Catholic Record.

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

VOLUME XXI.

LONDON, ONTARIO, SATURDAY, DECEMBER 16, 1899.

NO. 1,104.

London, Saturday, December 16, 1899. CATHOLICS AT PROTESTANT at it some time ago, is one reason why honor, but the principle of sacrifice CHURCHES.

Some Catholics have to all seeming more of us. the privilege of attending churches whether it is done to please their Prot- for saying so, but in our days the lation offered up in His name. other than their own. We do not know estant friends or through mere curio- praises of the book must be chanted sity, but we do know that it is exceedingly reprehensible and that it is ers, that is, enough of them for ex the worst possible way to treat non-Catholics.

a Protestant service he should say No ers have heard of the work "Through -promptly and decisively. It may the Turf Smoke," a collection of stories offend his friends, but it is better to by Seamus McManus. It was cried up please God than men, and besides we and down the country as an exquisite must avoid anything that can possibly delineation of Irish character. Some prevent our separated brethren from critics wept for joy over it and the coming to the knowledge of truth. A uninitiated hailed Seamus as a sort of a staunch Catholic proud of his faith and Lover and Lever rolled into one, with ready at all times to proclaim it will a top dressing of Moore and Mangan. receive the commendation of his conscience and the respect of those without the fold, but the timorous, afraid to writer is investing the boom cash in offend Catholic will be always beneath real estate. And yet the book itself is, contempt.

THE WAR.

When will the jingo editor have done with his senseless reviling of the Boers? It may seem to him but a manifestation of loyalty, but sensible citizens have yet to learn that calumny is a component part of patriot-

play. They are stubborn fighters, striving to allay all anxiety as to his courteous to prisoners and humane to orthodoxy. In the City Temple, Lonthe wounded. Outrages, if we attach don, the gentle naturalist fulminated credence to some correspondents, have against the Ritualists and as a Chrisbeen committed by them, but their tian and Englishman berated them for treatment of the British who were left their humble supplication for recogniat Dundee prevent us from giving tion by the Vatican. He was exceed

the decaying nations had to do with the dotalism why did he not venture to Transvaalers we should have eulogis- sustain with something better than tic references to their love of the calumny? Bible-their frugality, simplicity and edifying manner of life-instead of has the following to say of the hero, columns bristling with opprobrious Carmichael, a Presbyterian minister epithets. And if we ventured to "Mother Church cast her spell over apply to them the terms psalm- his imagination, and he envied the droners and pious hypocrites-much lot of her priests, who held used just now by a certain species of a commission no man denied and adwith indignation. The point of view a splendid tradition sanctioned, whom the Bible is the source of national he was to be the minister of a local sect greatness, in the Transvaal it is the and work with the 'fruits' who knew source-well-we advise our readers nothing of Catholic Christianity, but to think it out for themselves.

little to do with the present hostilities : | the main stream." and every man who does not believe that endorsement of every imperial istic scheme of an amoitious dem- speech was either the creature of im agogue is necessary for patriotism is pulse: or a relapse into the on those responsible for the bloody Catholicity: or a rhetorical fire-

CATHOLIC AUTHORS.

Catholic authors are discriminated credence to it, we are debarred, conagainst. They have, it is true, been sequently from denying it. unfairly dealt with by the individuals who fashion text books and compendi- was when he said that Christ was a ums of literature; but we should not priest, that He offered Himself for like to think that they do not to-day men, and that he received his minisget a fair chance of obtaining literary try from Christ? Was he a sacerprominence. One reason why their dotalist or one of the advance guard of productions do not fall so readily into those were destined to throw off the our hands is their expensiveness. bondage of Rome? In view of the When we see a volume of Scott, for ex fact that mankind from the beginning ample, obtainable at 25 cents and a preserved public worship in the form Catholic work at three times that of sacrifice was necessary; that it figure, we, however much inclined to was observed by the chosen people in help our authors, are apt to purchase obedience to a positive command of

the former.

Then, again, Catholic books are not 'pushed enough." We crave pardon far and wide before it will obtain readpenses and a slight compensation for the worry and toil of authorship. When a Catholic is asked to assist at Take a case in point. Most of our read-

> What was the result? It was bought up by thousands and the from beginning to end, marked by a mediccrity so pronounced that we wonder why the stuff was ever put between covers. Its sale, however, proves what "push" can do with the reading public.

SACRIFICE ESSENTIAL TO RE LIGION.

Ian McLaren, or Rev. Dr. Watson, as We believe in giving the Boers fair he is known in ministerial circles, is much heed to the accusation. And ingly angry with the gentleman who, even if the rules of civilized warfare as Mr. Marshall says, can perform feats were transgressed at Ladysmith, what in spiritual acrobatism which, comwould it prove? Will it justify us in pared with the circus memories of branding the Boers as a band of mur- our childhood, suggest an agility derous cut throats? If so, there are a and mobility which are preternatural. great number of very bad people on But why should he forget that his the planet. We should remember that Doumtochty folk were commended bewar is not an interchange of gentle cause they were careful in the use of courtesies and that unpleasant things words? Why should he slander a may happen, despite the best inten Brazilian priest and exhibit himself as a controversialist without manners or Then they are intolerant. If one of logic? If he did not believe in sacer-

In "Kate Carnegie" Ian McLaren country would tremble ministered a world wide worship, whom makes all the difference. In England each of the arts hastened to aid : while supposed their little eddy, whereon Intolerance and franchise have very they danced like rotten sticks, to be

We are sure that Ian McLaren's aware of the fact. When the crisis unreasoning hatred with which is over the people will lay their hands the ordinary preacher regards work and mete out to them, we fervent works for those who learn nothing ly hope, a just retribution. Mean and forget nothing. He neglected to while, let us remember that the Boers use arguments to sustain his view of are entitled to the privileges of truth the question. Perhaps he was and charity; and let us pray God for ashamed, for we recollect that the the blessings of peace-to solace the gentleman who first took sacrifice and bleeding hearts of those who mourn priesthood from the people and made the less of dear ones and to give rest their churches but lecture halls, based to those who have heard their last roll- the justification of his conduct on argu ments supplied by the devil. It sounds ugly to say, but when Luther confesses to it and exhibits in his life We hear from time to time that no reason why we should not give

Will someone tell us what St. Paul

finances prevent us from doing more. | tian dispensation, we are unable to see d'Este was Miss Eliza Harney and marbusiness on sentimental lines. At all dotalism. We admit that Jewish cereevents the "price list," when we looked monial and altars are no longer in d'Este was an Episcopalian. Catholic authors are not known to remains. Before the coming of Christ it was announced by God that there would be from the rising of the sun to the going down thereof a clean ob-

> And we might go on and show but for fear of trespassing on the patience of our readers, that sacrifice is essential to religion.

A Protestant writer tells us that as a matter of fact the tendency of every the Sacerdotal principle is to give up | inal the Bible also. "If mediation is tainted with Sacerdotalism, and Sacerdotalism means priestcraft, why pray? But what is prayer but mediation? The Bible, Prayer, Public Worship, all stand or fall together. Any argument that is good against one is good against all."

AN AGE OF SHAM.

One thing that makes us long for the bracing Catholic atmosphere of times past, as eagerly as ever a feverstricken patient for the cooling wind, is the ostentation and sham of our days. It is everywhere, in books, in politics, in lives. Delirious imaginings assume the garb of wisdom and are accorded gracious welcome by the lovers of the new and startling : and gold elbows aside the sage and scholar, and, where it listeth sits itself down to receive our homage, and, strange to say, cap in hand, we gladly give it.

We sing hymns in its honor and depict the manner of its gathering : bit by bit it grew into a mighty golden pile-a power in the land to be sought after by saint and sinner. Marked it may be by strains of trickery and dishonesty, but it matters little to those for whom it represents all that can enlist human energy.

We have no quarrel with it, but why should we stand in open mouthed amazement before it? Why shower panegyrics on those who give out of their fulness to objects of charity? Why should we prate about millionaires and hold them up to our children as an example and for imitation? It is no wonder that we live in a small and sordid way, and that the inrush of the world's ideas into our mind and heart blots out the ideals of our early life and constrains us to esteem only that which is perishable. The simple and sympathetic poor. Let any pleasures that may be had for the tak contrast the intellectual, moral pleasures that may be had for the tak ing-the sunlight, the pure air wet with the perfume of flower and fields,

But we load our houses with bric a brac, with things that have no use or meaning; and we array ourselves in goodly raiment and hang around the life's stage as if in obtaining money we had done all that was required of

The more show the better. Use every cent in bedecking ourselves, for otherwise we might be accused of poverty-and it is hard to be poor gracefully. True, the Christ said, "Blessed are the poor in spirit." Other ages understood that, for men rich in good works were alone adjudged worthy of honor. We have, however, done away with such old-fashioned ideas and the blessedness of poverty is a dignity that few desire. The world, with its quest after glitter and show, its struggling and striving for power and place. Its cruel contempt, or, at best, good humored indifference to the poor, would listen to the Sermon on the Mount as to an airy fairy tale. Mayhap St. Augustine referred to this generation when he said, "a virgin can conceive, a barren woman can bring forth a child, a rich man can be saved: these are three miracles of which the Holy Scriptures give us no other reason but only that God is powerful."

BARON D'ESTE A CONVERT.

St. Louis, Mo., December 4.-Baron d'Este, son in-law of the late General Harney, renounced the Protestant faith to day and was admitted to the Catholic Church in the Chapel of the Visitation. The services were performed and the First Communion administered by Ray. Father Sullivan, S. J., of the St. Louis

The Entholic Record. Sinances prevent us from doing more. It an dispensation, we are unable to see the day of the reason of protests against sacer- Her first husband was Count de Noue. Her first husband was Count de Noue, whom she married in Paris.

VAUGHAN ON THE CHURCH

English Cardinal Answers Some Cri.

In an article in the New Century Review Cardinal Vaughan replies to some criticisms of the Church in English papers, and especially to the sweeping accusation of "Verax" that the Church is responsible for the backward condition of Ireland, Spain and Italy, and has " always been inimical to the body of Christians who have given up highest civilizations." Says the Card-

When I assert that the Catholic Church with a free hand is well able to promote the happiness of the people, and to raise them from the pagan to the Christian level of thought and action, my statement, I believe, is amply borne out by the history of Christian I need only appeal to civilization such names as Milman, Hallam, Froude, Lecky, Farrar, Guizot and a host of other witnesses who are above suspic But when I claim for the Catholic and Roman Church now the same divine power and vitality she gave proof of in England during 1000 years of our history. I am confronted with the present state of Ireland, France and Spain. It would be almost as reasonable to say that the degraded condition of masses of the English poor, and the causes that have led to their misery, are attributable to the Catholic Church ; only that it is too generally realized here that the Catholic Church lay prostrate, bleeding and dying under the harrow, for two or three centuries in England, for even the staunchest Protestant to cast the blame for the state of the English poor upon the Catholic Church.

But we are bid to look at Ireland, where the people have remained Cath Now, the sufferings of the Catholic Church in Ireland have been sec ond only to those of the Church in England. Archbishop Whately, accounting for his own want of success wrote that he "had to fight the battle (of Protestantism in Ireland) with one hand, and that his best, tied behind

him. The Catholic Church in Ireland has had to carry out her divine mission, not " with one hand tied behind her," but with both hands cut off. She wa stripped of her possessions, reduced to poverty, deprived of the right to educate, the land taken from Catholics and given to Protestants, fettered and persecuted in every possible way by England for centuries. And yet, even so, she has maintained a peasantry that is singularly pure and chaste, and in ordinary times freer from crime than that of England; while, in spite of every disadvantage, she has preserved a high standard of virtue, faith and piety among her keenly Let any one religious condition of the poor of Ire land with that of the lower classes in our great towns, and then say, if he the sounds and messages of nature are please, that the cause of the irrespectunappreciated because unbought by ive conditions is to be found in the re-

spective religions of the two countries. But we are referred to France as further proof against the character of the Catholic Church. Has it been forgotten that the Church in France was drowned in a sea of blood one hundred gates of the great, and then we strut years ago; that religion, revelation and God Himself were publicly pro scribed; that the Church is not free to this day in France; that her Bishops may nowhere meet in synod; that her religious orders are under a ban, and that whatever education the Church gives is under distress and disadvan-And yet, in spite of a century of disabilities. Catholic France pro duces at the present day a great multitude of as noble examples of gener osity and devotedness as the world has

ever seen.

Again, we are referred to Spain but during the century Spain also has been swept by the evil principles of the French revolution, her religious orders have been again and again suppressed her seminaries closed, her property confiscated and for years her episcopate was actually extinguished. The Church in Spain has had to fight with more "one hand tied behind her." Yet look at the Spanish poor, and you will find in them an inbred gentility, a noble bearing, a relig ious sense and courtesy that you wil search for in vain in England. only fair to remember that the Catholic Church in Spain and in South America. as in other lands, had had to fulfil her divine mission in chains, weakened on all sides by the State, if not actually enslaved by its laws.

Turning to the reproach of "Verax" that the Roman Catholic Church was to be convicted of partisanship against Dreyfus, Cardinal Vaughan asks if this is just. He continues :

"The Dreyfus case has been torn to pieces, and all over the country has divided members of the same Catholic family. The Bishops have endeavored to calm the minds of men, but it is not easy to allay a panic. But belief in his guilt has not been confined to the French Catholics; ministry after ministry, without a shred of Catholicity in

one side, has there been no passion on | Freeman's Journal

the other?

Catholic press in France have been unfortunately carried away by partisanship, do they stand alone in partis-In France or elsewhere anship France has been distracted for generations by political turmoil, and is honeycombed by unscrupulous secret societies, pledged to despoil and destroy the Catholic Church wherever they can. Can we be surprised, then, that a single incident, that the name and fate of a single case should precipitate convictions or fears on one side or on the other? A single spark may create a conflagration. France having been living under panie for years, it is not to be wondered at if ome men lose their heads in a state of national panic.

DR. DE COSTA'S CONVERSION.

We publish elsewhere the statement of Rev. Dr. Benjamin F. Da Costa, and prayerful meditation, and shows the hard mental struggle through There are certain times and seasons which he passed before determining to in the religious year as well as in the take a step that, while satisfying the imperative demands of his conscience, sacrifices his worldly interests and separates him, in faith, from near and dear friends, and from the associations of a lifetime. He is right in assigning as the main impelling influence, the grace of God, the grace of conversion. Men do not, and cannot, make such great sacrifices from purely intellectual convictions. They may see revealed truth as clearly as they see mathematical truth, but worldly interests, and the sacrifices it exacts, render nugatory its attractive A mere knowledge of duty power. does not impel to duty with a force sufficient to insure its performance. If it did, knowledge and liberty could not If it co exist. Daty would be a meaningless word. There would be neither re ward for performance nor punishment for non-performance Knowledge gives the ability to do, but it does not impel to do. It is a directing, not a motive, power. Like the sign post at cross-roads, it points to the pedestrian the way, but it offers him no inducement or impulsion to tramp its weary miles. There must be something to act on his will an influence, moving and strength ening it to surmount the obstacles between it and the desired end. Where the end is in the supernatural order, the influence that moves and helps toward it must be supernrtural : in other words, the grace of God.

Dr. De Cista was, therefore, right in attributing his conversion, not to his study, scholarship or logic, but to the grace of God. His study and reasoning brought out to him the Cath olic Church in its true light, as true Christianity in the concrete and hav ing authority, and compared it with the Protestant theory of the New Dis-The result was that if pensation. Christianity be not a delusion, or a false system of religion, the Catholic Church is the true and only Church of Christ. But Christianity is the true system of religion; therefore——.
We do not say that grace does not operate and throw light on the willing mind in this investigation. tainly does, for the very inspiration to again, and none perhaps more investigate is a grace; and during the investigation the Kindly Light leads ou. But the supreme moment is when conviction comes, and it is seen that it involves hitherto unseen re-

the grace of conversion is needed. We like to believe that this grace is the reward of a life true to the light it had. The statement has no quarrel with individuals, no animosity. It berates nobody; but deals with facts, principles, tendencies and official Church action, and deals with them in a calm, resolute, serious tone. He does not strike back at the particular denominatlen he left. His action was not a withdrawal from that Church in particular; it was a rejection of, and departure from, the whole theory and system of Protestant Christianity, of which the Church he belonged to is but a part. His reasons are not so much why he became a Catholic as why he could no longer continue a Protestant. And they are certainly strong to the mind of any Protestant who still believes Christianity to be a divine dispensation.

Well, he is now a Catholic, and we

sponsibilities that impose great sacri-

is the spiritual Rubicon; to pass which

ices. Then the will must act.

hope and believe that the Church which was so attractive to him from the outside will appear more attractive and beautiful from within. There is the difference between the outside and the inside view of the Catholic Church that there is between a stained-glass window looked at from without and looked at from within. From without it is dull, the design undefined and not clearly seen ; from within it is bright, clear, cheerful, revealing the artist's purpose. We hope and believe he will find that intellectual and spiritual repose, unknown to such men as Manning, Newman, Faber, Ives, Brownson, Hecker and others, until they entered the Church of which he is now an not worth knowing. There is more humble member. He deserves it for truth in his pretense than in his be-God, and that according to the New University. Baron d'Este is past sixty istry, without a shred of Catholicity in humble member. He deserves it for truth the purgatory he has gone through and lief.

We wish them success, but limited Testament it is essential to the Chris- and his wife nearly as old. Baroness its composition, was convinced of his

guilt. If there has been passion on the sacrifices he has made. - N. Y.

If certain flery organs of the cheap THE HOLY SEASON OF ADVENT.

Another Ecclesisstical or Christian year is passed and gone, with all its sorrows and joys, all its opportunities and blessings. The new year began and blessings. The new year began with the first Sunday in Advent. December 3. What does this season mean? What is it purpose? It is an article of the faith, which we daily profess in our creed, and which is taught in Holy Scripture, that all men shall rise again in their bodies at the last day, to be judged according to their works. And that "He shall come again with glory to judge both the quick and the dead." The time of Advent cannot be considered festal, nor can it be classed among the mov able feasts: and yet the first day of Advent is, in another sense, movable, inasmuch as it happens always on the fourth Sunday before Christmas which festival itself falls on different days of the week. Advent means comgiving the reasons that impelled him ing, and the four weeks whereof it to enter the Catholic Church. It is consists represent the four thousand evidently the result of long, serious years which preceded the coming of the Son of God into this world.

There are certain times and seasons business year that call us for special action and attention, and the holy season of Advent is one of them.

Merchants, as you know, take an account of stock at regular intervals, business concerns of every kind count up their gains. So it is with Our Holy Mother Church. Lent and Advent are our seasons of religious accounting, and their importance as a help in work ing out our salvation can not be ques-

Jesus Christ our Saviour is the author of our redemption, and the source of all our profit and gain in the concerns of the soul. Holy Church, guided by an instinct that is manifestly divine, has set apart the season before His coming and the season before His agony and crucifixion as the special times for us to pause and consider what progress we are making in the way of salvation.

At this holy season we are specially appealed to as loyal children to pre pare for the coming of the infant Saviour.

The voice of Advent is the voice of Saint John the Baptist crying in the wilderness. "Prepare ye the was and the spirit of repentance is the response that is sought in every Catholic soul. It is now the time for us to arise from the defilements of sin

What meaning can this holy season have to any soul in the state of mortal sin that does not immediately resolve to repentance? If the spirit of Advent touches us at all, it should make the sinful pause in their career of sin, the lukewarm fervent.

Holy Church leads us directly to the sacraments, as they are the only divine

antidote against sin. So let us all seek purification in the Blood of the Lamb, and thus be prepared to offer due homage to the Babe

SOME THOUGHTS FOR THE AD-VENT SEASON.

Year after year, as it passes, brings pressive than those with which it comes to us at this season. The very frost and cold, rain and gloom, which now befall us, forebode the last dreary days of the world, and in religious hearts raise the thought of them. The year is worn out, Spring, Summer, Autumn, each in turn, have brought their gifts and done their utmost; but they are over, and the end is come. Such is the frame of mind which besits the end of the year; and such the frame of mind which comes alike on good and bad at the end of life. Life is well enough in its way, but it does not satisfy. soul is cast forward upon the future, and in proportion as its conscience is clear and its perception keen and true, doesn't rejoice solemnly the night is far spent, the day is at hand," that they are " new heavens and a new earth" to come, though the former are failing; nay, soon be the King in His beauty, and " behold the land which is very far off." These are feelings for holy men in winter and in age, waiting, in some dejection, perhaps, but with comfort on the whole, and calmy, though earnestly, for the advent of Thus yearly the same Epistle Christ and Gospel is read, bidding us "awake out of sleep," and welcome Him "that cometh in the name of the Lord," the same collects, beseeching H m to prepare us for judgment, O blessed they who obey these warning voices, and look out for Him whom they have not seen, because they 'love His appearing !"-Cardinal

DR. LAMBERT DEFINES AN AGNOS--Here is a terse definition given by Dr. Lambert, who won national fame by his "Notes on Ingersoll: "An agnostic is one who, while pretending not to know anything, believes that what he does not know is

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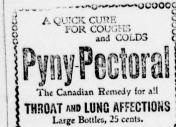
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GLENCOONOGE.

By RICHARD BRINSLEY SHERIDAN

CHAPTER XVIII .- CONTINUED.

"It is not an unqualified consent," said Alicia, thoughtfally.

"It comes to the same thing in the end," I answered, if you are right about the likelihood of your father's agreeing. As for the other condition, there is no probability, I imagine, of either of us wishing to draw back; and now that it is necessary, in order to show that I am fit to undertake the responsibilities of married life, depend upon it, I shall not shrink from a course of steady work at home first. It's rather rough having to wait, because it would be so much easier to be industrious after marriage. But still things might be worse. My father might have refused outright — he has never seen you, you know. But it is clear from this, that he still has his heart set on my succeeding him in the business. I always hated the idea, but for your sake, Alicia, I'd do anything; and I'd work like a nigger when I go home, to make myself au fait in the shortest possible time."

"But you won't go yet?"

"I couldn't go away in a state of un-

"But you won't go yet?"
"I couldn't go away in a state of uncertainty. "And will you go away directly when t is all settled?"
"Oh, no! not for a long time. I'll find

on, no: not for a long time. I'll find cut some excuse for staying."

"It is evidently your father's wish that you should not be in a hurry," said Alicia; "how can we be sure we are not making a mistake unless we see a great deal of each other?"

"Of courte; to be sure," I answered.
"That must be precisely what his warn.

"That must be precisely what his warning means. I wonder I didn't see it be-

It was strange how well Alicia and I agreed upon everything. One reason was, that I always gave way; and another was, that I was careful to steer clear of topics that I was careful to which in any way annoyed her. That was why we spoke so seldom of her stepmother. I should not have thought was why we spoke so seldom of her stepmother. I should not have thought
Alicia capable of disliking any one so
much as she disliked the new Madame
O'Doherty; but that is the way with
trusting people who have been, or think
that they have been, deceived. The mere
mention of Madame O'Doherty acted as
an irritant and marred our harmony; so
I had to suppress the desire I felt to test,
as fully as I should have liked, how far
the Australian and I had been right in
our surmises as to who the quondam Miss
Tresillan really was. Sometimes Alicia
herself trenched upon the dangerous
ground, and on one of these occasions I
asked whether Miss Tresillian had not
been very poor. been very poor.

"Quite penniless," answered Alicia with bitterness.

"But still," I argued, "she seems, according to what you tell me, to be a woman of parts and education, and her social standing may once have been

better."
"Oh!" cries Alicia petulantly, "I have no patience with the story of reduced circumstances. She says so. That's what they all say. She never would talk of her relations or tell us anything about them. Who is to know they may not be user level to be the confession, by the winningness with which she urged our suit, by her respectively." very low people."

