

Christmas Song.

M. B. C.

Children, raise your happy voices,
Christmas comes but once a year,
And each little heart rejoices
That the merry time is here.

CATHOLICS OF SCOTLAND.

BY THE REV. ANNAS M'DONNELL DAWSON, LL.D., F. R. S.

PART II.

GEORGE HAY, JOHN GEDDES, ALEXANDER MACDONALD, AND THEIR TIME.

The arrangement, by which it was agreed that Bishop Geddes should reside at Edinburgh, was singularly opportune and beneficial. No man could have been better qualified to second the movement in favor of Catholics that had been in progress ever since the riots of 1774. It is a sad fact, but nevertheless true, that people who inflict injury take the injured party. Hence the populace of the capital who had so grievously wronged Bishop Hay, necessarily had an aversion to him. In consequence it would not have been safe for him to appear publicly for a considerable time. Latterly the unfavorable state of feeling had, in great measure, died out, and the bishop, as has been stated, could discharge, without fear of molestation, both episcopal and parochial duties. This was far, however, from being an object of popular favor. Nor was the bishop calculated to court such favor, any more than he cared to do so. Notwithstanding his sternness of manner, he gained the good will of all the eminent persons with whom he came in contact in the course of his negotiations. But those men of high education and ability judged not as "society" is apt to judge, by mere manners and forms of speech. "Society," however, is a power, and a very great power in every community. To conciliate this power was an important object with the friends of those people who were still more or less under persecution. To carry out this policy, if policy it may be called, of conciliation, a man of the gentle character and urbane manners of Bishop Geddes was eminently suited. It might be supposed that since the union of the crowns, and still more since the union of the Parliaments of the United Kingdoms, "society" had emigrated to the British metropolis. But this was far from being the case. Many heads of ancient families, together with scions of Scotland's nobility, had their abodes, at the time of which the question, in the Scottish capital. It was of no slight importance, when the transition from hostile to more kindly feelings was taking place, to cultivate the acquaintance of such parties. Many of them, though strongly Protestant, following the fashion of the time, could not fail to remember that their forefathers were Catholics, and they held it to be an honor as well as a pleasure to converse with such a representative Catholic as Bishop Geddes, whose dignity, demeanor and accomplishments entitled him to associate with them. The bishop loved his religion and his flock too well to allow such opportunities to pass unimproved, and, thus, although at the cost of much valuable time, lessening the prevailing prejudices. It does not appear that either his episcopal duties or the cares of his procuratorship suffered any serious loss or inconvenience. Bishop Hay, who relied more on his theological learning and inexorable logic, thought, at one time, and so represented to his friend Bishop Geddes, that it was a loss of time to attend so much to social amenities. Nevertheless, there never was such neglect of either episcopal or procuratorial duties as to induce him to appoint another Procurator, or seek a more attentive and helpful coadjutor. There was not even the slightest breach of the long standing friendship that had subsisted between the two prelates. It is a melancholy fact in connection with the national famine to which allusion has been made, that several priests in the North were suffering from scarcity of food, whilst others were constitutionally delicate and little able to bear the hardships of their position. The bishop, in consequence, wrote from Aberdeen to his coadjutor, asking him to procure at Edinburgh some supplies and send them to him at his (Bishop Hay's) expense, and to some of the clergy, through a merchant at Aberdeen.

the opinion that it was advisable to allow students at college the use of a little pocket money. Bishop Hay, insisting on stricter discipline, held the opposite view. He was, however, so far convinced by the arguments of his learned and experienced coadjutor, that he was induced to say: "Whether the giving money to the boys in college is an expedient measure is a point on which we seem to differ in our opinion; whether it were advisable for me to take any steps to hinder it is another point in which I yield entirely to your reasons." As regarded certain dispensations the bishops were of the same opinion. They disapproved of publishing a general dispensation from the strict law of fasting during Lent. But power was given by the chief bishop to the priests of the mission to grant special dispensations to private parties, whenever they should, in conscience, consider them necessary. These dispensations extended to the law of abstinence so as to admit of using flesh meat on three days of the week, till Palm Sunday, but not in Ember week. Some good work was always required in place of fasting. The bishop did not wish to be thought to hold the proclamation of bans before marriage indispensable, as the Church does not require that there should be no exceptions. He insisted very much on these proclamations at the commencement of his career at Edinburgh, the neglect of them being calculated to favor abuses. He now gave to his coadjutor full authority to grant dispensation from the said proclamations, whenever he should, conscientiously, consider it advisable. Mr. Mezier, who has already been mentioned as pastor of the Highland congregation of Edinburgh, applied for faculties in a reserved case to the bishop, through the coadjutor. The latter could himself have imparted the necessary faculties; and this the bishop showed him by referring to the original Statuta, which were recently confirmed by the Holy See. The words are: "In quibus omnibus articulis Presbyteri, proterquam in articulo mortis, constituatur a nobis et facultatem absolvendi petitori verburant." The Bishop adds: "Ubi verba a nobis tum vicariis ipsos, tum etiam deputatos includunt, necesse est, quoniam ad nos, velius recurrere iudicantur. Et hoc consilio tibi consuevit meo, summe facultatem, quod forum internum, quas ipse possidet, jam abnuncio concessi, iterum concedo." SCOTCH SOCIETY OF ANTIQUARIES. This year, 1783, was founded at Edinburgh the Antiquarian Society of Scotland. Many gentlemen of the country took an interest in this new institution. Bishop Geddes did not fail to avail himself of so good an opportunity of extending his acquaintance, whilst, at the same time, promoting an object to which it was so pleasing to him to give his countenance and support. At a meeting of the society he presented to the library a copy of Leslie's history of Scotland, when it was suggested to him by Lord Buchanan, that he should present the world with a biography of the good Bishop of Ross. A less agreeable duty now fell to the bishop's lot,—that of preparing a prisoner for execution. It marks the growing liberality of the time that the magistrates afforded him every facility for visiting his penitent. The unfortunate man gave proof of all the dispositions becoming his situation. To use the bishop's own words: "he went decently to death and gave great edification to all." A CASE CELEBRE.—MISS GORDON OF ACHANACHY. Bishop Geddes was always ready to assist his fellow Catholics in whatever circumstances of difficulty they might be placed. This year a case occurred which awakened his zeal and gave exercise to his ability as a negotiator or diplomatist. The case was that of Miss Gordon of Achanachy,—Achanachy, whose ancient castle had so long afforded a home and protection to the clergy in times of trial and persecution, a large room therein being set apart for the celebration of the Holy Mysteries. It must be noted here that John Gordon of Achanachy, the uncle and predecessor of the said Miss Gordon, had sold the estate to the Duke of Gordon and received from him a long lease on condition of paying to His Grace a moderate rent. This lease was the object of dispute between Miss Gordon, who claimed, as the daughter of George Gordon, next brother of John Gordon, and Rose of Almaraine, who claimed as the nearest Protestant heir. It being possible that, according to the penal laws, the latter was entitled to succeed, Bishop Geddes considered it necessary to use influence in high quarters. Accordingly he obtained a letter of introduction from Bishop Hay to the Lord Advocate. He also requested Principal Robertson to favor him with a personal introduction. One morning the Principal having cheerfully consented, he breakfasted with this worthy gentleman and then proceeded with him to wait upon the Lord Advocate. He was well received, and a promise given that His Lordship would do everything in his power for the case of Miss Gordon. The Bishop moreover, was kindly invited to renew his visit. This he soon did in order still more strongly to urge his suit. He was received with even greater cordiality than at his first visit, and the promise was repeated that no effort would be spared. Men of the state seldom forget points, and the Lord Advocate took occasion to enquire how he stood with the bishop's people. The latter replied that he was in high favor and not without cause. The case came first before Lord Esbriote, who, remarking that it was one of great nicety, referred it to the inner court, or whole bench of Judges. Mr. Abercrombie, Miss Gordon's counsel, drew up an able pleading, which was shown to Bishop Geddes for his revision, before it was printed for the use of the judges. The services of the Lord Advocate were also retained. They were unanimous in their decision that a Catholic could succeed and enjoy a lease of land in Scotland, on equal terms with a Protestant. The framers of the penal

laws must have forgot to have it enacted that land held by lease should be subject to the disability as that which is actually owned. Another great difficulty in Miss Gordon's case had been got over. In early youth, she had been sent for her education to a convent at Paris. Somehow on leaving the convent she had become governess in a family which she accompanied to Ireland. It was, for a long time, unknown to her family, what had become of her. A cousin made diligent search, and at last found her at Dublin, in a state of great destitution. During the time that she was missing, Adam Gordon, a younger brother of her father and of John Gordon, who had been an officer in the Neapolitan army, enjoyed, for about ten years, the lease of Achanachy. It would have been difficult, if at all possible, to prove Miss Gordon's identity, but for the fortunate circumstance of a lady who had been educated in the convent at Paris with her, meeting her in London, and, at once, recognizing her as her former school companion, Betsy Gordon. There was question, at this time, of placing some mission funds in a new bank of Aberdeen. Bishop Hay, however, declining, chiefly on the ground that he already had relations with the Bank of Scotland. It is interesting to note that on occasion of the discussion which took place on this matter, the Bishop gave a statement of his own financial affairs. In one of his letters on the subject of the new bank, he said: "You know I have not twopenny of personal property; and yearly income dies by myself; and though there be several sums paid out in my name, yet, I am only trustee for others, to whom they belong." In speaking of our Bishops and other good Catholics, it is almost out of place to introduce the name of Lord George Gordon, the degenerate scion of an illustrious and Catholic house. But the narrative would not be complete without showing that it so happened, when this hopeful personage was engaged preparing a vindication of his conduct during the riots which he had excited, that Lord George, Catholic, in a conversation with Lord Gordon, as a rash, meddling, and turbulent person, Lord George published the substance of this conversation in a London paper. The Catholic peer, who it must be supposed, had only been talking to a fool in the language of his folly, was grievously ashamed to see his remarks laid before the public, and accordingly, he bought up the whole impression of the paper containing them, and used every means of hushing up the matter before it reached the Bishop's ears. There are officious people, however, who take care that no good thing shall be lost. Some such person imparted the unfavorable remarks to Bishop Hay, but could not produce a copy of the paper, which was not to be found. Bishop Hay was under the impression that the ill-natured words had originated with Dr. A. Geddes, as they were much in the style of his attacks. Bishop Geddes, however, assured him that this was a mistake, and that Dr. A. Geddes was certainly not the author of what which proceeded the conversation published by Lord George Gordon. TO BE CONTINUED.

