MBER 24, 1804.

of painful Goitre by MIN-BYARD MCMULLIN. of inflammation by MIN-IN' MRS. W. W. JOHNSON. of facial neuralgia by MIN-ENT. J. H. BAILEY.



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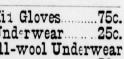
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The Little Ones. BY J. LYON ASHCROFT. They peer down the great long street of life, With its human tide so furfous. And their sweet eyes widen to note the strife, In a way so quaintly curious : While the grave old fashioned looks they cast Seem fraught with childish terror. As they watch us rushing swiftly past On our paths of doubt and error.

Their tiny hands towards us reach. As though they would check our hurry ; And in silent fashion they seem to preach To us, 'mid the rush and flurry. The truth we grown folks oit forget In our race for fame and glory. That innocence now is seldom met, In life's impassioned story.

VOLUME XVI.

Poor little onesl O'er the stony road Of life they too must travel. Little they know of the thorns which goad When its cares around us ravel: Little they reck of the storm which beats O'er those whom they love and cherish. As they hurry along through the crowd streets In the struczle of life to perish. In the struggle of life to perish.

But the time will come when, near the tomb, Their eyes, grown old and weary. Will find that the web on life's great loom Is forming a picture dreary: When the toil-stained hands will helpless lie, As the storm clouds close around them, And they'll note with many a weary sigh The sorrows which will surround them

We see them stand on the brow of the hill, Their arms stretched out to hold us. Their arms stretched out to hold us. And we think of the day, when, calm and still, In its grasp, the grave will fold us. And we know their feet will go hurrying by In the endless race for glory. While we who songht it will silent lie, Forgotten, like some old story !

THE CHRISTIAN WOMAN.

Cardinal Gibbons Writes of Her Influence in the Home.

The following article by Cardinal Gibbons will appear in the first number of the Catholic Home Journal :

We judge the moral standard of a nation by the models held up to it. The model held up to Christian woman is not the Amazon glorying in martial deeds and prowess. It is not the Spartan women who made female perfection consist in the development of physical strength at the expense of feminine decorum. It is not the god-dess of impure love like Venus, whose votaries regarded beauty of form and personal charms as the highest type of male excellence. The model held up to her is not the goddess of imperial will like Juno. No ! the model presented for the imitation of Christian woman is Mary, the Mother of Our Blessed Redeemer. She is the great pattern of virtue alike to maiden, wife and mother. She exhibits the virginal modesty becoming the maid, the conjugal love and fidelity of the wife, and the untiring care and devotion of the mother. The Christian woman is everywhere met by this great model-Mary's portrait gazes down on her from the walls of her chamber. Her name occurs again and again in the pages held to day as of the prayer book. Her eulogy is frequently pronounced from the pulpit. Altars and pulpits are dedicated in her honor. Festivals commemorating every phase of her life are celebrated

throughout the year. In a word, the Virgin Mother is indelibly stamped on wives in Pagan Greece and Rome : her intellect, her heart, her memory and her imagination. The influence, therefore, of the Blessed Virgin in the moral elevation of woman can hardly be over-estimated.

She is the perfect combination of all that is good and great and noble in Pagan womanhood, without any alloy of degradation. Do you seek for exquisite beauty? You will find it in her. But hers is the beauty more of

and family life. We all know in what contempt and degradation woman was held in pagan times. She was in a state of perpetual bondage and perpet-ual tutelage. She was in a state of man and the instrument of his passions than as his equal and other manual degradation woman as his equal and other manual degradation woman was state of perpetual bondage and perpet-ual tutelage. She was in a state slave of man and the instrument of his passions than as his equal and other manual degradation woman was state slave of man and the instrument of his passions than as his equal and other manual degradation woman was state slave of man and the instrument of his passions than as his equal and other manual degradation woman was state slave of man and the instrument of his passions than as his equal and other manual degradation woman was state slave of man and the instrument of his passions than as his equal and other manual degradation woman was she slave of man and the instrument of his passions than as his equal and other manual degradation woman was she scale her blassed. Her husband hath called her blassed. Her husband hath conversite the faith scatter to faith champion ; and she is still so regarded in all countries where Christianity for women are commanded by the does not prevail. The Catholic Church, following the But they can be apostles in the broader

teachings of the gospel and of St. Paul, sense. proclaims woman THE PEER AND EQUAL

