JUSTIN M'CARTHY

On the Work and Policy of the Gov-

Mr. Justin McCarthy, M. P., the distinguished leader of the Irish party in the House of Commons, delivered a few strongly under the impression that the days ago an interesting address on "The Work and Policy of the Government," before the West Southwark Liberal and Radical Club of London.

The PRESENT HOUSE OF LORDS.

He was talking to a member of that the control of the control o The address will be eagerly perused by all who are interested in the struggle for Home Rule. Mr. R. K. Causton, M. in introducing the speaker, said the Liberal party had triumphed on the Home Rule question in the House Employers' Liability Bill, and two or of Commons, and the question was three whether the Liberals and Radicals of kind. whether the Liberals and Radicals of this country were going to allow the House of Lords and an obstructionist that gentleman frankly replied, "Do you think we are such blessed fools as to do anything of that Tory party to prevent the passing into kind? When we have got to deal law, not only of Home Rule, but also with your Irish Home Rule Bills we do the other great reforms suadowed forth

of what obstruction was, and might be. For himself, he must say, he never knew of obstruction so persevering, so unmerited, so anti-national and so unpatriotic as the obstruction of the Tory party and the Unionist party since the Government came into office. He was not going to say that obstruction might ometimes be justified, but he saw on, and was enough to bring on that hour or two on great State occasions tion in the only way by which it could be successfully met, by declaring that, obstruct as you like and as long as you way by which the House of Lords could fully and fairly accomplished.

THE TORY LEADERS THEMSELVES mons to have to live for nights and of Lords. responsibility and assumed the labor of the incessant talking, but they did not do that. Their scheme was to have When a great tree was destined to a group of men behind them, who had time. Therefore, he thought the Gov. time and leisure to come back to cut ernment did wisely and well when they it down. That was the case made it clear from the beginning that they would sit as long as ever time was down when the grand old woodnan. determined to pass, and until they had could find time to remove it. in the House of Commons, but there were interests a thousand times more leisure of members of Parliament. They were bound to do their work

THE BUSINESS OF THE PEOPLE must be done. That was to be the foremost consideration of the House of Commons. One reason among many others why he admired the action of the present Government was that they had made up their minds that their policy-however much they might re sent the systematic vet very rude and tried to do-yet they had their minds made up that the only way of meeting that obstruction was by patience, and by saying: "Obstruct as long as you like, but here you sit until we have here you sit until we have carried out some of the great business of the nation." That very fact entitled the Government to the gratitude of all There was no longer any divine right of adjournment on any particular day in the session, and when the systematic obstructionists knew that they could not drive measures over what he would call the edge and precipice of the session by merely talking against time and taking incessant and unmeaning divisions, when they got to know that the House on with its business until that business was done, they would hear little more of systematic obstruction in the Imperial Parliament. Of the fact that there was a great obstruc-

the question a good deal, but he did not see any great chance of a successful reconstruction of the House of Lords on its present basis. He was

He was talking to a member of that House the other day about the prospects of the coming time, and he asked him frankly what he thought would become of the House of Lords if they Employers' Liability Bill, and two or three other English measures of that that sort of thing, but we are not going in the Newcastle programme.

Mr. McCarthy, who was loudly cheered on rising, said the chairman had spoken of the obstruction with which the Government were met from which the Government were met from Whatever kind of second chamber the might have in this country in the they might have in this country in the future, he was satisfied that a Legislature elected on the hereditary principle would not be long endured in England. At least it might be long en-dured—it might be endured almost for ever-under certain conditions.

The English people are a patient people. They were not what he might call a metaphysical race. They were nothing to justify or excuse the ob. not fond of argument down to the root struction of the Tory party. Such of the thing, and if they had a harm-obstruction was a scandal and a shame less, well-meaning, docile House of less, well-meaning, docile House of to the party by whom it was carried Lords, which held its meetings for an party the opprobrium and condemna- and made speeches on remarkable and tion of the whole of the people of this gala days, and never interfered with country. It had brought on the Tory the work of the House of Commons, he Government the condemnation and supposed the English people were so opprobrium of the people, and the Lib-eral Government had met that obstruc-might allow such a House of Lords to can, but we will hold the House of secure its much-prolonged existence in Commons to its work until the work be England was by adopting the genial and easy policy of

DOING NOTHING AT ALL. did not take any very great part in
Whether lordly ambition could be
the obstruction. They left it rather
to their subordinates and their underdid not venture to say, but he would strappers, and so, during the progress say that, unless that lordly ambition of certain measures, whenever they went into the House of Commons, they might that lordly ambition would find itself almost certainly count on being invery much out of things. He wished structed by the grave, philosophic elo-quence of Mr. Gibson Bowles, or enter-Lords some of the leading members of tained by the sparkling humor of Mr. that assembly. He wished they could Bartley, or illuminated by the wit and get Lord Rosebery, Lord Herscheli and genius of Mr. Hanbury, or be taught other men who would be useful in the how they ought to live their lives by House of Commons, but who are Mr. Tomlinson. For the House of Com-mons to have to live for nights and of Lords. He was sure that as soon as weeks and months on the eloquence of the English people had time to turn these gentlemen was a trial somewhat round, the question of the House of too much for feeble human nature to Lords would be one of the great sub-He would rather for himself jects for immediate settlement. if the leaders of the Tory party had thought that even already the English come out into the front and taken the people had in their minds performed the ceremony known in the come down, a circle was drawn round the uncomfortable art of being able to its bark, broad and deep, to allow the talk forever and say nothing all the sap to run out, until the woodman had

own when the grand old accomplished the passing of those ing to the subject of the Home Rule measures the House of Commons must Bill, he said that the chairman had It was hard work sitting told them that the measure was still in the front of the Government policy. It was for the Government-for Mr profound and more strong than the Gladstone and his colleagues—to decide the method, the time and the mode of carrying that measure to success. His (the speaker's) country-men, so far as he could speak for them, were perfectly willing to repose the most implicit faith in the policy of Mr. Gladstone with regard to Home Rule. They had been told by the Tories and the Liberal Unionists that the Home Rule measure was going to be hung up. So long as Mr. Gladstone lived, and so long as his colleagues lived and genuine Liberal principles

> that Home Rule Bill WOULD NOT BE HUNG UP. He could speak for the great majority of his countrymen when they said they trusted the English democratic part with regard to Home Rule, just as implicitly as they trusted their own coun trymen in Ireland, England and the colonies; and they, therefore, took no heed of the idle talk that the bill was to be hung up. He was glad and proud to say that during some of the darkest days in the House of mons, when the whole population seemed against them, the Irish members supported any measure brought into Parliament for the benefit of the working classes. Such was the real union of Great Britain and Ireland. He wondered who would ever dissolve that union.

There was no power in tion in the Imperial Parliament. Of course he did not attempt to conceal tours the fact that there was a great obstrucin renegade Liberalism which tionist power in this country far more could ever separate the National effective than all the speeches of the Bowleses and the Bartleys and the Bernocratic party of Great Britain. Hanburys and the Tomlinsons, and that was the assembly of their noble

hard to say what they all thought ought to be done with them. He had studied have accomplished a task greater than lous organization. They have stood have accomplished a task greater than any other statesman ever accomplished, and great enough to send his name down to the remotest posterity stamped with everlasting honor.

CONVERSION NOT APOSTACY. Without Conversion Could There Be a

It has ever been the history of the Catholic Church that conversions are daily being made of men into her fold. Indeed, the Church is founded on conversion, and without it there could have been no Christian Church. In the early times the Jews had to be converted from the Mosaic law, and the world from the beliefs of heathenism. In the present stage of Christendom there are sects innumerable, each teaching a different doctrine, and all differing from the Catholic Church, though when grouped together their doctrines in their universality are the doctrines of the Catholic Church; and on their differences being removed they hold unitedly Catholic belief.

Evidently, as they teach different doctrines, and as truth is one and in-divisible by its very nature, they must all of them be in error. To persist in error, knowing it to be error, is most illogical. Besides the Holy Scripture warns us against the teachers of false doctrines, and threatens severe penalties against the holders of heretical be Logic, therefore, and Scripture require that a man must abandon error and all doctrines which are founded on error. He must, therefore, be pre-pared to renounce allegiance to any Church which he discovers to be teach ing falsely, and he is in conscience and reason bound to join the Catholic Church when he is convinced that it is the true Church, steadfast in the faith of Christ.

This is conversion. To call it apostacy is a misnomer; and no man of sense will apply such a name to the sincere Christian who, for the sake of truth, breaks away from all the loved traditions of youth. The sectaries who would make use of this term against him only display their anger and disappointment; and are guilty of a grievous sin against charity. only prove that being in error themselves, they love their error and hate the men who give a noble example of courage and love of truth.

Apostacy is to renounce the truth, not error; apostacy is founded on passion, not reason; apostacy is inspired by improper motives, not love truth; apostacy is a disgraceful action, not the noble sacrifice of self and the fearless standing forth for God. names of apostates have gone down to history in opprobrium; the names of converts have illumined its pages with The course that Newman and Manning have pursued, no man need fear to tread.

THE JESUITS.

Occasionally we find a Protestant clergyman who is willing to acknowlthe services rendered to Christianity by the noble band of men who renerally lack the courage or the honesty to remove the cloud of bigotry in which their followers are enfolded. Thus the slanders circulated go on uncontradicted. We note an excep tion to this rule in the tribute paid by Dr. Stephenson, formerly President of the Wesleyan conference, to the memory of Pere Jogues, one of the pioneer Jesuit missionaries among the Indians:

"There glowed in the breasts of the early Jesuits," says Dr. Stephenson, "a sincere and absorbing passion for Christ, and for what they believed to be the salvation of souls Without such a mainspring of action within a life like that of Isaac Joques would have been impossible. But the Jesuit. amid the cruel and debased savages of the wilderness, living among them trying to love them, eager to help and uplift them, willing to live fo them or to die by their hands, is a heroic figure. To him we should no more refuse our tribute of admiration than to the Pattesons, and Moffats and Calverts of our Protestant legion of

Dr. Stephenson criticised rather un justly what he termed Jesuitical methods, and the alleged elasticity of the Jesuit's conscience on ethical questions, but said: "We admire devotion, his courage, his endurance. his love for his religion and Saviour, for the sake of which he counted not his life dear unto him. A just judgment will confess that pure and lofts spirits have been found amidst abound ing errors of creed and system : that the saints of God are not confined to one Church, but may be discovered in all; and that in the long roll of Christian martyrs none more courageous, more unselfish, more heroic, can be named than Isaac Jogues, the Jesuit. Some day, let us hope, the virtues. Jesuits will be fully recognized and appreciated even in this world of

ious organization. They have stood up against the most wicked persecution ithout murmur; they have worked in the Lord's vineyard with untiring energy and with the most sublime unselfishness. Their fame will rest securely upon a solid basis of work well done, and their reward will be commensurate with their piety and devotion. - Boston Republic

FATHERED BY IGNORANCE

Know-Nothingism and Apaism Off-springs of One Parent.

Westward the star of empire wends ts way, was said by the great Berke-ey. He could not have expected that he same could be said of fanaticism yet such is the case. The Know Nothing movement was an eastern one. Boston, Philadelphia and New York were its centers. It was an outburst of ignorance, and like all such out bursts, it died and even its authors were ashamed of it. Whilst it lasted it had some success, but this was only transitory, and the men who then profited by it were subsequently re-pudiated by their fellows; they lost their influence, their "pull," as people yould now say. Even by their former friends they were dropped, as un-fortunate, unskillful, having made a fatal blunder, and they were elegated to private life, many of the them to ignominy. No man of any talent but was made to regret his part in the Know Nothing movement no man of any respectability but con demned it, and if by any error he had taken part in it, he regretted the blindness under which he had been led into unpatriotic actions. Much hardship was inflicted upon the Cath olics; they were made the victims of incendiarism, robbery and mnrder. Though individuals suffered.

THE CHURCH GAINED IN THE END; the blood of martyrs is the seed of the Church. The same or similar agencies are again at work in our day, says a writer in the Monitor There is some similarity and yet many differences between the movement of forty years ago and that of to-day, which calls itself the American Pro estant or Protective Association. Ignorance in the east is dispelled with it has also melted away bigotry, and consequently the A. P. A. conspiracy is meeting with but small suc-

cess there.
Elsewhere, however, it has secured many recruits among the more ignor ant portions of the population, and especially in the ignorant portions of the republic. In the new states, for instance, education has made but but slight advance; they are settled by men who had not the opportunity of benefiting by the education given in the common schools. Newspapers were scarce in their part of the coun try, intercourse more or less difficult and infrequent. These men passed their manhood in an atmosphere where old prejudices and old-time ignorance were the breath of their nostrils They did not receive that large and more liberal education which is given follow in the footsteps of the saintly in books and papers, and which, to Ignatius of Loyola. The Jesuits is to the credit of the American press, the minds of ignorant Protestants the despite its sensationalism, has ever been inspired by love of liberty, jus-

JUDICES. The immigrants who joined them came principally from the more ignorant portions of Protestant Germany and Scandinavia. To these were added Orangemen from Ireland and especially from Canada, the most fan atical Catholic-hating of men after the Mahometans and but slightly more civilized than the latter.

All this offered a fair and fertile field for sowing the seed of religious hatred. Here the A. P. A. has prospered and grown like a weed. It would fain imitate its predecessors, the Know Nothings, but dare not; and here lie the principal difference between it and them. The Know-Nothings a least had something like physical courage, though of a kind not to b much admired, and when they found themselves in overwhelming numbers they did not hesitate to go down into the street to raise a riot and burn down churches and convents. Even this courage the A. P. A. members do not possess; they conspire, they hide their heads in secret, they swear oaths of the direst hatred and call God to wit ness that they will in every way oppose Catholics, privately, publicly, politically and in every relation of life They swear to buy no goods from Catholics, to employ no Catholics, either in their homes, their offices, in the courts or elsewhere. No Catholies shall be school teachers if they can prevent it ; no Catholic shall be elected to any office in municipal, state or national affairs.

OSTRACISM IS THE WATCHWARD, but further they dare not go; they fear a bullet or a blow, and they would not dare even to raise the most insignificant of riots.

Liberal-minded Protetsants unhesitatingly condemn their movements. their secret and unpatriotic prac-tices and principles. Protestant clergymen, Protestant statesmen, Pro-

rule, the newspapers of every shade of opinion throughout the country have condemned them and they who sympathized with them have not dared to openly express their sentiments. So it is with individuals. Yet some would, if they dared, give them countenance, and others are afraid to do anything which might excite their enmity. Those two classes are deserving of some attention; they are, of course, equally deserving of con-tempt. This is the attention which, we respectfully suggest, should be given to them. The A. P. A. have declared war not only against Catholics, but also against Protestants who will not countenance their uncivic warfare against their fellow-citizens. Let those

PROTESTANTS AND CATHOLICS RETALI-ATE.

Let them in places where the A. P. A. enforce their demands, refuse to have dealings with any man who do sho declare his opposition to the A. P. A neither buy from him nor sell to he in fact, boycott him until he comes out openly as the supporter or opponent of religious persecution.

In this free country no man has an excuse for being a coward, and cowards are people whom honest men ought not to tolerate. If the cowards were made to express their sentiments, the A. P. A. would soon find it had the support of but a small minority; but as it is the A. P. A. count as partisans every man who, sympathizing with them, conceals it to all except them selves, and every man who, condemn ing them in his heart, is afraid of expressing his condemnation. They are both cowards; the only way to touch them is by their pockets. When the who are in sympathy with cowards them find they are in the minority, they will soon abandon them; the coward who, condemning them, dares not do it openly, will, seeing them abandoned by others, find countenance in others and will venture to escape from their influence. Liberal Protestants and Catholics will find it to their advantage to isolate the A. P. A. members. By so doing they will prove their weakness, and it will be the best argument to oppose to their bigotry.

AR ARCH-ATHEIST ON THE PERPETUITY OF THE CHURCH.

Few enemies of Catholicism have evinced more venom in their hatred than that which is exhibited in the works of the French Socialist, Proudhon. He was fond of inculcating "justice to our neighbors, devotion to our country, and war on God." But he was far from supposing that Catholicism has seen its best days, or that it is at all near its end as the most influential of institutions affecting human race. In one of his later works, written in reference to the present Italian revolution, he gave utterance to certain reflections worthy of consideration by timid Catholics, as well as by the more sanguine of those who fancy that they discern, in the present march of events, signs of a speedy collapse of "Popery":

"The threats that they will enter

into schism, or embrace Protestantism, made by certain parties in order to frighten the Papacy, are only extra vagant dreams, which indicate mental disturbance. As to schism, if it were seriously desired—that is, if its motive Belle in Washington Society. were a real religious sentiment, the Christian idea, -it would simply effect another triumph for the Papacy, by manifesting the solidity of the rock on which it rests. As to Protestantism, that is dead. "What profit the attacks of our day

against the Papacy? Nothing. The adversaries of this institution are forced to confess that Catholicism ever remains the sole refuge of morality. he sole illuminator of consciences. When I assert that whenever Deisr and Doctrinaireism strike a blow a the Holy See, they simply infuse new strength into the Church, I do not on like a partisan of the Papacy, but like a freethinker. In this matter we must consider facts above all else Now, facts show that religion has struck its roots far down in the minds of men; and whenever, by some in fluence or other, religion loses its force therein, superstition and mys tic sects of every kind take its place. . . Things being in this condition, every attack on Catholicism bears the character of persecution; and were we to succeed in dispossessing the Papacy, we should by no means destroy it, but would rather add to its tri umphs by each one of our onslaughts These facts are unpleasant, nay, irri tating, to our rationalism; but they are incontestable, and are not to be attenuated. In 1793 we tried to abolish Catholicism with the guillotine; but never did the Church flourish more than urder the Consulate. Thirty years be fore, Voltaire had sought to render the Church 'infamous;' but he and his

fiant of all attacks." The weapons employed for the destruction of the Church in our day are not the same as those of a centur

school were soon designated as liber-

standard of morality, thenceforth de-

of the Church in the present is a sure indication of fresh triumphs in the future. — Ave Maria.

DIOCESE OF HAMILTON.

Diocesan Notes

On Sunday, Dec. 3, His Lordship Bishop Dowling visited St. Patrick's church, Hamilton. He celebrated 9 o'clock Mass and preached a sermon to the large number of children as-sembled. After the Gospel at the High Mass, the Bishop again preached. and at the end he made an appeal to the congregation in behalf of the new church in course of erection at the West End. A generous response was made by the congregation, as about \$1000 were subscribed.

The new church on Herkimer street, is rapidly nearing completion. It will be a beautiful structure. His Lordship expects to open it early in the

Through the generosity of a benefactor of St. Joseph's Hospital, a Pro-testant friend of His Lordship Bishop Dowling, an elevator worked by electricity is to be added to the other modern conveniences of that institu

THE JESUITS RESTORED.

Berlin, Dec. 1.-In the Reichstag to-day Count Bompesch, member of the Centre or Catholic party, moved the revocation of the decree ordering the expulsion of Jesuits from Ger many

Baron Manteuffel, Conservative; Herr Merbach, Reichspartei, and Dr. Von Marquartisen, National-Liberal, declared that the parties to which they belonged would oppose the revocation of the decree

Herr Von Holleneffer, German Conservative, said that his group would

abstain from voting on the motion. Herr Lobee, anti-Semite, declared that the members of that party were free to vote as they pleased. The motion was put to a vote, and was carried by a majority of 37.

Several notable speeches were made on the motion for the return of the Jesuitstotheempire. Dr. Lieler, leader of the Clericals, spoke at great length. The Catholic Church in Germany, he said, needed the services of the Jesuits to enable it to fulfil its divine mission. The assertion had been made that the Vatican followed a policy hostile to This was false. Germany's interests. Only a short time since Cardinal Rampolla had declared that the Vatican studiously avoided meddling with the political affairs of the triple alliance or its opponents. If the Vatican ever should display a policy friendly to the Franco Russian alliance German Catholics would not then interpret the doctrines of the Papacy in such a manner as to interfere with their duties to their empire. Many reflections had been cast from time to time upon the loyalty of German Catholics. The assurance could be truthfully given, however, that German Catholics would remain faithful to Emperor and empire in the future as they had in the past, and would be ever ready w their loyal devotion to the to show th

DIED WHILE HELPING THE POOR.

Sister Mary Veronica Ewing, daughter of General Hugh Ewing, of Lancester, Ohio, and a niece of Gen-eral Sherman, died Thursday in Mercy Hospital, Pittsburgh. Recently she was called to attend the sick bed of a poor girl who was dying, and contracted a cold which developed into pneumonia, causing her death. Twelve years ago Mary Ewing was a reigning belle in Washington society. Her father was appointed minister to Holland, and while abroad she became possessed of a desire to live the life of nun. She was sent back to Wash ington and plunged into social pleasures with her aunt, Mrs. Denman. She soon, however, notified her father that she intended to spend the remainder of her life in the cloister. The general pleaded with her in vain. She went to Pittsburg in 1881, and three years later she renounced the world. Since then her life was devoted to the sick poor.

ORGANIZED TO OPPOSE THE A. P. A.

Society of Liberty and Loyalty Gain-ing Many Recruits in Colorado.

