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Venite Adoremus!
Our infant God and King;
Venite Adoremus!
Let all kneel down and sing.
Earth knows of naugat but gladness,
For Christ to-day is born;
And from each heart bids sadness
Depart this Christmas morn.

Gloria in Excelsis!
From out the organ rings;
Gloria in Excelsis!
The priest at altar sings.
Et Verbum Caro Factum Est!
Oh! Christ we Thee score;
Et Verbum Caro Factum Est!
Dwell with us evermore.

All hall, sweet holy Mother; All hall, to Thy deer son, Who loved us as a brother, And for us Heaven won. Venite Adoremos! One God, the Elernal One; Venite Adoremus! Thy will on earth be done.

Sweet clouds of incense raising Their perfume to the throne, 'Round which the angels praising Adore Tace, Lord, their own. The midnight Mass is ended; The peop e rose from prayer, And homeward thus they wended With nearts free from all care. K. M. L.

THE HISTORY OF CONVERSION

I did not have the misfortune, as so many had who were born in New Eng-land more than a quarter of a century ago, to hear much of Calvinism with its ago, to near much of Calvinism with its pessimistic conclusions. My father be-longed to none of the sects, though he attended the Congregational Courch with mother, who was a member of it,

every Sunday.

He was, however, a religious map, reading his Bible through, "Apocrypha and all," as he used to say, once every year. He did this for over sixty years, and tried to live up to the teaching which it brought home to his heart. The religious element in my beloved

mother showed itself when she promised me to God as a minister of His word while I was of the most tender age. Every Sunday so far back as I can re-

member we children used to meet in my mother's room on Sunday afternoon to read Scripture and sing hymns. It was ere that I learned the doctrines of the Trinity, the redemption of mankind, the never ending happiness in heaven for the just. Here I learned that God is a merciful God, good, kind, and compes sionate to sinners, wishing that all should

come to repentance.

It was towards the close of my thirteenth year, when I had completed the first year in the high school, that a revival was started in the church where cur family worshipped. My parents were away at the time, and I was allowed to at tend the meetings every evening. I soon became "convinced of sin," but I could not "feel converted." I felt that I was a sinner and I felt also that I wanted God's forgiveness for my sins I remember to day the keen anguish of mind and heart which pierced me to the centre of my being when I was told the awful, satanic lie, that the reason, I did not feel as I wanted to was because in all probability I did "not belong to the number of the elect." Thanks be to God! I rejected this untruth, my cwn heart and my good angel telling me alike of the truth which I learned from my mother in the words of Holy Scripture : "For God sent not His Son into the world to condemn the world, but that the world by Him might be saved "

The rejection of this falsehood of Calvin was my first positive step towards the Catholic Church. The next great change in my life came

during the same year. I was sent to that great and new famous school for boys in Concord, N. H. It was here that I came in contact with the Episcopal Church, in what is known as the "highcomfort which the first words of the catechism brought me. They told me that I was by baptism "made a member of Christ, the child of God, and an inheritor of the kingdom of heaven." Blessed Catholic truth! For six weeks the sting of that revival had rankled in my soul, and now I was at peace. I felt

I asked how my sins were to be for-given, and I was told that Christ had left power on earth to forgive sins to His ministers. And although at this time I did not confess my sins except to God alone, yet I felt that there was the means of forgiveness ready at any time, and when, Sunday after Sunday, I heard the words of the "General Absolution" read, I truly thought that by their virtue my ips were washed away.

The question now arises in my readers' minds as to my opinion of the Catholic Church at this point in my life, It may best be told by a little circumstance which happened while I was at this school. L——C——and I were one after school. L—C— and I were one after noon out together in a boat on the large millpond beside which the school stood. He asked me suddenly, without any previous conversation on the subject: "Do you believe in the Pope?" Sur-prised, I made a very indignant answer, and stated that I had been taught to be lieve and still did that he was Anti-Christ.

C — only laughed and assured me, when I asked him, that he believed in It is many years since this, and that boy is now a man and, like the writer, a Catholic in deed and in truth. If he chances to read this, I am sure he will pardon me for bringing him into my little

It was here that I learned many things regeneration in Baptism, the Real Presence, the sacrifice of the Mass, prayers for the dead, the invocation of saints. I do not mean to say that these things were taught explicitly by the authorities of the school, but they were deather than the school, but they were the same of the school of th floating about among the boys and the masters, and I learned them and believed

I left this school at last when I was ready to enter college, and for four years I paid very little attention to religion other than attending church every Sunday. I was an Episcopalian, but I cared very little what church I went to at that time, and I was as likely to go to a Catholic church, if the fancy struck me, as to any other. In fact, I remember receiving a JNO. L. Wilson, Magnettawan, Ont.

rather sharp reprimand from the president for attending St. Patrick's. He told me if I did it again I should be marked absent

from church each time it happened until, being absent a certain number of times, I might suffer the penalty of suspension. I remember calling on the Rev. Lawrence Waish (on whose soul may God have mercy!) and being received with the utmost hindness. My motive which the utmost hindness. My motive, which must have been evident to him, was curiosity to speak to a Roman Catholic priest Nevertheless, he received me with the greatest kindness and charity, which he knew so well how to dispense to those

who needed it.