I learned further that the whilem

overness, when talking at Paris about her bridal tour, had sooken of her inten-tion to call on some friend of hers on her return through London. Alicia could not remember the name of this friend, but I remember the name of this friend, but I had little difficulty in settling in my own mind that it was none other than Muss Walsingham. If so, the governess had already heard of her brother's return, and that episcde would doubtless in a short time be brought to as happy a termination as was possible under the circumstances. A halo of romance would henceforth surround the mistress of Glencoonoge Castle in the eyes of all who conoge Castle in the eyes of all who should hear her story. Foor Alicia! I feared some humiliation and much selfreproach to be in store for her, when she should learn how harsh her judgments ad been, when she should find that the had been, when she should had that the holding back (the governess had refused The O Doherty twice, Alicia told me, be fore she accepted him) was not artfulness, as Alicia imagined, but conduct to be expected from the high-souled girl who had written the noble letter her brother had shown me. But not for the world would I have opened Alicia's eyes, or run the risk of drawing on myself the anger which falls on those who tell unpleasant truths. We were on more congenial ground when talking of Conn and the book-keep-er, about whom Alicia was never tired of

earing. It was interesting to watch the expression of her face, her eyes, her mouth, as she listened with intense eagerness to the history of what had been going on at the inn during the winter; and I had to tell the story all over again to her sisters. Bell's opinion was that Miss Johnson had behaved badly to Conn in keeping him waiting so long, and that if she had not refused to look at him unif she had not refused to look at him until he got knocked about all for her, he would not have received that ugly mark of which he would never get rid. It became quite a common thing of mornings for the girls to call at the inn on pretence of seeing or asking after Mrs. Ennis, but in reality to have another look at the young couple of whom they were always talking. They knew Conn well enough, and were not a bit afraid of him. Of the book keaper, they had hither to stood in book-keeper they had hitherto stood in some awe, so reticent and so unbending did she appear. But after having proved herself girl enough to be guilty of the did she appear. But after having proved herself girl enough to be guilty of the frivolity of falling in love and getting married, it was not to be expected that she could hope successfully to maintain the character of a dragon any longer. The girls plied the book-keeper fearlessly with questions, the directness of which sometimes set her laughing. Hovering near was Conn, making no effort to conceal the pleasure with which he saw his

cal the pleasure with which he saw his wife made much of by the young ladies

from the Cast'e.

"How changed Mrs. Ennis is!" said
Alicia one day; "she has lost all her

CHAPTER XX. A STORM, AND AFTER.

A STORM, AND AFTER.

There were several reasons why I did not try to shorten our state of suspense by writing to The O'Doherty; or perhaps I should say that there was only one, namely, that Alicia was against it for several reasons. Firstly, because The O'Doherty and his wife were moving from place to place, and there was no certainty that a letter would reach him before his arrival home. And secondly, supposing that a letter did reach, "she"—that is to say, MadameO'Doherty—would be certain to get hold of it, and would be sure to talk "papa" over to her own way of thinking, whatever that might chance to be; and thirdly, though Alicia believed in a general way that her stepmother was not likely to raise obstacles, still, as Alicia said, "there was no telling;" and in any case she was not going to be beholden for anything to "that quarter."

"No," Alicia added with decision.

"You shall get paps alone by himself at the first opportunity after he comes home, and then you can tell him all about it. And, oh dear! what will you say? You don't know what papa is. But you are a man, and brave; and if he flies into a parsion you won't care. As for me, if he were to be angry I shou'd die. But in any case I will never marry any one else but you, and if the worst comes to the worst, we can wait till I am twenty-one."

So it was settled. Stimulated by

any one else but you, and if the worst comes to the worst, we can wait till I am twenty-one."

So it was settled. Stimulated by Alicia's complete dependence and pretty trust in me, I spent all the time I did not pass in her company in brooding over my case, considering the best way of putting my statement, preparing against possible of jections, predetermining the channels in which my important conversation with The O'Doherty should flow, and planting at this point and at that an argument in its most persussive attitude. Oh, Alicia! can I ever quite forgive you for upsetting all my plans?

At length The O'Doherty and Madame O'Doherty returned. The house had been made bright to receive them. The 3, O Doherty was pleased to be at home again; pleased with his welcome, glad to see his children once more; and warmed by their greeting, he was all the evening in a boisterously affectionate humor. Alicia was not in the least afraid of him that night, and became so excitedly sandard.

that night, and became so excitedly san-guine and over-sure, that her anxiety almost entirely vanished, and she could scarcely keep out of her father's sight. After dinner, when they had all left him to smoke by himself, she must needs steal back—she had dropped her handkerchief, forsooth, and couldn't find it—and on one pretext or another she kept hovering about him:

another she kept hovering about him; and at last with full heart threw her arms round his neck and kissed him. She would have retreated then, but his arm encircled and detained her. "What has happened to my little girl that her eyes are so bright and she looks so well?"—for he remembered the depression which had settled upon Alicia for some time before his marriage, and the recoltime before his marriage, and the recol-lection had returned reproachfully upon him more than once during his travels what does it all mean?" he asked, with

with which she urged our suit, by her restored contentment as shown in her looks. In fact, he gave Alicia no intimation of disapproval, but patted her head, and saying, "Well, well, well see what Mr. Shipley has to say for himself tomorrow," sent her away, if not in the seventh heaven of happiness, still, not doubting but that all would be well.

No man's moods are more unaccountable than this Irish squire's, or change more suddenly. By the next morning the situation presented itself thus to his mind: that he had had no idea of what had been going forward in his absence;

had been going forward in his absence that his room evidently was considere better than his company; that the whole affair was now the talk of the country round; that I had behaved uncandidly, that I had treated him with disrespect, that I had treated him with disrespect, that it was dishonorable on my part to have taken advantage of his absence to engage the affections of an inexperienced girl little more than a child; that I should have waited till his return, so as to have given him the opportunity of deciding whether or not he would be pleased to regard me as an eligible son-in-law. In this unamiable, this unreasonable frame of mind, he awaited my coming the next morning. Alicia waylaid me as I was going to her father's study and told me what she had done; and directly I saw The O Doherty's face and manner, I felt that she had put me in a false position. The O Doherty was very stiff, offered me a cold hand, silently mctioned me to a seat. What with his want of encouragement, the knowledge that he was already in possession of everything that I could seat. What with his want of encouragement, the knowledge that he was already in possession of everything that I could tell him, and the certainty that he regarded my conduct with disfavor, I found it impossible to launch easily into indifferent topics and introduce my subject after preparing the ground, as I had intended. Forced to plunge at once in medias res I began by being formal, and ended by becoming confused. The O'Doherty listened in stern silence; no doubt he took my incoherency for shame. At any rate he began, at first with an effort at calmness, to pour upon me upbraidings so unexpected, so indignant, nay, so insulting, that I soon recovered confidence, and found myself expostulating whenever he failed for breath, and with increasing warmth when my explanations were not only not met, but not listened to. The O'Doherty's wrath, too, increased at my interruptions, and our interview had not gone very far before there was a storm raging. I don't know all I said. I don't know consecutively what he said. We were both very angry. "How do you justify such behavior, sir?" he cried out know consecutively what he said. We were both very angry. "How do you justify such behavior, sir?" he cried out

"I refuse to plead," I answered; "I repudiate insinuations as false as they

are insulting."

" Leave my house!" he thundered.

" Leave it!" I echced scornfully, " I wish I had never entered it, and I'll never

cool! if I had let the old man rage and spend himself; if I had received his accusations with a sternly astonished passivity, they would have caused his anger to recoil upon himself, and have overwhelmed him with shame. As for Alicia! it was her fault altogether. Why had she interfered? Why had she not left everything to me, according to her own arrangement? Why had she thrown me all astray, and put everything out of gear? But The O'Doherty of all people! who

But The O'Doherty of all people! who had known me so many years; to speak as he had spoken! could anything be more disgraceful? were ever accusations so unwarranted? I would see him again. I had been too tame. There were a dozen scathing things I might have said which in my fury I had not thought of. Again and again in a weary and unnerving round, my mind called up the interview of the morning and brooded on it, inventing a thousand various and unnerving round, my mind called up the interview of the morning and brooded on it, inventing a thousand various ways in which everything might have harpened differently and ended happily. But something must be done. I could not leave Glencoonege. It would be ignoble. And even if it were not ignoble, it would be impossible; I could not go. Nor could I stay, and leave things as they were. See The O'Doherty again? I had no confidence in his reasonable ness or capacity to listen patiently to a disclaimer of his charges, nor in my own ability to act with coolness under such villainous imputations. No, I would write to him. I could put things in a letter which he could not get away from, let, him be never so angry—things which he would be sure to read over and over again, and which would thus eventually make themselves felt.

The plan grew upon me, Ideas crowded on my mind, and I made for the inn to put them on paper. It was something to regain a noint of vantage from

The plan grew upon me. Ideas crowded on my mind, and I made for the inn to put them on paper. It was something to regain a point of vantage from which a prospect could be once more descried, something to find an outlet for pent-up vexation. When I had spent several hours writing, I felt more master of myself, and could go down on the sea wall, and pace there somewhat quieted, giving my head a rest before making a fresh attack upon my letter. My cogitations were interrupted by Conn Hoolahan exclaiming: "Oh, Mr Shipley! I'm so sorry to see you annoyed. Sure The O'Doherty has never said you nay, sir?" continued Conn aghast.

"Never said me nay!"

"Ah, Mr. Shipley! sure you might tell me. I had no secrets from you any way when I was in trouble."

Good Heavens! was it nossible af or

Good Heavens! was it possible af er ail, that my courtship of Alicia had been too precipitate and unguarded, and had

too precipitate and unguarded, and had caused tongues to wag?

"What have you heard, Conn?"
Conn laughed. "Nothing, sir, nothing at all. But it was easy to see there could be only one end to your spending all your time at the Castle with the young ladies. Sure, I always knew well enough you were cut out for each other. Didn't leave all slows before they came back at

you were cut out for each other. Didn't I say all along, before they came back at all, now 'twas going to be?''

Conn's appeal for confidence was made at a moment when it was the greatest relief to be open; and I related all there was to tell, much helped in telling by the interest with which the honest fellow listened to every word, and the sympathy in his eager face.

"He was safe to be angry whoever

in his eager face.

"He was safe to be angry whoever asked him," Conn remarked; "he's a very hot-tempered old gentleman; but his anger doesn't last any time. It'll have passed by to-morrow, and he'll be ashamed of all he said. I'm very sorry to tee you vexed, Mr. Shipley, but believe me, it will come right."

I returned with new vigor to my letter, and reading it in a somethat soothed frame of mind, found much to change. I struck out all taunts, contented myself

frame of mind, found much to change. Is truck out all taunts, contented myself with stating clearly my position, inclosed my letter to my father and my father's to me in confirmation of my good faith, reminded The O'Doherty that he had been young himself, and had no doubt held then to the maxim that all is fair in love, and finally appealed to him not to spoil the happiness of two lives. The oftener I read this missive, the more sanguine I

Conn had a great deal of information for me when he came back. Alicia was in a high fever; the children were going about with scared faces. The O'Doherty and high wife had had wards. The o'Doherty about with scared faces. The O'Donerty and his wife had had words. The old gentleman had been walking violently up and down his study for the last hour, and not one of the servants, when they heard by whom the letter was sent, would venture to take it in to him. Finally, Conn said he'd go upstairs with it himself, if no one else would, and as the himself, if no one else would, and as the domestics were only too anxious for some further development of the episode, he met with no opposition. "Twas easy to see," said Conn, after describing The O'Doherty's appearance, "that the old gentleman wasn't himself at all. He read the letters through, all of them, and then he seemed to think awhile, and then he turned sharply on me, and asked what I was waiting for. 'I'm waiting for an answer, sir, says I. waiting for an answer, sir, says I.

'You needn't wait,' says he, more quietly
than I expected, and so I came away.'

For the sake of clearness, I may as well
set down here the information of which I

set down here the information of which I subsequently became possessed regarding the day's proceedings at the Casile. Her father catching sight of Alicia on the staircase as I was leaving, called her into his atudy and bade her put all thoughts of me for ever out of her head; scolded her severely for her part in the affair; professed himself astounded that a daughter of his could have so far forgotten herself, as to give the slightest encouragement to overtures of marriage from one who had not her father's permission to make them; and dismissed her with the assurance that however unpleasant she might think his decision now, the day would come when she now, the day would come when she would thank him for what he was doing. "Leave me now," he concluded, "and put that villian once for all out of your

thoughts."
"That villian! Oh, papa, what has he

"How changed Mrs. Ennis is!" said
"How changed Mrs. Ennis is!" said
Alicia one day; "she has lost all her
energy."
"She has not been well for some time
back," I answered; "but it is only a
heavy cold, the doctor says."
In truth so selfish were we, that the
sickness or health, the loves or the wes
of other people impressed us only elightly
after all by the side of our own hopes,
which were sometimes buoyant and
sometimes drooping as the days went
by, and we knew that one must be drawing near, on which Alicia's father would
return, and we would learn our fate.

wish I had neverenteredit, and I'll never
set foot in it again."

Poor Alicia! she was a little way off
outside, pale and trembling. I wish I
had not said in passing: "Oh, Alicia!

they assign a little way off
outside, pale and trembling. I wish I
had not said in passing: "Oh, Alicia!

that was a wretched day! I wandered
about alternately defiant and crestfallen;
outside, pale and trembling. I wish I
had not said in passing: "Oh, Alicia!

That was a wretched day! "she has lost all her
set foot in it again."

Poor Alicia! she was a little way off
has not been well for some time
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set foot in it again."

Poor Alicia! she was a little way off
has not been well for some time
a little way off
outside, pale and trembling. I wish I
had not said in passing: "Oh, Alicia!

I was hopeless to argue with her father
in such moments. She fied—to her stepmother of all people for consolation.

Mamout alternately defiant and crestfallen;
adam O'Doherty was kind to the girl but
urged her own difficulties; she did not know
that Alicia's father might not be right.

With the dawning light did aitful ised of the morning purple.

It was late in the morning when I came
the way of consolation.

Where is he?"

"I have shown him into the library,
is the

only be too glad to he'p her, provided always it was for her good. But in the meantime she advised Alicia to have patience and wait."

"Have patience and wait!" murmured Alicia, between her sobs, "it is all very well to say 'have patience and wait."

Before the middle of the day Alicia was quite ill and had to go and lie down. The little girls were broken-hearted tecause now there would be no wedding, and they were not going to be bridesmaids after all. Bell, too, thought the whole affair unsatisfactory.

maids after all. Bell, too, thought the whole affair unsatisfactory.

"I don't think Horace made stand enough," she said; "and I don't think you made stand enough. I wish you weren't so knocked up, otherwise we might walk across to the inn, talk the matter over with Horace, and consider what to do. I dare say he is puzzled, and two heads or even three are better than one when you want to find a way out of a difficulty."

Altica was aghast at Bell's proposal.

a difficulty."
Alicia was aghast at Bell's proposal.
"You have no pluck, Ally," returned
Bell, calmly. "You must see Horace tomorrow, if not to-day, so make up your
mind to it. Told you you had made a
mess of it did he? I wonder what he
means. You see we're all in the dark;
and the first thing to be done is to come to
a clear understanding of where we are."
The O'Doherty, left to himself, lord of
the field and victorious over all comers,
enjoyed for a time the sense of conquest,
and satisfied with himself, rapidly grew enjoyed for a time the sense of conquest, and satisfied with himself, rapidly grew cool. Then as he drew a long breath of relief it occurred to him that this had not been exactly the end to which he had intended the matter to come. He had only wished to read a sharplecture to the presumptuous suitor, and then with many precautions, stipulations, and conditions, to hold out the possibility of at some time or another giving his consent. But his authority had been called in question: it was incumbent on him to vindicate it, come what might. And with this reflection The O'Doberty paced his study with a renewed firmness of tread. But the disquieting thought returned upon him, growing in strength each time, like the sensation at first only suggestive of pain, which becomes more

each time, like the sensation at first only suggestive of pain, which becomes more distinctly neuralgic as it recurs; bringing in its train other doubts, as, for example, whether his authority had been called in question at all. In one way or another, the more The O'Doherty thought over the affair, the less confident did he feel that he bad acted infallibly in adopting ing a course which had abruptly driven away Alicia's first lover, had made Alicia herself ill, and his other children to shrink from him in fear, and had caused to fall upon every one a silent de-pression not unlike that which hangs bout a house of mourning.

In a desperate attempt to reassure him-self as to his own wisdom The O'Doherty broached the matter to his wife late in the afternoon. Had Alicia spoken to her Madame O'Doherty had Oh, yes. Madame O Doberty had never been so taken aback in all her life.

Dotell her all about it, please.

The O Doherty proceeded to exp'ain and to justify himself in his wife's eyes

made the most of my delirquencies.

"It isn't so much his flying into a passion that I find fault with," said Madame O'Doherty; "on the whole, perhaps it was rather Lecoming under the circumsum who is it was rather tecoming under the circumstances. But for any young man who is poor to have dreamed of Alicia for one moment, is, I quite agree with you, the she crest impudence."

The O'Doherty said ruefully that he didn't know that Mr. Shipley was poor, in fact, he was inclined to think that

pecuniarily speaking there was nothing to be said against him. "Ah! I see," said Madame O'Doherty, lowering her voice and nodding her head

as if she understood everything. "It is his character which is not all that could be desired.

"No! my dear, don't hint at such a thing. I never said so. I don't know anything against the fellow."

"Then what's your objection to him?"
"My objection," said The O'Doherty,
otly, "is to the way he has gone about hotly, " is it. The pair of them arranging it all without first knowing what I had to say in the matter! Do you think I'll allow any one to come in here and treat me as if I was not master in my own house?"

"Ahem! I don't know that I would have put such a complete extinguisher upon everything. Of course, Alicia may get another lover. And after this, I am sure, my dear, you will act more carefully next time. They say there are as good fish in the sea as ever came out of it. Perhaps so, if one knows where to fish. But there was nothing very brilliant in Leamington, was there? and as for here —well, there is young Lord Blarney, certainly; he will come into a fine estate when the old earl dies; but Mrs. Mac-kenzie was telling me only this morning that the foolish young man has gone and enlisted again. How sad for his poor father, is it not? After having bought him out twice already! And so Mr. Shiphim out twice already: And so Mr. Ship-ley is not a poor man, as I thought! I suppose he will leave Glencoonoge at once. Dear me! the young people did keep it very quiet, to be sure! No one that I meet knows anything about it. I do hope the affair won't get talked of all over the country in an exaggerated form; it might do so much harm to poor dear Alicia."

Hit by every word that his wife uttered, The O'Doherty beat a retreat to the solitude of his study, where her naive shafts rankled precisely in the manner she had intended that they should. And shafts rankled precisely in the manner she had intended that they should. And his perplexity was heightened by the fact that he was unable to see any way of retracing his steps. How was it possible for him, the father of Alicia, a man, too, of his position, his years, to re-open negotiations with one so much younger than himself? If I had only known the state of mind in which he would read my conciliatory letter, with what a relieved conciliatory letter, with what a relieved head and heart would I not have slept that night! As it was, I tossed from side to side with wakeful brain, tortured by iterated thoughts and arguments, scenes fancied and real, wishes ardent and hopeless, all born of the events of that unlucky day, and all in their turn recurring with pendulum-like monotony. Only with the dawning light did a fitful sleep close my eyes and bring partial forgetful-

the interview should take place where he

The O'Doherty was in the library, fac-ing the fire, and turned his broad chest and ruddy face towards me as I closed

and ruddy lace towards me as I closed the door.

"Mr. Shipley," he began, with dignity,
"I was over hasty vesterday, and I find I
have entirely misjudged you. I beg of
you to accept my very sincere apologies."

"You make me ashamed, sir," I returned. "I am afraid I was unpardonably rule to you..."

ably rule to you—"

"Not a bit of it!" he struck in. "You only said what you had a perfect right to, and what I admire you for saying. When I read your letter last night, 'Confound me' I said, 'what was I thinking of? I

if he did, I could never forgive myself."

"I beg—"

"Your letter to your father, sir, does you credit, and shows how unworthy were my thoughts; and your father's letter to you, sir, proves that in taking the straightforward and honorable and manly course you did, you only acted in the way that was to be expected from your father's son. Sir, I ask your pardon."

I grasped his frankly outstretched hand, and wrung it warmly. As soon as I was

and wrung it warmly. As soon as I was able to speak, I asked whether Alicia was

better! why, who said she was ill?
A headache, a little upset, that was all.
I left her as lively as possible an hour ago, expecting our return; for you are the said take.

I left her as lively as possible an hour ago, expecting our return; for you are going to pack up your traps now, and take up your quarters at the Castle during the remainder of your stay. Your father's quite right, and I'm entirely of his opinion that there should be no formal engagement yet; not until you have seen a little more of each other. What do you say? Are you agreeable?"

Agreeable! in my most sanguine moments I had not dreamed of such good fortune. I would walk across with nim directly after breakfast. As for packing up! Conn must look after that, and send over what was necessary. I could not think of wasting time in packing up, when there was Alicia, whom I had not seen for four and twenty hours, Alicia, to whom I had spoken those harsh words the re-I had spoken those harsh words the re-membrance of which had pained me more "But, my young gentleman," said The O'Doherly, "you'll have to keep better hours with us. We breakfast at 7 Dyn tell mayout hours. D'ye tell me you haven't had breakfast

I explained that I had overslept my-

self.

"Half-past ten! did ever any one hear of such an hour? Is this the time you get up in Liverpool? Egad I knew English hours were late, but this beats any-

lish hours were late, but this beats anything I've met with."
Still, he came with me to the coffeeroom, where he found more to exclaim at exuberantly. He had no idea there was such a room in the inn, and Mrs. E anis must be coining, or she could never afford to furnish it so handsomely—remarks which showed what a good humor The O Doherty was in, for he had a rooted antipathy to "The Harp" and all its belongings. He made inquiries concerning Mrs. Eanis and her health, and told Conn to give her his very kindest regards. He chaffed Conn about his marriage; asked to be introduced to his wife. I don't know that it had ever struck me before that Conn was changed since his marriage. that Conn was changed since his marriage. Why, formerly such condescension on the part of The O'Doherty would have lifted him off his legs; he would have colored up, his eyes would have sparkled. In truth, he was not a bit ill-pleased now; but there was rebit ill-pleased now; but there was restraint in the manifestation of his pleasure. He was waiting to see how his wife might take the cheeriness of the owner of Glencoonoge Castle, and this reserve gave the young peasant a touch of her dignity. It was very curious.

And remembering what a cold, hard, business-like person the book-keeper used to be, it seemed to me, as I watched her reception of The O'Doherty, that she on her side had been infected by her husband's geniality, and had caught some-

band's geniality, and had caught some-thing of his pleasant abandon, of his readiness to be interested in everybody readiness to be interested in everybody and everything that he met. I thought her way of receiving The O'Doherty's ornate compliments and congratulations would have become a person in his own rank of life. She was self-possessed with out hauteur, pleased, but not overcome by his somewhat ostentatious friendliness; ready of speech, but not familiar; and her deference was of that kind which is paid to those who have the advantage in years, rather than of the kind which is an achrowledgment of social superiority. knowledgment of social superiority When The O'Doberty presently began to when the O Donerty presently began to indulge in a bantering reference to Conn—she was to keep him in order, or some such pleasantry—her eyelids drooped slightly and she made no rejoinder; and presently without the least offert she presently, without the least effort, she took up and pursued the dropped thread of some previous topic. Conn, standing by keenly attentive, quickly perceived that his wife was jealous for his dignity, and he felt proud, grateful, and happy. To stand well each with the other seeme two.

TO BE CONTINUED.

A SUDDEN CHILL often means sudden illness. Pain-Killer is all that is needed to ward it off. Unequalled for cramps and diarrhea. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. 25c and 50c.

who have tried it.

A Boon to Catarrh Victims.

We offer to the readers of this paper a never-failing remedy for Catarrh, Bronchitis. Irritable Throat and kindred affections in Catarrhozone. There is no mystery about it but the effect is magical. Ointments, washes and snuffs have proved worse than useless because they cannot reach the seat of the disease; but Catarrhozone is carried by the only vehicle (the air you breathe) nature allows to enter into the lungs or bronchial tubes, directly to the seat of the disease, where it kills the germ life that causes Catarrh, and at the same time heals all the affected parts. It cures by inhalation, and is both pleasant and safe to use. For sale at all druggists or by mail, price \$1.00. For trial outlitisend 10c in stamps to N. C. POLSON & CO., Box 568, Kingston, Ont.

Thousands Like Her—Tena McLeods Severn Bridge, writes; "I owe a debt of gratitude to Dr. THOMAS' ECLECTRIC OIL for curing me of a severe cold that troubled me nearly all last winter." In order to give a quietus to a hacking cough, take a dose of Dr. THOMAS' ECLECTRIC OIL for Curing from the cough-spells render it necessary.

The D. & L. Emulsion benefits most those

A SENSIBLE LETTER ON TEM-PERANCE.

"Ireland Sober is Ireland Free."

