the widest scope of their "possibilities" to our wealthy man, it is yet questionable whether he has derived his full share of happiness cut of life. He may have friends, bu what is friendship that wealth usually inspires? He may have ease, but it is to be but for a brief span of years, and the hey day of his youthful vigor is over. He may endeavor to leave his impress on the world's opinion, in the domain of government, in the field of etters, in the shape of large buildings and extensive improvements, but what he does is but the writing of a name upon the sands of the shore.

Everybody now living must sooner or later feel that true happiness in this life is not possible. Our happiest hours are cloyed with the instinct of Oar happiest their transiency. The earlier this great fact is recognized, the better. It will lead us to set no store on future years of an early paradise, but will prompt us to live cheerfully in the present, bravely taking up our bur-dens and conscientiously performing our allotted tasks. We will grow with the passing years, not greedily hoard ing money, but still industrious and frugal. What our delirious, nervous, but still industrious and money making American life needs is a little O.d World quiet, composure and ease.—Catholic Citizen.

Successful Men.

Who are they? They are those who, when boys, were compelled to work, either to help themselves or their parents; and who, when a little older, were under the stern necessity of doing more than their legitimate share of labor; who, as young men, had their wits sharpened by having to devise ways and means of making their time more available than it would have been under ordinary circumstances. Hence, in reading the lives of men vho have greatly distinguished themseives, we find their whole youth passed in self denials of food, and rest, and sleep, and recreation. They sat up late and rose early to the performance of imperative duties; doing by day light the work of one man, and by night, the work of another.

Said a gentleman, the other day, nowa private banker of high integ rity, and whom we knew had started in life without a dollar, " For years to gether I was in my place of business at sunrise, and often did not leave it for

fifteen and eighteen hours." Let not, therefore, any youth be discouraged, if he has to make his own living, or even to support, besides, a widowed mother, or sick sister, or unfortunate relation; for this has been the road of eminence of many a proud name. This is the path which printers and teachers have often trod-thorny enough at times, at others so beset with obstacles as to be almost impassable—but the way has cleared, sun-shine came, success followed, then the glory and renown!

A young man writes us : "I am a humble school teacher : with the duties belonging to half a hundred pupils, I issue a mouthly printed nine miles away and do all the folding, stitching, binding and mailing of three thousand copies, with a deep feeling that good may be done. I hope I will succeed." Certainly he will succeed! For he has the two great elements of successa will to work, and a heart in the right place-a heart, whose object is not

glory, but good. But toe often has it happened that there comes in, between the manly effort and a glorious fruition, disease, crippling the body, depressing the mind, and wasting and wearing away the whole man. Who does not remember grand intellects, which have gone down in the night of a premature grave? Who has not seen young men, with magnificent minds, ing on the borders, looking wistfully-O, how wistfully !-over, but unable to 'go in and possess the land," only for the want of bodily health? A health, the want of bodily health? by no means wanting originally, but eacrificed - pitilessly sacrificed - by in attention and sheer ignorance learned in everything else; perfect masters of everything else, except the knowledge of a few general principles as to the care of the body-principles which could be perfectly mastered any twenty-four hours, by a mind accustomed to think.

### THE MIDNIGHT HOUR.

Midnight hour! how sweet the calm Mininght hour! how sweet the calm
Thy solem cadences impart;
What solace, as of healing balm,
Cometh with thee unto this heart!
Yet bring me not thy grace, alone—
Let others share their dear delight— Oh, let thy soothing monotone Be heard of all this holy night!

Anon shall angels walk the sky,
The stars cry out in rupturous glee,
And radiant splendors glorify
The walking earth and wondering sea;
Jehovah's reassuring word
Shall be proclaimed again,
And tidings everywhere be heard
Of peace on earth, good will to men!

'Tis of those glories of the morn, The sacrifice that makes men free, And of the Babe in Bethlehem born That midnight voices speak to me. Speak on, O voices sweet and low—

Speak on, O voices sweet and low— Soothing our griefs and doubts away That all mankind may hear and know What rapture cometh with the day. -Eugene Field.