A secret order, which is likely to rapidly spread over the country, was organized in Colorado lately. It is called the Society of Liberty and Loyalty, and its purpose is to counteract the effects of the A. P. A., which has gained such a hold in local political issues in Colorado. The constitu tion opposes the union of Church and is against the interference of State. any religious body with the Public schools and is designed to keep relig tines, and Catholicism held aloft the ious intolerance out of politics. parent society has already a membership of three thousand men and women, and the supporters of this new secret society are said to include many citizens prominent in commercial and ago, but the results are identical. | political circles. It claims to be nonthat was the assembly of their noble friends in the House of Lords. It was not the House of Lords. Well, it was not the House of Lords. The House of Lords and perverse criticism. Their testant statesmen, Pro-Lords and perverse criticism. Thei

DECEM

LINKED LIVES.

By Lady Gertrude Douglas.

CHAPTER XXI. THE SWEET VOICE. My spirit drooped his shining wings.
His radiant smile was gone:
His voice had ceased, his grace had flown,
His hand grew cold within my own.
Bitter, oh bitter tears I wept.
Yet still I held his hand;
Hoping with vague, unreasoning hope,
I would not understand
That this pale spirit never more
Could be what it had been before. -Adelaide Proctor.

Dipping the fingers of her right hand into the holy-water stoup by the door, Marie de St. Laurent presented the tips of them to Mabel; but Mabel, after a moment's hesitation, positively shook her head. For a moment the ex pressive eyes of the young French girl rested reproach'ully and sadly upon her; then she crossed herself rever-ently, and passing Mabel by, went to kneel on a *Prie Dieu* at the bottom of

Mabel remained standing close to the door; there was nothing in the chapel which at first particularly attracted her attention. It was quite empty; Marie's sisters had evidently home, likewise Genevieve, for they were nowhere to be seen. There was no beauty in the architecture or decoration of the building, which was exceedingly plain. The walls were white-washed, and distempered a pale blue color, with the exception, indeed, of the sanctuary, which was richly gilded and illuminated in the dome while behind the altar, deep crimson curtains formed a reredos, against which the altar itself, of fine white marble, stood out in bold relief. either side of the sanctuary, but more in the body of the church, were two small altars, both under canopies of some soft blue material; on the right side, under the canopy, stood an ex-quisitely painted statuette of the Blessed Virgin in a white robe and sky-blue mantle, fastened round the with a silver collarette, over which long waves of golden hair, fall ing to her feet, formed a natural veil. Her head was crowned with a chaplet spread, invited the approach of her children. Mabel's attention was drawn to the sweet expression of the beautiful face, but she turned away with a sigh of disappointment, for embroidered in silver letters, on the blue frontal of the altar cloth, she read these words: "I am the Immaculate Conception.

What blasphemy !" thought Mabel and then she directed her attention to the opposite statue, which represented ph, holding in his arms the Divine Infant toying with a silver lily. Both altars were furnished with vases full of fragrant flowers, and be fore each image burned a crimson lamp. The morning sunlight bathed and richness impossible to describe. Hushed in perfect stillness was the holy place, where, amidst light and flowers, Jesus in the Blessed Sacrament waited to receive His child.

Mabel still stood by the door, her heart plunged in a chaos of perplexity and vexation. Marie's views respecting the influence which the sible apostasy of one of her priests would exercise over her, had powerfully struck Mabel, as contrasted with her own feelings about Mr. Vaughan; and white following Marie into the chapel, she resolved to take the lesson to herself, by never again allowing Mr. Vaughan's infidelity to

When Marie offered the holy water, Mabel's first impulse would have led her to accept it, and to have made the the habit of doing; but she recollected at the same moment that Hugh had condemned the practice as superstitious, and out of keeping with the teaching of the English Church. Therefore, though she had learned from Mr. Vaughan to love the sign of cross, as a custom of the early English Church, she hastily decided that as Mr. Vaughan was her only authority. she would be following the safer path in refraining from its use, in accordance with the spirit of the Church of England.

No sooner, however, had Marie knelt down to pray, leaving her standing by the door, than a heavy sense of plation began once more to oppress abel's heart. Then as her eye Mabel's heart. Then as her eye rested upon the Blessed Virgin's image, Mabel for a moment wished that devo tion to the Mother of Jesus was not for bidden her : but the joy of this desire was followed immediately by the revulsion of feeling caused by those simple words, so unintelligible to a Protestant. so beloved by every Catholic heart, "I am the Immaculate Conception.

Mabel's spirits rose. "Blasphemy -horrid blasphemy !-just what Hugh warned me of. I wonder how they dare put such words into the mouth of Blessed Virgin," remonstrated Mabel, with the low sweet voice just beginning to make itself heard within It spoke again that strong, sweet voice, whis louder than before. whispering only, but

Mabel's eyes, wandering from the image which at first arrested her attention, had fixed themselves straight before her upon a scroll, richly illumin ated, which formed the bas-relief of the high altar, and upon which was inscribed in the Latin text: "Deliciæ meæ esse cum filiis hominum.

Two adoring angels placed on either side of the sanctuary held up a second scroll which rose in a high arch over the altar, above the canopy where the Blessed Sacrament was exposed, and again Mabel read the words:

Adoremus in æternum Sanctissimum Sacramentum."

Mabel's knowledge of Latin enabling her to understand the meaning of the sentence, her eyes followed immediately, and remained motionless in one long, imploring gaze upon the Sacred Host itself, around Whom the jewelled aureole of the monstrance flashed in the sunlight. Suddenly, calmly accompanied by a rush of indescribable love, came the yearning wish that, if indeed Jesus were present to her in His sacred humanity, she might at any cost be made to believe it; and a flash of unanswerable conviction followed the whispering of the Divine voice:
"He is there, He must be there; and

where Jesus is, are rest and peace. Mabel advanced a few steps, im-pelled by an attraction she had never before experienced—she longed to cast herself upon her knees, but wavered, resisting as a temptation the feeling she could not account for. It proved, however, too strong for her, and after a brief hesitation she dropped down where she stood, bowing her head low between her clasped hands.

Crowding thickly on her memory came the recollection of bygone days of fervor, seasons known only to herself and God, hallowed moments when a far-away voice had spoken, but in faint accents, to her soul. In the dear old Elvanlee church she had often heard it. Sometimes breaking through the half open lips of the angel figures in the quaint stone carvings; again thrilling forth from the tones of the pealing organ; oftener still whispered by the glory crowned saints, who gazed upon he with their solemn eyes from the deep

stained windows. She had listened to it in the early morning; it had soothed and comforted her dreams by night. Many a time it had gladened her-full often it had wooed and won the reverent love of her child's passionate heart, which had never failed to respond to its call. It had told her about the love, the deep human love, of a human God, making her yearn with unutterable longing for some visible or sensible manifesta tion of His presence; and now, with the remembrance of those heaven-breathed whisperings in the past, there had come the low voice once more, but, oh! so much more real, so much more winning, in the sweet ness of its tone.

The shadows were rising, the veil was being slowly withdrawn, the dream of Mabel's young life was merging into reality. No longer eaching her as a distant echo through His creatures, but spoken by His own Divine lips, came the inspired lesson to her heart. No longer as in a glass dimly foreshadowing the uncertain future, filling the soul with insatiable crayings, but instantly illuminating with a flood of light, and hushing int profound peace mind and body alike. With closed eyes, with suspended breath, with her heart silenced into a nameless rest, Mabel bowed her head her soul, her intellect, her very life, down in that first solemn act of adoraion, knowing that God was there!

"Will you not come up a little higher? You can see the two Sisters who are now in Adoration," whispered Marie's voice.

Mabel started, as one roused from dream, and Marie wondered greatly a the strange, new expression of awe and reverence which, since she came into the church, had taken possession of her countenance.

"Will you not come?" repeated Marie, seeing that Mabel did not

move. Then Mabel, rising mechanically, and following Marie to the top of the chapel, became aware that there was on the right of the high altar, within the sanctuary, an inner chapel, divided from the outer one by an iron grating. Heavy crimson curtains were looped back on either side, so that Mabel could distinctly see the figures of the two nuns in white habit with flowing mentles of dark. habits, with flowing mantles of dark crimson, kneeling in motionless adora-

"O God, they must be happy in-ed!" was the thought that flashed across Mabel's mind, but it was pass ing. She could not yet re possibility of such happiness. She could not yet realize the

"It must surely be an idle life, she remarked to Marie, as they left the chapel. "How do they employ their time, I wonder ?"

"Oh! no, they are not idle, never! assured Marie, with considerable warmth. "You know, to begin with, they have a large Pensionnat, and that gives plenty to do, and they do much work for the poor churches. Ah! it is a sublime vocation to work for the good God, and, for one's rest, to repose in His presence.'

"That is one way of looking at it," said Mabel, thoughtfully; glancing at her watch, "I really must go back to the house-my sister will be waiting for me. I suppose Gene

vieve has gone home?' "Yes, it grows late. She will no doubt have gone back with my sisters. Well, then, you will come to day to see us, is it not? My sister Eugenie will go to make a visit to Lady Forrestere, and you will come with Gene vieve to visit us.

Mabel assented conditionally. She could make no promises independent of Jessie; but if nothing should happen to prevent her, it would give her great leasure to visit that afternoon Chateau St. Laurent. And with this understanding, she took leave of her Chateau St. Anne as quickly as pos-

Jessie, who was down stairs, waiting for her, was much amused to hear of Mabel's adventurous introduction to what is beautiful in each other's faith?

pression there received, Mabel said nothing. Jessie would not have understood her, and Mabel would have been puzzled how to describe her feelings on the subject even to Hugh, if he had

Jessie was expecting her friend Eugenie de Villeneuve.

"She promised to come early, and will lunch with me. I do not feel up to the gay party at the Chateau—they are so many and so noisy. I shall enjoy having Eugenie all to myself for a quiet day, so go by all means, Mabel —it will cheer you up, dear, and do you good," said Jessie, when Mabel told her of the pressing invitation given by Marie de St. Laurent.

Two hours later Mabel and Gene vive might have been seen, as in days long past, wandering least.

arm along the sandy beach, close arm along the woods. They long past, wandering leisurely arm-inwere in no hurry to reach Chateau St Laurent, and took a round-about way

to get there. Mabel was determined to have a full understanding with Genevieve. Her former dread of her friend's influence seemed to have been of the Romish faith to which Mabel felt convinced her friend's superier judgment would never have suc-cumbed. If this were the case, then the barrier between them might not prove impassable.

Belief in the "Real Presence" was after all, entertained by many Angli-cans (so Mabel tried to persuade herself)-she had felt it that morning to be true, as she had never before realized it, and she longed to make Gene vieve admit the existence at least of that bond of union between them. the other hand, there was in her mind a doubt, a misgiving, that, as a mem-ber of the English Church, she might not be justified in holding to the ex-

treme views she had hitherto professed This, however, Mabel was yet far from admitting—she was hardly consciou of such misgivings; they were therenevertheless, battling with her own earnest wishes, and Mabel's heart was too full of conflicting emotions for her to be able to conceal them entirely from her old friend Genevieve. No sooner were they alone together upon the sands than Mabel burst forth—

"Veva, Veva, you must tell me now.

I must understand why you forsook the Church of our baptism."
"Oh! Mabel, don't talk about that,

darling—wait a little longer."
"No, I won't wait, Yeva," said
Mabel, standing stiil, and grasping Genevieve's arm with an impatient "Tell me now-you must, you shall answer me!"

"Why must I? You little tyrant, if I begin to talk to you, you will tell me, as you did yesterday, that I want to make a Romanist of you. I would rather not talk of it, dear Mabel. Why do you ask me?"

Just because I hate doubt. I hate not to understand my friends. I hate delusion wherever it exists. You and I cannot both be right. I must know why you acted as you did. I must! I will!"

"Well, then, Mabel, why do you not write and ask Mr. Fortescue? Mabel positively stamped with imnatience

'Ask Hugh, Veva! Ask him why you became a Romanist! As if you did not know beforehand what would "Mabel, darling, I really do not

"Hugh never thought as you and I did, Veva," said Mabel, with a look of perplexed sadness. "He thinks there is only a little difference between Puseyism, as he calls it, and Roman-ism. He thinks you became a Romanist just because you were—what you feel, what-yes, what I feel now, and then tell me honestly how dared you leave the Church of your baptism? Genevieve raised her eyes to the heavens above her, hesitated a mo ment, then made brief answer:

"I have not left her, Mabel. "Yes, you have, Veva, you have

"Another branch of it, I suppose rate it is a branch with a head attach

you mean, Mabel. Well, dear, at any to it, or, rather, I would say, a branch which cleaves to the Parent Tree; yours is cut off, I fear." "Veva, you are evading my ques tion : I am in earnest, I assure you!

said Mabel pleadingly; "you once loved our Church, even as I now love Will you answer me straight forwardly, how it was you could have brought yourself to feel that she was not the true Church ?" 'Mabel, you must forgive me! but there are reasons why I must avoid

answering you at present : I cannot answer you, in fact, without breaking the promise you yesterday required from me. I do not wish to argue on these subjects with you, I would rather somebody else did so than I." Saying which, Genevieve turned her

face resolutely away from Mabel's searching gaze, and sought to turn the conversation into another channel. but Mabel was not to be put off. linking her arm from Genevieve's, she stood right before her in her path, and eagerly seizing her friend's hands, persisted.

"But, Veva, no one can answer me new friend, and retraced her steps to but you, for the simple reason that no one else whom I know ever felt as I feel about our Church. Oh! do be my friend still; can't we feel alike, at least, in some things? can't we love There is much that we can surely hold while making tea gave her an account. in common. Veva, this isolation will now?"
Of her visit to the chapel, or of the im-kill me! I cannot bear to stand alone;

into her truthful eyes, "you do not know what you ask me; remember if you make me speak, I must say things you will not like to hear."

"I don't care, Veva; only be true to me, that is all I ask."

"Well, then," answered Genevieve steadily, "I left your Church because I found she was no reality; I discovered that the ideal you and I so fondly loved only exists in the One Holy Catholic Church which we were taught to look upon as alien to us, and which we called Roman."

Mabel looked up suddenly.

"What is it, dear?" asked Gene vieve, interrupting herself; she had stooped to gather a bit of sea-weed, and was pulling it to pieces.
"Veva, do you remember that even-

ing last Spring, a day or two before Hugh's arrival? Do you remember our talk in the wood? I had forgot-ten it until just now, when you began to pull that sea-weed into bits, exactly as that afternoon you did with a little flower; your action has just reminded me of something you then said."
"What was it, darling? I remem

ber the walk, but I have forgotten what we talked of."

"Yes; but I remember. You said there was a void in your heart that beautiful ritual was not able to satisfy; you said there was disappoint ment everywhere! Ah, Veva, it all comes back so plainly to me now; you had lost your faith then—you were losing it fast, at any rate! Oh! why did you not tell me?"

"My Mabel, what good would that have brought about? I did not wish

to see you as unhappy as myself."
"Unhappy, Veva! And you never

"But Mabel-"

"Oh! there was no excuse; had you confided in me then, we would have talked it over together; we would perhaps have found a middle course, or, at any rate, Veva, it would have been better for me to have known it then, whereas now-

Mabel stopped suddenly, a look of ositive terror coming into her eyes. Perhaps Genevieve guessed her meaning, for she asked no question, and went on to finish Mabel's sentence in different manner from what Mabe had intended.

"Perhaps, now, darling, I am better prepared to comfort you—should my words indeed have the effect of unsettling you. Besides, Mabel, my father had strictly forbidden me then o talk to you of my doubts-remember they were then merely doubts; we noped-my father and I - that they were but passing temptations, and under that impression it would have been wicked, Mabel, to have disturbed he perfect serenity of your faith." Mabel was silent for some moments

presently she resumed, with more "I will never be unfaithful to our

Church, I hope; but I cannot bear doubt. Veva, you must tell me now by what process you discovered that our Church was, as you say, no reality. Why do you think that our reality. faith was ideal?-and how have you made out that that ideal exists in the Roman Church ?"

"Because," said Genevieve, with nergy, "we had made to ourselves energy, "we had made to ourselved an ideal of what was good, right, and beautiful, and we strove to clothe that ideal with a name which did not belong to her; we called our ideal the Anglican Branch of the Church Cath olic! That ideal of ours is no such thing. It is not Anglican, it is Catholic, Roman Catholic-that is honest truth. Our ideal had no place in the chose this one subject to day (as you minds of the founders of the Anglican pressed me so for my reasons), to my Church, and in the present day it is scouted by nearly every Bishop on the all others depend. I would far rather bench. You must surely remember the Bishop's opinion of our ideal worship-that Sunday when he came to

give Confirmation! ideal doctrines?" replied Mabel, anx-

"Do you believe in the Real Presence of our Lord in the Blessed Sacranent, Mabel?"

"I do," answers Mabel, so positively, and with such intense feeling, that and with such intense feeling, that Genevieve is surprised. She had not expected so unqualified an admission. Mabel, too, felt she had said too much, so she hastily added—"That is, you know, Veva. I wish to do so, whenever it is possible. We believed it at Elvanlee, did we not, in Mr. Vaughan's time?—but since Hugh has been there it has been different. Hugh will not allow of any actual Presence in the Sacrament; but—but," added Mabel, looking much puzzled, "I never know exactly whether that should make any difference to me.

"No, Mabel, surely not. According to our notion of English Orders (by that I mean what I formerly believed and you actually hold), Mr. Fortescue is a priest; he has power to consecrate, whether he does or does not acknowl

edge it." "He says he has no power to do so he says that our idea of the Real Presence is utterly contrary to the Church of England's teaching, and he will not allow for one moment that in the Holy Sacramant we receive anything beyond a spiritual communion of our Lord's body; but then—oh! then," added Mabel, with warmth, "he must be wrong there. As you said just now Veva, he is a priest, and, whether he will or not, he must be able to con secrate, and therefore the belief in the Real Presence is not contrary to the faith of the Anglican Church, is it

"I am afraid so, Mabel. But even

supposing that our dear Lord were at times really present in the Church, does it not seem to you very shocking that the priest, by whose command He descends upon our altars, should deny His presence? Moreover, that, with the exception of yourself and one or two others, there are few among the congregation who believe that in re ceiving the Holy Sacrament they are receiving their actual God! If indeed that be God, where is the reverence with which He should be treated?"

Genevieve spoke earnestly, in tones ooth sorrowful and reproachful, as though her soul revolted from the idea.

Mabel burst out passionately—

"Veva, Veva, do you want to bring me, then, to renounce the beautiful faith we grew up in together? Do you wish to drive me into the cold, heartless creed of the Evangelical party in the Church?"
"Yes, dear Mabel; if it be merely a

'beautiful idea,' a matter of sentiment, if you hold to it only because it is so inexpressibly comforting to the imagination, then, I would say to you, give it up; take in exchange the sounder, more practical, more honest teaching of the English Church. It is safer, believe me, darling, more logical, and oh! far more reverent."

"You did not always speak thus, Veva," broke in Mabel, with some

"I was going on to say," continued Genevieve, "that if it were not mere sentiment, but a real, deep, intimate faith implanted in your breast, as all faith must be at your baptism, then, Mabel, give it up for no one, rest in it, cling to it, and," here Genevieve's voice trembled with emotion she could for it-even what is most dear."

Mabel's thoughtful face grew a shade brighter, and she said, quietly, after a

"Yes, Veva, with me it is faith, not sentiment, I think. I could not bring myself to disbelieve it, even if I were to try : but then I am not sure that the will to consecrate is not an essential part of the consecration of the Sacra ment, consequently when our priests have no intention to consecrate, I cannot feel so sure of the Real Presence, and this puzzles me. I have no one to ask now.

"My father would set you right as to the actual teaching of the Ideal Church (I won't call it the English Church, Mabel,) upon those points," said Genevieve. "But by the way, Mabel, of course you believe ou priests, the Catholic—"

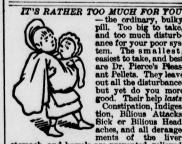
"Roman," interrupted Mabel.
"Well, Roman, to satisfy you,
dear," said Genevieve, with a smile— 'our Roman Catholic priests have also he power and right to consecrate?" "Of course I believe that."

"Well, then, Mabel, whenever vo go into our churches here, remembe there is here no doubt about the matter we have been discussing. You need not fear that in some parishes the priest will not see fit to consecrate, or preserve the Blessed Sacrament. We all believe in the Real rament. Presence; and so far from this belief being a matter of private judgment, we are bound to believe, under pain of excommunication. With us the Church is always open. Night and day the sanctuary lamp burns before the ador able Sacrament. Our Lord is ever there, and whenever you please you may go into His presence. Here is the reality, then, dear Mabel, of what we used to think so beautiful in ideal; for you cannot deny that the belief in he Real Presence is in the English Church only an ideal.

"Not always — oh! not always, Veva," said Mabel, imploringly.

'Nearly always, darling Mabel," asserted Genevieve, positively. mind it is the leading one upon which not argue with you, Mabel - we have found one thing at least to agree on the Real Presence of our dea. Lord in our churches. If doubts come to you take my advice, darling, do not talk to us about them just yet, but go there, go to the Adorable Presence, and think them over at His feet. ask for light, ask for strength and grace to do His holy will under all circumstances. But do not let us argue these points—indeed, it would be better not.

