

The contrast between the conduct of England in the case of Mazzini and that of the French Government towards the Bishops is all the more striking inasmuch as France was at peace with England when Napoleon made the demand for the extradition of the cut-throat, and professions of friendship between the two countries were being very demonstratively made at the time, though, as it all occurred before the celebrated alliance between the two countries concerned in the transaction, it was cemented through their humiliating Russia by the Crimean war.

But in the present instance Italy has of late been manifesting in many ways a hostility towards France, which we should suppose would make the latter country less ready than at any previous time to comply with her demands, and the very occasion of the visit of the French pilgrims was made use of by the Italian mob for the manifestation of hostility towards France. Among the cries which the patriotic French pilgrims were forced to endure, threats and expressions of hatred towards France were freely indulged in. We would suppose that France had more reason to demand satisfaction from Italy, than Italy from France; so that the French Government, in yielding to Italy's request at all, have shown an indifference to the honor of France which is incomprehensible. At Italy's dictation they have actually punished the Bishops for their patriotism, the flimsy pretext being the very slight fault of a boy, for which they were in no way responsible, and they have also violated the very first principles of the rights of man on which Republicanism is based, and they persecute with special venom the very man who vindicates the national dignity and honor.

We may readily suppose that the French Government took this position of eating humble pie as a means of showing Italy that France bears no enmity against that country, and that she will not take any part in any movement looking towards the restoration of the Pope's temporal power, as the Italian Government has feared, or has pretended to fear, might be the case. It is probably meant as part of a plan to induce Italy to abandon its alliance with Germany and Austria. But this cringing has been repaid as it deserves to be, the Triple Alliance having become closer than ever since this French act of self-abasement. The latest news is that the three powers constituting the Dreikund have just completed between them a treaty of commercial union which will bind them together more closely than ever, and so the self-abasement of France bears no useful fruit.

In the French Chamber, also, the Radical wing of the Republicans have shown that they also have not been satisfied with the course adopted by the Government, and a motion was introduced by them having for its object the separation of Church and State. The Government is not persecuting enough to please them, and they would therefore upset it. The Church party were strongly tempted to support this measure, as it is evident from the recent occurrences that the union of Church and State is made a pretext for enslaving the Church. However, they opposed the motion, and saved the Government from an ignominious defeat.

The Ministry do not wish to take any such step as this. The French people generally are thoroughly Catholic, and they prefer that the Government should subsidize the clergy, in order that the latter may not be distracted from their spiritual duties by having the burden of collecting their incomes, and of paying for the erection and reparation of churches thrown upon them. Hence the Ministry feel that their reign would be short if they were to favor the separation of Church and State, and the abolition of the Concordat. They had, however, the effrontery to ask the Pope to interfere to oblige the Bishops to obey their tyrannical measures. This the Pope, of course, would not do. He informed the Government that he could not interfere in matters which belong to the French people themselves to settle; and we have no doubt the French people will before long settle this matter satisfactorily through the ballot-boxes. The Pope, however, advised the Bishops to moderation, which was good advice, though it does not restrict their liberty as French citizens.

The Archbishop of Aix is one of those Bishops who cordially endorsed Cardinal Lavigerie's advice to the clergy to support the Republic; but this does not imply that he should

accept the policy or abstain from criticising the measures of the present rulers. It means that they are willing to let the people decide all questions which may be at issue between them and the Government, and there is little doubt that when the people really assert themselves, the condition of the Church will be ameliorated. The present Government is not so bad as the Clemenceau Government was, and we believe that the next will be an improvement upon the Government which now wields the destinies of the country.

To the relatives of Mr. Frank Cicolari, and to his partner, Mr. Daly, of the Kingston Freeman, we extend our heartfelt sympathy in their sad distress. Mr. Cicolari was a young man of much promise, and not only a good Catholic, but a valiant soldier in defence of the faith whenever and wherever attacked. That the light of eternal glory may open unto him is the heartfelt prayer of a brother journalist.

#### DIOCESE OF LONDON.

##### CHRISTMAS.

The great feast of Christmas was celebrated in the usual manner in this city. Nine Masses were celebrated in the cathedral. Midnight Mass at the Sacred Heart Convent was celebrated by Rev. Father Noonan. The first Mass at the cathedral was a pontifical High Mass, celebrated by His Lordship Bishop O'Connor, Father Tiernan acting as assistant priest, Father Dumouchelle, of Toronto, as deacon, and Rev. M. McCormack as sub-deacon. After the Mass His Lordship stepped to the sanctuary railing and addressed the large congregation. He extended to them the happy greetings of the joyous season we were now celebrating and hoped that the anthem sung by the angels that morning would be realized by each and every one.

His Lordship also preached at the High Mass, drawing some useful lessons from the gospel of the day.