From the Nanagh (Ireland) Guard ian of November 11, we copy the following racy letter, written by Rev. John Gleeson, a naphew of Very Rev. Dr. Flannery, P. P. of Windsor, Ont. Dear Sir—In a magnificent lecture

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delivered recently at Cork by Dr. trates sh Ireland, Archbishop of St. Paul, U. S., be used the following words:—"Estable on a ce lish sobriety as habitual among Irishmen, and you can trust them for any thing. But until sobriety has become a habitual fact, we are losing our time in working in other directions for their welfare, temporal or spiritual. The race is passing away, weakened, enfeebled, and incapable of grasping opportunies. You are losing your time in mere talk, and giving to your enemies an excuse to show their contipued scorn and continued persecu-"The race is passing away." Are these words true? Are we enfeebled

and incapable of grasping opportunpublic ities? I will not answer the question, but I have a deep conviction that Irish limit is men at home do not grasp opportuni-ties like other nations. Dr. Ireland Ireland attributes our want of enterprise and energy to an enfeebled mind and poverty, caused by intemperance He them. tates that there are at present 19,000 public houses in Ireland-one licensed their s ouse to every 256 persons. Subtract and n children, women, and others who do them not drink, or only rarely, and you find how small is the number of persons who support each of those houses. He also states that during the last year in | Parite Ireland, not including foreign spirits by con and wines, there were consumed in An Ireland spirits to the value of £11-826,888 - close on £12,000,000, and tue. that this amount is an increase of £167,000 on the previous year. Can with it be that the savings of the Land ance Court are going to buy liquor? Where, then, is our enterprise? We pour out millions each year on a the a luxury-in gratifying our bodiesand we complain that our enterprises need Government help, that our land need Government help, that our land needs Government money, to drain and manure. Like children, we cry out always to Government, "Give us money"—playing the whining beg gar-while the money which we acquire by our honest labor we equander in a manner which brings us no return except crime, poverty, and insanity. And yet, we are proud of our country while we remain be hind other nations; and we imagine we do our duty as Irishmen when we talk party politics and pass stock reso lutions. "Come weal, come wee," drink our spared coin and revile the Government, from whom we are always begging money. We should demand the money which is due to us, but not spend foolishly the money which is at our disposal. Our idea of enterprise is to start a public house, and then "pull the devii by the tail." Dr. Ireland tells us that at the

disgust. This state of things opens up many questions In an admirable letter on the subject, written lately by Mr. James Haugh, Nensgh, the question was raised as to the number of public houses. This phase of the temperance question is disputed. Some hold that a reduction in the number of hold that a reduction in the number of licensed houses would not lessen the quantity of drink used by the people. I have not heard the arguments in favour of that opinion that the excessive number of public houses in Ireland is not only a cause of excessive drinking, but that its tend ency is to sap the life of the nation One argument in favor of a reduction is the necessity of supervision. It is impossible for the authorities to enforce the law efficiently under present circumstances. Consider public houses in country places—many of them are situated from two to four miles from a police barrack. Can we expect the constabulary to spend the greater part of Sunday watching those houses? Consider the number of public houses in towns. How can the authorities en force the law as to prohibited hours and Sunday-closing, or prevent the sale of bad drink? It is most difficult ost difficult or impossible. In my humble opinion, founded on experience, no licensed house in a country parish should be allowed, unless in close proximity to a police barrack. Again, each licensed trader has relatives and wellwishers, who are interested in support ing him, and who will invite them selves and others to his house to drink more than they might otherwise do. From an economical point of view we are told that there are two kinds of labor-productive and unproductive Those words explain themselves. The

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prosperity of a country will depend on the large number of its productive works, and the limited number of its unproductive employments. The sale of drink is an unproductive occupation—at least for food. In Ireland our industries are few, our agriculture be hind time, and our labor market unsatisfactory. All those are productive occupations, but our drink trade is We have vast distilleries and breweries and nineteen thousand public houses. In all those places there are thousands of the bone and sinew of the country engaged in unproductive

work. Put half of them to something else and they will help to enrich society. Where there are too many public houses drink will be sold to the

intoxicated, and bad drink, to boot A few well ordered, wealthy, an

A SENSIBLE LETTER ON TEM-PERANCE.

"Ireland Sober is Ireland Free."

From the Nanagh (Ireland) Guard ian of November 11, we copy the following racy letter, written by Rev. John Gleeson, a naphew of Very Rev. Dr. Flannery, P. P. of Windsor, Oat.

Dear Sir-In a magnificent lecture delivered recently at Cork by Dr. Ireland, Archbishop of St. Paul, U. S., he used the following words:—"Establish sobriety as habitual among Irishmen, and you can trust them for any But until sobriety has becom a habitual fact, we are losing our time in working in other directions for their welfare, temporal or spiritual. The race is passing away, weakened, enfeebled, and incapable of grasping opportunies. You are losing your time in mere talk, and giving to your enemies an excuse to show their contipued scorn and continued persecu-

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A few well ordered, wealthy, and

properly supervised houses would meet the public need, and would not stoop to unworthy methods. Drunken men leaving town will call in to every public house on their way home through the country. I therefore hold the opinion that a reduction in the number of licensed houses would tend to increase sobriety amongst the people. This should be accomplished by compensation, and in the meantime our magis trates should not increase the number of licenses. It has been suggested that on a certain day all licenses should Let half or less of them be reсваве. newed on payment of a fine. sum to be increased by a Government grant, and divided amongst thos whose licenses are taken away. This would mean a tax, but we are taxed for things of less importance. I wish to remind the authorities that the law of Sunday closing is habitually and flagrantly violated, in some places within a whistle of the police barrack. The custom of Sunday drinking is a standing danger to some of our young men, who spend their spare coin each week, and a couple of hours in the public house within a mile or two of their own houses. The three mile limit is a mockery, and must have been passed by the houses of Parliament after a good dinner. Our magistrates go on, and will go on, increasing licenses, until the power is taken from I pray God, most sincerely, that that day is not far off ! I excuse their sin as being a sin of ignorance, and not of mailee, but I cannot put them past the fire of Purgatory. It is sometimes argued that you cannot make people sober by Act of Parlia-ment. Why, then, does an Act of Parliament help people to be honest, by compelling them to pay their debts. An Act of Parliament will remove temptation, and produce natural virtue, which is the foundation of supernatural virtue, so that I can not agree with those who argue against temperance legislation.

One more point, Mr. Editor. It is argued that in England and Scotland the amount per head of the population spent on drink is greater than the amount per head of the population spent on drink in Ireland. On this point there are some things to be renembered. From an economic point of view, a man who has an income of £1,000 a year may spend £50 a year on things which he does not want, while another person, whose income is only £100 a year, cannot spend £50 a year on luxuries without becoming bankrupt. Now, England is a vastly richer country than Ireland, and, therefore, could, afford to spend £20 to our 10 shillings—but does she? Certainly not. She does not spend on drink £1 to our 10 shillings. It must be also remembered that a very considerable quantity of drink is used each year in England by foreigners. The shipping of the world comes into her ports, and great numbers of tra vellers, tourists, and others pass through England each year, most of whom, probably, consume drink after the fashion of travellers and sailors.

However it may be with other countries, we are not to be excused if we drink in excess of our means or our morality; and we certainly exceed in this matter, if we drink to the enormous tune of twelve millions.

My apology for so long a letter, Mr. Editor, is the duty of discussing a subect which is vital to the life of our nation, a subject on which different views are held even by the moral guides of the people-some of those intelligent men holding that the moral influence alone is of use without Acts of Parliament, that the reduction of public houses would be no remedy. have heard a priest say that the giving harvest of pride, ambition, and worldii of the pledge only demoralises people, because they break it, while the same children are to grow up modest and priest in confession accepts a promise from his penitents that they will sin no more, although he knows that they may afterwards break that promise, as some persons break their pledge. If a resolution is useful in one case it might be useful in the other. Some promises build on conscience, and therefore the pledge is a moral force when it is taken sincerely and honorably, even though it is afterwards broken through human frailty. It would be desirable if those who hold opposite views would argue those views in the press, so as to check temperance fanatics, and keep us within the limits of intellectual sobriety.

I remain, yours truly, John Gleeson, P. P. Ballaghmore, Roscrea, Nov. 1899.

SEEDTIME AND HARVEST.

By the sutheress of "Home Truths for Mary'

"Somebody said it, not, not I," that foreigner once facetiously remarked that if an Englishman chance to find a specimen of the rare plant of humility on als native soil, he would put it in the British Museum as a curiosity. We may suppose that the speaker had never met with any of our members of the League of the Sacred Heart, for they at least profess to esteem humility as the virtue most dear to our Divine Lord. Few people seem to realize in what true humility consists, and doubtless this is the reason why that virtue is so calumniated. To many, the very word brings an idea of mean spiritedness and cowardice. St. Theresa, in her simple, forcible language, tells us that " Humility is the truth, puts the creature in his right place and leaves God His glory intact. Yet even among those who profess to follow Christ and accept His teaching con-

understand the word; she attends Mass on Sundays and frequents the Sacraments several times a year. Should the conversation turn on humility, she praises this beautiful virtue, and agrees with you that all Christians ought to be humble. This being the case, you expect that she will teach her five girls the necessity of being "meek and lowly of heart." How does she set about it? By progressive lessons and practical exercises without formally laying down set principles. In her house dress is almost the sole and all-important subject of conversa tion; the latest novelty is purchased even when debts must be incurred to pay for it. The girls must outshine others by their toilet. Mrs X teaches her daughters to attach a great importance to good looks, and they are all considered handsome, with the ex ception of one "ugly duckling," who is made to feel her inferiority. Her nose, "tip tilted like the petal of a flower," and large mouth, give offence.
Beauty attracts attentions which are
all the more agreeable if they come from those in a higher station of life. The girls' mental acquirements exist chiefly in their mother's imagination, for, like most vain girls, their accomplishments are superficial; the "ugly duckling " is the only one who really finds pleasure in study. One Christmas, Gertrude came home with an unsatisfactory report and no prizes. Mrs. X. was exceedingly indignant with the teacher and instantly bought Gertude a handsome prize as a reward for past laziness and an incentive to future industry. Nor was the child allowed to return to a school where the mistress dared to speak frankly of her pupils' faults. Another time she was emoved frem a convent and sent to the local High School that she might meet the daughters of some fashionable neighbors. Mary, the youngest child, is now six years of age. She attends a dancing class and learns music, but is too young to receive religious instruction! She is more severely reproved for soiling a new dress than for telling a lie, and once committed the

> pretty face. Sunday is the great exhibition day for recent acquisitions in the way of new fashions. Mrs. X. and her family go to church, conscious that their dress is faultless and serves as a standard by which to judge others. They pay more attention to their neighbors' dres than to the sermon. The whole family have neuralgia occasionally, and these attacks generally coincide with wet Sundays. Should the priestfail to pay them due honor, they make God pay the costs. They go to another church, or stay at home and set up an incur able hospital for wounded feelings. The eldest daughter is engaged to a wealthy Atheist, who condescends to go to Benediction sometimes. This, to gether with wealth and good looks, compensates for his infidelity. Almsgiving is a duty ; moreover it is respectable ; so God has His penny every Sunday from each member of the fam ily. People must be prudent and not give beyond their means ; besides, the girls' hats cost sixteen shillings each, and the bill is still owing.

With such training how will Mrs. X's daughters grow up? Seeds of pride fostered by a mother's hand bring forth fruit in due season. Hence her children are vain and frivolous; riches and pleasures are the objects for which they live. If they persevere in the faith, it is because no strong temptation to deny it has assailed them. On the threshold of eternity, the mother may realize what evil seeds she has sown, but her repentance will not blight the humble, they must see humility esteemed and practised at home. Parents should teach their children by word and example to give God the first place, to use money as a talent for which a strict account will be exacted, to forgive injuries and to be contented with the position in which Providence has placed them. To such parents is the Divine promise fulfilled: mit thyself to God, and be at peace and thereby thou shalt have the best fruits."-English Messenger for Decem

THE BEAUTIFUL DEATH OF FATHER PERRY, S J.

The Great Astronomer Died on a Government Mission,

Percy Fitzgerald in the sixth of "More Death Jewels," which he contributes to our esteemed contemporary, the Ave Maria, describes the death of the great Jesuit astronomer, Father Perry. We append the sketch for its lesson and its comfort: Father Perry, the celebrated astron-

omer, gave the spectacle of an honest, manly, unaffected death, which was holy death as well. He was a thoroughly popular character, and there was something piquant in the notion of a Jesuit being placed at the head of a public mission by his government. Full of talent and with a great reputa tion among his scientific friends, he never was led away by praise or the ardor of research. The sailors and officers liked him, and deeply mourned

his demise. He was just after successfully completing his observations of the eclipse of 1889 when he was despatched in charge of an expedition to the French islands "De Salut," on the African coast—one of which is that Divil's Island to which the unfortunate Drey-

though he caught the fever almost at once, and could scarcely totter along, he held on gallantly to the end, look ing to every matter minutely until the vhole was successfully accomplished. He was then carried on board to die.

" All was done as he desired, and as usual he steered the boat which brought him to the ship," says one who was with him to the end. when he got on board he could scarce-ly walk. Though he looked very weak, we all thought a good night's rest would bring him great relief. I went to his cabin about 6 o'clock Mon day morning, and he said he had had a dreadful night, - no sleep. He then gave me instructions what to do. He gradually grew worse, and at lunch time it was considered best to dismount his instrument, get everything packed and on board, and sail on Tuesday morning. He agreed to this, and after some hours everything was safe on board. But the doctor told me that the patient was much worse, and that if he did not improve during the night he would be in very great dauger. "Father Perry had had so bad a

night that the order to sail in the morning was cancelled, and the doctor agreed it would be best to summon the Abbé from the island to administer the last sacraments. After the Abbé had gone, Father Perry sent for me and told me what had been arranged. He was not at all disturbed by the serious news, but quietly directed me to put everything in order in the cabin and arrange as well as I could for the pres ence of the Blessed Sacrament. all was in readiness, he asked me to be on the lookout so as to let him know when the Abbe was coming. Soon the boat bringing him arrived, the commandant and two nuns accompanying the priest. The nuns brought two baskets of articles, and we arranged a nice little altar in the cabin. Perry had his crucifix and beads in his hands, and he explained to the Abbe that the former were specially indulgenced for the hour of death. giving the absolution the Abbé blessed him with it. Father Perry answered dire offence of speaking to a "dirty him with it. Father Perry answered him with it. F with incense devotion, and then re mained for some time in silent prayer. He made his profession of French, and thanked God that he was dying in the Society of Jesus. He present for any begged pardon of all faults by which he might have disedified them, and the doctor in particular for any impatience duridg his illness. He asked my pardon specially for any

> excitement, and cleared the cabin. . " All on board were very glad to get away from the Salut Islands. Four men were down with dysentery and others were ailing slightly. So the start and the news that had gone round the ship that Father Perry was out of danger, put everyone in great spirits. I went to Father Perry when we set out, and found him very comfortable. He said he did not feel the motion of the ship at all. He remained much the same all day, and we began to be very hopeful. . . When Dr. McSwiny came in again, he told me Father Perry was certainly growing worse, and he feared all hope was gone. I suggested we had better tell him, but he said we would watch

unkindness to me during the years

had worked under him, and told me to

ask the community at Stonyhurst to

closely for a time first and see whether there was any change. "At 1 o'clock I thought I noticed change, and called Dr. McSwiny. He said Father Perry was dying. He was still unwilling to tell him, but I resolved to do so, thinking it my duty.
I took Father Perry's hand and asked him if he knew me. He looked at me and said: 'Yes, of course.' I went on: 'You are much worse to day: the doctor has little hope. I fear yo are dying.' He turned round, very calm and self-possessed, and told me say the prayers for the dying. I had a Catholic Manual in the cabin, and I read the prayers from it. He an swered them very fervently, and when they were finished he asked me to say some more. I recited the Litany for a Happy Death and the Litany of Our Lady, the Act of Consecration to the scred Heart, and the Stonyhurst A t of Consecration. He then asked me to say the Brothers' Act of Consecration to St. Alphonsus Later, at 2:15 I asked him if he would like to renew his vows. He was delighted and answered: 'Yes, yes! Thanks!' I put the crucifix in his hands, and helped him by saying the words before him, which he repeated after me. He

did this with great devotion; and when we reached the words, 'ever to lead my life therein,' he was much affected, and said how happy he was to die a professed member of the

The doctor made an injection into his arm to try to keep him alive a little longer, as the captain said that were he to die there we would have to bury him at sea. He kept repeating the holy name of Jesus and Mary, adding that of St. Ignatius—I may say that he repeated them hundreds of times during his illness. After this he became very quiet, and the doctor prepared to repeat the injection; but he noticed it and said: 'No!—no more oticed it and said: injections! Let me die making acts o love of God. I put the crucifix in his hands again, and he asked me (it was now about 3 in the morning) to repeat the prayers of the dying. This time, too, he answered in a clear, steady voice. After the prayers he held up his crucifix and made an offering of all his affering and of his life.

and he made his profession of faith

again. " I asked him if there was anything he would like me to do for him-an message he would like to send to S'onyhurst or elsewhere. He replied 'In this supreme moment one should think only of one's self.' He exhorted the doctor and myself to love God with our whole hearts, saying we could not love Him as we should, but we must have a great desire to love and serve Him. He remained very quiet for some time after this, making acts of love, sometimes in English, sometimes in French. At about 3:15 he looked up and asked whether there would be any difficulty in landing his body for burial. The doctor told him there would not. Father Perry said: 'You do your part now, and then Brother Rooney will take charge of everything and look after the funeral a rangements.' I assured him I would He was so pleased and gave me

his blessing.
"At 3:30 o'clock he became upconscious. I put the crucifix to his lips several times, but he did not notice it The doctor said he was making a hard fight, and that he could only pray and wait the end. At 4:15 the doctor said he could scarcely feel his pulse or the beat of his heart. I began the prayers for the dying again. When we had got about half way through, Father Perry turned his head on one side. stood up to raise it-He was dead."

A MAGNIFICENT CHURCH.

The Roman Catholics are building in London one of the most costly and significant structures in the world. It is just east of the Victoria station, and a few minutes' walk from West-minster Abbey. Although its walk have risen to not more than two-thirds of their ultimate height, \$10,000,000 has been spent on it already, and at least as much more will be spent be fore it is completed. One can get some idea of its vastness from the fact tha the value of the scaffolding alone with which its walls are covered, inside and out, is estimated at \$500 000 What is it to be? The centre from which the Roman Catholic Church will out forth new efforts to bring England back to the fold it left in the reign of Henry VIII. It is planned to surpass in area, in height, and, above all in pomp, all other cathedrals in England. Its 60 foot nave will be half as again as St. Paul's, and its floor space of 17,000 square feet will be 2 000 more than that of Canterbury. On the right side of the main entrance to the cathedral will rise the great tower, or campanile, to a height of 280 feet, 80 feet higher than the cupola of So. Paul's and 95 feet higher than the fire forgive his many faults. The doctor monument of London. The entire Roman Catholic Church throughout the was anxious to prevent any further world, from Leo himself to the poorest charwoman in England, has moved to take a deep and constant in terest in it and to contribute money for it .- Morning Star.

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London, Saturday, December 16, 1899

REV. DR DE COSTA

From the Catholic Columbian, of Columbus, Ohio, we learn that Rev. Dr. B. F. De Costa was received into the Catholic Church on Sunday, the 2nd inst. The ceremony took place at the Academy of the Sacred Heart on West Sixteenth St., New York, in the presence of only a few of the doctor's friends, Protestant and Catholic. Dr. Da Costa is now in retreat at Fordham College. To Father Campbell, president of Fordham, is credited, under the grace of God, the final conversion of Dr. De Costa.

POLYGAMY vs. DIVORCE.

Congressman - elect Brigham H. Roberts of Utah made quite a point recently in a retort upon the Presbyterian and other Ministerial Associations which are demanding his exclusion from Congress. He said that there are far greater dangers to the American home than threaten it from the Utah valley.

We do not and cannot in any way defend the evil which Mormonism has entailed upon a large area of the South Western States, yet even polygamy has not inflicted upon the United States evils so great as those which have been brought upon the country by the divorce laws. In fact, there is practically but little essential difference between the polygamy of Utah and the polygamy which divorces produce. Both bring about the same alienation of parents from their children, and vice versa, and the same re laxation of the ties of kindred between parents and children, brothers and sisters, etc. It may even be safely asserted that the evils of divorce are greater, both because the alienation of members of the same family and the discord generated be tween families are greater in the case of divorce than in the case of polygamy. Divorce and divorce laws, in fact, owe their existence to Protestantism, and as Protestantism dominates more States than Mormonism, the evils of divorce are by so much the more widely spread throughout the country.

A man who like Congressman Roberts, openly defends polygamy, is admittedly not fit to be a legislator over a Christian country : nevertheless among those who denounce him most vociferously there are certainly many as unfit as he is for that position, for the reason that they hold views on the subject of marriage which are quite as lax as those of the polygamous Congressman.

IRISH NATIONALISTS' RE UNION.

The Unity Conference called by Mr. Timothy Healy to meet in Dublin was a complete fiasco, as only nineteen members of the Irish Nationalists were present, sixteen being avowed followers of Mr. Healy himself, and the other three being free lances who are somewhat detached from all the parties into which the Nationalists are divided. The total number of Nation alists in the House of Parliament is eighty, so that those who attended the Conference are but a small fraction of those who are counted as Nationalists.

It might at first sight seem a matter of surprise that Mr. Healy should call they lay. a Unity Conference at all, as he has persistently held aloof from all the Conferences which have been hitherto called for the purpose of restoring the unity of the Nationalists, but his rea-League which was inaugurated by William O'Brien and Michael Davitt has gradually absorbed all the Irish political associations outside of Dab lin, and is now the only Irish National society which wields any political power. Its policy is to sweep out of existence all the factions which now divide Irishman, and to construct one

that their party will be blotted out at so lost to all sense of Christianity and the Church of England, have discovhe next general election, and they respect for law and order, that the hoped to save the fragments by making the latest move, ostensibly for the with all its horrors, even the women restoration of unity, whereas it is joining with the men in this expresknown that they have no desire for sion of sentiment, as they say that the real unity of the party. The bulk of the Nationalists who have followed Mr. Dillon's lead have therefore no emfidence in Mr. Healy's professions, and they cannot be blamed for keeping aloof from a meeting which was evidently held for the purpose of putting Mr. Healy at the head of the movement which he has already betrayed.

The Nationalists proper, who followed Mr. Dillon as long as he was the recognized leader, are not willing to throw themselves now headlong under Mr. Heaty's guidance though the majority party are now in a disorganized state, as no leader has been elected since Mr. Dillon's resignation. Whether rightly or wrongly it is believed that it is better that the party should remain disorganized until after the election, as it is impossible to effect anything for Ireland under present circumstances, as in such a state of things the people of Ireland will be able to elect a National representation unfettered by ies binding them to any leader. It may thus be seen, when a caucus of Nationalists will be called to organize for the meeting of the next Parliament, who will be the men to throw obstacles in the way of the formation of a united party, and those who persist in so doing may be safely thrown overboard as enemies to the cause which Ireland holds dear. This seems now to be the only course which affords a hope that a united National party will be formed to urge again as forcibly as possible the claims of Ireland to self govern. ment and Home Rule.

Neither the Redmondites nor the Healyites can be relied on to promote the cause of Ireland. Nevertheless, it is still to be feared that Dublin, which is to a great extent under the thumb of the Castle officials, will not second the efforts of the country in general to create once more a united party. But even should Dublin fail in its duty, it may reasonably be expected that the voice of the country will be heard above the din of contending factions, and will give the key note of union which Dublinitself will not dare to des pise. We may therefore hope that the day is not far distant when a united Irish party will secure for Ireland that justice which she demands.

TENDING TO BARBARISM.

A saddening and sickening sight was witnessed in Maysville, Kentucky, on the 7th inst. It was bad enough that the State should be disgraced by several family feuds which have been going on for years with the result that murders are being committed in succession by members of the families who are engaged in these feuds. It is also a lamentable fact that lynch law has taken the place of the authorized law of the land, but the last case of lynching has been one of the most brutal which has yet occurred in any state, both from and from the participation in it of a number of children of tender age.

A negro named Richard Coleman, whose crime was indeed one of peculiar enormity, was caught by a mob and and bones were taken by relic - hunters, and children of various ages, some being only six years old, gathered about the corpse and the funeral pile, collecting grass, brush, pieces of boards, and every other conbustible on which they could consume the blackened remains of the kept up until only the skull and a few charred bones remained of the man on whom the unlawful punishment had

been inflicted. The coroner's jury rendered the verdict, "Doath at the hands of a mob," and the remains of the body were left scattered around on the spot where

When we find children thus encouraged to take part in this unlawful transaction we may well prognostieate that the next generation in the State will be even more lawless than son for calling such a Conference at that of to-day. We cannot entertain the present time is patent to all. The a doubt that the condition of society fact is that the new United Irish existing in that and some other States where lynchings are a common occurrence, is the result of the godless edu cation under which the present general tion has sprung up, and we may well anticipate that the state of society will become more and more heathenish as time goes on until the country will nounced as acts of superstition and equal in savagery the interior of Dark- idolatry; and it is only of very recent

est Africa. National party. The Healyites feel The people of the neighborhood are nence, beyond the Ritualistic party in

lynching is universally approved of their lives and honor will be made more safe by the fear of similar treatment of future culprits.