### THE EXTREME PENALTY.

One day, before the late Lord Russell was elevated to the bench, he was sitting in court, when another barrister, leaning across the benches during the hearing of a trial for bigamy, whis

Russell, what's the extreme penalty for bigamy ?"

Two mothers in-law," instantly re plied Russell.

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impurities from the blood and cures.

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Mandrake and Dandelon, they circle liver and Kidney Complaints with unerring certainty. They also contain Roots and Herbs which have specific virtues truly wonderful in their action on the stomach and bowels. Mr. E. A. Cairneross, Shakespeare, writes I consider Parmelee's Pills an excellent remedy for Biliousness and Derangement of the Liver, having used them myself for some time."



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phia, by the Rev. Ignatius F. Hortsmann, D. D.

Landing to the Decree of the Journal of Trent, translated from the Latin Vugrate; diligently compared with diverse languages. The Old Testament first published by the English College, at Donay, D. Lee The New Testament first published by the English College, at Donay, D. Lee The New Testament by W. English College at Rheims, A. D. 1882.

Bernard D. English College at Rheims, A. D. 1882.

English College at Rheims, A. D. Lee Haydock, from the original of Rev. Geo. Haydock, from the original of Rev. F. C. Husenbeth, D. D. V. G. To which is added an Illustrated and Comprehensive Dictionary, based on the works of Calmet, Dixon, and the Catholic authors, and adapted to the English Version first published at Rheims and Lonay, as revised by the Ven. Richard Challoner. With a comprehensive history of the blooks of the Holy Catholic Bible and Life of the Blessed Virgin Mary, Mother of Christ, from the New Testament Scriptures, and the Greek and Latin Fathers. By Bernard O'Reilly, Quebech. An Historical and Chronological Index, a table of the Epitles and Gospels for all the Sundays and Holy Days throughout the year, and other devotional and instructive matter. Beautifully illustrated throughout with numerous full sized steel plates and other Appropriate engravings. This edition has a space for Marriage Certificates, Births, Deaths and other Memorands, as well as for Family For Language as well as give one year's subscription of the Cartholic Recount. FAMILY BIBLE. - THE HOLY BIBLE

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and Baumer's Patent Finish Beeswax Candles Acknowledged by all to be the best in use upon the altars of the Cath-olic Churches throughout the United States.

Samples and prices will be cheerfully sent upon application. THE WILL & BAUMER CO. SYRACUSE, N. Y. For sale by THOS. COFFEY, London, Ont.

The two memorial windows erected in St. Peter's cathedral by partiotic citizens of London in mero. Candian soldiers who was killed in the South African war, was unveiled on last Sunday. December 16th, and solemnly blessed in accordance with the solemnly solemnly

MEMORY OF A CATHOLIC
HERO.

Solemn Benediction of the Blessed Sacrament was then given by His Lordship the Bishop with Rev. Fathers McKeon and Trahor as deacon and sub-deacon, respectively.

The military hand assisted the regular choir this research.

### ARCHDIOCESE OF KINGSTON.

ARCHDIOCESE OF KINGSTON.

His Grace Archbishop Gauthier has made the following pastoral changes in the Archdiocese: Rev. Father Sheedy from St. Mary's Cathedral, Kingston, to Eulevile as curate to Right Rev. Monsignor, to Farelly; Rev. Father Crowley from St. Michel's Church. Belleville, to the Mission of Trevelyan as successor to Rev. Father Doyle, who has been in poor health for some time and who is at present residing in St. Vincent de Paul's Hospital, Brock ville.

The Trevelville Recorder of the 3rd inst says: Yesterday His Grace Archbishop Gauthier visited the parish of Trevelyan and made the pleasing announcement to the congregation that the present of the parish of Trevelyan and made the pleasing announcement to the congregation of the Hospital Grace, and was formally inducted as parish priest. The new pastor is a native of Ireland. He studied at the famous Missionary college of All Hallows, Dublin, and was ordained within its classic halls. He has been in Canada about a year, serving as curate to Monsignor Farrelly, at Belleville.