The Poet and the Children.

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Over his locks of gray,
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He sat on his last birthday.

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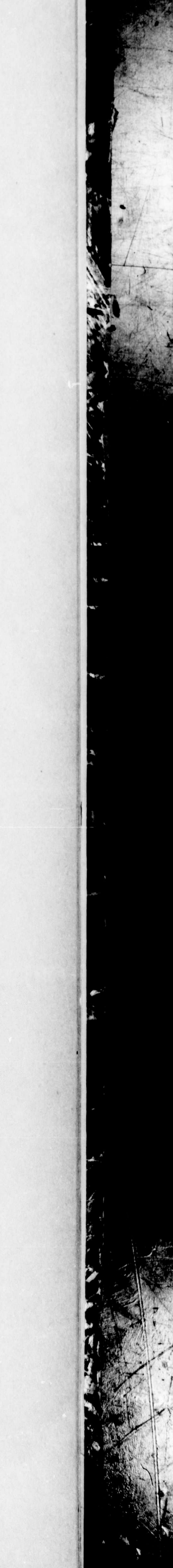
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Catholic Record.
London, Sat., Dec. 22nd, 1888.

CHRISTMAS.

We are once more about to celebrate
the festival of Christmas, which brings
joy to every Christian heart and fills
the Christian's soul with a feeling of intense
gratitude for the great mystery which
was accomplished in Bethlehem on the
first Christmas day.

At the time of our Lord's birth, the
world was sadly in need of a Redeemer
and Regenerator. Man was in the begin-
ning instructed by God in regard to his
duties to God, his neighbor, and himself,
and for a long period he retained this
knowledge. The building of the Tower
of Babel was undertaken from motives
of vain ambition, and from the hope of
evading God's wrath in the event of
another deluge, but it does not appear
that men had then altogether abandoned
or forgotten God, and at the time of
Abraham's visits to Egypt and Gerara
the faith in one God seems to have been
still very general. Even so late as the
days of the prophet Jonas, Nineveh
was brought to do penance at his preaching.
But in course of time all thought of the
true God was lost, so that men "steeled
all the idols of the heathens for gods,
which neither have the use of eyes
to see. . . nor ears to hear, nor
fingers of hands to handle. . . for
man made them, and he that borroweth
his own breath fashioned them. . .
moreover they worship also the vilest
creatures." (Wisdom, xiv.)

Such was the condition to which man
was degraded when our Lord appeared
on earth. Idols were worshipped, human
sacrifices were offered, the grossest im-
moralities were practiced, there was no
restraint upon men's vices. Only in one
nation of very limited extent was the
true God known even by name, and the Jew-
ish people, who did know Him, were them-
selves inclined to serve their passions
rather than the Almighty God.

"But thou, our God, art gracious, and
true, patient, and ordering all things in
mercy. . . for to know thee is perfect
justice; and to know thy justice and thy
power is the root of immortality." (Wis-
dom, xiv.)

To save mankind, and to bring them
back to the knowledge of God's justice
and power, and restore them to a happy
immortality, a Redeemer was needed, one
who would not only enlighten men, but
would also pay our indebtedness on
account of sin. Such a Redeemer was
Christ, who "for us and for our salvation
came down from heaven." For many
centuries was His coming looked for by
the prophets, who longed to see His day,
"that transgression may be finished, and
sin may have an end, and iniquity may
be abolished, and everlasting justice may
be brought ad vision and prophecy may
be fulfilled, and the Saint of Saints may
be attained." (Dan ix., 24.)

These longings were satisfied when the
angel of God appeared to the country
shepherds watching their flocks on the
mountains near Bethlehem, and announced
to them:

"Fear not; for behold I bring you good
tidings of great joy, that shall be to all
the people: for this day is born to you a
Saviour who is Christ the Lord, in the
city of David. And this shall be a sign
unto you: You shall find the infant
wrapped in swaddling clothes and laid
in a manger." (St. Luke, ii. 10-12.)

Christ's purpose in coming into the
world is to lead us to God by His instruc-
tions which were to dissipate the darkness
of error which enshrouded the earth, and
by His example, whereby we might see
the course we should pursue to resist
temptation, and thus be enabled to walk
in God's commandments, however strong
might be the inducements offered us to
seduce us from the path of rectitude.
Besides this, His object was to purchase
ourselves to God by bearing our iniquities
by which we forfeited the right to heaven
wherewith man was originally created;
for the Holy Scripture tells us, "by His
bruises we are healed."

The good tidings promulgated by the
angel were well calculated to fill man
with hope and the world with joy. The
manner in which the angels made their
announcement teaches us how to receive
it. A multitude of the heavenly army
appeared, "praising God and saying
'Glory to God in the highest, and on earth
peace to men of good will.'"

At this holy time, therefore, all Chris-
tians should consider the mercy of God in

granting us the Redeemer who was so
much needed for our regeneration, and
to Him glory should be given, and thank-
giving rendered, who furnished us with so
admirable a means of salvation. And as
peace is proclaimed to all men of good
will we should be ready to forgive those
who have injured us, and should reconcile
ourselves with Almighty God through the
Sacraments, which are the means of recon-
ciliation which He has appointed for our
use.

At this holy time, no Catholic should
be so lost to a sense of his duty to God as
to neglect the sacraments of penance and
the Holy Eucharist; for it is by the
worthy reception of these two means of
grace that we may best comply with the
intention of the Church in appointing this
anniversary to be observed every year.
They who neglect these sacred duties
cannot celebrate the day in the spirit in
which the angels announced that it
should be observed, for they give not due
"glory to God in the highest," nor do
they take care to accept that true peace
which is offered only to men of good will,
men who will observe faithfully the laws
of God.

LATITUDINARIANISM IN THE
CHURCH OF ENGLAND.

Many of our readers will remember
the excitement caused by the late
Bishop Colenso of Natal, who, contrary
to all traditions and teachings of Chris-
tianity, gave permission to Zulus con-
verted to his new species of Christianity to
continue the practice of polygamy. A
still greater scandal was caused by the
publication of his books, first on the
Pentateuch, and afterwards on the book
of Joshua, in which he boldly maintained
that these and other books were full of
historical absurdities, and were inspired
only in the sense in which we can say so
of the writings of Confucius or in the
Vedas of India.

Then the Church of England moved
in the matter, and the Archbishop of
Canterbury declared Bishop Colenso an
excommunicated heretic. However, it soon
appeared that under the new,
fangled ecclesiastical regime which the
Church of England established, Bishop
Colenso was in no way subject to the
Archbishop of Canterbury, and as
his authority was independent,
he not only continued to keep
the charge of his episcopal see, but also
to draw the revenues of it. This was,
of course, the natural consequence of the
suppression of the only authority in the
Church which could have universal juris-
diction, the authority of the Pope.

Some time after the wide spread of
Latitudinarianism in the Church of Eng-
land was made still more manifest by the
celebrated "Essays and Reviews," by most
prominent clergymen, and which openly
maintained that the Bible is but a collec-
tion of myths to which no serious credit
can be given. Rev. Mr. Temple, one of
the writers in this work, was afterwards
re-elected to the Episcopacy, and though he
did not, in his public writings, continue to
push forward his views on this subject, it
is well understood that he was still as
much affected with them as ever, and cer-
tainly Latitudinarian views are as widely
spread in the Church of England clergy
as well as laity as they ever were.

The more orthodox section of the
Church are at present very much moved
by the fact, and a late number of the
Churchman says:

"In the recent Diocesan Conference of
Winchester, Bishop Harold Browne spoke
with great seriousness of the latitudinari-
anism which is spreading so rapidly in the
Church of England, and which expressed
itself so boldly and badly in the late
Church Congress. At that Congress the
Bishop said the conclusions of the 'higher
criticism,' accepted by eminent speakers,
seemed to be that the Old Testament is a
collection of doubtful traditions and
sacred myths.' He did not conceal the
'great anxiety' which the spread of such
opinions among eminent and learned
clergymen has caused him. It seemed to
him to be a reaction from the excess of the
Oxford movement.' He acknowl-
edged the operation of the law of action
and reaction in things spiritual and intel-
lectual, as well as in things physical and
material, observed that, in the Church,
'whenever there is an excess of teaching,
whether it be 'high,' or 'low,' or 'broad,'
as we are pleased to call them, there is sure
to be a reaction in the other direction.'
At present it was his opinion that the reac-
tion is from the excesses of 'High
Church' doctrine and ritual to 'broad
Church' latitudinarianism. We cannot
say that we entirely concur in the
Bishop's opinion. Of the fact of a reaction
there can be no particle of doubt. Of its
extent we are inclined to believe that very
few clergymen are advised. That it is a
just occasion of anxiety to those who are
aware of it cannot be doubtful. That it
may very soon become a fruitful cause of
animated controversies is more than pos-
sible. But its importance is all the
greater if, as we incline to believe, it is
not a reaction from the Oxford movement
only, or even chiefly, but at least as much
from the excessive dogmatism of the Low
Church division on the difficult subject of
inspiration. The Low Church theory on
that subject was so sweeping that the dis-
proof of any part of it must overturn the
whole, and result in a reaction such as
has undoubtedly set in from that school
of the Church not less, we think, than
from the Oxford school. It would be one
of the many strange routes of history if,
as is not unlikely, the Oxford school and
the Evangelical school were now to forget
their past conflicts, and to join hands in
relating the common enemy that has
sprung from within the bosom of both."

SEPARATE SCHOOLS IN THE
NORTH-WEST.