"But, Veva, what about the Immaculate Conception? You surely do not believe that blasphemy?" exclaimed Mabel, suddenly bethinking herself of a difficulty which Genevieve could not surely so easily dispose of Very much astonished she was there fore when Genevieve, standing still, clasping her hands tightly over a little silver medal which she always wore. answered with prompt energy,
"Right well do I believe in the Im



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maculate Conception of our holy, pure, sinless Mother Mary. Why, Mabel, it is the glory and the triumph of our faith to believe that."

"Oh! Veva."

Mabel withdrew her hand from Generican arms and thread arms with the single statement of the single statement.

evieve's arm, and turned away with a look of deep disappointment.

"I wonder if you understand what it means?" began Genevieve. "I suspect you have made to yourself quite a wrong idea about it. I could tell you how, but I really meant what I said just now-I will not talk to you about the different articles of our faith. am quite determined I will not." "Why not, Veva?"

"Because my idea is — mind, it is only an idea, but still, in your case, I mean to abide by it—you must find out God's will first, about the existence or non-existence of a Visible Church, to whom Divine authority is given. If such a Church exists, find out where; and when you have found her out, come to her as a child to its mother, to learn what you have to believe, not to reason about what she teaches-that is the foundation of all true Catholic spirit of faith. No, darling Mabel, simple, beautiful as it is, I will not talk to you about the doctrine of the Immaculate Conception. At present you have nothing to do with it — find out the True Church. There will be time enough afterwards to discuss and im-bibe her faith."

"I daresay you are right, Veva," said Mabel, sadly. "I must take, then, as your answer to my question, 'Why did you leave our Church?' that you found her to be not a reality, but an ideal. I can't—I won't agree with you. There must be some escape out of the difficulty of choosing between the Low Church of England doctrine. and altogether forsaking the Church of our baptism. I had never thought of it till a few weeks ago. I can't help thinking of it now; but mind, Veva I am not one bit convinced that your Church can lay claim to being the only true one. I must think about it.'

"And pray, darling, ask our Lord to tell you, each time you go into His presence. I hope you will go some-

Then Mabel told Genevieve of her morning's visit to the Chapel of the Perpetual Adoration, which led to a liscussion between herself and Marie de St. Laurent, on the subject of vocation. Their conversation lasted until, by a circuitous route, the two friends reached at length the ivy-covered entrance-lodge which opened into a long avenue of elms, leading to the ancient and picturesque Chateau de St. Laur-

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SOME SPECIMENS OF IRISH WIT.

Racy and Redolent of the Old Sod.

The New York Sun of the 19th ult. has a delightful review of what must be a charming book. We take the

liberty of quoting it entire : It is long since we have seen a book so full of entertaining matter as the Seventy Years of Irish Life, by W. R. Le Fanu (Macmillan's). This volume is stuffed as full of anecdotes as a Christmas pudding is with plums. We will first tell the reader who the author is, and then proceed to give some samples of the good things set before him. Mr. W. R. La Fanu, who is now some seventy-seven years old, is a younger brother of Joseph Sheridan Le Fanu, well-known as a writer of novels and Irish ballads. At the time of our author's birth his father was a chaplain to the Royal Hibernian Military School in the Phoenix Park, Dublin, but ten years later he was appointed Dean of Emly and Rector of Abington in the county of Limerick. Here the boy William received his early education under a private tutor until he entered Trinity College, Dublin. After graduation he became a Civil Engineer, and during the greater part of his life was employed in connection with Irish railways until he ultimately received from the Government the post of Commissioner of Public Works. The nature of his vocation brought him in continual contact with all classes of people, and some of the witty sayings in this book are taken directly from the lips of peasants and car drivers.

TRYING TO KEEP UP HIS COURAGE. It is asserted that in giving answers the Irish peasantry, as a rule, have no great regard for facts, but like to make the reply which they think will be more agreeable to the questioner. For example, our author tells us that a poor Italian organ-grinder, weary after a long walk, asked a peasant whom he met near Carricktuohil, how far he was from Cork. "Just four short miles," was the answer. "What do you mean?" said a priest, who happened to pass at the time, "by deceiving the poor fellow? You know well that it's eight long miles.' "Sure, your reverence," said the other,
"I seen the poor boy was tired, and I wanted to keep his courage up. If he heard your reverence—but I'm plazed to hear he didn't—he'd be downhearted Another story illustrating entirely." the same propensity is said to be well known in Kerry. An Irish gentleman was shooting with an English friend, a Mr. B. They had very little sport. So Mr. B. said, "'I'll ask this countryman whether there are any birds about here." "No use to ask him," said his companion, "he'll only tell you lies." "I'll ask him at all events," said Mr. B. "My good man, are there any birds about here?" "Lots of birds, your honor," said he. "Tell me what sort of birds." "Well, now, your honor, there's grouses, and woodyour nonor, there s grouses, and wood-cocks, and snipes, and ducks, and tillibines, and all sorts of birds."
"Ask him," whispered the Irish gentleman, "whether there are any thermometers." "Tell me," said B., "do you ever see any thermometers about here?" "Well, now, your honor, if there was a nice frost the would be alive with them." place would be alive with them." Many years afterward, as our author with his wife from Killarney to Kenmare, he told her the story. She said she could hardly believe it. He said: "I'll try with this boy, and you'll see he'll say much the same." So he said to the bare-legged boy, who was running along beside the carriage, "What is the name of the little river "What is the name of the little river near us?" "Tis the Finnhry, your honor." "Are there many fish in it?" "There is, your honor." "What sort of fish?" "There do be throuts and eels, your honor." "Any salmon?" "There do be an odd one." "Any white trout?" "There do be a good lot of them." "Any thermometers?" "Them does be there, too, your honor.

"Them does be there, too, your honor, but they comes up later in the season white throuts. WIT IN THE WITNESS BOX. If any one doubts that the Irish peasantry are largely endowed with other wit he should hear the answers which some of them make in the wit ness box to cross-examiners. author was present when a very bully ing council named Freeman was com pletely put out in his cross-examina-tion by a very simple answer. A countryman who was a witness was countryman who was a witness was asked, "So you had a pistol?" "I had, sir." "Who did you intend to shoot with it?" "I wasn't intending to shoot no one." "Then was it for nothing that you got it?" "No, it wasn't." "Come, come, sir, on the virtue of your solemn outh, what did virtue of your solemn oath, what did you get that pistol for?" "On the you get that pistol for?" virtue of my solemn oath, I got it for three and ninepence in Mr. Richard son's shop." At another counsel said to a witness, "You're a nice fellow, ain't you?" Witness re-plied, "I am, sir, and if I was not on my oath I'd say the same of you." Another instance of the Irish peasant's gift for repartee. It seems that one Judge Burton, who was a very old and wizened little man, was trying a case, when another very old man, a peasant scarcely able to walk, came into court to give evidence. Instead of going to passage leading to the bench. One of the counsel called out to him, "Come back, sir; where are you going? Do you think you are a judge?" "Inyou think you are a judge? deed, sir," said the old man, looking up at Judge Burton, "indeed, sir, I believe I am fit for little else."

QUICK-WITTED CAR DRIVERS. Our author's works as an engineer in volved much travelling by coach and car in country and in town, and many a quick witted driver he has met. One

bitterly cold winter's morning. He arrived in a snowstorm, and never did he see, he tells us, such a picture of suffering from the cold as the poor old man. His whiskers and his beard were stiff with frost and snow, and miniature icicles depended from his nose. Having paid him his fare, Mr. Le Fanu said to him (a little unfeelingly, perhaps), "I hope the midges are not biting you this morning?"
"Bedad, they are, your honor," he answered, "an' it's what I think this hate (heat) will be for thunder. friend of our author's, the Rev. Dr. Marshall, a well-known convert to Rome, who was a very large man, weighing about twenty stone, took a covered car from Dublin to Drumcon dra. Before he got into the car he asked the driver to tell him what the fare was. "I lave that to you, your reverence." "But how much is it?" "Whatever your reverence plazes." "That won't do. I shall not get into the car till you tell me the fare.' "Get in at once, your reverence, for, if the horse turns and gets a sight of you, the divil a step he'll go at all." JUDGE AND COUNCILLOR PART EVEN.

Many are the stories Mr. Le Fanu

has heard of Irish judges and barris-

ters in former days. One of the best was connected with a case tried in Limerick before Chief Baron O'Grady. A barrister named Bushe was making a speech for the defence, when an ass began to bray loudly outside the court. "Wait a moment," said the Chief Baron. One at a time, Mr. Bushe, if you please." The barrister waited for a chance to retort, and it came presently. When O'Grady was charging the jury, the ass again began to bray, if possible more loudly than before. "I beg your pardon, my lord," said Bushe. "May I ask you to repeat your last words? there is such an echo in this court I did not provide a such a beauty and the said words." A world become quite catch them." A well known Irish judge, the late Judge B., had an idlosyncrasy that sometimes had amus-ing consequences. This was that he frequently misunderstood, or pre-tended to misunderstand, what wit-nesses examined before him said. For instance, in the north of Ireland, the peasantry pronounce the word witness "wetness." At Derry Assizes, a man said he had brought his "wet ness "with him to corroborate his evidence. "Bless me," said the judge, "about what age are you?" "Forty-two, my last birthday, my lord." "Do you mean to tell the jury that, at that age, you still have a wet nurse?" "Of course I have, my lord." Counsel hereupon interposed and explained. The most re-markable of the anecdotes recounted of this Judge is the following: At Clonnel Assizes several men were indicted for manslaughter. A wit-ness was asked whether he could swear that one of the prisoners, Pat Ryan, had done anything to the deceased man. "Yes," he said, "when poor Ned Sullivan was lying on the ground welthering in his blood, Pat Ryan came up and gave him a wipe of a clay alpin on the back of his head.

The prisoners were convicted and heavy sentences passed on all excep Pat Ryan, whom Judge B. addressed in these words: "Your case, Patrick Ryan, the Court has taken into its merciful consideration, for though you were one of the party engaged in this terrible affair in which Sullivan lost her faults. He brought home a large his life, it appears that toward the end of the fight you were moved with compassion, for it has been distinctly proved by one of the witnesses for the prosecution that when the unfortunate man was lying upon the ground bleeding from his wounds you came behind him and wiped his head with a clean napkin." The Judge would have proceeded to pass a much lighter sentence on Ryan than he had passed on the others had he not been stopped counsel, who explained that a clay alpin is a heavily loaded stick, and that the "wipe" which Ryan had that the "wipe" which Ryan had given Sullivan with it was, in all

probability, his death blow. "IRISH BULLS." The book before us has a chapter on Irish bulls, and most of the examples given are comparatively new. It will remembered that Sir Richard Steele, himself an Irishman, was asked by an English friend how it happened that Irishmen were so remarkable for making bulls. "I believe," said he, "it is something in the air of the country, and I dare say, if an Englishman was born here, he would do the There seems to have been an same." enormous quantity of bulls perpetrated in the Irish House of Commons during the last years of existence. We read that, in 1795, in the course of a debate on the leather tax, the Chancellor of the Exchequer, Sir John Parnell, observed that "in the prosecution of the present war, every man ought to be ready to give his last guinea to pro-tect the remainder." Mr. Vandeleur said that "however that might be, a tax on leather would press heavily on the barefooted peasantry of Ireland. To which Sir Boyle Roche replied that this could be easily removed by making the underleathers of wood. ing in favor of the union, Sir Robert Boyle said that one of its effects would be "that the barren hills would become fertile valleys." In an-other debate he said, "I boldly answer in the affirmative, no." In mentioning the Cape, he declared that "myrtle were so common there that they make birch brooms of them." He once men-tioned some people who "were living from hand to mouth like the birds of the air." To Sir Boyle Roche also is attributed the portentous warning, "You should refrain from throwing open the floodgates of democracy lest you should pave the way for a general conflagation." old fellow drove him to his office on a a story about staying as a boy with an the game-keeper, Mrs. Neal, who was had fled from the churchyard, them-

uncle at Sandymount, near Dublin, and finding one morning a dead high-wayman lying on the road. There was a small bullet hole in his right temple. An old woman was looking at him. "Gentlemen," said she, "isn't it the blessing of God it didn't hit him in the eye!" We must find space for one more example of the Irish space for one more example of the Irish bull. Some people, we are told, were laughing at an Irishman who won a race for saying, "Well, I'm first at last." "You needn't laugh," said he last."

sure, wasn't I behind before?"

There are many
ANECDOTES OF WITTY IRISH PRIESTS
in old times. Mr. Le Fanu mentions only two. It appears that a farmer asked the well-known Father Tom Maguire what a miracle was. He gave him a very full explanation, which, however, did not seem to quite satisfy the farmer, who said: "Now, do you think, your reverence, you could give me an example of miracles? "Well," said Father Tom, "walk or before me, and I'll see what I can do. As the farmer did so the priest gave As the farmer did so the philad in Did him a tremendous kick behind. "Did him a sked. "Why him a tremendous strength of the saked. "Why you feel that?" he asked. "Why wouldn't I feel it?" said the farmer wouldn't I feel it?" said the farmer wouldn't I feel it?" Be rubbing the damaged place. "Begorra, I did feel it, sure enough." Well," said Father Tom, "it would be a miracle if you didn't." We are told that Curran said to Father O'Leary, the wittiest priest of his day "I wish you were St. Peter." Why?" asked O'Leary. "Because. said Curran, "you would have the keys of heaven, and could let me in. "It would be better for you," said O'Leary, "That I had the keys of the other place, for then I could let you

As Commissioner of Public Works Mr. Le Fanu received a good many AMUSING LETTERS,

particularly from farmers who were borrowers under the Land Improvement Act. Here is one which came from a man to whom Mr. Le Fanu had refused the second installment of a loan because he had misapplied the first: "Sir: I sphent the money all right; send me the rest, and don't be humboling me any more. Send it at once, I tell ye. Hell to your soul! send me my money, or I'll write to Mr. Parnell about it. Yours affectionately, James Ryan." Here is one other of these letters. It was from a small farmer, who had in his hands the rem-nants of a loan (eight pounds sterling), which he would neither expend nor refund. After many fruitless endeavors to make him do one or the other, a peremptory letter was sent to him, to which came the following reply: "My dear Secretary and Gentlemen of the Honorable Board of Works. Asking me to give back eight pounds is just like asking a beautiful and healthy young lady for a divorce, and she in the oughtmost love with her husband as I am with each and every one of ye. I sincere friend, James Clark. None of these letters is so laughable as a story which was told to Mr. La Fanu by one of his colleagues at the Board of Works. An Irish gentleman had a splendid looking cow, but it kicked so much that it took a very long time and it was nearly impossible to milk her: so he sent her to a fair to be sold, and told his herdsman to be sure not to sell her without letting the buyer know her faults. He brought home the price which he had got for it. His price which he had got for it. His price and said: "Are master was surprised and said: you sure you told all about her?"
"Bedad, I did, sir," said the herdsman. "He asked me whether she was a good milker. 'Begerra, sir,' says I, 'it's what you'd be tired milking her.''

In a chapter on

SHOOTING AND FISHING, Mr. Le Fanu tells us that, in his active days, the snipe shooting near Killar-ney was particularly good. Lord Ken-mare, he says, had kindly given him leave to shoot over all b's property there, except the woods and coverts. So did Herbert of Muckross over all his, with the exception of one estate, which he preserved for himself and friends who might be staying with him at Muckross. There is reason to believe, however, that this preserved was sometimes visited with estate poachers from Killarney, for as our author was shooting on the adjoining land, his attendant, one Callaghan McCarthy, said to him: "Your honor might as well try that other bog bey-ant there." "Callaghan," I said, don't you know I have not leave from Mr. Herbert to shoot there?" matter, your honor?" replied he.
"Sure, you might as well shoot it as any other blackguard out of Killar ney." At Hillville, some twenty miles west of Tralee, Mr. Le Fanu had some of his best shooting days. One even ing however, he sank nearly to his middle in a bog, and but for the help of the man who was carrying his game bag, might not have pulled him-He was nearly in as bad a self out. plight, he tells us, as the gentleman about whom a girl called out to her about Wholi a girl caned out to her father, "Oh, father, father! Come out quick and help Mr. Nilegan. He is up to his ankles in the bog!" Well, Mary," was the answer, "what harm will that do him?" "Ah, but father, sure his head is downward," said she It appears that the peasantry in most parts of Ireland admire no woman who is not fat and plump.

THE HIGHEST COMPLIMENT they can pay a lady is to tell her she is growing fat. At his fishing quarters in Kerry the author had a good example of this. On his arrival an old woman said to his wife, "Ah, then, At his fishing quarma'am, you're looking grand entirely, God bless you! and you're fallen greatly into meat since last you were Another time, at Glenstal, the and women on this grand October Tom Moore used to tell author's wife went to see the wife of morning, before the shadows of night

very fat, at least three or four stone heavier than Mrs. Le Fanu. "Ah, then, ma'am," said she, "I'm proud to then, ma am, said she, "I'm proud to see you looking so well and so fat."
"Well," said my wife, "I don't think you have much to complain of in that respect, Mrs. Neal." "Ah, ma'am," said she, "how could a poor woman

like me be as fat as a lady like you?" Small or thin men are not admired either. The author has heard of a sturdy beggar who said to a pale, emaciated youth, who would not give him anything, "Bad luck to you, you desarter from the churchyard." Mrs. Le Fanu was told by Mrs. Martin of Ross that some time ago, as she was going out for a walk, a poor woman was at the hall door, with whom sh was at the following conversation. The poor woman began: "Ah, then, ma'am, God bless you! and won't you give your poor widdy something?" "But you are not a widow." "Begorra, I am, ma'am, and a very poor widdy with the poor and a widow."

widdy with three small children. "But, my good woman, I know your husband perfectly well." "Of course you do, ma'am; but sure, that poor little unsignificant craythur is not

worth mentioning."
We must stop our borrowing from this delightful book with the following story which our author heard at Kil larney and which shows how differently

AN IRISHMAN AND A SCOTCHMAN will take a joke. An Englishman who had been fishing the lower lakes said to his boatman: "An extraordinary thing happened to me some time ago. I lost a pair of scissors out of my fishing book at the end of the lake. The next year I was fishing here again, and hooked and killed a very large pike. I felt something hard inside him, so I opened him, and what do you think it was?" "Begorra, do you think it was?" "Begorra, then, you honor, I'd think it might be your scissors, only for one little thing." "What is that?" asked the other. "It's only just this, your honor, that there never was a pike in other. any of the Killarney lakes since the world began " Afterward the same Englishman tried the same story on a gillie in Scotland. When he asked him: "What do you think was inside the pike?" the gillie replied: "Your scissors and nae guts, and the Duke of Argyle — and he's a far greater man than the King-would not have insulted me sae. I'll fish nae mare

THE SAME EVERYWHERE.

insulted me sae. I'll fis wi'ye," and off he walked.

There are not many things which strike the intelligent Catholic with a sensation of deeper surprise and wonder than the position occupied by the many good men and women who are still content to remain outside the Church. That the bad, the careless and the idle should remain where they are is easily intelligible. The Church of God is repulsive to the profligate and the immoral because she requires a strictness of life which such people cannot endure. The careless and the idle hate her, because she has a coherent system. The ideal of a Church for such people is one where interesting sermons are preached, where there is much talk of the "higher life," but where definite faith is unknown where, indeed, it is denounced as slav-ery binding down the human intellect. Until such people can be made to comprehend that, whatever else the Church may be, it must from the necessity of the case have some settled dogmas; i is mere waste of time to reason with

With those good and serious persons, who love truth for its own sake, the case is far different. It is impossible not to feel the deepest sympathy for them, and pity for their errors, and hurt his feelings—he was extremely yet in the great majority of cases it is, humanly speaking, impossible to help them. They cannot, by any means we command, be led to see the Church This is often painfully demonstrated by books of foreign travel in those parts of Continental Europe where the teachings of the new relig

ions are never received. We are about to make a long quota tion from a book which was published but a short time ago. Its title is Way-faring in France, by E. H. Barker. We know nothing whatever of Mr. Barker's history beyond what his book discloses. From its pages we gather that he is a learned and cultivated gentleman, who though without any of he old-fashioned prejudices against Catholicism is, at the same time, almost entirely devoid of sympathy with it. Yet ever and anon we come pages where except for a slight blun-der here and there, we might imagine that a Catholic was discoursing with us. The passage we are about to ex tract not only gives a true picture of what may be seen any day in Brittany, but also indirectly shows how very far the author must be from realizing what must be the effect of unsullied faith, not only among the Celts of Western France, but everywhere else throughout the entire world, where the truth is received in childlike simplicity. Mr. Barker is speaking of Plogoff in Lower Brittany:

"The next day was Sunday, and the bell for the first Mass began to ring soon after 5. The church was in the middle of the cemetery, and here, as the day was breaking, I saw kneeling at the foot of the grave mounds some twenty or thirty women, their heads covered with black cloth hoods that fell far over their shoulders. the foot of the great crucifix that rose above all the same crosses around it like an ancient pine left standing in a young pine wood, knelt two men bareheaded. There they knelt these men

selves like darker shadows. only movement was that of their lips as they prayed, and of their fingers as the rosary beads slipped through them ; and the hard granite or wet sod was under their knees. A sight like this makes one realize the fervor of the early Christian age, and the little faith that remains in the modern world. Piety is a great consoler of these poor fisher people on the rude coast of Fin-istere. They bear with patience the istere. trials of their daily life-the want of food and fire in winter, the disappoint ments of the fishing season, the hard-ships and danger of depending upon the uncertain sea-because their hope rests on an eternity of peace, when th ever-moving water, or the churchyard turf shall have covered them. (p. 239)

This is a most levely description

None, whatever may be his faith, can read it without feeling his heart warm to those simple and pious Breton fisher-folk, but it is passing strange that Mr. Barker should think that he has come upon something singular Does he not know that go where you will, throughout the wide world, where Catholic civilization is permitted to develop freely, devotion of a kind identical with what he saw in Lower Brittany must grow up? Scenes like that which he describes were to be seen in every English churchyard until that upheaval called the Reformation swept away faith, hope and charity from the hearts of the people, compelled those who still remained faithful to their God to worship in secret. We have heard that devotions identical in spirit with what Mr. Baker witnessed, may be seen any day among the Catholic Indians; such is certainly the case in Ireland. In England, living as Catholics do among Protestant surround ings, the manner in which devotion presents itself is somewhat different, but the spirit is the same. We know a little church in an Eastern County where the mission is very poor, and where consequently little is to be seen beyond the bare necessities for wor ship, but the doors of that humbl dwelling are always open from early morn till dusk; yet enter it when you will, there is always some one, generally four or five persons, praying before one of the altars. Nearly al the Catholics of the place we are speak ing of are very poor people. The trials of daily life, we have no doubt, press on them as heavily as they do on the inhabitants of Finistere.

