

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

VOLUME XV.

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LONDON, ONTARIO, SATURDAY, DECEMBER 2, 1893.

NO. 789.

Love's Sacrifice. Love's Herald flew o'er all the fields of Greece, Crying: "Love's altar waits for sacrifice !" And all folk answered, like a wave of peace, With treasured offerings and gifts of price.

Toward high Olympus every white road filled With pilgrims streaming to the blest abode : Each bore rich tribute, some for joys fuifiled, And some for blisses lingering on the road.

The plous peasant drives his laden car : The fisher youth bears treasure from the sea ; A wife brings honey for the sweets that are ; A unaid brings roses for the sweets to be.

Here strides the soldier with his wreathed sword, No more to glitter in his country's wars : There walks the poet with his mystic word, And smiles at Eros' mild recruit from Mars.

But 'midst these hearers of propitious gifts. Behold where two, a youth and maiden, stand:

stand : She bears no boon : his arm no burden lifts, Save her dear fingers pressed within his band

Their touch ignites the soft delicions fire. Whose rays the very altar R i mes eclipse ; Their eyes are on each other sweet desire And yearning passion trenble on their lips.

So fair-so strong ! Ah, Love ! what errant Have brought these two so poor and so un-blest?

But see ! Instead of anger. Cupid smiles : And lo ! he crowns their sacrifice as blest !

Their hands are empty, but their hearts are filled: Their ciffs so rare for all the host suffice; Before the altar is their life-wine spilled-The love they long for is their sacrifice. -John Boyle O'Reilly.

HOLINESS OF THE CHURCH.

Further Reply to the Strictures of Dr. Briggs.

Catholic University, Washington, November 16. The articles reviewed by me last week do not limit their lament to the supposed inefficacy of the Church as a teaching authority; they complain, moreover, that she fails to give evidence of the holiness that should adorn the bride of Christ. The earnest souls who find so little in her doctrine find still less in her example. "The Church," says Dr. Briggs, "has lost the confidence of the people in its sanctity

This surely is a serious state of things. Nor is the situation in any way relieved when we ponder the promise of Christ to be with the Church "all days, even to the consummation of the world." What profits His abiding or the indwelling of the Holy Spirit if the people have decided that His mission is no longer her mission, His life no longer her life, His charac-ter no longer her character? Granting even that the gates of hell have not prevailed against her, it is bad enough that the gates of public opin-ion are shut in her face, and worse still that seekers after Christ have been forced to find Him where His body, the church, is not. The sepulchre is there and the seals, but the real Christianity has gone forth in the life of a new resurrection. Is the last error worse than the first?

Let us admit frankly that there is a deal of room for improvement in the lives of most people ; that with an increase of honesty, purity and charity the world would be better off ; that Christians, in a word, could afford to become more Christ-like. Make the

cism passed by the fastidious "aliens" upon the Christian Church. Everybody sees, for instance, that there is a vast amount of political rottenness in our land; yet no sensible American loses confidence in the Constitution. At most, the self-respecting citizen will hold aloof from politics, in which case he displays less zeal for his country and less aversion for corruption than the man who grapples with the evil. In like manner they who are sincere in their love for Christ will cling to His Church simply because it is His. In the shortcomings and sins of its members and its rulers they will recognizea fungus of human weakness which has sprung up in spite of the healthful life of the Church, and which has only to be lopped away in order to bring out that life in vigor and beauty. And what is more, they will make sure, before passing censure upon others, that their own lives are blameless and their intentions upright. Such a spirit of reform is at all times welcome ; for it strives not to alienate souls from the Church by shattering their trust in her sanctity, but to make them sharers in

her sanctity and thereby draw them more closely to her. Success will attend this effort in proportion to the skill which the reformer uses in bringing the Church into con-tact with the age, preserving the sub-stance of what she teaches and com-mands, yet modifying the accidental forms to meet actual needs. But in this continuous adouttion, which is a this continuous adaptation, which is an evidence of vitality in the Church, a limit must be recognized. It is use-less to imagine that the moral teaching of the Church, modify it as we may, will ever completely satisfy the world. We might as well talk of mak-ing the two horizons meet. It is equally hopeless to think of sanctifying people in spite of themselves ; the service of God and His salvation must be free. When a man stands off from the Church and says, "Make me holy if you can," any answer to such defiance is as senseless as the challenge itself.

And when people, as more commonly happens, pursue their own way with a sort of half-readiness to embrace Chris-tianity in case it should veer round to their course, no amount of tacking and doubling will overtake them. This is not mere speculation ; it is a survey of actual conditions in which people who are dissatisfied with the Church most often indulge. Failing to note the boundaries fixed by passion, wordli-ness and indifference, they bewail the narrowness of the Church and "lose and difference in its constitution." confidence in its sanctity.

It is unfortunate, perhaps, that evil in its manifestations overshadows what good may exist in the world. Holiness is not always on dress parade, nor is virtue given to self-advertisement. Filth gathers in heaps on the high way, while jewels remain hidden. Hence it is that moral statistics are always imperfect, and that the vicious side of humanity is uppermost to the sease of the regarded as of vastly more im-superficial view. Within the Church portance than conformity of doctrine, itself sanctity is for the most part discipline or ceremonial. Then we secret ; but it is none the less real, may hope that the Church will have unknown masses who hold fast by the Church than among the sensitive critics who confide so much in themselves. "This is a practical age," says Dr. Briggs; "the Church is judged by its fruits." Very well, but be sure you get at the fruits before you judge. Be sure that the sins of churchmen and the vices of church members and the general good-fornothingness of church organization are the results and the only results of fidelity to the Church ; then withdraw your confidence and invest it wherever you think best. Br. Briggs has applied this gospel criterion in a way that dispenses me from making a distinction which ought to have been noticed before. His allusion to the Protestant idea of salvation without good works, his accusation that "the churches have been slow to engage in Christian work," and that 'the Church has limited its conception "Veritas" in Philadelphia Catholic Times. of salvation too much to the future life," make it clear that he is not talkothers, they should become cast-aways. But the anxiety of the madern elect is have been gathered from that first bar be solid is what workes them addrene is the hopeless sanctity. Cerly they must be aiming the knows best. He should also shakes their confidence is the hopeless anctity. Cerly they must be aiming the score of Christian is not sharp enough to perceive the knows best. He should also is not sharp enough to perceive the truths at their feet. For they cannot pretend that their ideal of holiness or their standard of judging is asquires which has not been put in practice long since by the Catholic this, they must admit that the fault lies not with the Church, but with those the alleged lack of confidence should he alleged lack of confidence should the alleged lack of confidence should the alleged lack of confidence should the calleged lack of confidence sho ing about the Church. What fruits

common sense is shown in judging bodily ills are alleviated or removed THE GREAT CHANGE IN IRE-human institutions than in the criti-as frequently now by prayer and faith LAND. Interview World. Intent thereby to incite the Protestants as frequently now by prayer and faith as in the earlier days of the Church. Even those who have not been so favored know how the sufferings of heart the world, tied down at its best to the natural, should fail to discern the ex-

wilt be perfect, practice the counsels. She can afford to tell men this because she can offer them the means of attainrather surprise Catholics, who generally find that the observance of ecclesiin the denominations. So long as men are not pure spirits, grace must come are not pure spirits, grace must come to them by outward signs, and so long as the senses are open to impressions, religion must see that some impressions at least are of an elevation come if you have a set of the Protestant And not only in Parliament but in all the cities and towns of Ireland the councils and local boards and the

liberal men in all the denominations Jesus Christ in character and service

Wm. O'Brien's Lecture on "The Future of the Young Men of Ireland."

and soul, which are often more painful than disease, find a remedy in the sacraments or are turned into sweetness at the foot of the altar. They under stand, too, how the same channels of grace produce exquisite flowers of at the foot of the altar. They under stand, too, how the same channels of grace produce exquisite flowers of virtue, of whose existence the world never dreams. For all religion, in the last analysis, is the triumph of the supernatural; and it is no marvel that the world tind down at its best to the

the work of Irish National self govern-the work of Irish National self govern-went has begun. "The victory of said he, in his address at Cork, "is not one to be hoped for, or even to be fought for. The victory is here already, and it is summed up in the fact that the Irish masses, from being a horde of helots in their own country, have become its masters. Popular power is still only in its infancy, but the infant is born. It is waxing fat and kicking."

ower is still only in its inlancy, out glory of God's house is from within t they who view it from without can have but a faint idea of the reality. Dr. Briggs seems to labor under just such a difficulty. "The Roman Cath-olics," he tells us, "have held forth the counsels of Christian perfection for the attainment of a chosen few who are called to be saints * * * but the Roman Church as a body has been con-tent with ceremonial sanctity." This statement is misleading. One would think that the Catholic Churchhad set aside the solid wall of the decalogue and contented herself on the one hand with a trellis-work of "perfection," on with a trellis-work of "perfection," on the other with a frippery of ritual ob-servance. As a matter of fact, the Church says to every one just what Church says to every one just what Christ said to the young man mentioned in the gospel: If thou wilt enter into life, keep the commandments; if thou wilt be perfect, practice the counsels. consequently the so-called Irish repre-sentation in Parliament was a fraud ing the highest perfection. But that the Roman Church as a body has been content with ceremonial sanctity will landlords, men who in the House of Commons had never a word to say in disapproval of government in Ireland alight and that the observance of cere-astical law is a pretty serious "cere-by the Protestant Ascendency faction. In fact, the whole "representation" of ritual in the Church that is not found Ireland in Parliament in those days

religion must see that some impressions at least are of an elevating sort, if only course, the magisterial bench — were at least are of an elevating sort, it only to offset numberless others that kindle the soul to passion and sin. But to in-fer that sanctity, for that reason, is merely ceremonial, is to mistake the favor. Such an event as a Nationalist means for the end. Dr. Briggs closes his article with a glimpse of the "more comprehensive and more efficient Church plan," which

members. are setting about to devise. When this shall come to pass "conformity to Socially the ascendency of the minority to was everywhere the same. "Men (that is, Catholics and Nationalists)." says Mr. O'Brien "looked around for a policeman before singing a national song. Wherever a young Irishman's every twend they mot some hadree of become more Christ-like. Make the admission as sweeping as you will, what follows? Is there anything novel in the need of reform? History answers in the negative. The same necessity was felt in the Garden of long as Adam has descendants. Christ Himself knew that after three years of adily personal intercourse with Him some of the anexts who hold fast by the come in the measure on the estimate which daily personal intercourse with Him and nown masses who hold fast by the come in the measure on the spine of ceremonal. Then we and used reform? History answers in the negative. The same necessity was felt in the Garden of the trouble of looking for holiness in the realization will depend in a long as Adam has descendants. Christ Himself knew that after three years of daily personal intercourse with Him and nown masses who hold fast by the own ideas on this point? Then there is no need of any Church. Is the monopolies. The Bar was a forcing-Church itself to show forth Christ and the manuer of serving Him? Church itself, to show forth Christ and the manuer of serving Him? Then she can do so only in her doctrine, discipline and will, therefore, be conformity to Christ in character and service. This, at ago. It is vastly different today. The landlord and his power have been swept out of Irish politics. A landlord, any rate, is what He meant when He told His apostles, he that heareth you heareth Me. This, too, is the abiding unless he were a good Nationalist, would principle which prevents Catholics have no more chance now in twentyfrom losing and spares them the neces eight out of the thirty-two counties of Ireland of being elected to Parliament sity of regaining confidence in the than a Nationalist had in any part of divine authority, sanctity and catholicity of the Church. As to the problem Ireland in the days when landlordism was king. Landlordism as a power in national or local politics in Ireland is of evil among the members of the church we need no better solution than the one given in St. Matthew xiii., 24,30, "Suffer both to grow dead, and the power of the people has taken its place. There is an over-whelming National majority in the until the harvest." Now the harvest is appointed for God's own time.-Parliamentary representation ; the city

To the people of London, and, indeed, to those as well who reside in other parts of the diocese, it will be welcome news that the new St. Joseph's Hospital, a magnificent, thoroughlyequipped and commodious structure, occupying the highest and choicest spot in the city, has been formally opened for the reception of patients. From the very inception of the scheme to error an hospital, the exclosiostical to erect an hospital, the ecclesiastical authorities and the community of St. Joseph have been actuated by one controlling motive-to make no mistake in its erection-to put up a building em-bracing all the modern improvements, and containing features which are a convenience to the medical profession and which aid them very materially in the performance of their duties. Fro. almost any point in the city the h spital may be seen, towering above all other buildings, on that beautiful northern eminence of Richmond street. There is perhaps not in the Province another site better adapted for the purpose. Not only is it most healthful, but it likewise possesses a charm for the convalescent peculiarly its own because of the magnificent view to be had from all sides, the pretty Forest City to the south nestling in its myriads of maples, and the east, west and north supplying a picture of pastoral beauty not surpassed in any other part of western Ontario. It is most satisfactory to all concerned to know that the efforts of the Sisters of St. Joseph have been fully appreciated, as the new building is now almost fully occupied with patients. To the sick it will be a haven of rest and of comfort, and kind hands will be ever ready to as-suage their suffering, while the most eminent doctors will be in attend-ance to do all that lies in the power of medical science to procure restoration to health. We need

THE NEW HOSPITAL.

scarcely say that creed, or nation-ality form no bar to admittance. All who are in need of treatment are welcome within its portals. All are treated with the same consideration, its plan of operations being based on that broad and beautiful and divine model laid down by our Redeemer. On Wednesday morning of last week the building was formally dedicated and blessed by His Lordship the Bishop of London, after which, at 8 o'clock, he celebrated the holy sacrifice of the Mass. Besides a number of the laity, there were present, assisting the Bishop, Rev. Fathers Turgeon and Proulx, members of the Society of Jesus, Montreal, and Fathers Tiernan, Gahan, Noonan and McCormick, of the cathedral.

We sincerely wish the com-munity of St. Joseph most abundant success in this grand enterprise God has favored their work in the cause of education and charity in this diocese ; and as their lives are entirely devoted to His service, may we not hope His all powerful hand will be ever uplifted to guard and guide and

Rome is on the throat of Brantford

A diligent search was made through

of Brantford to commit breaches of the peace. The secret, intolerant and aggressive efforts of the "religio-political organization" to destroy our blood-bought civil and religious lib-erty were further evidenced by the annual navment of \$2 100 to Catholic annual payment of \$3,100 to Catholic laborers. A board of sixteen Alder-men was found to contain no fewer than one Catholic. If such things can happen in free happen such han one Catholic. If such things can happen in free, happy and prosperous Brantford, there is no saying in how many cities, towns and hamlets the hand of Rome is working. It is clear that a great educative campaign against firemen, policemen and clerks who are sworn to obey the foreign potentate is the only thing that can save the country, or at least give the P P. A. something to do.

CATHOLIC PRESS.

Cleveland Universe.

In the course of an address in Baltidinal Gibbons, gave expression to these timely reflections on the interde-pendence of the rich and poor, and of the desirability of the desirability of some recognized agency for the equitable adjustment recognized of the relations between the two classes : "The benefactor of the ages to come will be he who reconciles cap-ital and labor. There should be no conflict between capital and labor, for, if the laboring man depends upon the capitalist, so capital in a great measurse depends upon the laboring man. Capital would be of little use without the labor of the workingman. The wealthiest men in the land would be poor indeed if they had no friend to greet them or no toiler to labor for them." He expressed the hope that the time would soon come when some well-conceived and impartial tribunal would be established for the settlement of grievances of labor and capital and put an end to strikes, which are so disastrous. "Never are the prerogatives of the capitalist better safeguard-ed, "he said, "than when the correlative rights and privileges of the workman are recognized and vindicated.

Catholic Columbian

The consolations of the Catholic faith are exhibited in marked degree at the bedside of the sick. There all the courage of a Christian heart needs a strength that human means cannot afford. The doctor may follow the patient's illness until the fatal moment arrives, but then the minister of God is the Angel of mercy and hope whose presence is illumined by the light of faith. The Catholic asks for the priest, as the spiritual physician, sooner than he calls upon the healer of the body, for he understands how much more important it is to cure the sin-sick soul than the disease laden body. "Yes," said a Protestant physician to us re-cently, "I meet more Catholic priests at the houses of the sick than any other ministers. I think they visit their sick more frequently. Boston Pilot.

Bob Ingersoll, in his Shakespeare lecture, last Sunday night in Boston, testified unwittingly to Shakespeare's Catholic parentage. "Shakespeare's father," said Ingersoll, "seems to have

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some of the apostles would need reform or get beyond it ; but this knowledge did not prevent Him from purchasing the Church with His blood. St. Paul was aware that not all the Corinthians were models; yet he maintains that the Church is without spot or blemish. And much as we admire the "heroic periods" of the Church, we cannot read St. Cyprian or Eusebius without feeling that the rule of heroic sanctity was well confirmed by the exceptions. For all that there was no panic ; the Gospel tound its apostles, and the faith its martyrs, and every virtue its glorious examples, though some were

"alienated "from the Church. But now, we are told, it is among the alienated, among those who have lest confidence in the sanctity of the Church, that the Christ-like select are to be found. Here at least is novelty We read of the old-fashioned saints that they often had doubts as to their own holiness, and, like St. Paul, were fearful lest, after preaching to others, they should become cast-aways. higher than that proposed by the Church. And if they acknowledge if they have gone aside from the Church, with a short measure of sancthe Church, they might lend her their support and help to "restore confi-

DIOCESE OF HAMILTON.

the city pay rolls. In the City Hall itself all was well. There was a Pro testant clerk, the city moneys were looked after in a thoroughly Protestant manner; Protestant relief was given to the poor, and a Medical Health officer of the right stripe attended to sanitary matters in the manner pre-scribed in the Protestant text-books. The presence of a Protestant janitor removed the last lingering fear that Catholics might be doing fancy drill in the basement. The fire halls were inspected, with a like satisfactory result. There were nine firemen, and according to the percentage of Catho lics in the population, one fireman and a half ought to have been of that persuasion; but it appeared that no person who owed supreme allegiance to any foreign king, potentate or ecclesiastical power had authority to and town councils and other public squirt water at either a Protestant or

oards all over the country, the Orange a Catholic conflagration in Brantford. North-East corner of four counties xcepted, are overwhelmingly Nation The search, however, was thorough. and at last the police force was dis-covered to be the place where the hierarchy was doing its fell work. Eternal vigilance is the price of liberty ; yet the Protestants of Brant-ford, in the language of the document circulated by the P. P. A., had ceased to be vigilant, and in conscious strength were either intently chasing the almighty dollar or quietly dozing while they swiftly drifted towards a more tremendous crisis than the city had yet known. There was a Catholic on the force ! The liberties of Protestant

boys were at the mercy of a man who owned supreme allegiance to a foreign king, potentate or ecclesiastical power. It is impossible to say how many of these boys had been consigned to a Brantford dungeon for whistling "Boyne Water" with intent to in-

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timidate, while nothing whatever had been done to Catholic youngsters who warbled "Garryowen" or "St. Pat-rick's Day in the Morning," with gotten.

ant services who were thus reported. Ave Maria.