The Toronto Mail of the 13th inst. is
much troubled about the existence of
Separate Schools in the North-West, and
thinks they should be abolished. It says
that the support of one set of schools
would be a severe burden, and the main-
tenance of two sets well nigh impossible.
It would undoubtedly be desirable to have
all educated in the same schools, if agree-
ment could be attained as to the character
of the religious education which should
be imparted in the schools, but when some
are for godless education, and when this
is the only alternative which the favorers
of one set of schools can offer, it is by far
better that those who desire to impart a
religious training to their children should
have the liberty of so doing, whether they
be Catholics or Protestants. It would be
unjust to deprive them of this liberty.
The Mail itself, even while it has been
manifesting the greatest hostility to Catho-
lic schools, has exhibited itself as favor-
able to the introduction of more religious
teaching for Protestants in the schools of
Ontario, so that we may fairly infer that
its objection is really directed against
Catholic schools. It cannot be expected,
then, that Catholics will shape their con-
duct in accordance with the views of that
journal; and as it is not to be supposed
that Separate Schools will be established
where it is impossible to maintain them,
the people of the North West may be
safely left to decide for themselves
whether they can afford them or not, in
any particular case.

The Mail adds that in Ontario the effect
of the Separate School system is to divide
the people into two camps, and that their
existence is "utterly fatal to the growth
of a national spirit." Though that jour-
nal asserts that we know this by experi-
ence, it would be hard to show that such
results follow from the teaching of the
Christian religion. It may suit the Mail,
which has so often shown its hostility to
Christianity, to maintain that this is the
case, but its views on the subject cannot
be substantiated either by reason or ex-
perience. Christianity teaches both
charity and patriotism, and the Catholic
schools do not neglect to inculcate these
virtues.

WHAT AILED DOUTNEY?

MRS. BLODGET, OF THE DETROIT W. C. T.
U., SAYS HE LOCKED WILD.
Such is the significant heading of an
article on last week's London Advertiser.
The aforesaid Doutney, it appears, enjoys
a widespread reputation for clever utter-
ances, and fluency, as a lecturer on Roman-
ism, Women's Rights, Total Prohibition
and cognate subjects. He is a special
favorite among the strong-minded women
who are on the war path against modera-
tion in drink, female modesty, and the
errors of Rome. He was not long ago
the companion and colleague of the
noisome Fulton, who exhausted the
vocabulary of billingsgate and the re-
sources of his own filthy imagination, to
defame, if possible, the pure-minded, in-
offensive occupants in St. Joseph's and
Loretto Convents in Toronto. Fulton, it
will be remembered, published in book
form his scandalous lectures against con-
vents, but in two large printing establish-
ments in New York and Boston all the
young girls employed struck work and
preferred loss of wages to snuffing their
hands with the shocking de-
tails of his filthy manuscripts.
Doutney was the willing co-partner and
eloquent apologist of this unsavory
blackguard and calumniator.

And so he endeavored himself to the ever
zealous members of the Women's Chris-
tian Temperance Union. He accompan-
ied them in their tour of evangelization
and lectured on women's rights and strict
prohibition on many platforms both in
Canada and the United States. But alas!
like D. K. Rhine in Stratford, Poor
Doutney came to grief in Detroit—"I
never felt so sorry for any one in my life,"
said Mrs. Blodget, president of Willard
Hall, to a reporter, "it seemed that he
was completely unstrung and unnerved,
and I was greatly relieved when the
meeting came to a close." "His eyes
looked wild," she continued, "and when he
came to give his talk he could not do it.
The lecture was a perfect riddle. . . .
My! I was never so put out in my life.
I felt as though I was sitting on a dynamite
bomb all the evening. I was afraid
the meeting might break up in disorder."

"Had you no suspicions that he had been
drinking? That seemed to be the
sentiment of the audience."
"Well, now, I saw no evidence of such a
thing, and even if he had been, I should
have to say so. He told me before the
meeting that he had been to see a doctor,
who had given him something to brace
him up for the lecture, but I had no idea
what it was. I don't think it any use
for him to try any more temperance
work here."

Verily has Doutney's star gone
down in obscurity, and as far as
Willard Union or Detroit is concerned
his occupation, like Othello's, is gone.
But so long as his lady friends deny the
soft impeachment of inebriety, which was
the sentiment of his audience, the per-
sistent question remains to be answered:
What ailed Doutney? The same question
might be asked in the failure of scores o-

other fanatics, men and women, who
followed in the wake of filthy Fulton or
who on their own account started out on
a crusade of vituperation against truth
and decency. What ailed Edith O'Gor-
mon, when she proved an utter failure
before a Toronto audience? Whatever
she had received from the doctor, to brace
her up for the lecture, was a leech too
powerful, and her incoherent utterances
and bloated cheeks and unsteady gait,
caused every woman in Shaftsbury Hall
to rise to her feet and make a rapid exit
in disgust and horror. What ailed the ex-
Monk Widdows? who so entranced our
citizens here a few years hence. He could
ridicule and burlesque the most solemn
mysteries and ceremonial of Catholic
worship to the delight of thousands of
fanatics, both male and female. Every
good joke he could perpetrate at the
expense of decency in regard to priests
and nuns was hailed with rapturous
applause. He created very bad blood
here, and had some of our most respectable
citizens at daggers drawn with each other.
But what has come of him? Where is he
now? and for what abominable crime is
he a felon in Dartmore penitentiary? His
crime is nameless, and so the innocent
might exclaim, in wonder, as of Doutney,
What ailed Widdows?

ABOUT OURSELVES.

This week we will mail to our sub-
scribers who are in arrears a statement of
their account with the CATHOLIC RECORD.
In summing up liabilities that should be
adjusted before the new year opens, we
trust our kind friends will not forget to
include their newspaper item. The small
sums received from subscribers all over
the country make the total which gives
motion to the journalistic wheels. Many,
we regret to say, neglect attending to
this matter, some for one and some for
many years. This is not fair dealing.
It arises in most cases from neglect, or
from a habit of postponing until to-
morrow what should be done to-day.
We would feel obliged if our patrons will
make a prompt response when they re-
ceive their bills, and on our part we
promise that during the coming year we
will make the RECORD more than ever a
welcome weekly visitor to their homes.

We would draw the attention of
those who owe us a considerable
amount to the annexed letter written by
the sagely Archbishop of Toronto shortly
before his death. His words were called
forth from a knowledge of a very de-
plorable state of affairs in regard to Catho-
lic newspapers; and has special reference
to the class of persons who will allow
many years to elapse without paying their
newspaper debts:

POLICE BRUTALITY IN IRELAND

Another verdict of wilful murder has
been returned by a coroner's jury against
a member of the Irish constabulary. On
November 1st two policemen arrested
a Mr. Mansfield in Midleton, Cork Co.,
on a charge of drunkenness. Mansfield
was a powerful man and made some
resistance, but his father offered to take
him home, which the police refused to
allow. The father then joined in resisting
them, and a small crowd gathered to
prevent the arrest. Some stones were
thrown at the faultlight over the door of
the house where the police were assembled
with the Mansfields, who were now both
under arrest. Three other policemen in
the meantime joined the two who made
the arrests, and soon after District
Inspector Creagh came up with five more
policemen with fixed bayonets, and with
bystanders for the five who had the Mans-
fields in charge. The policemen, then,
without any necessity whatsoever, levelled
their guns at a group of people who were
at the other side of the street, and were
on the point of firing, only that Rev.
Father O'Donoghue came upon the scene
and implored them not to do so.

Father O'Donoghue then told Mr.
Creagh that he would be responsible that
the crowd would keep the peace and
besought him to withdraw his men and
not to commit murder upon the crowd.
Mr. Creagh disregarded his entreaties and
ordered his men to charge. The police
then made a brutal assault upon the
crowd, using their rifles as clubs, and spar-
ing neither men nor women.

A young man named Patrick Aberne,
aged twenty-three years, was stabbed in
the groin and pushed by the stocks of the
policemen's rifles till he fell exhausted.
According to the testimony of Anne
Fiench, who was standing by, he was lean-
ing on his elbow near a shop when a
policeman rushed up and without uttering
a word made a thrust at him with his
bayonet.

A request was made by Mr. J. P. Leahy,
solicitor, to Mr. Creagh, that Mr. E. Halli-
man, J. P., should be allowed to examine
the bayonets of the police to ascertain
who had stabbed the injured man, but
Creagh refused to allow this. Mr. Halli-
man then made the same request, but
again permission was refused.

The dying man was unable to recog-
nize his assailant. He was unaware even
that there had been any disturbance be-
fore he received his death wound. He
died next evening, about twenty-four
hours after receiving the wound.
At the coroner's inquest it was proved
that Constable Edward Swindell was the
policeman who inflicted the wound, and
a verdict of wilful murder was returned
against him. The foreman in announcing
the verdict stated that it was unanimous,
and that the jury wished him to express
it as their unanimous opinion that the
order given by District Inspector Creagh
was most unjustifiable.

The coroner issued a warrant for the
arrest of Constable Swindell, but though
it was proved that Aberne had nothing to
do with the disturbance, which was the
same excuse for the conduct of the police,
it is the general opinion that, as usual,
the Government will step in to set aside
the verdict of the coroner's jury, as they
did in the case of the Mitchellton mur-
ders, and in that of John Mauverille, as
well as other cases. The Irish police have
every reason to rely on being sustained
by the Government, however brutal may
be their conduct. A verdict implicating
them is distasteful to the rulers of the
country, and is sure to be set aside. In

any other part of the British Empire their
conduct would be reprobated and duly
punished.

DIocese of London.

THE BISHOP OF LONDON ADMINISTERED THE
RITE OF CONFIRMATION IN GODERICH.
On Wednesday, the 12th inst., at St.
Peter's Church, the Right Rev. John
Walsh, D. D., Bishop of London, admin-
istered the rite of confirmation to eighty-
six persons, the majority of whom were
children. At 10 a. m. the Bishop, being
seated before the altar, which was beauti-
fully decorated, requested those who were
to be confirmed to come forward to be
examined in their Christian doctrine. The
Bishop was assisted in the examination by
the pastor, Rev. Father West, and Rev.
Father Brennan, of St. Mary's. The chil-
dren, as a rule, answered the questions very
well. At 10.30 High Mass was celebrated by
Rev. Father Bouhat, of Kingsbridge. The
Bishop was assisted at the throne by Rev.
Fathers Brennan and Kealy, as deacon
and sub-deacon respectively. In the sanc-
tuary there were also present Rev. Father
Shea, of Searforth, and Rev. Fathers McGee
and Costello, St. Augustine's. The singing
was much admired, and was an agreeable
surprise to many of the strangers present.
Immediately after Mass the Bishop stepped
forward to the railing, and after deliver-
ing a touching and earnest discourse on
the duties of a Christian towards God,
and what he must do to save his soul, he
dwelt at some length on the sacrament
of confirmation—which is a sacrament of
firmness—which would make those who
would receive it zealous and faithful
soldiers of Christ. Those who were to be
confirmed were then arranged in pro-
cession, two by two, by the Sisters, and
moved slowly and devoutly to the
sanctuary, where two at a time knelt be-
fore the Bishop, and received the sacra-
ment at his hands. The children's ap-
pearance was very fine, the girls all wear-
ing white veils. The ceremonies through-
out were very imposing, and the earnest
appeal of the Bishop to the congregation
to lead good lives, cannot be forgotten
or fail to produce good.