THE BIGHTEST GEM

sense. They can be apostles by prayer, by charity and by good ex-ample. It is true also that they cannot ample. It is true alls that they cannot of man. "Ye are all," says St. Paul, be priests; they cannot exercise the in Christ Jesus . . there is neither Jew nor Greek, there is neither male nor female." (Galatians iii, 28.) The measure is that the distribution (Yeu are a based of the apostles, the sacraments; but they may be priests in a broader sense. To them may be applied the word of the apostles, the apostles is based of the apostles, the sacraments is based of the apostles, the sacraments is a broader sense. To them The meaning is that in the distribution "You are a chosen generation, a holy of His gifts, God makes no distinction between nation and nation, between bond and free, between male and female. As man and woman are made of the same clay, and have home and on the altar of pure hearts the same destiny, so are they equal in the sacrifice of praise, thanksgiving self-pleasing; (2) the desire to divorce

dignity. As they are children of the same God, redeemed by the same blood. It is likewise true that they do not of Jesus Christ; as they share in the exercise the privilege of political suf-same gifts of the Holy Ghost, and frage; and I am glad of it for the aspire to the same heavenly inherit-ance, so should they share alike in the never come when women will have the blessing and prerogatives of domestic privilege of registering their votes at fe. But it is chiefly by vindicating the accorded them I trust they will decline life.

sanctity of marriage that the Church has elevated the female sex. The holiness THE POLITICAL ARENA

dignity; while polygamy and divorce As soon as they thrust themselves into involve her in bondage and degrada-tion. The Church has ever maintained the unity and indissolubility of the behandled roughly, or at least to surmarriage tie. She has always declared that no man can have more than one ence that is now justly paid to them wife, and that death alone can sever the ties. "What God has joined to ical world, the more they would gain in the polit-ical world, the more they would lose in gether, let no man put asunder." She the domestic kingdom. There is only has proclaimed this law to prince and one realm where woman should reign, peasant. She has upheld it against the opposition of kings and the vio Themistocles once said to his son lence of human passions. Mothers and wives, how sad and pitiable would your condition be to-day if your destiny were in the hands of the re-formers of the sisteenth century! Lives, Dryden's translation, Vol. I.) Henry VIII. asked the Pope to have The men are the sovereigns of Amer-him divorced from his lawful wife, ica, the women are the sovereigns of Catherine. The Pope refused, but the men. Woman through her influ-Cranmer, there formed Bishop of Can-terbury, gave him the desired dispen-sation. Luther and Melancthon woman. allowed Philip, Landgrave of Hesse-It is true that women have not been

Cassel, to have two wives at the same time. the authors of immortal poems like the 'Iliad" of Homer or the ".Eneid" What a debt of gratitude, therefore, of Virgil. They have not produced woman owes to the Catholic Church. If works equal to those of Shakespeare, virginal and conjugal chastity are Dante or Milton. They have not in vented tha magnetic needle, or the telescope, or the telegraph, or the that can adorn her person ; if she is steam engine, or the sewing machine. regarded as the peer of her husband, But it is at their knee that the youth and not as his slave, like the wives of both sexes are instructed in virtue among Asiatic nations; if she is honored and piety, and these are the grandest as the mistress of the household and works in the world.

If every Christian home were what If every Christian home were what wives in Pagan Greece and Rome; if she is respected as the queen of the domestic kingdom to be de-throned only by death, and if her jurisdiction and empire is not divided among rival queens like Mor-mon and Mahomedan wives: she is in information of the second mon and Mahomedan wives : she is in-debted for these blessings to the Catho-child has unbounded confidence in its debted for these blessings to the cathor lic Church, which has upheld the sanctity of marriage, and especially to the Sovereign Pontiffs who have ever vindicated the rights of woman against vindicated the rights of woman against

praised her. Beauty is vain. The converts to the faith have had to face woman that feareth the Lord, she shall downright destitution - relieved of praised her. Beauty is vain. be praised."