The duty of Catholics in regard to all forms of organized religious intolerance is pointed out by the Sacred Heart Review. It would be well if our contemporary's wise and moderate words could find a general hearing at this time : "The duty of Catholics is plain. We appeal to them, and to the Catholic press all over the country, to put into practice now the Christian principles which we profess. Let us cherish no angry thought nor speak any angry word. Let us live on quietly and peaceably, even under this attack upon our liberties and our common rights ; hating none, injuring none, bearing no malice, and having no thought of revenge. Curbing and stifling the natural indignation and resentment that men must feel at such an invasion of their rights, let us quietly await the revulsion of public sentiment, and the return of that better and saner feeling sure to come when the first outburst of unreasoning prejudice shall have spent its force, and men shall have returned to reason. moderation and common-sense. look forward to that this end for well ness and certain confidence, well look forward to that time with calm time it is in our power to disprove, by our conduct and our daily lives, all the false charges brought against us and our religion." There is no people on earth quicker to repudiate injustice once it is recognized than our own The present revival of bigotry will pass, and the Church will be all the better for it.

God bless the cheerful person — man, woman or child, old or young, illiterate or educated, handsome or homely ! Over and hove every social trait stands cheerfulness, What the sun is to nature, what God is to the stricken heart, which knows how to lean on Him, are cheerful persons in the house or by the wayside.

THE CATHOLIC RECORD.

LINKED LIVES.

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By Lady Gertrude Douglas.

CHAPTER XX. FAIR FRANCE. "The child needs its mother, And my soul its God."

-E genie de Guerin. "Bon Jour, Mademoiselle. Madem oiselle is up early. It is probably that Mademoiselle desires to assist at Holy Mass

"Good morning, Julie. Yes, I want a good walk before breakfast, but I am not going to your Mass.'

The second day has begun at Vrananches, and it is 6 o'clock in the morning. Mabel believed she was the first person stirring in the Chateau, but she finds herself very much mistaken. Annette, the cook, was at market be-fore 4, and half an hour later, she, with Julie and Antoine, the gardener, was hearing Mass in the old parish church of Vrananches. They have all een at their work a good hour, before Mabel, coming down ready dressed for her walk, finds Julie performing evo-lutions that bear, at first appearance, tic hues. a similarity to the exercise of skating. On closer investigation she discovers that Julie's feet are encased in shoes having brushes attached to the soles, with which she darts to and fro with surprising facility over the polished waxed floor.

Mabel stands watching her curiously for som 3 moments.

"Is that how you keep the floors so like glass, Julie ?" "Yes, Mademoiselle ; it is very hard

work, I assure you."

'And you are at it so early !" "Mademoiselle is joking. It is not early for Julie. She has been up these hours.

two "What makes you get up so early, Julie? What have you to do at that hour ?" "Well, first, Mademoiselle, I go to

pray the Good God, and assist at Holy

" Do you go every morning?" Every

"Ah ! yes, Mademoiselle. Ev body in Vrananches goes to Mass." 'All as early as you ?"

"Oh, no, Mademoiselle ! The Mass of the 5 and 5:30 is for the working classes. The ladies, they go laterand the gentlemen. There are Masses at 6 and 7, and the last one is the Messe des Paresseux, 'at 8 o'clock . '

"Do they call people idle here who are up at 8?" asks Mabel, laughing. 'Good bye, Julie-I must go.'

But Julie has a good deal more talking to get through, and with the usual simplicity of her country people, has no hesitation in saying just what she has to say, with perfect respect always out with a familiar voice and manne that would astonish many English people

'Mademoiselle will receive to-day the visit of the Mesdemoiselles de St Laurent. They are dying to make the acquaintance of Mademoiselle," says Julie, subsiding from her brushes to seat herself on the nearest chair.

Mabel assents rather doubtfully. Then Julie goes off into rapturous descriptions of the numerous talents with which the family of St. Laurent is gifted. By and by Mabel discovers that Julie has been, in former days, the children's bonne, which accounts for her raptures about the family ; but Mabel's English prejudices receive a severe shock when, having enumerated various reasons why Mabel should see the Chateau St. Laurent that very day, without fail, Julie winds up

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temples.

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tances on either side of a broad carri- and compiled by some reverend gentlemen whose wants and aspirations were not to be satisfied by Cranmer's de-voted efforts in his behalf. The comage road, rise in gigantic splendor, forming, with their leafy boughs, a complete canopy overhead, so thick as almost entirely to shut out from sight piler was no doubt one of those who, the intense deep blue of the August while he deprecated the honest use of Catholic books of devotion such as the sky. Down the avenue goes Mabel, step-Golden Manual, or the Garden of the

ping out in a style and at a rate that in Soul, was not inclined to deprive him self of the prayers therein contained, unmistakably British. No French girl would appreciate that amount of No French and had consequently wasted a good deal of time and money in re arrangbodily exercise—for the sake of pleas-ure, too, at 6 o'clock in the morning. ing, re-adorning, curtailing and alter ing (where he chose to do so) those Outside the ponderous iron gates that close the avenue to the public, Mabel beautiful devotions, often the composi comes to a standstill, and takes a gentions of canonized saints, always of eral survey of her surroundings. men whose shoe strings he was not In ront of her, beyond the lane into

worthy to unloose." Mabel takes some time to read which the avenue leads, a steep ram-bling path, bordered on both sides by through the morning service, at which she has been accustomed every day of her life since her childhood to assist. shady walnut trees, and by underwood, chiefly composed of a plant remarkably like Scotch heather, slopes precipitately down to the seashore. The tide is It is no small trial to her to find herself in a place where the only church not a down to the seashore. The tide is almost at its full height, and the bluest, Catholic one, within twenty miles of her, is a wretched temple, open, of course, on Sunday only, and that in a most sparkling water Mabel ever remembers to have seen in the Vrananches. course of her life, is spread out like a town five miles from sheet of sapphire, upon which are playing the dazzling rays of the morns not a Church of England, so Mabel does not think she shall make any effort, even when Sunday comes, to go ing sunlight, all radiant with prisma-

Mabel had not been abroad before, Mabel selects this path, and soon so it did not occur to her, before she left England, that she should not be finds herself upon what at Vrananches is known as "La Plage Ste. Anne," able to go to church. She imagined, poor Mabel ! that her beloved Church probably on account of its proximity to he Chateau bearing that name. Out of England must be everywhere; in-deed, she had never reflected on the before her lies the broad sweep of the Atlantic ; to the right and left rise the ubject until, to her consternation on richly-wooded coasts, now with pine crowned summits, till they seem almost to lose themselves in blue ether, the preceding day, she learned the real state of the case from Genevieve. Probably, had Mabel been aware of it before she left England, she would not state again sloping downward into shady groves of hazel and beach, that kiss the clear waters when at high tide have consented to go to Vrananches ; but it was now too late to raise any ob

they wash up in some places to the very borders of the woods. At low tide the sands are splendid jections. Jessie would not understand them, and Mabel felt it would never do a rich yellow in color, and thickly strewn with loveliest shells of innumerto appear ungrateful for Jessie's kind desire to gratify her which had originated the visit to Vrananches. able shapes and hues. Following a

So Mabel made up her mind to bear this additional trial (no insignificant narrow pathway along a strip of sand a little upraised from the water's edge. one) with as much courage as she could muster. This was the first morn-Mabel comes in a few moments upon a bay, which runs inland, still em bosomed in woods for three or four hundred yards. The pathway here ing she had tried a plan she mean whenever the weather permitted her to adopt-to use as her oratory some grows broader, and round the semi-circle formed by the bay, twelve or quiet spot out of doors-the open air. at any rate, would be more devotional fourteen feet above the sea, at high water-mark, are built neat wooden bare walls within. han

"Pardon ! I think you lose you sheds, for the purpose of bathinghouses. Of these there are some forty hat," says a musical voice in pretty, roken English behind Mabel. or fifty, more or less commodious

Mabel, fancying herself quite alone according as they belong either to pri ooks round in astonishment, and see vate families or to the country people, a girl about her own age standing on who let them out when required. Steps he sandy platform in front of the cab cut in the rock, or wooded pathways, lead down from these "cabanes" to the water, where the bathing is much anes. Turning immediately again to see after her hat, which she has tossed carelessly, as she thought, behind her more luxurious and enjoyable than at our English water-places. In France Mabel perceives it already floating few people bathe carly in the morning, so that Mabel finds everything very upon the water just out of her reach the advancing tide having carried it uiet-scarcely anyone is stirring of unnoticed by herself, from the spo the shore, or round about it ; she has it where it fell.

"Wait ! I will bring you a stickall to herself, and finding it already, ah ! you give yourself too much trouble," says the pretty voice again, as early as it is, hot for walking, Mabel eats herself on one of the steps in the rock, as close to the water as possible. Mabel takes off her shoes and stockings, and wades into the water after her "How very lovely !" she thinksfloating head dress. "I have got it, thank you very 'more lovely than anything in Eng-

What is it, I wonder, that much," says Mabel, laughing, as she makes it so, for I am sure at Elvanlee the shore is quite as picturesque. Yes, I know what it is that makes this so returns to shore, and nods to her new "Ah! but you have so much we beautiful-it is the coloring, the atnosphere, everything is so wonderyour feet, and you have no towel ; if you will give yourself the trouble to come up here, I will give you one." fully clear, and the colors are so vivid but oh ! all the same I wish I was back at Elvanlee." A deep sigh, the little Thus invited, Mabel, gathering to-gether her belongings, prepares to ascend the rock ; but the girl above English straw hat, with its heavy crape trimming, is tossed almost fretfully evidently thinks that what with books aside, while its owner, leaning her head back, stares wistfully into the parasol, shoes, stockings, not to speak of the dripping hat, Mabel is overeep Tyrian blue sky above her. How

girl, with great simplicity, seizes hold of Mabel's hands, and kisses her on both cheeks. Mabel is surprised, but priests say Mass?" all, without exception ?-- do all your priests say Mass?" "Without doubt, is is the same for suffers the salute without opposition, after which she finds voice to sayall. do not believe all the Church teaches.

"I suppose, too, that you are one of the St. Laurents?" "It is right," exclaims the girl gaily. "You have guessed it rightly. I am Marie de St. Laurent, and I do love so much your Ingleesh friend, the dear Genevieve. Ah! she so often talks of you. I do feel that I do know you quite well. "Are you going to bathe now ?" asks Mabel.

"Ah ! no ; not this early. I will bathe this after-gouter, when everybody bathes. You too will bathe, is it

not "Is it not rather public here for bathing, when all these are full?" jects Mabel, pointing to the cabanes. should like to bathe in the morning. "Because ?" answers Marie, in quiringly. "Oh ! I don't know, only it seems to

me it must be disagreeable to have to walk down these steps to the sea in one's bathing dress; and if the tide is understand ?" out you must have some way to run. "And in England you do not do that ?'

"Oh! no; we have bathing ma chines, that take us to the water, and we can get into it at once without 'Because you not like to be seen in your costume?" says Marie, looking puzzled. "It is to us quite indifferhas asked questions on the ent. We make up parties de bains, and we do all bathe together, my

brothers and my cousins, and my uncles. Oh ! it is, I assure you, very amusing. Mabel opened her eyes very wide-Articles. she had yet to be introduced to many customs for which she is quite un

prepared. I do not like the idea at all," she protests with British independence. "Because ?" reiterates the young

French girl, elevating her eyebrows then she adds quickly, shrugging her shoulders and laughing her clear, pretty laugh, "but this after-gouter you shall see, and then you shall perhaps change your mind. Will you now come with me to my house ?---my sisters they shall be so glad to see vou.

to me that vocation. I will be, per haps, a Sister of Charity," responds "I am afraid I have not time. I Marie, very simply. "A vocation!" What is that ?" must go home to breakfast," says Mabe

"Ah! you breakfast very early-He does not will that all the world shall be Religious, you know." yes, I remember, as Genevieve ; but it is not yet rung out the eight. Will you not come with me a little way I go to fetch my sisters-they wait for me in the chapel ; we shall find there, and makes our way clear to us by

many different means ; sometimes it i too, Genevieve. Mabel sees no objection to this, so the circumstances that must guide us sometimes the desire of our parents, two girls leave the sea behine them, out, more certain than all, the advice Marie leading the way up a steep path through the wood, which winds continof our directors. We are always sure to do the will of the Good God if we ually as they advance, gradually open-ing out and becoming broader, until obey." "Perhaps, though, your director Private are misit reaches the summit, where it conmight be wrong. Priests are mis-taken sometimes," says Mabel, with a cludes abruptly, by a little rustic wooden gate, the entrance into a ceme heavy sigh, remembering that she, too, tary attached, so Marie informs Mabel, has leaned for years upon the guidance

to the Convent de l'Adoration." "Why do you call it the Adora-tion," asks Mabel, wonderingly, as they emerge from the beautifully-kept cemetery, and come in sight of the convent, finely situated on a wooden eminence commanding a splendid sea view

panion quickly. "The Good God has panion quickly. In the Good dod has not made us to be always doubt-ing and wondering what is right and what is wrong. Ah! life would be a misfortune if it would be so. We must have more confidence in "It is the convent belonging to the nuns of the Perpetual Adoration, answers Marie, reverently, this time speaking in French.

"What do they do? Are they like the Good God. We know that His the Poor Clares?"

"Oh ! no, we have them here, too, Spirit is with His Church, and if we

believe Jesus is in there -

"I mean a call from the Good God

of one man, who has, according to his

"Ah, perhaps — and perhaps ! What will you that I say to all the perhaps that may come to pass, Mad-

moiselle Mebelle ?" answers her com

own account, misled her.

truly, as He was on earth?

- really.

DECEMBER

Puritanic

"Then you would not follow his advice; you would not allow his in-fluence to have any weight with you Without doubt, is is the same for for the future-what would you do We shall not be Catholics if we then? you would be obliged to take another director." "Yes, without doubt : but it would

DECEMBER 2, 1893.

"Well, then, go on-tell me now not matter. God's Holy Church would what it is your Church teaches about the Real Presence. I want to know, still have thousands of good priests left. Monsieur le Cure is my directeur ; "We believe that Jesus, our God. in His human and divine nature, is if such a thing as you say could be actually present on our altars, so soon possible, which it is not—but if so as the words of consecration are spoken well, he would go away, another wou well, he would go away, another would come in his place, and he would be in the Mass. At the elevation, the bread and wine become to us the juite as good to direct me. I should actual body and blood of Christ. These we call the Blessed Sacrament, and we have in him all confidence, and I would grieve much for the poor heretic, but would have no more confidence in are allowed to preserve this Blessed him ; but because why you ask such horrid question ?-ah ! it is all impossi-

that's all. Is this the chapel? May I come in? I should like to see it—that is, if the service is over. I cannot

though present, is hidden in the Tabernale, which you will always perceive on the altar. Do you now "Yees." Mabel can scarcely say hearted French girl enthusiastically, the word, her heart is full of a new

a little time in our dear France, you

without Him ?" says Mabel in a sharply

of the little chapel, Marie looking up wards, following with her eyes the rising of a lark towards the glowing sunlight. She does not seem to have heard Mabel's question, but presently murmurs more to herself than to Mabel, A l'enfant il fault sa mer, ea mon cœur il faut son Dieu;" then she enters the chapel, and Mabel follows overcoming her desire not to appear hopelessly Protestant in the eyes of the Catholic girl. "But tell me, the Catholic girl. "But tell me Marie," she pursues, eagerly, "you her.

TO BE CONTINUED.

Why are you not a Nun of the Adoration ?" "Ah! the Good God has not given For Scrofula

"After suffering for about twenty-five years from scrofulous sores on the legs and arms, trying various medical courses without benefit. I began to use Ayer's Sarsaparilla, and a wonderful cure was the result. Five bottles sufficed to restore me to health." Bonifacia Lepez, ar E. Commerce st., San Antonio, Texas.

"How do you know what He wills? Catarrh "The Good God speaks to our hearts

"My daughter was afflicted for nearly a year with catarch. The physicians being unable to help her, my paster recommended Ayer's Sarsaparina. I followed his advice. Three months of regular treatment with Ayer's Sarsaparilla and Ayer's Pills completely restored my daughter's henth,"-Mrs. Louise Kielle, Little Canada, Ware, Mass.

Rheumatism

"For several years, I was troubled with inflammatory rheamatism, being so bad at times as to be entirely helpless. For the last two years, whenever I felt the effects of the disease, I began to take Ayer's Sarsaparilla, and have not had a spell for a iong time."-E. T. Hansbrough, Elk Run, Va.

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Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists, Price S1; six bottles, \$5. Cures others, will cure you sentiments by a p tion. Whittier de that occasion in a ner. "Popes, b nals," he says, " board, were par streets and burned the populace, a gr would have doub ready to do the office for Henry Grace of Canterb have carted about effigy a Protestant as a Catholic one. The charm of afterwards came out of the ordinary was continued, an the night of Nov from shore to sho the anti-Catholic

Gordon led his through the land been neglected, an known that it is ca in America.

The Puritan you appreciate the light. The Ma flower wreathes lers," had been f grim bigots of the ies, but, as Whitti nized in the g Fawkes' anniver their own lineam placently upon

actors, and opene

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and the fun and r

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Coffin's History o

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from France.

