

A Souvenir of Tom Moore.

Stay, stay, yet some moments, though even-
ing grows late,
And come to me as fast as the shore;
Able on the foam crests waves let us
waltz.

For moments like these we may witness
no more.
While let us linger in social delight,
These moments of happiness let us enjoy,
Perhaps ere the dawn of a coming day's
light.

Some breath of ill-fortune our hopes may
destroy.
Since none can foretell, in this planet of
ours,
What changes the dawn of a morrow may
bring.

Then let us gather the loveliest flowers
Which time o'er our pathway shakes off
from its wing.

You beautiful orb, which so brightly to-day
Seems to lend our hearts o'er the wave
to sail.

Bidding all things beneath and around it
lie,
With shadowy clouds may the morrow
obscure.

Affections, and friends whom we cherish,
return,
In future, perhaps, we may seek for in
vain.

Then let us, while fortune extends us here
such treasures,
Enjoy these bright mo-
ments awhile.

Since smooth be our path thro' youth's sun-
shiny bowers,
Then linger we long in the radiant ray,
Soon shall our fate wither these
flowers.

That hide and unarm life's thorn-strewn
way.
—Cork Examiner.

Special to the CATHOLIC RECORD.
SAINT CECILIA AT THREE RIVERS.

FAIR LADIES AND THEIR GALLANT KNIGHTS—
HARMONY AND BENEVOLENCE—
LADIES CANDY AND THE POMERANIAN—
SOME RELIGIOUS COMMUNITIES—A CURE
FOR BRONCHITIS.

Among the time-honored customs
peculiar to Three Rivers is to celebrate
the feast of St. Cecilia, the patroness of
sacred music.

The feast this year fell on a Wednes-
day; the solemnity was observed on the
Sunday following. For several weeks I
had heard mysterious references to "la
Sainte Cecile," and prognostications of
unusual "doings" on that day, Sunday
being understood. The first fulfilment of
these was the sight of a gorgeous
bouquet of hot house flowers, gloire de
Dijon, and Marechal Neill roses, which
arrived on Saturday morning at the
parish church, and which with a dainty
box of Jouvain's six button gloves, beside
the plate of one of my fellow boarders.

These were delicate attentions on his
part to the young lady with whom he
was to take up the collection at High
Mass. It seems that it is here the
custom on this grand feast for four of
the most charming of Three Rivers'
charming young ladies to solicit the
alms of the faithful on behalf of the
society known as the Union Musical.
The choice of the ladies rests with
the society, and it also ap-
portions to each a cavalier for
the day. Quite as much excitement
and chatter is aroused over this matter
as one ever sees over the election of
town councillors or church wardens, and
I had many speculations as to who was
to quarter, and who would not.

From an early hour the population of
the old town kept pouring into that
massive edifice until it was pretty well
packed. At half-past nine the strains
of the orchestra pealed forth from the
organ loft, as Rev. Mr. Froude, cure of
St. Lite, himself one of a family of sweet
singers came out with deacon and sub-
deacon, at the close of which His
Lorship the Bishop of
Three Rivers, wearing his magnificent
cappe magna of violet silk and ermine,
entered the sanctuary and took his place
upon his throne. His Lorship was
attended by several members of his
chapter in full canonicals, and had as a
train bearer a young levite, whose intel-
ligent face and charming manners fore-
cast that he will one day be a bright
ornament to the order of Melchisedech.

wind and the plashing of the angry
waves a short, sharp whistle from the
river's channel. The whistle proceeded
from a saucy little tug boat. A
her wake, another crew came briskly in
and then, solemn, slow, and stately, the
long looked for Pomeranian steamed
proudly down the St. Lawrence towards
the dangerous Richelieu rapids.

She did not whistle good bye as she
passed, but we wished her God-speed
all the same.

The reverend Mother, foundress of the
order of the Precious Blood, is here to-
day from St. Hyacinthe, making definite
arrangements for the establishing a
branch house of the order in Three
Rivers.