At Mount Hope three Masses were celebrated by Rev. Father Gahan, at 6, 6:30 and 7:30. The singing of the Sisters and children at the first and second Masses was not only edifying, but rendered in a manner which showed careful cultivation of the voice and thorough practice of the music suitable to the occasion. In the evening at 5 o'clock His Lordship the Bishop of London gave Benediction of the Most Blessed Sacrament. On this occasion, also, the singing was admirable.

In the afternoon the Bishop gave Benediction at the Sacred Heart Convent.

The collections at the Cathedral and St. Mary's Church were unusually large.

##### ORDINATION.

On Sunday, December 27, at 10:30 o'clock Mass, in St. Peter's Cathedral, His Lordship the Bishop of London conferred the holy sacrament of orders upon Rev. M. McCormack, raising him to the dignity of the priesthood. The solemn and imposing ceremony was witnessed by a large congregation, who, after Mass, received the blessing of the young priest.

#### America Destined to Become Catholic.

Referring to the conversion to the Faith of Col. R. H. Savage, of the United States Army, and his wife, in San Francisco, and certain similar events in prospect elsewhere, Zax, of the *San Francisco*, once made the following comments, from his standpoint curiously interesting:

For my part, although not a Catholic, I am not surprised that the elegant gentlemen who represent the Church of Rome make so many converts, but that they trouble themselves to make so few. If Churches are to be judged by their representatives, the Catholic is far ahead of any other. I do not bow to her religion, but, as a rational being, I respect her grand wisdom.

As people grow rich and refined, the Catholic Church will necessarily receive more and more converts. It is the Church *par excellence* of the aristocracy. It is the only Church with a distinguished and unbroken genealogy. Its heirlooms are the monuments of art, sculpture, architecture, music, and all the grand relics of genius that the globe contains. Its priests are invariably educated and diplomatically clever men. I take off my hat to culture and state-craft. Some twelve or fifteen years ago Professor Tyndall predicted that after the intense free-thinking then prevailing there would be a great reaction in favor of Catholicism; that after this age of unrest men would seek that perfect repose which only the Catholic Church bestows.

Congregational singing promises to be the order in the Catholic churches of the future in the archdiocese of Philadelphia. In the reorganization of the parochial schools there, the study of music has been given special consideration, and the report of the Diocesan School Board provides for a uniform course in vocal music.

A Brooklyn correspondent writes to the *Catholic Review* that an exemplary gentleman named Duranquet applied, years ago, for admission to the Society of Jesus, but the master of novices put him off with the statement that his plan to do good was outside in the world. He married accordingly, and, in due time, had six sons, all of whom became Jesuit priests.

#### DUTY OF CATHOLIC YOUNG MEN.

Benefits to be Derived From Participating in Popular Social Movements.

To-day we live, when to-morrow we may find all things changed. An epoch wherein traditions vanish, institutions are of yesterday, and constant new social forms arise. Spontaneous—yet not by chance. Men determine, and laws are repealed—customs live but in history.

The kaleidoscopic transformations of the modern age are so rapid that unless we know them, we cannot hope to interpret their lights, nor exert an influence over their subsequent reversals.

Under our form of government the masses wield a power more potent than we scarce admit.

In other ages men were led. To-day they are leaders. The flame of independence has been so fanned by the breath of our free institutions, that hardly can an exigency occur, than opinions are as various as are the number of their sources.

Whether they be deceived and born to benefit the occasion, or whether the press, the motor that moves the world, manufactures a public sentiment, it is none the less true that we miss no day when the people are not called upon to discuss and decide questions, the results of which affect every member of society, and mark the trend of unborn generations.

Popular movements can be attributed, in main, to the desire they have in augmenting the material wants of the people.

They are the wishes of the many enunciated by expression. To limit them to disordered gatherings, political platforms, sudden upheavals, riotous eruptions or resolutions, is to mistake the sense in which we employ the term.

Popular movements include all the active proceedings in which society takes part.

The various conditions, circumstances and callings of men, necessitate various laws and privileges.

To whom it befalls the power to legislate, neglects not the opportunity to satisfy his own demands, and in effect, the remainder clamor for as just a recognition as the class on whom the robes of authority are invested.

To this fact political parties owe their existence. A just appreciation of their influence on every action of the citizen cannot be calculated. They form the index for most men's motives, and we know, too well, the selfishness of such a criterion.

If men were to do and act, as their real interests prompted; had they the stamina, and viewed questions in a light more compatible to their conditions, the laws of conduct would be certain, and the kaleidoscope would reveal a figure less varied and seldom changing.

We need leaders. Educated, bold teachers.

To whom shall we look for a knowledge of the times?

Our fathers bore the brunt some years ago, but the world has turned many times since then.