We have given but one example, because it alone is very familiar to us from personal observation, but we well there is nothing singular about it. In almost every Catholic Church in Britain the same faith and devotion may be seen.—"Eborac" in the New Westminster Month.

Meeting The Preacher Half Way.

Dr. Wayland tells a story of a young clergyman who preached a strong temperance sermon. When he had finished a deacon said to him: "I am afraid you have made a mistake. Mr. Jones, who pays the highest pew rent, who contributes liberally to the Sunday-school, and all home and foreign missions, is a wholesale distiller; he will be very angry.

The minister said: "I am sorry; I will go and explain it to Mr. Jones, and remove any unfavorable impression, and tell him I did not mean him.

Accordingly, he waited upon Mr. Jones, who, in addition to the profession of distilling, also carried on a good many other amusements, and was not distinguished above other men as being an ascetic.

The pastor expressed his deep regret to Mr. Jones for anything he may sorry indeed, he did not mean any thing by it, and hoped Mr. Jones would not feel hurt about it.

He was somewhat relieved when with a jovial air, Mr. Jones said "Oh, bless you, don't mind that at all. It must be a mighty, blamed poor sermon that don't hit me somewhere.

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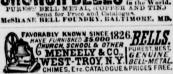


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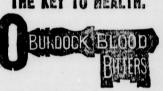
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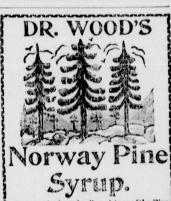
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Dominion.

Correspondence intended for publication, a well as that having reference to business, shoule be directed to the proprietor, and must reach London not later than Tuesday morning.

Arrears must be paid in full before the paper can be stopped.

London, Saturday, December 9, 1893 ENGLAND CATHOLIC AND ENG-

England, with its untold wealth, harbors a mass of human beings to whom the very necessaries of life are unknown. Rumors there are of men and women living in abject poverty, nay, perishing from want of food; and no sadder spectacle is there than the long lines of gaunt and hungry faces that may be seen daily on London pavements. It cannot but make the thoughtful reflect on the difference between England Protestant and England Catholic. When Catholicism reigned supreme in "Merrie England" the laboring classes lived in comparative comfort, for, says James Rogers, a high economical authority: "The fifteenth century and the first quarter of the sixteenth were the golden age of the English laborer, if we are to interpret the wages which he earned by the cost of the necessaries of life." The Poor Law was unknown. When, however, the monasteries were desecrated and plundered by the hirelings of Henry VIII., and the monks were banished, poverty took up its abode in England. Much has been said to justify this spoliation, but it still remains an act sanctioned by no law. They tell us of the opulence of the clergy, as if it were lawful to rob another because he is rich. And granted that such were the case, it must be remembered that the goods of the Church were considered as the patrimony of the poor, and it was proverb that it was better to be under the croiser than under the lance. The poor then had rights. They were looked upon as men and women bearing the lineaments of the Divine Master who had not whereon to lav His head; and, mindful of His saying, that what was done to the poor was done to Him, the aged and those unable to work were the objects of constant benevolence. The old chroniclers relate in their quaint way how the abbey gates were never closed against the indigent. All, without exception, were certain of a kind and cheerful welcome at the many monasteries that dotted the hills and plains of England. But this was changed by Henry VIII. When his request for permission to repudiate his lawful wife was refused by the Pope he rage, the whole community. passion. Nothing was too sacred for his unhallowed touch. He surrounded himself by a band of adherents, low and unprincipled, the worthy servants of a worthy master. To recompense them for their services he gave them the property of those whose claim to it was more just than was his own to the most part they confine themselves to crown he bore, and whose ancestors were in the land honored and trusted friends of the people when his progenitors were freelances whose only property was their swords. Amongst those who ministered to the cupidity of the English monarch, Cromwell-past master in intrigue, and, if credence may be given to the records of that period of history, in every vice that may degrade and debase a man-was prominent. He, however, did not disguise the fact that he had been at one time a ruffian. Maitland writes that

"He was the great patron of ribaldry, and the protector of the ribald, of the low jester, of the filthy ballad monger, of the ale house singers and hypocritical mockers at feasts - in short of all the blasphemous mocking and scoffing which disgraced the Protestant party at the time of the Re-

Nothing can exceed the cruelty with which he obeyed the commands of his master: and still his crimes are condoned by historians because they were committed against the Catholic Church! His death was as inglorious as his life. Arrested on a charge of treason, he was executed; and few were there who did not rejoice that he had passed away.

CAHRITY SERMON.—At Vespers (at 7 p. m.) on Sunday, Dec. 10, a charity sermon will be preached in St. Peter's Lathedral, London, by Rev. Father Ryan, of Toronto. A collection will be taken up in aid of the charitable work undertaken by the Children of Mary. We hope to see a very large congregation present on this occasion.

THE ANARCHISTS.

Spain has had of late a sad experience of the horrid principles by which its anarchists are guided, and the Government is in consequence taking extraordinary precautions to counteract their nefarious designs.

The Anarchist Pallas, who endeavored to kill General Martinez Campos by means of a bomb, was duly punished being shot by a platoon of infantry, but before his execution he declared that he would be avenged. He would not give the names of his accomplices, but some statements which he made indicated that there is a vast plot to destroy life and property, and that the ramifications of the conspiracy extend to many cities and towns. The result has shown that such is really the case.

The world has been horrified to hear that at the Lyceum Opera House at Barcelona a bomb was thrown among the audience, and exploded, killing thirty persons and wounding about one hundred. Many more were seriously injured during the panic which ensued. It is not known for certain who threw the bomb, but it is believed on excellent grounds that the outrage was perpetrated by Aparchists, and one of these who was discovered in the theatre was arrested. Later intelligence leads to the belief that it was a widely extended plot, and one hundred and eighteen persons have been arrested on suspicion of having been in some way concerned in it, fifteen of whom at least will be charged with direct complicity. At all events, the Anarchists themselves have claimed that the deed was done to avenge the execution of Pallas, and a meeting was held a few days after the event to celebrate it, and the perpetrators were lauded as heroes of the principles of Anarchy.

The fact that a second bomb was also found in the theatre unexploded, which was of precisely the same make as that used by Pallas in his attempt to murder General Martinez Campos, also confirms the supposition that the outrage was planned by Anarchists; and the people of Barcelona are still in dread that a series of similar outrages is contemplated. It is indeed asserted that the Anarchists intend to blow up the Bourse, and warnings to this effect have been given to many of the brokers who are accustomed to frequent it. The Government, however, are on the alert, and already many Anarchists have been arrested. It is to be desired that the energy displayed will break up this organization of

It is difficult to imagine what purpose these plotters have in view in thus perpetrating indiscriminate mur-The attacks are not directed against any particular class, but rather against society itself. Sometimes a capitalist is attacked, sometimes a military personage of high rank or a Government official, and at other times. as in the case of the last Barcelona out-

Italy, France and Germ

appear to be less bold than those of Spain; however, recently a large number of them were arrested in Milan. In England, and even in the United States, we also hear from time to time of their movements, though for the talk. That talk is, however, of a most held in London two days after the Barcelona outrage, Samuels, the editor of the Commonweal, an Anarchist paper. uttered the most atrocious sentiments. approving and applauding the conduct of the demon-like miscreants of Barcelona, and speaking of the Anarchists who were executed at Chicago in 1886 as martyrs in a noble case. Much latitude of speech has been allowed these agitators, but they are closely watched by the police, and there is no doubt if they were to attempt to carry out their principles by putting them into actual practice, they would be at once arrested.

In the United States there is also great latitude of speech allowed, yet the press is loud in demanding that more stringent measures be adopted against inflammatory speakers; and in some cases such orators have actually been imprisoned, as in the case of Emma Goldman, who openly incited her auditors to just such blood-thirsty acts as occurred at Barcelona. The American people having had an object lesson in the Chicago Haymarket bomb explosions in 1886, are not disposed to tolerate oratory of this sort, and there is much talk like that of the Sacramento Union, a recent issue of which

says: "What society can do, and that is

ishable with death immediately upon quiet being established: to put a price upon the heads of all Anarchists as upon the heads of wild beasts : to make the preaching of Anarchist doctrine, which is provocative of bomb-throw ing, a crime of the same grav-ity, and punishable with the same severity; to prohibit utterly and without reserve the landing of Anarchists upon our shores, to gather up and export from every bo our land every Anarchist in it. would seem to be no other way out Society cannot endure the life of con stant terror. It cannot afford to accord to the ravening wolf free entry at its doors or freedom to dwell within its

Already there are signs that there

will be an agreement between those countries which are afflicted with the disease of Anarchy to deliver up Anarchists who have sought refuge in any other countries by flight from that in which their crimes have been committed. By this means they will be tried under the operation of the laws which they have violated. France and Spain have already taken action and have stationed police at their respective frontiers specially charged with the duty of preventing Anarchists from crossing the frontiers either way : and the French police are now quietly searching several of the cities of France to find certain persons who are suspected of complicity in the Barcelona outrages. It is said also that the police of New York have been communicated with by the police of France, Spain and Germany, with a view to establish cooperation between all these nations in the search for Anarchists. It is evident that some such measure as this is necessary if the evil of Anarchy is to be successfully dealt with, and we cannot but sympathize with every effort made to crush it out with strong hand.

It is worthy of remark that the Anarchists everywhere speak of their comrades who were executed as martyrs, and of all who had anything to do with bringing them to just punishment as murderers and tyrants. This is a curious inversion of the meaning of words. They never dream that they are themselves to be called murderers when they throw their bombs into the midst of an inoffensive assemblage of citizens, as at Barcelona and Chicago. The only way such men are to be dealt with is to punish them as we would destroy a nest of vipers, and to execute as quickly as the processes of law will permit the chief offenders when they are taken.

The latest outrage which is attributed to the Anarchists is the simultan. eous sending of two infernal machines, one to the Emperor William of Germany, and the other to Chancellor Von Caprivi. Accompanying the machine in each case was a letter begging the recipient to accept some samples of grains and roots of an astonishing species, which sown in December ought to sprout out in February." machines came from Orleans, in ists now residing there. The infested with Anarchists, but they of Orleans are searching for the guilty parties.

A NEW DOGMA.

The last "International Sabbath school lesson" issued by the American Presbyterian Church inculcates the acquisition of wealth as an important duty incumbent upon all Christians. bloodthirsty character. At a meeting The text upon which the lesson is founded is from the shorter Catechism, and is as follows:
"The eighth commandment forbid-

deth whatsoever doth or may unjustly hinder our own or our neighbor's wealth.

We are then told, indeed, that wealth is not to be procured or retained by unlawful means;" but we are also assured that "we are not to neglect lawful means for procuring wealth for ourselves and families,' and that "we are not to do that which may hinder the increase of our wealth and outward state."

To enforce this doctrine two texts of Scripture are quoted : 1 Tim. v. 8.; especially for those of his own house, he hath denied the faith and is worse than an infidel:" and Proverbs xxiii, 21 -"The drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags."

It is very well as a matter of worldly wisdom to inculcate the increase of one's own wealth; but "the children of the world are wiser in their generation than the children of light;" and the acquisition of wealth is a matter which belongs to "the children of the world" rather than a duty of Christians as such. The Christian must, of course, provide his family with

hoard up the goods of this life which thieves break in upon and steal. The framers of the Sabbath school lesson seem to have overlooked entirely the counsel of perfection: "If thou wilt be perfect, go sell all thou hast and give it to the poor." We suppose, however, that those who have as elastic creed which changes according to the exigencies of the times will always be ready to erect their own fancies into religious dogmas.

The incident strongly reminds un of the Quaker's advive to his son: ' Make money, Obadiah, make money; nonestly, if you can, but at all events, nake money."

DIVINATION AND FORTUNE TELLING

A case was recently decided by the Ecclesiastical Courts at Rome which sets at rest the question, " How iar is it lawful to use the holy Scripture and other pious books at hazard for the purpose of drawing inferences in regard to future or hidden events by means of the texts which occur where the volume is opened?"

In the case in point a certain woman nad made it a practice to use the Scripture in this way, but not for gain, nor for any but a good motive, and in good faith, and on several occasions her predictions made in this way had been very strikingly fulfilled, and frequently she had thus told most strange and unexpected truths. The Ecclesiastical Court, however, decided that such practices are unlawful, and the would - be prophetess was commanded to discontinue them.

The words of our little catechism are most explicit on such questions as this. Among the things forbidden by the first commandment we find, "all dealings and communications with the devil, inquiring after things lost, hidden, or to come, by improper means:" also, "all incantations. charms, and spells, and idle observations of omens and accidents, and all such nonsensical remarks."

It might be supposed that the us of holy Scripture instead of such omens as the accidental turning up of certain cards, the croaking of ravens, the spilling of salt, etc., eliminates the eature implied by the words "improper means ;" but the decision of the sacred Congregation shows that it does not do so. Every kind of divination is forbidden by the first commandment, because it implies that the knowledge of things unknown is to be had by means which are naturally "THOUSAND AND ONE OBJECinadequate to the purpose. Thus spiritual intervention is implicitly, even when not explicitly, invoked. If the intervention of good spirits be expected, it is an unlawful expectation, because it implies that God or His angels or saints must come to our aid whenever we thus call upon them be the occasion ever so trivial. This France, but they are believed to have is more than God has ever promised, been sent by certain German Anarch and consequently it falls within the of being entrapped by its dazzling but ategory of tempting God, which our Blessed Lord declared to be unlawful when Satan, tempting Him, asked Him to throw Himself from the pinnacle of the temple, relying on the assistance of the angels that, "in their hands they shall bear Thee up, lest perhaps thou dash thy foot against

> stone. Thus it appears that only the assistance of evil spirits could be expected in these practices of divination.

Wizards, fortune tellers, diviners, mediums of spiritualism, as they call themselves, and others of such classes are most frequently mere impostors who earn a living by playing upon the credulity of those who consult them. But we are not prepared to deny that sometimes they are able to give the information which is asked from them in regard to past or present facts by means of communications reseived from evil spirits. We know that Satan goeth about like a roaring lion seeking whom he may devour. But there is no more alluring bait which he can set for the unwary than the giving of "If any provide not for his own, and information concerning things lost or hidden from man's knowledge. We cannot doubt that the devils or fallen spirits have a more extensive knowledge of such things than have human beings, and there is evidence enough to prove that they have used such knowledge for the evil purpose of obtaining men's confidence.

We have said that evil spirits know much of the past and present which are hidden from man. This merely requires a more extensive knowledge. But the future, which depends upon God's will or the will of angels or men, is known positively and absolutely only to God. Evil spirits may indeed really all it can undertake and accomplish is, to make bomb throwing punion rather far to insist that he is bound to which are frequently made by shrewd

men, and they may see further than man can into the future which depends upon the operation of natural laws, such as the occurrence of eclipses of the sun and moon, the conjunctions, oppositions and quadratures of stars and planets, the approach of storms, the effects of lightning, etc., but God alone knows all things past, present and to come, and He alone can foretell all things with certainty.

There are facts in connection with so called Spiritism, and perhaps we should also include Mesmerism and Hypnotism, which are inexplicable except through diabolical intervention. which it is absolutely forbidden man to seek, for the plain reason that to ask the aid of evil spirits, or the invocation of them in any form, whether explicitly or implicitly, is a homage paid to them which is evidently forbidden by the first commandment. From these considerations it follows that the use of holy Scripture in divination is even worse than divination by other methods, because of the profanation of the divine word.

The woman who was the occasion of the decision of the Ecclesiastical Court referred to above was probably excused from grievous sin in what she had done, because she had no evil intention, and was not aware that she was doing wrong; but all Catholics should understand that divination is forbidden, whether it be by means of cards, or holy Scripture, or by any of the other numerous methods commonly employed by wizards, witches, or fortune tellers.

We should mention here that some of the saints have practiced a use of the sacred volume, or of the Imitation of Christ, which has in it no element of divination, and which is therefore by no means to be condemned. St. Ignatius is said to have read the Imitation daily. In the morning he read the chapters consecutively, and in the evening such portions as he opened at hazard. He always derived great comfort from the admonitions thus given him by this excellent book. which were often very appropriate to the circumstances in which he happened to be at the time. Others have had a similar experience, but the difference between this method of consulting sacred writings and consultation for the purpose of divination or of foretelling future events is perfectly evident. The latter method is condemned. but the former is perfectly legitimate and commendable

TIONS TO SECRET SOCI-ETIES.

This is the title of an entertaining and instructive pamphlet written by Father Book. It is clear, concise and convincing, and we know no better book to give to Catholics who have undefined notions of Masonry, etc., and who are perchance on the point infruitful promises.

Masonry and kindred associations pretend to be a source of charity and liberalism, but history proves full often that its charity extends only to members of lodges and its liberality have their rituals, abounding in mystic phrases and fantastic regalia, symbolical of its lofty origin and of its sublime tenets; but all this is mere mummery-a ruse to disguise its real designs.

There are Catholics whose names are on the roll-call of such organization, but in name only. They are recreants to their duty; and we have more respect for an enemy than for a false friend. Better a strong hater and smirk.

A Mason, they tell us, is a free man. This a very commonplace remark, expressing an undeniable truth, but it cannot be applied to a mason. He takes an ironclad oath never to breathe that has founded orphan asylums, etc., and that, since the hour she was founded by Jesus Christ, has never refused to harken to the cry of the infirm and helpless.

insinuate the Masons are not charit one. When a boy we often gazed in others also practice this virtue.

Father Book has done good work in instructing our young men on the true the performance that many of them aim of Freemasonry. It claims to be were omitted. Margaret has on her based on the principles of Christianity, posters a representation of a statue of

but hard facts and the positive teaching of its authorities scarcely sustain it. Professor Blanchard says:

"Persons, however, who are conversant with the writings on this subject will understand that while Masonry distinctly claims a religious character and professes to send those who conform to its obligations to what they call the Grand Lodge above, the organization is clearly and distinctively not only non-Christian, but anti-Christian."

This is evident in the first from the titles and regalia which are used by the fraternity. The religion of the Lord Jesus Christ is humble and aspires to be useful to others. The religion of Freemasonry is proud, vain and loves display.

We should like to see this pamphlet in the minds of every Catholic.

REFORM NEEDED IN EDUCA-

One of the curses of the present day is superficiality. It is met everywhere and in all ranks of life. Glib utterances are mistaken for knowledge, and he who can say ten words on the "ologies" is considered an accomplished scholar. Many talk and say nothing, and when an idea does filter through their minds they dress it in long interminable sentences, till, wearied with verbosity, we lose sight of it altogether. Their manner of handling grave questions proves the saying of the poet that "a little learning is a dangerous thing." It shows they do not possess the acuteness, caution and exactness of a trained intellect. Everything comes easy to them-truth and error, systems, etc.and they never discriminate, or make a thought be of some good to their intellects. They are blind, intellectually, and their knowledge is but a sham and mockery.

One of the causes of this lamentable facts is the system followed in some Public schools. We do not for an instant wish to say one word that may wound the feelings of the men who have furthered the cause of education, but it seems to us that the number of studies are calculated to unfit the minds of children for serious study. What boots it to know something about a science? Half knowledge is of no practical use in the world. And again, each human intellect has, we may say, its personality, and we may not weigh it down with others ideas and opinions without injuring it. Admitting the fact that the boy and girl shall retain the miscellaneous collection dubbed knowledge, they have no fixed principles around which to congregate, and they are as helpless a a mariner without a compass.

Education means to develop the whole man, to make him distinct from all other men. It unlocks the gate of wisdom to the human soul, and points out the route it has to follow and the perils to avoid. Beyond this it cannot go. Then the intellect educates itself. But if it be stunted in its growth by the constant feeding upon the thou of others, it will become sick unto death of intellectual indigestion. This must infallibly result from the much admired system of our Public schools. It is becoming more apparent that the results of our educational system are resides only in the imaginations of its by no means commensurate with the founders and their dupes. True, they expenditure it entails, and we have no doubt that it will be simplified. Educate our boys and girls to know something thoroughly well.