"EVANGELICAL SAINT WOR-SHIP.

The Literary Digest for 2nd December, under the above title, calls attention to an "extraordinary development which is making its appearance in the very bosom of Protestantism, the phenomenon being "nothing less than the practice of prayer to the Saints," giving some extracts from the Living Church, an organ of the Protestant Episcopal Church of the United States which calls attention to this fact in its issue of November 4. It is well known to our readers that one of the doctrines of the Catholic Church which has been most virulently attached is that the Saints in heaven assist us by their prayers, and that we may invoke them, or ask them to pray for us. This practice they stigmatize as "Saint-Worship," notwithstanding the wellknown fact that Catholics make a vast distinction between prayers addressed to God, whom we ask for grace and mercy, and those addressed to the Saints, whom we ask only to intercede for us. This accounts for the title of the article in the Literary Digest.

reasonable doctrine, and is besides clearly taught in Holy Scripture. There is nothing more clearly laid down in Scripture than the doctrine that the prayers of the just on earth are powerful to obtain God's favor for those who are the object of such prayers. Thus when the three friends of Job had maintained that Job must have been guilty of some grievous crime on account of which he was afflicted by God, or that God had allowed him to be afflicted with tribulation, God Himself proncunced in Job's favor, that he had been afflicted to try his constancy, and not because of any crime, and required these friends to to Job to beseech his intercession. ecause of Job's justice, and his having spoken the thing that was right."

That the Saints pray for us is a most

God therefore directs the friends to ake offerings for a sacrifice, and to go to My servant Job, and My servant Job shall pray for you: his face I things before Me as my servant Job hath." (Job xlii., 8.)

The three ifriends did as God commanded, and "the Lord accepted the face of Job," that is, He extended His mercy, when "Job prayed for them."

St. Paul also declares to the Romans | Episcopal Church organ. i: 9,) "Without ceasing I make a commemoration of you always in my prayers, . . . for I long to see you, that I may impart unto you some spiritual grace to strengthen you."

The prayers of the just are therefore powerful with God, and bring graces Presbyterian General Assembly of the the manner in which it was perpetrated, and God's favor upon those for whom

they are offered up. But there is no reason why the prayers of God's saints should be any less powerful when they are enjoying in heaven the reward of their labors. Oa burned to death on a pile of wood, and | the contrary the prayers of the saints his body was left unburied. Teeth in heaven must be still more powerful with their Divine Master than when they were on earth, and it is lawful for us and eminently useful to ask their intercession.

by Christ to be like the angels, and they are therefore equal to lay their hands, to add to the fire and them in power before God. (St. Matt. xxii., 30 : St. Mark xii., 35). Yet unfortunate victim. This work was nothing is more certain than that the angels of God pray for us. We read in Zacharias (i: 13) that an angel of God prayed for the people of Israel in their distressful captivity, and that "the Lord answered the angel that spoke in me good words, comfortable words." So also from Daniel xii, we learn that Michael the great prince, elsewhere named the archangel, "standeth for the children of thy people," which signifies that he prays for them and watches over their interests; "and at that time shall thy people be saved."

We have not, therefore, to blame those Protestants who are convinced that the prayers of the saints are efficacious before God; but the fact shows how greatly Protestantism has changed from its former self, as from the time of Luther down to the present day prayers offered to the saints to obtain their intercession have been dedate that some Protestants of promi-

ered that reason and Scripture are in accord in justifying the offering up of prayers to those who are known to be the saints of God.

It is a curious feature in this new the Mother of God, or the Apostles or be instructed through the eye as well martyrs, or other heroes of Christianity that prayers are now being offered up. The Catholic Church carefully guards her children against the superstition of offering up their prayers to ask the intercession of those whose sanctity is doubtful by prohibiting that the public prayers of the Church should be directed to any supposed Saints whose title to sanctity has not been approved by a formal decision of the Church, after a full and proper investigation into their claim to be regarded as Saints. But the new ideas among Protestants authorize any individual to canonize their own relatives or friends as they think proper. The Living Church says in regard to this that the Saints invoked "are not the Apostles and martyrs, and heroes of faith whom the Church has placed in her calendar, but the departed friends of the devotees."

It continues:

"Dr. George Adam Smith in his Life of Henry Drummond mentions as a fact within his knowledge, that certain persons habitually address prayers to Henry Drummond. Dr. Joseph Parker of the City Temple, London, (not the Temple Church,) a doughty adversary of 'Popery and Prelacy,' has openly declared that he prayed to his departed wite every day. He said that he never came to the City Temple to preach without asking her to come with him, and furthermore, he knew that she did come. Nor does he hold this as a mere sentiment applicable only to his own individual case, but alluding to a friend who had lost his wife, he says: 'I encourage my friend to pray to but alluding to a triend who had lost his wite, he says: 'I encourage my friend to pray to his wite, and to pray to God to ask her to come to his help. She will be more to him than twelve legions of angels.' Dr. Parker evidently has no use for 'the ministering spirits sent forth to minister to them who shall be heirs of salvation.' Well may the Protection to page 7 from, which we call these spirits sent forth to minister to men who shall be heirs of salvation. Well may the Protestant paper from which we cull these instances say: All this is simply petrifying? It mentions a Roman litany to the Saints and asks: 'Is this what we are going the saints and asks: 'Is this what we are going the saints and asks: 'Is this what we are going the saints and asks: 'Is this what we are going the saints and asks: 'Is this what we are going the saints and asks: 'Is this what we are going the saints and the saints are saints.'

e to in our Protestant Churches To the last question we may answer that these novel practices of Dr. Parker and the "worshippers" of Henry Drummond are far from the Catholic and "Roman" practice. The Catholic Church offers up prayers to the known saints of Christianity, the ever Blessed Mother of Jesus, and other well-known saints of God, whose sanctity has been attested by miracles wrought by God Himself, and not to the mothers and wives of fanciful devotees who think their individual judgment is superior to that of the Christian Church of nine teen centuries. Dr. Parker's wife may will accept, that folly be not imputed have been a very fair specimen of a to you; for you have not spoken right good woman; but the Bible does not say of her that " all generations shall call her blessed," nor that "her name is written in the Book of life," as it says in the case of St. Clement, who is another of those saints who are named in the Catholic litany referred to by the

> A MEXICAN REPRESENTATION OF THE CRUCIFIXION.

A writer in the New York Assembly Herald, the authorized organ of the United States, tells a sensational story of an idol which was obtained by a missionary in Mexico having been procured from the mother of a family who with her husband gave up her idolatry and "joined the Church," by which, of course, is meant the Presbyterian sect.

Our readers who know the methods of speech of Presbyterians will not be surprised to learn that the so-called idol was a representation or picture of Christ crucified, painted or carved on The saints in heaven are declared

wooden tablet. This representation of the Crucifixion is said to have been "doubtless the work of a native or Mexican Indian catechumen in one of the monastic missions of the Roman Church which were numerous in the South-western States and Territories in Southern California in the early part of the present cen-

turv. It is not to be expected that a work of this kind by an untutored artist should be equal to that of a cultured painter or sculptor, so we are not surprised that it should be descried as " a specimen of crude Christian art, employed by the Roman missionaries to convey divine truths to the mind through the eye instead of through the ear-a kindergarten method."

The writer of this article appears to be the Secretary of the Presbyterian Home Mission Board, though this is not positively stated to be the case. At all events the statement comes from this quarter, inasmuch as it is said that this representation of the crucifixion came from the distant Southwest to the Secretary's desk during the past year, having been presented by the missionary, who got it from its Mexican owner, the woman already

home, and it is merely an assumption of the writer that it was used by missionaries for the purpose of teaching Christian truths. Nevertheless there is no wrong or incongruity in its havphase of Protestantism that it is not to ing been so used; for why should we not as through the ear? The sense of sight is given to us by our Creator as well as that of hearing, that through it we may learn the things the knowledge of which we need. In fact much of our knowledge is acquired through books, for the reading of which the use of sight is required, and the only book from which those who cannot read can learn is from pictures or images. But we know from experience that even for those who read, the picture of image of an event makes a deeper im pression than either speech or a written description, and though Protestants have condemned the use of images. nature itself teaches that their use for a good purpose is lawful and laudable. So evident is this that we cannot account for the statement of the Mission

Secretary that the image in question

was used as an idol, otherwise than by

our conviction that he is wilfully dis-

Is it because, as a work of art, the

honest in making such a statement.

The image was in use in a Mexican

image in question was crude, that its use must be regarded as unlawful or it is the basis, and it is therefore withidolatrous? Common sense ferbids that this should be asserted. It is not because the half-breed artist who, according to the Home Mission Secretary, made the tablet, did his best to make the image as well as he could, suited as well the taste of those for whom he made it, as the most finished artist would suit a more educated people, and his work would have the ffect of making a deep impression on those for whom it was intended, and would make them feel the love of our crucified Saviour more intensely than could be effected by any word painting. This is admitted by the Home Secretary, who says that in the beginning, within this century, when the image was made, it was not an idol, but was used to make the sufferings of Christ known and appreciated. Now every one knows that Catholic faith has not changed during this period nor indeed at any period), and neither has the Catholic practice changed, which is founded upon that faith. If the missionary's convert tried to make him believe that the image was used by Catholics as an idol, as he pretends she did, she was only playing on the credulity of the simple man, perhaps for the purpose of gaining some consideration from him by exhibiting herself to ignorant wondering audiences as a brand snatched from the burning of Catholic idolatry and superstition. But the missionary himself ought to have known better, or he was totally unfit for his work.

The object of the missionary and the Home Mission Secretary in telling this cock and bull story is evidently to make the public believe that the Presbyterian missionaries are making wonderful progress in the conversion of the Mexicans to their peculiar creed but if the story be true in its tangible features, the only inference we can draw is that they are turning a moral people into liars of the Margaret Sheppard or Widdows alias Nobbs class.

To show that the representation of the missionary and the Home Secretary are over sanguine we may here add that in an article recently written by the Mexican Vice-President, Senor Mariscal, for the New York Independent, that gentleman states that the Mexican Government is anti Catholic. and has made all Church property the property of the State, and has forbid. den religious instruction in the schools, nevertheless, he adds, that the people are still, practically, as Catholic as they ever were. The fact is that though the Freemasons have obtained control of the Government, the rulers are not Protestants, but are rather anti Christian. The great bulk of the people, who are still firmly Catholic at heart, are precluded from a share in 1890."

Say this for me: There is not a State in the Union where polygamous marriages are so entirely under the ban of the law as in the Union where polygamous marriages are prohibited by the edict of the Mormon Church, and have the people, who are still firmly Catholic at heart, are precluded from a share in 1890." heart, are precluded from a share in the politics of the country, but it is to he adds: be hoped that they will before long make themselves heard and their wishes respected.

SPECIFICATIONS WANTED.

From the Interior. We hear of a Congregational min ister who says that God made nothing perfect-left man to finish the job. We would like to see that minister try his hand on a water lily, a spray of arbutus, a scarlet tanager, or the song f wood thrush. We would like to know what improvement he has to suggest on a native forest, a virgin lake, a rainbow, or a snow crystal. Let us see his specifications for bettering moonlight, or the starry skies, or a blue-eyed girl baby.

THE MORMON QUESTION.

The agitation in the United States against the taking of his seat in Congress by Congressman Brigham H. Roberts has assumed such proportions that there is every likelihood that Congress will take the matter into serious consideration immediately upon its assembling, and that the decision will be against the member elect for Utah. who glories in the fact that in spite of the clause against polygamy, which was put into the constitution of that state before it was admitted to statebood, he still retains the three wives whom he held previously to the adontion of that constitution.

There is no doubt that the Congress has power by a majority vote to declare a seat vacant. To do this would ordinarily be an arbitrary act; but in the present instance there are strong reasons why Mr. Roberts should not be permitted to take his seat.

It is, very properly, a law of the United States that polygamy shall not be tolerated. The Mormons maintain that the Federal Government has no right under the Constitution to pass such a law, which regards only morals and religious belief. To this it is answered that the inviolability of the married state regards public morals and the well-being of society, of which in the competence of the supreme authority of the Union and the State to

The constitutional enactment of Utah prohibiting polygamy is identical with the Congressional law on the same subject, the crime being described in the same terms as well as the penalties to be inflicted for its violation That prohibition is made unrepealable without the consent of the United States, and the Mormons have asserted that it is obeyed in Utah. It is now admitted that in the case of those who were already married to several wives, the law is not obeyed, and this is the position of Mr. Roberts. He is, therefore, a violater of the law, and the penalty of the violation is that he is rendered ineligible to any office under the Federal Government.

It was a breach of the covenant which Utah made with the United States as a condition of its being admitted to Statehood, to send a confessed polygamist to represent it in Congress, and to admit such a man to a seat in that body would be tantamount to a declaration that a man who, under the law, would be eligible to fill a cell in the penitentiary, is a suitable lawmaker for the people of the United

The Federal law forbidding polygamy was passed in 1:82. Before Utah was admitted as a State, an amnesty was proclaimed for those who had hitherto disobeyed the law, but this was granted under the condition that they hould obey the law thereafter.

Mr. Roberts did not obey, and he is still living in open violation of both the Federal and state laws on the sub ject. It seems undeniable under these circumstances that it it the duty of Congress to vindicate the law, and to refuse permission to Mr. Roberts to take his seat.

There is little doubt that the question of Mr. Roberts' eligibility will be brought up in Congress immediately on its assembling, and if the rumors now current be correct, the Mormon authorities are convinced that they cannot maintain the cause of polygamy, and for this reason they will try to persuade Mr. Roberts to resign his seat on the opening of the Congressional Session, so that a non-polygamist representative of Mormonism may be elected in his place. Mr. Roberts, however, has declared that he will not resign, but that he will vindicate his position in the House. In an interview with a representative of the New York World he said :

In further reference to his own care

"All the polygamy that exists in Utah to-day is simply that some men who entered plural marriage relationships years ago, under sanction of the teachings of the Mor-mon Church, considered themselves under moral obligations to fulfil the conditions of the marriage covenant, and refused to cast off the women who trusted them. It will be interesting to know just what moral or religious benefit will result to the community by turning adrift these plural wives or disowning their offspring."

It is almost needless to say that there is no need of disowning their off-pring if the Mormons become obedient to the law; and some provision may well be made also for the discarded wives under the same conditions, which will remove the difficulty here presented : but we much mistake the temper of the people of the United States if they permit the scandal of plural marriages to

be still flaunted before their faces. As regards the law-abiding character of the Mormons, which is so strong. ly insisted on by Mr. Roberts, there is a mass of testimony contradicting it, obliging us to believe that it is purely imaginary. Eugene Young, a grandson of Brigham Young, the former President of the Mormon Church, and glor Gevernor of Utah territory, in a speech recently delivered in New York said : CAT

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recently delivered in New York said:

"If the Mormon people have abandoned polygamy, why should President Snow say in an interview in September, 'I believe in the revelation given to Joseph Smith on celestial marriage, and that under certain circumstances Latter Day Saints would be doing no moral or religious wrong in practicing plural marriage under divine sanction and religious regulations? Why should Angus M. Cannon, President of the powerful Salt Lake stake in the Church, say only last year: 'We still believe in the principle of plural marriages, as we believe in the practices of the patriarchs. You can't change a people's beliefs?' Why should Apostle Woodruff, youngest member of the highest Church quorum, say in June: 'The belief in polygamy is as much a part of the Mormon faith to-day as it ever was?'

In fact it is stated by missionaries In fact it is stated by missionaries

who have lived in Utah that it is part of the Mormon teaching that women are to be saved only through their husbands, and the husbands may leave them in their graves so that they shall not have a part in the resurrection to eternal life if their husbands are dis pleased with them, and thus they can never see their children. This doc trine results in a degrading slavery for women, who are thus placed in as low a condition as that to which the worst forms of heathenism have reduced them, and the overthrow of Mormonism will be woman's emancipation from a most gross degradation.

The chief fear that the Congress will not take a decisive stand against Mormonism arises from the possibility that the parties in Congress may be respectively influenced by the desire to secure the Mormon vote, and may thus be led to take no decisive stand on the question of Mormonism, and that thus Mr. Roberts may be allowed to degrade Congress by his presence as a member of that body. In Wyoming, Colorado, Nevada, Oregon, Montana, and Idaho, the Mormons are already strong, and in the last named State, according to Eugene Young, they have been able to return eleven members to the Legislature, while in Arizona they hold the balance of power. It remains to be seen whether these facts will sufficiently terrorize Congress to prevent it from taking a decisive stand against allowing an avowed representative of Mor monism in its most hideous form to sit in the halls of Congress.

"INCOMPATIBILITY."

Those who defend divorces obtained on account of "incompatibility of temper "dwell dolorously on the anguish endured by the book-loving hu band or wife mismated with a part ner lacking the refinements of polite To be perfectly frank, this plaint is usually made on behalf of the better sex, over whom for once society is foolishly sentimental, and who in this conspicuous instance are the beneficiaries of social prejudice. cussing this very point, Miss Elia W Peattie writes in a secular magazine:
"It is well to remember that there may be many points of congeniality between persons who are far apart in their bookish knowledge and in the

fineness of their taste. Marriage is a sacrament, not a lyceum for the de bating of abstract questions.

The women who write great books, who paint fine pictures or are brillian actresses or skilled physicians; who are mayors of towns and Unitarian preachers, or safe consulting-lawyers are not so dear to men as those who, is sheltered homes, listen for the home coming of little feet."- Ave Maria.

PROTESTANTS AND OUR LADY A learned Jesuit of London, Rev. 7

Donnelly, S. J., recently spoke of "The Glory of Mary." Her glory was great, he said, because she had bee chosen by God to be His mother, an her glory was great because she we the purest of all creatures—pure mind, in body and in soul. They have seen her in her relationship with Goo they had seen her as she was herse and that evening they would pond and consider her relationship towar creation, her royalty and her quee ship and the power she possessed. was clear from the liturgy of t Church that her royalty was indispu throughout the Catholic world Ma was hailed every day as Queen. Jan I. frequently talked of his claim reign by divine right. The Stua strove to assert that right over people of this realm. Whatever justice of these claims might be, the was one about whom there could possibly be any dispute. As Je divine right, so Christ reigned by His mother. Our Lady taught Catho and non-Catholics alike the true rel ion of Christ. She had destro-heresies, and heretics railed again her, for they knew she was the he mer that would crush them. Prot ants not only in this country, but Germany, and in the northern co tries of Europe, as well as in the Un States of America, had next to no

ception of who Jesus Christ really

mit the scardal of plural marriages to be still flaunted before their faces.

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The chief fear that the Congress will not take a decisive stand against Mormonism arises from the possibility that the parties in Congress may be respectively influenced by the desire to secure the Mormon vote, and may thus be led to take no decisive stand on the question of Mormonism, and that thus Mr. Roberts may be allowed to degrade Congress by his presence as a member of that body. In Wyoming, Colorado, Nevada, Oregon, Montana, and Idaho, the Mormons are already strong, and in the last named State, according to Eugene Young, they have been able to return eleven members to the Legislature, while in Arizona they hold the balance of power. It remains to be seen whether these facts will sufficiently terrorize Congress to prevent it from taking a decisive stand against allowing an avowed representative of Mor onism in its most hideous form to sit in the halls of Congress.

"INCOMPATIBILITY."

Those who defend divorces obtained on account of "incompatibility of temper "dwell dolorously on the anguish endured by the book loving hu band or wife mismated with a part ner lacking the refinements of polite To be perfectly frank, this plaint is usually made on behalf of the better sex, over whom for once society is foolishly sentimental, and who in this conspicuous instance are the beneficiaries of social prejudice. Discussing this very point, Miss Elia W. Peattie writes in a secular magazine: 'It is well to remember that there their bookish knowledge and in the fineness of their taste. Marriage is a sacrament, not a lyceum for the delaying of abstract questions. bating of abstract questions.

The women who write great books, who paint fine pictures or are brilliant actresses or skilled physicians; who are mayors of towns and Unitarian preachers, or safe consulting-lawyers, are not so dear to men as those who, in sheltered homes, listen for the homecoming of little feet."- Ave Maria.

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PROTESTANTS AND OUR LADY.

A learned Jesuit of London, Rev. T. Onnelly, S. J., recently spoke on "The Glory of Mary." Her glory was great, he said, because she had been chosen by God to be His mother, and her glory was great because she was the purest of all creatures—pure in mind, in body and in soul. They had seen her in her relationship with God; they had seen her as she was herself, and that evening they would ponder and consider her relationship towards her royalty and her queenship and the power she possessed. It Church that her royalty was indisput-able in the minds of her children, and throughout the Catholic world Mary was hailed every day as Queen. James I. frequently talked of his claim to reign by divine right. The Stuarts strove to assert that right over the people of this realm. Whatever the justice of these claims might be, there was one about whom there could not possibly be any dispute. As Jesus Christ reigned by divine right, so did His mother. Our Lady taught Catholics and non-Catholics alike the true relig-ion of Christ. She had destroyed heresies, and heretics railed against her, for they knew she was the hammer that would crush them. Protestants not only in this country, but in Germany, and in the northern coun-

They had next to no idea of His human or His divine nature. The more men studied devotion to Mary the more truly would they acquire a real and solid knowledge of the Catholic religion and of the doctrine of the Incarnation. It would lead them on to a truer and better knowledge of her Son. They could not study Mary without being lifted up to Him who was her glory and son of Brigham Young, the former the glory of the human race, and the

CATHOLIC FAITH AND MODERN PROGRESS.

True and false Intellectual Liberty. (The Rev. P. N. Supple, D. D., before the Cathelic Union of Boston, in the Cathedral, on Chanksgiving Day, 1859.)

Cathe lie Union of Boston, in the Cathedral, on Thankegiving Day, 1899.)

"Thy Word is a lamp to my feet and a light to my paths:" (Ps. 118)
The sense of Divine favors, granted to us in copious measure, brings us be fore the Christian altar to give thanks to the Giver of "every best and per fect gift " for the unwearied working of His benign Providence in our re All who believe in a Divine Governance in this world, who are persuaded that the eyes of God rest upon all His works, feel impelied to give expression to the sense of gratitude which fills their hearts, as they look back upon the almost numberless tokens of His love with which their been enriched. Many lives times during life the remembrance of these Divine blessings fills the heart with an overwhelming joy and there bursts forth, almost involuntary, the joyous canticle of the Loyal Singer Bless the Lord, O my never forget all that He hath done for

ments of every human life. Would that they might last always! Too often, however, a worldly spirit chills our ardor, lessens these seren joys, disturbs our peace of mind, and produces within us a coldness and of soul that makes us less sensible of the nearness of God to us, and less appreciative of the greatness We are influenced, to of His gifts. by the world of sense which surrounds us: the spiritual emotions of the scul become deadened; and the sense of gratitude which we owe to God becomes vague and indistinct. Ordinarily, then, it becomes necessary that the mind should set out in order and distinctness the many blessings of which we have been the undeserving recipients that the human heart may be stirred by a feeling of thanksgiving, worthy, in some measure, of the good ness of our Divine Benefactor. in this way will our sense of thankfuless became keen and penetrating, stir our souls to their very depths, and give to our lives direction and inspiration which will always keep us worthy of a continuance of God's bless-

These are the blessed

thee.

ings. Supreme among the Divine favors, with which we have been blessed, is the gift of our Catholic faith, given to us by special decree of God's Providence and predestination. We know it; yet how little we realize it. We may even say with the apostle, "Thanks be to God for His unspeak able gift," yet the remembrance of this peerless gift may evoke from ou our souls no power of action deserving of the sacred cause to which our faith consecrates us. It should not be so; the very thought of this greatest blessing, bestowed upon us by God's loving mercy, ought to fill our souls with a enthusiasm, energize our lives holy with celestial fire and make us many apostles of the revealed truth of

Why is our faith so often dormant? Again, it is to be feared, the chilling power of surroundings. Faith is like may be many points of congeniality between persons who are far apart in their bookish knowledge and in the fineness of their taste. Marriage is a sacrament, not a lyceum for the de to the damp air, it will gradually lose the light points. The light points are the light points and the light points are the light points. its lustre, its keen edge will become dull, as the rust covers its surface. So faith, in the cold atmosphere of doubt and unbelief, loses its delicate sense of perception, its light becomes dim and it fails to exercise over mind and heart the whole of its all saving power. Man is naturally influenced by his surroundings; environment is a force that must be reckoned with. Should the influence of the surroundings be hostile to the simplicity of faith, he must resist such influence: he cannot afford to drift with the tide To do so, would be to lose the power which faith brings into his life and render himself unworthy of God's

choicest blessing.
Our Catholic faith, then, so delicate in its perceptions, when guarded by a pure heart and protected from malign influences from without, demands great vigilance on our part. Free to profess it before the law, we must be ever conscious that it is one of the contest ants in the great intellectual battle which is ever being fought for the world's supremacy. We cannot be silent spectators of this conflict, or withdraw ourselves from its influence. It is in the very air we breathe. The opposing principles enter into every partment of intellectual life and we become familiar with false principles as well as with true ones.