New England

Sacrament in our churches ; that is why we talk of the Real Presence, and the nuns of the Perpetual Adoration have for their sublime vocation to "I was curious to know your ideas adore always this Blessed Sacrament

exposed upon the altar; for in their chapel you can see the Sacred Host, join in your service, you know." "The Masses are all finished, there while in our other churches Jesus,

will be this morning no more," answers Marie : "yes, come in and let us say un petit bon jour an Bon Dieu-ah! Mademoiselle Mebelle," adds the warm-

and indescribable emotion which she and the earnest longing of her heart would be in our Church! I am sure is not altogether able to conceal, for, in contrast to this clear statement respecting the Catholic doctrine of the your heart wants the Good God ! He is so good ! When you have been for Real Presence, there arises in her mind the confused, mysterious explanation she has hitherto (whenever she will see how hard it will be for you to

subject) received from the ministers of her own live without Him. Church (let us say, more correctly, of

her own sect); for the Church of Engnettled tone. They are standing on the threshold land, to do her justice, is perfectly clear about it in her Thirty-nine "And you, what do you believe? inquires Marie, hesitating. "I-I-don't know !--that is, of us-I think we do believe in something like that-not quite the same, stammers Mabel, her sense of truth

"What makes you think we are

and tyrannical. I devoutness of the God. For, in their olic faith of their actually abolished Christmas. Think professing to be elieve the divinit allowing their he become so warped ment, that they and ignored the na earth." But if t abolish the joys of bration they were continue the ob Night, on the 5th o This anti-Cathol

instituted in Eng

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present enlightened fully appreciate the during the first ye of this century. crossed the ocean os religious freedom. menced to deny tha

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Hemans, who has sa

Ay, call it holy groun The soil where first They have left unst found, Freedom to worship

In a recent essa

Lathrop says:

them morose, intol

The liberal Ameri

POPE N An Anti-Catholie C

"It absolutely must be, that Mademoiselle should see the magnificent robe which Mademoiselle Marie is em broidering for the fete day of the Holy Virgin !

Now for the superstitious non sense," thinks Mabel. Aloud she an swers scornfully-

"The Blessed Virgin is in heaven I suppose even you believe that, Julie? She does not want any of your magstand it?' nificent dresses !"

Another deep sigh, another impa "Ah ! Mademoiselle must be Protest tient gesture - the fair, golden head responds Julie, shrugging her raises itself slowly, the blue eyes, look shoulders, and assuming an air of coming very melancholy, take a long, passion which irritates Mabel exceed anxious gaze over the broad expanse of ocean. "Oh! Hugh, dear, dear ingly. So Mademoiselle indignantly refutes the charge. She is not a Pro Hugh, if I was only where you are testant. She is a Catholic, of course It's so lonely without you, it's

only an English Catholic. "Indeed ! — a la bonne heure ! Julie was afraid that Mademoiselle was going to be so pleasant to be again with Veva, but oh ! it's all so changed ; might be one of those poor Protestants I am so lonely, Hugh, so dreadfully, horribly lonely !" Here Mabel takes who have no Good God in their horribly lonely !" Here Mabel takes out a handkerchief, and two or three

"We are Catholics in England," re iterates Mademoiselle, "but not Roman Catholics, Julie. That means a good deal of resolution. all superstitious nonsense is taken out of our religion. We honor and we re spect the Blessed Virgin, but we do not worship her as you do, Julie."

"Ah. ca ! all the same there ! Julie fears Mademoiselle is, after all, a Pro testant, for in our religion we have only one faith, and if Mademoiselle was a good Catholic, she would know that good Catholics did not worship the Holy Virgin, they only worship the Good God. But all good Catholics love the Holy Virgin. Does Mademoiselle not love her ? Mabel will not submit any longer to

ah! that is what is so extraordinary but perhaps Veva does not believe in this catechising ; it irritates her the superstitious nonsense-she can't, hear herself called a Protestant, so she that is certain ; why did she leave the turns abruptly from Julie and steps Anglican Church, then? she could vestibule on the moss out from the long, long pause, during which a shadow of deep perplexity settles down upon the graye theoretics "I did thi covered flight of steps leading down into what is called a flower-gardenchiefly remarkable, Mabel cannot help down upon the grave, thoughtful face. Then two or three more thinking, for its utter want of any gar den-flowers, but rich in weeds and face.

There is a gate at the bottom of the Mabel draws her Common Prayer-Book straggling creepers. garden, and through it Mabel makes out of her pocket, together with a very her way into the long avenue of uncommon Ritualistic-looking volume, stately lime trees, which, at even dis- meant to be an appendix to the former:

I hate to be called a Protestant ! I loaded, so she trips down the steps to in the town, but they are not the num of the Adoration. Do you know the Poor Clares?" meet her, and relieves Mabel of more suppose they will all cram that down my throat here—a Protestant indeed ! than half her burden. When one thinks what their idea of "You read ; you

When one thinks what their idea of "You read ; you have forgot the Protestantism is, too — Calvinism, the tide," she remarks, as, ascending the steps backwards, she displays to Mabel religion of those methodistical old Huguenots. Why, I would rather be a pleasant French face, all running a Presbyterian at once. I won't be called a Protestant! I am not one. over with smiles, with soft dark eyes, dove-like in their exceeding gentle ness, yet full of light and brilliancy How shall I ever make them under neat little plump figure, elegantly

vet very simply dressed, and a coun enance remarkable not for beauty of complexion or feature, for Marie de St. Laurent excels in neither, but exquis ite in the serenity and almost childlike nnocence of its expression.

"What a sweet face !" thinks Mabel. I wonder if she is one of the St Laurents? If so, she must be Marie ; so hard to live alone ! I thought it she certainly is like the description Veva gave me last night." Then re membering she has not answered the question addressed to her, she exlaims reluctant tears are brushed away with

"Oh ! yes, it was stupid of me. forgot all about my hat. I should have lost it if had not been for you. I am

See.

"Surely Veva does not believe in so much obliged." that ridiculous nonsense !" (returning "Ah, it is not worth while. to the first train of thought)-"a robe for the Blessed Virgin ! I wonder if this is our cabane. I will fetch to you the foolish, simple creature meant they a towel," save the young French girl, stopping in front of one of the largest were going to dress up a doll like the Blessed Virgin ?- yes, 1 suppose she and best-looking cabanes, which she opens with a key taken out of her did; and then they will carry it about under a canopy, and kneel down pocket ; then, while Mabel, sitting on

and pray to it-what rubbish ! I am one of the ledges of rock, dries her sure I do not know why Hugh need feet, and replaces her stockings and ever have imagined I would give a shoes, the girl stands shyly watching her, admiring the fair complexion, and thought to anything so ridiculous! but I wonder how Veva could have the rich auburn hair she had so often heard of as the peculiar beauty of Engbeen so taken in, and Mr. Vaughan-

lish women. "You are Ingleesh-is it not ?" she inquires. "And you are also a stranger here. Could it be that you are Mees Mebelle Forrestere?"

How do you know me? "I did think so directly I did see

There is something charmingly grac-

you," breaking off into a low, pleasant laugh. "Ah, I have heard so much of you fromGenevieve. Well, then, let me say to you, welcome very much to our dear France !"

"I have read a life of St. Claire and I have a picture of her. I can scarcely believe all of it is true." misguided.

"Ah! they are wonderful, those Poor Clares," says Marie, earnestly "if you like we will go to see them one of these days.

"Well, but what about the Adora tion ?- what is it they adore ?" asks Mabel, dubiously. Marie casts at her companion a

glance of pitying astonishment.

"I forget," she replies sorrowfully. 'You do not know, of course? They have in their chapel our Good God always to adore. "Always !- our Good God !- what

do vou mean. Mademoiselle Marie? asks Mabel, feagerly. "Do you mean something more than we all mean when we say God is everywhere present? I know what you believe about Mass, but this Perpetual Adoration puzzles me. How can God be always there?"

"Always, oh ! always," repeats Marie, slowly, clasping her hands, and raising her eyes to heaven, with a look of such rapture that Mabel cannot

help envying her. "Ah, Mademoi-selle Mebelle, do you not know what is the Blessed Sacrament? Do you not know that our good Jesus is for ever with us on the altar? Well, then, here in this chapel the Blessed Sacrament is for always exposed ; and the nuns take it in turns to watch day and night before our Good God, who dwells with them.'

"Mademoiselle Marie," - Mabel

stands still, her face flushing, her eyes H full of an eager, yearning expression which goes to the young French girl's very heart-"tell me now - tell me the honest truth-tell me exactly what is your faith about the Blessed Sacrament?

"Why should I not tell you the truth ?" answers Marie, simply. elieve what our Church teaches us in the Catechism — there is no mystery about it, Mademoiselle Mebelle."

"But do you all believe exactly the ious in this greeting, as the French same? Are there no shades of opinion? cure, you have your money back.

making our hearts known to the priests, who have the charge of our souls, we need not be at all afraid. The Good God will not allow us to be

"Suppose one of your priests, in you trust so much, were to whom change his religion, suppose he were o become-well, say a Protestant?

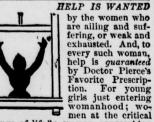
"Ah ! that is not possible," responds Marie. "Mon Dieus! that is not possible."

"Well, but just suppose it. What would you do? I particularly want to know

"Mon Dieus ! I would be au deses poir. I would pray much for him. Ah! ciel, how can you suppose a thing so dreadful ?"

"It would shake your faith, though, would it not? Should you believe everything he had taught you just a before, or would you begin to be a little upset ?"

"O Grand Dieu, no, no, no, never ! exclaims Marie, clasping her hands in an excited manner. "He did not an excited manner. give to me my faith. My faith it comes to me from our Mother, the most Holy Church. She would not be less dear to me because one of her priests was unfaithful to her.



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such songs as th "Look here ! fro The Pope has That fiery se Here's the Po The old prom We'll stick a p And throw h

" Lay up the fagots Pile 'e Set 'en The Pope roasts u

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THE CATHOLIC RECORD.

POPE NIGHT

An Anti-Catholic Celebration of the Puritanical Days.

The liberal American people of the present enlightened century cannot fully appreciate the condition of things during the first years of the history of this century. The Puritans, who crossed the ocean ostensibly to procure religious freedom, immediately commenced to deny that privilege to those who differed from them and enforced their fanatical laws with a cruelty that surpassed anything that had been meted out to "dissenters" in the old Quakers were hanged. They world. were whipped from town to town their ears were cut off ; they were branded and sold as slaves. Every diabolical punishment was resorted to on the plea that these men and women in their plain garb were Catholics "in disguise," and if a real, live "Papist" had shown his face in Boston or Salem one can only imagine what a pleasant reception he would have received. In Chandler's Criminal Trials the reader may find many illustrations of this tyrannical intol

erance, but he who reads will scarcely feel that he can arree with Mrs Hemans, who has said :--

Ay, call it holy ground, The soil where first they trod; They have left unstained what there they found, Freedom to worship God."

In a recent essay George Parsons Lathrop says: "Their zeal made them morose, intolerant, often unjust and tyrannical. It even tainted the devoutness of their attitude toward For, in their hatred of the Cath God. olic faith of their forefathers, they actually abolished the observance of Christmas. Think of a body of people professing to be Christians and to believe the divinity of our Lord, yet allowing their hearts and minds to become so warped by human resent ment, that they actually dishonored and ignored the natal day of Christ on earth." But if the Puritans could abolish the joys of the Christmas celebration they were glad to accept and continue the observance of Pope Night, on the 5th of November.

This anti-Catholic celebration was instituted in England early in the seventeenth century. When the charge of actuating the "gunpowder plot " was brought against the clergy, the people gave vent to their bigoted sentiments by a gigantic demonstra-tion. Whittier describes the scene on that occasion in an interesting man Popes, bishops, and cardiner. nals," he says, "in straw and paste board, were paraded through the streets and burned amid the shouts of the populace, a great portion of whom would have doubtless been quite as ready to do the same pleasant little office for Henry of Exeter, or His Grace of Canterbury, if they could have carted about and burned in effigy a Protestant hierarchy as safely as a Catholic one.

The charm of Pope Night, as it afterwards came to be called, was so out of the ordinary that the celebration was continued, and in each year, on the night of November 5, England, the night of November 5, from shore to shore, was lighted by the anti-Catholic fires. Since George Gordon led his "no Popery" mob through the land the celebration has been neglected, and it is not generally known that it is carried out to this day in America.

The Puritan yonths were not slow to appreciate the advantages of Pope Night. The May pole, "with its flower wreathes and sportive revellers," had been frowned upon by the grim bigots of the New England colonies, but, as Whittier says, they "recognized in the grim farce of Guy Fawkes' anniversary something of their own lineaments, and smiled com-

When James the First the sceptre swayed This hellish powder plot was laid : They placed the powder down below, All for Old England's overthrow. Lucky the man, and happy the day. That caught Guy Fawkes in the middle of his ulay. play.

The 5th of November, As you remember, Was gunpowder treason and plot ; And where is the reason That gunpowder treason Should ever be forgot ?"

Hark : our bell goes jink, jink, jink : Pray, madam, pray, sir, give us something to drink : Pray, madam, pray, sir, if you'll something

We'll burn the dog and not let him live. We'll burn the dog without his head, And then you'll say the dog is dead."

While the rhymes offend every metrical law, they must have proved de lightful indeed to the old Puritans who, for want of real "Papists," in spired their souls by burning images of pasteboard and straw. Considering their feelings toward the Church, one is not surprised at the immediate and long continued popularity of this " Pope Night.

Those were not the days of true poetry. A people who could appreci-ate the verses of Anne Bradstreet, who was known as "the Tenth Muse, probably, as Mr. Lathrop explains, be cause " no one would ever have recognized her as having anything to de with the original Nine," could not have had a very high poetic ideal. Here is a sample of her work, in the subject of the "Four Ages of Man :"

Lo, now four other act upon the stage, Childhood and youth, the Manly and Old Age: The first, son unto phlegm, graudchild to water, Instable, supple, cold and moist's his nature, The third of fire and choler is composed, Vindicative and quarrelsome disposed. The last of earth and heavy meintenoly, Solid, hating all lightness and all folly."

From these lines it may be seen that the Pope Night rhymes were fully up to the standard, and no one can deny that they were expressive enough to suit the Puritan character. Although in one sense of the word

Pope Night is no more, the fact still remains, however, that even now it is celebrated in a modified form in a number of the New England country villages, notably near Newburyport in Massachusetts. Of course the parade has disappeared. No longer the boys march through the streets with fife and drum bearing their mock ecclesiastics that are to be given so joyfully to the flames; but the flames are there still, and the blaze that lights the country from many hilltops is all that is left to remind one of bigotry's glori ous celebration. Long before the night of November 5, the boys com mence to procure their supply of wood. Barrels and tubs and all kinds of combustible articles that can be borrowed. begged or stolen from the farm houses or the village stores, are carried to some place of concealment in preparation for the great bonfire. Then when the proper time comes the match is applied and the glory of the autumn scenery is illumined by the huge fire. From the days of the first colony this celebration has come down to the present generation. In many intances even the name of "Pope Night" has been forgotten, and the Night

majority of those who remember it have forgotten what it significes. Yet in its transit it has retained its interest for the student of American history, for it is the one remaining relic of the old "Pope Night."-J. R. Meader, in Catholic Columbian.

PRINCE BECOMES PRIEST.

A Royal Catholic who Chose to Give his Life to the Service of the Church.

Much comment has been made in Germany, more particularly in Protestant Saxony, of Prince Max of Saxony, twenty years of age, having entered the cloister of Eisenach as a monk, at his urgent desire to retire from the world. The step was more surprising as the Prince was hitherto a lieutenant in the ducal regiment of grenadiers, his intended career being a militar one. His royal highness is the third His second son of Prince George. brother, John George, has just been betrothed to Princess Maria Isabella of Wurtemberg. The Prince was quartered with his regiment in the town of Ischatz. He is young, talented and highly edu-cated and had just taken his degree as a doctor with unusual honors when he resolved to devote his life to the serv ces of the Church. It is thought that Prince Max owes his decision to be come a priest to Bishop Wahl, who, in the last landing, demanded by special request from the Vatican the repeal of the law of 1879 respecting the Catholic Church in Saxony. He did not succeed, but is very active in the service of the Church, and Prince Max's re nunciation is, it is believed, one of the propaganda. The princely priest, who, it should be mentioned, is a Catholic, like all the members of the Saxon royal house, has been already appointed by the Pope, in spite of his youthful age Apostolic Vicar of Saxony.-Chicago Post.

THE NARROW PATH.

A traveller from a distant country found himself at nightfall near the entrance to a vast forest : he could neither go back nor yet remain where he was; necessity compelled him to advance through the darkness. As he was about to bury himself in the dreadful obscurity, he perceived an old shepherd, of whom he inquired the

way. "Alas," said the shepherd, "it is not easy to point it out to you ; the forest is cut up by a thousand pathways, which turn and cross in every direction, and all, except one, end in

"What abyss?" asked the traveller. "The abyss that surrounds nearly the whole forest. But this is not all: continued the shepherd, "the forest is not safe; it is infested with robbers and wild beasts. There is one enormous serpent, which makes frightful ravages; few days pass without our discovering the remains of some unfortunate travellers who have become its prey. The climax of the evil is that it is absolutely necessary to cross gives the following account of Father the forest in order to arrive at the Fidelis (Rev. James Kent Stone), who the forest in order to arrive at the place to which your are going. Moved with compassion, I have taken up my station at the entrance of this dangerous passage, to instruct and protect travellers ; at intervals along the way are my sons, who, animated with the same benevolent sentiments as myself, discharge the same office. Allow me to offer you my services and theirs ; if you choose, I will accompany

you The candid air of the old man, and the tone of tyuth in which his words were uttered, gave the traveller confidence. He accepted the offer. With one hand the shepherd seized a lamp and enclosed it in a strong lantern; with the other he took the traveller's They set out. arm.

Having journeyed on for some time, the traveller began to feel his strength decline.

"Lean upon me," said his faithful conductor to him. The traveller thus supported, con-

tinued his journey. Soon the lamp began to shed a feeble light. "The oil is failing," said he to the shepherd ; "our light will soon go out;

what will become of us?" "Have courage," replied the old man, "in a little while we shall find one of my sons, who will put fresh oil in our lamps.'

He was not deceived. A light soon appeared at a short distance. It shone in a little cabin by the road side. At the well-known voice of the shepherd, the door was opened. A seat is offered to the weary traveller; some simple but substantial food repairs his strength. After a delay of three quarters of an hour, he continues his journey, accompanied by the old man's

From time to time the traveller meets with new cabins, renewed atten-tions, new guides ; he walks thus the whole night. The first rays of dawn begins to illumine the eastern sky, when he arrives safe at the end of the dangerous forest. Now he understands, in its full extent, the service which had been rendered to him by his kind guides. Before his eyes, beholds a frightful abyss, from whose hideous depths the dull roar as of a distant torrent, breaks upon his

ear "See," said the guide, "this is the abyss of which my father told you : no one knows its depth ; it is always cov ered with a multitude of brambles which the eye cannot penetrate. Saying these words, he heaved a deer sigh, and, turning aside, wiped away the tears which began to roll down his

"Alas," replied the guide, "how should I be otherwise? Can I look upon this abyss without remembering the many unhappy victims who are every day lost in it? My father, my brothers and I, offer our services, but few accept them. The greater num-ber of those who walk a few hours

man coming into the world ; the sons who aid the generous old man in this charitable work are the ministers of the Lord, devoted to the care and guidance of the traveller ; the lamp which is borne by the Shepherd and his sons. is the light of faith, which according to the expression of St. Peter, shineth in darkness. It is unnecessary to explain to you what is meant by the per sons who accept the advice of the old man and his sons, and by those who

reject it. Let us then, like the traveller, walk in the narrow path that leads to salva-tion, taking the counsels and the guidance of those ordained to give such, for it is written that "he that shall persevere unto the end, he shall be saved.