Catholic Record,

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

LONDON, ONTARIO, SATURDAY, DECEMBER 1, 1894.

THE REALITY AND THE FICTION OF REUNION.

Cardinal Vaughan has just published a critically prepared address on true and false ideas of reunion. As this is a subject which is uppermost in the minds of Anglicans, I may be pardoned if I sketch both the Cardinal's pleading, and also the attitude of the differ-

dogma from living authority ; (3) the urging of compromise, both as to doctrines and discipline, instead of yearning to be united with one truth : (4 the assuming the validity of Anglican orders, instead of referring such a vexed question to the Holy See ; and the therefore assuming the validity of Anglican Sacraments, instead of admitting that the very doubt must be (5) the ignoring the schisms fatal : and the heresies of non Catholicism, in the same way as the Arians and Nestorians or the Eutychians ignored them, and so fancying that a hypoth-etical Anglican priesthood must constitute the full requirement of Catholicism ; and (6) the fond belief that imitation of Catholic doctrine and Catholic ritual-an imitation which must be measured by private authority - is practically the same thing with implicit obedience to Divine teaching, as claimed only, and proclaimed only by

the Catholic Church. It is obvious that such delusions come partly from ignorance; partly from the blinding influence of false traditions, which have bred a sort of false conscience, false conception partly from an unwillingness to face the sacrifices of submission ; and partly from a wilfulness of antagonism, which shuts its eyes to what it knows to be truth. This last "attitude," very dreadful as it is, finds favor with some clergymen in high places. For ex-ample, the Rev. John Burbidge, an honorary Canan of Liverpool, has just published a book in which he says that 'The Papists can buy Indulgence in every vice, the forgiveness of any sin, free license to it in any excess. One of the London daily papers, while reviewing these words calls them briefly "libellous balderdash." But may we

not say that the Protestant Canon who could publish them must be either strangely and incredibly ignorant, or strangely and incredibly wilful? To this class of Protestants " reunion " would be abhorrent. But I do not believe that there are more than 1 per cent. of English Protestants who are so fanatically imbecile or foolish.

Cardinal Vaughan pointed out that the Reunion of Protestantism and the Reunion of Christendom " are not one idea but two contrary ideas. Indeed no two ideas could be more conflicting. some Protestants have advocated) would ders their approach to the Catholic present, as His Eminence expressed it, Church ;" and again, as St. Augustine " a seething cauldron of heresies and schisms, in which the father of lies and jealousy towards you, nay, we embrace the God of all truth and holiness would be allied in a most revolting and accursed mockery of union and char-ity." We must rejoice that His Eminence has spoken so plainly. And, in the same spirit. His Eminence told the Ritualists that to advise Anglicans-as some Ritualists are now advising them 'go as members of the Catholic Church for holy Communion to the churches of the land in which they are ojourning "was to wish to "deceive both the shepherd and the sheep," and to be "guilty of spiritual brigandage and wholesale sacrilege." It was quite time that such plain truths should be proclaimed by the chief pastor in this Protestantised England. It is well known that some Anglicans commit the awful sacrilege of "going to Communion " in Catholic churches-not in this country, but when on the Continentand so, being unconfessed and unab-solved, and outside the Communion of the London newspapers have Catholic Church, commit a sin, which, as His Eminence observed, was akin to the sin of Simon Magus, and worse has commented irreverently on than that of the Israelites, who, pro-fessing to be zealous, "touched only the Ark of the Covenant with profane passing away: only very feeble persons now chatter their no-Popery, and Now no one can presume to hands. judge the sincerity of any Ritualist, his they are laughed at with an intellect possible bona fides or pure will; but | ual scorn. It is only "this fortitude and the courage which are wanting, we can all of us understand the obvious and sobbing of his mother, the widow unhallowed thoughts, even as the angel difference between pretending to be as the Cardinal said in his last sent of Naim ! How many brothers there with flaming sword guarded the earthly and being a "Roman Catholic." To ence, "to make all those needful sacri put the case therefore on purely fices to flesh and blood which, in God's natural grounds, on the grounds of ordinary providence are required of natural honor or dishonor, such con-duct must be disgraceful in any man. those who are called upon by God to return to the Church of their fathers." And now a word as to a principal indrance. "Multitudes, to our This fortitude and this courage must hindrance. "Multitudes, to our be rare. Even in these days, when knowledge," said the Cardinal, "are mere Protestantism is moribund, there held back only by domestic ties, and is a need of a tremendous effort of by fear of hunger and poverty." How nature-to say nothing of the need of true this is ! Among my own Angli-can friends I have known many such. a great grace — to enable a man to break with his whole past, and to say