Thus by little and little were my prejudices wearing away and becoming less

and less.
In the autumn of 187- a great thing happened which changed all my plans for the future. There had been with me in the fitture. There had been with me in college for two years a young man, or rather a boy of nineteen. Between us sprang up a deep friendship that has lasted until now, Leaving college in the spring of that same year, he went to his home in S—. It was after I had returned to college in the autumn that I reserved one day a neckage autumn that I reserved one day a neckage. atter I had returned to college in the autumn that I received one day a package. I opened it. It was from my brother, stating that W—— had gent his love from his death-bed, and that shortly before he died he had been baptized in the Roman Catholic Church, to which his family proposely belonged.

properly belonged.

The lesson was a profound one. "Sup pose I were to die to-merrow, where would my soul be?" The result was the resolution then made, and not for many years accomplished, to become a priest, It seemed as if a voice had spoken to me, esying, "Except you become a priest you cannot save your soul." No doubt my friend was praying for me. For nearly two years after this I was beset with difficulties which rendered it impossible to pursue my studies with the intention I had formed. But at last a way was opened and I began to prepare for a calling which I believed to be the greatest. I at once found the Catholic Church staring me in the face. One day one of the professore said in the class: "You can find all the germs of Raman Catholicism in the prever-book of the Episconal Church." This sort of teaching had quite a different effect on me from what he had expected. It gave me a positive love for that Church which I had once hated, and then the step from love to union was but short.

I had been an Episcopalian minister about a mouth and was connected with a ritualistic church where they had a fine chair of boys. I had been placed in charge of them, and one of my duties was to visi their nomes and become acquainted with their parents. One evening a number of new boys made their appearance, and I took their names down in my note book. There was one among them that evening who, on being asked his name, address me with the title of "Father" I as him what church he went to, and men-tioned the name of a certain well-known Roman Catholic church in the city. The next day I wrote a note and delivered it myself to a gentleman of my acquaintance who was a member of that Church, request-ing him for the take of the boy to inform his parents and his pastor that he was making arrangement to sing in our church.

The next day I was struck at the apparent abundity of my action. If I belonged to the Catholic Church, if the Protestant Episcopal Church were a branch together with the Greek and the Roman, then why solved then to begin at once the study of the primary and the infallibility of the Pope. For five long months I labored

'Two pictures always present themselves when I think of our Lord in His character of Mar. A little plain near Bethlehem is illuminated in the night-time by a light dropped from the sky; and in the light there is movement and the flashing of wings, and one figure of indescribable majesty speaks to some cowering shepherds, 'Glory to God in the highest, and on earth peace, good will to men.' This was the second annuncia-tion, and the beautiful speech is a simple definition of the relation of Christ to men. And then the scene changes, giving me to see three crosses planted upon a low hill with millions of people around it; and there is a gloom, almost darkness, in which the crosses rock to and fro, yielding to an earth-quake, and upon one of them a man, nailed bands and feet, lifts His face, overnailed bands and feet, lifts His face, over-hung with bloody locks, and cries, as if expiring, "Father, into Thy hands I com-mend My spirit." And the awfulness of the sight, does not hide from me that the sufferer, dying as He was, tarried a moment to make definition of His rela-tion to God."—Lew Wallace,—The Boy-head of Christ. hood of Christ.

The Creator instituted Christmas, and His earthly agents were twelve poor men—twelve men who had little of the world's goods and as little of its learning. The world succred at their pretentions, be-cause it is prone to using wrong standards in its measurements. Had they been twelve great kings, commanding great hosts, it would have been a different affair Real in the opinion of the world. Neverthe-Mass, less, God being with them, their work prospered. Their ideas conquered the world

No remedy for blood disorders can equa Ayer's Sarsaparilla. Though concentrated and powerful, this medicine is perfectly safe, and may be taken by children as well as adults. Physicians recommend it perference to any other. Price \$1. Worth \$5 a bottle.

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FOR QUIET MOMENTS.

Lean not on earth; 'twill pierce thee to the A broken reed at best, but oft a spear, On its sharp point peace bleeds and hope ex-pires. -Young.

Think before you speak ; think before whom you speak; think why you speak; think what you speak.

Better to sit at a master's feet Than thrill a listening State. Better suspect that thou art proud Than be sure that thou art great.

-GEORGE MCDONALD If you want to make the world brighter and better, begin by being kind and loving to those in the small circle of your own family, and from that as a centre, work out as you are permitted to go.

