C. M. B. A.

Branch 25, Seaforth.

Spir. adv. Rev. Joseph Kennedy, chan. Wm. Prendergast. S. A., pres. Joseph Weber, first year of the pres. William Casey, second viae-pres. John F. Dopp, rec. sec. William Prendergast, B. A., asst sec. John Killoran, fin. sec. John McQuade, treas. Patrick Kesting, mar. Islah Smith, guard Michael Tayney, trus. for one year Edward Devereux and John McQuade, trus. for two years Robert Coleman, John Kale and John Killoran, repres. to Grand Council, Robert Coleman, alternate John Kale.

Bobert Coleman, atternate John Kale.

Branch 1, Windsor.

Pres. M. J. Collier, first vice-pres. D. C. Mc
Keon, second vice-pres. J. M. Meloche, rec.
see. P. M. Keogh, box 156, ass't sec. E. C.
Lucier, fin. sec. Simon Gignae, treas. J. H.
Connelly, mar. Daniel Cronin, guard Ell Vigneau, trus. M. A. Brian and Neil Reaume,
repres. to the Grand Council Patrick Hourahan, alternate John Hannon.

Branch 85, Deseronto.

Spir. adv. Rev. J T Hogan, chan. John
Meagher, pres. Thos. Hart, first vice-pres. A W
Cooper. second vice pres. Thos. Fox, treasurer
Michael Marrigan, in. sec. Ed. Gaulin, rec.
sec. Jas. Gaulin, asst. rec. sec David dwards,
mar. Wm. Wilson, guard Louis Duquette, trus.
James Burns, Martin Hart and John Freeman,
delg. to grand council, E. J Edwards, alt. John
Meagher.

Branch 113. Waterloo.

Branch 113, Waterloo. Spir. adv. Rev. W. Beauregard, pres J. H. Leiebvre, first vice-pres. J. A. Chagnon, second vice-pres E. J. A. Beauine, treas. P. Humphy, rec. sec. J. E. Langdeau, ass't sec. J. Cartier, fin. sec. J. H. Larte, mar. N. Premnnt, guard N. Hartel, trus. for two years T. Lejoie and L. Poulin, chan. Dr. Phelan, repres, Dr. Phelan, substit. J. H. Lefebvre.

Branch 77, Lindsay.

E. B. A.

Election of Officers for 1894.

Davitt Branch, No. 11, 1070010.
Chaplain Very Rev. Dean Cassidy, pres. elorey, vice-pres P Shehan, rec. sec. ane, fitt, and insur. sec. J McCarthy, treas, Woods, stewards, O Brody, P Loughlin, m. Marlborough, asst. mar. P McGarry, Insuland D P Shea, outside guard P Mahoney. St. Patrick's Branch, No. 30, Kinkora

St. Patrick's Branch, No. 30, Kinkora.
Chaplain Rev. John O'Neill, P. P., pres. Toughlin, vice pres. J Dwyer, rec. sec. T Erown, fin. sec. P J Crowley treas. J J Brown, tewards J Gallagher, L Crowley, mar. T C lynn, asst. mar. P Hishon, inside guard, M lishon, outside guard J Flynn.
W. LANG, S. T.
11 Hamburg ave., Toronto.

OBITUARY.

JOHN GLAVIN, BIDDULPH.

Another old pioneer gone to rest! One of the oldest men on the London road died at his home, on the first concession of Biddulph, on November 28th, viz., John Glavin, aged eighty-six years. He had been in delicate health for some time, and his death was not unexpected. High Mass was sung by Rev. Father Traher, pastor, on the 30th Nov. The casket that bore his remains was followed by his many friends and neighbors to St. Peter's cemetery, where the tomb was closed upon a kind husband and father. Mr. Glavin left his native land (Ireland) sixty-three years ago, coming to Canada full of youth and energy. He always sought a place amongst the hardest workers, and was ever found resolute, thritty and hopeful, and had succeeded in making for himself and family good home. It may be well said that he has done his share for the advancement of religion. Mr. Glavin leaves, besides his aged partner, seven children—three sons and four daughters—and it may be to them a consoling reflection that his earthly career was a continuous preparation for the everlasting glory of heaven. May he rest in peace. Amen.

FATHER QUIGLEY SPEAKS About the P. P. A. and Anti-Catholic

Blyth Standard.