course by splendid private charities, but relieved through many years of fierce probation. Now it is most unfierce probation. fair to ignore this awful trial. To say to a married clergyman, "Give up your

parsonage, house and your thousand or fifteen hundred dollars a year, and turn your family on the streets," is a very noble and very easy counsel to give, but one that we should ourselves shrink from following. No, Catholics must never forget the human feebleness which is common to every fallen son of Adam ; nor can we ignore the patent truth that the Christian heroism of the first centuries has cooled down to a reasoning mood of prudence.

To return, however, to the intellectual side of the question-which is necessarily also the side of spiritual truth - Cardinal Vaughan insisted forcibly on the impossibility of allowing Protestants to cherish an idea of reconciliation, "which should leave each one free to give his own meaning and interpretation to doctrines ' seems extraordinary to Catholics that any Christian can imagine that a doctrine, and the interpretation of a doctrine, can be possibly distinct or in-harmonious. As the Cardinal said, "Unity must cover the whole of our Lord's teaching. Not a word that He has spoken, not a truth that is explic itly or implicitly contained in what He has said can be given up, or belief in it looked upon as optional." This should be obvious. If interpretation be optional the truth must be optional, for the interpretation is the whole truth, not a part of it. What Protest-ants are so fond of calling "views" are the purely human interpretations of divine truths : an absolute absurdity, since, if the truth be divine, its interpretation must be necessarily divine also-otherwise it is no interpretation at all. Yet each Protestant says : "If a truth be divine, then my interpretation of it is the only right one ;" which is exactly the same thing

with saying, "I am as divine as is the truth, since it needs m_j divine wisdom to interpret it." In the whole range of human in acies there has range of human fallacies there has never been one more outrageous than this substituting "views" for divine teaching. Protestantism, which is a as the very ultimatum of nonense. as the very ultimatum of nonense.

Finally-for the subject is too large -Cardinal Vaughan spoke warmly of the "sincerity of his interest and love for his non - Catholic fellow countrymen." Church of England people do not quite understand this. They have been so accustomed for three centuries to persecute Catholics (and non-Conformists), that they do not quite see how there can be true affection on the part of Catholics for those who have so long robbed them of their inheritance. We say at once that such true affection is supernatural. It can come only from the greatest knowledge of what is true. And of this knowledge begets Christian compassion. "We ask Protestants," said the Cardinal, " that The reunion of a thousand sects with the Catholic Church (a panacea which a servitude to individuals, which hin-bear her fair noble face, the lady fell jealousy towards you, nay, we embrace you; we wish, we advise, we even compel you to come in, though we fail as yet in persuading some that we seek not their property but themselves. It is this delusion among Protestants that Catholics want their own churches back again, their own cathedrals, their own endowments, their whole inherit ance - which causes Protestants to thine. doubt Catholic magnanimity, and to suspect that they long for the loaves and fishes. True, it will be a glorious day when a High Mass of Thanksgiving shall be said in the old Abbey of Westminister - a more glorious day for Protestants than for Catho-

the power of God can stimulate them to a more than natural sacrifice. And to this, that the full grace of faith is seldom given outside the Church-a "call" is given, a sufficient admonition, but seldom the grace of the whole faith-and we understand the truth of that saying of Father Faber, "Grace is given to knock at the door of the Church, but the reward is given after we have come in." B. A. Oxon.

A ROMANCE OF THE ROSARY.

Blanche of Castile and St. Dominic-Founded on Historical Facts.

It was in the early part of the thirteenth century, and while the King of France held his court at Poissy. Night had fallen and in one of the rooms of the palace, near the servant's quarters, a number of retainers were gathered around a white-robed friar.