REV. JAMES KENT STONE.

Pen-Picture of This Learned Member of the Passionist Order—A Convert to the True Faith, He Has Brought Many Others Into the Fold by His Teachings and His Pure Life.

read a paper at the World's Parlia-ment of Religions :

A Bostonian by birth, he came of what is considered good old New England stock, and his father, who was an Episcopalian minister, had charge for many years of a church of his denomination in the classic city of Cam-The son, born in 1840, after bridge. making his preparatory studies, en-tered Harvard University in 1857, and

graduated therefrom with honors four years subsequently. After quitting the Cambridge institution he studied for two years abroad, at Gottingen and Italy, and returning to his native land, his patriotism impelled him to volunteer for the defence of the union. He served in the army for six

He

months, when he was compelled by wounds to relinquish the field, and after his recovery he sought and obtained a professorship of Latin at Kenyon College, out in Ohio. entered the army as a private soldier, but won the rank of captain by his

bravery, and before taking his profes sorial chair at Kenyon college he was ordained to the Episcopalian ministry, in which position he has said of him self : "I defended the Anglican reformation with all my soul. I did so upon what I called high ground, in

company with such sturdy Catholics (as I termed them) as Andrews and Bull and Hammond. I threw myself back upon the primitive Church, and upheld the doctrinal standards of the Anglican communion as faithfully reproducing the uncorrupted model. I loved the reformed Church, supposing her to be indeed apostolic, both in suc cession and creed, and not knowing an older and better. I gave her al

my devotion (my eyes being blinded) as the mother and mistress of my soul and I hope to die, as Bishop Ken de clared that he died, 'in the holy Catholic and Apostolic faith professed by the whole Church before the disunion of the East and the West-more par ticularly in the communion of the Church of England, as it stands distinguished from all Papal and Puritan innovation, and as it adheres to the doctrine of the cross.

At Kenyon Father Fidelis quitted the Latin chair in 1867 to assume that of mathematics, and he was also chosen president of the college. The following year, however, he quitted Gambier, the Ohio town in which Kenyon college is situated, and went to Geneva, N. Y., to assume the presidency of Hobart University, to which the trustees and faculty had elected him

only line of duty for him, severed all his Protestant affiliations and sough admission into the Catholic fold. This step on his part greatly displeased his venerable father and gave offence to many of his Protestant friends and acquaintances, but the man who took it was not to be deterred by such happenings from doing what he though was right, and he went resolutely for ward in his chosen way. The Paulist community, which has always had especial attractions for converts of Father Fidelis' stamp, was the organization which first secured him, though he had a strong desire which has since been happily gratified. of joining the Passionists even then. The non-robustness of his health, together with the fact that the Passion ist rule of life is an exceedingly rigor ous one, induced the young convert to heed the counsel of those who advised him to join the Paulists, and, his peti tion being granted, he at once entered upon the study of Catholic theology at New York, and was, in due course of time, ordained to the priesthood and attached to the church of St. Paul, Fifty-ninth street. Soon afterwards he was honored by being appointed master of novices, in which capacity he endeared himself to the young men who were placed under his care, and he was frequently employed in missionary work, a feature which, as is well known, characterizes in a signal manner the labors of the Passionists. His old desire of becoming a Passion never left Father Stone, and, his health improving greatly during the years that he wore the Paulist habit, he determined to carry it into effect, and the consequence was that several years ago he made formal application for admission into the Passionist body, and his petition being favorably acted upon, he left New York and betook himself to Pittsburgh, WHY HOOD'S? Because Hood'S Sarsapar-illa is the best, most reliable and accom-plishes the greatest cures. HOOD'S CURES. Hood'S CURES. How to succor and enlighten every entered upon his novitiate. That

period of probation ended, he was favorably received into the order employed for some time in missionary work, for which his oratorical abilities especially fitted him, and finally sent to Rome to be perfected in the spirit of the order.

Not so many years ago the Ameri can Passionists were importuned by their brethren in South America to send some English speaking priests down there to minister to the increas ing number of English speaking color ists who were settling in the principa centres of population. In response to this appeal, Fathers Fidelis and Ed mund, the latter, like the former being a convert, his name in the world having been Benjamin D. Hill, wer sent to Rio Janeiro, where they labored for some time, but subsequently went to Buenos Ayres, where they suc ceeded, after long and patient labor aided materially by contributions for warded to them by friends in this coun try, in organizing the congregation which worships in the church situated on Calle Caridad, which is now one of the most popular places of worship in the Argentine capital.

For quite a number of years past Father Fidelis has been engaged in this field of labor, and the periodical reports which reached this country of the success attending the Passion missions in Buenos Avres were flatte ing to the zeal displayed down then by him and his associates. It now ap pears that he has been recalled from the South American missions, and that for some time to come at least, his field of labor will be in this country, fact that is highly pleasing to his countless admirers in the United States, who have always been eager to welcome Father Fidelis whenever he their neighborhood to delight them with his splendid oratory, instruct them by his profound learning and edify them with his sincere and un-

affected piety. From the day that Father Fidelis severed his Protestant connections and joined the Catholic Church, his eyes have never turned back to the places he abandoned save in pity for those whom he was forced to leave behind him in their ignorance of the truth and the error of their ways. For himself, his mind has never wavered in its acceptance of Catholic teaching, nor his will in allegiance to Catholic authority. He is unquestionably one of the most valuable and valued acquisitions which Catholicity of recent ears made in this country, and the influence of his conversion has led many another Protestant into the true fold. Father Fidelis is admittedly one of our best Catholic pulpit orators and his appearance is any church is sure to attract an immens audience, eager to listen to him. He is a writer of peculiar charm and force, and we have few more interesting Catholic works than those that have come from his pen since his conversion. His associate on the South American mission, Father Edmund, is also a writer of admitted ability, and he excels particularly in religious versification, many of his poems appear ing of late years in various An Catholic publications. Father Fidelis' paper made an excellent impression at the World's Parliament of Religions.

Many a Young Man.

When from over work, possibly assisted by nherited weakness, the health fails and rest r medical treatment must be resorted to, hen no medicine can be employed with the ame beneficial results as Scott's Emulsion ame beneficial results as Scott's Emulsion Miss Jennie Bass. New Boyne. Ont., writes For two years I suffered from sick headach and palpitation of the heart, and could get a left and II began the use of Pink Pils. ellef and II began the use of Pink Pils. Sold by all dealers or w mail at 50° a box, or 8 boxes, for \$25.9, Di Villiams' Med. Co., Brockville, Ont., an chencetady, N. Y. Beware of innitations. At Home and Abroad.

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 icine extant.



rt, Ill., began to fail rapidly. appetite and got into a serious condition from Dyspepsia She could not eat voge-toast distressed her. Rad to give up house-work. In a week after taking

Hood's Sarsaparilla

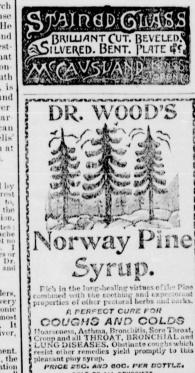
e felt a little better. Could keep more food her stomach and grew stronger. She took ottles, has a good appetite, gnimed 22 lbs., ss her work easily, is now in perfect health.

HOOD'S PILLS are the best after-dinger pills. They assist digestion and cure headache.





UNLOCKS ALL THE CLOGGED SECRETIONS OF THE BOWELS, KIDNEYS AND LIVER CARRYING OFF GRADUALLY, WITHOUT WEAKEN-ING THE SYSTEM, ALL IMPURITIES AND FOUL UMORS. AT THE SAME TIME CORRECT. ING ACIDITY OF THE STOMACH, CURING BILIOUSNESS, DYSPEPSIA, HEAD CONSTIPATION, RHEUMATISM, DROPSY, SKIN DISEASES, JAUNDICE, SALT RHEUM, ERYSIPELAS, SCRO-FULA, FLUTTERING OF THE HEART, NERVOUSNESS, AND GENERAL UEBILITY. THESE AND ALL SIMILAR COMPLAINTS QUICKLY VIELD TO THE CURA INFLUENCE OF BURDOCK BLOOD



3

placently upon the riotous young actors, and opened their close purses to furnish tar barrels to roast the Pope, and strong water to moisten the throats of his noisy judges and executioners. For one night in the year the youth of the New England towns ran at large and the fun and mischief was properly accepted by the staid colonists and accorded as strictly appropriate as an extravagance of Pope Night.

Nearly every town and village in New England had its own celebration, and this was continued until the time of the revolution when it was stopped, out of respect "to our Catholic allies from France." In 1774, according to Coffin's History of Newbury, the town authorities passed an ordinance that "no offigies be carried about or exhibited only in the daytime," and this was the death-blow to the hopes of the boys who had always looked forward to the celebration with such delight Previous to this time, however, the demonstration was presented in a most elaborate manner, all of its original features having been introduced from There were the figures re England. presenting the ecclesiastical authori ties who were to be burned, and be hind them came a man dressed to im personate the Prince of Evil. Robed entirely in red cloth, with huge on horns on top of his head, he carried a pitchfork in his hand, and with this he made "exceedingly free," to the great amusement of the crowds that had gathered.

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When the fires were lighted and the figures were consigned to the blaze the boys danced around the circle that the heat suggested, loudly singing such songs as the following :

"Look here ! from Rome The Pope has come. That fiery serpent dire : Here's the Pope that we have got. The old promoter of the plot : We'll stick a pitchfork in his back, And throw him in the fire."

" Lay up the fagots neat and trim ; Pile 'em up higher ; Set 'em afire ! The Pope roasts us and we'll roast him !"

Thousands of lives are saved an-nually by the use of Ayer's Cherry Pec-toral. In the treatment of croup and whooping cough, the Pectoral has a most marvellous effect. It allays inflammation, frees the obstructed air passages, and controls the desire to cough.

cough. How to Get a "Sunlight" Picture. Send 25 "Sunlight" Soap wrappers (wrappers bearing the words "Why Does a Woman Look Old Sooner Than a Man") to LEVER BROS., Ltd., 43 Scott street, Toronto, and you will re-ceive by post a pretty picture, free from adver-tisting, and well worth framine. This is an easy way to decorate your home. The soap is the best in the market, and it will only cost to postage to send in the wrappers, if you leave the ends open. Write your address carefully. Wrate Hooply 2. Because Hood's Saraapar

under our guidance, accuse us of wish-ing to frighten them with vain alarms they despise our advice ; they leave us but very soon they lose their way, and perish miserably. Some are destroyed by the great serpent, others are murdered by robbers, and others again are buried in this abyss. The only way across the abyss is this little bridge before us, and we are the only persons acquainted with the road which conducts to it. Pass over with con-fidence," said he, "turning, and tenderly embracing the traveller, little while you will have the broad daylight ; yonder is your city."

The traveller, filled with gratitude. thanked his kind guide, whom he promised never to forget, and advancing at a rapid pace, quickly crossed the little bridge; a few hours more, and he reposed tranquilly in the bosom of his beloved family.

Are not you, also, dear readers, travellers from a distant country This forest is the world, or the present life ; these robbers, are the enemies of your salvation ; this dreadful serpent, the devil; this dark and fathomless abyss, hell; all these paths, which traverse the forest in so many different directions are the roads-alas ! too numerous-which conduct to eternal

misery ; the only way, which terminates at the little bridge is the narrow way to heaven.

As for the charitable shepherd who waits at the entrance of the forest, and who offers the assistance of his arm and his lantern to the traveller, you easily understand that he represents

ires all diseases of the stomach, liver, owels and blood.

bowels and blood. Sleeplessness is due to nervous excitement. The delicately constituted, the financier, the business man, and those whose occupation necessitates great mental strain or worry, all suffer less or more from it. Sleep is the great restorer of a worried brain, and to get sleep cleanse the stomach from all impurities with a few doses of Parmelee's Vegetable Pills, gelatine coated, containing no ner-cury, and are guaranteed to give satisfaction or the money will be refunded. The healthy glow disappearing from the

The healthy glow disappearing from the cheek and moaning and restlessness at night are sure symptoms of worms in children. Do not fail to get a bottle of Mother Graves' Worm Exterminator; it is an effectual medi-cine. cine.

Deafness Cured.

GENTLEMEN.—For a number of years 1 suffered from deafness, and last winter 1 could scarcely hear at all. I applied Hag-yard's Yellow Oil and I can hear as well as

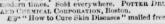
YONE NOW. MRS. TUTTLE COOK, Weymouth, N. S. Are your corns harder to remove than those that others have had? Have they not had the same kind? Have they not been enred by using Holloway's Corn cure? Try a bottle.

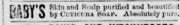
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Remedies will afford imme-diate relief, permit rest and diate relief, permit rest and diate relief, permit rest and and economical cure, and not buse them, is to fail by your duty. Parents, save your children years of nec-tions. Curricura REMEDIES are the greatest skin cures, blood purifiers, and humor remedies of modern times. Bold everywhere. Portex DRUG AND CHEMICAL CORPORATION, Boston. ET " 'How to Cure Skin Diseases' malled free.







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EDITORS P.EV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidels."

THOMAS COFFEY. Publisher and Proprietor, THOMAS COFFEY

Fublisher and Proprietor, THOMAS COPPER MESSRS, LUKE, KING, JOHN NIGH, P. NEVEN and M. C. O'DONKELL are fully anthorized to receive subscriptions and transact all other business for the CATHOLIC RECORD. Rates of Advertising—Ten cents per line each "assertion, agate measurement. Approved and recommended by the Arch-bishops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of London, Hamilton and Peterboro, and the ciergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should 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 2, 1893.

A LESSON.

We are extremely sorry to note that our contemporary the True Witness, of Montreal, is in financial difficulties. For some time past, under the editorial management of Mr. J. K. Foran, it has been a most useful as well as an exceedingly clever exponent of Catholic doctrine. We are glad that there is a good prospect of a satisfactory arrangement of its affairs, and that it will continue as usual.

Those who from year to year allow their subscriptions to run into arrear, some from an unwillingness to pay their honest debts, and many more from a habit of to-morrowism, have doubtless much to do with the troubles of our Montreal confere. If a large number of subscribers to Catholic papers would be a little more thought. ful and extend the same consideration to newspapers that they expect and demand in their own business affairs, it would be most creditable, and would enable publishers of Catholic papers to Church in civilizing mankind during send a much more useful weekly visitor the nearly nineteen centuries of her to their homes.

PROTESTANT MISSIONS.

We had the pleasure of assisting lately at the deliberations of a society founded for the purpose of converting the heathen. Our name is not on the roll of membership ; we were there merely en amateur. The modus operandi is as follows: The distribution of Bibles amongst the heathen, followed necessarily, if we may judge from the society's computation, by conversions. What influence a written word may have upon the untrained and untutored mind of a pagan passes our comprehension. But theory aside, have such societies succeeded in performing half of the work ascribed to them? They have indeed shipped cargoes of Bibles and expended thousands of dollars, and the result has been disappointing to even the least sanguine amongst them. Nay, even Protestants, eye-witnesses of what they relate, have declared that their methods have only made the heathen . worse and Christianity a laughing stock. Many of the ministers who send home flattering accounts of their work rely too much upon their talent for fanciful description. It would perchance wound their feelings if we ex-

jured up by our imaginative and enmission from our blessed Lord Himself to feed His lambs and His sheep. thusiastic novelist. But no matter, he would see how the work was done. He From the fact that in the Russian expressed a desire for information Empire the Catholic Church is conabout the mission, and the minister took stantly suffering a persecution which him into a large outhouse filled with varies in intensity according to the times, it might be supposed that the Bibles. "I employ a couple of ser-Czar is too hostile to Catholicity to envants to distribute a certain number of copies in a certain district, and tertain the thought of a reunion, but it is said on good grounds that these perpresto the heathen is saved." secutions come not from hostility or Respectable Protestants have long the part of the Czar himself, but rathe since regarded Bible societies as use-

from the Patriarch who presides over ess and very expensive. They have exercised no appreciable religious the Holy Synod of the Russian Church. The Patriarch does not favor reunion influence upon any country. because he fears that there would be recent report gives but eight hundred some curtailment of his authority if and fifty converts for all the Protestant the supremacy of the Pope were admissions in Asia, Africa and Australia. mitted. In some of the minor nation This is a poor showing, considering the money spent and Bibles scattered the Governments also do not regard

broadcast, and we cannot help thinking of the branch that withers when cut off from Christ. THE ORIENTAL SCHISM.