A narrow-minded man should be kept in a half-bushel space and at routine work. His horizen is too near his nose to suspect that there are places and peoples and ideas in the world not known to him —N. O. Picayune.

And thou must sail upon the sea a long. eventful voyage. The wise may suffer wreck. The foolish must. O, men, be early wise.

Purity expands, brightens the soul and promotes its growth; it is the spring time. Vice contracts, saddens, and withers it; it is the winter, or perhaps the breath of the devil who passes.

Accept no one for your companion in ifs who does not fear God and who is not governed in every thing by the maxims of religion; otherwise he may cause you to lose your soul, whatever may be his natural goodness of heart.

When you hear a child expressing with simplicity an idea beyond his age, be sure that child was educated in a seminary or a profoundly Christian home. There, and then only, do they comprehend the grandeur of the word education.

Neither the dew of heaven nor the rays of the sun can make the plant bloom sgain. But there is a dew which can give new life to the neglected soul, and that is the tear of repentance. There is a ray of sun which can still revive it, and that is

an act of love. A real Christian seldom sees a defect in his neighbor. A pure lake reflects the beautiful sky, the clouds and the whole overhanging trees; but when it is ruffled, it reflects nothing that is pure. A bad man seldem sees a good trait in his neighbor. An imperfect glass re flects nothing correctly, but shows its own deficiency. A perfect mirror re-flects nothing but bright and pure im-

TO CATHOLIC YOUNG MEN.

LOVE YOUR PARENTS WHILE THEY LIVE TO FEEL IT. Some one said to a Grecian general: What was the proudest moment in your life?" He thought a moment, and said life ?" He tho The proudest moment in my life was when I sent word home to my parents that I had gained the victory." And the proudest and most brilliant moment in your life will be the moment when you an send word to your parents that you have conquered your evil habits by the grace of God and become external victor. On, despise not parental anxiety! The time will come when you will have neither father nor mother, and you will go around the place where they used to watch you, and find them gone from the house and from the neighborhood. Cry as loud for Pope. For five long months I labored through huge folios, picking out with much difficulty the proofs of the fact that Rome is the centre of unity, and that in order to belong to the body of the Church one must be in communion with the See of Peter.

In the churchysic, in the churchysic, in the churchysic, and then you will take the the cane with which your father used to walk, and you will think and wish that you had no just as they wanted you to, morald if you forgiveness as you may over the mound in the churchyard, they will not answer. Dead! Dead! And then you will take In closing, I beg a prayer from my reader for the grace of final perseverance.—

Sacredos in Catholic World.

disgrace on his latter's name! God pity the young man who has broken his mother's heart! Better if he had never been born—better it, in the first hour of been born-better if, in the first hour of his life, instead of being laid against the warm bosom of maternal tenderness, he

> through the dismal cemetery, rending the bair and wringing the hands and crying : "Mother ! Mother !" A WORD FOR THE ESTABLISHED CHURCH.

had been coffined and sepulchred. There is no balm powerful enough to

heal the heart of one who wanders about

What is called Unitarianism—the denial of the doctrine of the Hely Trinity, and thedenial thereof of the proper Incarnation of the Word—is the legitimate result of the Reformation. And this subtle heresy has spread widely in England, and its coldness has spread still more widely than its formal errors. The Church which is established by law in England, so far as its books are concerned, is not indeed responsible for this. It retains the creeds, and it retains what is called the Creed of St. Athanasius, in which the true and proper dectrine of the Incarnation is fully enunciated. A century ago number of clergymer, who were at heart Unitarians, tried hard to get rid of the Athanasian Creed. In these days this effort has been renewed. Those wh have authority have resisted the attempt and I thank God for it. It is one mo barrier in the way of the descent of re ligion-it is one more bond to bold the Christianity of England from hastening down the rapids which have wrecked the faith of Germany and Switzerland. I speak, therefore, of the Established I speak, therefore, of the Established Church of England so far with hope, and I bear a true affection to multitudes of those who are in it. I believe them to be in good faith. If they knew the light of the truth, they would give their lives for it. They would not for the world speak a syllable to derogate from the glory of the Incarnation. Therefore let glory of the Incarnation. Therefore let nothing I am about to say be understood as reflecting on those whom I honour and love, though they be in error and in separation from the Catholic Church.— Cardinal Manning.

The superiority of Mother Graves' Worm Exterminator is shown by its good effects on the children. Purchase a bottle and give it a trial,

THE CHURCH FOR THE NEGRO.