His pale, ascetic face glowed with teal and his dark eyes sparked with the fire of divine love. How he spake words of counsel, instruction, to one ; again he gravely rebuked another now tenderly consoled the drooping spirit of a third. And as each received the message of life he knelt at the monks feet, craved a benison and with drew

When all were gone and Friar Dominic (for the great St. Dominic it was) stood alone, absorbed in prayer, the door was pushed gently open and a lady entered.

A dark veil was drawn over her head and face and a long black mantle covered her from throat to feet. She was slender, but of a stately step and im-

posing presence. "What wouldst thou, my daugh-ter?" questioned Friar Dominic, as she stood before him (a silent mystery) with bowed head and hands folded in her cloak.

"Father," she faltered, in a low, rich voice, "I come to beg your bless-ing, your fervent prayers-to ask you to remember in the adorable Sacrifice of the altar a childless wife who im-

plores heaven for a son and heir." "Courage and hope, my daughter," said the monk gently. "Have resaid the monk gently. "Have re-course to Our Lady of the Divine

fully, but even as she strove to loose a hidden something from her girdle the ong black mantle that enveloped her slipped from her shoulders and fell around her feet, leaving her revealed in a robe of azure satin strewn with seed pearls and glittering with golden embroidery ! Diamonds flashed like dewdrops on her bosom and her arms and hands sparkled with precious gems. The rosary, which she still strove to detach from her girdle, was a string of blood red rubies linked with a golden chain, rarer even than the priceless chaplet of the Lady Godiya in the abbey church of Coventry.

"Who art thou, woman?" demanded Father Dominic almost sternly, and on her knees before his feet and an-swered humbly : "Blanche of Castile, your reverence, who implores of heaven for the throne of France an heir according to the heart of God. "Rise, noble Queen !" cried the astounded monk, "and put thy trust in Our Lady of Childbirth and her holy rosary. Recite daily these blessed beads for thy intention and engage every pious soul in thy kingdom to do the same. And behold in God's good time the fruit of benediction shall be Bonfires were blazing in the streets of Poissy one happy night in the year of our Lord 1215 — cannons thundering and joy bells ringing. The palace windows were glittering with lights and the priests song "Te Deum "in the court chapel, for lo ! in one darkened lics; but meantime the end is nearing, and millions are dying outand quiet chamber the lovely Queen Blanche lay upon her couch, clasping side the Church. This is what Cardinal Vaughan says to the nation. And to her breast, in speechless gratitude there can be no doubt that his voice is her first-born son. Fruit of Dominic's being listened to. It is no small sign holy rosary, chosen child of the Virgin of the times that the majority of the Lady Del Parto, Louis IX. had entered quoted this world of sin, which he was to quit lengthy extracts from this appeal, as a saint, had come to a crown which he was to consecrate everlastingly to while scarcely one of the newspapers what Many a throne which he was to adorn is felt to be a warning and a solution. The days of Protestant acrimony are with every natural gift and Christian virtue.-Our Lady of Good Counsel.

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the soul than of the body. It is the passions of man. beauty that

DELIGHTS WITHOUT INTOXICATION. The contemplation of her excites no inward rebellion, as too often happens with Grecian models. She is the mother of fair love, devoid of sickly sentimentality and sensuality. Do you seek for force of character and strength of will? You will find it in her-but it is a force of will which springs from an upright conscience and sense of duty. Do you seek for courage, fortitude and heroism? You will find it in her without the sacrifice of female grace and honor. She displays a heroism more of silent suffering than of noisy action. What Spartan woman exhibited so much fortitude as Mary at the foot of the cross, where she stands undismayed devouring the insults that were offered to her son

community older by far than the oldest It seems to me that some writers are religious community of women in the disposed to lay undue stress on the Church-the community of the family, amiable and tender qualities of Marv which God Himself has established. and of other holy women, without dwelling sufficiently on the strong and robust points of their character. The Holy Scripture in one place pronounces a lengthened eulogy on woman. What does the Holy Ghost especially admire in her? It is not the sweet of priest and teacher. and amiable temper, or the gentle disposition, though of course these virtues she possessed, for no woman is perfect without them. The Holy Ghost admires her courage, her forti tude and her sturdy character of selfreliance. "Who shall find." He says a valiant woman? Far and from the uttermost coasts is the price of (Prov. xxxi., 10.) It is only are who had long been her.' heroic virtues, or virtues practised in a heroic degree, that the Church can-

onizes. Mothers and wives, it reto fulfil the mission that God has assigned to you. These virtues will be acquired by prayer and by contemplating Mary.