Wednesday afternoon the children of
the Separate School were honored by a
visit from their Bishop, Right Rev. Dr.
Walsh, who, accompanied by Rev. Father
West, at half past two o'clock entered the
room of the senior class, where all the
children had assembled to welcome him.
The school room presented a neat and
tasteful appearance, and the children
ranged in order, the girls in their spotless
white making the background, formed
a picture pleasant to look upon. They
rose at His Lordship's entrance, and
simultaneously sang a song of welcome.
After the Bishop had delivered a low, graceful
inclinacion. After the Bishop had seated
himself, they sang a song in welcome:
"Then three little girls, dressed in white:
firmation robes, advanced to the platform.
The tallest of the group, Miss Josie Con-
roy, stepped forward, and, saluting the
Bishop with a low courtesy, addressed him
as follows:

My Lord.—Once more it is the
coveted privilege of the children of this
parish to assemble around you, their
beloved chief pastor, and with
hearts to bid you a fond welcome—to bid
you a hundred thousand welcomes! "Blessed
is he who cometh in the name of the
Lord." You come to us, venerated and
beloved Bishop, in the name of our Lord
Jesus Christ, and with His power and
authority, and with your consecrated hand
you have signed us with the sacred sign of
the seal of Christ's ownership. Children,
though we are, my Lord, we understand
and hold in deepest respect the sacredness
of your high and holy office. It is an
honour of our faith to honor and revere
those who are dedicated to the service of
the altar, and among them to hold in
highest honor those who, in the name of
the Holy Spirit, are the Princes of royal
Mother Church—the Princes of royal
Mother Church. We thank you, my Lord,
through whose holy ministry the gifts of the
Holy Spirit have been imparted to
our souls. We, upon whose brows
you have placed the holy Christm,
and upon whose heads the crown of the
Holy Ghost has shined His divine signet,
promise now to God, to you, Lord
Bishop, that we will ever hold most sacred
and dear the teachings of our holy faith,
and that we will be, what we know we
have received in Confirmation grace to be,
"good soldiers of Christ," true to our
faith, and true to the best breath of life. We bag
resolutions, and your prayers for our
perseverance in them, that as the last
great day of earth, all we whom you have
signed with the sacred sign of salvation,
may be with you, our beloved Bishop, at
the right hand of Christ.

At the conclusion of the address Miss
Gertrude Doyle presented the Bishop
with a beautiful bouquet, saying as she
offered it: "My Lord, will you please
accept these flowers, simple tokens of our
children's affection." Miss Carrie
Shannon laid upon the bouquet a cluster
of shamrocks, saying "My Lord, let me
add a spray of the green, immortal sham-
rock."

His Lordship thanked the children very
warmly for their pleasant little reception,
and expressed his earnest approval of the
sentiments contained in their address,
commenting at the same time on the
faultless manner in which it had been
spoken. He told the children to prize
highly the advantages which they pos-
sessed in the matter of a thorough Chris-
tian education, to co-operate earnestly
with the efforts of the zealous and pain-
staking teachers, and always to be obedient
and docile to their salutary advice and
instruction.

A hymn was then sung, and at its con-
clusion the children knelt to receive His
Lordship's blessing, who granted them the
half holiday also. Thus ended the
Bishop's visit to Goderich, a memorable
day for the children of St. Peter's school.
—Huron Signal.

In another column we publish a list of
subscribers to the Parnell fund in Guelph.
On this as on every other occasion when
those engaged in Ireland's cause look
across the Atlantic for help, the good and
true Irishmen of Guelph are ever in the
van. More power to you, Irishmen of
the royal city! Every dollar subscribed
now is a nail in the coffin of the gang of
forgers of Printing House square.

and he hoped to see them welded firmly
in one Empire under the scheme of Home
Rule propounded by the grand old man,"
(Prolonged cheering.)

TO THE VERY REVEREND A
BEVEREND CLERGY OF THE
DIOCESE OF KINGSTON.

DEAR REV. FATHERS:—A Decree of
Sacred Congregation of Rites has
reached us, whereby our Most Holy
Father, Pope Leo XIII., yields
to the postulation of a large num-
ber of Bishops, signifies his
approval and recommendation of the
pious suggestion that all the children
of the Church, who, in the principal cities
lovingly and religiously in the celebration
of the Sacred Jubilee of His Holiness
should assemble again before the Holy
altar and make solemn thanksgiving
the Sacred Heart of Jesus, the perennial
fountain of divine mercy poured
upon us all. The form in which he desires
this act of Catholic homage to be effec-
tuated in return for the joys and signal bless-
ings which have been bestowed upon the
world, is as follows:
1st. "In all Cathedral and Parochial
Churches, and others, as the Most Holy
Ordinaries may allow, the Most Holy
Sacrament of the Eucharist shall be
posed for some time to the adoration
of the faithful for special worship of
Divine Heart of Jesus on the last day
of the year, the 31st of the current month
of December."

2d. "During exposition of the Most
Holy Sacrament five decades of the
Blessed Virgin's Rosary shall be recited
to the Te Deum and Tantum Ergo shall
sung, with the prayers Deus cuius
intercedit and Concedas, and the Collect
pro Papa and pro Ecclesia; after which
people shall be solemnly blessed with
the Divine Host."

In accordance with Our Most Holy
Father's recommendation, We ordain
that the foregoing order of public devo-
tion be observed in the principal churches
in each mission of our diocese, on the
evening of the 31st of this month, at
hour which the pastors respectively shall
judge most convenient for the assem-
bling of the people.

To all who, having confessed their
sins and received worthily the body and
blood of our Lord, also devoutly assist at
this solemn act of religious worship, and
with faith and confidence pour forth
prayers to the Most sweet Heart of our
Saviour Jesus Christ in thanksgiving
for the favors above mentioned, and also
the tranquility and peace of Holy Mother
Church and the Apostolic See, and the
conversion of sinners, the Sovereign
Pontiff grants a plenary Indulgence
the usual form of the Church, applica-
ble also to the souls in Purgatory.

We earnestly exhort our Rev. Clergy
to explain to their congregations the nature
and spirit of this great Catholic devo-
tion of gratitude in which the common
Father of the faithful asks the children
of the Church throughout the world to
unite with him in the last hours of this
year. Gratitude is due to God for His
favors, natural and supernatural.
The year that now approaches its
close has witnessed most abundant outpour-
ings of God's love and bounty upon
Church and the Supreme Pontiff,
visible head on earth. The heart of
the universe has been stirred with religio-
us feeling and veneration toward the
Pontiff who, unarmed and defenseless,
a worthy point of view, and closely
surrounded by hosts of wicked enemies,
serenely on the throne of spiritual mon-
archy in the capital of Christendom, hold-
ing in his hands the keys of the kingdom
of heaven, and delivering to the kings
and peoples of the earth and teachers
of the faith the oracles of revelation
where, the oracles of revelation delivered
to the custody of Peter and his successors
forever by the Son of God, whom im-
mutable word of delegation in this:
have prayed for thee that thy faith may
not fail; and do thou, once converted
confirm thy brethren." The voice
of Pope Leo XIII. has been raised amidst
a tumult of errors and false maxims, and
has uttered forth with no uncertain
sound the great primitive truths
Christianity to which all must return if
they would be truly free and would enjoy
the blessings of assured peace in society
organized on the Christian model. Never-
theless he has won the respect of
classes of men, whose innate love of truth
and religious earnestness has not been
stifled by passion and senseless prej-
udices and Empires representing ancient
dynasties and mightiest political sys-
tems of republics, elected by popular
suffrage, the living embodiment of im-
mortal thought; nobility in its manly
character, typifying illustrious deeds
and past or eminent services to society
the present or superior brilliance of
genius; democracy, speaking through
thousand voluntary associations, has
united with one another in publicly at-
tending by means of formal addresses a
substantial presents and organized pi-
grimages to the Eternal City and the
Pontifical Throne, how highly esteemed
and honored is the Supreme Pontiff,
head of the Catholic Church in all parts
of the civilized world, Catholic and Pro-
testant, Christian and Infidel. We shot
all feel proud of this unexampled testi-
mony to the moral influence of our holy
religion, extending far and wide bey-
ond the borders of the Catholic commu-
nity. In it we may recognize a pledge of van-
quishing prejudice and the steady advance
of Catholic truth throughout the world
religious thought. For this let us pray
that it may be a permanent result of
this glorious festivity of this year's Jubilee
while we unite before the Blessed Sacra-
ment on the altar in singing the Te De-
um of thanksgiving for the favors bestow-
upon the Church and the Pontiff this
year by Him who rules the world from
on high and governs the hearts and minds
of men by His sweet and merciful Providence.

The clergy are requested to teach
the last evening of the expiring year
ordained to the special worship of
Divine Heart of Jesus; that our homes
of thanksgiving is to be rendered direct
and immediately to that most Sacred
Heart; and our supplications for

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TO THE VERY REVEREND AND BEVERLY CLERGY OF THE DIOCESE OF KINGSTON.

DEAR REV. FATHERS:—A Decree of the Sacred Congregation of Rites has just reached Us, whereby our Most Holy Father, Pope Leo XIII., yielding to the postulation of a large number of Bishops, signifies his warm approval and recommendation of their pious suggestion, that all the children of the Church, who this year united most lovingly and religiously in the celebration of the Sacred Jubilee of His Holiness, should assemble again before the year closes and make solemn thanksgiving to the Sacred Heart of Jesus, the perennial fountain of divine mercy poured out upon us all.