With apologies to our esteemed cotem, the Wingham Advance, we publish the following from its columns which will be of interest to all our readers:

St. Augustine, Nov. 20, 1893

St. Augustine, Nov. 20, 1893
To the Editor of the Advance:

Sir—During my pastoral visit to Wingham yesterday, I was somewhat amused at seeing in several of the shop windows, posters announcing that a lecture is to be delivered in the town hall on Friday, 24th inst. The subject of the lecture is announced as "Protestants in Politics." A little further down were displayed in large type the posters announcing that a lecture is to be delivered in the town hall on Friday, 24th inst. The subject of the lecture is announced as "Protestants in Politics." A little further down were displayed in large type the startling words, "Protestants awake! Rome is plotting to rule Canada;" Politicians are bowing before the Roman Hierarchy," etc., etc. It did not require much reflection to define the motive of this lecture, namely: Low, selfish, political intrigue. My purpose, Mr. Editor, in asking your kind indugence on this occasion is not to discuss politics. With questions of purely political nature I have nothing to do. But, I wish to call public attention to the true motives of this lecture by pointing out the unmanly and un-Christian tactics by which such men as Mr. McConnel seek to deceive the public. For several months past the fanatics of this country, goaded on by a few discarded and disappointed politicians and assisted by certain characterless creatures, both male and female, who speculate on religious prejudices, have organized an associations. This association is nurtured by the sore-heads of both political parties, who, finding themselves unworthy of contidence of Conservatives and Liberals alike, are now making vigorous efforts, by means of "No Popery" cry to organize a third party under the leadership of Mr. D'Alton McCarthy. This P. P. A. is so contemptible in its purpose and operations that even its members themselves seem to be ashaned of it, not one of whom has the Christian manihuess to declare openly his connection with the association. It is under the auspices of this P. P. A. and in the interest of Mr. McCarthy and his grotesque group of disappointed politicians that Mr. McCounel comes to Wingham to lecture. He, no doubt, intends to tell us that the late Hon. Sir John A. Macdonald, the late Hon. Alexander McKenzie and all the other able and brilliant statesmen who have swayed the destinies of Canada to the past fifty years, together with the hundreds of thousands of intelligent and indepen

in the convents and keep them there against their will, etc. There was a time in Canada when such fabulous tales might be believed in certain quarters, but, thanks to the intelligence and liberality of the people of this country, that time is fast disappearing. Even Mr. McConnel himself, if he has one half the intelligence to which he lays claim, does not believe one word of the tirade against the Catholic Church with which he intends to deceive the people of Wingham. The self-sacrificing life of the virtuous is ever a standing reproach to the proud and licentious, and hence it is that men of the McConnel stamp cannot bear the countless examples of heroic Christian work as exemplified by the religious orders of the Catholic Church, especially the nuns and humble Sisters of Charity, because the virtues which shine forth in the lives of those self-sacrificing Isdies are in striking contrast with their own hypocrisy and pride. The humble Sisters have, whether in hospital or on the battle-field, ever been unlistering angels in alleviating the pains and sorrows of suffering humanity. In the plague-stricken cities of the South where the ravages of yellow fever swept away a third of the population, the nuns and Sisters of Charity were ever ready to wait on the sick and dying; and when the unfortunate victims were deserted by their nearest friends, these heroines of Christian charity remained staitful at their post

RULES TO BE OBSERVED AT HIGH MASS.

In response to the request of a re spected subscriber we here give the regulations which should be observed by the congregation when assisting at High Mass :

THE ASPERGES BEFORE HIGH MASS. 1. When the priest leaves the sacristy the faithful rise, and remain standing until he arrives at the foot of 2. When the priest genuflects, all

3. When the priest rises, all stand and remain standing until he returns to the sacristy, when all resume their

seats. HIGH MASS. All rise when the priest leave the sacristy, and remain standing until he comes down from the altar to

say the first prayer.
2. Then all kneel until the priest intones the Gloria.
3. At the Gloria, all rise and remain standing until the priest sits

down. After the priest is seated the

congregation sit down.
5. When the priest kisses the altar before the prayers all rise and remain standing during the singing of the

prayers.
6. When the epistle is read or sung all sit down.
7. When the priest begins Dom

rise and remain standing during the singing of the Gospel.

8. If the sermon follows the Gospel, the faithful kneel during the Veni Creator, stand at the reading of the Gospel, and sit during the sermon.