Every impartial student of history is

the encroachments of sovereigns and us a restraining and sanctifying influ ence. The Church is indebted to

If Christian woman has been elevated Monica for the greatest doctor in her and ennobled by the gospel, she has not been ungrateful for the boon con-influence Augustine might have re ferred. She has not buried the talent. mained a Manichean in religion and a She deserves the eternal gratitude of the Christian world for the salutary induced a mortals. It was a Queen and mother who said to her son: "I influence she has exerted, and still exerts, in behalf of religion and society. would rather see you dead than have That son you commit a mortal sin." Let us not speak here of the grand became the great St. Louis, King of army of consecrated virgins who are France, who, even Voltaire admits silently devoting themselves to the was a righteous King. Judge Gaston sacred cause of education and of of North Carolina, ever spoke of his charity and of Christianity. There There mother with unbounded admiration. except The Count de Maitre used to call his are women who make no vows except the vows by which they have conse mother "the sublime mother." Justic crated themselves to God in baptism Taney used to speak with pride of the beneficial effects his mother's early inwho wear no habit or uniform but the white robes of innocence, the purple fluence had on his after life. John robe of mortification or the red robe of Randolph of Roanoke often spoke of benevolence and charity. There is a his mother and always with

AFFECTIONATE ENTHUSIASM. May the day never come when woman shall cease to be the angel of the home! May the husbands and sons, There is a mother superior thousands after buffeting the waves of the world, of years older than the oldest foundress ever find in their homes a haven of of any community in the Church-the rest! May the bleeding wounds of the mother of the family, whose influence heart be soothed by the oil of gladness over her charge is stronger than that and consolation ! Mothers, be fond of your homes ; be attached to them! Let

How many thousands of homes are not the two words so dear to the Chris-there throughout the land from which tian heart-home and mother-be sep-God withholds His avenging hand and arated. Let peace, order, tranquility to which He shows mercy on account and temperance be found in the home of some righteous mother, just as He Let the angel of chastity preside over showed mercy to the young man led the domestic hearth and stand at the out to the tomb on account of the grief door of woman's heart repelling all paradise. For what is a home from which chastity is banished but a dese-

BURIED IN THE GRAVE OF SIN, and have been raised to a life of grace, crated temple, from which the spirit of at the intercession of a pious sister, as God has fled. May the flowers of quires no small degree of heroic virtue Lazarns was raised to life at the domestic joy and gladness grow abundprayers and entreaties of Mary and antly along the path of Christian Martha ! How many households are women.

there in which the lamp of religion May the fire of conjugal, maternal would have been extinguished if it had and filial love, which God has consenot been kept alive by some picus crated, burn continually on the altar daughter of the family ! How many of the Christian woman's heart, and station she enjoys to-day in the social of explation, who, by their prayers and Then, indeed, will the words of Scrip- with a married clergyman, who, hav- "you are in heresy." Human nature a Kempis.

Drysdale.

Drysdale. The following is a list of the names of the three best pupils in each class, who obtained the highest number of marks at an examination held with them last week for the purpose of testing them in their work since the opening of school. The examination on the whole was very satisfactory, considering the daily attend-ance, which averages fifty: Fourth class: Annie M. Aubin, Annie De-nomy, Delena Brisson. Third class: Maxim Brisson, Edward De-nomy, Matilda Denomy. St. second class: Joseph Bedard, Maxim Masse, Kmily Masse. Part second thary Brisson, Mary Laporte, Celina Sheritt. May KELLY, Teacher. Drysdale. Nov. 20, 1894.

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some and and the farmer was . . Werenetter