In accordance with our Most Holy Father's recommendation, We ordain that the foregoing order of public devotion be observed in the principal church in each mission of our diocese on the evening of the 21st of this month, at the hour which the pastors respectively shall judge most convenient for the assembling of the people.

To all who, having confessed their sins and received worthily the body of the Lord, shall devoutly assist at this solemn act of religious worship, our faithful prayers to the Most Sacred Heart of Our Saviour Jesus Christ in thanksgiving for the favors above mentioned, and also for the tranquility and peace of Holy Mother Church and the Apostolic See, and for the conversion of sinners, the Sovereign Pontiff grants a plenary Indulgence in the usual form of the Church, applicable also to the souls in Purgatory.

We earnestly exhort our Rev. Clergy to explain to their congregations the nature and spirit of this great Catholic demonstration of gratitude in which the common Father of the faithful asks the children of the Church throughout the world to unite with Him in the last hours of this year of Jubilee. Gratitude is due to God for His favors, natural and supernatural. The year that now approaches its term has witnessed most abundant outpouring of God's love and bounty upon His Church and the Supreme Pontiff, her visible head on earth.

The heart of the universe has been stirred with religious feeling and veneration to the great Pontiff who, unarmed and defenceless in a worldly point of view, and closely surrounded by hosts of wicked enemies, sits serenely on the throne of spiritual monarchy in the capital of Christendom, holding in his hands the keys of the kingdom of heaven, and delivering to the kings and peoples of the earth and teachers of false philosophy and heresies, the oracles of revelation delivered to the custody of Peter and his successors forever by the Son of God, whose imperishable word of delegation in this: "I have prayed for thee that thy faith may not fail; and thou, once converted, confirm thy brethren." The voice of Pope Leo XIII. has been raised amidst the tumult of error and false maxims, manfully proclaimed and diffused zealously throughout society on such popular subjects as freedom of secular education, freedom of human thought, freedom of religious profession and worship according to individual fancy, reciprocal rights and duties of governments and subjects in the political order of life.

He has flattered the vanity of nations, and has not been deterred by his utterance of the truth, which he has uttered forth with no uncertain sound the great primitive truths of Christianity to which all must return if they would be truly freed and would enjoy the blessings of assured peace in society organized on the Christian model. Nevertheless he has won the respect of all classes of men, whose innate love of truth and religious earnestness has not been stifled by passion and senseless prejudice. Kings and Emperors representing ancient dynasties and mightiest political sway; Presidents of republics, elected by popular suffrage, the living embodiment of divine national thought; nobility in its manifold character, typifying illustrious deeds in the past; eminent services to society in the present or superior brilliancy of genius; democracy, speaking through its thousand voluntary associations, have vied with one another in publicly attending by means of formal addresses and substantial presents and organized pilgrimages to the Eternal City and the Pontifical Throne, how highly esteemed and venerated and beloved is the Supreme Head of the Catholic Church in all parts of the civilized world, Catholic and Protestant, Christian and Infidel. We should all feel proud of this unexampled testimony to the moral influence of our holy religion, extending far and wide beyond the borders of the Catholic communion.

In it we may recognize a pledge of vanishing prejudice and the steady advance of Catholic truth throughout the world of religious thought. For this let us pray that it may be a permanent result of the glorious festivity of this year's Jubilee, whilst we unite before the Blessed Sacrament on the altar in singing the Te Deum of thanksgiving for the favors bestowed upon the Church and the Pontiff this year by Him who rules the world from on high and governs the nations and minds of men by His sweet and merciful Providence.

The clergy are requested to teach the faithful that the devotions prescribed for the last evening of the expiring year are ordained to the special worship of the Divine Heart of Jesus; that our homage of thanksgiving is to be rendered directly and immediately to that most Sacred Heart; and our supplications for the

tranquility and peace of the Church and the Apostolic See, and for the conversion of sinners, are likewise to be addressed to the "most sweet Heart of Our Saviour Jesus Christ," in accordance with the expressed wish of the Holy Father. For the Heart of the Man-God is the living centre of the love and sympathy of Jesus, our brother, our Saviour and our King, who is the Son of the Eternal Father, Mary and of the Eternal Father. The human heart of Jesus, the Son of Mary, is the divine heart of Jesus, the Son of God, in whose person it abides and lives and feels and loves. Its virtues and affections are His. Its agonies and the outpouring of its life blood in the garden of Gethsemane, at the pillar of flagellation, in the crucifixion of Calvary, were all His. He and His Heart are one. In adoring this divine Heart as it throbs with undying love and compassion for the children of men under the mystic veil of the Blessed Sacrament, we adore Jesus Himself: in rendering thanks to this adorable Heart we render thanks to the Son of God: in supplicating the favor of the Heart of Jesus, we supplicate the Person of the Incarnate Word, who, with the Father and the Holy Ghost, liveth and reigneth in unity of Godhead forever and ever.

The Confession and Communion usually made by the faithful in the Christmas season will suffice for obtaining the Plenary Indulgence on the present occasion. Given from the Bishop's Palace, Kingston, this 12th day of December, A. D. 1888.

† JAMES VINCENT CLARY, S. T. D., Bishop of Kingston. THOMAS KELLY, Secretary.

SPECIAL TO THE CATHOLIC RECORD. SILVER JUBILEE OF VERY REV. D. O'CONNOR, D. D.

On last Tuesday morning the grounds and avenue leading to Assumption College presented an animated appearance. Priests from almost every parish in London diocese and Very Rev. Vicar-General and dignitaries from the State of Michigan were arriving in batches of threes and fives at every hour until noon, to pay their respects to the Very Rev. President, and offer to him their hearty congratulations on the twenty-fifth anniversary of his ordination to the priesthood. Precisely at one p. m., the college bell summoned all within hearing of its silvery tones to the well-lighted, well-ventilated, spacious dining hall, where a sumptuous and well-ordered repast was awaiting the numerous guests. At least one hundred and fifty sat down to the beautiful spread of meats and delicacies, interspersed with blizzards of flags of Girard's excellent Concordats that "cherish but do not incite."

Priests, students, professors and Very Rev. dignitaries seemed to enjoy themselves to their heart's content. Bon mots, repartees and peels of genuine laughter were heard on all sides. It was as truly a patriarchal convivial gathering as was ever witnessed, where every one felt at home, and each and every one enjoyed the poet's realization of "the feast of reason and the flow of soul."

The Very Rev. host, Dr. O'Connor, occupied the place of honor. On his right sat Very Rev. Dean Wagner, on his left Very Rev. Dr. Kilroy, F. S. J., were Very Rev. Father Jones, ex-administrator, and Very Rev. Father Hennearth, V. G., with Dean Van Laue and Rev. Father Dempsey, chancellor of Detroit. The other gentlemen who sat near were Very Rev. Dean O'Brien, of Kalamazoo; Father Fieldland, Detroit; Very Rev. J. M. Laurent V. G., president St. Michael's College, Toronto; Rev. Father Northgrave, Toronto; Rev. Father Ferguson, Rev. Father Ternan, Chancellor of London; Rev. Fathers Flannery, Gerard and Bavard, with Hon. Senator Caspary and Mr. Ernest Girardot. The other priests who participated in the festivities were Rev. Fathers Van Antwerp, McManus, Garry, Bisey, Dr. Gaubler, Garry and Mackler of Detroit diocese, Rev. Fathers Northgrave, Crozier, Waters, O'Connor, Villeneuve, Marselles, McKee, Hodgkinson, Ronan, Dickson, Aylward, Schneider, Bechard, Lapierre, Langlois, Lorlon, Scanlan, Nonan and McRae, of London diocese; Rev. Fathers William, and Michael, O. S. F., Chatham; besides Rev. Fathers Ryan, O. S. B. of Amherstburg and Rev. Father Grantham, Crozier, Baysey and Grand, O. S. B., Detroit; Rev. Fathers Burke and Mongovard Hamilton. Toward the end of the grand repast the College Glee Club sang in chorus: "Praise ye the Lord," by Gounod, which was loudly applauded.

Master M. J. Dowling then advanced, and on the part of the pupils of Assumption College read the following address: Very Rev. Dennis O'Connor, D. D., Superior Assumption College:

VERY REV. AND DEAR FATHER:—Amongst the many who to-day gather around you in congratulation and friendship there can be none whose duty it is so plain as ours: for none are under such obligations. Those, indeed, who take even a passing look from outside, on the great institution you have built up here cannot but admire your earnestness and energy, directed and put to fullest profit by rare business capacity. But it is only within the house that a true and fitting estimate can be had of those high qualities of head and heart by which you are best known to us.

True, there is not a brick in this noble building—now equal to any the Church possesses in our fair Province—but has cost you anxiety and labor; not a provision amongst the many made here, as for our personal comfort, so also for facilitating the work of our studies, but is owed to the soundness of your judgment and readiness to make any personal sacrifice. But though these and many like things attest your high executive ability, yet are they a poor measure of the work you have accomplished. That work—the work which challenges our admiration and inspires our gratitude to-day, and every other day, lies in quite another sphere.

The eye must be withdrawn from the glare of outward things, and look with quickened perception into the souls of men, or it will miss the sight of your true deservings. For the really great mind disdains whilst it uses mere worldly instruments, whose products, like themselves, are perishable and seeks to edify the souls of men, not their bodies. To rub off the rust of ignorance, to pollish and strengthen intelligence in what is

fairest and highest, to turn the spirit's eye ever upward and so bathe the whole man in the full shining of divine principles that he may give back in all his conduct, a true image of his Creator, in truth, in purity and in love—this surely is the noblest of works, the highest ambition of greatest men. And in this spiritual architecture the remarkable success of this school from such small beginnings shows both the proficiency and extent of your talent.

Your daily conduct before your students, the most effective of all teaching, has been the model in which we were always best when we copied closest. A constant zeal for unimpaired Catholic education, a strong hand in enforcing order and teaching that first element of all victory, the victory over self, a manly kindness habitually and a tempered severity when required, all equally sustained by a nature whose most pronounced characteristic is a love of equal justice and fair play to all, these which are simply the factors of genius in a teacher, are the features by which you are best known to those who know you best.