9. When the priest commences Credo all rise. They kneel with the priest when he says Et incarnatus est. When the priest sits down the

11. When the choir sings Et incarnatus et homo factus est, the priest uncovers his head, the faithful kneel. Afterwards they sit down until the priest returns to the altar and kisses it.

12. Then all rise and stand during Dominns Vobiscum and the Oremus. 13. Then all sit until the priest commences per omnia sæcula saculor-um before the Preface.

14. All rise at these words and not at the sursum corda.

15. All stand during the Preface. 16. From the Sanctus to the second At the second Ablution the faithful sit down till the priest kisses the altar to sing Dominus Vobiscum before the last prayers.

All stand during the last prayers and remain so until the priest has sung ite missa est. 19. All kneel then to receive the

blessing.
20. During the last gospel they all stand.

BISHOP KEANE ON "THE FUTURE OF RELIGION."

Great Audience in Boston Theatre

The Right Rev. John J. Keane, D. D., rector of the Catholic University of America, lectured in Boston Theatre, under the patronage of the Catholic Union of Boston, on the evening of Sunday, Nov. 26, before an audience which filled the great auditorium.

It was heartening to thoughtful men, lovers of their kind, to see the num bers and character of the people who came thither to hear Bishop Keane, within the same walls which on two successive Sundays have echoed to the flippant plaudits and the hollow laughter of the admirers of Robert G. Inger-

Curiosity draws a crowd for the Infidel; but fewer among them of sympathizers than of sensation-seekers, stubble before the wind of every fleet ing fad and ism.

Bishop Keane's great audience meant earnestness, conviction, self sacrificethe building up forces in the commun-

Non Catholics were numerously present, as they are everywhere Bishop Keane appears. Earnest souls outside the Church look to him pre eminently

not how to seek. Bishop Keane expressed his gratifi-

prised to find such fervor of kindhearted exaggeration, in cool, well-balanced Boston, only for remembering the neighborhood of Plymouth Rock, the Blarney Stone of America, as, he believed, dear Boyle O'Reilly called it.

THE FUTURE OF RELIGION.

Many writers of our day are asking what is the future of religion going to be. To this momentous question answers of many different kinds are made—answers serious, grotesque or flippant, answers that disclose depths of anxious thought, answers that dis-close only shallowness of intellectual conceit. Incredible that since religion is the

all-in-all of life, there should be any to touch it lightly. Yet, thank God! their number is diminishing. The influence of Voltaire is rapidly declining, and everywhere there is a reaction of religious questions.

what motive soever, what is the future of religion, an honest answer is due. I make no pretension to the gift of prophecy, but I believe in the reign of law, in the sympathy between antecedent and consequences and in the harmony that runs through the development of things, and I ask you to look the great unquestionable facts in the history of religion in the face. The first fact that strikes us on in-

quiry is that religion or religiousnes ents that make up human nature.

The physical, the rational, the religious man is a rational animal; he is

also a religious being.

This religiousness comprises two things—a universal recognition of God and a universal conviction that, as God gives man his existence and his faculties, so He also guides man in the use of his faculties for the attainment of the purpose and end of his existence. There never has been a tribe of Athe

ists, so there never has been a tribe of How clearly the natural religious ness of humanity was shown forth in the representation of the ancient though imperfect, religions, at the re cent World's Parliament of Religions.

The second fact that looms up in the

development of humanity is that religion ever has been regarded as the basis

The third fact is that while scientific progress and research may and should lear away much human rubbish that has grown around religion and may for awhile seem to threaten religion itself, it only serves eventually to bring forth more clearly and majestically her fair and perfect proportions

All these points the Bishop logically 7. When the priest begins Dom- and forcibly developed—reviewing the inus Vobiscum, before the Gospel all | history of religion from the beginning.

He then demonstrated the necessity of One, True Religion; then the certainty of such a religion. God made man for Himself. Man yearns, therefore, to his Creator, who is also his End, and nothing less than God can satisfy his desires and aspirations. The essence of religion is the love that aspires and the love that stoops. This led the speaker logically to the Incarnation of Christ; and thence to the Church.