EDITORIAL NOTES.

MRS. MARGARET SHEPHERD told us some months since, when in London, that it would be positively her final tour. Margaret is consistent with herself. All through her chequered career - very chequered career - she than a perfidious foe with the smile has in moments of weakness battered and shattered all her good resolutions, and we may look for a similar course of action down to the end of the chapter. She gave an "intellectual" feast in the Opera House last Sunday. It would not be correct to say it was a feast of to an outsider what is done within a reason and flow of soul—as there was not lodge. And the same may be said of a shadow of such, either on the platform the Odd-Fellows and the Knights of or in the audience. It was a feast of Pythias. If a Catholic desires to hatred and a flow of fasehoods, which bestow his reverence on the friend of must have made the evil spirits dance humanity let him look to his Church, a hornpipe. But what cared Margaret? She had her say, took up her collection, and must have had a hearty laugh at the gullibility of human nature when shereturned to her hotel.

Bur ir is well to bear in mind that We do not for an instant wish to her constituency is a most indulgent able. They are in some instances, but wonderment at the tremendous feats portrayed on circus bills, and were somewhat chag ned after witnessing

St. Ignatius, with his feet pla the head of a Protestant, so sh The substitution of the word "F ant " for "Satan " was a capital of business with which to ca boon. But, strange to say, very full report given in th Press, not a word do we see abo dreadful statue. She played cus trick on her audience, l suppose they will forgive her. garet screamed, "I'll defy that man, Tom Coffey, what I say."

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We will never deny anything she says. We could not enter into serious discussion with her, any more than we could call to order every vulgar urchin who displays a lack of paternal training. We could not waste our time in argument with a woman of whom Mrs. Bramwell Booth, of the Salvation Army, wrote, on March 28, 1888: "I have no doubt at all but that this woman is a fraud." Rev. W. J. Clark, of the First Presbyterian Church, one of the most esteemed ministers in the city,

said on last Sunday:

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hat I will not countenance the nomination, a any caucus or convention, of a Roman atholic for any office in the gift of the Candian people, and that I will not vote for, or counsel others to vote for, any Roman atholic, but will vote only for a Protestant: hat I will endeavor at all times to place peoplitical positions of the Government in the hands of Protestants. (Repeat.) To all which I do most solemnly promise and wear, so help me God. Amen.

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and understanding the causes of hos- admitted that the great majority of tility towards the Church, his labors Presbyterians are in favor of discannot but be productive of lasting establishment, though many have ant" for "Satan" was a capital stroke good. The objections against Catholicism that he had to combat were in to raise the question just now. But most cases ludicrous to the verge of it was raised in the South London absurdity. He was asked, for in- Presbytery, and steps have been taken stance, if Catholic priests demanded to bring it up before other Presbymoney for absolution. This, and sim- teries, and even those who have ilar charges, demonstrate what hazy notions most Protestants possess of Catholicity. A little reading would it would be cowardly and un Christian convince them that the Catholic Church, as she really is, is far different from the Church that their preachers are wont to delineate.

> In Chicago an organization has been instituted to aid in the movement for a true Sunday's rest. The means whereby they hope to gain their object strenuous efforts to stave off the dis is by pledging themselves not to make any purchases on Sunday. This organization is the result of the Chicago conference on Sunday rest, in which Catholics and Protestants worked together. Many merchants who have hitherto kept their doors open on Sunday are supporting the movement.

It is believed that during the present Congress Utah will be admitted to Statehood. Unless the general wish of the people be complied with by the present Congress, it may be years before the territory will be erected into a State, and strenuous efforts for this purpose will be now made; and Congress, it is thought, will not refuse the proposal. The population have numbers, wealth and intelligence, and the only obstacle is the prevalence of poly gamy; but this is rapidly ceasing to be a characteristic of the people. No polygamous marriages are now taking place, as far as the general public know, as contact with the people of surrounding States has convinced even the Mormons that polygamy will not be tolerated by the country. The women, too, have learned that under polygamy they are only as pieces of furniture belove on one page and Mrs. Shepherd's longing to the men, and as a rule they gospel of deviltry on another! This are no longer to be induced to enter

> A CABLE dispatch announces that Pope Leo XIII. has just issued an encyclical letter in which he strongly ex horts Catholics to study the holy Scriptures. This is quite in accordance with the attitude of the Church towards the sacred volume in all ages, as may be seen by the many letters of approval which have been written by successive Popes to learned and reliable Catholic translators of the Bible into vernacular languages. The accusation so fre quently made by Protestant controversialists that the Church is opposed to the study of the Bible has no founda tion in fact. The Fathers of the Church, from St. Cyprian and St. Augustine down, have all recommended the reading of Holy Scripture with proper dispositions of piety and submission to the authority of the Church in its interpre-

CARDINAL GIBBONS recently expressed his belief to an interviewer that the extraordinary increase of Ritualism among Episcopalians, and the establishment of deaconesses among love for us. Methodists, are signs of a reaction in public opinion in the direction of the THE LAST ANGLICAN CHURCH Catholic Church. What are deaconesses and Protestant sisterhoods but a copy of the Catholic religious orders? "The general tendency," he says, "is towards Catholicism, slowly, but steadily and unmistakably. We would have many more conversions among Protestant ministers who would become priests except for one thing, the celibacy of our clergy. There are men longing to enter the fold of Christ, but they have wives and children to care for, a living to make, and friends to lose. In their hearts they are true Catholics."

THE Holy Father, Leo XIII., is making strenuous efforts to establish the Church in India on a firm basis that its progress may be sure and satisfactory. A few years ago a territorial hierarchy was established, and now he has issued a decree authorizing and encouraging the establishment of seminaries for the raising up of a native priesthood. The decree says that

"The Catholic faith among the Hindoo races must be very uncertain and its progress insecure as long as there is no clergy formed among the natives themselves, and duly instructed for the work of the priesthood, a clergy who shall not only aid the foreign missionaries, but who shall themselves be able to able to administer the sacraments and preach the Gospel among invitation to live together in peace, if

THE Presbyterians of England have High Churchman, proceeded to fead aken up with vigor the discussion of an elaborate paper on "Our Division." taken up with vigor the discussion of dowed with splendid abilities, and the question of disestablishment of the

been of opinion that it is not opportune hitherto desired no action to be taken on the subject are now of opinion that to shirk the question when it is brought prominently to their notice. As a consequence it is believed that an uncompromising stand will be taken by nearly all the Presbyteries to bring about disestablishment at the earliest possible date. The Anglican Episco pate, on their side, are making equally cussion, which can have no other result than to place the Church of England on a level with non-conformist bodies.

THE Holy Father recently received a deputation of Catholic nobles, and in reply to their addresses of loyalty to the Holy See he exhorted them to stand firmly united against the enemies of the Church, fearing neither their power nor their audacity. He told them also they might feel assured that the sceptres of irreligious Cæsar ism and the swords of persecutors will fall harmlessly at the feet of the Pap-

ARCHDIOCESE OF KINGSTON.

THE ARCHBISHOP AT STANLEYVILLE.

His Grace the Most Rev. Dr. Cleary, Archibishop of Kingston, accompanied by Vicar General-Gauthier, came to Stanleyville on Friday, the 24th ult., the purpose of his visit being to establish two Separate schools in this mission. The following day, despite the the very severe weather and foan croads, His Grace proceeded to "The Island," where he was met in the school house of Section No. 4 by a goodly number of the ratepayers of that locality, who, needless to state, were more than delighted with the presence among them of their venerable and saintly Archbishop, His Grace addressed the meeting at considerable length, explaining in a clear and familiar way the mode of procedure to be adopted and the legal forms to be observed in the formation of a Separate school, after which a resolution was passed by unanimous vote in favor of the establishment of the Separate schools in question. Next morning, Sunday, His Grace celebrated early Mass, and at 90-clock assisted at the parochial Mass, in full pontificals, attended by Vicar-General Gauthier. Mass was celebrated by the pastor, Rev. T. P. O'Connor. After the Gospel His Grace ascended the altar and addressed the large congregation present in his usual eloquent and vigorous manner, on the subject of Catholic education, its supreme importance in the present day, and the indispensable duty of Christian parents to provide, wheresoever possible, a Catholic school with Catholic teachers and Catholic books, for the instruction and formation of their children's minds and hearts in the knowledge of God and Christ and His holy Church and in the laws of faith and piety and the means of grace whereby they are enabled to pass their lives in virtue and holiness and attain their eternal destiny. He declared his great satisfaction at the work that had just been done in the parish, and congratulated the people on the unanimity with which their proceedings had been conducted in the formation of the two Separate schools. THE ARCHBISHOP AT STANLEYVILLE.

schools.

At 4 o'clock, p. m., the congregation again assembled in the church, it having been announced to them in the forenoon that the Archbishop would bless and indulgence the Stations of the Way of the Cross. The forms prescribed in the Roman Ritual for this solemn rite were observed with precision; and the prayers proper to each station having been recited aloud by Vicar-General Gauthier and responded to by the people, His Grace explained to the congregation the excellence of this pious exercise of the Way of the Stations of the Cross, which he exhorted them as of the Cross. w ich he exhorted then to practice frequently themselves and encour-age their children to practise and thus culti-vate in their souls tender love for the suffer-ing Saviour and the hatred of sin for which He had to pay the penalty by the pains and sorrows of His passien and death through

CONGRESS.

Mr. A. F. Marshall writes as follows to the Boston Pilot, under date London, England, Nov. 15.

To what end are Anglican Con gresses held? What purpose can they serve, save to show up for the thou-sandth time the incurable ineptitude of Protestantism? At Birmingham last month there was the normal exhibition of really amiable intentions and droll fiasco. A number of clergymen, with the Bishop of Worcester as president, seem to have invited some Dissenting ministers to a friendly chat, in the hope of soothing one another's feelings ity of their own and of each other's position. The Congress began with mutual compliments. The Dissenting elergy told the Anglican clergy that they positively admired some of their leaders—Jeremy Taylor, John Henry Newman, lasac Bonnor; and the Ar glican clergy naturally reciprocated such graceful homage, and sang the praises of John Bunyan. Richard Baxter, Charles Spurgeon, as worthy of niches in the temple of great divines. Such kindly feeling and gentle breeding were very pleasant. Where agreement is out of the question there should be good manners. But was there anything that was real in such amenities, anything that promised a nearness in "Reunion?" A few

not in unity.

The Rev. Charles Gore, an Anglican But before he could begin there ap ady for any work of self-sacrifice. Church of England. It is universally known figure of the Anglican Monk,

minutes after the Congress was begun

this question. What is vulgarly called

a painful answer was contributed to

"a row" was the quick respon

"Father Ignatius." Dressed in all dle of their "Church;" to the fact that the imposingness of cowl and hood, and holding up a copy of "Lux Mundi" a far famed perniciously heretical work "- Father Ignatius addressed himself to Mr. Gore, and forbade daring to address the assembly. has no right to speak, he is not a Christian, he denies the truth," was the vehement non placet of the angry Father. For a while there was con-sternation and wrath. Presently pacified by the counsel of an Archdo the militant monk consented to hold his peace, but it is lamentable to have to relate that, before the end of the meeting, the assistance of the police had to be called into requisition, in order to subdue the holy energy of the great monk.

And now what did Mr. Gore say about "Our Divisions?" He said a good deal that was true and in the best spirit, and a good deal that was weak and quite unreal. For example, it was true to say, "The heart of any one must beat with excitement and joy at the mere thought of ministering in any way to the reunion of the Anglican Church with the great Apostolic See of Rome, with its simple tradition and its world wide privilege of Chris tian communion." But it was quite unreal to say: "We (Anglicans) have combined the traditions of the Catholic Church with that special appeal to Scripture which was the strong point of the Reformation. . . . Thus, as against Rome, it is worth while main taining the Scriptural aspect.

And this appeal to the New Testamen

as the final criterion of what belongs to the faith of our salvation is the essential for maintaining the Catholic Church not only in purity but in its original largeness.

The number of fallacies which are contained in this language would be puzzling to any mind that was not Protestant. There is the assumption that Rome does not appeal to the New Testament - an assumption which is negatived by Catholic history. There is the assumption that the Church of England has kept fast to the Catholic tradition — an assumption which is negatived by Anglican history. And there is the assumption — the most paradoxical, the most disproved of all assumptions — that the appeal to the New Testament, on the part of every man and woman, should be the authorative final ruling on every doctrine.

It seems most strange to the Catho

lic mind that no Protestant can grasp the truism that the Bible and its interpretation may be antagonistic. The two things need not be one thing but a thousand things. The Holy Books, it is true, are One Teacher, but their interpreters are legion, are myriad. The learned and the unlearned, the cultured and the unedu cated, the pious and the profane, the humble and the proud—all persons have one and the same Bible, but all persons may create different interpretations. In England it takes more than two hundred sects to even faintly classify these interpretations. And yet, with the full knowledge of this utter impossibility of identifying in terpretation with the Bible-that is, in regard to dogmatic truth-all Pro testants will persist in speaking of "appeal to the New Testament" as though they, every one of them. were its true interpreters. Catholics have the New Testament, and they read it and love it, and they find it interwoven with all the Offices of the Church, with Mass, Vespers, and all Christian worship; but they are not so foolish as to imagine that they, individually, can dogmatically interpret its full teaching; they do no confuse private judgment with the authoritative definitions of Holy Church: they know that the human intelligence cannot define doctrinal ruth that prerogative belongs to the Holy Spirit of God.

We are not surprised that Mr. Gore when he came to speak of "Reunion, did not know what to say that should be real. "Let us not be in a hurry. We cannot complain if Romans do no recognize our Catholic character when for example, we for so long have dis-placed the Eucharist from its true He might have added "for example," that the Bishop of Worces that very same meeting had ter, at that very same meeting had said that he "would never conceder that episcopal ordination was essential to the validity of a sacrament." might have added, "for exa "for example, that the Archbishop of Dublin, at that very same meeting, had proposed to "meet the Dissenters half way"—a way 'droll suggestion from an who has just been trying to convert Spaniards by preaching to them the 'perfection of Anglicanism, which, he now admits to be "half-Dissenting," half-heretical! But all this confusion had no lesson for Mr. Gore. He could go on assuring his hearers that "the Church of England must manifest its Catholicity by positive and clear expressions of its position, eschewing negations and vague platitudes"-as though such talking were anything else than "vague platitude"—and he could wind up with the iteration of the absurdity. 'The clergy must advance no doctrine as Scriptural which cannot be seen by reasonably attentive people to be really well based on the texts." every one who considers himself "a reasonably attentive person" - and there are probably few Englishmen who do not take that agreeable estimate of their own intellect, temper and goodness-is to be supreme judge of all the "doctrines based on the texts," and to obey himself as the in-fallible Supreme Pontiff.

It is really marvellous that these "Congresses" (of which there have been nine in three years) do not open the eyes of Anglicans to the hopeless mud-

it is not a Church, but a sect. A num ber of clergy meet together—all belonging to the same "Church"—and proceed to contradict each other freely and copiously upon all questions of authority and upon most doctrines; and then they say to Dissenters: "Pray come into our Noah's Ark, which contains, as you see, not only two of every kind, but many thousands of all kinds-of all views." What could Dissenters gain if they were to come into a Church which contains members who believe all that they believe, and members who believe the exact oppo-site? If there are millions of Dissenters inside the Church, why should there not be millions outside it? And if the Bishop of Worcester, who disesteems Anglican orders, and the Arch bishop of York, who is "half a Dis-senter," and the Bishop of Lincoln, who is "half a Papist," can all be teachers in the same Anglican communion, what can it possibly matter whether a man call himself a Dissenter or call himself High Church or Low Church, either within or without the Church of England? "Orthodoxy" being confessedly a matter of private judgment in both extreme of High Church and Low Church — High Churchmen simply enlarging the sphere of private judgment, so as to include the Fathers, the Councils and the Pontiffs-it seems difficult not to admit the superior consistency of Dissenters, who limit the exercise of their sovereignly private judgment to the interpretation of the two Testaments alone.

our charities, so as to make it include a greater number of heresies?" is the amiable inquiry of most Anglicans who meet in Church Congresses, with the professed object of conciliating Dissenters. Now Dissenters, to their credit be it said, do not want to enlarge the sphere of inconsistency. They have got on very well without the Mother Sect, nor have they to thank her for either sympathy or example. For nearly three centuries they have been "snubbed and bullied" by been "snubbed and bullied" by Churchmen—two coarse words which precisely express historic fact—and it is only because Church of Englandism knows it is now falling to pieces that it thinks it discreet to hold out the olive branch to non-Conformism. Dr. Johnson's expression, "He is only a Dissenter," has thoroughly express the animus, both social and polemical, of the Church of England towards dis sent all through their history. Now the Church of England is gently pleading, "Oh, pray embrace;" but every one knows the hollowness of the invitation, grounded on the consciousness of the feebleness of Anglicanism in resisting either the Catholic Church or Free The amiability of such advances is of course sincere : the natural longing for unity is of course invincible; yet the immediate prompting, half-recognized, half-confessed, is the consciousness of the untenability of Why should the innumerable sects

of so-called Protestantism remain out-

side the one Catholic Church? Only

because they do not understand it;

because they hear it travestied by the

"How can we enlarge the sphere of

half sincere, half-informed; because, like persons who stand on the outside of a painted window, they see some coloring, but not the harmony of the design. The Anglican Congresses only accentuate this Outsideness. Like the kindly and doubtless well-meaning Mr. Gore, they both insist on the theoretical excellence of a nebulous Anglicanism, and on the supposed "unscripturalness" of the Guardian of Scriptural truth. Thus they live in a state of doubt as to their own position, and of distrust as to the position of the Only Guide. They affirm this in every congress, at every conference. Arch ops and Bishops, clergy and laity meet together only to display before the world their dissatisfaction at their own deplorable confusion, and their want of courage to submit to the Catholic Church. Meanwhile the shadows are darkening; death comes. What will talking avail when the last moment arrives, and the last Sacraments can only be had from a Catholic priest? Talk, talk, eternal talk can save no man; and it is impossible for any Anglican, be he Archbishop or pew-opener, to "make an act of faith" in Anglican dogmas, any more than he could make an act of faith in the chatter of the House of Commons, or in General Booth's privatecreed, "prepared for the training homes by the General." Perhaps he can make an act of faith in an Anglican Congress? He migh as well make an act of faith in the four winds. It is only himself, his private judgement, which can stand to him in the position of Supreme Pontiff; and on whom he must fall back on his Ultimate Appeal, upon every dogma, every sacrament, every obedience. Church Congresses have Congresses have "infallibly " taught this truism. Common sense-no theologian is wantedcan convince us that where teacher are at loggerheads, there must either be no truth or it cannot be known Any way an act of faith is impossible. An act of faith is only possible where the whole soul is bowed in obedience to the One Teacher through whom God teaches us all our lives. of faith in the historic fact of the Redemption is of course possible outside the Catholic Church; but an act faith in the whole unity of Christian truth, in the perfect fulness of the Catholic covenant, in all its hirmony, is only possible within the Family the One Christ-so happily called "the Second Incarnation.

We might have much peace if we would not busy ourselves with the sayings and doings of other people, and with things which concern us not.—Thomas A'Kempis,

OUR SEPARATE SCHOOLS HON-ORED.

Awards by the Judges to Several Schools for Work Sent to the Columbian Exhibition, Chicago.

The Ontario Commissioner to the World's Fair, the Hon. N. Awrey, M. P. P., has notified Inspector Donovan that the Chicago judges have given awards of merit for excellent exhibits in favor of the Catholie Separate schools of Hamilton (2), London, St. Thomas, St. Catharines, Toronto (2), and Renfrew. The list contains in all eight (8) awards, a fact which, in proportion to their numbers, puts the Separate schools ahead, and must be a matter of gratification to all concerned It is expected too, that there are more to come, for good authorities will think it strange if the judges pass by all such places as Berlin, Waterloo, Formosa and Walkerton, whose exhibits were among the best at the Fair

CHURCH DEDICATION.

The New St. Joseph's Church, Ottawa, opened for Divine Worship-Arch-Bishop Walsh's Sermon.

opened for Divine Worship—Arch-Bishop Walsh's Sermon.

The dedicatory services in connection with the opening of the new St. Joseph's Catholic church were conducted Thursday with all the pomp and splendor of Catholic rites and ceremonies. The spacious edifice was crowded to the doors, many standing in the aisles. The dedication ceremony commenced at 10 a. m. by a procession around the outside of the church. The Most Reverend J. T. Duhamel, D.D., Archbishop of Ottawa, assisted by the Very Rev. J. M. McGuckin, O. M. I., D.D., rector of the University; the Very Rev. A. Pallier, O. M. L. pastor of the church and others, according to their rank, formed in line at the grand central porch of the church and turning to their rank, formed in line at the grand central porch of the church and turning the building, the Bishops sprinkling the walls with holy water and chanting the antiphen, "Thou shalt sprinkle oil with hyssop, O Lord, and I shall be cleaned; thou shalt wash me and I shall be made whiter than snow." After finishing the prayers and chantis used on such occasions, the procession entered the church, the vast audience arising, and the priests chashing the litary contributing to make a scene inspiring in its grandeur and beauty.