What we must guard against is the influence of those principles or maxims which strike at the very foundation of our faith. However often repeated, we must give no credence to the charge that the Catholic faith is the foe of human liberty, especially intellectual liberty, or the obstructor of human progress. Far be from us the intellectual temper which sits in judgment on all things human and divine and questions the imprescriptible right of God to reveal divine truths. States of America, had next to no cou-States of America, had next to no cou-ception of who Jesus Christ really was. go beyond the province of pure rea. The Church's attitude, then, to-

son and rests content in the possession of mere natural truths must win our favor. Schemes of education which imply the forgetfulness of the fact of divine revelation must possess no in

fluence over us. False principles freely advanced and assertiveness propounded with an little short of dogmatic teaching, but ignoring the existence of the superuatural element in religion, must fai The exaggerto gain our assent. ated value of discoveries in the realms of purely secular knowledge and the and the first anti Christian exultations which accompany them, must not cause us to lose our mental balance. We can have no part in the fixed persuasion on which seems to possess the minds of some scientific men that scientific research and faith are sworn enemies.

Much less can we share the vulgar view that one religion is as good as an other, that belief is a matter of choice, if our life secures the approval of good The mental make up engendmen. ered by these principles, far from influencing us, should inevitably lead us conclusion that all against our faith, founded as they are on such principles, have no objective basis to rest upon, but are purely subective and temperamental. the outcome of a peculiar intellectual plas springing from a false idea of 11b erty and founded on usurped rights of

Such principles, however, are rife in the world in which we live. They are the wisdom of the world, that wis dom to which St. Paul referred in writing to the Corinthians, "I will destroy the wisdom of the wise and the prudence of the prudent I will reject a prudence which hesitates to accept the authenticated Word of God, lest it should violate some supposed right of the human mind. Such principles are dangerous to the Catholic faith; they are infectious; their spirit is hostile to the childlike faith which God asks of His children. "Uuless you become as little children you shall not enter into the kingdom of heaven." To imbibe even partially the spirit which breathes such principles is to dim the brightness of our faith, to du'l its sense of perception, and to weaken the foundations of our whole spiritual Confront these principles of ife. human pride with the simple grounds of the Catholic faith. What a difference! How appealing to all that is best in our nature, how solicitous for the reverence due to God the Catholic principles appear !

We acknowledge the infinite intelligence of God, who designed this magnificent framework of the visible crea tion. We own that there are truths native to His mind which are infinitely beyond our comprehension. should never know them if He had not revealed them. Others which He has revealed might be ascertained by the learned, but would be unknown to the great mass of mankind. So in His nercy He deigned to reveal these also. All that were necessary to teach His children their eternal destiny and the way of attaining it He has revealed. These Divine pronouncements He made at different times in the world's "God, Who at sundry times history. "God, Who at sundry times and in divers manners spoke in times past to the fathers by the prophets, last of all in these days, hath spoken to us by His Son." These revelations of Divine truths He did not scatter broadcast upon the earth to be grappled with by each individual mind not the God of confusion, but of unity.
Did He intend that these truth should become the possession of men by individual judgment, doubtless He

would have given intellectual strength and leisure to men which would enable come religious investigators, he confided them to the custody of a Divinely established Church, which vested with His Divine authority, as teacher, should propound these saving truths through the centuries to the generations of men. To her He promised His perpetual assistance in her capacity as teacher, that she might not fall into error, but inviolately preserve these Divine mes-sages as they were delivered to her. She has the power to interpret their meaning, to declare in face of attack the true sense of these Divine declarations and is gifted with a Divine resourcefulness of meeting the claims of a false intellectualism, which ever act uated by the same spirit, is continually shifting its point of attack in the vain endeavor to attach a false meaning to her dogmas. Thus has a constant development of the original destant development of the original de-posit of faith been taking place, as each new attack brought forth from the mind of the Church some declara-tion of the sense of her articles of faith which was contained in them before, out was not explicitly stated, until opportunity brought it forth. What more sensible than such an institution?

We cannot imagine a well regulated ship without a captain, an efficient army without a general, and, surely, a Church in a world of men of restless intellects without the power of interpreting the truths committed to her keeping, is an anomaly not to be thought of. Can we for a moment sup pose that the works of God cannot compare in wisdom with the works of man? To submit to such a teacher, once her Divine credentials are recog nized, far from depriving a man of his intellectual liberty or narrowing his mind, actually gives it a strength and intellectual grasp which it could not have had without such a submission. There is here no intellectual slavery, unless we are prepared to say that to submit our finite intelligence to the In-

wards this sacred deposit of truth consigned to her keeping, must be one of ealous care. She must defend thes truths in their entirety, she must guard the frontiers of faith against attack. She must look upon truths of another order as subordinate to her own precious possessions. She cannot be expected to give the seal of her approval to every new discovery proved or unproved, especially when it approaches her heritage in a hostile Sne would be untrue to her She must wait until the mission. scientist proves to evidence his theory, before she consents to bless it. She was sent into the world to save souls, not to teach science, except as a means of fulfilling better her divine mission. But though not directly to teach truths of the purely natural order, she has been the friend and patron of educa tion and true human progress.

The force of intellectual bias must be strong, indeed, when it shuts off from the view her beneficent work in the field of human learning. There was, certainly, a time in the world's history when she saved the learning of anti There was a period when her schools alone dispersed learning in soms sections of Europe. universities of the Middle Ages, many of which are flourishing to day, though some under different auspices owe their foundation to her munificence. can scarcely write the history of education without including the names of the great universities of Paris, Bologna, Padua, Salamanca, Leipsic Oxford, Cambridge, Alcala, all of which were founded under her auspices. Music, painting, sculpture, literature - all that tends to refine ane ennoble man have ever found in her a magnificent patron.

As for science she has no quarrel with it. She knows full well that there cannot be any contradiction between the truths which are discovered in the book of nature and those which are

contained in Revelation. Scientific research she encourages in all her universities, and he would be strangely blind to the facts of history who would dispute the great work done by her sons in the field of the natural and critical sciences. She does object, and strenously too at times, not science, but to the scientist who forsakes his proper province to become a theologian and to play fast and loose with her Divine teaching. She abhors precipitancy and her conservatism furnishes the balancing power which the world needs in the face of scientific dogmatizers who are too ready to accept conclusions hostile in the princi-

ples of faith. She is the bulwark against intellec tual excess. How much such a buiwark is needed the history of human thought painfully makes clear. Left to itself human reason is a rudderless boat on an open sea, drifting here and there, without a secure mooring. How often science has had to review its own decisions and to change them, and many times the wisdom of the Church in her prudent delay has been made manifest. She is no enemy of true learning, nor are her sons forced to become investigators in the field of scien tific research without her aid or against her wishes. They have her full approval, she blesses them and their work. Her dogmas are for them, however, danger signals. They do not impede their work, but warn them to keep in their own province. To find fault with these Divine truths on the ground that they impede the advance of secular knowledge is as foolish as to complain of the lighthouse erected on the dangeraus reef to warn the travell-

er of the sea of hidden perils. The sons of the Church have been profound investigators in every stage them to come into the enjoyment of the of human learning, and experience truth. No! with a gracious regard for the needs of His children, knowing that few have the time or talent to be-knowledge has not been confiled by Aimighty God to any one race or religion. We have been able to sketch in broad outline but one phase of this struggle. Suiting our discussion to this one point of view, the ion to this one point Catholic ideal of Divine faith has been set before you. What the results of the Catholic system of imparting Divine truth has been is the know ledge of the world. The Catholic faith, God's greatest gift to you, is reasonable, is adapted to the needs of mankind, and bears upon its face the marks of its Divine origin. How we should prize it! How we should thank God for the certainty it gives to our mind, the rest it gives to our heart. That faith, the heritage of the centuries, is your possession. How worthy it is of your study and your It is worth living for and dying love. for. You know the power it brings into your lives when steadfastly held and loyally followed, and no one who realizes its benefits can doubt that the model Catholic must be the model man and the model citizen. May we preserve it in all its lustre, and may its outward manifestation in our bring many to the knowledge of the truth. - Boston Pilot.

A WORTHLESS HUMBUG.

Vigorous Denunctation of "Ex Priest" Slattery by an Australian Orangemen.

A sensation has been caused in New South Wales by the Slatterys. Truth, of Sydney, gives a long report of a lecture denouncing the ex-priest delivered on Aug. 25, at the Temperance Hall, Melbourne, by Mr. E. Lewis, chaplain of the Loyal Campbell Orange Lodge, Collingwood, No. 130 Amid much interruption from O ange friends of Slattery, he stated that he presided at eight or nine of Slattery's meetings, but he had found that Slattery "was nothing more or less than a globe trotter, an adventurer who was bent on making money." He had turned

from Slattery, and would not hesitate to turn from any man or body of men whom he discovered to be frauds. Siattery had said that when he was in the Catholic Church he was of the think ing department, while others were of paying department. He was still in the thinking department and the Orangemen in the paying department Slattery was the most cowardly man he had met for his size. When leaving, after lecturing with him (Mr. Lewis) he put on a disguise, which showed that there was not much pluck in him. He has shown by his dealings with bill dis tributors in Melbourne that he was a sweater. He had had a dispute with his nephew, John Slattery. Slatter had promised to give the nephew Slattery fourth of the proceeds of his lectures, by each of which he made £100 or £200 At first he denied the arrangement. Then he admitted it, and, rather than face awkward questions in court, hand ed over to John Slattery £200, when, according to the ex priest's statement, only £30 was owing to his nephew.

The lecturer now proceeded to read statutory declaration by John Slattery denouncing the ex-priest. The reading of this emphatic docu-

ment created great consternation among the ranks of the Orangemen.

HARVARD BIGOT ANSWERED.

Rev. F. W. Maley on the Church as an Educator, as a Moral Force and as a

Ray, F. W. Maley of St. Francis de Sales' church, Charlestown, in his sermon last Sunday made an effective re ply to the Dudleian lecture delivered at Harvard College recently by fessor Toy, which was an attack on the Catholic Church. Father Maley, who, by the way, is a graduate of the Catholic University of America, said in part

"The avowed purpose of the Dudleian lectureship is slander, not calm research. It was not designed to study in a scientific spirit what the research. Church is, or how its work compares with any or all other institutions on earth. No; a lectureship thus conearth. ceived would be a glory to Harvard. The present lectureship is a disgrace and doubly so, because Harvard vaunts herself the champion of liberalism.

The Catholic Church's idea of education is that of the best thinkers. The great Protestant historian, Guizot, says: 'Popular education to be truly good and socially useful must be fundamentally religious.' She has the most devoted body of teachers that the world has ever seen.

"As a moral force what a tremend. ous power the Church wields over the souls of mankind! Her ideals are the purest and loftiest. She impresses these ideals on her children. The Catholic Church has the greatest of all moral agencies, the confessional and blessed Eucharist, for which the soul must prepare by deep sorrow for sin, love, aspirations after the humility, love, a serenest holiness.

The ideal social force is the one that does most to make men happy and contented, to remove poverty, to check crime, to assist the needy and the suffering. In all these departments the Church stands pre eminent. As George T. Angell says, 'Nothing can be more certain than that the Roman Catholic Church is one of the strongest bulwarks of our nation for the property and life, and the prevention of anarchy and crime.'

"The lecturer says that under the teaching of Leo XIII. liberty of conscience does not and cannot exist in the Catholic Church. The Church does not attempt to coerce any one's conscience; but she cannot stultify herseif by teaching a doctrine, and adding 'I may be wrong. Believe, or believe not, it is all the same.' She teaches the truth, and fearlessly calls error, error. Liberty of conscience may be liberty of error. The Church, conscious of the indwelling spirit of truth in her, falters not, nor wavers in her teaching; she says to the world. This is truth; accept it, and be right; reject it and be wrong. calm claim of infallibility nettles the world, that cherishes as its fondest heritage the privilege of being wrong,

AGAIN THE HEATHEN AT HOME.

and calling it liberty of conscience.

A non Catholic lady, visiting the Boston Art Gallery the other day, noticed a man, evidently of the laboring class, gazing intently at a picture of the Crucifixion. Something in the man's absorbed attitude impressed her; and, as after some time, she passed that way again, he was still before the picture, she joined him, expecting she knew what. Presently, he turned to her :

'What is that picture?" "Why, the Crucifixion," she an-"But who is the Man?" he per-

sisted. And as the lady tried briefly to set

before him the story of our Redemption she was compeled to believe that he had never heard it before !

Was he a native of Boston? or, more probably, of one of those New England hill towns, of whose Godless condition Govenor Rollins, of New Hampshire, said such dismaying things in his Fast Day Proclamation last spring? We are inclined to believe the latter, for in the city, he must have heard the name of Christ, were it but in biasphemy; but in these rural centres of moral and spiritual dry rot, they do not plaspheme the Divine They have practically forgotten it.

Earlier than Govenor Rollins' pro

clamation was the meeting of Congregational clergymen in Boston, where some terrible truth telling was inter- ceive.—American Herald.

changed on the decadence of the native population in New Hampshire and Vermont, and even in parts of

The Rt. Rev. A. C. A. Hall, Protestant Episcopal Bishop of Vermont, leading a discussion on "Religious Conditions in Rural Communities," at the Episcopalian Club of Boston last week, told of the awful ignorance in many country places. He had met children of ten and twelve years of age who did not know the Ten Command-

Bishop Hall denounced the miserable dissensions and divisions among Christians as forwarding these de

deplorable conditions The Rev. Frederick Palmer, Andover, Mass., speaking of the lack of intellectual and social interests in the country districts, said that the immigrants to America were on the way up, but that the good old American stock was on the way down. The ignorance abounding in some parts of the country

was astounding.
Mr. Palmer is not the first Episcopal c'ergymen who has testified to the spiritual and intellectual superiority of the "foreign," by which too many people understand the Catholic element, in the smaller cities and towns of New England.

It is pleasant to note that the Episcopalian Club was not solicitious about missionary effort among the Filipinos. -Boston Pilot.

DR. DE COSTA.

The P. E Bishop of New York must be thoroughly disabused by this time of the notion that Dr. De Costa's defection would shift a storm-centre out of Episcopalian territory and restore peace among his presbyters. There is no peace in the bishop's motley communion. Dr. Costa is not a diseased member, whose amputation removes the danger of general abuormality. The whole body is affected with something like caries, which indicates speedy disintegration. famous ex preacher of New York city is one of many. An unnamed conin an open letter assures him that 'if he were younger, and if his faith power had not been a good deal weakened, he, too, would abandon the city of confusion. It is the will rather than the wit to do what conscience demands that is wanting; for he adds: "I have for some time seen that the Roman Catholic communion is the only body that is likely

to preserve the faith What this reverend brother needs is not argument but courage. And there are many like him, -men who know in their hearts that the Catholic Church is the one true Church of Christ, but are too weak to break their bands. They are to be pitied and prayed Catholics sometimes for. why so many who seem to be intellectually convinced of the truth of our holy religion do not embrace it. This will be made clear on the last day by the light of eternity. - Ave Maria.

AMERICAN BIGOTS.

Admiral Dawey was sincere when he declared that under no circumstances would he be a candidate for the presidency. His marriage to the widow of General Hazen proves this. At any rate, the politicians have already recognized that the nuptial knot has pretty effectively tied up the hero's political aspirations, if indeed he ever His name will not again be had any. His name will not again be mentioned in connection with the White House. Thus Mr. Henry Mc Farland, the Washington correspondent of the Boston Herald, writes from the National Captial:

the National Captial:

Admiral Dewey has finally turned his back on the presidency, in the judgment of practical politicians, more completely than he could have done in any other way, by engaging to marry Mrs. Hazen; for she is a Roman Catholic; and, rightly or wrongly, all politicians believe that no man who has a Roman Catholic wife can be President. They point to Gen. Sherman, Gen. Sheridan, Richard P. Bland, and others mentioned for the presidency, who could not be nominated because their wives were members of the Roman Catholic Church, under the prejudice, unreasonable as it may be, which they simply recognize as a practical fact to be dealt with in a practical manner.

"Is this monstrous thing true?"

"Is this monstrous thing true?" asks the Pilot-rather as a rhetorical figure, we fancy, than as an inquiry. Unfortunately it is most true, as two national conventions—one Damocratic and the other Republican-have demonstrated. The politicians them-selves have no prejudices (because they have no principles to speak of), but they are practical, and they know now to respect the prejudices of the intelligent, liberty loving American voter. - Ave Maria.

CHRISTMAS GIFTS FOR THE POOR.

There is no better way for Christians to show their love of the Divine Babe of Bethlehem than by giving alms to the poor. At this time of the year a great many urgent appeals are made for donations to charitable institutions. This is right and proper; but people should be careful to give their charity for distribution to such societies as the St. Vincent de Paul, the members of which are well skilled in discriminating between genuine and pretended distress. In all large cities there are thousands of persons who are fertile in expedients for living on the means of others, and all organized profuse relief is the best of receipts for breeding chronic pauperism. Americans are far too apt to be touched by the appeals of bogus charitable societies. Let charity flow in a beneficent stream through such channels as the St. Vincent de Paul Society, and it will bless both him that gives and those who re-

end Heart Review PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER. LXIII.

I purpose making some remarks on certain parts of Dean Hodges' recent course of lectures on the Reformation and counter reformation. As I have said, I mean these remarks partly for criticism, partly for commendation, partly for fuller explication.

Of course these lectures are entirely different from the virulent and vulgar performances of an Isaac J. Lansing, or from the virulent though not vulgar performances of a John Moore. Dean odges does not forget that he is a Caristian and a gentleman. Whereever he can praise, he evidently does it with peculiar satisfaction

the time of the Renaissance, like all times of transition, was one in which the bonds both of faith and morwhich the bonds both of faith and mor-als were greatly loosened is perfectly true. It is true also that the hier-archy, especially in Italy, having re-ceived its peculiar bent and form for the long work of the Middle Ages, was not for quite a while found competent. not for quite a while found competent to cope with the new evils, but itself became largely infected with them. There was a time, as Pope Adrian VI. says, when a stream of evil rather than of good poured forth from the Papal Court. "The corruption of the best is the worst." It was God's high priest who crucified the Redeemer. Yet St.
John declares that even in this supreme wickedness the gift of prophecy attend-

ed him. I need not say, what we all know, that the evil of this time culminated in Pope Alexander VI. Even deducting all the exaggerations of indignation of of malice, Father Ryder of the Oratory is well justified in calling him "a mon-As Dictor Pastor declares, Leo XIII., by giving full access to the Borgia records, has rendered it impos sible ever to restore the reputation of

this unhappy Pope.

Julius II. and Leo X. were very dif ferent men from Alexander and from each other, yet neither of them was a man of spiritual mind. As Cardinal Capecelatro remarks, St. Philip Neri was born in the reign of Leo X, but although each of these men has become a famous memory, the glory which crowns the one name is wholly different from the glory which crowns the other. The glory attending the memory of Leo X. is one of intellectual splendor and mundane magnificence. The glory which encircles the name of Philip Neri is a glory of the kingdom

Dean Hodges, however, might have done well to adduce the evidences brought forward by Professor Pastor of the large amount of simple and stead fast faith and goodness found through out Italy is the very worst times o the Renaissance. As this genuine piety seemed little inclined to detach itself from the Church, the presumption is that it found its spiritual wants adequately supplied by her ministrations and doctrines. Indeed, as Ranke remarks, even those Italians who lent an ear to the Northern teachers, and who fell victims so the exaggerated alarms of the Roman Inquisition, were for the most part incapable of conceiving a Christianity detached from the Roman Church. Perhaps even Ochino and the Social were driven off rather against their will. And in Germany, with all the disadvantages resulting from the intrusion of worldly young nobles into the dignities of the Church, and their priesthood, the catechisms and books of devotion in common use show how Scriptural piety, thoroughly founded in the merits of Jesus Christ. In England, too, the names of Colet, More and Fisher show how little need Catholic Eagland had of Luther to stir up to rational and Scriptural reform Rad what Green says about this in his His tory of England. Henry VIII might carried through very searching reforms in the Church without detach ment from Rome had he been content to abide the papal decision concerning I do not say, however that the sympathies of race and neigh porhood might not have ultimately car ried England into a championship of Reformation against the great

Southern attack. Dean Hodges is quite right in say ing that the need of reform in the Church was imperative. When he says, though, that Luther was the appointed instrument of reform, excep-tion might be taken As concerns that part of Christendom which remained Roman Catholic, it is hard to see how Luther can be called the instrument of reform. He rather gave the external shock which awakened the sleeping energies of reform. If you dip a stick into a saturated solution of a salt. it will suddenly dart into crystals Yet you would not call the stick or clue anything more than the outward occasion which unbound the dormant forces of crystallization. Had not the moral and spiritual force of reform been latent in Latin Christendom, Luther might have bumped and have bellowed with all the force of his peasant lungs, and have blackguarded the Pope from 1517 to 1546, and the South would have remained motionless.

Doctor Hodges says that if Christ had appeared at Rome in the fifteenth century, He would have been crucified. This is a form of speech which I confess jars unpleasantly on the ear. How do jars unpleasantly on the ear. How do ever, declares that various Christ-like House of the Lord, is a delusion and a this Rock I will build My Church, and the gates of hell shall not prevail men were sacrificed by Rome in that snare. Such should remember that, the gates of hell shall not prevail Liberator was started. (He delivered a similar sermon on the site of Natchez, I should like to know who. "to work is to pray." But, to those who against it." Here we have the prom-

With the one great exception, of which I shall speak presently, I can not call one such name to mind. He surely can not mean the bloody massacre of Waldenses under Innocent VIII. This was simply a recrudescence of an im-memorial hatred between them and the Italians Catholics. It was as likely to break out under a good Pope as under a bad. Innocent VIII. was neither a good Pope nor a bad, simply weak. The Waldenses, at that time, were not The Waldenses, at that time, were not particularly Christ like. They were a sort of Semipelagians, below the level of the deeper Catholic piety. Besides, they were so secluded that little was known about them. I can not easily suppose that the Dean means them. They were massacred out of hereditary hatred, just as French Jews might be now, who certainly would not perish now, who certainly would not perish on account of any visibly superior goodness. I take it that Doctor Hodges goodless. I take it that Decor Houges must mean persons rising up out of the Catholic population and destroyed, in that century, on account of their like-ness to Christ. I wish the Dean would have pity on our ignorance and tell us who they were. I can call only one name to mind, that of Antonine, Arch-

bishop of Fiorence, but he was no martyred. He was canonized. Let us come, then, to the one great Christ-like figure, following St. Antonine, Jerome Savonarola. Was he martyred chiefly on account of his Christ-likeness? Bishop Creighten, of London, says no. He says he was destroyed by Alexander VI. on account of his obstinate attachment to the French. The quarrel between him and the Pope, says the Bishop, was religious in form, but political in fact. True, Jerome hoped to move the French to unseat the Pope, which would have ored anarchy, but would certainly have proved futile. Both the Empire and Spain, Italy and England, and Europe generally, would have set themselves against the French in the matter. Besides, Savonarola had in general an infatuation for the French which menaced the independence of Italy. He was a far better man than Alexander, but in this matter not so wise a patriot How completely political the quarrel was, appears from the fact that not long after Savonarola's death the Pope revoked all prohibitions against reading his works, and made no objection when he learned that he was invoked as a saint and martyr. Says Doc or Creighton, his severe invectives against Alexander appeared to the latter quite in the line of his duty, and therefore rather a proof of sanc-tity than the reverse. Roderick Bor gia, indeed, would not allow the mos virulent lampoons on himself and his family to be punished, although published at Rome. "The Romans," said he, "are a free people, and say what they like."

I cannot see, therefore, that Savon arola, though a sublimely Christ-like man, suffered for his Christ-likeness When the Church of Rome, in 1559 solemnly declared that his writings were soundly Catholic, she wisely forebore to enter into the merits of the deadly quarrel betweed him and Alexander the VL.

Charles C. Starbuck. 12 Meacham street, North Cambridge, Mass.

THE DAILY MASS.