General Lew Wallace, the author of the well known work "Ben Hur" which so graphically describes Palestine in the days of our Lord, has issued a new work entitled "The Prince of

to the protectorate which the India, or Why Constantinople Fell." Czar claims over the schismatics who the chief purpose of which is to throw are under Turkish rule, and the light upon one of the most interesting Sultan has shown many marks of his periods of the history of Christianityspecial favor toward Catholics, a recent a period which brought about the final one being the appointment of Mgr. eparation of the East from the unity Mataedoff, Bishop of Salonica, to be a of Catholic faith and resulted in estabmember of the Provincial Council lishing Islamism over a large section of which has jurisdiction in civil and territory in which there were at one religious affairs. time flourishing Christian Churches. The general, though a Protestant,

already in a body given their adhesion appreciates as few non-Catholics do the to the Catholic Church, and this is only great work done by the Catholic one of the manifestations of how the tide is tending throughout that Empire. existence, and he looks forward with

great hope to the day when the schism will be healed which divided the East from the West.

have lost their influence for good, and

escaped the notice of those high in

authority, and it has made an im-

pression upon them which has given

rise from time to time to negotiations

Separated from the centre of Chris-Christian religion. tian unity, the Churches of the East

THE P. P. A. AND THE A. P. A.

the prospect of a union with favor.

nevertheless there is a decided general

movement towards the Catholic Church

in several of them, and especially in

Bulgaria, Roumania, Turkey and

Persia. Many incidents also indicate

that the two last named Mahometar

Governments would encourage the un-

ion in their dominions. The Turkish

Sultan would undoubtedly prefer it

The Turkish Nestorians have

now the Oriental schismatical priesthood have but little influence over known in Canada as the Protestant their flocks. This was a result to be Protective Association, and of its twin expected from the rejection of the sister, the American Protestant Associdivine authority which alone could ation, in the United States, have of late restrain the passions of men, and at caused considerable attention to be the present day the Eastern schismatidevoted to this nefarious organization. cal priesthood are in a most deplorable It has not been our desire to advercondition, being almost entirely with tise the P. P. A. ; but outside of our out either the learning which is excolumns it has had so much advertis pected to be found in the clergy, or ing that it is now quite a force in Canthe virtues which also ought to adorn adian, or rather Ontarian, politics, and those who exercise the priestly office in a few towns, including our own As a matter of course, where the city of London, it has made itself felt priesthood have fallen so low in public by electing its nominees to the mayoresteem, it is not in the nature of alty, and to a controlling voice in the things hat the laity should observe a municipal councils.

high standard of morals, and through We have many times stated our con be deprived only by most gross injusout Russia, Greece and the other viction that the majority of the Protestice. countries in schism the standard is accordingly low. This fact has not

tant population of Ontario have too Aggressions against Catholics have much liberality ingrained in them to also arisen in other matters. When allow them to be dominated by a nohave we heard of Catholics in any part Popery element, sworn to persecute of the Dominion demanding that a reand ostracise Catholics, and we are ligious test should be used in the selec- lics to 590 Protestants. There is certowards remedying such a state of yet of this opinion. We shall contion of members of the various Cabiinue still to be disposed to hold this

with this purpose in view ; and, strange to say, are eagerly swallowed by their States association, to the effect that the dupes, who must, indeed, be wofully Catholics of the United States should ignorant to believe them. There is, of prepare, by arming themselves, to course, a more intelligent class who do massacre the Protestants and seize upon the Government of the country. not readily believe such things ; but This document was published and these people take advantage of the credulity of their co-religionists so that circulated by the P. P. A. in Canada they may have a strong support to as well as by the A. P. A. The abenable them to gain their object, which surdity of the supposition that nine is political advancement : and it does millions of Catholics should endeavor

sometimes happen that even some to massacre or rule fifty-six millions of intelligent Protestants, hearing these Protestants, seems not to have occurred absurdities so often repeated, come to to the intelligent population among believe in them in part at least. We whom the story was current, and in met recently with more than one of many localities deputations of Protesthese gentlemen who were illustrations tants actually waited upon the parish of this. One asked us, "Why have priests asking leave to examine their Catholics become so aggressive of churches and residences that it might be known whether they had arms This pretended aggressiveness is a

therein stored for the purpose of effectpure fiction. It is not reasonable to ing the proposed massacre. suppose that Catholics, who constitute It is scarcely necessary to say that in only a little over 41 per cent. of the every instance the search was allowed. population of the Dominion, and a with the result that the deputation little over 16 per cent. of that of found themselves in the position of so Ontario, should be aggressive against many escaped inmates of idiot asythe great majority of the people, and lums. no such aggressiveness can be pointed We have had even in Canada in

years gone by some scares of the same The Catholic position on the Manikind, caused by the circulation of sim toba school question, which is much ilar rumors ; but the present P. P. A harped upon by our enemies, is not movement here has not yet reached aggressive. It is purely defensive. precisely this stage of lunacy. It We make no attack upon the Public has circulated, however, documents school system, as our enemies pretend equally false and with intention just we do : but we maintain, and we will as malevolent, to the effect that Catho continue to maintain, the inalienable lics have more than their share of posiright of parents to choose the kind of tions under the Dominion and Ontario education their children shall receive Governments. 'The statements are The aggressiveness is on the part utterly false, and the Globe has pubof those who would deprive us of this lished official reports from the various right. In this respect the Manitoba local departments which show their Government have been the aggressors, falsity in the clearest light. In fact, and so are they who raised an agita if there is any room for dissatisfaction, tion in Ontario to hamper the Separate it is the Catholics who have reason to complain that they have not the recognition to which their numbers entitle them. We can give here only a general idea of the fact of the case. Last week we published some further details.

The Catholics of Ontario number a fraction of 169 in each 1,000 of population ; yet only 125 of each thousand of Government employees are Catholics, the actual numbers being 1,553 Protestants and 222 Catholics. A full return of the respective emoluments is not given, but as far as given it shows that the salaries average very nearly the same per capita.

In the Quebec Legislature there are O Protestant members, out of a total of 73, or 1 Protestant for 19,000 of the Protestant population, most of them being for thoroughly Catholic constituencies ; while in the Ontario Legisla ture there are 10 Catholics out of a total of 91, or 1 for each 35,000 of the Catholic population. It must be borne in mind that the Protestants of Quebec are not so numerous in proportion to population as are the Catholics of Ontario, there being in the former Prov ince 100 Protestants to 768 Catholics. while in Ontario there are 100 Catho-

fend their deeds openly.

document was issued by the United ANOTHER "ESCAPED" NUN EXPOSED.

DECEMBER 2, 1893.

An honest Protestant lady, Mrs. Meilhac, of Hull, England, has exploded the anti-convent lies told by her sister, Ellen Golding, an ex-nun, somewhat of the Mrs. Shepherd and Maria Monk stamp.

Madam Meilhac is much grieved that her sister should have yielded to the solicitations of the "Protestant Alliance" to deliver a series of lectures exposing pretended immoralities in the convents in which she spent some years, and from which she asserted that she made her "escape" in the usual blood-curdling fashion, after having been so long a badly-treated prisoner in the hands of the nuns.

Mrs. Meilhac did not volunteer her statement; but she was interviewed by a representative of the London Herald, and that paper publishes the interview, which is highly interesting reading.

The "rescued nun" in question dif. fered from Mrs. Margaret Shepherd and Maria Monk in these respects, that she was a young lady of good character when she entered the convent. It is said she had been a Protestant, but had become a Catholic, and was desirous of entering a convent that she might lead a more perfect life in the service of God. She became a novice in a religious order in England, and in the course of time was sent to a house of the same order at Calais. France.

Like many restless beings who cannot long remain in one state of life, she determined after some years to leave the convent, and a telegram was sent by a lawyer, at her request, to Mrs. Meilhac, informing her that her sister would arrive in Hull on that day. The Meilhac, family were much surprised ; but Mr. Meilhac went to the railway station to meet her and brought her to his home, where she remained for six months.

It was then reported by several papers that Miss Golding had made her escape from the convent in Calais. because she had become disgusted with the immortalities of the nuns, and a reporter of the Eastern Morning News came to Mr. Meilhac's house to make enquiries as to the truth of these strange reports.

Mrs. Meilhac states that she was present at the interview between her sister and the reporter, and her sister 'distinctly said that she saw nothing approaching to immorality in any of the convents she had been in. She told me that in her order punishments were unknown, except in a stricter application of the rules."

It was afterwards, when she came under the influence of the "Protestant Alliance," that Miss Golding began to tell stories of horrible outrages and punishments which she had witnessed and suffered in the convents. Of al these things Madam Meilhac says :

"The dark room she now speaks of is an invention, and as steel belt she says she was forced to tainly in all this no appearance of wear, she never saw one in her life visited the

DECEMBER 2, 1

and I had plenty of opp private conversation, an aid she was quite happy vent. It is nonsense for had any difficulty in ge She went ab with me, and once when came with me to the boat ally on board till the ve starting. I said to her : want to leave, you to do but to come along She was sent to vents to teach English a we never had any difficu ing where she was. Ind to us from nearly every c

At a later period Mr. N the convent in company and he then invited his to come with him to Eng refused, saying : "No, stav.

Referring to some of th poisoning and other ev which the no-Popery adorns her platform Madam Meilhac said th six months her sister was

"She told me of her li vent, but never said on poisoning or immorality now. I am positive that been any foundation fo ments, I would have her the six months she li -the first six months she the convents.

It is evident that Mrs. not desire to do more that grossest calumnies utter ter, otherwise we doubt have spoken with adm self-sacrificing zeal and good ladies who gave he and whose mode of life opportunities of witnessi unnecessary that she sho this, as it has already hundreds whose opport even greater than thos Meilhac. She evidently testimony to go no furth truth and justice to the ladies absolutely requi and she thus cloaks her s

When asked why Miss sists in making such cha convents, she answered,

"She is my sister, a think of her going abou she knows to be untru opinion is that her bra unhinged. She may there is some ground ments she makes ; but she has been wrought people of the Protestan e is willing to utter as put into her mouth. I u this to defend the vents, nor to aid the only because I know the dation for the statements gard for the truth make to undo as far as poss evil or injustice my sist

It is the case of Man again. This unfortuna the calumnies she uttered mouth by Baptist preach latest "escaped nun" of the Protestant Alliand tion similar in purpose to the Protestant Prote tion of Canada. The Mrs. Meilhac is timely though Protestants of i not believe the lying, Popery lecturers, there i of bigots and ignorant are willing to accept th ous lies it is possible t the religious orders of Church are spoken of.

schools by subtle legislation which General Wallace's two books which would make it troublesome to conduct we have named will repay careful and maintain them. Catholics have reading. They are the work of a no desire to impose their educational man imbued with a firm belief in the convictions upon others, but neither will we submit to have the views of those who are opposed to Catholic education forced upon us under The doings of the secret association any pretence, whether to close our schools to religion, or to accept a minimized religious teaching such as our adversaries desire to force upon us We contribute our share to the public taxation, and we have as much right

to a decisive voice as to the character of the schools in which our children shall be educated as have our Protestant neighbors in regard to the kind of schools they think it proper to sustain. We maintain that the aggressiveness is altogether on the side of those who would restrain us in the exercise of this liberty, and we confidently appeal to all fair-minded Protestants to assist us in maintaining rights of which we can



pressed our idea in more forcible lanaffairs. guage. We know that amongst them

In all those countries where the there have been and there are eloquent Greek schism prevails the Church is a and carnest men, who are content to mere State institution, and the rulers labour, even though the soil be sterile, are slow to let out of their hands the but there are also others whose lives power with which this fact endows are not exactly in accordance with the them, nevertheless it has been several principles of abnegation laid down in times announced that the Czar has had tracts of Bible societies. Some years ago a distinguised

it seriously in contemplation to effect such a reunion as took place at the novelist resolved to view for himself Council of Florence. The doctrines the workings of Protestant missions. and sacraments of the Oriental From early childhood he was accus-Churches are similar to those of the tomed to look upon them as wide open Catholic Church, and if we except the gates through which poured streams of authority which is recognized as be souls hungry for the "good news," longing to the Pope by divine right as and visions of ministers emaciated and head of the whole Church, they may be hard toiling peopled his young mind. said to be identical ; but even this When manhood came he set out for point of divergence should not be a China, the Mecca of Evangelists. serious obstacle to reunion. It was ac-Arriving at a city, Pekin, we believe, knowledged by the Orientals before and he asked a guide to conduct him to the it is admitted in theory in their liturgies residence of the minister. On he went, to this day, and we may reasonably through streets bearing evidence of hope that it will yet be again admitted luxury and refinement, and as he in practice. looked at them he could not help con-

General Wallace entertains the hope trasting the palatial mansions with the that this may happen under the Ponpoor, poverty-stricken hut of the tificate of Pope Leo XIII. He says : minister. He had not forgotten the "One thing which makes my book impressions of his childhood. The guide suddenly stops before a magniespecially timely is the fact that Pope Leo XIII. has already begun negotiaficent house, and, pointing to it, intitions looking towards a reunion of the Churches. He has made advances both mates to him that within he would find to the Patriarch at Constantinople and the person for whom he was seeking. the Czar at St. Petersburg. It will be He cannot believe it, but a glance at a a fitting crown to the achievements of silver door plate bearing the name of the present Pope - a great and wise the minister convinces him that the man-if at the end of the nineteenth guide is not mistaken. He enters and century he succeeds in healing a breach that appeared to have become final in is ushered into a drawing-room. He the middle of the fifteenth. waits a few moments, and the minister,

The only serious obstacle to this a jovial looking old gentleman who had found the saving of souls a profitoccurring appears to be the desire of earthly princes to retain the powers able and easy undertaking, comes in and welcomes him to China. Sleek and influence they exercise by their and well fed, he bears no resemblance, usurpation of an authority which beto the pictures of the minister con- longs only to him who received his com- pagate the most audacious falsehoods. To sustain these accusations, a forged Americans.

nets of the Dominion, though we are good opinion of our Protestant neighof course, entitled to fair representa-

bors until they convince us by their tion in them? But the fact that a acts that bigotry and fanaticism are too Catholic every way qualified for the together, it is easy to see that those strongly implanted in their nature to position has attained the position of who are constantly boasting that they be restrained by any considerations of the Premiership of the Dominion has are advocates of "Equal Rights for justice and fair-play. Neverthéless elicited violent denunciations in Meth- all " are in reality persecutors as we cannot shut our eyes to the fact odist Conferences, Orange Lodges and heartless as Nero or Diocletian, while that there is a powerful faction who P. P. A. Assemblies all over Ontario. are willing to persecute us if they dare. Who are the aggressors in this in-It is upon this element that the nostance ?

Popery lecturers like Mrs. Shepherd, The worst aggression of all, how-Leyden, Widdows, Fulton etc., earn ever, is that of which the P. P. A. has a living; and these are aided by a host of preachers, like Drs. Wilde, Douglas, Austin, Hunter, Rigsby, etc., and by politicians like Messrs. Mc-Carthy and O'Brien, who hope to gain political eminence through working upon the worst passions of the motley multitude upon who they can make an employment if they can find any one

We must give due credit to the their work. Toronto Globe, because it has in

the present critical juncture, nobly sounded the alarm, and warned its readers against the mischievous P. tario. P. A. movement. There is no tear that the Protestants of Quebec, as a body, will take part in this movement ; and we believe that there is not bigotry enough in the maritime provinces to make it dangerous there. But it is useless to conceal the fact that in Ontario and the North-West, which has injustice. derived its population mainly from Ontario, the P. P. A. spirit is powerful, and may succeed in becoming predominant unless it be met with firm-

ness and determination.

impression.

The principal means made use of by the P. P. A. to gain recruits is by the circulation of most palpable falsehoods against Catholics and the Catholic Church. They do not hesitate to pro- and to monopolize the spoils of office."

been guilty. This society has now thousands of members throughout Ontario who have sworn to oppose all appointments of Catholics to public positions, and to keep Catholics out of employment as far as they are able. and especially not to give Catholics

else - Jew, Turk or Atheist - to do The Globe says of this movement :

"There is no justification or excuse for an anti-Catholic agitation in On-Catholics do not dominate those who make or administer the laws, nor monopolize the offices, and the proposal to exclude them from such share in legislation and Government as they now enjoy is impolitic and outrage-ously unjust. It is the merest cant to talk of our politics being improved or elevated by saturating them with the spirit of sectarianism, hatred and

Drs. Douglas, Carman, Wilde, etc. might well ponder whether or not they have perpetrated any of this cant. Elsewhere the Globe tells us that the

fluenced by electoral corruption. The reason for existence for the P. P. A. Irish very rarely sell their votes. in Canada, and the A. P. A. in the Newly arrived French-Canadians fre United States, is the same-" an alleged quently do so, but this ceases when conspiracy on the part of Roman Caththey have been settled in the country for some time. The vast majority of olics to increase their political power

Catholic aggressiveness, but on the tant Alliance. contrary there is an irrefragable evi-

The natural inference from this denceof Catholic liberality. Putting all would be that the Protestant Alliance keeps on hand a stock of such articles for the purpose of extorting money from feeble-minded old women - of both sexes - and there is surely more ground for supposing this to be the Catholics, where they predominate, are case than for the supposition that the the true upholders of Equal Rights. nuns, who have no such articles in The Toronto Mail is of course the

their wardrobes, have used them for apologist and defender of the A. P. A. inflicting punishment on the memfanatics, and it has had recently sevbers of their community. We shall eral articles covertly favorable to them. shall not, however, imitate the Allithough it has not the courage to de ance by inventing tales of horror such spite of this alliance the society will as they are so willing to make up undoubtedly meet the fate of the against a community of respectable Know - Nothing Association of the United States. A very few years and virtuous ladies. We presume that the only use to which they apply after its establishment, those wh been Know-Nothings were ashamed of these instruments of torture is to coax their connection with the order ; and the money from the pockets of the old if Catholics in Canada will only stand women aforesaid by representing to firm and fearless under the present them that there are hundreds of suffertrying circumstances the designs of ing young ladies whom it is desirable he bigots will be frustrated. They are sworn to boycott and ostracise Catholics, and even liberal Protestants. to rescue from the torturing hands of nuns in all the religious houses of Let them be boycotted and ostracised in return by fair-minded Protestants England, and perhaps of the continent also. The morality of their conduct and Catholics, in business and at elecwe shall leave to be adjudicated on by tions of every description, and they will soon find that they have made a a discerning public. The methods adopted are very similar to those which have been employed by the twin so-

cieties on this side of the Atlantic, the A. P. A. of the United States and the P. P. A. of Canada.

In regard to the cruel imprisonment of Miss Golding under the wicked nun jailors, Mrs. Meilhac has this to say : "While she was there (at Calais) I used to go once or twice a year to see her. The nuns were always most kind to me, and I usually stayed in the convent. On one occasion I was there for a week and had full opportunity to see how the convent was conducted.

those who sell their votes are native I never saw the slightest suspicion of of anything objectionable. My sister "MISSIONS" TO

The Protestant Episco the United States held a week in Chickering ha The question of "the Churches of the Anglica towards Roman Catho was one of the princip discussion ; and though cision was arrived a enough said during th show the wideness of div exists between differe that Church. The Rev. of Maryland said that the Protestant Episcopa ward Catholic countries the attitude of those cou them. He claimed th Church of Rome shows h in America, she is sc also said that intrusion heretefore exclusively wrong and unwarrante cannot but be amused of an Anglican divine Catholic Church of bein we readily acknowled; spirit of the speaker, he does that it is an in just and indefensible overturn the Catholic gain proselytes from countries. This is cert consistent course for a

claims to derive its or

serious blunder in regard to their own interests. MR. J. B. HARRISON, in the last issue of the Century, treating on the subject of bribery at elections, states that in New Hampshire it is not the foreignborn population who are chiefly inprivate conversation, and she always and which, preposterously enough, said she was quite happy in the convent. It is nonsense for her to say she had any difficulty in getting outside the walls. She went about the town with me, and once when leaving she came with me to the boat and was actually on board till the very moment of starting. I said to her : 'Now, Nellie, starting. I said to her : if you want to leave, you have nothing to do but to come along ;' but she re-She was sent to different confused. vents to teach English and music, but we never had any difficulty in knowing where she was. Indeed she wrote to us from nearly every convent.'

At a later period Mr. Meilhac visited the convent in company with a friend, and he then invited his sister-in-law to come with him to England, but she refused, saying : "No, I prefer to stay.