He reviewed the various ages of greatest intellectual activity among men, and proved that these were also the ages of greatest religious events and activities, as the Augustan Age in which our Blessed Lord was born the fourth century, in which the genius lowing, or the one after that, two of of the Roman Empire blazed up for a while with greatest glory, before the decadence of that great power, also the age of Ambrose and Augustine and other great Doctors of the Church; the other great Doctors of the Church; the thirteenth century, also marked by the life and work of S. The thirteenth century also marked by the for a priest in his last moments. A life and work of St. Thomas Aquinas, third, the one who had lowered the St. Bonaventure and other great saints; Ablution after Communion all kneel. St. Bonaventure and other great saints; ligious revolutions and religious wars. gave birth also to giant-saints, men of marvellous intellect and spirituality, as St. Charles Borromeo, St. Ignatius Loyola, St. Philip Neri; the nineteenth century with its magnificent discoveries and inventions, the era of Democracy, of popular education, and also

of renewed religious activity.

The Bishop spoke of one marked feature in the religious revolution in the sixteenth century, result of the principle of private interpretation—an exaggerated individualism, which being contrary to order, worked against re ligious progress, and held in itself the germs of disintegration.

He spoke of the logical reaction from this individual inspirationism to scep-ticism. He reviewed the various systems of false philosophy, and de-monstrated their fallacies—especially that maintained by Comte, that in the progress of mankind, philosophy would overthrow theology and would in turn oe overthrown by science.

As Bacon put it, a little philosophy may lead away from religion, but a great deal of philosophy must lead back to religion. Religion, true relig ion, has nothing to fear from science. Scientific discovery, the perfected scientific criticism, may destroy accretions that have gathered on religion, but are no essential part of it; but they leave the Divine Revelation only

the clearer and stronger.

There cannot be too much or too widely diffused learning in the world, said the Bishop, provided that it is may learn much from this passage of a learning with God in it. Learning without God in it was the curse of lency Mgr. Satelli by Bishop Coxe, of Eden, and has been the curse of the Buffalo:

world ever since. as to a harbinger of that Christian fic inquiry leads up to philosophy, unity which they dream of but know and philosophy, when it gazes with affairs, which you threaten to make intelligence, truth and honesty, cannot permanent. Our system of education stop short of the great first cause, the and our Common schools are as the

inner life, as Paul Bourget says, after going down into the depths of realism and animalism to which the positivist and animalism to which the positivist philosophy naturally led it, is turning back, disappointed and disgusted, under the guidance of those unquenchable better cravings which lead to the moral, the spiritual, the religious and the divine. Religion stands forth in its true light as the outcome of the ove of man. It is the union of man with God, of God with man, the union of the divine and the human in one the divinity of Jesus Christ.

The Bishop spoke of the distinct work of the Catholic Church through the ages, her civilizing mission, her inevitable association with governments and dynasties while accomplishing it, her gradual disen-tanglement from their alliances always full of peril. To-day, as Cardinal Manning put it, she is to deal not with dynasties, but with the people. Here Bishop Keane touched almost his high est point, vividly picturing the turn-ing of the Church from the King, who was almost always either Herod or Pontius Pilate, to the millions of the plain people who are ready for her But the climax of the discourse was

in his portrayal of the yearning of the world for religious reunion—a reunion to be attained only on the basis of honest acceptance of the whole truth—as revealed in the Catholic Church—and the mission of America, stamped as she is in her origin and in vital principles with the religious spirit in the uplifting of humanity.

The Bishop held the profoundest attention and interest of his auditors

throughout the discourse whose main points are imperfectly summarized and hearty applause. - Boston Pilot.

"The Hand of God."

This is the heading of an article in French religious newspaper. Readers must draw what conclusions they please from the following facts: M. Desgenettes, one of the newly elected members of the Chamber of Deputies is dead. He died before the opening of the chamber. He was mayor of Polbec, a rich man, and an inveterate anti-clercal. His electioneering opponent was the Baron Plerard, a staunch Catholic, who had placed himself under the protection of Our Lady of Lourdes. The exultation of the anti-clericals on M. Desgenettes election knew no bounds. They gave expression to it by organizing sacrilegious scenes at Polbec, and a neighboring place, Villebonne. These took place during the night, and, it is said, with the connivance of the newly-elected deputy. The defeated Catholic candidate, the Baron Plerard, was not burnt in effigy, but buried in effigy, and with circumstances which show religion haters of the present day are more ignoble in their proceedings than were the sorcerers of old. A coffin, as if containing the remains of the Catholic baron, was borne through the streets in dead of night, attended by the parody of a religious funeral. The coffin was preceded by a cros-bearer with a crucifix. Then came a mimic priest dressed as a celebrant and there was free use made

of sham holy water. The place of sepulture reached, the coffin was lowered, not into the earth, but into an open sewer. On the day fol the men who had been concerned in these midnight saturnalia died suddenly. One had been the cros-bearer, the other had carried the holy order to do so had to kneel, has been struck by paralysis. This paralysis is of a kind that forbids the sufferer either to lie or to sit, but compels him to keep the same kneeling posture in which he was when his impious deed was committed. The fourth, struck by an invisible hand, and who, there is reason to suppose, was a side actor in the sacrilegious comedy, was M. Desgenettes, the newly-elected mem-ber of the Chamber of Deputies. He died the other day, raving in brain fever.