The Forty Hours' devotion this year commenced on Friday. 7th inst., being the vigil of the feast of the Icanaculate Conception and closed on Sunday evening with Pontifical Benediction. A large number of priests were present, and it was most edifying to see the large numbers going to the sacraments and devote exposition of the Biessed Sacrament. His Grace the Archbishop and the cleray of the exposition of the Biessed Sacrament. His Grace the Archbishop and the cleray of the cathedral must have been gratified and even by touched to see the devotion and solve the devotions. Surely a great work is below accomplished in St. Mary's Cathedral.

The Very Rev. Vicar Genera Messerson hes recently had erected in St. Mary's Charelt, Prescott, beautiful members of present. A faith-have added greatly to the appearance of this beautiful ceremony of the installation of these windows. After the ceremony for heavening and beautiful camend a cancest people have in every way some and his good w

memoration of the opening of the viscentury
Miss Rebecca Hanley, formerly of this city
and now a professional nurse in Watertown,
N. Y., was called here to visit her father, Mr.
John Hanley, who is seriously ill in Hotel
Dieu, Mr. Hanley is now better, and Miss
Hanley has returned to Watertown.
Miss Agnes Culkeen, daughter of Mrs. John
Culkeen of Read, has joined the hospital Sisters
of Saint Joseph, Hotel Dieu in this city. This
young lady makes twenty-six who have take
the vell from the Mission of St. Charles, Read,
namely, eighteen have joined the Sisters of St.
Joseph, six the Sisters of Charity, one the Sisters
of the Precious Blood and one the Sisters
of Mercy.

### ARCHDIOCESE OF OTTAWA

decided to build an addition to the present premises, and the plans are in course of preparation.

At the recent annual meeting of the Children of Mary in St Bridget's parish, Mrs. Annie Davidson was elected president, Miss Agnes Burke, vice president, Miss Marie Corbet, treasurer, and Miss Duval, secretary

The Sisters of Mercy, whose convent on the Richmond road was destroyed by the great fire of 25th of April have moved into their new home, 42 Cambridge street into the past two weeks has been delivering lectures to non Catholics in St. Joseph's church, brought the mission 10 a close on Thursday night of last week. In his closing remarks he cought to impress upon his hearers that if they had any doubts about the Church to which they belonged, they were bound to seek the light which they would surely find, beyond all doubt, in the Catholic Church.

Convocation hall of Ottawa University, auditorium and galleries, was crowded to the doors on Friday night of last week to hear the eminent Paulist, Rev. Father Youman, lecture on India. After a brilliant description of the manners and customs of its inhabitants, speaking from personal observation after a long recidence there, he drew an eloquent picture of its physicial features and scente beauties. Lime light views depicting types of its peoples, their gods and goddesses, temples, rivers and mountains followed. Father Youman was warmly applauded throughout. His Grace the Archbishop and a numerous body of the clergy were present.

It is understood, that the Reverend Father in highly pieased with his sojourn at the Capital, but particularly so with the results of his mission to non-Catholics. It. It is likely he will return to continue the good

return to continue the good work at all early date.

The progressive euchre party in aid of the St. Patrick's Home, under the management of the young ladies' auxiliary, came of' in the parlors of the institution on Thursday night of last week. During the evening a delightful unusical programme, under the direction of Mrs. McGarr, was gone through with in one of the parlors. The rooms throughout were crowded, and the financial result will no doubt be a welcome and satisfactory addition to the funds of the asylum. The lady parronesses were:

be a Welcome and satura. The lady patronesses were:

Mesdames H. J. Friel, F. McDougal, P. Batterion, John Brophy, E. a. Mara, J. O'Reilly, J. J. Casey, A. Coulter, William Ahern, Watter Armstrong, J. Clark, J. Dowling, J. Baskerville, McGarvey, H. F. Sims, James Mundy, M. T. Burns, J. C. Earight, A. J. Warnock, Walsh, P. Provest, and W. King and Mesdames McDougall, Sunstoum, MacGrady and Batterion were the chaperones. The refreshment table was under the management of Miss Wade, assisted by Mesdemoiselles Enright and Riordan.

A pregressive euchre party under the management of the married ladies' auxiliary, in aid of the home, is fixed for lath February.

While the citizens of Ottawa are thus working in aid, of this praiseworthy institution it is hoped that the inhabitants of the surrounding parishes will also take measures to add to its support.