"The child," 'tis said, "is father to the man," and the young and vigorous citizen, whose life is to be lived in a time to come, must needs be the architect of his own dwelling.

In our nation the ballot box is the armor and weapon of every conflict. Were our young men persuaded that the right of suffrage is a privilege, to take advantage of which, is a conscientious duty, their participation in every movement, with the highest motives of good for their action, would so result as to be beneficial beyond conception.

God has never willed the existence of all the great progress in this passing century, unless he willed that Catholic influence should be brought to bear upon it.

The Catholic young man, therefore, must assume the responsibilities which citizenship incurs.

Are not his wants, interests and rights identical with those about him.

More than that, he is to do battle for a system of things which will not be inimicable to the Church, on whom rests the duty of ennobling the morals of the world.

Whether united by the ties of union, or individually struggling with the crowd, Catholic young men have inherent in them the same moral foundations.

To join then in the crush and warfare, for order and right, is as incumbent on the unaffiliated son, as it is on the members of Catholic Unions.

By such participation, there is no wish to be understood, as proclaiming the fact that we are to stamp, our every proceeding in daily life, with the brand of Catholicism.

This would antagonize, by exclusiveness, the good will of men of different denominations.

Theoretically, perhaps, all things revert to a religious standpoint, but to a Catholic young man there are many actions that can be practically resolved, without inviting the bigotry of others, by an exposition of his holy motives.

When the mind of man conceives a certain idea, which is concurred in by others, and is self-sustaining in its credibility to himself, he oft times becomes a fanatic.

To attribute every action as right or wrong in its relation to this principle, in his never failing occupation.

To the Catholic young man, the rule of conduct is drawn by his conscience; but to oppose or uphold openly at all times, popular movements, as they reflect their shadows to or from his principles, is fanaticism, and, is so great a breach of policy, that while he glories in the exposition of his faith, his par-

ticipation in the movement is barren and without benefit.

Raise the insignia of the Church only when she is directly attacked, or when a great public scandal is sought to be excused.

The code of our practice should be—vote, teach, speak, and influence men, in accordance with the sound rules of morality and government.

This is our duty—we cannot escape. The benefits accruing from such participation by Catholic young men result to the individual, society, the nation, and the Church.

To the individual in the full accomplishment of his rights. The natural inclinations of man lead him to do and desire whatever seems good to himself.

In society these are curbed and limited for the common good. What that is, causes government. If the authority is controlled by the upright, capable and vigorous, civil liberty will be the inheritance of the individual.

The municipal scandals that tarnish the splendor of our cities, are directly due to the lack of active participation, by the best townsmen in the affairs of the commonwealth.

They have little reason to complain of the injustice of the party in power, who abstain from all discussion or debate, and avoid the polls as they would a pesthouse.

Resigning their interests, society instead of merely restricting their natural freedom, adds fresh burdens by excessive taxation and repulsive laws.

Co-operation therefore in the ordinary affairs of legislation, expression of thought on matters of deliberate worth, would remedy in great part the uncertain methods now employed by the trustees of our privileges, and yield to the individual an abundant fruit.

His interests are made known, his views on the general welfare ventilated, and instead of holding aloof, because of the baseness of politics and popular discussions, and thereby having no voice in these matters, the individual if he does not obtain the fullness of his wants, has, at least the satisfaction of knowing that he performed his duty.

In consequence, his mind is developed, his energies strengthened, self-confidence enlarged. Grave subjects no longer terrify, and the occasion finds him ready to cope with social problems of concern, to his person and property. A fuller and freer field opens for the practice of his religion.

His temporal desires, instead of brooding dormant in the inactive self, give vent to expression for recognition.

To the Catholic young man all these results can be attained if he will. Let him but live, as he has been taught, and bravely enter the lists, and the darts of prejudices will fail to pierce his mail. Too many of us are uncharitable. Non-Catholics are not all bigots. They who so assert, have likely made them such by their own narrow-minded fanaticism. Be industrious, moral, and respect will be commanded. The model for Catholic youth, is the life of the late poet and author of Boston. His career teaches us that modest, earnest participation, will outlive ridicule and partiality.

Society would in turn fall heir to the benefits of such joint-tenancy. Made up of individuals, it will be collectively, as they are. The whole is composed of parts. If the fractions are weak, the sum will not be strong. The evils of intemperance, luxury, immorality and dishonesty, prevalent in the body of society, are not inherent in the man. They come from example. If individuals boldly frown down those whose position make them prototypes for the multitude, and who are unworthy of their station, humanity would be freer from the vices just enumerated.

With men accountable to their conscience, co-partners in every popular movement, the effect will be noticeable by the conservative conclusions of their deliberations. With the whole world of the Catholicity youth working among the people, taking part in their transactions, filling offices of their trust, mastering the professions, and insisting on a moral order, the state shall experience a change, indeed, for the better.