Our Duty.

There could be no greater mistake than to suppose that the American Protective Association, and similar organ izations which have lately come into existence in the United States, are in significant in point of numbers and in fluence. On the contrary, they are a host and a power which it would be folly to ignore. In Columbus alone the A. P. A. claims a membership of 10,000. Any movement on the part of Catholics at the present time which is calculated to stir up strife and to inject politics

into religion is therefore deplorable. We have now to contend with a new Knownothingism; and, in the present state of public feeling, it is utterly useless to expect that any proposals fav oring our religion will meet with dis-passionate consideration. Those who would know the disposition of a large body of Protestants in this country towards their Catholic fellow-citizen virulent letter addressed to His Excel-

"Yours is a deliberate invasion of In the very nature of things scienti- our Capital, and a practical intermedcation at the welcome accorded him, but, acknowledging Mr. Leahy's compliments, said that he would be sur-

relations with their fellow - citizens

without any alien interference."

Think of such a speech as this from an intelligent old dominie who claims to be an American of Americans! It is all well enough to call Dr. Coxe a man of straw. At least he gives evidence that a strong wind is blowing, and the best thing we can do is to le it exhaust itself.—Ave Maria.

When we are met by even a little adversity we are too soon cast down and seek after human consolation. If we strive like valiant men to stand in the battle, verily we should have the help of God upon us from heaven.

—Thomas A'Kempis.

Whatever a man cannot amend in himself or in others he ought to bear with patience until God ordain otherwise. — Thomas A'-Kempis.

The Benzigers at the Columbian Exposition.

One of the most creditable exhibits at the Columbian Fair was that of the Messrs. Benziger Bros., of New York, and their enterprise, we are glad to say, has been handsomely acknowledged by the various Boards of Awards, who conferred upon them several valuable medials and diplomas.

The magnificent art windows from Munich, which we noticed in a recent issue of the Standar', and which were the object of admiring interest to hundreds of thousands of visitors, will remain in this country, one having been purchased for Burfalo, and the other or Cincinnati.

The impressive group entitled to the process of the standard of

Cincinnati.
The impressive group entitled "The Burial
Christ." which also attracted great attention
d elicited unbounded praise from art critics
nerally, has been secured for one of the large-

generally, has been secured for one of the largest churches in Ohio.

Altogether the Messrs. Benziger Bros. deserve the highest praise for the object lesson their exhibit taught. Their enterprise was a coatly one, but the outlay has been richly repaid in the honor that has been conferred upon their house. Like the Catholic education exhibit, which was a revelation to so many, such evidences of artistic skill, good taste and superior workmanship, as those afforded by the Benzigers' display at the Columbian Exposition, are creditable not only to themselves, but they also reflect great honor on Catholic art and Catholic genius.

MARKET REPORTS.

To to 8:6. a bag; young pigs \$4 to 87; potatoes, \$8 to 89 a ton.

Montreal, Dec. 14.—Wheat—No. 1 hard Manitoba, 69 to 70; No. 2 do, 67 to 68c; peas per 66 lbs, 65 to 69c; oats, per 34 lbs, 85 to 37e; corn, duty paid 62 to 64c; barley, feed, 42 to 48c; barley, maiting, 50 to 55; tyes, edited, \$5 to 57e; Flour—Winter wheat, \$8,60 to \$3,80; Manitoba patents best brands, \$8,70 to \$8,80; Manitoba patents best brands, \$8,70 to \$8,80; straight rollers, \$3 to \$3,10; extra, \$2,90 to \$8,00; superfine, \$2,60 to \$2,90; Manitoba strong bakers, \$3,40 to \$3,50; to, best brands, \$8,50 to \$8,50; to 81,50; Oatmeal—Standard, bags, \$1,90 to \$2; 60; do bibs, \$4,20 to \$4,10; granulated, bags, \$2,50 to \$0,50; do bibs, \$4,20 to \$4,20; rolled oats, bags, \$2; do bibs, \$4,15 to \$4,25. Bran, \$15,50 to \$16,50; shorts, \$16 to \$18; monillle, \$22. Canadian short cut, per bbl, \$18 to \$20; hams, city cured, per lb, 11 to 12c; lard Canadian, in pails, 104 to 11c; bacon, per lb, 114 to 12c; lard, compound, refined, per lb, \$1 to 12c; lard, compound, refined, \$1 to 12c; lard, \$2 to \$2,50; lard, \$2 to \$2,50; lard, \$2 to \$2,50; lard, \$3 to \$2,50; lard, \$4 to 12c; lard, \$4