A better attendance at the daily Mass is a consummation devoutly to be wished. There are seasons of special devotion when the faithful nities of the Church, and their do attend in gratifyingly large sness about the character of the numbers, but when those seasons are over the week day congregation promptly shrinks to its normal propor widely diffused was a warm and deep tions-viz., a score or so of old reliables. This, we submit, is not an dition of things. Of course the good people who drive

close bargains with God and make it a point to give Him only just so much of their time as His law exacts under pain of grievous sin will answer that the clergy ought to be content to get their parishioners to hear Mass on Sundays and holy days without urg ing the performance of works of supererogation. Such views argue a low standard of Christian living and a degree of Christian knowledge. God deals generously with those who deal generously with Him, and Holy Mass is the great means of obtaining mercy and grace. When we assist at it we draw near the fountain head from which all our good flows. Each time it is renewed the Mass has a sovereign efficacy to bring down upon us the treasures of the Divine bounty. It honors the Divine Majesty more than all the virtues and praises of all the saints. It is a propitiation for the sins of all men. Our good works are few, our evil deeds are many, our penances are scanty, wherefore it is wise that we should join, as frequently as we veniently can, in offering to God this august and most efficacious oblation which, as our faith teaches us, is the real renewal of the sacrifice of Calvary

of his Fourth Book gently complains the indifference of men to the ineffable gift of the Eucharist and indulges in this reflection: "If the most Holy Sacrament were celebrated in only one place and consecrated only by one priest in the whole world with how great yearning, think you, would men to go to that place and that priest that they might behold the cele bration of the Divine mysteries.'

Thomas a Kampis in the first chapter

pass? It may be that the vision of the Redeemer would have awakened all duty, and the piety which prompts Italy, from highest to lowest, into a men or women to neglect the duties of

are at liberty to come to the daily Mass, we say "come." Nor is this exhorta-tion to be taken as addressed exclusively to the devout female sex. Men can follow it without any sacrifice of manhood. We shall never forget the edifi-cation we received from an old Confed-erate officer whose name is written high in the records of the War of the Rebellion, who was a Yale graduate and a lawyer in active practice but who, as he assured us, made it a point to hear Mass every day. The one re-gret of his life was that he could not tell his beads with the plous relish so manifest in the old dames who wor-shipped with him.-Providence Visit

WHY HAVE WE NOT MORE CON-VERTS?

When a vacillating, weak-kneed, ignorant Catholic gives scandal to the Church he is censured—and should be. It is such scandals that bar the way against many good non Catholic Christians, preventing them from uniting with the true Church.

Many such non Catholics may have

arrived at the conclusion that the Cath olic Church is the true Church and resolved to join it. But the devil, always on the alert lest he might lose a soul, whispers in the ear of the well-disposed non-Catholic who was about to ask for admittance into the Church: Friend, are you going to join a Church which tolerates such conduct by its members as that Church by which you are now infatuated? Look at the disreputable conduct of that drunkard, that libertice, that politician, that man who occuples a front pew-and pays for it by money filched dishonestly from neigh bors-that pompous layman whose pat ent leathers repose on rich rugs, under the well-supplied tables on the highest of that Church—yea, those officials themselves-who have no such sentiment in their souls as that expressed in the language of the saintly Newman: "Lead, Kindly Light" whose favors are extended to men of money in proportion to their financial but none for struggling nonesty except a heartless rebuff, or a cick if he seems to totter. All of these mention are members of that Church you are going to join.

His satanic majesty is far seeing, and notwithstanding that his object is vindictive, yet he inadvertently tells some iglittering truths. Hence scan-dal-givers of all classes—the educated more severely than the ignorant—should be exposed and censured. The exposure and public censure of the highest officials, who trample upon the rights of others, and leave themselves liable to exposure and public censure cannot affect the Church, because it is built upon a Rock and is impregnable, and as durable as Time itself. Hence if half her administrating officials were become modern Judas Iscariots and attors to their Master-through the cursed love of money-yet the Church would lop them off as rotten twigs and move forward in her triumphan march, bearing aloft the beacon light of Truth to illuminate the universe, so that it is the creators of scandal, who by their own acts should be the loser, and not the Church. It is customary through false sentiment-to wink at the shortcomings of Church officials, while the lash of public censure is laid on the naked backs of more humble transgressors. This is not according to the doctrine of Christ. He made no distinction. Why should man?-Catholic Columbian.

A DYING CONVERT'S APPEAL TO RELATIVES.

Brothers And Sisters

The son of the late Canon of Bangor, Wales, a convert of many years, who knew he was dying, and actually breathed his last the very next day, wrote as follows on his deathbed :

My dear Brothers and Sisters: Be fore you see this writing I shall have passed that most tremendous moment in my existence during which my con dition throughout all eternity shall have been irrevocably determined; and this must be done not by me certainly, nor by any one else save Him who, being my Creator, can with most just right cide my future state.

would wish, before I die, to put before

you as clearly as I can the reason of my confidence, for without the strong est and most convincing reasons my confidence would evidently be of n * Almighty God. in the Person of Jesus Christ, has appointed a Church to teach me and all men what they must believe, what they must practise in order to be saved, and promised that this Church should last till the end of the world in the exercise of its office. He has also promised that those who believe and practise what the Church teaches them shall certainly be saved, whilst those who do not shall certainly be condemned. But I have * * * and do believe and practise what this Holy

Church requires of me. Therefore am sure that if I only continue doing so till the last I shall certainly be saved You will not be inclined to dispute the assertion that I believe and practise what my Church tells me. All I have to prove, then, is this: First, that Al-mighty God, in the Person of Jesus Christ has appointed a Church to teach me and you and all men what we must believe and do in order to be saved: secondly, that my Church is that

The proof : (1) To those who believe in the inspiration of the Bible for all proof I need only cite the words of the their state, that they may linger in the Gospel-"Thou art Peter, and upon

ise to build the Church, and to perpetuity—"And to thee (Peter) will I give the keys of the Kingdom of Heaven: whatsoever thou shalt bind on earth shall be bound in Heaven, and whetsoever they about 10000 or and whatsoever thou shalt loose on earth shalt be loosed in Heaven. Here is universal and supreme power in regard to all spiritual matters conferred, independent of any civil authority, the acts of which are to be solemnratified in heaven. Again, as to its authority to teach, and the obligation of all to believe, and its perpetuity -"Go ye into all the world and preach the Gospel to every creature ;

"He that believeth and is baptized shall be saved, and he that believeth not shall be damned." It is impossible for me to speak in clearer words than The Church is to teach all nations of the world and every creature till the end of time. Therefore you and I and every one and each of us is bound to believe and practice all that the Church commands us to believe and practice, and this under the pain of sternal condemnation it we refuse, and under the promise of salvation if we

(2) Now, that my Church is that very Church that Jesus Carist founded is quite clear, first, because there is no other Church that pretend to teach all men under pain of damnation what they are to believe and do-others are, on the contrary, only too loud in re-nouncing anything like infallible authority. But the Church which God tells us to believe and obey under pain of damnation must be infallible, or else God Himself would be compelling us to believe what is fallible, and what might therefore teach us error. fore, since Jesus Christ did institute a Church, and that to last to the end, the Roman Catholic must be that Church. Besides, you know that we alone have remained as one corporate body ever since the days of Peter. Every page is history attests to this fact, and the names and dates of the accession of the Popes have been as carefully kept as those of the Kings of England. cannot deny that we are the same corporate body - ail that you can possibly say against us is that we have changed and corrupted the truth given to us. But it is easy to say this. Of course, those who won't believe must say omething.

Jesus Christ, Creator, Redeemer, Judge of every soul, did institute a Church to which He required all men in all ages to render entire faith and obedience, as entire as to Himself. "He that heareth you heareth Me." and this under pain of eternal daw nation. You obey no such Church; therefore, you are not in the way of salvation. If any such doubt shoud ever cross your mind, for God's sake do not leave the greatest of all matters to chance, but pray to your Creator and Redeemer to enlighten your intellect and to strengthen your will, so that you may, without more delay, en-ter upon the way that leads to life.

OUR FIRST MISSIONARY.

Sacred Heart Review The following extract from the St. Louis Globe Democrat, referring at it does to the noble Franciscan friar who, as prior of the convent of La Ribida, did so much to make Columbus's tamous voyage of discovery a reality, and who, afterwards, came to this western world with the circumpavigator, on his second voyage, will be found interesting reading.
"Some of Spain's scholars are pro-

posing the celebration of an anniver sary which has a profound interest for Americans," says our St Louis con-temporary. "This relates to the ap-Touching Deathbed Letter to His pearance of the first minister of the temporary. Spain's political connection with the new world has ended forever, but her historical connection with it will en-dure, and some of her historians and and statesmen are showing a concern in this question which is worthy of the world's commendation, especially of that part of the world comprised in the United States. For centuries there has been a controversy as to who was the first missionary to in the new world, from documents recently brought to light the honor appears to belong to Father Juan Perez de Marchena, nember of the Franciscan order. It seems to be established that he came over to the west side of the Atlantic with Columbus on the second voyage, in 1493, of the great navigator, and was the first man to raise the cross on the soil of the new world. The honor has been claimed for members of other orders and for other Franciscans, but apparently the question has been settled in favor of Juan Perez de Marchena, and although the four hundredth anniversary of his appearance on this continent passed about six years ago, there is talk that it will be

"The religious part of Spain's early connection with the American contin-ent is an episode in its history of which it has a right to be proud. missionary spirit was particularly active in the Roman Catholic Church at the time of the discovery of the new world, and onward from Columbus' econd voyage members of some of the religious order accompanied each expedition of explorers leaving Spain for this side of the Atlantic. In ier days the Fransciscans and Dominicans took the lead in the work of spreading Christianity among the Indians, the Jesuite, whose order was not founded until 1534, being somewhat later arrivals. It is known that Antonio Montesino, the Dominican, preached a sermon in Santo Domingo against slavery in 1511, three cen-



Miss.) As early as 1526 the Domini-

ans erected a chapel on the banks of

he James, eighty-one years before the

English started the colony near that

spot, the first permanent station estab-

ish d by men of English speech in the

new world Friar Marcos, the Fran-

ciscan, went up to New Mexico in 1539, even before Coronado and his

army, and around the same time Father Padilla, of the same order, was

killed by the Indians not far from the

Missouri River, being the first relig-

ious martyr whose blind was shed on

"In these days, when the world is

evincing an especial interest in the

beginnings of American history, the

projected celebration by Spain of the

Juan Perez anniversary will attract

universal attention. France took a

prominent part, through the Jesuits

ent United States long before England

displayed any activity in that direc-

tion; but S ain was in the field many

years before France. It was not unti

1611, three years after Champiain

started the colony at Quebec, that

Fathers Biard and Masse, the earliest

embers of the Jesuits to cross the

Atlantic under the auspices of France,

appeared in the new world. Long be-

fore that time, however, Spain's mis-

from the Atlantic coast of Florida

ionaries had traversed the region

ward to the Mississippi, northward to the Chesapeake, and from the gulf of

California to Kansas. The work which

Spain's missionaries performed amid perils from the wild beasts and wilder

men of the savage wastes of the new

world two centuries and over before

the United States was founded forms

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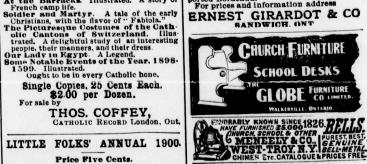
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Third Sunday in Advent.

JOY AND GRATITUDE IN ANTICIPATION OF THE FEAST OF THE NATIVITY.

Rejoice in the Lord always: again I say

In the epistle of to day, the Church, in the words of the apostle St. Paul, bids us to rejoice and be glad. "Rejoice in the Lord, again I say rejoice the Lord is nigh." Only a few more days and we will see Him again. Welcome and adore Him, our dearly beloved Saviour and Redeemer in the beloved Saviour and Redeemer in the manger. Every good child rejoices on the anniversary of his parents' birthdays, for after Gcd, they are our greatest benefactors. But an imgreatest benefactors. But an im-measurably greater joy should fill our hearts in anticipation of the birth of Him, who, nineteen hundred vears was made Flesh and appeared among us, for He loved us more than the kindest of fathers; made greater sacrifices for us than the best of mothers. His infinite love for us in mothers. His infinite love for us induced Him to leave the throne of His glory and descend into this vale of tears ; He hid His majesty, clothing elf with our mortality, and placed Himself as the poorest, most destitude and helpless of children, in a manger, so that we, who were lost through sin, may not perish, but be saved and obmay not perish, but be saved and obtain eternal glory. Oh, miracle of divine leve and mercy! The infinite Immortality becomes mortal, so that we, who became subject to eternal death, may obtain life everlesting. The Omnipotent, to whom Heaven and earth belong, assumed the greatest poverty, so that we, who by sin have fallen into the direst poverty, may be enriched by His heavenly gifts. The infinite Perfection subjected Himself to pain, sufferings and death, to save us who deserved hell, from everlasting pain. All that we are, all that we have, all that can make us happy in time and eternity ;-for all this we must be thankful to the divine Infant

His coming! But we should not only rejoice at His advent, but show our gratitude by following His loving in vitation, by receiving Him into our hearts in holy Communion. See, he calls to us in the words of Holy Scripture, "Behold, I stand at the gate and knock, if any man shall hear my voice and open to Me the door I will come in to him and will sup with him and he with Me." (Apoc. 3, 20.) Verily, Jesus desires to sup with us, to unite Himeif to our sculs in the sacrament of love, the Blessed Eucharist. Let us therefore prepare our hearts as a worthy throne for His grace. Purify it by a good confession, leanse it by a sincere contrition, and a true amendment of life. Lat us adorn it with that holy efficacious love which does not merely say: O God, I love Thee, but which above all things keeps God's commandments, for "He that hath my commandments and keepeth them, he it is that loveth Me." (John 14, 21.) In all our thoughts, our words, our works, our actions, our pains and sufferings we should have out one motive, and that is to please God and perform His holy will. Le us resolve for the love of Jesus to over come the sinful inclinations of ou heart, to avoid the dangerous and proximate occasions of sin, and bravely keep away from the great mass who follow the wide road to perdition. Ou of love for Jesus let us resolve to per form religiously and conscientiousl the duties of our state of life. Out love for Jesus, let us above all kee mmandment, the com mandent to love our neighbor as ou selves, to love even our enemies, think and to speak well of them and do good to them whenever and when ever we can. In a word let us. a cording to the admonition of St. Par put on our Lord Jesus Christ, follo Him, make ourselves conformable Him so that we can truly say "I livnow not I, but Christ liveth in Me

whose birthday we shall soon celebrate.

How our hearts should beat with

gratitude and love in anticipation of

(Gal. 2, 20.) But above all things let us gladd the Infant Jesus by our charity wards our needy brethren. The p shepherds who had not the goods this world gave Him their hear The wise men from the East, besi giving Him their hearts, also brou Him their costly treasures. Let estherefore, bring to the Divine Inf his gifts, according as heaven has stowed them upon him, not to Jo personally, but to our needy breth by assisting them according to means, for of these Christ has s "Amen I say to you as long as you it to one of these, my least breth you did it to me." (Matt. 25, 40)

Let us then, especially in these days before Christmas, as a we preparation for this great feast, our gratitude to our Divine Saviou our charity towards the poor and indigent, by our fervor in praye frequenting the sacraments, by est exertion in acquiring virtue striving after Christian perfer Then truly He, whose advent is manager we anticipate with lov acts of mercy, will also in His s advent on the judgment-seat cs with love and mercy to the hea mansions prepared for us, and us to partake with His angels, celestial banquet in heaven.

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Third Sunday in Advent.

JOY AND GRATITUDE IN ANTICIPATION OF THE FEAST OF THE NATIVITY.

Rejoice in the Lord always: again I say rejoice. . . The Lord is nign."-(Philip. 4, 4.) In the epistle of to day, the Church, in the words of the apostle St. Paul, bids us to rejoice and be glad. "Rejoice in the Lord, again I say rejoice the Lord is nigh." Only a few more days and we will see Him again. Welcome and adore Him, our dearly seloved Saviour and Redeemer in the beloved Saviour and Redeemen in the manger. Every good child rejoices on the anniversary of his parents' birthdays, for after Gcd, they are our greatest benefactors. But an immanger. Every good child rejoices on the anniversary of his parents' birthdays, for after Gcd, they are our greatest benefactors. But an immeasurably greater joy should fill our hearts in anticipation of the birth of Him, who, nineteen hundred vears Him, who, nineteen hundred years was made Flesh and appeared among us, for He loved us more than the kindest of fathers; made greater sacrifices for us than the best of mothers. His infinite love for us in duced Him to leave the throne of His glory and descend into this vale of tears; He hid His majesty, clothing Himself with our mortality, and placed Himself as the poorest, most destitude and helpless of children, in a manger, so that we, who were lost through sin, may not perish, but be saved and obmay not perish, but be saved and obtain eternal glory. Oh, miracle of divine leve and mercy! The infinite Immortality becomes mortal, so that we, who became subject to eternal death, may obtain life everlasting.
The Omnipotent, to whom Heaven and earth belong, assumed the greatest poverty, so that we, who by sin have fallen into the direct poverty, may be enriched by His heavenly gifts. The infinite Perfection subjected Himself to pain, sufferings and death, to save us who deserved hell, from everlasting pain. All that we are, all that we have, all that can make us happy in time and eternity;—for all this we must be thankful to the divine Infant whose birthday we shall soon celebrate. How our hearts should beat with

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gratitude and love in anticipation of His coming! But we should not only rejoice at His advent, but show our gratitude by following His loving in vitation, by receiving Him into our hearts in holy Communion. See, he calls to us in the words of Holy Scripture, "Behold, I stand at the gate and knock, if any man shall hear my voice and open to Me the door I will come in to him and will sup with him and he with Me." (Apoc. 3, 20.) Verily, Jesus desires to sup with us, to unite Himeif to our sculs in the sacrament of love, the Blessed Euchar sacrament of love, the Blessed and state of the supplication of th plearts as a worthy throne for a said: "The King has sent my start as a grace. Purify it by a good confession, said: "The King has sent my start as the Augel of Death, to bring your sister to Himself. If you are allowed to ter to Himself. If you are allowed to a true amendment of life. Lat us adorn it with that holy efficacious love which does not merely say: O God, I love Thee, but which above all things keeps God's commandments, for "He that hath my commandments and keepeth them, he it is that loveth Me." (John 14, 21.) In all our thoughts, our words, our works, our actions, our pains and sufferings we should have out one motive, and that is to please God and perform His holy will. Let us resolve for the love of Jesus to overcome the sinful inclinations of our follow the wide road to perdition. Out of love for Jesus let us resolve to perform religiously and conscientiously the duties of our state of life. Out of love for Jesus, let us above all keep His greatest commandment, the commandent to love our neighbor as our.

"Then," repited the angel, "the and be thankful. There was a foolish story told when I went to school, about a student who used to hold in his hand a metal ball when he was from the Tree of Life to heal your sisball would fall and make a noise, and this would arose him so that he might heart, to avoid the dangerous and mandent to love our neighbor as ourselves, to love even our enemies, to think and to speak well of them and to do good to them whenever and where ever we can. In a word let us. according to the admonition of St. Paul, put on our Lord Jesus Christ, follow Him, make ourselves conformable to Him so that we can truly say "I live, now not I, but Christ liveth in Me."

(Gal. 2, 20.) But above all things let us gladden but above all things let us gladden the Infant Jesus by our charity towards our needy brethren. The poor shepherds who had not the goods of this world gave Him their hearts. The wise men from the East, besides giving Him their hearts, also brought Him their costly treasures. Let each, therefore, bring to the Divine Infant his gifts, according as heaven has be his gifts, according as heaven has be stowed them upon him, not to Jesus personally, but to our needy brethren, by assisting them according to our means, for of these Christ has said. "Amen I say to you as long as you did it to one of these, my least brethren, you did it to me." (Matt. 25, 40)

Let us then, especially in these last days before Christmas, as a worthy preparation for this great feast, show our gratitude to our Divine Saviour by our charity towards the poor and inindigent, by our fervor in prayer, by indigent, by our fervor in prayer, by frequenting the sacraments, by earnest exertion in acquiring virtue, and striving after Christian perfection. Then truly He, whose advent in the manager we anticipate with love and acts of mercy, will also in His second advent on the judgment-seat call us with love and mercy to the heavenly with love and mercy to the heavenly mansions prepared for us, and invite us to partake with His angels, of the celestial banquet in heaven. Amen.

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OUR BOYS AND GIRLS.

Mistakes

It has been said that the only people who never makes mistakes are in the graveyard. Next to the desirability f making no mistake is that of getting of making no mistake is that of getting the most good from our mistakes. Horace Greely once said: "I have made plenty of mistakes in my life, but they were always new mistakes." It is not only the part of wisdom to avoid making the same mistake twice, but to also study the disposition and tendencies that lead to mistakes, and seek to make correction there.

Forming a Life Chain. promptly on a practical idea. He and a party of his schoolmates were skating on thin ice and one of his companions broke through. "Form a life chain, boys," said Stephen, and, lying face downward on the ice, he directed one of the boys to lie down as he had and hold tightly to his ankles. The ankles of this one were in turn grasped by another lad, and so on, until a "life chain" of six brave boys was formed, and just as the drowning boy was dis appearing for the last time Keane seized his coat and at great risk of his own life pulled him out. Thus was a life saved by promptly acting upon an idea . - New Ideas.

The Garden of God

The sweet young sister of a little boy vas dying. The child had heard that was dying. The child had heard that if one could secure but one single leaf the Garden of God, every illness could be healed. No one had dared to attempt the quest, however, for the way from the Tree of Life, which grew in tempt the quest, however, for the way was hard and a great angel guarded the gate of the garden against mortals. The child loved his suffering sister so well that he resolved to find the garden and plead with the angel for the healing leaf. So over the rock and moor and hill he went until in the golden sunset the beautiful gate appeared, and he t arfully made his request to

the angelic sentinel. "None can enter this garden," replied the angel, "but those children for whom the King has sent, and He

has not called for you."

"But one leaf," pleaded the child,
"one little leaf to heal my sister!
The King will not be angry. He cannot wish that my sister should suffer so and die and leave me alone. Have pity, great angel, and hear my

The angel looked down on the little keep her, will you promise me to see that she shall never again lie tossing on a sick bed in pain?"
"How can I?" said the wondering

"Not even the wisest physichild. cians can keep us from pain always.' shall never be unhappy? Nor do wrong? Nor suffer sorrow? Nor be cold or hungry or tired? Nor be spoken to or treated harshly?" asked

And do not deprive yourself of pro-

the angel "Not if I can help it," answered the

child, bravely. "But perhaps even I could not always make her happy."
"Then," repited the angel, "the

where grew the living Tree and where flowed the crystal river and where stood the bright mansions and where walked and talked immortal children under a light more beautiful than that of the sun and with friends more loving thon those of earth and where love and thon those of earth and where love and blessing reigned forever. He looked until his eyes widened with surprise and glowed with joy, and turning to the augel he said softly:

"I will not ask for the leaf now.
There is no place so beautiful as this:

there is no friend so kind as the Angel of Death. I wish he would take me,

So the child turned; back under the so the child turned; back under the stars which shous like celestial eyes upon him. And as he went a ray of holy light fell upon his path and wonderful music such as he had never before heard filled his ears, and he knew that the golden gain had opened to rethat the golden gale had opened to re-ceive his sister. And it was so that when he saw her silent form upon her little bed at home he was comforted.— The Tablet.

GOD IS GOOD.

God knows me better than I know myself. He knows my weakness—
what I can do and cannot do. So I desire to be led, to follow Him, and I am
quite sure that He will thus enable me to do a great deal more in ways which seem to me almost a waste in life, advancing His cause, than I could in any

vancing His cause, than I could in any other way; I am sure of that.

Intellectually! am weak; in scholarship, nothing; in "a thousand things, a baby. He knows this, and so He has led me and greatly blessed me, who am nobody, to be of some use to my Church and fellow-men.

How kind, how good, how compassionate tart Thou, O God! O, me Father, keep me humble! Help my to have respect for my fellow-men to recognize these several gifts is from Thee.

CHATS WITH YOUNG MEN. SENSIBLE LIVING.

I have been asked by a young correspondent to give him some rules for living, and by that he means physical, not spiritual: living. For spiritual advice he well knows he can go to his confessor. Now there are no definite contessor. Now there are no definite regulations to be given a young man as to what he shall eat or as to what he shall drink, but I would always advise him to avoid what disagrees with him. I used to be told, when I was a lad, that I must eat fat meat. was a lad, that I must eat fat meat. I simply could not do it. It made me I simply could not do it. I have sick to partake of what the boys at Christ's Hospital, when Charles Lamb was at school there, used to call 'gags." When I grew older I discharge that the bildren generally did covered that children generally did not need much fatty food, but that older people might partake of it with advantage in order to keep up the heat in their bodies which they needed. I should say, therefore, eat any good food that you like, and plenty of it. Don't attempt to half starts yourself to save a little money. starve yourself to save a ittle money or to obtain the means for extravagant dress. If you do not nourish your body properly you will lack energy and will not be good for much, and besides, what you lay aside by denying yourself at least three square meals a day will, no doubt, have to be expended in bills for medicine. Meat is usually cheaper than drugs. I do not mean by this that you should not abstain at certain times, when you feel the animal in you is getting the better of your juagment and your

denied yourself proper nourishment.