THE SERVICE
inside the church was continued by the chanting of the Litany of the Saints, followed by a deskeatory service somewhat similar to that which had taken place outside. The procession, starting from the Gospel side, passed through the church, the Most Rev. John Walsh, D.D., Archbishop of Toronto, sprinkling of the Same chant as used outside. At the close of the dedicatory services proper, Pontificial High Mass was celebrated by the Most Reverend J. M. McGuckin, O. M. I., as Arch-priest: the Rev. Win Patton, O. M. I., as daecon, and Rev. John McRory, O. M. I., as subdeacon. The Mass used was that of St. Elizabeth, Queen of Hungary, with commencations of Sunday 26th after Pentecost St. Pontians. This beautiful Mass used soften, and

memorations of Sunday 25th after Fentecost St. Pontians. This beautiful Mass used so often, and DEAR TO CATHOLIC HEARTS. the wide world over, seemed dously impressive in its grandeur, the audience being in a sympathetic and receptive mood as a result of the pleasure of worshipping in their fine new church. The venerable Bishop has a grand voice, his intonation being perfect.

The dedication sermon was delivered by Archbishop Walsh, of Toronto. The rev. gentleman presents a grand appearance and possesses a clear, manly voice that rang out through the vast auditorium in tones that indicated sincerity and an honest conviction of the righteousness of his cause. His text was taken from the 9 chapter of 3rd book of Kings, being a promise made to Israel on the occasion of the dedication of the first temple at Jerusalem. "I have heard thy prayer, I will sanctify the house which thou hast builded. I have set My name within it; My eye and My heart shall be there torever." He eulogized the ancient people for their zeal in God's werk, and contrasted the condition as existing under the regime of types and ceremonies and that of to-day under the Aw of Grace. God did not require a temple made by hands, as the GRAT PANORAMA OF NATURE was God's temple and demonstrated His omnipotence, omaipresence and beneficence. The seas, the mountains, plains, valleys and continents all contribute to announce the immaculate perfection of the Deity. The

continents all contribute to announce the unaculate perfection of the Deity. The whole vast temple of nature is filled with the majesty of His presence. Well might David explain: Where shall I fly from the spirit or flee from thy presence. If I ascend into heaven thou art there. If I make my bed in hill behold thou art there." But God is a God of condescension and loves to recognize the feeble efforts of man to serve Him.

The building of churches is the result of an ardent desire in man's heart to localize God, to feel a sense of nearness to Him, to rest under the immediate shadow of his Almighty wing. The first temple at Jerusalem was a

under the immediate shadow of his Almgary wing. The first temple at Jerusalem was a superb representation of Orients! splendor. The reverend speaker hurriedly outlined the historical facts in connection, with the erec-tion and destruction of the Jewish temple, histon account of Christ's personal pr within its sacred precincts. So every olic temple is greater than the ten antiquity no matter how remote, ho or how small they may be, because the blessed Saviour, dwells therein.

the blessed Saviour, dwells therein. Solomon's temple was

A PLACE FOR SACRIFICES
of animals as an atonement for sin. Christ's, atonement fulfilled the law and abolished bloody sacrifices. Christ's blood, shed on Calvary inundated the world and has washed the shores of ages. The Christian Church has established the sacrifice of the Mass, uniting the Creator with the creature—the wonderful espousal with God as bridegroom and man as bride. The temple was designed for this oblation, for the performance of the Christian ordinances of baptism, confirmation, penance, holy Eucharist and matrimony, and as a result was dear to the Catholic heart. John, the revelator, beheld thousands and tens of thousands ascribing worship and glory to God in the heavenly temple; should not Catholics adore Him in temples below? Catholics were noted for the splendid temples they erect for God's service. They utilize the best of God's creation. Canadians were equal to Europeans in this regard, though they had no State aid, but were composed of the artizans, the men that tilled the soil, built railroads, made canals and hewed downforests. In conclusion he said:—"I am proud of this evidence of Catholic zeal in Ottawa. I congratulate the venerable Arch-Bishop. I congratulate the priests and faculty of the Ottawa, who contributed to this great work. It is a great and meritorious work, and will stand long after you are forgotten, and will be a holy requeim for your immortal souls."

The musical part of the service was superb. The choir, under the leadership of the Rev. N. Nellis, O. M. I., assisted by Mrs. Kearns, as organist, rendered invaluable assistance towards making the occasion a success. the blessed base mon's temple was A PLACE FOR SACRIFICES A PLACE FOR SACRIFICES

One mind and one will fuses and holds in perfect unity the whole multi-tude of the faithful throughout all ages. and throughout all the world.

So weary! so weary of struggling! Thus I thought, this bright summer afternoon as I paced along in the sun-

After the week's cares and worries Sunday came like a blessing. Yet-ah, yet the six days' worry cast a shadow over the seventh, and my thoughts strayed on the coming week, which seemed to promise no better out-

Just then I passed before an oldfashioned, blue-stone church, almost covered with a beautiful mantle of green ivy,—"St. Mary's." The old porch seemed to welcome me in.

porch seemed to welcome me in.

Slowly I passed through the church
yard and ascended the three steps, then noiselessly and with reverence

entered the sacred house.

Far in the distance stood the beautiful altar; a bright ray of light through the stained window threw a rich crim son band over the gleaming white marble and glittering silver.

marble and glittering silver.

The marble steps were flecked with radiant colors, as though set with jewels. The white lilies seemed to take a sudden glory in the rich light. So beautiful, that my heart went out in impulsive adoration. Then like a magnet the beautiful altar drew me on. Down the long shadowed aisle I moved towards the glory, even unto the altar rails. Then I knelt before the shrine, wrapt in the dream of beauty.

As one dreaming, I watched the crimson sun-ray, as slowly, slowly, it grew over the altar piece, touching all with singular beauty.

My eyes followed the sunbeam until Christ, the soft light of which played on the calm, sweet lips, throwing shadows in the loving eyes, lighting with strange radiance the broad, thoughtel brow.

thoughtful brow.
Then I said reverently, "Jesus Christ.

I said it softly, yet with loving reverence, and, even as it died away on my lips, I saw that into the sweet ed to come life; the lips eyes seemed to come life; the lips moved as if breath was fluttering on

Surely I must be mistaken! No! For gently the hand which had been raised in blessing fell softly to His side, the still marble robe became gently undulating, and into the rigid figure came breathing, pulsing life. Then, as I gazed speechless in my wonderment, Christ descended and came towards me. His eyes were lit with surpassing love, and before His

with surpassing love, and before his majesty I was dumb.

"Son of man, why art thou cast down?" said He to me.

As I heard Him speak, and in my inmost being the wondrous thrill of magnetic sympathy in His voice, I knew how He had drawn the multitudes of old.

I answered not, only lifting my weary, troubled eyes to the face above.

Again Christ spoke: "Thou shalt three visions, and then tell me if

thou hast any sorrow like unto thes Even as Christ spoke, the beautiful altar with the white lillies bathed in golden glory faded slowly from my sight, until nothing but a mist re-

"Look on another's woe!"

And I beheld—a tiny room, so bare, cold and miserable that I shivered.
Then I saw the room held two human being-one a woman, who, with trembling fingers, who sewing some heavy stuff, and by her side, lying in an old broken box was a babe, its little face pinched and haggard, its hands like tiny claws, so thin! In the corner stood an open cupboard, but it was empty. The mother was trying to hush the wailing babe to sleep, and, at

the same time, go on with her work. But the baby only wailed more pitifully. On the faces of mother and child I read starvation. As I looked on their misery, the mother rose wearily to soothe the child, when suddenly a cry, a wild, heart-broken cry, rang out through the room, and the mother fell by the child—dead.

babe hushed at the wild cry, then wailed on piteously-alone. I could bear it no longer, that cry rang in my heart. I covered my face.

And I heart the sweet voice saying, in tones of deepest sadness:
"And yet I said in the beginning,

· Feed my lambs. No reproach, only such sadness, such

" Look again," said Christ.

It was a hospital ward, and slowly we moved through it. Oh! the world of pain and suffering. Their white es and pain dulled eyes, filled my heart with sorrow. As we passed eac patient, some who were raving sud-denly quieted, a pain racked sufferer smiled in a minutes' ease from pain. some gently murmured in their sleep — for Christ was passing by. We came to the end of the ward, and there reflected in a large mirror, I saw my-self in the full pride of health and strength. And I had murmured

against my lot ! "Look yet again," said the loving voice. A beautiful room was before me, so perfect in its artistic beauty that I held my breath in wonder. A the end of the room was a bed with richest hangings. At the foot of the bed knelt two persons, a man and woman, with bowed grey heads. I could not see their faces, they were hidden in the white silken coverlet A grey curl had escaped from restraint. and hung over the woman's shoulder with a pathetic loneliness. Convul-

sive sobs shook the aged couple. I said softly, "Why do they weep?"

Then the hangings fell back, and lying on the bed I saw a man in the prime of life; a strong, manly form, with noble face.

ASSES AGNES J. LAFONN, Hagersville, Ont. DR. WOOD'S NORWAY PINE SYRUP cures Coughs, Colds, Asthma, Bronchitis, Hoarseness & Consumption, it taken in time.

TESTIMONIALS published in behalf of Hood's Sarsaparilla are as reliable and worthy of confidence as if from your most trusted neighbor.

But it was the face of the dead Who now would close the lonely parents eyes for their last long sleep? I thought of my brave, strong boy, and

The vision faded, and the altar came back, the light still played on the lilies, and Christ was speaking.

"Hast thou not enough to eat, and priceless health? Thy dearest are ever with the way and the still been they hart and with thee. All these thou hast, and

yet thou growest weary when the road of life is hard and thorny." My troubled eyes looked into the

eyes above.
"Give of thy love and thou shalt have a thousand fold. Feed the little ones and the widow; comfort the mourners. Heal and help those who are sick to bear their cross, and, in so doing your years shall be lightened."

Slowly He raised His hands over my head and blessed me.—"Peace be with you."

New strength entered me, a burst of

heavenly music filled the sacred air. I

The light had faded from the altar, the lillies were gleaming purely white in the shadowy evening light; and Christ was standing with raised hand

The music was real, for from the old church organ a master hand was drawing tones of penetrating sweet-

Had I dreamed? or had Christ really

spoken to me?

I know not! Only still I hear that wondrous voice blessing me, and see the tender eyes beaming with love. Then I arose from the altar steps, and reverently left the sacred place as the music rolled on through the dark-

From the Boston Republic.

The yellow fever scourge has visited Brunswick, Ga., and made sad havor with the population. Those who could afford it ran away from the town, but the larger portion of the inhabitants were compelled to remain and face the terrors of the plague. Among those who voluntarily cast their lot with the afflicted poor was Rev. Joseph Hennessy, the pastor of St. Francis Xavier's Church. This heroic priest fully realized the dangers of his posi tion, but he faltered not. There was need of his ministration and of his comforting words at the death-beds of the victims He wrote to a friend in the North as follows: "At this writing the outlook is as dark as it was last Sunday when the fever was declared epidemic. It is now showing its true colors and mortality is the word in every mouth. I am fully prepared to meet any every emergency. I have trusty fellows who will carry me to my people who are scattered through the islands adjacent. Dr. Murray has accorded all privileges possible and the board of health is doing all they can for me. There are about thirty of my con-gregation remaining and they are oo poor to leave. Pestilence is imminent, aye, certain-it has come to stay a long time—unless God in His mercy disposes otherwise. But I fear famine more. No employment, no money, no hope for the poor, either and ask your friends to pray for me that I may go through this epidemic with honor, or die a good death right

at my post. That is the sort of man who is in their lodges, as an enemy to progress and humanity and a foe to American liberty! No doubt he is accused in his vicinity of concealing firearms in the basement of his church with a view to organizing and leading an attack upon the Protestants of Brunswick. But while his defamers are thus maligning him he sees his duty as a Christian minister and does it with the sublime courage which is the chief characteristic of his creed. He faces death without a murmur, and if he falls another will be ready to take his place. It is such devotion as this that confounds and puts to shame the brutal, narrow and fanatical A. P. A. howlers.

No better preparation for the hair has ever been invented than Ayer's Hair Vigor. It restores the original color to faded and gray hair, and imparts that natural gloss and freshness, everyone so much admires. Its reputation is world-wide.

Deafness Cured. GENTLEMEN.—For a number of years I suffered from deafness, and last winter I could scarcely hear at all. I applied Hag-yard's Yellow Oil and I can hear as well as

MRS. TUTTLE COOK, Weymouth, N. S. MR. JUTLE COOK, Weymouth, N. S.
Mr. John Anderson, Grassmere, Ont.,
writes: The Vegetable Discovery you sent
me is all gone, and I am glad to say that it
has greatly benefitted those who have used it.
One man in particular says it has made him
a new man, and he cannot say too much for
its cleansing and curative qualities."

For Severe Colds. GENTLEMEN.—I had a severe cold, for which I took Dr. Wood's Norway Pine Syrup. I find it an excellent remedy, giving prompt relief and pleasant to take. J. PAYNTER, Huntsville, Ont.

Do not delay in getting relief for the little folks. Mother Graves' Worm Exterminator is a pleasant and sure cure. If you love your child why do you let it suffer when a remedy is so near at hand?

The Most Excellent Remedy. DEAR SIRS,—I have suffered greatly from constipation and indigestion, but by the use of B, B. B. I am now restored to health. I cannot praise Burdock Rlood Bitters too highly; it is the most excellent remedy I ever

MISS AGNES J. LAFONN, Hagersville, Ont.

ST. FRANCIS OF ASSISI.

Graceful Tribute to the Gentle Saint's Love for Animals.

The following sketch is taken from a paper published in the interest of the Society for the Prevention of Cruelty to animals and is a beautiful illustration of the truly Catholic nature of our faith. "All roads lead to Rome." All types of perfection are found in the company of her saints. There is no work of charity or mercy that does not find its prototype in the annals of the Church, and the tender hearted Saint of Assisi may justly be chosen as the patron of those who preach mercy to he dumb, suffering brutes, whose abuse is a shame to our humanity.

The most uncompromising of Protestants may safely allow himself to love the memory and to venerate the character of St. Francis of Assisi, gentlest of all the saints whose names adorn the diptychs of the Middle Ages. His short life of only forty four years (A. D. 1182-1226) was passed during a troublesome period of the world's history. The struggle between the Crescent and the Cross was still undecided. Into this seething world of wars and wild ambitions, Francis of Assisi was born; but, like the Master whom he loved, he was "not of this world." He took no part in its con-tentions. He cared for none of its vanities. He eared for none of its controversies. He accepted the religious doctrines of his time, and submitted without dispute to the authorities of the Church. In one sense he ity of the Church. In one sense he was no reformer; but if the best of all reforms is to revive the spirit of love among Christians, then St. Francis of Assisi was the noblest of reformers, since he was at once a preacher and an example of the loveliness of Christian

At the age of thirty St. Francis

hecame persuaded that his special vo-cation was to preach, and he thence forth gave his whole life to the preach ing of the Gospel. An extremely simple Gospel it was, for it was simply the Gospel of God's love to man, and of the love that man owes to God and to every creature of God. We need not wonder if we find the story of his later life full of miraculous wo Even in the Roman Catholic Church t is not a matter of obligation to be ieve them in the form in which they nave come down to us. One is not re quired, for instance, to believe that St. Francis once went boldly into the forest, where a savage wolf had made itself the terror of the country people, and so tamed the wild beast by his eloquence that it followed him submissively into the village, meekly gave the saint its paw as a pledge that it would no longer injure any living creature, and from that day forward lived, like St. Francis himself, on the daily alms of the people. No one is required to believe that these things (as Matthew Arnold would have put it) ever really happened. But there is a sense in which the story is sacredly true, for what was the life of St. Francis, from his conversion to his early death, but one continuous work of taming wolf-like dispositions and reducing them to the obedience of love? Just so of the stories of the love of St. Francis for dumb creatures. Probably the particular incidents preserved in popular tradition "never really happened;" but there must be truth and sacred truth, in them for all that. The truest light that ever brightened this world is "a light that never shone That is the sort of man who is on sea or land." In these stories of St. in their lodges, as an enemy to proman he must have been of whom they could be told. "His love for animals of all kinds," it has been said, "was one of his remarkable and winning features. Of the birds of the woods, the sheep in the fields, the ass on which he rode, the bees, the hares, the rab-bits, he always spoke as his 'brothers and 'sisters.' When the birds sang, he said: "Our sisters, the birds, are praising God.'" A little rabbit ran to him for protection, and it took refuge in his bosom, as one of his biographers says, "as if it had some sense of the perfection of his heart." The very wolves, which all men were afraid to encounter, were tamed by him, and came like lambs and crouched at his feet. So, at least, it is related in one memorable case in the legends of the Fioretti di San Francesco" ("Th Little Flowers of St. Francis"), a col lection of marvellous stories about the saint, which is very popular in Italy to this day. There may be much in these stories that exceeds the limit of credibility; the amount of accurate fact lying beneath them can no longer be traced; but none can hesitate to believe the beautiful depth of love which they reveal in the character of

St. Francis and the fascination of personal influence which they show to have been possessed by him. Whatever be the foundation of these poetic legenus, it is very certain that the gentle St. Francis must have thought differently of dumb animals from many more pretentious Christians. They seem chiefly to think how little we have in common with the ower creatures; he believed that they have much in common with us, per haps even in the highest hopes the Christian religion offers to the suffering creation. His is surely the more beautiful belief; and since it can lead to no wrong thought or action, one would rather err, if it were so, with St. Francis, than run the risk of doing cruel wrong with those hwo differ from him.

The joints and muscles are so lubricated by Hood's Sarsaparilla that all rheumatism and stiffness soon disappears. Get only Hood's. Minarde' Liniment is used by Physicians.

CATHOLIC DEVOTIONAL PRAC-

The Christian religion is not merel a creed or system of doctrine, nor yet a simple trust in Christ as one's personal Saviour. It is more than all this: it is a law of right doing, a life, and a worship. The faith which does not bring forth the fruits of work and worship, is dead, and the more who

nt record and unfold The case is different its meaning. with those who profess to follow the Bible only as their rule of faith and

living. To them the silence of the New Testament ought to be no less significant than its utterances—ought to be, but isn't always. We are not, however, by any means prepared to admit that the New Testa nent "ignores" our devotional prac-ices. To ignore means to refuse to tices. ake notice of, or to shut the eyes, to a thing, and applies disapproval or con Such is not the attitude of the new Testament writers toward the practices we are speaking of. ontrary, as we have already pointed out, it is the religious truths embodied n their writings that have given birth to these devotional practices. They tell how Christ died upon the cross in the excess of His love for mankind, and forthwith devout souls are moved by the instinct of faith to use the sign of the cross, and to keep constantly in mind by means of sensible images the remembrance of their crucified Saviour. They tell us that the Son of Man was full of love and pity for sinners, and men, knowing the heart to be at once the symbol and the seat of love, have found in the Sacred Heart of Jesus a fitting object of their devotion. make known that Mary stood to th Son of God in a relation the closest and tenderest we can conceive of-that of mother to son. Would it accord with the fitness of things that those who love

special affection or homage? The Christian religion, we repeat, is more than a creed; it is a life and a worship. Catholic devotional practices are but religious beliefs budding forth into flower and fruit. There has been a growth, but it has been along the line of Gospel truths. The New Testament, to take a parallel case, makes no mention of hospitals, orphanages and similar institutions. Yet who will say that these are ignored, and not rather that they find fullest sanction in the broad moral principle laid down

woman, unworthy of the least mark of

by the Master, "Thou shall love thy neighbor as thyself!" — Antigonish Casket.

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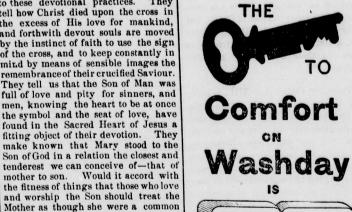
—The Remarkable Experience of Mr. L. Jos.
Beaudin, of St. Urbain—His Friends Calid
to His Supposed Death bed—How He Regained His Heath and Strength—A Public
Acknowledgment of His Gratitude.

sample trust in Christ as one's personal Saviour. It is more than all this: it is a law of right doing, a life, and a worship. The work of right doing, a life, and a worship is dead; and the man who foolishly believes that, since Christ died for sinners, all the a sinner, has to do to be aaved is, by fath and trust, it is least of the remains in the control of their redemption. He came to give men a new code of morais, not doing away with the word solely to die for sinners, and thus pay the price of their redemption. He came to give men a new code of morais, not doing away with the word, it is the second of the rule of Christian conduct. Of this latter the word of the word of the rule of Christian conduct. Of this latter the word of the word of the word of the rule of Christian conduct. Of this latter the word of the word of the rule of Christian conduct. Of this latter the word of the word of the word of the rule of Christian conduct. Of this latter the word of the word of the word of the word of the rule of Christian conduct. Of this latter the word of the

ever nature. Dr. Williams' Pink Pills are manufactured by the Dr. Williams' Medicine Company. Brockville, Ont., and Schenectady. N. Y., and are sold in boxes (never in loose form by the dozen or hundred, and the public are cautioned against humerous imitations sold in this shape) at 50 cents a box, or six boxes for \$2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, from either address.