Latest Live Stock Markets.

Latest Live Stock Markets.

TORONTO.

Dec. 14. — Butchers' Cattle — Prices ranged from 2½ to 3c for inferior to medium 3 to 3½ for medium to choice, and 3½ to 4c for choice to extra choice.

Hogs — The run was heavier: 87.35 here. Stores, half-fats and fat hogs in mixed lots sold at 85 off car and 84.75 fed and watered. One or two choice lots, averaging from 150 to 200 lbs, sold at 65.20 off car. Stores weighed off car are quotted at 84.75, and light pigs at the same figure. Stags are selling at 82.50 to 83.50.

Sheep and Lambs averaging 80 lbs, sold at 82.75. There is a moderate demand for straight fat sheep at 85.50 to 83.55.

Calves—Good fat calves, weighing from 180 to 150 lbs, will bring 81 to 88.

Milch Cows and Springers—The range to-day was from 850 to 847.

BUFFALO.

Buffalo, Dec. 14.—Cattle—Sales: 700 lb stockers, 82.70 to 2.80; springers, 30 to 840 per head; western steers, 83.65 to 83.75. Hogs—Yorkers, 85.65 to 85.65, mostly 85.69; to good mediums and heavy, 85.69 to 85.55; mixed packers; 85.69 to 85.65, mostly 85.69; pigs, 85.65 to 85.65; mixed packers; 85.69 to 85.65, mostly 85.69; pigs, 85.65 to 85.69; roughs, 84.50 to 84.75; closed firmer. Sheep and lambs—Market opened easier to 12c lower; native lambs, 84.40 to 84.60; fair to good, 83.60 to 84.75; at 12c lower, native lambs, 84.40 to 84.60; fair to good sheep, 82.65 to 83.10; extra fat ewes, 83.25 to 83.60; culls and common, 81.75 to 82.50; Canada lambs, 84.65 to 84.75. BUFFALO.

C. C. RICHARD'S & Co.
I have used your MIMARD'S LINIMENT successfully in a serious case of croup in my family. I consider it a remedy no house should be without. J. F. CUNNINGHAM.

That string on my finger means "Bring ome a bottle of MINARD'S LINIMENT.

Consumption

is oftentimes absolutely cured in its earliest stages by the use of that wonderful

Food Medicine, Scott's **Emulsion**

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"CAUTION." Beware of substitutes Genuine prepared by Scott & Bowne, Belleville. Sold by all druggists, 50c. and \$1.00.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest. CATARRH

Benziger's Catholic Home Annual—

We have just received a supply of this very popular annual. It contains the usual good things in the shape of stories, poems, historical and biographical sketches, and plenty of pretty, interesting pictures. Price by mail 25cts., in stamps or scrip. Address, Thomas Coffey, CATHOLIC RECORD Office London Out. Office, London, Ont.

Cheerfulness makes the mind clear, gives tone to thoughts, and adds grace and beauty to the countenance.

One of the most instructive and useful pamphets extant is the lectures of Father Damen. They comprise four of the most celebrated ones delivered by that renowned Jesuit Father, namely: "The Private Interpretation of the Bible," "The Catholic Church, the only true Church of God," Confession," and "The Real Presence." The book will be sent to any address on receipt of 15 cents in stamps. Orders may be sent to Thos. Coffey CATHOLIC RECORD Office, London.

DUNNS THE COOK'S BEST FRIEND

TEACHER WANTED. TEACHER WAN IED.
TEACHER WAN ED FOR SCHOOL SECTION NO. 3. Biddulph. Holding a second or third class certificate. Apply stating salary, and sending testimonials, to WM. Twoney, Sec Treas., or Michael Quigley, Trustee, Lucan. P. O. 1902

TEACHER WANT D. FOR R. C. S. S. T. No. 1. McGillivray, for 18st, Male or female. Holding second or third class certificate. Address, stating salary, P. Currin, Centralia P. O., Ont.