The pupils of both the Rideau street and Gloucester street convents are at the present writing preparing for the annual celebration

hood and the minor orders were conferred on a number of the students of the diocesan seminary.

His Grace the Archbishop was present at the Requiem Mass and funeral of the late Reverend Father. La Rue, in Montreal, who had been for years the burser of the seminary of St. Sulpice

Previous to giving the Benediction of the Blussed Sacrament in the Gloucester street convent chapel on Sunday afternoon, the Chaplain. Rev. Father Murphy O. M. I, addressed the pupils, peinting out to them the changes that had occurred more or less aftecting all of them, during the year about to close. Some had possibly lost relatives, others had lost companions or friends; some of those who were with them in their classes last year had been called away; their teachers had been called away suddenly, and he asked them to remember him in their prayers during the remaining days of their stay in the convent before they went to their homes to spend the happy Christmas time,

### DIOCESE OF HAMILTON.

DIOCESE OF HABILITUS.

OAKVILLE PARISH.

The parish of Oakville contributed over \$100 towards the rebuilding of the House of Providence, Dandas, In the name of the good Sisters, Father O'Reilly thanks the generous donors of his own, as well as those outside his congregation. Father O'Reilly has established a society for the young men of St. Antew's church. The following are the officers. Hon-Pres, Rev. F. O'Reilly; President, L. V. Cote; Secretary, E. Maloney; Treasurer, D. McDermott. The object of the society is for the moral and mental improvement of the members, and to supply pleasant and profit able recreation for the young men during the winter months. The meetings will be held on The sday and Thursday evenings of each week at 7:30 in the hall over the Separate school.—The New Era, Nov. 29. DIOCESAN CONFERENCES

A FUNERAL.

VISITS THE SCHOOLS.

On Monday, Tuesday and Wodnesday of this week His Lordship visited the different city schools and distributed the medals and diplomas to the children. In each school a short programme, musical and literary, was gone through. The programmes were, as usual, tasteful and good. The Bishop made some very felicitous remarks on each school. Next week will appear a list of the names of the

AN ORDINATION.

The Rev. Jos Croften of Hamilton will be raised to the priesthood, Saturday, Dec. 22ad, by His Lordship. The ceremony will take place in the Cathedral chapel.

Mr. Joseph Englert, a student of this diocese now at the Grand Seminary, Montreal, will receive Minor Orders at that institution on Sat-

### OBITUARY.

MRS. MARGARET HARPER, LONDON

strengthen and encourage each in trom struggles.

The funeral took place on December 6th from the family residence, Colborne street, to St. Peter's cathedral, where Solemn High Mass of Requiem was celebrated by Rev. P. J. McKeen, with Rev. J. T. Aylward as deacon and Rev. D. J. Egan sub deacon.

The pall-bearers were Messrs John Garvey, Geo. C. Gibbons, James Slater, A. St. John McIntosh, A. M. Smart, R. D. Nicholson.

We ofter our heartfelt condolence to the berayed relatives and we ask our Heavenly Father to have mercy upon the departed soul.

JOSEPH M. WEST. BELLEVILLE. JOSEPH M. WEST. BELLEVILLE.

Father to have mercy upon the departed soul.

JOSEPH M. WEST. BELLEVILLE.

On Sunday, Dec. 2nd, after a brief illness, Mr. Joseph M. West departed this life at his residence, lielleville.

The somewhat sunden demise of this popular years min took his many friends in and around Belleville, by surprise, as few were awarched that his sickness was of a nature that coused any fear of immediate death. Mr. West was a supplied to the sunder that the sickness was of a nature that coused any fear of immediate death. Mr. West was done to the friday before his death he came home suffering from pulmonary trouble, and notwithstanding the kind and loving attention of his mother and sisters, as well as the efforts of the best medical skill that could be procured, he passed peacefully away as above. Deceased was the only surviving son of the late Thomas West, was a carpenter by trade, unmerried, and about thirty-nine years old. Mr. West was well known in and around Belleville as a model, exemplary young man. A practical Catholic deeply attached to his mother and sisters, who were the constant objects of his most tender solidude, no efforts were apared to make his home both comfortable and attractive: truly it may be said that to him. "There was no place like home."