Low living and high thinking used to be a phrase much in use among certain New England philosophers, but in endeavoring to live up to this motto they indulged in all sorts of whimsical vagaries that did not help themselves or any one else. One of them, at least, who made a great deal of talk, and who left behind him no written word worth perpetuating, was very glad, in the end, to live on the earnings of his daughter. He never himself earned enough to support his family properly. How could be on a diet of apples, parched corn and cold water? He simply mooned about, and had a number of cloudy theories

spiritual nature, but as you are pro bably not intended for a saint or a hermit you must be well fed in order

to perform faithfully and industriously

that came to naught. You can not create steam without proper fuel, and good food is necessary to make the human engine work properly. Therefore, I say, do not at-tempt to live on corn-meal mush en-tirely because it is cheap, if you get anything better. In the matter of drink there is one thing that you do not need, and that is intoxicating liquor. Like Rip Van Winkle, you are better without it. It destroys the appetite for better things. Besides, it is the most expensive thing in the

about religion, education and the like,

And do not deprive yourself of pro-per sleep, either by burning the midper sieep, either by burning the mid-night oil or by dissipation, which is infinitely worse. If you can get eight hours sleep every night, take it and be thankful. There was a foolish this would arose him so that he might go on with his work. My impression always was that he should have gone to bed when nature said it was time, so that he might arise fresh in the morning to pursue his studies with a I'll bet dollars to doughclear brain. nuts, as the saying goes, that he never accomplished much. He pro-bably dled young.—Benedict Bell in Sacred Heart Review.

CATHOLICS AMONG CHRISTIAN SCIENTISTS.

It is a sad thing to hear of Catholics so ill-instructed in their religion and so little grounded in the practice of it as to be drawn away by Christian Science, which is most un-Christian, and which scientist denounce as wholly unscientific. Like clouds without water, such persons are blown about by every wind of doctrine; they are so credulous that the alleged miraculous cures of the exponents of Christian Science, which rest on no better testi-mony than those of the venders of patent medicines, are accepted as proof that these "New Christians" are the true Christians.

The difficulties experienced by two Catholics who have fallen under the hallucination of Christian Science are thus stated: "The command of Our Lord to heal the sick is no longer fulfilled by the Church; the neglect of it shows that a part of Christs ministry is now done away with." "The Christian Scientists have found one weak spot in the power of the Church, and they exercise a prerogative that cer-tainly belonged to the early Christians namely, the power of healing bodily infirmities." Do you see no difficulty in these statements? we are asked. We do. They are erroneous state-ments, and the difficulty about them is that they cannot be fully refuted in

to have respect for my fellow men to recognize these several gifts is from Thee.

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It is astonishing to find Catholics

of restoring health to the body when God sees it to be expedient. Remark-able cures so often follow the reception of this Sacrament that we have known Protestent physicians to express solid. Protestant physicians to express solici

tude for its early administration. "The sacred formula which accom panies each anointing of this Sacrament," says Dom Guéranger, "has at the same time that it drives away the remnants of sin, which is the chief cause of all man's miseries, whether of soul or body. Such is the interpretation put by the Church on the words of St. James (v, 15); and we have continual proofs that our Divine Master has not forgotten the promise of twofold efficacy which He gave to this Sacrament. Hence it is that, after having anointed the several senses of the sick person, the priest addresses God in earnest prayer that He would restore strength of body to him (or her) whose soul has received the effi-cacy of the heavenly remedy. Nay, the Church looks upon the restoration to bedily health as so truly a sacramental effect of Extreme Unction that she does not consider as miracles, properly so called the cures produced by

its administration. To say that "a part of Christ's min-istry is now done away with "because His representatives no longer heal the was done in the early ages of the Church is to speak foolishly.

It was not the bodies of men that Our Lord came to heal, but their souls. "The prophecies

and His own words," as Bishop Hedley remarks, " point to a far wider field of wonder-working compassion than was offered by the blind and the lame who gathered around His progress through Judea and Galilee." Christ was to establish a Church and institute sacra-Christ was to ments, by means of which the won drous work of our justification was to be effected, all the wounds of our souls healed, and all the obstacles removed that prevent union with God, our last

One of the chief characteristics of the Church, and one of the grounds of one church, and one of the grounds of our faith, is miracles, as every Chris-tian is aware. These shall never cease. It is true that they are not so generally wrought as they were in the first ages of Christianity. It was necessary for the immediate followers of Our Lord to be able to present credentials proving that they were His disciples, ambassadors of the Most High. But as the Church spread throughout the world the great miraculous movement died out. It was natural that it should. Christ prcmised that certain signs should follow them that believe, and such signs have never failed. Witness the extraor never failed. Witness the extraor dinary cures incessantly wrought at Lourdes, and the authenticated mir-Lourdes, and the authenticated mir-acles performed by saints of our own century. As St. Augustine said, any one who asks for prodigies in order to believe is himself a prodigy. The essential error of the Christian Scientists lies in substituting temporal

Scientists lies in substituting temporal for spiritual blessings. These "New Christians" are like the Jews of old, who valued the loaves and fishes more han the words of eternal life. -Ave Maria.

MAY BECOME A NUN.

Miss Josephine Drexel of New York city, beautiful. barely out of her teens and heiress to \$10,000,000, is thinking of taking the veil and giving her fortune to the Church, says an Associated Press despatch. It is said she has been greatly influenced to this end by her aunt, once known as Mother Catherine, who was a great heiress and became a nun several years ago. The two have been traveling together for some time in

south.
Miss Josephine Drexel is theidaug ter of Mrs Joseph M. Drexel of 103 Madison avenue. She is one of three sisters. The other two married, each a son of Admiral Dahlgren, of Washington.

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Three Girls and Especially One, by Marion Ames Taggart. Ames Taggart.
That Football Game, by Francis J. Finn,
S. J. That Football Game, by Francis J. Finn, S. J.

S. J.

Glaude Lightfoot, by Francis J. Finn, S. J.

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Harry Dee, ty Francis J. Finn, S. J.

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WEDNESDAY.

DECEMBER NEXT.

the TWENTIETH day of

PROFESSIONAL.

ARCHDIOCESE OF OTTAWA.

The Very Rev. Canon Plautin has been appointed chaptain to the La Salle Academy-recently established by the Christian Brothers.

An occurrence sad as it was unexpected has thrown a gloom over the Rideau street convent. A favorite pupil. Miss Laura Allard, whose parents reside in St. Alban's, Vermont, tock suddenly ill last week of dropsy of the beart and her parents were at once notified. Her mother came promptly, and at being considered that the young girl was so far recovered as to be able to undertake the journey home, she, in charge of her mother and a young companion, left by rail. Arrived at St. Alban's, her father met them but, sad to relate, while in his embrace her pure young soul took its flight to her heavenly home. Requiescal in pace!

Alban's, ner lather line them has sake so late, while in his embrace her pure young soul took its flight to her heavenly home. Requiest at in pace?

The festival of the Immaculate Conception is ever a bright and happy one. Particularly so was it in the chapel of Our Lady of Angels, in the convent of la Concregation de Noired, in Gloucester street, when the honored celebrant of the Mass was His Excellency, Monseigneur Francois, Apostolic Delegate. During the Holy Sacrifice the choir pupils renoured the "Tota pulchra es," the hyan in horard the "Tota pulchra es," the hyan in horard the "Tota pulchra es," the hyan in honord St. Francis of Assisi, and others. At the conclusion of the Mass ten of the senior pupils, ench carrying a lighted taper, prosented the children of Mary, and His Excellency, after delivering an impressive allocution in which he nointed out to them the great privilege they clamed and also the serious duties they undertook in thus placing themselves amongst the faithful servants of Mary Immaculate, and fite referring appropriate prayers, placed on their shoulders the spotless white searf of the Sodality. After breakfast, at which he and his attendants, Rev Father Murchy, O. M. I. chaplain to the convent, and his Secretary, Rev. Father Fisher, O. S. F., were the guests of the reverend Mother. Superior, he preceded to the parlor where after a few words of thanks from the new Sodality.—After breakfast, and his Secretary, Rev. Father Fisher, O. S. F., were the guests of the reverend Mother. Superior, he preceded to the parlor where after a few words of thanks from the new Sodalits—to which he made a felicitous reply—His Excellency delived his official signature to the diploma of each one and presented them with a few appropriate words of menouragement. His Excellency then, on invitation, visited the different class rooms, dormitories, etc., and expressed himself as highly pleased with the order and decorum he had witnessed. He subsequently received the entire bed of the Sisterhood and bestowed his bl

upon the institution.

Three new Separate school houses are in course of erection in the city. That of St. Agatha will be ready for occupation after the holidays; the other two will be ready next

course of erection in the city. That of St. Agatha will be ready for occupation after the holidays; the other two will be ready next spring.

The scene in the beautiful little chapel of the Monastery of the Precious Blood, which has already been described in this column, was exceedingly impressive when, on the 5th inst., three pure young souls renounced the world and its pomps and vanities to wash their robes in the 'Blood of the Lamb.' The newly professed were Victoria Archambault, of Ortawa, now Sister Mary Veronica; Flora Coté of Montmagny, now Sister Amé of St. Joseph; Maximine Cherrier of St. Thomas d'Alfred, county of Russell, now Sister Marie Euphrasine. His Grace the Archoishop celebrated Holy Mass and received the vows of the newly made religieuses, and he was attended by Very Rev. Canon Plantin of the Basilica. The sermon in English, a most impressively appropriate one, was preached by Rev. Father Murphy, O. M. I., and that in French by Rev. Father Myrand, of the neighboring parish of St. Thomas Aquinas of Billiogs' Bridge, In the sanctuary were Rev. Fathers Poli, O. M. I. Bazinet. Candide, Capuchin. Corriere and Archambault. Appropriate hymns, psalms and conticles were rendered by the Sisterhood, and the ceremony took place in presence of a numerous assemblage of the relatives and friends of the postulants and others.

The St. Patrick's Literary and Scientific Association have acquired a site at a cost of the Rideau canal and facing on Cattier Square, the dill-ground of the city. On the other side of the square are the Normal and Model schools and the Collegiate Institute. The plans have been prepared and approved of.

ARCHDIOCESE OF TORONTO.

HIS GRACE THE ARCHBISHOP PREACHES AT ST MARY'S.

Barrie Gazette, Dec 6.

His Grace Archbishop O'Connor, of Toronto, paid his first visit to the barish on Sunday and conducted the services at \$\frac{1}{2}\$ Mary's church. Low Mass was celebrated at \$8.30 a, m. by the Archbishop, \$\frac{1}{2}\$ Cecla's choir singing under the leaderhip of Sister Loyola. The hymn "Come Unto Thee" was rendered in splendid style by Sister Loyola, Eiss Eila Mahony, Miss Alice Logue and Miss Stella Hamiin. At High Mess, 16.30 a, m., \$\frac{1}{2}\$ Mary's choir sang Leonard's Mass in Eo, the principal soloists being Mrs. Daly, Messrs, Powell and Clayton. During the offertory, Mrs. McAvoy, Miss Bynnes and Mr, Ward sang the trio, "O Jesu Magna" very acceptably.

The large and beautiful edifice was crowded, it having been announced that the Archbishop would preach. After reading a short scripture lesson, the Archbishop took for his text." Put ye on the Lord Jesus Christ." He sand: "The church to-day, and especially on this first Sunday in Advent, calls our attention to things on high. It raises our specuations and chiefs us to put on the Lord Jesus Christ. Do not be asleep, A sleeping man is unconscious owhat is going on around hum and just so it as with the spiritual sleeper. In sparitual affairs sleep is more common than the sleep of the body and has dangerous results. We are told to wake up and be doing. Alnighty God into account our standing with Him? We Barrie Gazette, Dec 6.

affairs sleep is more common than the sleep of the body and has dangerous results. We are told to wake up and be doing. Almighty God has great things in store for als. Do we take into account our standing with Him? We must be on our guard for salvation is near at hand and the time for working out our salvation is short. We must not busy ourselves with the things of the world but take into account the things of salvation. On this first Sunday in Advent, let us take notice that the night is past and the day is at hand. It is the duty of each one of us to prepare for the coming of our blessed Lord, who through by for us became incarnate and brought about eternal salvation. The Church is guided by our Blessed Lord who doeth all things well. We must prepare for the grateful for the many things for us, and make a study of his coming at Christmas. Christ came to the world to show us how to suffer. Let us meditate, therefore, for the next four weeks, carefully, on all the advantages that we enjoy. The second coming of our Lord is into our souls, by grace. God will not have a forced service. He made us free and wishes us to be free. We have our choice and too often the choice has gone the wrong way. He wishes to make each soul his place of habitation, to live and act there, and if we let Him. He will be closer than any earthly friend. That is what is meant by putting on the Lord Jesus Christ mas mot exclude all theother loves. Make it a point to love our Biessed Lord. We must be grateful for what He has cone for us by coming to us on Christmas morning. Love is always based on Knowledge and when knowledge is parfect love is perfect. Our life is the life of Christ, or if it be not the life of Christ it is unworthy of us, because we are intended for higher things. On Christmas morning. Love is always based on Knowledge and when knowledge is parfect love is perfect. Our life is the life of Christ, or if it be not the life of Christ ti is unworthy of us, because we are intended for higher things. On Christmas morning to so y

Day of Judgment by acts of plants of Judgment and submission."

The Archbishop spoke for about forty-five minutes. He is a fluent and impressive speaker and possesses a splendid delivery. At the close of his remarks he was presented with the following address, which was read by Mr.

Daniel Quinlan:

To His Grace, The Most Rev. Denis O'Connor,
D. D., Archbishop of Toronto.

May it blease your Grace:—With feelings of
sincere pleasure, we, the Catholies of Barrie,
avail ourselves of this your first appearance
amongst us to bid you a hearty welcome and
to thank you for this friendly visit.

We congratulate you on your elevation to
the Metropolitan See of Toronto, and we rejoice that the Holy Father has selected as the
worthy successor of the illustrious and saintly
prelates who have occupied the See of Toronto,
one so distinguished for learning, piety, and
zoal for ecclesiastical discipline, and whatever
may tend to promote the salvation of souls.

You have come to us, not as a stranger, but
as a pilarim returning to his home. As a
native of the diocese, we have learned with
pleasure of your successful career, and now we
are proud and happy to tender to you as our
Archbishop the expression of our affectionate

As professor of St. Michael's College and as founder and superior of Assumption college, you have been eminently successful not only in promoting the material interests of those educational institutions, but especially in forming the Christian and social character of Catholic youth, so that you have come well equipped to lead the Christian educational needs of our times.

the Christian and social character of Catholic youth, so that you have come well equipped to lead the Christian educational needs of our times.

As true children of the Catholic Church, we beg to assure Your Grace of our devoted loyalty and obedience and our willing co operation with yourself and our pastors, when needed to promote the Glory of God and the good of Holy Church. We are proud of our exceilent Catholic schools conducted most successfully by an efficient staff of teachers, the Sisters of St. Joseph.

We foel great pleasure in saying that our zealous pastors take a deep interest in our school and in the spiritual and temporal interests of our people.

Though with thou modesty characteristic of true greatness of the spiritual and temporal interests of our character for high honor imparital justice, well known and appreciated by direct and laity throughout the land.

These manly qualities, essential in those invested with high authority, will inspire the respect and confidence of those coming into relations with you. We hope and pray you may live for many years, and continue to receive from your cierty and people that dutiful cooperation that will enable you to fuffil the responsible duties of your exalted office with joy and not with sorrow.

In conclusion, we beg to assure you of the homage of our affectionate and devoted loyalty, and ask your Grace's blessing for our selves and our families.

Signed on behalf of the congregation:

Jon Oliver, D. J. Quinlan, E. Sevigny, T. F. O'Mara, Andrew Quinlan, Jas. Moran, M. Shanaey, Jas. Kerr, P. Kearns, (Chairman, J. Ceffey, Gee. of Committee).

His Grace made reply in a few well-chose sentences. He thanked the congregation heartily for their kindness, and gave them his blessing, the referred briefly to the excellence of the schools, the kindly feeling between the pastor and congregation, and the small debt on the church, which he hoped to see soon wined out.

wibed out.

The Archbishop preached again at the evening service, his subject being. Why the feast of the Immaculate Conception is regarded by the Church as a holy day. Miss Powell sang sweetly "The Plains of Peace," and Mr. O'Meara "Ecce Sacer daus," in good voice. Miss Ryan conducted the musical part of the service, and presided at the organ.

DIOCESE OF LONDON.

HIS LORDSHIP AT ST. MARY'S CHURCH

On Sunday, 10th December. His Lordship the Bishop visited St. Mary's Church, Hill street, London, and preached an appropriate sermon on the Feast of the Immaculate Conception, in the course of which he referred to the appointment of Rev. L. G. Traher to the charge of that parish, and of Rev. Father Tiernan being transferred to Mount Carmel. In having a resident priest in the parish, St. Marys will in many was be blessed. Father Ladouceur dit gold winded be tween two parishes. His Landship authorized Father Traher lengths was divided be tween two parishes. His Landship authorized Father Traher lengths as unitable residence in the limits of St. Mary's as soon as possible and he will take charge of that carmel, Enther Traher leaves two fine churches, two nice Separate schools, a house well furnished with every convenience, and a good congregation very loath to part from him. You are, I am sure, said the Bishop, glad to know that I have appointed your old friend, Father Tiernan to the parish vacated by Father Traher; and that you may know that his efforts in the past are appreciated. I have given him a curate—Father Hogan—who will lighten his parochial duties and assume the more laborious work of the parish. The old St. Mary's Church, though doing good service in the past will not be suitable for the increasing needs of the congregation and it was therefore decided to build in the near future one more in keeping with the growing population. In the building of the contemplated church. His Lordship remarked, nothing unreasonable would be asked of the congregation. Whatever is decided upon in this direction will be well within the mention of the parish ones. They were not millionaires—and he was glad of that—but they had faith, and with faith in God they could accomplish much for His greater honor and glory.

THE TRANSVAAL WAR.

The latest official reports from the seat of war in South Africa are to the effect that General Gatacre has met with a serious reverse at Stormberg. The War Office states that the loss endured in an attack upon the Boer position resulted in 2 killed. 24 wounded, and 66 missing who have presumably been taken prisoners. One gun was also captured. General Gatacre's intention was to surprise the Boers by a night attack, but he was misled by his guides into the midst of the Boer strong hold where his position was untenable, and were compelled to retire with the loss of one gun, and the further loss of the prisoners and killed and wounded above mentioned. This reverse has been partly counterbalanced by some minor successes near Spytfontein and Ladysmith. At Spytfontein the Naval contin-

ladysmith. At Spytiontein the Naval contingent discharged it lyddite shells at the Boers doing considerable damage, and at Ladysmith a Mixim gun was captured by the British in a successful sortie, besides a Boer howizer and a six inch gun being destroyed with considerable loss in men.

Beyond this, the intelligence during the past week has been very mearre. The British forces are advancing slowly to the relief of Ladysmith and Kimberly, and soon after Kimberly will be made safe, undoubtedly lafeking will also be relieved. In fact it is asserted even now, that the siege the latest it is asserted to its relief of the latest the siege of the latest and latest and

siege.

A detachment of Lord Methuen's army had an engagement with the Boers who had gone to the rear with the hope of cutting off his communications with Cape Colony. The Boers were driven off, however, and communications were resized.

were driven off, however, and communications were restored.

A sortie from Kimberly previous to the last one mentioned above was not so, successful, though it is claimed that advantages were gained by the British, though they were unable to retain the Boer positions which were won in the fight, owing to their not having sufficient force. The main object in view was attained, however, as the sortie occupied the attention of the besiegers, and so prevented them from going to the assistance of General Cronge during the battle of Modder River, where a dearly bought victory was obtained by General Methuen.

THE WAR IN THE PHILIPPINES.

It was recently announced that the end of the Filipino war may be considered to have arrived, as Agumaldo is now a furitive, and half of his Government, as well as several of the members of his family are prisoners in the hands of the Americans, while those members of the Government who are not prisoners are scattered. Later advices show that notwith-standing that such is the case, the war is still far from being likely to be ended, as the guerila fighting is still kept up, and there are still from twenty thousand to thirty thousand Filipinos in arms in the heart of the island of Luxon, less than one-third of which is in the hands of the Americans; this third is, however, the richest and most desirable part of the island. General Young has penetrated into the interior putting to flight all the Filipino bands which he encountered with small loss to the Americans, but much slaughter of the natives; nevertheless it is still believed that more troops must be sent from America before the island can be pacified or reduced to subjection.

St. Joseph Court, No. 370, Toronto.

The annual concert of this court was held on Friday evening. Dec. 1st, and was a very decided success, the hall being filled to the doors by an appreciative audience.

His Worship Mayor Shaw acted as chairman, and when he arrived and was proceeding up to the stage ne received an ovation that he will long remember; the audience rising and encoring him until he reached the anti-room. On the curtain rising Mr. C. J. McCabe, B. A., chairman of the committee, in introducing the mayor said. That the Catholic Order of Foresters in particular and the Catholic people in general owed a debt of gratitude to Mayor Shaw for the many favors he hast done them, while holding the honorable position of mayor of Toronte, and he knew they would not forget him for it. Mr. McCabe then went on to tell how the mayor, during his recent visit to Chicago, had done the Catholic people the honor of visiting the High Court of the Order and spending a pleasant half hour with them, this in itself showing the liberal spirit of His Worship. He then introduced the mayor, as chairman of the evening, who, on coming forward was greeted with deafening applause, and proceeded to say, how pleased he was to meet the Catholic people in such large numbers, and thanked them very kindly for the reception given him and hoped he would always merit the same at their hands.

He then opened proceedings by calling upon Mrs. Bert Harvey for a plano solo, which was well rendered, and was followed by Miss Stella Pedwell rendering on the cornet. "The Last Rose of Summure," in a splendid manner. Miss Maud Alexander was then introduced, and from this on to the end, the audience were full qualities of the race horse, and he was well rewarded for his efforts by the applause given him at the finish. The facial and dramatic expressions of Messrs. Kenny and Harvey place then in the front ranks as entertainers.

At the conclusion of the concert Bro. J. W. Mogan, moved, seconded by Bro. Dr. P. J. Brown, "That the thanks of the Catholic St. Joseph Court, No. 370, Toronto.

vey place then in the front ranks as entertainers.

At the conclusion of the concert Bro. J. W.
Mogan, moved, seconded by Bro. Dr. P.
J. Brown, "That the thanks of the Catholic
Order of Foresters, and their friends, be
tendered Mayor Shaw for his kindness in
acting as chairman for the evening," the
motion being carried unanimously.
Prominent among the clergy and citizens
present were: Rev. Father McIntee, Chaplain
of the Court; Rev. Fathers Hand, Finigan
and Clyne, Alderman Davies, Alderman
Frame, Mr. D. A. Carey, P. M. Cabe, M.
Power, Duncan McDonald, Dr. W. H. Cannon,
and others. After the entertainment the
msyor and clergy were entertained at dinner
by the committee, and the most successful
concert of the year was brought to a close.

concert of the year was brought to a close.

Dec. 7, 1899.

M. F. Mogan.

Toronto, Dec. 8, 1899.

St. Leo Court, 581, has been making a record for itself to be proud of. At almost every meeting new members are initiated. The meetings are well attended by the members, and we are also favored with a good share of visiting brothers. At the last meeting, beside the Chief Ranger on the platform were ested Rev. S. J. Grogan, C. SS. R., Spiritual Director: W. T. J. Lee, Past P. C. R.; J. Caderot D. H. C. R.; M. J. Cannam, C. R., of St. Joseph Court: E. Burney, Brantford; J. O'Neill, Histings, and a number of other brothers from the courts, of the sity. After the reading of the minutes the Rec. Sec. reported that he had received another list of accepted certificates from the High Medical Examiner. The following applicants were initiated and welcomed as members of the order: J. Regan, J. Coughlin, W. F. Dobell, J. Malone, F. White, J. Pickett, I. A. Ben, T. Harris, H. Newton, and J. Ryan. Three more applications for membership were also received. After the regular routine business was transacted the court went into recreation. Addresses were delivered by Rev. S. J. Grogan, C. SS. R., W. T. J. Lee, and J. Caderat. Cigars and light retreshments were served. Card playing was indulged in, and the following rendered yocal and instrumental selections which were much appreciated: W. Godfrey, J. Mack, W. Finnigan, T. White, J. Malone, W. Finnigan, O. Murphy, A. Thompson. Altogether a very pleasant evening was spent. The next meeting of the court will also be a very important one, as the election of flicers will take place, and as there is a good list of candidates—every office being contested—an interesting election can be looked for. All members are requested to be present at this, Dec. 20, at 8 o'clock, in the hall corner, Queen and McCaul street.