Good, not unlike evil, is diffusive. With honest, pushing, young men guiding the course of the financial, political and educational cars, the possibility of encountering obstacles will greatly lessen.

A nation is composed of communities. If society receives reward by co-operation of Catholic young men in its daily affairs, the nation successively will find its basis higher, its statesmen greater. Law will not be the expression of one man, one party, but an immutable rule of justice, which to depart, will be repulsive to the commonweal. With such, the preface to every enactment, the nation shall harbor neither party nor sectional rancor.

The freedom she bestows on her subjects, is continually abused. Her crown of liberty, is, too frequently, made a chaplet of license. Impress her people with moral obligations, and surely, we may expect some decided reformations.

Finally, the Church of God will reap a harvest, abundant and lasting. The body politic practicing the truths she has ever inculcated, the nation, a government with a conscience, and the citizen disposed not to think always of self, her mission to save the souls of human kind, will be a labor among friends.

The clergy are so imbedded in the work of salvation, that they have little time to deal with temporal questions. To the laity, the burden of imparting the rules of moral truth, is obligatory. Performing their apostolic commission,

Holy Church will thenceforth preach her doctrines to a well prepared community.

Eternal benefits result. To the Almighty rewarder we leave the splendor of their fullness.—John A. Poland.

#### THE CENTRE OF TRUTH.

It is Only to be Found in the Catholic Church.

When the Blessed Sacrament is not, all dies. As when the sun departs all things sicken and decay, and when life is gone the body returns to its dust; so with any province or member of the Church. There was a time when the truth and grace which went out from Canterbury and York spread throughout the whole of England and bound it together in a perfect unity of faith and communion, of Christian intelligence and Christian charity. There was but one jurisdiction reigning over all the people of England, guiding them by a divine voice of changeless faith, and sanctifying them by the Seven Sacraments of grace. But then the grand old churches were the majestic tabernacles of the Word made Flesh. Jesus dwelt there in the Divine Mystery of the Holy Eucharist. His presence radiated on every side, quickening, sustaining, upholding the perpetual unity of His mystical Body. Then came a change, slight indeed, to sense, but in the sight of God fraught with inexhaustible consequences of supernatural loss. Does any one know the name of the man who removed the Blessed Sacrament from the cathedral of Canterbury or from York Minister? It is written in history? Or is it blotted out from the knowledge of men, and known only to God and His holy angels? Who did it and when it was done I cannot say. Was it in the morning or in the evening? Can we hope that some holy priest, in sorrow, yielding to the violence of the storm then falling upon the Church, out of love to His Divine Master, removed His Eucharistic Presence to save it from profanation; or was it some sacrilegious hand that dragged Him from His throne, as of old He was dragged from Gethsemane to Calvary? We cannot know. It was a terrible deed; and that name, if it be recorded, has a terrible brand upon it. But a change which held hold on earth and in heaven had been accomplished. Canterbury and York went on the day after as the day before. But the Light of Life had gone out of them. Men were busy as not knowing or not believing what was done, and what would follow from the dead. There was no Holy Sacrifice offered morning by morning. The Scriptures were read there, but there was no Divine Teacher to interpret them. The *Magnificat* was chanted still, but it rolled along the empty roofs, for Jesus was no longer on the altar. So it is to this day. There is no light, no tabernacle, no altar, nor can be till Jesus shall return thither. They stand like the open sepulchre, and we may believe that angels are there, ever saying: "He is not here. Come and see the place where the Lord was laid." (St. Matt., xxviii, 6).

But this is not all. The change, so imperceptible to sense, in the supernatural order is potent and irresistible. The centre or the order of grace had been taken away, and the whole had lost its unity and its coherence. Separation from the visible Body of Christ is separation from the presence and assistance of the Holy Ghost, who inhabits it. There is no influx of His divine and infallible light into the intelligence of a body which breaks from the unity of the Church. There is no divine voice speaking through it as His organ of immutable truth. Straightway all began to dissolve and go to pieces. The sinews relaxed and lost their tenacity, the joints and bands of what had been the mystical Body parted asunder. For three hundred years it has been returning into its dust.—Cardinal Manning.

Religion ought to make men cheerful. It takes the sting out of trouble and hangs a rainbow over the grave. It makes life worth living and death worth dying. It improves this world and promises a better one. It is comfort for the present and hope for the future. Why should not its professors be happy?

Never part for the day without loving words to think of during absence; it may be that you will never meet again in life.

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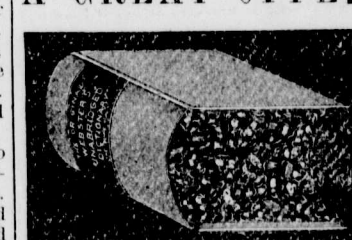
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