There is nothing more of importance
to chronicle this week except that
the magnificent hospital of the
Sisters of Providence is almost ready
for occupation. It cost \$30,000, a sum
which has been defrayed by the gener-
osity of the good Trillivians and their
friends—that the humble house of the
Franciscan Fathers is nearing comple-
tion—that the Union Musicals intends
giving one of its inimitable soirees to night,
and that a druggist of Three Rivers has
discovered an unfailing remedy for the
cough attending bronchitis.

Of this latter boon to humanity I am
happy to give testimony. Make a note
of it all you who suffer from cold winds
and the "unutterable utterness" of a
Canadian climate. A. M. P.
Feast of St. Cecilia, 1888.

BEAUTIFUL ACT OF FAITH.
Among the many notable happenings
of our career on the colored missions of
the South, writes a priest of St. Joseph's
Society of Missionaries, the following
deserves a prominent place, because of
its sweet significance and touching
pathos as an act of faith.

About midway between Pisecatway
and "TB," Prince George's Co., Mary-
land, embosomed in the woods, and
severely alone in its marked in its
significant isolation, stood a little cot-
tage tenanted by the only Catholic
family of color in that section of St.
Mary's parish. Not that the colored
settlers of the surrounding country were
few and far between, or that many
colored Catholics did not frequent the
parish church on Sundays and holidays;

but it happened that this little Catholic
cottage was perched in the very centre
of what may be called a Baptist and
Methodist camp ground, fully fourteen
miles from the priest's house, which was
at their principal mission near the
county seat, Marlborough, known in
history as the birth place of the proto-
Bishop, Carroll. In short, everything
favored a lukewarm or nominal Catholic
if not speedy spoliator, since no
priest could attend St. Mary's, Pisecat-
way, more frequently than once a fort-
night, and the family in question lived
about three or four miles from that, their
nearest church.

One of those visits an urgent sick
call from the little cottage reached the
priest in time to save the messenger a
farther journey of fourteen miles. Off
at once the Sogarth Aroun started, arriv-
ing at the cottage at nine o'clock. The
last mile had to be trudge on foot. Up
to the ankles in silt and mud, the
priest bearing the Blessed Sacrament
approached the hospitable mother ex-
plaining the whole family (the sick mother ex-
cepted) out of doors on their knees in
the mud, hands clasped before the
breast, heads bowed, not a syllable to
break the sublime stillness! With the
eye of divine faith they saw the Lamb
of God who taketh away the sins of the
world coming, and, forgetting even them-
selves, fell prostrate in the mud before
Him.

The priest was moved to tears. Who
could witness that scene without emo-
tion? And yet a more touching sight
remained to be witnessed, which defied
all efforts at self-possession. Coming
to the door, what was his surprise to find
the damp, clay floor, from the threshold
to the sick bed, carpeted with new
shawls, candles lighting, and the whole
sick room waistcoated with shesing
newly washed and ironed, rivaling the
snowflake in its whiteness and purity!
Barrels of flour, potatoes, etc., tables,
trunks and boxes—everything, in short,
that was not in keeping with the best
articles of furniture, they had covered
with the same upholstery. In
vain he mentioned to have the
shawls lifted up, and for some
moments stood outside the door; but
not a hand touched them till he had
picked his muddy steps as well as he
could past them, and deposited the
Blessed Sacrament on the table.

Thousands of Catholic Converts.
His Lordship the Most Rev. Dr.
Gaughen, O. M. I., Vicar Apostolic of
the Orange Free State, South Africa, at
present on a visit to Dublin, preached a
sermon in aid of the mission on Sunday
evening in the Church of our Lady of
Refuge, Rathmines. There was a large
congregation present. His Lordship ex-
plained the work which had been done
by the Oblate Fathers in Basutoland, and
said that thousands of natives had been
received into the Catholic Church, while
scores of thousands were eager to receive
instructions. But the priests belonging
to the eight churches were not sufficient
in themselves to afford that instruction
to so many, and they had therefore to
employ natives who were grounded in
the Catholic faith to act as catechists
amongst their own people. He had
every hope that in no far distant day the
Church in South Africa would be in a
flourishing state, and he thought it
possible that its organization might be
the means of converting and civilizing
the masses of the people on the Dark
Continent. After the sermon a collection
was made, and a considerable sum
was realized.—London Univers.