Referring to some of the tales about poisoning and other evil deeds with which the no-Popery lecturer now adorns her platform deliverances, Madam Meilhac said that during the six months her sister was at her house,

"She told me of her life in the convent, but never said one word of the poisoning or immorality she speaks of now. I am positive that if there had been any foundation for these state ments, I would have heard it during the six months she lived with us -the first six months she spent outside the convents.

It is evident that Mrs. Meilhac does not desire to do more than correct the grossest calumnies uttered by her sister, otherwise we doubt not she would have spoken with admiration of the self-sacrificing zeal and piety of the good ladies who gave her hospitality, and whose mode of life she had such opportunities of witnessing. But it is unnecessary that she should have done this, as it has already been done by hundreds whose opportunities were even greater than those of Madam Meilhac. She evidently wishes her testimony to go no further than what truth and justice to the caluminated ladies absolutely require from her, and she thus cloaks her sister :

When asked why Miss Golding per sists in making such charges against convents, she answered,

"She is my sister, and I cannot think of her going about telling what she knows to be untrue. My own opinion is that her brain is slightly She may imagine that unhinged. there is some ground for the statements she makes ; but I rather believe she has been wrought upon by the people of the Protestant Alliance till she is willing to utter any words they put into her mouth. I have not told you this to defend the system of con-vents, nor to aid the Catholics, but because I know there is no foundation for the statements, and my regard for the truth makes me anxious to undo as far as possible whatever evil or injustice my sister has done."

It is the case of Maria Monk over again. This unfortunate woman had the calumnies she uttered put into her mouth by Baptist preachers, while the latest "escaped nun" is the puppet of the Protestant Alliance, an association similar in purpose and methods to the Protestant Protective Associa tion of Canada. The exposure by Mrs. Meilhac is timely, because, al-

and I had plenty of opportunities for diction from the Catholic episcopate, the Pope of Rome does not interfere with mayor, that St. Joseph's was not retheir duties as citizens. The memories asserts that it is one Church with the of the past are hallowed by the light of ancient Church of England, which was Catholicity. Jacques Cartier, Chamcertainly in communion with the Cathplain, Massoneuve and the heroic olic Church of the whole world, and Jesuits who preached the gospel when recognized the Pope's supreme authorand where they could and died with ity. But this view of the case was a smile upon their faces, were Cathonot acceptable to Bishops A. C. Coxe lics. And yet there are some base of Buffalo and W. C. Doane of Alenough to belittle their services, bebany, both of whom advocated the cause, forsooth, the stream of Catholic maintenance of mission work against faith and purity coursed through their the Church of Rome. In fact Bishop veins ! Coxe has in the past thrown himself "The ground we walk on has been

heart and soul into such work. He moistened by the tears and blood of our forefathers. Go back to our past and hoped to be able to make a flourishing tell us if there is one Catholic who for-Church on the basis of Father Hyaswore his loyalty to his country and cinthe's chism in France, but in spite who proved faithless to the trust reof all his efforts poor Hyacinthe has posed in him. They cannot, however great their desire to do so. "The Catholic citizen clings to his succumbed, and his Church is now

religion with hooks of steel, but cleaves just as closely to his Government and country, and stands ready to day, as he was in the past, notwithstanding the sneer of the ignorant and the calumny of the fanatic, to prove his loy alty to his country's cause even at the hazard of his life

Speaking of this subject at the anniversary dinner of the Xavier Union in 1885, Daniel Dougherty said :

"Proclaim it to the four winds of heaven, sound it to the remotest corners of the earth, shape it in epigram, embalm it in song, engrave it on monuments, and boast of it everywhere -a monk first inspired Columbus with hope : a Catholic sovereign sent the first ships across the trackless main ; the Catholic Columbus, with his Catholic crew, discovered the continent; a Catholic gave it the name of America the new-found land was dedicated to the patronage of the Blessed Mother : the first strains of song ever heard along the western wave was the hymn to the Holy Virgin; the earliest worship of the true God was the holy sacrifice of the Mass : the first institution of learning and the first institu-

AN INTERESTING PAIR.

The nomination of candidates for the Local House took place in Watford on last Saturday. The candidates are Dr. Angus McKinnon, Reformer, and Peter McCallum, P. P. A. A number of outsiders were nominated, so would perchance be a useless and that an opportunity might be given tempt. thankless task totell many that the Pope them to make speeches. Amongst others, we find the names of Mayor Essery and Alderman W. C. Coo, of London, both of whom are very busily engaged in the dark-lantern business of the P. P. A. We envy, indeed, the hearty laugh enjoyed by the electorate when these persons-especially the last named - were solemnly mentioned as fit and proper persons to occupy a seat in the Ontario Legislature ; and we cannot help thinking that were they nominated in good faith, and duly elected, it were much better, rather than that our weal or woe should be placed in the hands of such men, Canada had again gone back some centuries and was left to the government of the Mohawks and Hurons. If we may judge by the utterances of Mayor Essery and Alderman Coo, we take it ploughed the ground and sowed be duly sworn not to tell the truth on Catholic Church thus to grasp the polit-

quired, was dictated by narrowness, bigotry and jealousy.

EDITORIAL NOTES.

REFERRING to the incidents connected with the Silver Jubilee of Bishop Ryan of Buffalo, the Catholic Union and Times of that city says :

Not only Toronto, but all Canada, may well be proud of the distinguished abilities and character of Archbishop Walsh. His address at the Jubilee banquet, last Wednesday, was heartfelt and golden.

One of the most eloquent telegrams of congratulation-also of regret-re-ceived by Bishop Ryan on the eve of his Jubilee, came from Archbishop Cleary of Kingston, Canada, who says "Confined to my bed by a dangerous cold. I am grievously disappointed at

not being able to offer my profound respects and congratulations personally and publicly, as an admiring brother, and Archbishop of your native diceese. Vive !- Vale !"

MARGARET L. SHEPHERD is still lecturing for revenue. As a show woman she is superb, and draws the wool over the eyes of the unsophisticated in a manner that would make the late Mr. Barnum green with envy. As the theatrical people would put it, she has made an entire change of programme. The handbills which she now circulates contain a picture of the statue of St. Ignatius of Loyola, " erected by the Jesuits on the Plains of Abraham ;" and Margaret says the saint "has his foot on the neck of a prostrate Protestant holding a bible in his hands." All this would be very dreadful, if true; but what does Margaret care for the truth? The statue is not erected on the Plains of Abraham, but on the property of the Jesuits in that vicinity, and the saint is represented with his foot on the neck of Satan, not on the neck of a Protestant. This was fully and satisfactorily explained some time since in the course of a controversy on the subject carried on in the Quebec press. Ontario people who place confidence in Mrs. Shepherd are more deserving of pity than con-

REV. PRINCIPAL GRANT, of Queen's college, Kingston, has entered the political arena, and long letters from his pen appear in the public press dealing with the policy of the Government. We do not wish to question the right of the reverend gentleman to give his fellow-citizens the conclusions he has drawn from a study of our political system, and the actions of those in whose hands have been placed the reins of power. And, as we do not dabble in politics, we will offer no opin-1011 as to the merits or demerits of his argument. We merely wish to ask our Protestant friends-those particularly who are enrolled in the anti-Catholic movement, and to whom the Mail gives the title of "extreme Protestants" - what they would say were to oblivion, and the men who that the members of the P. P. A. must any of the Bishops or priests of the

ical cudgel. Would not the welkin

embodies the great culture of the at a time when the minds of the Chinworld. It is comprehensive; it appeals to the heart ; its ritual combines the best elements of music and art. The Catholic Church has taken great steps forward, as shown by the university of Washington."

True words from a man that has the courage of his convictions! The Church-and history gives the proofshas fostered giant intellects and brought them to a glorious maturity. She is the only force in the world today that may give battle to the anarchism and socialism that aim to destroy civilization, and the outcry against her in certain quarters shows but too plainly that she is the only force of which they are afraid.

OUR esteemed contemporary, the Catholic Times, of Buffalo, publishes an interesting and splendidly illustrated number, containing a full account of the ceremonies of Bishop Ryan's Jubilee. The sermon was preached by Archbishop Ryan, the silver tongued orator of America, and it, needless to say, was a masterpiece of thought and ornate diction. We tender the venerable Ordinary of Buffalo our sincere congratulations, and we hope that he may long be spared to watch over the spiritual interests of his flock.

ITALY is on the verge of a crisis. The reasury is empty and a national debt of gigantic proportions is crushing out her vitality. The fact that the masses are discontented cannot be concealed. and the Quirinal ere long may be demanded to give answer, satisfactory and assuring, to its dupes. History repeats itself, and its philosophy is written not only by man but by God. "Uneasy lies the head that bears a crown" inherited through spoliation and usurpation. Recent cablegrams inform us that a most disgraceful row occurred in the Chambers of Deputies upon the discussion of the Roman Bank scandal, and many of the deputies were shown to be mixed up in the affair. Infidel rule in Italy is beginning to bear its legitimate fruit.

SIGNOR ZWARDELLI, President of the Italian Chamber of Deputies, distinguished himself lately by making a speech at a banquet in Brescia, declaring open war on the Catholic Church. It would seem from present indications that the Government is endeavoring to precepitate the crisis that must come. Perhaps it is but a ruse to divert public attention from the critical condition of public affairs. An impoverished nation, both as regards material resources and respectability. cannot long remain. We shall see. Meanwhile a great anti-clerical congress has been announced for the month of January. The Masons will assemble from all quarters to calumniate and insult the aged Pontiff. Leo XIII. Will, however, 200,000,000 people permit their leader to be taunted and jeered at?

THE A. P. A. of Rochester, N. Y., met with a deserved rebuke from the electors of both political parties at the recent elections. The Republicans and Democrats had each nominated a Catholic for one of the electoral districts, the Populists' nominee being a Protestant. This was an opportunity which the A P. A. considered should not be lost, and they accordingly issued a circular inviting the electors to support the Populists' candidate on religious grounds. Catholic Democrats and Republicans naturally supported the candidates of their respective parties, and as the Populists were supposed to have considerable strength, the bigots expected that their religious cry would decide the contest. They issued, accordingly, a circular to the Protestant electors calling upon them to support the Protestant candidate, and there was good ground for believing that the Populist candidate agreed to profit by the scheme. The liberal American Protestants, however, resented such them. conduct and showed their indignation that such an issue should have been raised at all, and the Populist who pandered to the bigots was completely snowed under. This is highly creditable to the Protestants of that city. MONSEIGNEUR ANZER, Bishop of Valepto, and Vicar Apostolic of Chan-Toum, China, has been raised by the Emperor of China to the dignity of Mandarin of the third class, in recognition of his labors in the cause of education, and for his success in maintaining peace between the Christians and Infidels of the Empire. This position is equivalent to that of Lord in England, and confers many privileges and prerogatives. It is all the more

ese generally are much excited against foreigners, and the effect will be to allay very much the popular frenzy.

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BISHOP SCALUCH, of Grosswardein, Hungary, has issued an important pastoral on the civil marriage question. He says that the Hungarian bill to compel civil marriage

"Is an infraction of the con-scientious belief of Catholics and other Christians. The result of of the bill will be to inflict damage upon the State and the people. He also maintains that the law of the Church against divorce is best for the community. According to the bill, clergymen cannot unite people in wedlock until a civil ceremony has been performed. If Catholics live together as man and wife without being married under the rites of the Church the sacraments will be refused to them and their children will be regarded as

illegitimate by ecclesiastical law. The other Bishops of Hungary have also uttered strong protests against the law, and so successful has been their plain talk on the subject that according to the latest reports the Government has yielded to their representations, so that the sacramental marriage by the Church will be the valid marriage, in the case of Catholics, and the civil marriage will be merely for registration purposes. This change in the nature of the Bill has been accepted by the Bishops as satisfactory.

As attempt was recently made at the meeting of the New York synod held at Rochester to reverse the decision reached before by a vote of 70 to 68 condemning Rev. Dr. Briggs, of the New York Union Theological Seminary, for heresy. It was voted down, however, by a large majority, so that the decision stands in accordance with the vote of the General Assembly. Professor Lane's case before the synod of Ohio has been similarly dealt with by a vote of 78 to 51. The friends of the two professors of the new school of theology maintain that the Assembly and the synod have no right to restrain freedom of thought, especially as the received standards of Presbyterianism do not condemn the doctrines of the neological professors ; and the vote shows that though the professors are in the minority, they have considerable support. The minority declare that there should be greater freedom of belief, and threaten secession if it be not accorded. The Presbyterian Creed Standards were made by men, and they maintain that men may change them. They therefore demand that a change be made in the direction of greater latitude. Their first effort will be made to secure a majority to their

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AT THE last meeting of the Tynwald Court, in the Isle of Man, Mr. Cowell questioned the Governor regarding certain disabilities under which Catholics labor, preventing them from occupying public offices on the Island.

views in the next General Assembly,

and, failing in this, they will probably

put their threat of secession into ex-

ecution.

CATHOLIC LOYALTY. Judge Dunne, whose fame as a ready speaker and writer has made his name a household word throughout America, delivered lately an address on the "Catholic Citizen." It was timely and convincing. Now that the old cry that Catholics cannot be loyal citizens has been raised, it is but just that the relations between Church and State, the duties of Catholics to the government and to Rome, be clearly stated. No one knowing whereof he

speaks may contend that an allegiance to Rome means treason to the State. If there is any truth clearly laid down by Catholic teaching, and substantiated by her actions in the past, it is that power is from God - that legitimate rulers are entitled to the complete and perfect obedience of their subjects. If there is one fact visible to impartial eyes it is that the Catholic Church, by

restraining lawlessness, by combatting those who would fain destroy all notions of order and justice, has shown herself the friend of ruler and ruled.

It were a tedious task to enumerate the many benefits for which modern civilization is indebted to her. It claims obedience in spiritual matters only. They have eyes and they see not; they have ears and they will not hear. Catholicity has never yet restricted its adherents' loyalty and usefulness. The history of America tells the glorious story of the work of the pioneers who cleared the forest and prepared the way for the civilizing bands of the future. And they were men who regarded their heritage of Catholic truth as the most precious treasure they possessed, and derived from its tenets the motives of lofty thought and purpose. True they have been maligned by those who are given over to the demon of bigotry and who enjoy the benefits of their labors without a thought of the self-sacrifice they entailed. But they will go down

tion of charity were Catholic."

among the things of the past. But Bishops Coxe and Doane have never been remarkable for consistency.

though Protestants of intelligence do not believe the lying, itinerant no-Popery lecturers, there is a large class of bigots and ignorant people who are willing to accept the most infamous lies it is possible to invent when the religious orders of the Catholic Church are spoken of.

"MISSIONS" TO CATHOLICS.

The Protestant Episcopal Church of the United States held a Congress last week in Chickering hall, New York. The question of "the duty of the Churches of the Anglican communion towards Roman Catholic countries was one of the principal subjects of discussion ; and though no clear decision was arrived at, there was enough said during the discussion to show the wideness of divergence which lions and a source of wealth. The first exists between different sections of that Church. The Rev. Hall Harrison of Maryland said that the attitude of the Protestant Episcopal Church toward Catholic countries depends upon the attitude of those countries towards them. He claimed that while the Church of Rome shows her fairest face in America, she is schismatic. He also said that intrusion into a country heretefore exclusively Catholic is wrong and unwarranted. While we cannot but be amused at the thought of an Anglican divine accusing the Catholic Church of being schismatical, we readily acknowledge the liberal spirit of the speaker, recognizing as he does that it is an interference unjust and indefensible to endeavor to overturn the Catholic Church, or to gain proselytes from it in Catholic countries. This is certainly the most consistent course for a Church which claims to derive its orders and juris-

forever - they will be monuments to the energy and enthusiasm of daunt less men.

he seeds of civilization will live

There was, we believe, one man who was easily peerless among the detractors of Columbus-a Protestant Bishop. Little heed was given to his envenomed statements, but they showed how far a person deserving of respect for his private life, may go when urged on by unreasoning prejudice. Columbus

was a Catholic whose first act was to have a Catholic priest celebrate a Mass of thanksgiving. Hence the loud denunciation.

After Columbus came the army of Catholic explorers and missionaries. De Soto, a Roman Catholic, discovered the Mississippi and opened up the West, which is to-day the home of milman who ever penetrated into the State of Illinois was Father Marquette, who carried the crucifix of the Catholic missionary. The first settlement that gave refuge to all, irrespective of belief, was that of Maryland, founded by Lord Baltimore, also a Catholic. It was done, too, at a time when the New Englanders were burning witches at the stake and persecuting Catholic priests.

In the War of Independence, that of 1812, and in the Civil War, the Catholic soldiers proved by their heroic conduct and their unswerving devotion how baseless is the charge of their adversaries. Not one instance of a notable defection on the part of a Catholic can be pointed out. The one name that bears the stigma of treachery is history knows to what creed he be-

longed. In Canada, as elsewhere, Catholics

every occasion. The report says :

every occasion. The report says: "The Mayor defended Ald. Coo against some attacks by Dr. Tait, and held him up as a good citizen who occupied a seat in the Council and Port Stanely R. R. Board, and His Worship was a member of the Hospital Trust, and there were on it representatives appointed by the Government that Mr. Tait supported. It was open to every sick person, no matter what the color : and the man who insulted that hospital insulted us. It was a municipal hospital, built by city and county, and everybody in London was in-terested in it, yet the St. Joseph's Hospital, a Roman Catholic institution, was built when there was no public need for it. But every dollar that went to it was just so much out of the revenue and support that should go to the General Hospital.

And here is the precise condition of things so far as Catholic institutions are concerned in our city of London, which is ruled by Mayor Essery, Alderman Coo and such like :

 $581.25 \\ 20.00$

To Protestant institutions Catholic \$9,169.00 Not One Cent !

What a brilliant example of Equal Rights to all and special privileges to none! And what an example, too, of how low a man may stoop when fully charged with a satanic hatred, as causeless as it is execrable, of a class of his fellow-citizens who never did him an injury and whose desire is to live at peace and perform their duty as good citizens.

It will be noted in the exextract given above that the mayor said there was no public need for the erection of St. Joseph's Hospital. In the Free Press of Monday, in which Mr. Essery's speech appeared, the statement is made that there is a possi-Benedict Arnold ; and the reader of bility that a by law may be introduced to provide money for the erection of a new city hospital. This shows that the

present one is inefficient ; and such have demonstrated that allegiance to being the case, the statement of the learn from the Catholic Church, which remarkable that this honor is conferred

ring with cries of "the Church in politics," " No Popish interference," "No foreign domination," etc.? And, were they to write, as he has written, in favor of discontinuing the free carriage of newspapers in the mail, would there not be a unanimous declaration that the Catholic Church had thus placed itself on record as the enemy of education?