The funeral took place on Tuesday, 4th inst., from St. Michael's church, where a Solemi High Mass was celebrated.

A very large number of his friends and acquaintances including the members of the C. M. B. A., of which society he was a long standtothem we beg to extend our hearfelt sympathy in their sad bereavement. Requirement in the process.

Dec. 8, 1900,

JOSEPH M. TIERNAN, TILBURY.

We regret to record the death of Mr. Joseph M. Tiernan. of Tibbury, youngest brother of Rev. M. J. Tiernan, P. P. of Mount Carmel, Ontario, which occurred at the family residence in Tibbury on Thursday, the 18th instant, the result of a severe attack of typhoid fever. Mr. Tiernan, who was well known in and around Tilbury, was highly respected for his many estimable qualities of head and heart. He is the youngest of a family of eleven children—eight boys and three grils. Of this loving household three brothers and two sisters are still living—Rev. Father Tiernan, P. P. of Mount Carmel; Peter, of Sandwich; Thomas, of Detroit, and Mrs. McSweeney, of Mount Clements, Mich. Together with these members of the family, the bereaved widow and four children survive to mourn the loss of a loving husband and an indulgent tather. Tiernan, although in ill-health.

bereaved widow and four children survive to mourn the loss of a loving husband and an indulgent tather.

Rev. Father Tlernan, although in ill-health, arrived at the death-bed of his brother in time to assist him in his final preparation for eternity, and ere the beautiful and solemn prayers for the dying were ended the soul of this cherished brother and faithful husband and father passed from time to eternity.

Rev. P. Langlois, P. P. Tiibury, attended Mr. Tiernan throughout his illness and celebrated the Requiem Mass on Saturday for the repose of his soul.

The funeral cortege was one of the largest seen in Tibury for some time, and the parish church was crowded with a devout congregation desirous of manifesting in a practical manner their loving regard for their departed neighbor and friend and to offer up earnest prayers that rest eternal might be given the soul of Joseph Tlernan.

MRS. WM. RYAN, MITCHELL.

MRS. WM. RYAN, MITCHELL.

It is with feelings of profound sorrow we record the death on December 5, of Agnes, beloved wife of Mr. William Ryan, former mayor of the town of Mitchell. She was a sister of Rev. Father Downey, paster of St. Bridgetts, Logan, and daughter of Stephen Downey, Esq., of St. Columban, where she was for many years previous to his marriage, organist of that church. How often have we lent an attentive car to the sweetness of her voice and ferven

## The Delicious 2 Fragrance

from a hot **Royal Baking** Powder biscuit whets the appetite. The taste of such a biscuit sweet, creamy, delicate and crispy\_is a joy to the most fastidious.

Then twine a holly wreath of joy, while bright the Yule-log glows
And raise your voices in the song, that from you befry flows;
It steals far o'er the city like an angel's whis-

pered prayer,
It fills all hearts with gladness and sweet leaves its message there.

O! Joybells, soft now ringing! Pray, cease not your silver peal!
O! Voices of the midnight! Let your music

sweetly steal
And fill with hope and lasting joy the sinful
hearts of men

hearts of men
The while you carol forth the birth of Him
at Bethlehem,
-J. WILLIAM FISCHER.

PRAISE FOR CHAPLAIN SINNETT.

D OYAL Baking Powder K improves the flavor and adds to the healthfulness of all risen flour-foods. It renders the biscuit, bread and cake more digestible and nutritious.

Royal Baking Powder makes hot breads wholesome. Food raised with Royal will not distress persons of delicate or enfeebled digestion, though eaten warm and fresh.