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econd Sunday of Adve THE TOTAL ABSTINENCE PL

DECEMBER 9, 1893.

FIVE-MINUTE SERM

The north and the state of the My brethren, the message my brethren, the message from heaven by an angel careful examination, beca angel acts as a messenger fr A little reflection will convince

the message delivered to Za the Angel Gabriel contained peculiar prediction concern total abstinence from wine a drink, which St. John the Ba tised throughout his life. given regulating his acts of se No mention is made of his r the angel's message; neither information communicated to his choice of food. Hence special significance in the de which the Angel Gabriel when he predicted that St. Baptist would abstain from ne and strong drink. Th wine and strong drink. The of Holy Scripture, therefore, a strong proof in favor of to ence. In the Book of Levin and in the Book of Numbers and in the bow witings of the strong transfer of the strong trans well as in the writings of t Jeremias, xxxv., 61-9, there to be found which show the stinence was recognized lo the birth of St. John the Baj on account of his intimate with the Holy Family, and of the extraordinary approve upon him by our Lord, by was canonized, so to speak, death, St. John the Baptist prominent of all the total mentioned in the Bible. Considered as an antidote ual safeguard against the vice of intemperance, the total abstinence is now de only by examples from Holy also on arguments based sense and experience. It as the heroic form of the vir perance, which may be m practised by those who been addicted to drunker

weakness. Undoubtedly, wise act for a young man ent time to erect a strong wall of defence, to protect a most dangerous and dest For occasional and habi ards, however, who wish and live in state of fries God, total abstinence is no of heroism, but something ably necessary. The ple is simply a firm purpose ment, a manifestation of to avoid that which the been for them a proximate sin. In many cases total though it may be a stern the only sure preventive ance, and is imperativel for the spiritual and tem of numerous families. Thas offended God and del by drunkenness cannot conditional pardon. To giveness from God he mu row for past offences, a d to do better in the future he must do in the future

determination to renounce

lawful use of strong drink i

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safety can be ascertained ing his past experience. plication of these princip in the tribunal of penanc of virtue is fostered and of vice is retarded. In Church proclaims to each the great lessons whitaught by the banks of To all of her children sh ing this season of Adver ition uttered long ago by ing in the wilderness: I way of the Lord; make "When your heart is head is bad, and you

through, what is needed Sunday-school teacher "I know—Ayer's Sarsa up a little girl, whose cently been restored to medicine.

They Never Fail—Mr.
Langton, writes: "For a was troubled with Inward Parmelee's Pills, I was compalthough four years have et bey have not returned." are anti-bilious and a speci Liver and Kidney Comple Costiveness, Headache, Piregulate the secretions and matter.

Beyond Disp Beyond Disp

THERE is no better, safer cough remedy made than H Balsam. It cures hoarser coughs, colds, bronchitis, lung troubles.

Still Another Triumph
Bullen, Sundorland, writes
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THOMAS'ECLECTRIC OIL
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Eclectric Oil cured it, and
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Physicians, travellers, invalids, and all classes of degree, testify to the my virtues of Burdock Blood popular and effective me cures all diseases of the bowels and blood. Ask for Minard's and to lia

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FIVE-MINUTE SERMONS.

Second Sunday of Advent.

THE TOTAL ABSTINENCE PLEDGE.

The angel said to him: Fear not, Zachary, for thy prayer is heard; and the wife Elizabeth shall bear thee a son, and thou shalt call his shall bear thee a son, and thou shalt call his shall bear thee a son, and thou shalt call his mes, and many shall rejoice at his birth. For health with the great before the Lord; and shall be filled with the Holy Ghost even from his billed with the Holy Ghost even from his moth ris womb and he shall convert many of the children of Israel to the Lord their God.—(Luke 1, 13-16.)

My brethren, the message brought from heaven by an angel deserves careful examination, because the angel acts as a messenger from God.
A little reflection will convince us that message delivered to Zachary by the Angel Gabriel contained a very peculiar prediction concerning the total abstinence from wine and strong drink, which St. John the Baptist practised throughout his life. In other matters no special directions were given regulating his acts of self denial. o mention is made of his raiment in the angel's message; neither was any information communicated in regard to his choice of food. Hence there is a to his enoise of 100d. Hence there is a special significance in the declaration which the Angel Gabriel put forth when he predicted that St. John the Baptist would abstain from the use of Baptist would austain from the use of wine and strong drink. This passage of Holy Scripture, therefore, furnishes a strong proof in favor of total abstinence. In the Book of Leviticus, x, 9, and in the Book of Numbers, vi. 2, as well as in the writings of the propher. well as in the writings of the prophet Jeremias, xxxv., 61-9, there are texts to be found which show that total abstinence was recognized long before the birth of St. John the Baptist. But on account of his intimate relations with the Holy Family, and on account of the extraordinary approval bestowed upon him by our Lord, by which he was canonized, so to speak, before his death, St. John the Baptist is the most prominent of all the total abstainers mentioned in the Bible.

Considered as an antidote, an effectual safeguard against the degrading vice of intemperance, the practice of total abstinence is now defended not only by examples from Holy Writ, but also on arguments based on common sense and experience. It is regarded as the heroic form of the virtue of temperance, which may be meritoriously practised by those who have never been addicted to drunkenness. The determination to renounce even the lawful use of strong drink is especially commendable as a means of self-preservation for young men. More than any other class of society, they are assailed by temptations to excessive drinking; and by unwise and unscrupulous friends they are often taught to regard drunkenness as a pardonable weakness. Undoubtedly, then, it is a wise act for a young man at the presentiation of the present in the pre ent time to erect a strong barrier, a wall of defence, to protect himself from a most dangerous and destructive vice. For occasional and habitual drunk-

ards, however, who wish to reform and live in state of friendship with God, total abstinence is not a mere act of heroism, but something indispens ably necessary. The pledge for them is simply a firm purpose of amendment, a manifestation of their desire to avoid that which they know has been for them a proximate occasion of sin. In many cases total abstinence, though it may be a stern remedy, is the only sure preventive of intemperance, and is imperatively demanded for the spiritual and temporal welfare of numerous families. The man who has offended God and debased himself by drunkenness cannot obtain an un-conditional pardon. To obtain forgiveness from God he must have a sorrow for past offences, a determination to do better in the future, and a will-ingness to atone for his sins. What he must do in the future to secure his safety can be ascertained by examining his past experience. By the application of these principles, especially in the tribunal of penance, the growth of virtue is fostered and the progress of vice is retarded. In this way the Church proclaims to each individual the great lessons which St. John taught by the banks of the Jordan. To all of her children she repeats during this season of Advent the admonition uttered long ago by the voice cry-ing in the wilderness: Prepare ye the way of the Lord; make straight his

"When your heart is bad, and your when your heart is bad, and your head is bad, and you are bad clean through, what is needed?" asked a Sunday-school teacher of her class. "I know—Ayer's Sarsaparilla," spoke up a little girl, whose mother had recently been restored to health by that medicine medicine.

They Never Fail—Mr. S. M. Boughner, Langton, writes: "For about two years I was troubled with Inward Piles, but by using Parmelee's Pills, I was completely cured, and although four years have elapsed since then they have not returned." Parmelee's Pills are anti-bilious and a specific for the cure of Liver and Kidney Complaints, Dyspepsia, Costiveness, Headache, Piles, etc., and will regulate the secretions and remove all bilious matter.

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lung troubles.

Still Another Triumph—Mr. Thomas S. Bullen, Sunderland, writes: "For fourteen years I was afflicted with Piles; and frequently I was unable to walk or sit, but for four years ago I was cured by using DR. THOMAS ECLECTRIC OIL. I have also been subject to Quinsy for over forty years but Eclectric Oil cured it, and it was a permanent cure in both cases, as neither the Piles nor Quinsy have troubled me since."

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PHYSICIANS, travellers, poincers, settlers, invalids, and all classes of people of every degree, testify to the medicinal and tonic virtues of Burdock Blood Bitters, the most popular and effective medicine extant. It cures all diseases of the stomach, liver, bowels and blood.

Ask for Minard's and take no other.

How They Worked Their Way.

BY MAURICE FRANCIS EGAN, LL. D.

IV. - CONTINUED.

Dermot was still indignant against the neighborbood. He had met Jim Windsor on the road, and Jim had yelled from the top of a load of hay at him, in an insulting way.

"I'll teach this ignorant rabble better manners," he cried.
"My dear Dermot," his father said,

"My dear Dermot," his father said, "don't get angry. Let us make friends of these people, by kindness and a little patience. They are all Americans, and, therefore, not entirely unreasonable. Good, example on our part will do more for us and them, than fisticuffs or long arguments. American prejudice against the Church and against 'Romanist' is more quickly dissipated, the more closely we follow the teachings of the

Church."
"I'd like to take a horsewhip to 'em," Dermot said. His father made no answer. He felt

sure that Dermot would gradually get

right.

The Dorans came — Dick, good-natured and pleased, but not quite strong yet; Anna willing to help in every way, and quite able to do so.

Dermot was not pleased at their

coming. He was polite to both of them; but he felt that, in addition to the privations of poverty and the loss of his prospects, the dislike of his neighbor and daily toil, it was another affliction to have strangers constantly with them.

Dick gradually recovered his strength in the pure air. He took to farm work, and in a few months he could do twice as much as Dermot, and

on one sad day, Mr. Beresford did not get up to breakfast. He was never well again. In spite of country air and constant exercise, consumption held him in bondage. The hectic flush in his cheeks was like that glow which lights up the maples, just before they are crumpled and browned by the wintry blasts.

Now Anna Doran's skill as a nurse came into use. Dick, too, was very kind. He made Dermot stay upstairs and read to his father, while he under took to do Dermot's usual work.

Dermot spent much time in his father's room. Mr. Beresford showed the greatest anxiety to improve Der mot's education; and, during those hours of the morning, when Mr. Beres-ford could exert himself at all, he studied hard under his father's direc-

Mrs. Beresford was very glad of all Mrs. Beresford was very glad of all this. If Dermot could only get a good education, he might yet become a priest. This was the hope of her life. Mrs. Beresford learned to thank God for the inspiration that had induced her to that he Dermot into the family. her to take the Dorans into the family. In this time of trouble, their kindness was most acceptable.

Dick had lessons every morning from Dermot; and Anna from Mary, under Mrs. Beresford's direction. They all thought that Mr. Beresford

would never get up from his bed, al-though the doctor said that he might linger for, perhaps, a year.

Still, the winter was a very cheerful one. Mr. Beresford was very sweet the children, including Dick and Anna, gathered around a big round study.

After that there was pleasant and

faces around it.

Kathleen and Anna were cracking

nuts in a corner. Dermot was puzzling over a passage in Cæsar. Brian was trying to make a basket of fir cones. Mrs. Beresford had been read-ing aloud, from "Fabiola," but had laid the book down on her lap. Mary was darning stockings—against the household rule that the evening should be devoted entirly to recreation and study. Dick was making a fire-screen for Mrs. Beresford. This was ap-proaching completion. It was much admired. Dick had found a broken clothes horse in the cellar. Having carefully mended it, he covered it with thick brown paper, and afterward with black glazed paper. On this he had pasted very carefully all the bright pictures he could get. The children ransacked all stories of Christmas numbers of the London Graphic, etc., for pictures. The centre was a large colored pictures. The centre was a large colored picture of the Madonna of San Sisto, which Mary had cut from the Illustrated Catholic American, and tinted it from her own water color box. It is supposed that Mrs. Beresford was unaware of the destination of this work of art; but, considering that whispered consultations were going on near her all the time, she must have known all

pasting on it a wreath of yellow pansies.
"It's not so bad to be poor, after all," said Dermot, lazily biting a rus-

Anna?"
"No, indeed!" cried Anna. "Some

people do not know where they can get to-morrow's breakfast. Do you re-member," she asked, turning to Mary,

are rich, children, in all that makes life worth living." She paused, as she looked at Mr. Beresford, who lay very quiet with his eyes closed. "Yet we have every reason to thank our

dear Lord. "I think we are very happy here," Anna said. She had, by her sweetness of disposition and growing refinement, earned her place as one of the family. "In summer the work is hard; but there are times of rest in the winter, and then it is not the grinding work that wears out body and mind, such as poor people in the city have to do. I am afraid that the peace is too great

to last.' "So am I!" said Dick, lifting up his red-head and good-humored face from

Dermot pushed away his book, im-

patiently. "Oh, I do wish something would happen! It is monotonous here," he said, half unconsciously, and then, blushing as he caught the full sense of his own words, he added apologetically. You know I like to be with you all; but it is hard on a fellow not to have any prospects of doing his best in life! I do wish something would

happen."
Mr. Beresford looked at Dermot thoughtfully. Mrs. Beresford took Dermot's hand in sympathy.
"Something has happened," she said gently. "Your father will tell

you what.
"Give me that letter from the bur

eau, dear," Mr. Beresford said. Mrs. Beresford gave him the letter. TO BE CONTINUED.

ALECK'S REFERENCES.

Aleck Cotton's father used to say "I mean to give my children a good education, and then they will be able to take care of themselves when I am gone. Aleck takes to books like a fish to water, and he must have as good a chance as rich men's sons."

So the good-hearted man went on, toiling early and late that his loved ones might be sheltered from hard-ships, and if he had lived this story would never have been written; but would never have been written; but
there came a day when there was crape
on the door, and the Widow Cotton
and her orphan children wept over a
coffined form in the little darkened
parlor. When the funeral was over
Aleck piled away his loved books and
looked for a job of work, for, as the
eldest child, he knew that his hands
would be needed to help earn bread for
the little ones. He succeeded in pickthe little ones. He succeeded in pick-ing up a few odd jobs, but somehow no one seemed to be in need of a boy's permanent services, and he was very much discouraged, when some one told him that a boy was wanted at a downtown bookstore.

Without references he feared that he would stand a poor chance, but he determined to try, and for the purpose of applying for the position, started cheerfully on his journey.

Half way across the common he over-took an old woman bending under the took an old woman bending unter the weight of a heavy basket. "Let me carry your load as far as I go," he said, brightly, hoisting the basket on his shoulder. Just then a carriage drove by slowly, and the boy noticed that he was attracting attention, but he kept bravely on at the side of his limping companion until the basket of ironed clothes was deposited on the steps of a dwelling; then raising his hat to the grateful creature with as much deference as if she had been a queen, he quickened his steps to make up for lost time. The bays in the carriage trotted after him briskly until their progress was retarded by Aleck crossing the street in charge of a little waif, who, liking his face, had appealed to him for help.

Soon the bookstore was reached, but, as Mr. Pressley, the proprietor, was not in, Aleck stepped to the door to wait for him.

Hood's PILLS cure all liver ills.

The gaeat demand for a pleasant, safe and reliable antidote for all affections of the him cellable antidote for all affections of the him cellable antidote for all affections of the him cellable antidote for all affections of the heise antidote for all affections of the him cellable antidote for all affections of the him ce was attracting attention, but he kept bravely on at the side of his limping often instructive conversation.

The wood fire in the grate burned brightly, and sent out a glow on the conversation.

Trotted after him briskly until their progress was retarded by Aleck crossing the street in charge of a little waif,

wait for him.

A boy who had come upon the same errand as himself was tormenting a fine, large cat that he found sunning itself on the step.

"Let the poor thing alone," said Aleck, interfering on the cat's behalf. "Does it belong to you?" asked the

other boy.

"No: but you have no right to injure it," was the reply. "It did not hurt you, did it?"

"Attend to your own business, if you please," snarled the boy, as he gave an extra twist to poor pussy's Aleck stepped down and loosened the cruel fingers, thus allowing the suffering creature to escape, and before the coward had time to use the fist he had doubled up, the owner of the bay ponies rubbed past him and entered

the store. The boys both knew Mr. Pressley, and without renewing the quarrel, followed him into the store. Aleck allowed the other boy to present his

all the time, she must have known all the time to the time to be to present mis anowet time only time only time only to present mis anowet time only asked the gentleman, eyeing Aleck

closely.
"Not any," answered Aleck. "I

all," said Dermot, lazily biting a russet apple. "In spite of hard work, I've never had a better time in my life."

"Poor!" exclaimed Dick. "Do you call yourselves poor? They do not know what real poverty is, do they, Anna?"

"You indeed!" cried Anna. "Some oncess I suppose."

"Not any," answered Aleck. "I' have never had a position, for while father was living I was kept at school."

"Very well, so far," said the man, "but something more than scholarship is needed in a bookstore. You do not expect me to take you without references. I suppose." ences, I suppose."
"I was afraid I would not stand

people do not know where they can get to-morrow's breakfast. Do you remember," she asked, turning to Mary, "how very poor some people are—toopor to have even a white frock."

Mary smiled and patted Anna on the shoulder.

"Ah no," said Mrs. Beresford, "you "I was atraid I would not stand your test, but I thought I would come and see," replied Aleck, turning to go. "Hold on, boy! I did not say that I would not employ you. I chanced to see some of your references myself this morning, and without inquiring further, I am willing to give you a

trial," said Mr. Pressley, returning

the other boy's papers to him.
"Saw references? You must be mistaken, sir. I never had any," in-sisted Aleck.

sisted Aleck.

"I was driving past you a while ago and saw the kindness you bestowed upon an old washerwoman. A little later I was obliged to stop my carriage to allow you to help a child over a dangerous crossing, and, as you are aware, I reached the store just in time to see you rescue my pet cat from the clutches of this boy, who has his pock-ets stuffed with references which, under other circumstances, would have secured for him the place at my disposal. I do not want a cruel boy about me.

With glowing cheeks Aleck hurried home to tell his mother the good news, while the other boy, crest-fallen over his failure, crept away to lament the ill-luck that persisted in following

THE SACRED HEART.

Letter From Mgr. Satolli on This Great Devotion.

The Messenger of the Sacred Heart for November publishes a letter from the Most Reverend Apostolic Delegate, Monsignor Satolli, in behalf of devo-tion to the Sacred Heart and of the

Apostleship of Prayer.

"It ought to be the special mission of the Catholic press," says the Pope's representative, "to promote Christian piety, and to unite in the bonds of charity all the children of the Church. For this purpose there can be no better means than common prayer, of which means than common prayer, or which our Lord Himself gave the example, and to which, with His own blessed lips, He urged His disciples. As the Sacred Heart has always been the centre of the original and divine apostleship exercised by the hierarchy in all its grades, from the Supreme Pontiff down grades, from the superior to the diocesan clergy, so, too, is it the natural centre of special associations, which, like the Apostleship of Prayer, are destined to unite all hearts in that overflowing fountain of grace and

holiness.
"The devotion to the Sacred Heart has always been a profound, though latent, form of the love which the Church bears to her Divine Spouse but the public manifestation of it was reserved for these later times, when the charity of so many has grown cold, and the belief in the divinity of Jesus Christ has grown weak in so many unhappy souls. Very rightly, there-fore, it has become the most popular and efficacious of modern devotions, adopted in all the Catholic churches of the world and productive of incalculable good. Our Holy Father, Leo XIII., when Bishop of Perugia, had the Apostleship of Prayer established the Apostleship of Frayer established in every parish of his diocese, and the whole diocese itself consecrated with solemn pomp in the Cathedral of Per-ugia to the Sacred Heart of Jesus."

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Acknowledgment.

Acknowledgment.

Toronto, Nov. 24, 1993.

W. H. Cahill, Rec. Sec., Branch No. 200.

Dear Sir—I desire to acknowledge the receipt of \$2,000 for which my son, the late James Brennan, was insured in your noble order, and I wish you to please convey to the Rev. Father Hand and members of Branch 200 my most sincere thanks for the kindness they have shown me during his last illness and death. I am really uable to fully express my appreciation of the C. M. B. A., the admirable charity of its members and the promptitude with which it meets its financial obligations. It was a happy thought to establish Branch 200 in St. Paul's parish. In deepest sorrow as I am, though humbly howing to the will of Almighty God, I gratefully acknowledge its beneficent influence, and I cannot too earnestly advise the men of the parish to become members thereof. Practical Christian sympathy, in case of illness and prompt financial assistance at death seem to me its chief characteristics.

Very faithfully yours,

Ann Brennan.

On Wednesday, Mr. P. J. O'Keeffe received from Mr. P. T. Tansey, of Montreal, a very handsome badge, consisting of three bars with badge attached. On the first bar are the words, in raised letters, Grand Deputy; on the second, P. J. O'Keeffe, and on the third C. M. B. A. The badge itself is about the size of a fifty cent piece, and contains the seal of the Grand Council of Canada of the C. M. B. A. The badge is a present from Mr. Tansey, of Tansey & Co., Montreal, manufacturers of all kinds of Catholic society emblems, and is a very fine specimen of workmanship.—St. John Globe, Nov. 30.

At the last meeting of Branch 85, Toront the following resolution of condolence w passed:
Whereas it has pleased Almighty God to
remove from our midst the wite of Bro. N. J.
Clark, our ex-President, and now a member
of Branch, No. 1, Supreme Council, Niagara

of Branch No. 1, Supreme Council, Annual Falls, be it
Resolved that we tender to our brother our heartfelt sympathy in his sad affliction, and pray that God may grant him grace to bear with Christian resignation his great bereavement. Be it further
Resolved that copies of this resolution be sent to the CATHOLIC RECORD and the Catholic Register for publication.
T. B. WINTERBERRY, Rec. Sec.