The Philadelphia Sentinel, a paper published in the interests of the colored people, says: "In bold and conspicuous contrast to the conferences that have been held by the Methodist, Presbyterian and Episcopal churches, the Catholic congress comes valiantly to the front proclaiming the principles of Christianity and giving them practical effect by acknowledging the brotherhood of man. There are no 'its' and 'puta' and 'ways'. There are no 'ifs' and 'buts' and 'whys' or 'wherefores' in the congress, but right or the platform, asked there by Gover-nor Carroll of Maryland, sat the colored priest, Father Tolton, of Chicago, while directly behind the Cardinals and Papal legates sat two full bleoded Indian chiefs in all the glory of war paint, blankets and beads and their most imposing head dress of feathers. On the floor were colored delegates from the different cities, who were received and accepted and treated as brethren of the human What a difference in the confamily. What a difference in the con-gress that met in the once slave city of Baltimore and the convention that met in New York, which dodged the status of its colored members and ingloriously postponed its consideration to a more convenient season! It will not grow less by postponement, and in the mean-time the Catholic congress has declared That the amelioration and promotion of the physical and moral culture of the negro race is a subject of the utmost concern, and we pledge ourselves to support our clergy in all ways tending to an improvement in their condition.'

CONVERTED AND CURED.

Mr. McKay, of Jersey City, N. J., has contributed more of his mesns to vari-ous church institutions than any other man in New Jersey, and, I might was, when very young, commissioned in the Eastern possessions of Great Britain. Accumulating a small fortune there, he made his way to America years ago. by industry, honesty and skill reaped a rich harvest in the dry goods trade. He bas retired from active business, but takes lively interest in all current events. When in the Orient, he although at

that time a Protestant, assisted, in hand, at the death bed of a Catholic friend. He never forgot that solemn in

A considerable time afterward, he stepped upon a broken bottle or tumbler accidentally. Lockjaw followed and the doctors bade him prepare for the worst. He was asked if he wanted a Protestant minister, but wrote on a bit of paper that he desired a priest. In that condi-tion be was received sacramentally into the Catholic Caurch. As the priest turned to go, there was a miraculous change in the dying man. His jaws relaxed, his speech returned, and complete restoration to health followed speedily. -J. R. Randall in the Mirror.

BISHOP GILMOUR'S CONVERSION.

At the celebration of the fiftieth anniversary of Father Hannin's temperance pledge, in Toledo, recently, Bishop Gil-mour related the following interesting and very important event in his life: "My first acquaintance with Catholics

came through the Father Mathew Total Abstinence Society. I had a dear friend and we were watching a temperance procession. My friend said there is a priest up this street, I am going to see him; will you go along with me? We walked along to the priest's house together. The priest asked my name and found out that I was not a Catholic. Perhaps you will be a Catholic some day, said ne incidentally. I then and there knelt down and took the pledge for five years. The priest had no medals at the time, of Peter.

Once I arrived at the conclusion, or, better, when the light of God's grace let my at juration and was received.

Since that day I have had, at last, the incatimable privilege of becoming a polest.

Since that day I have had, at last, the incatimable privilege of becoming a polest. passed and I visited the church, but re-ceived no medal. Before I received my medal I got so inquisitive that my mind was set on edge, and in the course of time I became what I am, and am what what I became."

> Augusta Holmes brought Pare to her feet the other day. Mille. Augusta. Holmes, the poet and musical composer of the "Triumphal Ode" recently performed in the presence of 20000. in the presence of 20,000 persons at the Palais de l'Industrie, is by birth an Irishwoman, and it is pretty safe to say that her name is really Holmes. Her father came from Ireland and settled in Parls, and Mille, Holmes has framed her life in the midst of Franch influences. It is a little curious that the only musical composer who has attempted, with any success, to celebrate in the form of ode or cantata the centenary of '89 should be a daughter of Ireland.

Death Dealing Drugs

Such as Calomel, Morphine, etc., are re-medies better left alone. They often weaken even strong constitutions. This Burdock Bicol Bitters never does, it con-tains no mineral or other poison, and cures all diseases of the stemach, liver, kidneys, lowels, and blood by unlocking the secre-tions and removing all impurities.

Make No Delay!

Is a perfect cure for croup and colds, and I can recommend Hagyard's Yellow Oil—one bottle of which cured me of a very bad cold. I would say to all sufferers, make no delay in using it as it gives quick relief. W. J. Kenny, Stittsville, Ont.

A Little Spark

A Little Spark

May kindle a great fire, just so dyspepsia and bad blood give rise to countless complaints which sannot be cured until the dyspepsia is removed, and the blood purified. To do this is the work of Burdock Blood Bitters, a medicine which always cures dyspepsia, bad blood and all complaints of a similar origin.

Rose Island Reports.

I can state that we have used Hagyard's Yellow Oil with great benefit for colds, sore throat, cuts, burns, chapped hands, etc. We can recommend it to be very useful and good in many different ways.

MRS. ABEL HELPS,

Rose Island, Ont. EXPEL THE WORMS by using the safe and reliable anthelmintic Freeman's Worm.