"I was troubled with an eruption on
my face, which was a source of constant
annoyance when I wished to appear in
company. After using ten bottles of
Ayer's Sarsaparilla, the humor entirely
disappeared."—Mary M. Wood, 40
Adams st., Lowell, Mass.

DWARFED CHRISTIANITIES.

THE BABEL OF CONTRADICTION TONGUES.
London Union, Dec. 8.
The Rev. Father Humphrey, S. J.,
delivered the first of a course of Advent
sermons at St. George's Cathedral,
Southwark, to a large congregation on
Sunday morning. Taking as his text
the words, "And the Word was made
flesh and dwelt amongst us," the rev.
preacher said it was a matter of histori-
cal fact, which was undisputed, that
nearly nineteen centuries ago there lived
upon earth a man known among men as
"Jesus of Nazareth." It was an undis-
puted fact that He collected followers;
that He indoctrinated them with cer-
tain truths, and that after He had trained
them He sent them to teach that which
He had taught them. They went out
and made disciples, who by and by
formed a society under a visible head.
Later on this society became

A POWER IN THE WORLD OF MEN,
and was known to its enemies by the
name of "the sect of the Nazarenes,"
and to its members as "the Church of
Christ." In these modern days there
were bodies of men, many and various,
who called themselves Christians and
claimed the name of Churches. They
were divided one from another, not only
in outward organization, but by diversity
of inward belief, and that diversity of
outward organization was rooted in and
grounded on diversity of inward belief.

There are certain points, however,
wherein they are all agreed. They agree
with regard to the main facts of the life
and death of Jesus of Nazareth, and
also with regard to the fact that He
delivered certain doctrines which He
called His Gospel, and left behind Him
a certain organization of men which He
called His Church. But they differ with
regard to the purpose of His coming and
also with regard to the answer to the
question, "Who and what was Jesus
Christ?" This last question was of the
very greatest importance, for if rightly
understood it explained in a way that all
could understand the purpose of the
coming of Jesus Christ. There were men
who told them that it mattered not
before God or to their eternal salvation,
what they believed if only they were
true.

THEIR LIVES WERE MORALLY BLAMELESS.
But Jesus Christ Himself distinctly said
the contrary. He said, "He that believeth
and is baptized shall be saved." And
again he declared that "This is life, and
life everlasting, to know Thee, the only
true God and Jesus Christ whom Thou
hast sent." It was, then, of paramount
importance that the world should un-
derstand this question, "What do I think
of Jesus Christ? Whose Son is He?" And
in seeking for an answer let them take
for their guide the Apostle who was known
among his fellow Disciples as the Disciple
whom Jesus loved most—the Disciple
in whom Jesus confided when he stood
forth to give the keys of the Kingdom
to seek their Divine Master and His
Disciple to whom Jesus commended His
Blessed Mother in His dying agony on the
cross. St. John begins his Gospel with the
words, "In the beginning was the Word,
and the Word was with God, and the
Word was God." Here the Apostle sets
before us a partially Divine Person,
and yet a unity of Divine essence and
nature. We know by Divine revelation
—and apart from Divine revelation
we should not have known it—that
in the unity of the Divine essence there
are three distinct Divine Persons, and
yet these three Persons are really one
with the other. We know their names, and
their names indicate their relations.
There is God the Father, there is
God the Son, and there is God the Holy
Ghost. These three are distinct, one from
the other, with a distinction far above
all the distinctions of the creature, and
yet they are one with each other, with a
unity which

TRANSCENDS THE IDENTITIES OF EARTH.
And there is this distinction between the
Father and the Holy Ghost, on the one
side, and the Son on the other side; that
while the Father and the Holy Ghost
possess only one nature, and that a
Divine nature, the Son of God possesses
two natures. Equally with the Father
and the Holy Ghost does He possess the
Divine nature, and in addition He pos-
sesses a human nature. So far as regards
the Divine nature, He is consubstantial
with the Father; so far as regards the
human nature, He is consubstantial with
ourselves. That human nature is as
much His as is the Divine nature. He
can say of His body, "This is My body,"
and of the soul that tenents it, "This is
My soul," and of the blood that flows
through His veins, "This is My blood,"
the Eternal Testament." Here is the
doctrine of the Incarnation—the doc-
trine of the Word made flesh, for He who
was beheld by men clad in