THE CATHOLIC TRUTH SOCIETY OF

In the lecture hall of the University, the annual meeting of the Catholic Truth Society was held on Sunday afternoon, an unusually large body of the members being present, Mr. F. B. Hayes, President, occupying the chair and the Archbishop of Toronty, His Grace of Ottawa, Sir John Thompson, Dr. McCabe and other distinguished Catholic representatives being seated on the platform. The large hall was crowded in every part by the enlightened portion of the Catholic community of the capital. All were anxious to hear the report of the society's success during the past year, and still more to listen to the manly and eloquent address which they expected from His Grace of Toronto. After the report of the committee on the amount of work performed during the past year, and the various publications received and distributed in the city, His Grace the Archbishop of Toronte rose to address the assembly. His presence evoked an outburst of applause again and again repeated. He began by remarking how grateful he was for the reception which the Catholic Truth Society of Ottawa gave him on this occasion. He thanked them for such kindness, and he appreciated it the more because coming from such earnest workers in the vanguard of the Catholic Church. Their labor was one worthy of them; the object of their society—to spread the light of Catholic truth and disabuse the minds of our Protestant fellow-citizens of the misre-presentations and falsehoods which husdreds of years of caluanny had heaped on the mother of nations—was one which should forever commend itself to the love and praise of every true child of the Catholic Church. That Church was no only persecuted by the fire and sword of Inddelity, but was even calumniated and raviled by men professing belief in the charitable maxims of Jesus Christ. Surrounded by such enemies she appealed and continues to appeal to her Founder in testimony of her innocence and purity. Like unto the chaste Susanna, the adultress of divine truth sought her rain, but like the pure daughter of Israel, she of Israel. Keturn to judgment for they have borne false testimonies against her." His Grace then gave some of his personal ex periences of the ignorance and prejudice which mislead our Protestant fellow-citizens in forming an impartial judgment of Catholic doctrine. He continued. Lst us then go to the people; show them the light of Catholic faith—place it before their eyes so that they cannot but see it and feel it. For ourselves let us live up to those grand truths which our Fathers have handed down to us—the Christian heritage of ourselves and our children. But above all let us be kind and considerate in our dealings with our Protestant fellow-citizens. Kindness. in the end succeeds far better than controversy, which must ever be an extreme measure, in the propagation of Catholic truth. Proclaim everywhere the truth of the Church of Jesus Christ, and God will effect the rest. In conclusion HisGrace regretted that the Torouto branch of the Catholic Truth Society of the Queen City would again arise like the Phoenix from its ashes and be remorated to youth and vigor.

His Grace was followed by Sir John Thompson who was most happy to address his collaborateurs of the Catholic Truth Society of Ottawa, of which he was happy to be a member. He endorsed His Grace's views as to the object of a Catholic Truth Society. An appeal to the honest impartial judgment of our fellow-citizens of other denominations, as to what Catholics really do believe, would in the end be more

ampartial judgment of our fellow-citizens of other denominations, as to what Catholics really do believe, would in the end be more productive of good fruit than the most learned controversies. He would also favor cheap Catholic publications so as to place the expositions of Catholic truth within reach of all.

Archbishop Duhamel of Ottawa having addressed the audience, the proceedings terminated with a vote of thanks to the presiding officers.

J. P. T.

THE LAZY MONKS.

It is hardly possible to open a modern book or a newspaper of the day in which any reference is made to the Middle Ages or to monastic institutions without finding a sneer at the "lazy monks," the "ignorant monks," or the "monkish superstition." These lies, like the other great lies upon which the Protestant tradition re are woven into our every-day life. books, in the prints in shop windows, and in the songs of the common people.

The wells are poisoned. The atmosphere is so charged with falsehood in this matter that Catholics are often imperceptibly tinged with the prevaent view.
"Truth is at the bottom of a well,

ancient philosopher; but in regard to monks and many other Catholic mat ters, truth has been purposely sunk fathoms below the surface; stones and rubbish have been deliberately piled upon it, in the hope that it would never rise again. The Protestant Lie on this matter has lived tenaciously, helped on its way by Law, by Litera-ture, by Art, by the historian, by the poet and the ballad singer. Yet, jus as "murder will out," so too will truth prevail in the long run. Truth in regard to the monks is slowly but surely gaining ground.

That the monks chose pleasant place for their monasteries is one of the charges brought against them. But as Newman says, "they were not dreary sentimentalists to fall in love with purling brooks and nodding groves. Their poetry was the poetry of hard work and hard fare. They could plough and reap, they they could thatch, they could drain; they could lop, they could carpenter, they could thatch, they could make hurdles for their huts; they could make a road, they could divert or secure the streamlet's bed, they could bridge a torrent. They found a swamp, a moor, a thicket, a rock; and they made an Eden in the wilderness. They destroyed snakes; they exterminated wild cats, wolves, boars, bears; they put to flight or they converted rovers, outlaws, robbers.

All this is agreed to even by non Catholic writers. "We owe the agri-cultural restoration of the greater part cultural restoration monks," says the of Europe to the monks," says the Protestant Hallam. To the "Lazy Monks!" be it remembered! "The monks were much the best husband men, and the only gardeners," says Forsyth. "None ever improved their Forsyth. "None ever improved their lands and possessions more than the monks by building, cultivating and other methods," so says Wharton. "Wherever they came," so says Mr. Soame, "they converted the wilderness into a cultivated country, they pursued the breeding of cattle and agriculture, labored with their own hands, drained morasses, and cleared away forests." M. Guizot says: "They were the agriculturalists of Europe, they cleared it on a large scale, associating agricul ture with preaching."

All these testimonies could be strengthened indefinitely. There was no limit to the blessings conferred on the people by "these lazy, immoral monks. They copied the Bible and the best ancient literature. Their beauti ful manuscripts remain even until now the treasures of Protestant museums, speaking witnesses for the monks, and loquent accusers of the Protestant historians, glorious refutations of the Protestant Lie. Art and science were cradled and nurtured by these "ignor ant monks." Music, painting, astron omy, every one of these owe a debt to the monks. Architecture—but why go on? Look at our noble cathedrals now in the hands of the false teachers, of wolves in sheep's clothing, who defame the men that raised these poems in stone, wherein a mutilated gospel is preached, and from which the Altar and the Sacrifice have been banished. The spoilers have come in and have lied in the face of heaven and before men in order to justify their infamy.

Writing the other day of the Mata bele war, a London daily paper said that "modern civilization when dealing with savages could not wait for the slow methods of the Jesuits," re-ferring of course to the great work of that glorious order among native races in Paraguay and elsewhere. No, we civilize nowadays with machine guns and whiskey. The "Christian seeks out the native, not to bring him to a knowledge of God, but to steal a concession and float a company on the strength of the thief, The slow, but humane and successful. "monkish method" is not in vogue in this Protestant age. The difference between the methods of "modern civilization" and the methods of the monks is just the difference between the spirit of the world and the spirit of Christianity.

I often wonder what would have been the result if our forefather had been "civilized" by a chartered company, imstead of being taught by Augustine and the monks of Iona and Lindifarne. The conquest of the monks endure to-day despite the re-

the monks did? It was needful that the plunder should be justified, hence the ruffians who robbed the monks, or Requiecat in pace. the monks did? It was needful that the plunder should be justified, hence the rufflans who robbed the monks, or rather, who robbed the poor, for the monks were but the guardians of the poor—hence these robbers and receivers of stolen goods, who have been our law-makers and the rulers of the land, have fostered the traditional lie, that the monks were lazy, and idle,

and superstitious.

Just as a hireling preacher, in a desecrated abbey raised by monks to the honor and glory of God, will go up into his pulpit, and taking his text from the Bible handed down to him by the monks, will thunder forth against the "ignorance and superstition these men, who, perhaps, founded the college in which he was educated. So, too, will the defenders of the spoliation is the oft-quoted expression of an of the monks contribute out of their ancient philosopher; but in regard to ill-gotten wealth the means wherewith to circulate lies against the Catholic Church, and poison the minds of the poor, whose heritage they now enjoy, against the monks, who were the guar-dians of the poor and the constant adocates and champions of their claim. And so the world goes on !

Can any one deny that the monks were good landlords? Protestant writers are all agreed on the matter. Some of the abbots were in debt and could not pay the levies of the secular power, because they had "remitted the rents of many of their tenants." A pitiful tale, a bad season, always appealed to the kindly monks. There vere no evictions, no rack rents, no demands for grants of public money, no squandering of income on the rac course, or worse; no evasion of public duties. The land was for the support of the poor, and the monasteries fed the poor. Large sums were constantly handed to the king in the time of war or stress. The monks did not lend to the State at 5 per cent. They did not throw the burdens properly their own upon the people at large, as the modern landlords have done. And yet the poor who have been despoiled in denouncing the monks with the false teachers join in the State Church, and the men who hold the plunder, and the State which bound the monk and hanged him for preaching the Gospel to the lowly and standing up for free

We can see then what a powerful combination of interested parties it was that started the Protestant Lie and still allied against the monks and the Catholic Church. Yet truth prevail. Who can doubt it? poor want champions to day as much as ever they did. Where shall they In the newspapers that merely make capital and circulation for themselves out of the people's misery? Wait till the workers on these same papers take up arms against their employers for higher wages and shorter hours. Then we will see where the shoe pinches.

Or will they find their El Dorado in State Socialism, with an army of officials and a central authority, aged, as it needs must be, by a handful of men? Is salvation to be found there? Who will watch the police men? Who will see that the officials are kind and generous and incorrup for our social ills to be found

And can we look for it in a Church which is a mere State department, like the Board of Trade or the Home Office? Can we look to a Church with a mar ried clergy, saving up for their sons and daughters, hunting for places for their relatives and preferment for themselves? There, also, we look in vain.

civilization for all it is worth, and when the State and the State Church. and the Municipality and the world of paid officialdom have all been found wanting, as they will be found wanting, then, perhaps the monk and the nun, the Sister of Mercy and the Catholic priest-the men and women who treely give up all, riches and friends, home and ambition, to devote them-selves to the service of mankind for the love of God-then the turn of these will come once more, and the ruined abbey will be rebuilt and will again teem with its ministering monks, and Matin bell and the Vesper hymn will again be heard in many a quiet country place, and, better still, in the crowded centres of busy life, where fester and rot the savages and outcasts, the products of a civilization without religion, a civilization that despises the "slow methods of the Jesuits," in its hurry to get ahead. - Charles Diamond in Glasgow Observer.

Catholic Reading Circles.

Those who wish to be informed in regard to the Catholic Educational Union, the Catholic Reading Circle, and the Catholic Summer School, will receive a pamphlet bearing on the same by sending their address to J. McDermott, Box 974, Montreal, Que.

OBITUARY.

MISS AGNES FRANCES COLEMAN, LONmonks endure to day despite the revolt of a great part of modern Europe against the rule of Christ's Church. Protestantism has done its worst to bring us back again to the days when force only ruled, and but for the spirit of Catholicity—which still exists, even where hardly discernible amidst much that is evil and barbarous—but for Catholicity Europe would be to-day as revolting to the true Christian as it was in the time of Nero.

But this is a digression. We hear much about the lands owned by monks and monasteries. Who are the owners of the land to day? And are they but in the heart of the proud is frequent envey and indignation.—Thomas A'Kempis.

monks endure to day despite the revolt of agreat part of modern Europe against the rule of Christ's Church. Probe against the rule of Catholicity—which still exists, even the redath though not unexpected, cast a gloom over a large circle of friends, to whom she endeared herself by her death though not unexpecte

IRISH PRIESTS AND IRISH PATRIOTS. One of the saddest features of the

dissensions among Irish patriots at home is the silly charge that the Bishops and priests are hostile to Irish freedom. Nothing could well be further from the truth. When men say that the Catholic Church is opposed to patriotic endeavor they know not whereof they speak. She has always been, she is and she ever will be the friend of the oppressed and the toe of the oppressor. There is not on the face of God's earth a more patriotic body of men than the priests of Ireland. It is not so many years since the great Irish Dominican orator, Father Tom Burke, was heard in this country, and he seemed to revive and embody in his great heart the noblest entiments and the highest purpose that ever animated the worthiest and most eloquent sons of Ireland.

In Father Burke's orations on Irish subjects may be found as grand a patriotism as that of St. Lawrence, as fervid eloquence as ever fell from the lips of Grattan or O'Connor or Meagher, and a love of fatherland as un-selfish and as noble as that of Washington. In his recital of Ireland's wrongs he was as fearless as Emmet or Tone He spoke as an Irish priest, and his brethren, both secular and regular, think as he thinks and feel as he feels on Ireland's right to independence Cardinal Logue and Archbishop Croke are just as patriotic, and history will proclaim them the truest friends of rish freedom.

"EQUAL RIGHTS."

The Mail of Friday last published from an official document just issued by the supreme body, the objects and declaration of principles of the Canadian P. P. A. (Protestant Protective Association). Principle No. 6 reads as follows: "It is in our opinion unsee and unsafe to appoint or elect to civic, political or military office in this country men who owe supreme allegiance to any foreign king, potentate or ecclesiastical power, and who are sworn to obey such power."

power, and who are sworn to obey such power,"
Further on a series of questions are given which must be answered satisfactorily by candidates aspiring to public positions before they can receive the support of members of the society. The first question asked a candidate for the Legislative Assembly is "Are you prepared to do all you can to abolish Separate schools?"
Question No. 8 applies to aspirants for the position of school trustees. It is as follows: "If elected will you promise that no Roman Catholic will be employed as teacher by the School Board?"
By the above it is evident that the P. P. A. would not allow Roman Catholics to have Separate schools in this province; neither would they permit Roman Catholics to have Separate schools.
The Mail says the Association arose out of the Equal Rights agitation. This is Equal Rights with a vengeance.—Richmond Hill, Liberal, Nov. 30.

McClure's Magazine for December, being the Christmas number, is especially attractive. The articles are of a high class, and the illustrations the finest the printer's art can produce. This magazine is published by S. S. McClure, 743 Broadway, New York, and the price is only 15 cents per number.

MARKET REPORTS.

London, Dec. 7.—Wheat 95 to \$1.01 per cental: oats 92 to 98c per cental; peas 99 to 93; barley 80 to 85; rye 90 to 81; and corn \$1 to \$1.02; beet \$1 to 86 per cent. lamb 9½ by the carcass; pork \$5 to 26c for single rolls: 28b to 86.50. Butter 25 to 26c for single rolls: 28b to 86.50. Butter 25 to 26c for single rolls: 28b to 86.50. Butter 25 to 26c for single rolls: 28c por eggs 19 to 22c per doz.; apples \$1.75 to \$2.50 per bld., and 70c to \$1 a bag; potatoes 70 to 75c a bag; turkeys \$5 to 9c a pound; geese 6 to 75c a pair; hay, firm, at \$8.50 to \$9 a ton.

Toronto, Dec. 7.—Flow.—Straight roller

pair; hay, firm, at 88 50 to 39 a ton.

Toronto, Dec 7.— Flour — Straight roller, 82,80; extra, 82,80 to 82,75. Wheat, white 70 c; spring, No. 58c; red winter, 57c; goose, 56c; No. 1, Mau. hard, 71c; No. 2, 60c; No. 3, 66c; bo 36c. Oats, No. 2, 51 to 5c; barley, No. 1, 41c; feed 35 to 30c. Oats, No. 2, 283c. to 203c;

Montreal, Dec. 7.—Wheat—No. 1 hard Manitoba, 69 to 70c; No. 2 do, 67 to 98c; peas per 95 bs 85 to 89c; oats, per 34 bs 35 to 875c; corn, duty paid, 62 to 61c; barley, feed, 42 to 48c; barley, field, and the first parley in the first party from the first party f corn, duty pand. 2 to 01c; barley, feed, 42 to 34c; Flour—Winter wheat, \$8,70 to \$8,30; Manitoba patents best brands, \$8,70 to \$8,30; straight rollers, \$8 to \$8,10; extra, \$2,20 to \$8,00; superfine, \$2,20 to \$8,50; the Manitoba strong bakers, \$8,40 to \$8,50; to \$2,50; Manitoba strong bakers, \$8,40 to \$8,50; do, do, best brands, \$8,50 to \$8,50; to \$6,50; do, do, best brands, \$8,50 to \$8,50; to \$6,50; superfine, \$2,20 to \$8,50; do, do, best brands, \$8,50 to \$8,50; to \$6,50; superfine, \$2,20 to \$6,50; superfine, \$2,20 to \$6,50; superfine, \$2,20 to \$6,50; superfine, \$

Latest Live Stock Markets.

Latest Live Stock Markets.

TORONTO.

Dec. 7.—Butchers' Cattle and Stockers—One load of butchers' cattle, averaging 1,020 lbs sold at 832 a head; 15 head, averaging 1,130 lbs, sold at 840 a head. Odd one s and two's, picked, sold at 840 a head. Odd one s and two's, picked, sold at 34 to 34c. There is a limited demand for stockers at 24 to 24c for light feeders, and 3 to 34c for cattle weighing 1,100 lbs and up.

Hogs—Prices were 124 lower. Straight fats, weighed off car sold at 85, and fed and watered at 81.75. Stores and half fats sold at 81.50, and stags at 82.50 to 83.

Sueep and Lambs—Prices were easy, ranging from 81.50 for culls up to 82.70 for choice 85 lb lambs. A bunch of 2%6, averaging 76 lbs, sold at 82.70; a bunch of 57, averaging 76 lbs, sold at 82.17. Sheep were in slow demand. A bunch of 17 head averaging 130 lbs, sold at 82.17. Sheep were in slow demand. A bunch of 17 head averaging 130 lbs, sold at 83 a head.

Calves—\$2 to 88, according to quality.

Milch Cows and Springers — tood cows brought rather less than 839. A pair, one of which was a Jersey, sold at \$95. Inferiors sold down as low as 825.

down as low as \$25.

BUFFALO.

Buffalo, Dec. 7.—Cattle—89 cars through, (cars sale; market firmer. Sales: Wester, cows, \$2 to \$2.99; light thin steers, \$3.75; bulls \$2.25 to \$2.50; light thin steers, \$3.75; bulls \$2.25 to \$2.50; light thin steers, \$3.75; bulls \$2.25 to \$2.50; light thin steers, \$3.60; to \$8.65 mixed packers, \$5.60 to \$5.65; mediums an heavy, \$5.50 to \$5.65; heavy ends, \$5.60 to \$5.65 pigs, \$6.89 to \$5.30; fair to g od ends, \$4.75 to \$25; closed steady. Sheep and lambs—4 car through, \$25 cars sale; market stronger; fair to good native sheep, \$2.50 to \$3.60; good 90 to 10 b wethers, \$3.85 to \$4.55; fancy heavy exported to \$6.50; so \$6.50; so \$6.50; good to 10 to be wethers, \$3.85 to \$4.50; common to fair, \$3.55; to \$4.60; common to \$6.60; common t

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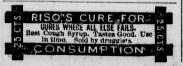
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VOLUME XV.

ARCHDIOCESE OF

THE ARCHBISHOP'S VISI VILLE FOR THE EST Stanleyville,

At his last visitation early in October of Grace, Archbishop Cle the congregation on Catholic schools, and ear them to establish at lea schools in sections w payers were wholly of Catholics. He held a ratepayers of those two church; and, after long explanations of diffic the consent of all for ever, he preferred to po ensure the payment of the current year, and subsidy to the existin

Having instructed

O'Connor how to proceed

trustees.

the first step was take November by the c meeting of the rater section No. 2 after six such meeting had been public places and sign holders. Ten assisted and were unanimou resolution for the est Separate school the They also appointed tees for the m such school. The then in Ottawa on ec ness, and, on his retu he received a letter O'Connor explaining done, at the same tim that there were rumor ference on the part of Inspector, who had with Catholics and su

in the parish.

Accordingly, the A from Kingston on F Nov., accompanied a Lake by the Archbi who had come with to Kingston for a fri came, with Very Re Gauthier, to Perth, met by Rev. T. F Rev. Chas. Duffus, The same afternoon weather was extreme to Stanleyville, and n ceeded, in company thier and Father ("Island" to meet school section No. 4 Separate school there was very severe indee commenced at 10:15 ratepayers of that dist

school room. ceeded with unar accordance with the forms, under direct The resolu a Separate school acclamation; all term factorily.
After returning to Stanleyville the min proscribed notice to

township was formu

thing prepared for t documents respecting the two Separate sch tion Department wit Next morning, S His Grace celebrate at 9 o'clock assisted Mass in pontificals, a Gauthier. Mass was pastor, Rev. T. P. the Gospel Vicar Ga to Bathurst to celeb

congregation of St.

The Archbishop ad

of Burgess on the education, its supre the present day, and duty of Christian pa wheresoever possible with Catholic teach books for the instru tion of their child hearts in the knowl Christ and His Hol the laws of faith a means of grace venabled to pass their and holiness, and oldestiny. He declar satisfaction at the v just done in this par lated the people on t which their proceed ducted in the format ate schools. He exposition of Catholics establishing Separ their unquestionable federal constitution

CANONICAL ERECTION OF THE WAY At 4 o'clock p. m again assembled church, Stanleyville announced to ther that the Archbishop indulgence the Stat the Cross. The p prescribed in the this solemn rite w precision. The sta

side each other in blessed with the Vicar Gauthier and

do exactly as they h