Of your varied scholarship it is not for us to speak. The Holy Father himself has spoken for us by his gift of the Doctorate in Divinity. It is enough, with no little pride, as well as much reverence, that we offer you on this happy day our full, warm, grateful homage of our respect and for your many-sided superiority; and—furnished by the rule to make any presentation in its place we promise to pray earnestly to the good God whose glory has always been uppermost, if not in your words, at least in all your motives of action, that He will reward your benefactions to us, by a prolonged, happy life here and the unfading crown hereafter.

Rev. Father Flannery, then rising, said that he was deputed by the committee to read an address conveying to Dr. O'Connor the sentiments of his confreres, the priests of the diocese of London. He begged to say, however, that he was selected for this pleasant duty through some personal merits, but because he was one of the pioneer priests of Ontario who had a share, though ever so humble, in the foundation of the flourishing colleges now directed by the Fathers of St. Basil in this province. In September, just thirty-six years ago, in company with Very Rev. Father Northgrave, Rev. Father Malloy and Rev. P. Malloy, all three now deceased, and enjoying their reward in Heaven, and also with Very Rev. C. Vincent, now provincial of the Order of St. Basil, but then, like himself, a young levite, he had the honor of being associated in laying the foundation of St. Michael's College in Toronto. Since that time the college passed through many vicissitudes of triumph and of trial, and many of those who taught or who studied within the walls of St. Michael's have come and gone, some have occupied prominent positions in the world, and many have crossed the borderland of time.

There was no laboratory in those days in St. Michael's, no museum, no library. We rented a two-story house on Queen street, and a room fourteen feet square answered for study hall. Four pupils entered the first week, and about ten more before the close of the scholastic year. Many have died since, both of pupils and of professors. But the four boys who entered the first week are living still: One of them is Rev. Father Northgrave, whom I am glad to see here, the abbot-in-chief of the Catholic Record (cheer). Another is Very Rev. D. O'Connor, of Barrie, Bishop-elect of the diocese of Peterborough (great cheer). The third was a young, uneducated boy from Arjila township. He is now on my right hand here, one of the shining lights of Ontario, Rev. Father Ferguson (great cheer). The fourth was a little boy who had never left home previous to his entering college. He was very shy, and timid; in fact it was with difficulty he was reconciled to college life. But he did become reconciled; he grew up to be a priest, and to-day he is the happy subject of our admiration, and of our honors, Very Rev. Dr. O'Connor, president of Assumption College. In the midst of the excitement, and cheer after cheer which this announcement produced, Rev. Father Flannery opened a parchment scroll, and while all were standing read the following address of the priests of the diocese:

To the Very Rev. Dean O'Connor, D. D., President of Assumption College: VERY REV. AND DEAR FATHER:—The priests of the diocese of London have assembled here to-day to unite with your parishioners and with your devoted pupils of St. Michael's College in offering to you their sincere and heartfelt congratulations on the twenty-fifth anniversary of your ordination to the priesthood. Your talents of administration, both as vigilant pastor of souls and president of a successful and far-famed college, your sternness of discipline, blended with mastery prudence and paternal discretion, have been fully recognized and accepted as the nearest approach to perfection in government. Let those who have so largely benefited by your wisdom and determination of character in the zealous fulfillment of every duty, sound your praises to-day and give voice to their well-earned gratitude. We, the priests of the diocese, can only congratulate them upon the blessed opportunity given them of acknowledging, on this happy occasion, their deep indebtedness to the Author of all good gifts in having provided them with so enlightened and so prudent a guide, and so efficient and exemplary a pastor.

As a confere and co-operator in the sacred ministry do we approach you to offer you the well-merited tribute of our profound esteem and affectionate respect, while we hail you as a worthy and exemplary member of the sacerdotal order to which we have the honor to belong. We have always known you as a true priest, ever dignified, ever devoted to your sacred trust, ever abreast of your arduous responsibilities, while you were never wanting in solicitude for the well-being and honor of your colleagues in the sacred ministry.

Already a considerable number of the priests of this diocese have received their education and religious training under your paternal guidance and vigilant superintendence. Their gratitude is boundless and their attachment to you personally is sincere and affectionate.

All in the diocese who sought direction and wise counsel from you in time of difficulty, benefited immensely by your careful, paternal and prudent suggestions. Now, we may say, ever departed from Sandwich College without having experienced your generous hospitality and anxious solicitude for their temporal and spiritual welfare.

Indeed it is no exaggeration, and we shall not be accused of flattery in saying that we have always found in you a reliable and constant friend, a cheerful counsellor, a deep and erudite scholar without pedantry, an exhorter without austerity, and a dignitary without affectation.

Well, indeed, Very Rev. and Dear Sir, have you deserved both of church and of society, and while we acknowledge with sincere gratitude the merits of the zealous priests, members of your order, who share in your labors and sacrifices, we offer you, as the head that guides the bright destinies of Assumption College, the homage of our most profound esteem, and affectionate acknowledgments. As evidence of our sincerity we beg your acceptance of the accompanying testimonial.

With our most heartfelt and earnest wishes for your future prosperity and happiness, ad multos annos.

VERY REV. DEAN WAGNER, VERY REV. DR. KILROY, REV. FATHER FLANNERY, REV. FATHER GERARD, Secretary and Treasurer. REV. FATHER BAVARD.

At the close of the address the College Glee Club again sang very sweetly "Meestagain," by Sheppard, after which Dr. O'Connor rose and said:

DEAR REV. FRIENDS:—I have on many occasions experienced from the priests of London diocese the most delicate proofs of their kindly feelings towards Assumption College and the Society of St. Basil, and I thank you very much for the handsome testimonial which he has expressed which you have made to-day, and which while it is addressed personally to myself, I regard as more merited by the College and the Community of which I am an humble member.

The Rev. Father Flannery has his own inimitable happy manner of presenting his thoughts, and I feel deeply sensible to the kind words in which he has expressed the sympathy of the clergy for the work in which we are here engaged. The moral support which has always been accorded to us by the clergy, and especially by our beloved Bishop, has always been to us a great encouragement, and it is especially so in the present occasion. His leadership and his presence to-day, are owing to the fact that he is engaged in diocesan labors which require his presence in the northern part of the diocese, but he did not omit to manifest his good will, as I received from him a most kind letter of congratulation on the occurrence of this silver jubilee of my ordination to the holy priesthood.

To the pupils of the college, also, who have expressed so much attachment to the institution, I desire to return my sincere thanks, and the thanks of the faculty. No doubt, as you have stated in your congratulatory address, some have been at times troublesome, and have caused us considerable anxiety, but we have been always much encouraged by the general good will which you have shown, and your wish to be obedient to the rules, and we have received from you moral and financial support in our endeavor to carry on the good work in which we are engaged, of rearing good members of society and of the Catholic Church.

In this great work I have not been left alone, for I have always been blessed with the co-operation of a staff of teachers devoted to their duty, and zealous in fulfilling it. You are yourselves best able to judge what has been our success.

The reference of Father Flannery to the first pupils of our Community who studied in St. Michael's College, Toronto, when it was first opened, cannot be passed over in silence. Only four of these survive to-day, including myself, and of the other three I must say what all will acknowledge, that they are an ornament to the Canadian clergy; and the faculty of the College feel an honest pride in them. They are the Rt. Rev. Dr. O'Connor, Bishop elect of Peterboro, Rev. George R. Northgrave, successful editor of the CATHOLIC RECORD, and Rev. Michael Ferguson, who is engaged with us in our college work.

I desire also to express our gratitude to the rev. gentlemen from the dioceses of Detroit and Peterborough who have honored us with their presence here to-day. Our college owes to them a grateful recognition for the material aid which they have afforded in the past, a continuation of which I hope we may merit also in the future. From Detroit diocese we have always had many pupils, owing to the interest manifested in our work by the priests of that diocese, and it affords me great pleasure to see so many of them here to-day. To the Very Rev. Fathers Jones and Hannart and Father Kubh especially, and to the Very Rev. Dean Laurent of Lindsay we are greatly indebted for the interest they have always shown for the prosperity of the institutions in charge of the Basilian Community. We hope that the Assumption College may continue to merit your esteem, and that the pupils whom you have encouraged to study within its walls may continue to progress to your satisfaction in science and in the practice of our holy religion.

The Glee Club again favored the visitors with a chorus, "The Bill of Fare," and a humorous melody, which brought to a happy close the most delightful and enjoyable day ever passed inside the halcyon enclosure of Assumption College.

Letters regretting impossibility of being present were received from Right Rev. Dr. Walsh, Bishop of London; Right Rev. Dr. Foley, Bishop of Detroit; Very Rev. Fathers Rooney and Laurent, administrators of Toronto; Right Rev. Dean O'Connor, Bishop elect of Peterborough, and others.

Rev. Father Cote, O. S. B., who conducted the Glee Club, and Rev. Father McBrady, who saw to everything and was everywhere with the other rev. gentlemen of Assumption College, were untiring in their efforts to minister to the comforts of their guests. But nobody was neglected and nothing was left undone to make Dr. O'Connor's Silver Jubilee one of the most pleasing and most successful of happy celebrations.

SPECIAL TO THE CATHOLIC RECORD. ECHOES FROM "THE PINES," CHATHAM, ONT.

The annual retreat of the young ladies of the Ursuline Academy finished on the Feast of the Immaculate Conception. The exercises were given by the Very Rev. Father Flannery, O. S. F. R., Superior of the Redemptorists and pastor of St. Patrick's Church, Toronto.

It is needless to remark that the instructions, of which there were four each day, were practical, most interesting and listened to with marked attention by all present.

At the termination of the retreat took place the yearly procession of the members of the Sodality of the Blessed Virgin. The young ladies, robed in white and bearing lighted tapers, assembled in their beautiful oratory, where they formed a procession, headed by the President and Vice President, carrying a statue and an exquisitely painted banner of the Immaculate Conception, whence they proceeded to the chapel chanting the praises of our spotless Mother and Queen.