THE GARMENT OF OUR FLESH
was that Word, or Son of God, who was
from the beginning with the Father, and
who with the Father was God. And if
we rightly understand this doctrine of the
Incarnation—if we adequately conceive
it—then we must also accept certain con-
sequences which necessarily flow from it.
The first consequence is this: If we believe
that the Son of Mary is the Son of God,
then we must also believe that Mary her-
self is the Mother of God. Mary is the
Mother of God, being Mother of Him who
was a Divine Person, and those men who
heavily or refuse to give to Mary the
title of "Mother of God" do not fully
conceive or believe in the doctrine of the
Incarnation of the Eternal Word. It was
not primarily to declare the prerogatives
and position of Mary, it was not to add
to her titles of honour, or to crown her
with the greatest of them, that

THE CONTROL OF EPISCOPUS,
adjudicating on the heresy of Nestorius,
turned to her and called her as the Mother
of God. The primary object the Council
had in view was to throw a bulwark
around the doctrine of the Incarnation,
and to provide a test and a touch stone
of true Catholic belief. The second conse-
quence is this: that we adore the sacred
humanity of Jesus Christ. We give to
the Infant Jesus in His Mother's arms
the supreme and absolute Divine worship
which we could not give to the Mother
which holds Him without the fondest
idolatry. The sacred humanity of Jesus
is a created thing, and yet to that created
thing we give a worship which we may
not give to any creature, and that created
humanity of Jesus is possessed by a
Divine person. There is a third conse-

quence and it is this, that every word
that was uttered by Jesus Christ, every
action which He performed, every suffer-
ing which He endured was the Word and
the action and the suffering of a God.
Every word that fell from the Lips of
Jesus Christ was a word that came forth
from the mouth of God—not merely in
the sense that the words of every true
prophet are

THE WORDS OF GOD
The prophets spoke in the name of God;
and yet they spoke not as God Himself;
for when He spoke it was (as God) His
own word. Every act of His was an act
of God, and every suffering He endured
was in like manner a suffering of God.
Were it not so we should not be redeemed;
we should not be taught of God; we
should not be living under the direct and
immediate influence of Jesus Christ; we
should be yet in our sins, without hope
of and without God in the world. If we
rightly comprehend and appreciate these
three consequences of the doctrine of the
Incarnation, then we have a guarantee
of the truth and fulness of our belief. We
have a clear idea of the mystery of the
Word made flesh; whereas if our ideas are
not clear with regard to these three conse-
quences then, to speak of them, we are
fall short of the full truth in our concep-
tion of the mystery of the Word made
flesh, and as a result we shall not be
able to understand, in the full extent
and depth of its meaning, the purpose of
the coming of Christ. There are only
two who could say of Jesus Christ, "This
is My beloved Son, in whom I am well
pleased."—His Father and His Mother,
Mary of Nazareth, who is the Mother of
God. If Mary has no right to that title,
then the Son of Mary has no right to the
title of Son of God. Jesus and Mary
are no mere historical personages of the
past—no

MAKING VAGUE VISIONS OF THE FUTURE
They are real persons with whom we
have intimately and directly and immedi-
ately to do. Jesus is visible to the eyes of
Mary, and Mary is visible to the eyes of
Jesus. They converse face to face, and the
words fall as of old from the lips of
Jesus into the heart of Mary, and Mary
unfolds the desires of heart into the
human ears of Jesus Christ. "The
Word was made flesh" and the Word
remains flesh; and He has taken, not
only human life, but human death into
God. And so when we ask ourselves
the question, "Who and what was Jesus
Christ?" we answer it in the words of
Peter, "My Lord and My God. Thou
art Christ, the Son of the living God."