AT THE Anglican Diocesan Festival in the town hall, Melbourne, Australia. Mr. Justice Hodges, chancellor of the diocese, denounced in unmeasured terms the system of secular education in vogue in that part of the world. It was the source of immorality and irreligion. The Catholic Church has long since uttered the truth, manifest not only by reason but by the sad spectacle of so many ignorant of the fundamental truths that must be known by all who wish to become good and serviceable citizens.

IN A current number of the Presbyterian Review there is an article on Protestantism and Romanism in public life. The learned writer wishes to prove that Romanism exerts no appreciable influence in public affairs, and uses the famous argument of Post hoc: ergo propter hoc. Instead of showing how untenable is the contention of the learned professor, and wearving our readers with arguments they heard full often, we shall merely state the opinion of a Protestant who looks upon the Catholic Church with eyes undimmed by bigotry and prejudice. At a recent meeting of prominent educators President Hall, of Clark University, said :

"We realize that we have much to

Before 1820 there were no such disabilities, but in that year the oaths of allegiance and supremacy were required to be taken as they existed in the other British Isles during penal times. The Governor stated that he had himself been surprised to find that such oaths are still required in any part of the British Empire, and that they ought to be abolished. He would bring the matter before the next meeting of his council, and if they deemed that it is beyond their power to abolish them he will have a bill for their abolition brought before the next meeting of the Tynwald Court. The Attorney General remarked that up to the present time he is not aware that any one has suffered owing to the existing law. A few days later a deputation of Catholics waited upon the Governor to urge the repeal of the disabilities in question, whereupon they were informed by the Governor that his Council had already repealed

SEPARATE SCHOOLS' EXHIBIT.

The World's Fair.

The following letter is in answer to a natural request for an explanation as to the incompleteness of the recent list of awards for educational exhibits. It is evident that the judges will be required to define their position :

Toronto, 22nd Nov., 1893. Toronto, 22nd Nov., 1893. Dear Sir-I was very much surprised to find that no awards were given to the Catho-lic Separate schools. Immediately on re-ceipt of the list, steps were taken to ascertain the reason for this omission. The (Ontario) Commissioner, in his letter to the Minister, says that he has made application to the Jurors, and the Minister has since written urging the Commissioner to do all in his power to have justice done to the excellent exhibits from the Catholic Separate schools. Yours truly.

To C. Donovan, Esq., Separate school Inspector.

OUR SEPARATE SCHOOLS. (WESTERN DIVISION.)

6

THE PUPILS' GAZETTE.

No. V. Being a Series of Literary Specimens Written by Fourth Form Children.

More.—The following pieces are the result of a circular issued by the Inspector at the be-ginning of the present session. The cordial response universally given by both teachers and pupils is worthy of the highest com-mendation. It is confidently hoped that the experienced reader will allow to these juve-nife a uthors the indulgence due their yet immature minds. The places are named in alphabetic order:

we can reap from those delightful scenarios are named to the second and the second are accounted and

A Base Ball Game. A Base Ball Game. A san out-door game and a healthy exercise. Think base ball is the best that could be had for the summer months. To have the game played properly is to have nine men on each short stop, the first, second, and third base. The way the men stand on the field is like this : The catcher stands a few feet behind the right, left and centre fielders. The way the men stand on the field is like this : The catcher stands a few feet behind the catcher stands and the pitcher's box the ball from hurting his hands, and a chest protector, to prevent the ball from hitting him in the chest. Then the pitcher stands in the pitcher's box tween the ball. The short-stop stands be-foot on the base in readiness, and the other, to prevent the ball from passing him. The first, when the ball from passing him. The first, when the ball from passing him. The first, the third base men ast the ball three theres had a third base men stand with outer three fielders stand outside of the diamond. If the striker strikes at the ball three theres and it is not caught he has a chance to rund the stake, but if it is caught he is counted out, first base, but if the scaught he ball three theses his is to say, if the pitcher throws four balls that is to say, if the pitcher throws four balls that is to say, if the pitcher throws four balls that is to say, if the pitcher throws four balls that is to say, if the pitcher throws four balls that is to say, if the pitcher throws four balls that is to say, if the pitcher throws four balls that is to say, if the pitcher throws four balls that is to say, if the pitcher throws four balls the is to say, if the pitcher throws four balls the is to say, if the pitcher throws four ball

Value of Time. Value of Time. Time is invaluable ; yet how few of us bear this in mind, and as a consequence how in-perfectly is our work done. We school girls are very much inclined to be idle or waste our time in trifles, for so many things appear to draw the attention from what we are en-gaged in, that it requires a great deal of in-terest and application on our part to keep us from wasting it. Time is important, and is necessary for the accorn to become an oak, for the seed to become a flower, for man to make full use of his reasoning powers, and, since God has ordained it, time is necessary to obtain Heaven. Many who are well fitted, which heaven. Many who are well fitted, to the value, and which would have helped to form either habits of diligence or idleness, which habit once acquired would never for sake them, even when they have grown to mahood or womanbood. If it were the good point, they would be felt in this world, and grater still in the next. After having ac-quired the latter habit, they may have paid hour after hour in the dilte for time, wasting hour after hour in idle dreams of the future, and wondering what Providence would send then or carring little for advancement in vir-tue or knowledge. Daily and hourly we are drawing nearer to the end of our time on hearth, and we are free to and hourly we are drawing nearer to the end of our time on hearth, and we are free to and hourly we are drawing nearer to the end of our time on hearth, and we are free to and hourly we are drawing nearer to the sole of our time on hearth, and we are free to and to our time on hearth, and we are free to and to our time on hearth, and we are free to and or our time on hearth, and we are free to and to our time on hearth, and we are free to and to our time on hearth and the sender to bad Value of Time.

our minds many happy memories of child-hood; while the bright summer months re-mind us of our youthful hours, when all was sunshine. But let us stop at autumn! Does not this season procure for us an excellent subject for reflection? Certainly you will say that it does. In the first place let us dwell upon the surrounding scene. How grogeous the earth appears, wreathed with nature's garlands of crimson and gold, mingled with many other shades which display themselves as the leaves are rustled to and fro by each passing breeze; and to rown all, let us gaze intently on our glor-ious sunsets, which seem to smile upon earth's radiant beauty! What a fund of knowledge knowledge that will aid us in securing a fire and summer of life are over, autum ilk wend its way slowly but surely, and, like the leaves that waved in the summer away gradually and return to mother earth. Sur while all these things are going on attivities to which we must render at while all these things are going on strint account, and it is only then that we shall fully believe that we have not meditated out while all these things are going on strint account, and it is only then that we shall fully believe that we have not meditated or built yenoup on God's wondertul works. -Ellen Brown, Toronto.

A Canadian Autumn. Of the four seasons perhaps Autumn may be considered as the most beautiful. A most be considered as the present as cone which has in spired many of nature's admirers with enthu-sing, and to the weary laborer it would seem that God, in His merey, had provided this autum season in order to strengthen bis drooping creatures after the hot summer months and also to prepare them for the hard, cold season of winter so close at hand. Many expelse are now obliged to change their light summer clothing for heavier ones, such as word to this season with new hope, for many, having left the city in the summer for cool waiting left the city in the summer for cool the inscrease business will revive. As the proper deal stable side busing in the season their secupations; and thes as the popula-tion increases business will revive. As the on increases business will revive. As the proper deal stable side busing in the season their secupations; and the wind, whisting in the advances everything assumes a differ-or tape deal stable side busing in the season the particular down in the would seem to be sighing for the flowers which are nowhere or so the season of the advances would seem to be sighing for the towers which are nowhered bus robes of crimson, red and yellow, but her proper short lived. Soon these beautiful wirds will forsake the cheerless ubides and bus robes of crimson, red and yellow, but her proper short lived. Soon these beautiful wirds will forsake the cheerless ubides and bus robes of crimson the eventy may bus the bus robes of crimson the season these beautiful wirds will forsake the cheerless ubides and bus robes of crimson the advances events bus here bus theses. The proper short lived. Soon

hend beneath their herculean task. With be or and bleeding from the sharp rocks worrents, and, after many weeks of toil and unfering, reached at last their distant home on Thunder Bay. Their destination explores the sharp rock of the sharp structure of the sharp rock of the sharp structure of the sharp rock of the sharp structure of the sharp rock of the sharp of which was to be used as a chapel, him way as best he might to the wigwams of structure of the many articles he brought with the the clock would strike twelve he would the them is stift time to hang up the kettle' homewat. They would then go home and he would say his office. After several toil to his fock, a terrible disease broke out among the savages charged the priest with have and the sheet when the submission, and by many distingth on them this affliction, and by many distingth in the plagne having ceased, the of onverts increased more than ever. But you here seemed every hope of the con-structed due the life and labors of one of the savaged down upon them, massacred the the there seemed every hope of the con-structed on our chandian shores. *Bessie* to be an exterminated the Huron tribes. The node due life and labors of one of the savaged down upon them, massacred the savaged down upon them, massacred the savaged down upon them, massacred the the shole missionaries by whon the cross and here the many shores. *Bessie* birds chirped a little while in the branches of the trees, and then everything was quiet. We were so hungry and tired that we soon fell asleep. In the middle of the night we were awakened by loud peals of thunder. Right near us there was a large tree all broken to pieces by the lightning. When we did not come home in the evening, father, mother and the neighbors went in search of us and found us by means of the flashes of lightning. Mother kissed us and thanked God we were safe.—James Hanly, Walker-ton. Waterloo, Oct. 6, 1893. Dear Cousin-Wilth pleasure I will write you a long letter to tell you how I spent my summer holidays. I went to St. Agatha the first week. We went fishing, and we caught about twenty the first time : but afterwards we caught more every time. We used to go away and not come home till about 2 o'clock in the afternoon. The next week we made hay and put it in the barn. We got seven loads of hay, and we used to jump and play on it. Oue day we had a heavy rain, which spoiled many crops. The next morning we made a little pond, and we made boats with masts and sails. We also made a water fall and a water mill. The next day was Sunday. We all went to the church, and Rev. Father Glowalski cele-brated Mass. When Mass was over, we all went home again, and after a while we went out into the garden to get apples. After we found some we were called in for dinner. The next week I went off. I got a white rab-bit from my companion for a present. I made a little pen for it and I put it in and got some clover for it. Thave it yet, and I let it out of the little pen into the clover field, but at 9 o'clock I chase it into the pen again, and so I do it every day. Much love to all. I remain, yours sincerely - Robert Seyler.

"Friend Sorrow."

"Friend Sorrow." Toronto, Oct. 5, 1803.
Dear Mary–I cannot tell you how very sorry I was to hear that you had lost your draining little brother. I did not know of your trouble until it was all over, so I hope you will forgive what seemed a very unkind act om for you, for no matter what we say words can do very little to make up for your sad loss. Still I am sure it will be some little sunlight in your sorrow to know you have the sympathy of your friends. Then, too, you know that your little brother is now in heaven, away from all trouble and sickness. I am sure you would not want him to come back and suffer what he did before his death ; you are sure now that he is happy and away from all suffering. Then again you should be yoals how could not want him to come back and suffer what he did before his death ; you are sure now that he is happy and away from all suffering. Then again you should be wo angels to watch over you and keep you from all harm. I know very well that you will miss his deat little face and sweet hin a short time you will be all together agan. My mother joins me in offering your mother sympathy. Trusting we shall soon hear form you, and in the meantime I will not forget you in my poor prayers, I remain your sincere friend—Ne'lie Murphy. the priesthood :

Autobiography of a Potato.

Autobiography of a Potato. I grew on a farm with hundreds of my kind was left alone for quite a time during the pring until I begran to show a quantity of green leaves ; then my happy days ceased, and I went through my life of misery. First, a man with a spade came along and dug me out of the clay ; while doing so he gave me several deep gashes. I was then piled in a heap with more of my flow-creatures, until we were taken in a wagon to the barn or storehouse and pre-pared for sale. I was tied up in a bag with the rest of my brethren and sent to a market to be sold ; some of us were sold in bags the swere sold in measures and thrown roughly different utensils. I was taken with others to gentleman's home and prepared for my different utensils. I was taken with others to different utensils. I was taken with others to gentleman's home and prepared for my different utensils. I was taken with others to gentleman shome and prepared for my different utensils. I was taken with others to gentleman shome and prepared for my different utensils. I was taken with others to gentleman shome and prepared for my the start of a saccepan of water to be bolded to be sold in the start of the water in the sput into a saccepan of water to be bolded to be accept on the table. Then twas on a little girl's plate and the thread of life that re-mained in me was cut short by her sharp is through the priest, in whom her power becomes active, and upon whom she relies for the exercise of this power

A Ramble Through the Woods.

people are now obliged to change their light summer clothing for heavier ones, such as tweeds and hannels. Business men look for many, having left the city in the summer for coll saeside residences, now roturn to resume two hours' enjoyment. In May we go and seaside residences, now roturn to resume two hours' enjoyment. In May we go and pick May flowers, while lilies, and there, such as the population; and thus as the population increases business will revice. As the far aspect. Fields are bare with the exception of a few dead stalks idly basking in the sun. The gardens, recently so blooming, are now the practice of the inder of the inder of the steep lils. The gardens, recently so blooming, are now the summer for coll through the branches, would seem to the different birds twittering waters or the November of the steep lils. I found in the root of an old the branches, would seem to fils the steep lils. I found in the root of an old them, but on my return I saw they were gone, and in derary makedness. The forsake these cheerless abodes and for the branches. Clarat Ming way to warmer climates : the forest stiller of the steep lils. I found in the root of an old them, but on my return I saw they were gone, and in derary makedness. The forsake these cheerless abodes and the conding the branches. Clarat Ming way to warmer climates : the forest stiller of the steep lils I found in the root of an old them, but on my return I saw they were gone. The forsake these cheerless abodes and they be unterny is to tell you how we enjoyed our selected area the speces of a steep lils. I found in the your we see the spece steep lils I found in the root of an old the woods, that we asked mamma to let us the woods, that we asked mamma said "No. I were ynell the spece is class room is indeed a preity were circled around thes or centry. I were with the spece set of the woods, that we asked mamma said "No. I were yn age and country the tide of the steep lils is to tell you how we enjoyed our selected area the spece set of the

to morrow," Of course we like to go to school, but nevercheless we would wish to have one more day in the woods. -Mary A. Duffy, Toronto.

A STORY FROM THE PAST.

A Roman Princess whose ancestor played an important role in the political history of a former day, told the following interesting conversation which took place between M. de Lally-Tolendal, a French peer, and one of her consins. The epoch was that of Louis XVIII, and Louis Phillippe ; the

principal subject Queen Elizabeth. A brave Scotch-woman, Margaret Lambrun, who was in the personal service of Mary Stuart, had witnessed the death of her husband from grief upon learning the cruel fate of that unfortunate Princess. Determined to avenge the death of both. Margaret went to court disguised in male attire and provided with two deadly pistols, one for Elizabeth, the second for herself. But the would-be assassin and suicide joined the crowd of courtiers standing near the Queen's person with too much nervous pre cipitation and one of her pistols fell with considerable noise. Needless to say she was immediately arrested and completely disarmed. Elizabeth de-sired to interrogate the intrepid prisoner herself, and struck with her noble replies said : "You considered it to your duty towards your husband and your mistress, therefore, to kill But what do you now suppose This completes the First Series: but if cir-cumstances permit the *Pupils' Gazette* will be resumed next year (1894). Mean-while, the inspector wishes his young friends and their teachers, "A Merry Christmas to all, and to all Good-bye."] my duty is towards you?" answer your Majesty frankly," replied Margaret, "but is it as a Queen or judge that she asks the question?"

"As Queen," came the proud answer from the destroyer of the beautiful ARCHBISHOP IRELAND ON THE Mary. "In that quality she should pardon me," was the reply. "But what security can you give me," asked the Queen, "that you will not take advantage of an act of mercy and again attempt my life?" "Madame," said Margaret, "a mercy granted In a pastoral letter announcing the annual collection for his Diocesan Seminary, Archbishop Ireland, of St. Paul, Minn., writes thus of the education of

PRIESTHOOD.

with so much precaution is no grace. Your Majesty may act as judge." Eliza-The building up of the priesthood of the Church is the chief act of Christian beth granted an unreserved pardon in spite of her Prime Minister, saying to piety, the most meritorious before God and the most fruitful in holy results her flatterers: "Since I became Queen. that we can perform. The priest is consecrated in Christ's name to be the no one has ever given me such ; lesson." The princess, in conclusion, said that she had heard this story told eacher of divine truth and the disin her youth by a descendant of Lally penser of divine grace. He is the ruler and the leader of the people, who Folendal himself some fifty years ago look up to him for guidance and in-spiration. Where is the priest, there He was a member of the Stuarts wh had emigrated to France. She very cautiously added, however: "Is it authentic, for I have never found a s the Sacrifice of Calvary ; there are the Sacramental channels of divine trace of the fact in the writings upon Elizabeth to be found in Rome?"grace ; there is the source of heavenly light and of heavenly life. The action of the Church of Christ upon the world Rome Cor. Liverpool Catholic Times

John Wesley's Great Improvement.

The Church earnestly desires that her It is among the most ignorant that we priests be multiplied ; each priest is a find men the most inconsistent. Years ago we were camping among the moun new medium of action for her in glorifying God and saving souls. And tains of Pennsylvania while upon a since the more thorough the fitness of priests for their vocation, the more fishing excursion. The only place of worship in the neighborhood was a school-house in which one of the minor sects of Methodists held a semi-occaabundant and the richer shall be the fruits of their ministry, she demands that those of her sons who are called to sional service. We, of course, the dignity of the priesthood be preattended this on Sunday, prepared to pared for their office during long years enter into the worship under whatever form it might be conducted. The pre siding elder called upon the class leader, Brother Jones, to give his "experi-ence," which the brother did by saying that he "thanked God for John Wesley's plan of salvation. The elder hemmed and hawed a bit, and said, hesitatingly : "Brother Jones, I suppose you mean the Lord Christ's plan of salvation." "Well, said Brother Jones, with a doubtful shake offhis head, "I suppose it was origin ally; but then, you know, John Wesley make great improvements on

The Advertising

it. - The Interior.

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For Bronchitis

"I never realized the good of a medicine so much as I have in the last few monta, during which time I have suffered intensely from pneumonia, followed by bronchita. After trying various remedies without benefit, I began the use of Ayer's month Peetoral, and the effect has been marvelous, a single dose relieving me of choking, and steuring a good night's rest." - T. A. Higginbotham, Gen. Store, Long Mountan, Va.