Here the impressive ceremony of reception took place, at which Rev. Father William, O. S. F. P., director of the Sodality officiated. Several new members were received into the society, and rejoiced in the earnestly desired title of "Children of Mary." Then followed the election of officers. Miss H. Simmons was re-elected President; Messrs B. McGeonel and A. Carleton, assistants; Miss M. Casey, Secretary and Treasurer; Miss K. Sicklested, Sacristan; and Miss A. Brothers, Librarian.

On Tuesday, the 11th inst., Rev. Mother Mary Xavier, foundress of the Ursuline Monastery of Chatham, Ont., celebrated her Golden Jubilee. The numerous congratulatory letters, valise presents and rich floral offerings which this venerable lady received on this auspicious occasion, attested the affection and esteem she has won, not only in the diocese of London, where she has labored long and faithfully, and which she has enriched with imposing buildings surrounded by beautiful and spacious grounds, but also in Canada and the United States, and especially in her local native land, sunny France.

Among the many tributes of affectionate regard which were received on this anniversary, special mention must be made of a magnificent library and elegant gold chain presented by our friends.

The dear mother who was born in Brittany on the 17th April, 1815, and whose early youth consecrated her wealth, her talents and her life to the service of the Divine Master.

Following in the footsteps of venerable Mother Mary of the Immaculation, foundress of the Ursuline Monastery of Quebec, she generated motherly advice to her cherished children, and devoted herself to native Brittany to labor for the salvation of souls in the far west, and many are the proofs to-day how right nobly she has fulfilled the work so courageously undertaken.

Tuesday being the anniversary of Rev. Mother Mary Xavier's solemn religious profession, was dedicated specially to spiritual rejoicing and congratulations in the midst of her devoted community, over whom she had been superior for almost thirty years.

Thursday was grand evening for the pupils who, during the evening, tendered a delightful musical and literary entertainment in honor of the occasion. The songs, recitations and songs were in French, complimentary to the late deceased mother, whose love for her dear France, time and absence has but increased. The following is a translation of the pupils' address:

DEAR AND VENERATED MOTHER: On this joyous and glorious occasion, this happy anniversary, this golden jubilee of your solemn profession in early youth of your most brilliant days in "La Belle France" of your recollections and congratulations in the midst of her devoted community, over whom she had been superior for almost thirty years.

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TRIBUTE OF AFFECTION.

Rev. Mother Mary Xavier, Chatham, Ont., on the occasion of her Golden Jubilee, Dec. 11th, 1888, from her sisters, the Ursulines of Effia, O.

DEAR REV. MOTHER: When to-day, with souls a trembling, Fraught with holy jubilee, Prayers and hymns ascend, Heaven's eternal arch for thee, Loving hearts will fondly greet thee, Bristled ones from near and far, While bell-gion fair will meet thee, Bringing joys that taught can mar.

From beyond broad Erie's waters From Columbia's fragrant shore Greeting from St. Ursula's daughters, Heartfelt prayers are thine full store. While the sunny time of years, Gifts and tributes, freely bring, We would join the glad orations Faith about the notes we sing.

Memory turns with gushing pleasure To that happy day ago, When thy virgin heart's best treasure Thou didst at our feet lay so; When before the altar kneeling In the rosy dawn of youth, Fourfold vows thy love revealing, Which to God was pledged in truth.

Spouse of Christ, look back in gladness Through the golden mist of years— Years that bring to-day no sadness, Only peace and happy tears. Do not before thy vision rise, Needs that Heaven may well record, Deeds, mayhap, the world despise, Great indeed before the Lord.

Of the chapel just completed Fifty years have been told, Decided on the blessed repeated On the towers of stone bold, Whence they watch thy heavenly course, To the truth of thy loyal love, Froth that no sickle waiting Gens to crown thee time ever more.

Fifty years of blessed labor In the vineyard of the Lord, Sifters the chaff, gleams of Thabor, Moulding off in sweet accord, Who would not tell your worth in merit, Gens on earth, and golden bands, Who can tell your weight of merit Garnered erst by angel hands!

Now that life's calm eve is waning, And the golden sunset near, Heaven's peace with thee remaining, Purchased by those precious years, To thy Master's service given, Bring us onto Christ's dear old Precious souls, bright gifts of heaven, Spotted and worn, but still content.

Aged none! like Israel's leader On the mount to day with God, Be for us an earnest pleader, Following where thy firm steps tread, May our souls in sweet communion Join with thee in glad retreat, All we meet in eternal union, And the Heaven yet to gain.

FUNERAL OF THE MARTYR ARCH-BISHOP SEGHERS.

The remains of the martyred Archbishop Seghers who was killed in Alaska while there discharging his sacred duties reached Victoria, British Columbia, on 10th Nov. by the United States Steamer Thetis which was put at the disposal of the ecclesiastical authorities for the purpose, by the president. The remains were received by Bishops Lemmons and Brondeau who were accompanied by a large number of the clergy of the diocese of Victoria. Bishop Lemmons solemnly offered up a prayer for the repose of the soul of the deceased prelate, which was responded to by the clergy and laity present. The Bishop and American envoys on the British and American warships present were set at half-mast, and the bell of the Thetis was tolled respectfully and mournfully. Many of the people of the city came to view the remains during the day and to pray for the repose of the soul of their deceased chief pastor. The body was well preserved and the features were quite recognizable.

It had been stated that the Archbishop had been shot in the temple, but on examination of the body the bullet wound which caused death was discovered on the left breast above the heart.

Solemn Mass was celebrated by Archbishop Gross on the 16th ult. for the late illustration of the Bishop, Junger, Durien, Lemmons and Brondeau assisting. An eloquent discourse was delivered by Bishop Brondeau, whose feeling allusions to the noble qualities and self-sacrificing spirit of the illustrious deceased brought tears to the eyes of the whole congregation. The usual five absolutions prescribed by the liturgy of the Church were made by the Bishop present, who were just five in number. When these solemn rites were completed the remains were deposited in a vault prepared for them beneath the church, alongside of the late Bishop Demers.

A memorial card was erected bearing a likeness of the late Archbishop, and the following inscription: "Remember your prelates, who have spoken to you the word of God, considering well the end of their conversation, imitate their faith.—Hebrews, xvii, 7. "Pray for the soul of Most Rev. Charles J. Seghers, D. D., Archbishop of Vancouver Island. Born at Ghent, Belgium, 20th December, 1829; ordained at Mechlin, 20th of May, 1853; consecrated Bishop of Vancouver Island, at Victoria, B. C., 29th of June, 1873; appointed Archbishop of Ennesa, 1 p. 4, and transferred to the Archbishop of Oregon, 10th December, 1878; re-appointed to the See of Vancouver Island, 7th March, 1884; assassinated on the bank of the Yukon, near Nulato, Alaska, 25th November, 1886; temporarily buried at Fort St. Michael, 6th July, 1887; disinterred and taken on board United States steamer Thetis, 11th September, 1888; buried at Victoria, B. C., November 16, 1888. The Archbishop's last farewell: 'Adieu! I leave for Alaska, and God knows when or whether I shall return.' Pray for me. Rogation in Pace."

The above particulars were summarized from the Catholic Sentinel of Portland, Oregon, which appears with a black border, in testimony to the respect which is universally entertained for the deceased prelate who laid down his life while discharging the duties imposed upon him by our Lord and Master.

The United States Government have sent two vessels to Hayti to release by force, if necessary, the steamer "Haytian Republic," which was seized by the Government of Hayti on the plea that she attempted to run the blockade which has been declared by the Haytian Government. The Haytiens will probably deliver up the vessel without waiting a resort to force.

Requiescat.

Tread lightly she is near, Under the snow, Speaks gently, she can hear...

INTERESTING MISCELLANY.

If thou dost hold each loving heart, From thy present pathway part not; Be everything that now thou art...

A man who wanted to learn what profession he would have his son enter, put him in a room with a bible, an apple, and a dollar bill...

Marshall MacMahon, who has just entered upon his 81st year, has been residing for the last few months at the Chateau de la Foret, near Orleans...

The angel of democracy that soars so constantly on the horizon of the nineteenth century has touched the tenant farmers of Ireland with his wings...

The Buffalo Courier says: "A worthy Canadian professor of Trinity College, Toronto, following the custom of his country, fell into a trap, mistake at the Church Congress, last evening, by applying the title 'lordship' to Bishop Cox...

The Tribune tells this story of a Protestant minister: "When I was in Florida last winter," said a popular New York preacher the other day, "I was asked by the colored porter of my hotel to preach for the negro congregation of the town, whose minister I was not."

A GOOD EXCUSE. The latest version of a good old story is given in a recent number of Merry and Wis. Here it is: A mouse fell into a vat of beer. The poor little animal struggled, spluttered, and was choking and drowning, when a cat came prowling by.

CRITICS CLASSIFIED. As a rule those Catholics that never attend sermons are the very people that complain of the length or tenor of sermons.

They that never enter a confessional are the people that clamor most against the abuses of confession. They that never speak to a priest are the people that clamor most against priestly fanaticism.

Those that never read a Catholic paper are the loudest to complain of the dullness of the Catholic press.

Those that never gave the slightest encouragement to Catholic publications

are the readiest to wonder that Catholic books don't sell cheap.

A POINTED ARGUMENT.

If the Whitechapel assassinations had taken place in Kerry, what a universal outcry there would be about the innate depravity and brutality of the Irish race!

A PHILANTHROPIC PHILADELPHIAN. I. V. Williamson, the aged philanthropist, who has decided to devote \$12,000,000 of his enormous fortune for the establishment of a grand industrial school for boys...

UNDERLAIID WITH GOLD. The ground on which Philadelphia is built is one of the richest gold fields in the world. This is a fact. The only difficulty is that the field cannot be worked.

NATURAL LANGUAGE. A few years ago a society of eminent Frenchmen discussed the question, "What language would a child naturally speak if never taught?"

A ROYAL EVICTOR. Says the London Democrat: At the Lambeth police court the other day an action was brought by the Prince of Wales against Margaret Sindler, to evict her from the house, 112 Kensington Park road...

THE VESPER AND OTHER BELLS. The finest toned bell is always placed on the neck of the handsome cow, and a story is told that one day a cow, having lost her ornament, became low-spirited and dejected, and refused her food...