DELALE TEACHER WANTED, HOLDING I ELALE TEACHER WANTED, HOLDING third class professional certificate, for school section No. 5, West Williams. "chool is small. Applicants to state salary and give testimonials, on or before Dec. 2°, 1803. Address NELL MCCORMACK, Sec., Parkill, P. O., Ont.

FOR SEPARATE SCHOOL SECTION NO. T 10, West Williams. State salary and experience in teaching. Male teacher preferrel. Duties to commence 2nd Jan. 1894. Address CAPT. B. DIGNAN, Sec., Springbank P. O., Ont. 790-2

POR CATHOLIC SEPARATE SCHOOL Glennevis, Ont. State salary, and send copy of testimonials, to Rev. D. C. McRae, 791-2w.

POR THE CATHOLIC SEPARATE School, Gore of Downie, a female teacher, holding a first or second class certificate. Applicants to state salary and experience, and send copies of testimonials to PATRICK KEANNEY, Sec. Treas., Conroy P. O., Ont., not later than Dec. 23.

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MALE TEACHER WANTED, HOLDING A second or third class certificate, for Public school section No. 9, Flos. Salary not to exceed \$35 \cdot Duties to begin January 3 next. Testimonals required. Apply to NAPOLEAN LE CLARE, Sec., Vigo P. O., Ont. 789-3

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The First Christma KATHERINE E. CON

Stir up Thy might, O Lord, and The world is sick for Thee. Sorrow and sin have reached th The night goes wearily. For every Casar at his wine Are myriad slaves undone; Light of the World, arise and sl From the eyes of Mary's Son:

Stir up Thy might, O Lord, and
O Lord, make no delay!
For Faith is faint, and Hope is
And Love hath lost his way.
Oh. Earth, bud forth the Savio
Clouds, rain the Holy One!
Hope of the World, arise and st
With the lips of Mary's Son!

Come, and lift up the lowly. Lo For whom no joy remains; Thy poor ones, ravaged by the Or done to death in chains; The childing mother piteous, The sad child life begun— Oh, God love, Man-love, feel for In the Heart of Mary's Son! Come, Just One, come, and wi Or recompense or doom. Lo. fountains in the desert spr The wildernesses bloom: Thy foes crouch down with ha Thou dawnest—night is don Light of this world, and every The Maiden Mary's Son!

CHAUNCEY DEPEW

Leo a Stronger Man Th Nice, Dec. 7 .- " As room the Pope arose and way to meet me," said M. Depew to day, talkin correspondent about his view with the Pope. seated. Then he resseat in the Papal chair.

"He began the co some remarks, very fla pride, as to his knowle of my standing in A impression he intended that he knew who I was me and had long wa terest my career. He fully and gracefully th convinced that it was tr tact and courtesy pr through the interview. The Pope I watched

I can say confidently about his being in a fee down condition is all slender man, as is Mr. taller, and therefore more thin. His face has long, finely-cut fe Italian in contour.
"It has been said th

and that his hands tren as with palsy. This is "I have dined often stone under circumst could judge accurately condition, and I have saying that the Pope as much vigor and he Gladstone. The Pope older than Mr. Glads sider him, if anythin

man of the two. VIGOR AND MIN "There is about th nervous intensity wh ually mistaken for f movements. But to rather strength and well as of body.
"He was dressed a

long robe and cape to be white wool. Papal cross and chi mented with precious tinctly, so that there

in my understanding he said, even with iarity with the languary "After his pleasar come I thanked him the fact that in Ame head of a company thousands of men, large proportion pufaith. He replied knew that and the many pleasant repo

dealings of my com ployers. "I told him that ago I delivered a lec of Catholic students of the Papal encyc issued, treating of capital and labor, t cal for the text of m

"When the en tioned he straighter vigor of a man of fit he grasped the arm leaned forward as interested. poured forth a clea and eloquent states of the Church upon 'I wish I could

late even approxim

guage the beauty

remarks. But I c

give more than th "That encyclic no new thing in t It laid down no simply reaffirmed had always been t policy of the Churcof the rich and the and the employee. erty, the right of enjoy that which h sweat of his brow good fortune, ha tioned by the Ch be. Upon all ma