Imitation baking powders almost invariably contain alum. Alum makes the food unwholesome.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK

### MARKET REPORTS.

bushel, 90c. to \$1.10; alsike clover, \$5.50 to \$8.60;
Farm Produce — Hay, new, \$7.50 to \$8.00;
Farm Produce — Hay, new, \$7.50 to \$8.00;
straw per load, \$3.00 to \$3.50; straw, per ton;
\$5.00 to \$6.00. Live hogs, \$5.00 to \$5.50; pigs.
pair, \$3 to \$5 00; export cattle, \$4.50 to \$5.
Poultry — Ducks, dressed pair, 75 to 90c.;
apring chickens, dressed 40 to 60c; live
chickens, 30 to 50c; geese, per lb., 6 to 7c; turkeys, per lb. 7½ to 9c.
Meat—Pork, per cwt., \$7.00 to 87.50; beef,
\$4.50 to \$6 00; veal, by the carcas, \$6 to \$7.;
mutton, by the carcas, \$5 to \$5.50; lamb, by
the carcas, \$6.: lamb, by the quarter, \$10 pc.
Dairy Produce—Eggs, fresh laid, per dozen,
20 to 25c; eggs, basket lots, 20 to 22c; butter,
best rolls, 20 to 21c; butter, best crocks, 18 to
20c; butter, store lots, 16 to 19c; butter, creamery, 23 to 24c; cheese, pound, wholesale, 10 to
llc.; cheese, pound, retail, 12 to 14c; honey,
per pound, 12; to 15c; lard, per pound,
sale, 9 to 94c; lard, per pound, wholes

TORONTO.

Wolces of the middle silver peal rings far across the snow,
Whilst twinkling stars, like angels, throw their Christmas smiles below;
The night's filed with devotion, and upon her jeweled wings
A song of love comes floating, and a wealth of joy it brings.

It tunes all hearts to beating, with its notes of right good cheer;
Those voices of the midnight sing to bless the coming year.
Their song has rung for ages on the quickened pulse of Time
And—"Gloria in Excelsis"—is the burden of its rhyme.

Then twine a holly wreath of its content of the content of the

and at \$3.20 in bags.

MONTREAL.

Montreal, Dec. 20.—The grain market is quiet, with oats moving slowly around 30c. to 301c.; ex store. We quote—Peas. 60c. to 602c. west freight; barley, 40 to 402c. east freight; west freight; barley, 40 to 402c. east freight; ryet, 45c. to 48c; buckwheat, 492c. to 50c. east freight; Flour—Manitoba patents, \$4.35; earnong bakers', \$3.30 to \$4; straight rollers, \$3.20 to \$3.40; in bags \$1.60 to \$1.70; winter patents, \$3.55 to \$3.85; Manitoba bran, \$15 in bags; shorts, \$17 to \$18 per ton. Dressed hogs rule firm; dressed hogs are quoted at \$7 to \$7.50; bacon 12 to 14c; hams, 11 to 14c; heavy Canadian short cut mess pork, \$18 to \$18.50 per bbl; pure Canadian lard, 103 to 14c.; per 1b. Cheese is quiet, at about the same range of value. We quote finest Western Septembers, at 113 to 114c; Octobers, 102 to 103c; finest late Eastern, 103 to 105c; under grades, 10 to 103c; Liverpool cable quotes 51 56d for white and 52 6d for colored. Butter is in active demand, and prices are strong; prices are as follows; "Choice creamery 214 to 213c.; seconds, 203 to 21c.; dairy, 18 to 19c. Eggs are steady; striedly new laid are quoted at 24c.; Montreal limed, 15 to 16c.; Western limed, 14 c. to 15c.; receipts to day were two cases. Honey—White clover comb, 13 to 144c; white extracted, \$3 to 10c. buckwheat in comb, 10c. to 12c; and extracted, 51 to 16c.

PRAISE FOR CHAPLAIN SINNETT

Rev. W. G. Lane (Protestant) Chaplain to the Royal Canadian Dragoons in South Africa, who is now delivering lectures on the war, in an interview with a reporter of the Broning Globe, which appeared in that paper on Saurday, said:

"There is one gentleman for whom there seems to be not hought in the public mind to day, the Bev. Father Sinnett, with the 2nd years to be not hought in the public mind to day, the Bev. Father O'Leary, and justly so that the state of the Corner of the Stock Markets.

But Father Sinnett deserves just as much public in bought and sympathy as Father O'Leary, and justly so like to exalt the other. I trust the public will have a loyal thought for the Roman Catholic chaplain with the 2nd Batt.

On Monday the Globe's editorial columns on tained the Columns than the companion with the 2nd Batt.

On Monday the Globe's editorial columns on tained the Column at the state of the state

### THE CHILD.

When Mary sang to Him, I wonder if His Baby hand stole softly to her lips, And, smiling down, she needs must stop her

wonder if, His eyelids being shut.