LEGEND OF THE HELIOTROPE. Of the origin of this charming flower, the following story is told: "A little way from the road, on the border of a woodland, stood a grand old tree, the home of an old man and his grandchild."

WHAT IS IN A TRADE. A trade makes you independent. A strong crutch upon which to lean. It is a passport to all countries and climes.

HERREW SAYINGS. Do not lie near a pious fool. If the fox is king, bow before him. A miser is as wicked as an idolator.

THE CHOICE OF FRIENDS. Many young men are scarcely conscious of the immense influence which their associates exercise over their character, their habits and their lives.

dividually will exert ascendancy over others, while no reflex influence by them over him is apparent. But such nature as is exceptional, and persons of this character rarely form close friendships.

A GREAT MAN'S LOVE FOR HIS WIFE. "MY OWN AND ONLY LOVE:—It was Kate wrote the letter I had yesterday, and I do most tenderly, tenderly love Kate."

"PICKWICK." There is little doubt, says a correspondent in "Notes and Queries," that Dickens took the name of Pickwick from "Moses Pickwick" on many of the stage coaches that plied between Bristol and London sixty or seventy years ago.

PATRIOTIC IRISH GIRLS. There is much amusement and indignation in Tory lazzaroni circles because two Dublin young ladies, a few days ago, withdrew their names from a charity concert on finding that "God Save the Queen" was included in the programme.

GODEFRICH CALEDONIANS. CELEBRATE ST ANDREW'S DAY—EVIDENCE OF SCOTLAND'S EARLY CHRISTIANITY AND CIVILIZATION—CHIEF CAMERON'S SPEECH.

Chief Cameron, in proposing the toast, "The Land we Love," said: "It is fitting, on such an auspicious day, to be assembled as we are around this festive board, on this 30th day of November, in the year of grace 1888, to do honor to Scotland's patron saint, and to rejoice in heart and spirit with our kinsmen throughout the world on this, our national anniversary."

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good name is greater than them all. Though it is not incumbent upon thee to complete the work, thou must not, therefore, cease from pursuing it. If the work is great, great will be thy reward, and thy Master is faithful in His payments.

A GREAT MAN'S LOVE FOR HIS WIFE. "MY OWN AND ONLY LOVE:—It was Kate wrote the letter I had yesterday, and I do most tenderly, tenderly love Kate."

"PICKWICK." There is little doubt, says a correspondent in "Notes and Queries," that Dickens took the name of Pickwick from "Moses Pickwick" on many of the stage coaches that plied between Bristol and London sixty or seventy years ago.

PATRIOTIC IRISH GIRLS. There is much amusement and indignation in Tory lazzaroni circles because two Dublin young ladies, a few days ago, withdrew their names from a charity concert on finding that "God Save the Queen" was included in the programme.

GODEFRICH CALEDONIANS. CELEBRATE ST ANDREW'S DAY—EVIDENCE OF SCOTLAND'S EARLY CHRISTIANITY AND CIVILIZATION—CHIEF CAMERON'S SPEECH.

Chief Cameron, in proposing the toast, "The Land we Love," said: "It is fitting, on such an auspicious day, to be assembled as we are around this festive board, on this 30th day of November, in the year of grace 1888, to do honor to Scotland's patron saint, and to rejoice in heart and spirit with our kinsmen throughout the world on this, our national anniversary."

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The Xmas Tree.

A dash of light, a merry hum, A gleam of rippling laughter sweet, The patter of tiny feet...

CARDINAL MANNING'S CHRISTMAS JOYS.

At High Mass at the Pro-Cathedral Kensington, on Sunday, Cardinal Manning made an appeal before his sermon for funds for the support of the missions. His offerings, said His Eminence, would be made for the glory of God and their own good, for that church was, would say, their home.

Don't Wait

Until your hair becomes dry, thin, and gray before giving the attention needed to preserve its beauty and vitality. Keep on your toilet-table a bottle of Ayer's Hair Vigor—the only dressing you require for the hair—and use it daily, to preserve the natural color and prevent baldness.

Ayer's Hair Vigor.

So disgusting to the face, forehead, and neck, may be entirely removed by the use of Ayer's Sarsaparilla, the best and safest Alterative and Blood-Purifier ever discovered.

STAINED GLASS

BRILLIANT CUT, BEVELED, SILVERED, BENT, PLATE & Mosaic and Stained Glass.

CATARRH ELY'S

ELLY'S CREAM BALM FOR THE HEAD AND NECK. IS WORTH \$1000 TO ANY MAN, Woman or Child suffering from CATARRH.

CONCORDIA VINEYARDS

SANDWICH, - ONT.

ERNST GIRARDOT & CO

PURE NATIVE WINES. Alter Wine's reputation. Only Native Alter wine used and recommended by His Eminence Cardinal Pastorelli. Specially recommended and used by His Eminence Archbishop Lynch and Bishop Wood.

FITS STOPPED FREE

For all Brain & Nerve Diseases. Only one cure for Nervous Debility. Fits stopped free. Send name, address, and date of onset to Dr. E. J. Conroy, 111 Broadway, New York.

MISERABLE COULD BE

Miserable could be the name of a poor creature of God. Such was the coming of the kingdom which shall have no end. His Eminence then considered

The Xmas Tree.

A flash of light, a merry hum,
And peals of rippling laughter sweet,
The patter of his feet.

CARDINAL MANNING ON CHRISTMAS JOYS.

At High Mass at the Pro-Cathedral, Kensington, on Sunday, Cardinal Manning made an appeal before his sermon for funds for the support of the mission.

There are those who are poor in this world, having nothing but the labor of their hands to live upon.

that they could never come to poverty, but before next Christmas Day they might find themselves among those who were filled with the cares and the anxieties and the poverty of this life.

And rebbed that of which was purchased for them with the precious blood of Jesus Christ. The other truth is this: Our Lord said, "Unless ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

And therefore he appealed to them out of the love they had for their Heavenly Father and their Divine Redeemer, and their thankfulness and gratitude for the word of God, for the Holy Sacraments, and for the continuance of His Kingdom.

And immediately there was with the angel a multitude and the heavenly host. Heaven poured out its myriad of those perfect spirits of God who do His will, and

with the upper air was flooded with the song of the angels, "Glory be to God in the highest and peace on earth to men of good will!"

exhaustively what the Incarnation is, and the reasons which might be supposed to have moved the mercy and wisdom of Almighty God in ordaining it.

There is an impossibility—what is it? It is this: when we are born first into this world we are born spiritually dead; and if we are spiritually dead we cannot see God.

And therefore I say to parents, Take care. There are some who have been baptized themselves, and who neglect the baptism of their children.

And when their father and mother went to the altar, they were converted back again and retraced every step of departure.

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by the skill and the strength of man, but they may be houses of sorrow and misery, and those who live in them may be homeless.

but where the love of God reigns over parents and children all who are within the gates of that house—even to the humblest servant—are happy; it is full of peace and joy like the holy house at Nazareth, or like Bethlehem with the poor stable and the manger, for God is there.

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mas trees, though we know that the real little Christ child can never be wandering, cold and homeless, again in our world, inasmuch as he is safe in Heaven by His Father's side; yet we may gather from this story the same truth which the Bible plainly tells us—that any one who helps a Christian child in distress, it will be counted unto him as if he had indeed done it unto Christ Himself.

I wonder if there will come a Christmas that we boys won't laugh when we think of what Aunt Judith got in her stocking!

Why, if we left our shoes in the middle of the floor she'd fill 'em full of sand, and she'd sweep them up when we went to bed, and sweep our stockings away, and make 'lasses candy when we weren't at home, and we didn't have any piece of mind under our own father's roof, and she held up to us like a kind of saint, "Your dear Aunt Judith!"

And Aunt Judith's stocking was just like herself, a long, lanky, cotton and wool kind of mixture, and seemed as if we never would get it filled, it was so empty, and we didn't dare to put in anything heavy for fear. Well, we put in a pair of gloves from mother, and a silk handkerchief from father, and a prayer book from Tommy, a new pen handle from me, and a scent bottle from Bob, and a live mouse and then we hung it on the door handle and it swung round and round, as if it never was going to stop, and then we sneaked into bed and went fast asleep—it was broad daylight when we woke up.

There was the stocking though, and before we got ours off the door knob Aunt Judith stalked out in a red quilt, her hair tied into a little knob on the top of her head, and began taking her presents out in the sitting room. When she got down to the toe of her stocking, she grabbed it, and then she gave a yell like a band of Injun savages, and father and mother ran to see what was up—we didn't dare to, and we only peeped, and there she was up in a chair screaming at the top of her voice, "Oh, take it off! Oh, take it away! O, I shall die, I know I shall! And she danced and hollered! Oh, cracky! It was as good as a play! And then father jerked the stocking away and turned the stocking inside out, and a mouse fell out, dead, then a doornail.

"I should think you might have some sense, Jude," he said, with a kind of grin, and then we knew it was all right, but we had to ask her pardon, all the same; yet we had the fun, and she never sat down on us since she squeezed that mouse to death. It was mean but we made it up the next Christmas.

A toilet luxury in every respect, Ayer's Hair Vigor never fails to restore the youthful freshness and color to faded and gray hair. It also eradicates dandruff and prevents the hair from falling.

A Severe Attack. "I never felt better in my life than I have since taking Burdock Blood Purifier. I had a severe bilious attack. I could not eat for several days, and was unable to work. One bottle cured me." John M. Richards, Sr., Tara, Ont. For all bilious troubles use B. B. B.

A Postmaster's Opinion. "I have great pleasure in certifying to the usefulness of Haggard's Yellow Oil," writes D. Kavanagh, postmaster of Umfraville, Ont., "having used it for soreness of the throat, hoarseness, colds, etc., I find nothing equal to it."

"Did n't Know 't was Loaded"

May do for a stupid boy's excuse; but what can be said for the parent who sees his child languishing daily and fails to recognize the want of a tonic and blood-purifier? Formerly, a course of biters, or sulphur and molasses, was the rule in well-regulated families; but now all intelligent households keep Ayer's Sarsaparilla, which is at once pleasant to the taste, and the most searching and effective blood medicine ever discovered.

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