J. J. Nightingale, Rec. Sec. ncert of the year was brought to a close. Dec. 7, 1899. M. F. Mogan.

Toronto, Ont., Dec. 9, 1899.

On Tuesday last the regular meeting of Sacred Hearb Court took place. The officers and members assembled in their hall, Victoria Chambers, Toronto street, Toronto. The Chief Ranger, John J. Neander, called the meeting to order, promptly at 80 clock, a large attend ance being present. Many questions of importance were elscussed to the satisfaction of all, and to the benefit of the order. The members were earnestly requested to strictly adhere to the amendments made to the constitution at the last International Convention held in Burlington, Vermont—one in particular is the payment of assessments within the proper time, such time being the 30th of each month in which the assessment is called. I therefore trust that all members will make it a point to meet payments within the proper time and not allow, themselves to be suspended through carelessness, knowing that it they were to die or be killed—as none of us can boast of to morrow, what it may bring forth—and if Divine Providence should see fit to call us away one day after such payments should be made and remains impaid such person or member in the content of the call is an and the call is an and the call is an an and the call is an an and the call is an an and call of the call us away one day after such payments should be made and remains impaid such person or member in the call of th er be killed—as none of us can boast of to morrow, what it may bring forth—and if Divine Providence should see fit to call us away ond ay after such payments should be made and remains unpaid such person or member would forfeit all claim to his insurance. The hittle children or dear good mother or beloved wife whom the member loved and cherished through life are the ones who would suffer for this want of thought on his part. It is high time that men wake up and be alive. How many poor little children are running through the streets of our busy towns dirty and cold and depending on the cold charity of the world for something to appears their hunger, through the carelessness of the father or son! What man is there who can rest in peace on his death-bed knowing that he has, through his carelessness or want of thought, the prived his good wife or his dear little ehildren the sum of \$2,000 or \$3,000 through his not msking a payment for such claim within the prope time! Men, have you asked yourselves the question In I should allow this to take the fit to move it should be called away he to take for my wife and those dear little by the cold charity of the world. I may say such charity received in this which you have a chance, by the wife and they good indeed. Again, where is the wife or the family who can look on the dying father or brother knowing that they also he dear you he cowed the research of life or wishout enough to give such father or brother a respectable funeral. Men, think of this while you have a chance. Do not leave a burden upon the dear good wife, who has loved and respected you through iffe, that she cannot bear when you are gone. Leave enough to raise your family respectably and pay for your burial so that when you are called away the undertaker will not be haunting your home for the bill you lot used he prompt in your payments you will have something to defray these expenses and you will have something to defray these expenses and you will have something to defray these expenses and you will have t

your soul.

I, therefore, advise all young men to learn a
lesson and join the Catholic Order of Foresters,
from which you will gain all these advantages.

At this last meeting the officers were nominated for 1900. Elections of officers will take place at our next meeting. Dec. 19, 1899. All members are requested to be present, and take an interest in the election of officers whom they think most suitable to carry on the business during the forthcoming year.

A. McC. Kerr, Sec., 15 Munroe St.

GREENWAY BEATEN.

The general election in Manitoba has resulted in the defeat of the Greenway Government. Two Cabinet Ministers have been defeated. The Conservatives, under Hon. Hugh John Macdonald, have gained 22 seats, and the Liberals 15. One member is an Independent, and two seats are yet to be contested.

CRADLE SONG OF THE BLESSED VIRGIN.

The Virgin stills the crying of Jesus sleepless lying; And singing for His pleasure Thus calls upon her Treasure, My Darling, do not weep, My Jesu, sleep!

O Lamb my love inviting, O Star, my soul delighting O Flower of my own bearing, O Jewel past comparing, My Darling, do not weep, My Jesu, sleep!

My Child of might indwelling, My Sweet, all sweets excelling, Of Bliss the Fountain flowing. The Day-spring ever glowing. My Darling, do not weep, My Jesu, sleep!

Say, wouldst Thou heavenly sweetness Or love of answering meetness? Or is fit music wanting? Ho!. Angels, raise your chanting! My Darling do not weep, My Jesu, sleep!

A HYMN FOUNDED ON THE GREAT ANTIPHONS.

DECEMBER 17 TO DECEMBER 23.

Come, O come, Emmanuel, And ransom captive Israel; That mourns in lowly exile here, Un'il the Son of God appear, Rejoice! Rejoice! Ennanuel Shall come to thee, O Israel

O come thou rod of Jesse, free Thine own from Satan's captivity; From depths of hell Thy people save, And give them victory o'er the grave.

O come, Thou Day-spring, come and cheer Our Spirits by Thine Advent here, Disperse the gloomy clouds of night And death's dark Shadows put to flight.

O come, Thou Kay of David, come, And open wide our heavenly home; Make safe the way that leads on high, And close the path to misery.

O come. O come. Thou Lord of Might Who to Thy tribes on Sinai's height In ancient times did give the law, In cloud, and majesty and awe.

IN RETREAT.

Lest it should chance that in some evil day,
When passion rioting assumes control,
Seeking to ruin Thy image in my soul,
That I, bewildered, should forget to pray
And so perhaps, be lost; then never ray
Of light, but e'er the dismal darkness roll;
Then dulled Thine ear to all my brethren
dole

Of anxious prayer that would my ransom pay. Lord 'gainst that dreaded day Oh give m

That I rememb'ring yield Thee service true and love Thee while my heart has still a place And love Thee while my heart has still a place In Thine, Ah Jesus, all my days too few To thank Thee for Tny love; nor can there be in time enough—I'll need eternity.

-Brother Remigius, C S. C.

A FAMOUS INSTITUTION.

The Ontario Business College, Belleville, which has been for many years the most wide ly attended business college in America, is experiencing a larger degree of prosperity than ever before. Students have been entering in large numbers, and to day they are in attendance from the following countries: Cuba, Jamaica, British Guinna, Barbados, Bermuda, Cape Breton, New York State, Roston, Mass. Chicago, Ill., Montana, New Hampshire, British Columbia, and all sections of Ontario. The college is now in its thirty-first year, and for twenty-there esers of that time it has been conducted by Messrs, W. B. Robinson and J. W. Johnson, F. C. A. (the Mayor of Belleville). A request addressed to Messrs. Robinson and Johnson Belleville, Ont., will bring the handsome H\$page catalogue of the college. It will pay those interested to send for it.

NEW BOOKS.

A Round Table of the Representative French Catholic Novelists. A book contain-ing a number of well-worlde stories by the most prominent French novelists, beautifully bound in cloth. Published by Benziger Bros. Price \$1.25.

Price \$1.25.

"The Catholic Mother," a manual of instruction and devotions for the use of Catholic mothers by the Right Rev. Dr. Augustine, Egger, Bishop of \$1. Gail. Revised and adapted by an American priest. Benziger Bros., publishers. Price. 75 cents.

Leudolf, a historical drama of the time of Otto the Great, in five acts. For colleges, young men's societies, etc. By A. Guggenberger, S. J. Published by B. Herder, 17 South Broadway, Price, 50c.

The True Story of Master Gerard by Anna T, Sadlier Benziger Bros. publishers. Price \$1.25.

K. S. J.

At the last regular meeting of St. Patrick's

OBITUARY.

It is our painfulduty to record the death of Miss Lucy O'Connor, daughter of Mr. Patrick O'Connor, of Hibbert, which took place at her home on Monday morning. Nov. 27. Miss O'Connor was a pupil of the Collegiate Institute, Seaforth, for five years, after which she went to London to study senography and typewriting, in which branches she soon became an expert, and secured a lucrative position in a large wholesale house in this city. In the different societies of the church with which she became affiliated while in London, by her kindly tact and sincere piety, she won the esteem and admiration of directors and members alike, and when it was decided that God had blessed her with a religious vocation, she cheerfully sundered all worldly ties and repaired in October, 188, to the Ursuline Convent, Chatham. On March 9 she received the habit of the venerable daughters of St. Ursula, and was known in religion as Sister Mary Borromen. Shortly afterwards becoming ill with a mild type of malaria, which developed in spite of the constant and careful nursing of the good Ursuline ladies, the physicians advised a change of climate. Accordingly she repaired to the Ursuline Convent in St. Ignace, where it was fondly hope she would recover, but later results proved how delusive these hopes were. Consumption set in, and she gradually grew weaker until death ended her sufferings. She died inspired with holy hope and resignation, comforted and sustained by the last sacraments. The funeral took place on Wednesday morning to St. Columban cemetery and was exceptionally large, over one hundred and twenty vehicles in the procession, thus testifying to the family are held. The parents, sisters and borstners have the sympathy of the community in their sad bereavement. May her soul rest in pies howe at

MR. Jas. WHELAN, YORK MILLS.
On Monday afternoon, Dec 4, in his home at York Mills, Ont., the soul of Mr. Jas. Whelan passed peacefully away.
Deceased was fortified by all the rites of Holy Church, and surrounded on his deathbed by a loving wife and family.
The funeral was largely attended, showing the high esteem in which the deceased was held by all classes of people. It took place no Dec. 6 from the family residence and proceeded to St. Basil's church, Toronto, where Mass was celebrated by Rev. Father Murray for the repose of his soul.

The remains were interred in St. Michael's cemetery, Rev. Father McMahon officiating at the grave. MR. JAS. WHELAN, YORK MILLS.

cemetery, Rev. Father McMahon officiating at the grave. A wife, five sons and three daughters are left to mourn the loss of a kind and loving husband and father. The pall-bearers were the four sons and two nephews of deceased. R. I. P.

MARRIAGES.

McELHONE-O'CONNOR

McElhone-O'Connor,

An interesting marriage took place in the Catholic church. La Salette, on the 22nd November uit, between John McElhone, son of Charles McElhone, of Windhan Township, and Maud O'Connor, daughter of John O'Connor, courtiand. The groom was assisted by Thomas McElhone, his cousin, and the bride by Thomas McElhone, his cousin, and the bride by Thomas McElhone, her sister, and Irene McElhone, as maid of honor. The o-remony was performed by Hev. P. Corcoran, who afterwards celebrated High Mass for the newly-married couple. After the ceremony in the church the marriage party, to the number habout eighty, drove to the residence authority of the couple of the bride's father, where they sad down agreeably passed the properties of the couple of the properties of the properties of the properties of the properties of the rain for Toronto and other castern points.

REMER BRENNAN.

castern points.

BAKER BERNNAN.

St. Augustine curch was the scene of a very pleasing event of Tunday, 25th November, when Rev. Fath. McMenamin united in the holy bonds of matrimony the popular and signed the postmistress and general storekeeper of St. Augustine, Mrs. M. Brennan, to Mr. Henry Baker, contractor, formerly of Walkerton. Mrs. F. Quigley, sister of the bride, performed the duties of bridesmaid. Mr. Quigley assisted the groom. Miss Mry Brennan, to Mr. Henry Baker, contractor, formerly of Walkerton. Mrs. F. Quigley, sister of the bride, performed the duties of bridesmaid. Mr. Quigley assisted the groom. Miss Mry Brennan, beinghter of the bride, and organist of St. Augustine church, played the wedding march, Miss Brennan being a musician of rare ability, played in her usual good style. After Mass the wedding party repaired to the residence of the bride, where a sumptuous wedding breakfast was served. Rev. Father McMenamin graced the occasion with his presence. In the afternoon the bappy couple left on a wedding trip, taking in Straiford, Guelph, and other castern points, also stooping at the residence of Mr. Baker's parents, Einel, for a couple of days, Mr. and Mrs. Baker have the best wishes of their many friends and acquaintances for their future welfare.

MR. T. MURRAY RESIGNS.

Lawrence Station, Dec 6 1899.

The many friends of Mr. T. Murray, who has acted as agent on the G T. R. at Lawrence for the past twenty five years, will regret to learn that he has decided to sever his connections with the company. Mr. Murray is one of the oldest men in the employment of the company having begue his early life as a telegraph operator some forty years ago, Mr. Murray was under or or a quarter of a century ago, and during that time has proven himself a courceous and obliging official and will carry with him the kind regards of the public by whom he was highly esteemed. Mr. Murray will leave for Windsor in a few days, where he will in future reside. We fain would keep him with us, but since he has decided otherwise we wish him long life and every happiness in his new home.

MARKET REPORTS.

London, Dec. 14. — Dairy Produce — Eggs, fresh laid, per dozen. 21 to 23c; eggs, basket lots, 19 to 21c; butter, best rolls, 18 to 29c; butter, best rolls, 18 to 29c; butter, best rolls, 18 to 29c; butter, best rolls, 18 to 18c; butter, best rolls, 18 to 29c; butter, best rolls, 18 to 18c; butter, eradmery, 23 to 25c; cheese, pound, wholesale, 8} to 9]c.; cheese, pound, retail, 12 to 18c; honey, per bound, 19 to 19c; lard, per bound, retail, 19 to 19c.
Vegetables — Potatoes, per bag, 50 to 60c; onions, per bag, 90 to 95c.
Poultry — Ducks, dressed, per pair, 60 to 75c; fowls, per pair (dressed) 5 to 75c; geese, each, 60 to 75c; turkeys, per 1b. 8 to 10c.
Meat—Pork, per cwt., \$5.25 to \$5.50; beef, cow, \$4.00 to \$4.50; beef, heifers and steers, \$5.00 to \$5.25; veal, by carcass, \$4.00 to \$5.00; mutton, by carcass, \$5.00 to \$6.00; lamb by the carcass, 6 to 7c; lamb, by the quarter, 7 to 8c.
Grain, per cental — Wheat, \$1.05 to \$1.10; LONDON.

to 8c.

Grain, per cental — Wheat, \$1.05 to 81.10;
oats. 83 to 87c.; peas, 79c to \$1.00; barley. 80
to 85c; cern, 75 to 80c.; rye, 85c to \$1.10; buckwheat, 99c to \$1.00; beans, per bushei, \$1
\$1.30.

Farm Produce — Hay, \$8.50 to \$9.50; straw,
per load, \$3.00 to \$3.50; straw, per ton, \$5.00 to
\$6.00.

\$6.00. Live Stock—Live hogs, \$3.80 to \$3.90; stage, per lb., 2 to 2]c; sows, per lb., 2c; pigs, pair, \$3.00 to \$5.00; fat beeves, \$3.50 to \$4.00.

TORONTO.

Toronto, Dec. 14.—Wheat—Red and white Ontario quoted to millers at 64c to 66c. according to nearness to the mill; 200se wheat unchanged, at 76c. middle freights, and 63c north and west; Manitobas have rather firmer tone, but sales were still made at yesterday's prices. No. 1 hard, g.i.t., 76c. and Toronto and west at 75c. and on track Midland or Owen Sound, 72c. Flour very quiet; straight roller in buyers' bags, middle freights, \$2.60 bid, with \$2.70 basked; same in wood for local account, \$3 per bbl. asked, and \$2.90 bid for single car lots. Millfeed scarce and steady. Bran is quoted at \$12 to \$12 50, and shorts at \$14 to \$14.50 worded at \$12 to \$12 50, and shorts at \$14 to \$14.50 worded at 41c. Toronto mixed at 405c; Canadian dull at 39c. to 40c on track Toronto. Peas firm; offerings slight; car lots sold at 58c north and west, and 59c east. Barley quiet and steady; car lots of No. 2 middle freights sold at 39c and No. 1 was quoted at 41c. to 42c. Itye quiet; sold at 50c west, and 51c, east, Oats irm. and in fair demand; fair local and export buying; white oats 26c north and west; 26c middle freights and 27c east; these prices were puid freely to-day. Buckwheat dull; car lots east 50c and west at 49c. Ottmeal—Rolled oats in bags on track Toronto, \$3.5c. and in wood, \$3.45 per bbl.

At the last regular meeting of St. Patrick's Auxiliary, No 6, Keights of St. John, Toronto, 0.000, the following resolutions were adopted:
Whereas, it has pleased Almighty God in His infinite wisdom to afflet our beloved sisters, Mrs Bridget, of Reilly by removing from home and earth a fainful husband and loving tather, therefore be it. Resolved, that husband and loving tather, therefore be it. Resolved, that we pray that God in His infinite mercy will comfort and sustain them notify to sisters, Bridget, Margaret, Mary and Nellie O'Reilly and we pray that God in His infinite mercy will comfort and sustain them at the set of the state of the sisters Bridget, Margaret, Mary and Nellie O'Reilly and we pray that God in His infinite mercy will comfort and sustain them at their sad affliction. Be inserted in the minutes of this state of the chart of the sisters Bridget, Margaret, Mary and Nellie O'Reilly and published in the CATHOLIC Received, that these resolutions be inserted in the minutes of this of the chart of the collegiate of the Catholic Register. Camilla Gearin. Recording Secretary, pro tem

OBITUARY

It is our painfulduty to record the death of Miss Lucy O'Connor, of Hibbert, which took place at her home on Monday morning, Nov. 27. Miss O'Connor was a pupil of the Collegiate Institute, Seaforth, for five years, after which she went to London to study stenography and type. Writing, in which branches she soon became an expert, and secured a lucrative position in a large wholesale house in this city. In the different societies of the church with which she became affliated while in London, by her kind by tact and sincere piety, she won the esterm and admiration of directors and members alike, and when it was decided that God had blessed her with a religious vocation, she cheerfully mand admiration of directors and members alike, and when it was decided that God had blessed her with a religious vocation, she cheerfully mand and admiration of directors and members alike, and when it was decided that God had bles

and it is uncent to obtain stock at 45c, a bag, on track, and an early advance is expected.

Latest Live Stock Markets.

TORONTO.

Toronto, Dec. 14.—Foliowing is the range of currant quotations at the western cattle markets tais morning:
Cattle—Shippers, per cwt., \$4 to \$1.75; butcher choice, do., \$3.75 to \$4.575; butcher, inferior, \$2.25 to \$2.75; isockers, per cwt., \$2.25 to \$9.00.

Sheep and lambs—Sheep, per cwt., \$3.50 to \$4.00; bucks, per cwt., \$2.25 to \$2.50.

Milkers and Caives,—Cows, each, \$25 to \$50; calves, each, \$2 to \$10.

Hogs—Choice hogs per cwt., \$4 to \$4.37½; light hogs, per cwt., \$4.00; heavy hogs, per cwt., \$3.75 to \$4.

light hogs, per cwt., \$4.00; heavy hogs, per cwt., \$3.75 to \$4.

East Buffalo, N. Y., Dec. 14.—Cattle — The offerings were 12 loads; the demand for butcher cattle was good, but the stocker trade was quiend, and steady; choce to extra. \$8 to the control of the c

Excepting Mary, the fairest rose in the para Excepting Mary, the fairest rose in the para-dise of God has had upon it blight, and has had the risk of canker-worm and locust. All but Mary. She from the first was perfect in her sweetness and her beautifulness. And at length when the Angel Gabriel had to come to her, he found her "full of grace;" which had, from her good use of it, accumulated in her from the first moment of her being,—Cardinal Newman.

THE TEST OF REAL CATHOLIC.

ISM.

Wherefore, if anybudy wishes to be considered a real Catholic, he ought to oe able to say from his heart the selfsame words which Jerome addressed to Pope Damascus: "I, acknowledging no other leader than Christ, am bound in fellowship with your Hollness; that is, with the choir of Peter. I know that the Church was built upon him as its rock, and whosoever gathereth not with you, scattereth."-L20. X!II.

It is doing some service to humanity to amuse innocently, and they know very little of society who think we can bear to be always employed, either in duties or meditations, without any relaxation.

A PREACHER'S VOICE

Raised in praise of Dr. Sproule.

When one is nearing the three score and ten mile-stone in life's journey it is natural to expect that the body will begin to break down. This is specially true in the case of any who like myself have bornethe burden and heat of the day as well as the severest rigors of our northern winters in my labours as a Methodist

Realizing that only the highest skill could successfully combat the ravages of Catarrh of the nose, throat and liver, in such a case as mine, I feel it my duty to tell everybody of Dr. Sproule's great abil-



Not only that but I can conscientiously advise everybody to rely absolutely on the Doctor's statement. I have found him to be a friend in need in the truest practical sense, a man of honor and principle, a man whose Christianity manifests itself in works as well as words, a true follo of the Master who went about doing

good.

Dr. Sproule has proved himself a great physician, but better still a truly good

man.

I will be glad totell anybody about the Doctor's great skill and kindness or will answers letters if stamped envelope be

May God bless Dr. Sproule, is the daily prayer of his grateful friend.

Rev. Wm. Huggins, Uttoxter, Ont.



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TEACHER WANTED. MALE. FOR R. C. Sparate School, Port Dathousie. Duties to commence January 3. Applications received until December 12. Apply. with testimonials and salary expected, to M. J. Hart, Scoretary, S. S. B., Port Dalhousie, Ont. WANTED A MALE CATHOLIC TEACHER, bolding a 2nd class certificate for S. Not. Annual Correspondence to be addressed to Godfer C. Leclair, trustee for S. S. No. R. Lancaster, Glengarry county, Ont. All correspondence to be addressed to Godfer C. Leclair, trustee for S. S. No. 8. North Lancaster, Glengarry county, Ont. caster, Glengarry county. Ont.

TEACHER WANTED FORCATHOLIC SEP.

arate school No. 7, Township of Rochester.
Essex Co., Ont. Duties to commence Jan. 3rd.
1900. Please state qualifications, experience
and salary. Address Michael Byrne, secretary.
Byrnedale, Ont.

TEACHER WANTED FOR THE SEPAR.

AATE School at Osceola. Renfrew Co. State
qualifications, experience and salary. Recommendations that have value should accompany. Apply to Rev. F. M. Devine, Sec.,
Osceola, Ont.

TEACHERS WANTED.

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



VOLUME XXI.

The Catholic Record. To

London, Saturday, December 23, 1899. THE CANADIAN CONTINGENT.

We devoutly wish that the individuals who are circulating lying reports about the Canadian volunteers at the front may be captured by the authorities and dealt with severely. A good horse whipping and a year of close confinement may convince them that their method of fun making is not appreciated by the ordinary citizen. The person who thus ruthlessly tortures so many fathers and mothers and brings the dark shadow in so many households is not only destitute of fine feeling, but is a criminal.

PROPOSED STATUE OF BROWNSON.

There is a movement on foot to erect a monument in Central Park, New York, in honor of Orestes Brownson. We hope it will receive enthusiastic support, for no individual has rendered more invaluable service to Catholicity in the United States than Dr. Brownson. As a publicist, philosopher and critic he towered above his contemporaries, and amongst the writers now before the public there is no one we know who in trenchancy of style or in profundity of thought can be compared with him. From the day he promised feality to the Church he never wavered in filial obedience : the forces of his heart and brain were ever in motion for her defence, to make her better understood and to show how she could meet the requirements of the times. He was injudicious betimes in treating of subjects pertaining to theology and he smote too harshly every sham that passed his way : but all this is forgotten when we remember the glorious heritage he has bequeathed to us-the works that will endure forever in American literature-the memory of noble deeds that roused Catholics from their apathy and hewed a way, through the thickets of misrepresentation and prejudice, for those who were without

the fold. TO OUR YOUNG MEN.

One of the very best things to recommend to our young people is economy of time and money. "Economy," says Ruskin, "whether public or private, means the wise management of labor; and it is mainly in three senses: namely, first, applying your labor rationally; preserving its produce carefully ; lastly, distributing its produce seasonably." No one at all observant of the trend of society will deny that thrift, owing to indominate love of display, to the standard of dress, to amusements, to a thousand and one things that encroach upon our purses and time, is being relegated to a place among the lost arts. We do not bespeak consideration for economy because it con tributes either to wealth or to our love of ease: but because it conduces to self sacrifice and becomes withal, for a great many, an incentive to pure and

reasonable living. Think for a moment of the time wasted by the average young man. We are not speaking of those whose life's horizon is bounded by the theatre and saloon, but of the individuals who are in the main respectable member of society. Now the fault we find with them is that they fritter away th precious hours in vacuous talk or in dawdling in club rooms over cards an cigars. Recreation is, we admit necessary after a day's toil, but when is allowed to consume every moment of leisure, it becomes a very mixed bless ing. This, to our mind, unpardor able expenditure of time is one of the causes that place so many of our peop far down in the social scale. It tend to take all spirit out of them-the nob resolve to do the very best with one life-to give them a distaste for aug intellectual and ultimately the notice that the highest species of entertai ment is a euchre-party or smoking co

We are well aware of the fact th too many of our young men have be compelled to leave school at an ear age, and have consequently enter life's race heavily handicapped. I why should they not lessen it? matter what a man's avocation may

he can by his own efforts make it m

valuable to himself. The individ