And Mary bending mutely over Him,
she felt her eyes as mothers do to-day;

And did she catch her breath and hid her And shower smothered kisses on His feet? Bertha Gerneaux Woods, in Scribner's Mag

### CHRISTMAS SERVICES. St. Mary's, Hill Street, London

### NEW BOOKS.

Catechism for the Intermediate Classes of the Parochial and Sunday school of the United States, by Rev. James Groenings S. J. Trans-lated by Very Rev. James Rockliff, S. J., with the approbation of the Most Rev. Archbishop of New York and religious superiors. Pub-lished by Benziger Bros. Price 10c. Stiff paper cover.

### TEACHERS WANTED.

TEACHER WANTED, FOR PUBLIC school S. S. No. 1 Hagar. A third class certificate will be sufficient qualification. Salary expected, to be stated. Duties to commence on Jan. 3, 1901. Applications will be considered on Dec. 26 and should be addressed to Albert S. Lefebvre, Box 6, Markstay, P. O. Ont.

ate School, No. 8, Tp. of Peel, a qualified female teacher. Duties light. Apply at once, stating qualifications, and salary expected, to Thos. Walsh, Sec., Goldstone, Oat.

TEACHER WANTED FOR SEPARATE School, No. 6, Tilbury north. Must be capable of teaching French and English. Apply, stating salary, to David Duquette, jr., sec., Tilbury, Ont.

TWO TEACHERS WANTED FOR 1901, FOR R. C. S. School No. 7, Rochester. Applystating salary, qualifications, etc., to Michael Byrne, Seo., Byrndale P. O., Ont. 1158 · 2.

TEACHER WANTED FOR ROMAN CATHolic Separate school, No. 12, Percy and
Seymour. Duties to commence January 3rd.
Apply, stating salary and experience to P. Collins, sec., Campbellford, Ont.

TEACHER WANTED FOX ELORA SEPTarate School for 1901. Salary \$235. Address
applications to Secretary Elora Separate
School, Elora Ont.

1156. 3.

WANTED FOR SEPARATE SCHOOL NO.

No. a second class certificate and capable of teaching French and English. Duties to commence about Jan. 7, 1901. Apply, stating salary and experience, to Rev. J. A. Loiselle Big Point Ont.

### HOUSEKEEPER WANTED.

MIDDLE AGED WOMAN WANTED AS housekeeper on a farm in Northumberland County. Must be a good Catholic and capable of doing the usual work of a farm house. Enquire Catholic Record Office.



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Meets on the 2nd and 4th Thursday of every
month, at 8 o'clock, at their hall, on Albion
Block Richmond Street, Frank Smith, President, P. F. Boyle, Secretary.

VOLUME XXII.

London, Saturday, Decemb

The Catholic

CHRISTIAN CIVILIZA COMMERCE

We wish we could share civilization" dogs the foot commercial adventurers v ing paths through the to reap a generous profit, sure that they pass any sle in debating the extent an influence they exercise

with whom they come in

And yet some nations th trader is a special evang do him justice, is out for is little auxious as to th moral conditions of the contribute it. "Has asks Dr. Brownson, "e nation it found on open it uncivilized. Com civilized and uncivilize contact no doubt ; but uncivilized are broken, the iron pot. What merce of Great Britain where civilization was poverished by it. The are poorer to day, find than when the Eng

SOME FAMILIAR

We have all met the ends and odds of be a very laborious from it. Day in and their trade, and wage than time in this ness, cleaning up li commissioned moral all the same we say meddlesome, prying some of the time th the affairs of those a

cultivation of their

We do not advise any of the above m sipping. They nev they, wells of retice regret that action should ever be tole preach to them for would always think at them. Perhaps souls are so small t possible to find the above criticism. H the cause, they ar nuisance, to be de compassionated. them, they wil the respect and neighbors. They

who believe that every day of the sity compel us with them, we d The news mon ones who declare receiving it, will

You are all ac readers, with son of apostle to th beautiful planand in the end with the world ing admiration. quent on the s eyes, which he

fill with tears as of the leprosy-si