A TRUE MISSIONARY.
HOW THE LAZARIST, MGR. TOUVIER, DIED
IN THE DISCHARGE OF HIS DUTIES.
Mgr. Touvier, the Vicar-Apostolic of
Abyssinia, whose death is announced in
the columns of the *Les Missions Catholiques*,
was one of the great Lazarist mission-
aries who have rendered such services
to religion, civilization and to science.
The details given in *Les Missions Catho-
liques* are full of pathos; and yet one feels
now much better in the world for such a
man having lived in it.

He went to Massouah on the 8th of
July as a religious habit to four
young Abyssinians, postulant and novice,
and ceremony took place on the 17th, the
nuns receiving from him the names of
Theresas, Marguerite, Françoise, and
Vincent in religion. Then on the 4th of
August he set out for Accour, accompan-
ied by two brothers, a native priest and
some guides. The caravan started in
the evening. After a journey of ten
hours the missionary bishop found him-
self utterly exhausted, and the little
company had to halt. He had a very
bad night in spite of all the efforts of his
companions to relieve him.

The next morning, feeling himself a
little better, he said to his companions:
"Let us continue our journey."
They reached, by almost impracticable
routes, the top of a steep, craggy moun-
tain, about thirty miles from Massouah.
But during their descent the sick pre-
late said: "I cannot remain any longer
on my mule."

He descended and walked many
miles. At last, utterly exhausted, he
had to stop, and in a few moments sank
on the ground unconscious. His people
flocked around him; but all was vain,
and at seven in the evening the de-
voted African missionary gave up his
soul to that God whom he had served so
well, and for love of whom he had
suffered so much in the wild Abyssinian
land.

The afflicted caravan watched the
mortal remain all night, and then,
following the custom of the country, in-
terred them by the roadside.

A Nerver Trial.
Frances S. Smith, of Emmale, Muskoka,
writes, "I was troubled with vomiting
two years, and I have vomited as often as
five bottles of Burdock
Blood Bitters cured me."

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The usual treatment of catarrh is very un-
satisfactory as thousands of departing
patients can testify. On this point a trust-
worthy medical writer says: "Proper local
treatment is positively necessary to success,
but many, if not most of the remedies in
general use by physicians are of a tempo-
rary benefit. A cure certainly cannot be
expected from snuffs, powders, douches and
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The First Symptoms

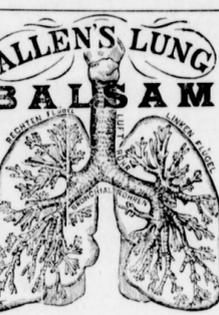
Of all Lung diseases are much the same:
feverishness, loss of appetite, sore
throat, pains in the chest and back,
headache, etc. In a few days you may
be well, or, on the other hand, you may
be down with Pneumonia or "galloping
Consumption." Run no risks, but begin
immediately to take Ayer's Cherry
Pectoral.

Several years ago, James Birchard, of
Darien, Conn., was severely ill. The
doctors said he was in Consumption,
and that they could do nothing for him,
but advised him, as a last resort, to try
Ayer's Cherry Pectoral. After taking
this medicine, two or three months, he
was pronounced a well man. His health
remains good to the present day.

J. S. Bradley, Malden, Mass., writes:
"Three winters ago I took a severe cold,
which rapidly developed into Bronchitis
and Consumption. I was so weak that
I could not sit up, was much emaciated,
and coughed incessantly. I consulted
several doctors, but they were power-
less, and all agreed that I was in Con-
sumption. At last, a friend brought me
a bottle of Ayer's Cherry Pectoral.
From the first dose, I found relief.
Two bottles cured me, and my health
has since been perfect."

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The Clergy of Western Ontario will, we
trust, be glad to learn that Wilson
Bro's. General Grocers, of London, have
now in stock a large quantity of Sicilian
Wine, whose purity and genuineness for
Sacramental use is attested by a certificate
signed by the Rector and Prefect of Studies
of the Diocesan seminary of Marano. We
have ourselves seen the original of
this certificate, and can testify to its authen-
ticity. The Clergy of Western Ontario are
cordially invited to send for samples of this
truly superior wine for altar use.

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French language, plain sewing, fancy
sewing, and other useful information, includ-
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flowers, etc., are taught free of charge. Board
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