DECEMBER 2,

FIVE-MINUTE S

"Wherefore, putting awa the truth every man with his

There is perhaps no ren. for which people s little real sorrow, or for

seldom make a practi amendment, as this m

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another matter. It we

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confession, without con pose to avoid them for t

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say: "Yes, I supp Where, then, is the pu

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our consciences about t

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false to yourself in this

there is harm in it,

would not feel uneasy

And what is the ha

the new man, who, a

But when you can

Let us, then, my fri

But the liar will say

White Lie

La Grippe

"Last Spring I was taken down with la grippe. At times I was completely prostrat-ed, and so difficult was my breathing that my breath seemed as if confined in an iron enge. I procured a bottle of Ayer's Cherry Peeteral, and no sconer ind I begin taking it than relief followed. I could not believe that the effect would be so rapid."-W. H. Williams, Cook City, S. Dak.

Lung Trouble

"For more than twenty-five years, I was a sufferer from lung trouble, attended with coughing so severe at times as to cause hemorrhage, the procyams frequently last-ing three or four hours. I was induced to try Ayer's Cherry Pectoral, and after taking four bottles, was thoroughly cured. I can confidently recommend this medicine."-Frank Hofmann, Clay Centre, Kans.

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say so, to God Himself est interests. Do not save His interests, or by lying. Tell the tr look out for the cons the truth for God's s loves it, and hates truth, and love the ti

sake. We are, as

" created according to

of truth ;" let us keep which we have been m

Stop, then, delibera

purpose, which is b But also be careful in

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The Reaction Agai

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> is created in justice truth. Wherefore," 'putting away lying truth every man with

Yes, my brethren, C omplete Classical, Philosophical and and He infinitely love For further particulars apply to REV. THEO. SPETZ. President

Our Silver Jubilee. The children's class-room is indeed a pretty scene at any time, but very much so recently, when within its happy limits bright eyed little girls were circled around one another r in all nooks and corners of the room, quite warmly discussing one of the greatest events in the annals of the school. The celebration of their Rev. Pastor's silver jubilee was indeed a worthy subject for joyons children. At last the festive day arrived, and dawn brought the little girls from their slumber shadowel by fairy visions of the approaching day. After breakfast they donned their white dresses and went to the church, where an imposing sight met their view. The church was beautifull decorated with nature's most beautifull decorated with nature's most beautifull decorated with nature's most beautifull be spread for many, index from Rev. Father McCann. The prisets and people read addresses centaining expressions of their deep esteem and grati-tude for his devotedness and their fervent wishes that he might be spared for many, many years. A touching sermon from His Grace followed the addresses. The children's part came next. The address was read, not one penned by a master, but a sweet proof of he spoke tobis little flock and assured them of his fatherly care and hearty wishes for their future welfare. Twenty five years previous he had finished his student's life; this brough the varying stages of life, that after the battle is o'er their spirits may join in eternal biss. With music and song the strivities draw to a close, and the little hearts go for hearing one great wish for many, methed bis students with their beloved the or knowledge. Daily and hourly we are drawing nearer to the end of our time on earth, and we are free to make good or bad use of it, since God forces no one. God placed us here to make good use of our time, and for a definite purpose, which is to see and be happy with Him forever in Heaven. As we know that it is of so much importance we should try to waste no opportunity of doing always that which will help us on our jour-ney to eternity, where time will be no more. —Ellen Christie, Toronto.

Editer Christie, Toronto.
Self-Help.
"Heaven helps those who help themselves," is a well tried maxing, embolying in a small with dresses and went to the church, where a max of a certain extent, the necessity of the sanctuary. A grant High with dresses and went to the church, where a max of a certain extent, the necessity of the sanctuary. A grant High we conjust the sanctuary. A grant High we can be and the sanctuary. A grant High we can be an other to the sanctuary of the sanctuary. A grant High we can be an other to help the heat the might be spared for many, many years. A touching sermen from High we can be an other to heat the might be spared for many, many years. A touching serme prof of the reset in and persevering laborers in an explorers of the mine, inventors and discover the addresses. The children's part came next. The address was read, not we man they for the sanctuary of the sanctu A battle-field —men in the ranks having in all times been amongst the grenerals' names may appear in the history of any great campaign, it has beenin a great measure through the valor and heroism of the privates that victory has been won. Many are the lives of men unwriter, which have nevertheless as powerfally influ-enced civilization and progress as the more fortunate great whose names are recorded in biography. Even the humblest per you witch sets before his fellow-men an example of industry and upright honesty of purpose in life has a present, as well as a future, influ-ence upon their well-being, for his life and character pass unconsciously into the lives of others and propagate good example for all time to come. *L. Larkin, Toronto.* As the year passes on each season performs is duty and brings with it many changes which should be valuable lessons for all of us. The first season of the year awakens in

A Country Village.

of priests, and to bestow all possible care upon the Levites of our seminar

But the building up of the priesthood presupposes ability to dispose of large material means. The expenses of educating seminaries must be paid. as a rule, from the Diocesan Seminary fund. This is true in nearly all case

Description A Country Village. Nestlei in the very heart of one of the most fertile parts of the Dominion of Canada is a small village of perhaps three hundred inhabitants. The name of this village, with which you may not be acqu inted, is Meadew-vale; but many of you may never have had the pleasure of seeing this delightful spot, so I will endeavor to describe it to you. It is situated in a very fertile tract of land. To the cities and outside world it is perhaps of not much importance, but to its inhabitants is considered of no small value. And why should they think so much of it ? It is because the poople who have actually inhebited the place have been born there and grown up together. For they certainly have formed a friendship, and a friendship that is formed in such a place as the country yillage is almost as lasting as time. This village nestles within a circular-shaped yaley, and, guarded on every side by a gradual incline of the surrounding hills, forms a scene so picturesque that it night well be an object of envy to the brush of an artist. One can see nothing on every side but the beauties of nature, which are shown forth in fields of waving grain, its verlant meadows and in the luxurious toliage of the trees, which are studded here and there over the surrounding country. This is a village of the biporth song of birds, the merry ham of the abbling brook, which wends its slow and impid course through the village to the lake. Thus the village and its surroundings are wrapped in a veil of peaceful seclusion from the node of the village not its own handiwork.- Mary Maddigan, Toronto. of students in the preparatory course The expenses of the clerical education of young men are heavy, and parents usually are unable or unwilling to bear them. The nation educates its military officers, and so the Church must educate the priests who are to serve her, and to devote to her in love their strength and life Vocations to the priesthood, Heaven be thanked, are not wanting, and few things prove better than this fact the vigor and the fecundity of the faith of our people.

For pity's sake, don't growl and grumble because you are troubled with indigestion. No good was ever effected by snarling and fretting. Be a man (unless you happen to be a woman), and take Ayer's Sarsaparilla, which will relieve you, whether man or woman.

Winkin. Why suffer from disorders causeed by im-pure blood, when thousands are being cured by using Northrop & Lyman's Vegetable Discovery? It removes Pimples and all Eruptions of the skin, Mr. John C. Fox, Ohnda, writes, "Northrop & Lyman's Vege-table Discovery is giving good satisfaction. Those who have have used it say it has done them more good than anything they have ever taken." THE GREAT

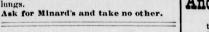
Beyond Dispute. THERE is no better, safer or more pleasant cough remedy made than Hagyard's Pectoral Balsam. It cures hoarseness, sore throat, coughs, colds, bronchitis, and all throat and lung troubles.

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of the priesthood. Hence all our HOOD'S PILLS cure liver ills, constipation, piliousness, jauedice, sick headache, indiges-Catalogue Free. energies must be bent, if we would correspond with the designs of Almighty God, to increase the number ADDRESS: KINGSTON

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tion. There is danger in neglecting a cold. Many who have died of consumption dated their troubles from exposure, followed by a cold which settled on their lungs, and in a short time they were beyond the skill of the best physician. Had they used Bickle's Anti-Consumptive Syrup before it was too late, their lives would have been spared. This medicine has no equal for curing coughs, colds and all affections of the throat and lungs.





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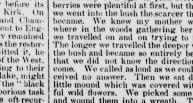
in our American citie Apaism is K and the people recog Bigotry so organized a few months in spec the tide always turns will not only find dead, but himself p listed beyond the p whitewash him. The ning to turn agains West. One by one in the large dailies will tics to denounce this ticians will eagerly s Those who were so for aid or sympathy, mu diminished heads.olic Citizen.

The great value of Ho catarrh is vouched fo people whom it has cure The BRIGHTEST FL but young lives endanger and colds may be preserv ELECORIC OIL. Crou Bronchitis, in short all a nand lungs, are relieved paration, which also t pains, sores bruises, pile and is most economic.

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THE CATHOLIC RECORD.

FIVE-MINUTE SERMONS. How They Worked Their Way.

White Lies.

"Wherefore, putting away lying, speak ye the truth every man with his neighbor." There is perhaps no sin, my breth-

ren, for which people seem to have so little real sorrow, or for which they so seldom make a practical purpose of ing to amendment, as this miserable one of lenly. falsehood, of which the Apostle here speaks. You will hear it said : "I told lies, but there was no harm in them ; they were to excuse myself, or to save trouble." They are matters to be controuble." They are matters to be con-fessed, oh ! yes; the liar will perhaps even run back to say that he is a liar, if he (or quite likely she) has forgotten to mention it at the time. But as for correcting the habit, that is quite another matter. It would seem that the sacrament of penance is expected to take effect on these sins by mere confession, without contrition or pur-

pose to avoid them for the future. But the liar will say: "I am sorry; I have contrition for these lies." Let me ask, however, what kind of sorrow have you? You are sorry that things were so that you had to tell a lie; but if things were so again to-morrow, would not you tell the lie again? If you are sincere, I am afraid you will say: "Yes, I suppose I should." Where, then, is the purpose of amendmend? Without purpose of amend-mend contrition is nothing but a sham. Let us, then, my friends, look into our consciences about this matter, and

get them straightened out properly. I do not want to be too harsh about it; for after all there are some expressions which people call lies, which are not really so, because the one to whom they are addressed is not expected to be deceived by them, but merely to be prevented from asking further questions. Some people, too, call it a lie when they do not tell the whole truth, but we are not always required — though we often are—to tell the whole truth ; and when we are not, there is no lie, as long as what we say is actually true as far as it goes. But it would take too long to go into all the cases concerning what is or is not a lie ; and as a general rule one can by a little common sense find them out for himself. Find them out, then ; if you cannot surely do so by yourselves, get advice ; and when you are certain that

self-accusation out of it. But when you cannot see any way is not a lie, then do not fall back on the idea that, if it does not injure anybody, there is no harm in it. You are false to yourself in this ; for you know there is harm in it, otherwise you would not feel uneasy about it.

"the new man, who, according to both "the new man, who, according to both is created in justice and holiness of truth. Wherefore," he continued, truth. Wherefore, speak ye the you run over to the Hollow and tell his

Yes, my brethren, God is the truth, Himself and in His creatures. He does not wish us to sacrifice it in the signt est degree, even to save the whole world from destruction. There is harm in a lie, then ; harm, if I may say so, to God Himself and to His dear

save His interests, or any one else's, by lying. Tell the truth and let Him look out for the consequences. Tell way. Afte

IV.-CONTINUED, "And now what are you fellows go-ing to do with me?" asked Job, sul-lenly. "I expect my legs and arms are broken. Mangle me at once and get it over." " Do ?" cried Dermot, in amazement

BY MAURICE FRANCIS EGAN, LL. D.

"Do? You must think we're Pagans !" "Of course," said Job. " Pop says Pop says you're idolators !'

"You can't walk, can you?" "Are you fooling me?" "No-not at all. Where do you

"Down in the Hollow."

"Try to stand up !" "Oh, I can't." Job fell down against the rock,

ghastly pale. Dermot hastily bound his handker

chief around the cut on his head. "He can never walk to the Hollow. Hadn't we better take him home, Brian ?"

"All right," said Brian.

Their house was in sight, and they knew a short cut. In asecond, they had lifted Job between them. As gently as possible they carried him towards their home. Job groaned and moaned piteously; and, when at last they reached the house-of which Dermot had a key-he had fainted. They laid him on the settee, in the kitchen, They and then Dermot took the dipper and deluged him with water, from the pail that always stood on the window sill. After which, Job opened his eyes. At first he looked frightened. Then the sullen expression came back to his think. face.

Dermot had examined the cut on his head. He saw that it was not dangerous. Court-plaster would do for that he took from his pocket a little packet he carried. He washed the blood and dust from Job's face, and then applied the plaster.

Job seemed astonished, but kept as quiet as he could, only uttering a groan now and then. When Brian you are all right, do not call it a sin to ran upstairs and came down again some music. act according to your conscience and with a pillow, which he put under reason, and do not make a matter of Job's head, he exclaimed—

"Well, I'm dog-goned !" Brian laughed; for this expressed to make out that what you say really the utmost amazement Job was capable

> Dermot ran off to tell his father. The rest of the family soon appeared. Mrs. Beresford was all sympathy. Mr. Beresford looked at Job very carefully,

would not feel uneasy about it. And what is the harm? The harm in a lie is simply that it is a lie, and therefore a no efforce argingter for the said "but no serious damage. The boy is as is the truth. "Put on," St. Paul says, "the new man, who, according to God, you boys had better carry him into the

"Don't." murmured Job, faintly, and He infinitely loves the truth, in "there's nobody but Pop, and he is off on a spree. I'll go myself, if you let me. I know you do not want me

est interests. Do not think, then, to are good reasons why we should want

Job looked up at him in a puzzled look out for the consequences. Tell the truth for God's sake, because He loves it, and hates a lie : tell the truth, and love the truth, for its own scho. We are a statement of the source lemonade to him. sake. We are, as St. Paul says. He drank it eagerly. He looked around curiously. He examined the little altar of the Blessed Virgin, in "created according to God, in holiness pened of truth ;" let us keep the pattern to which we have been made. the corner, carefully decked with marigolds, dahlias and chrysanthe-mums. He turned his eyes towards Stop, then, deliberate lying for a purpose, which is but too common. But also be careful in what you say; try not even to fall into falsehood the piano and asked Mary if she could and play music.
"A little," said Mary.
"I guess you would'nt play for me, would you?" thoughtlessly. Let it be your honest pride that your word is as good as your "I am afraid it might make you The Reaction Against the A. P. A.

hope we have, father, but I don't be-lieve that these ignorant people have any gratitude in them. Why should ""Why must we take more care of season. ""Why must we take more care of our souls than our bodies?" he would

they hate Catholics?" "Because they do not know them." "They shall know the size of my suddenly ask, to Mr. Beresford's astonishment. Kathleen would beginfists !" cried Dermot, warmly. "I'm going to knock down the first one that "To save our souls we must--" "No, no! That's not it !" "We must take more care-"" be-

insults my religion !" "Dermot believes in knock-down arguments," whispered Brian to Mary. Mr. Beresford looked at Dermot regan Job. recovering the last thread, "we must take more care of our souls than of our

"There are times," he said, "when a boy may use his fists and when he ought to use them. War is a necessity at times. But we want to teach these people that we are Christians. They think we are Pagans." bodies, because, 'what doth it profit a man if he gain the whole world and lose his own soul?' There !'' "No, 'St. Matt.--'"

"A fellow whose getting along de-

love our neighbor as ourself."

walk over us !" cried Dermot.

Kathleen? you told us once before,

Kathleen, delighted at having been

"I don't care what they think !"

glance.

you?'

"Oh, yes, 'St. Matthew, xvi. 26." That's all very well," Job said once. "Dermot !" Dermot colored under his father's 'But, for all that, you pray to images.

I've heard our minister say so." "Ask me this question," said Kath "But I say, father," broke in Brian, "we didn't come out here as missionleen, gravely. It's on page sixty: 'May we, then, pray to relics and aries ; we came to work a farm. Mary is going to make a hospital of the

images?'" "All right," said Job, reading the place and now you, father, want us to teach our neighbors all sorts of question.

""We are not to pray to relics or images, for they have no life or sense to hear or help us.' There !"

"Oh, yes," Kathleen would retort,

things." "My dear boy," Mr. Beresford an-swered, gravely, "you can get along better with the love and respect of your neighbor than without it, can't Job only grunted. Nobody came to see him while he was ill, except the Baptist minister, who was polite, but reserved to the Beresfords, and who sang a hymn with

pends wholly on his neighbors must be a poor stick." "Granted. Nevertheless, the best The day after this visit, Job said he would leave. He said good-bye, in a bashful way, and went out without a of men must at times look to his neighword of thanks. But he came back after a while, and, putting his head bor for help. Much of the good of life escapes, if we live for ourselves alone. The Highest Authority teaches us to through the kitchen door-way, cried out-"But, father, that does not mean

"I'll knock anybody down that says you ain't good people, Miss Beresford. Then he shot away like an arrow. that we are to let those ignorant people "God made us for something besides worldly gain. Why did he make us, The family laughed very much over what they called "Job's conversion."

TO BE CONTINUED.

Our Friends Abroad.

drawn into the conversation, answered To myriads of people it will be good quietly-"God made me that I might know news that there is to be a Christmas number of the Montreal STAR this year. Him, love Him, and serve Him in this All over the world the Santa Claus spirit gets into the air at the beginning of December, no matter whether times are good or bad. Friends away across the seas, over the broad prairies or even at nearer distances, look for a message, and glad will thousands be that we are to have a glorious Christ-mas number of the Montreal STAR laden down with fascinating gems of art.

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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.

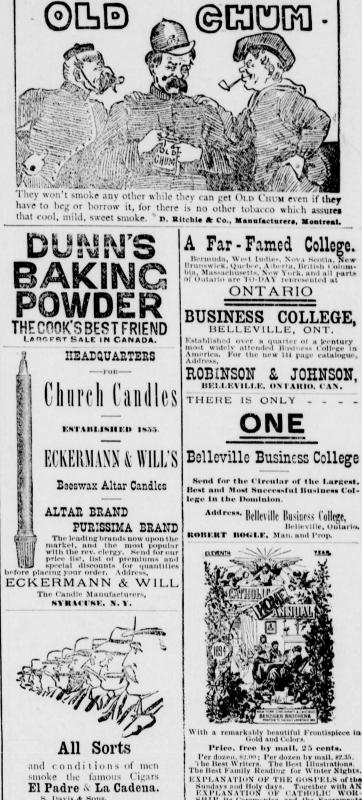
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world and be happy with Him forever in the next."" "Thank you, Kathleen. Remember that, Dermot. It can be applied to every incident in life. Now let's have The family went into the sittingroom. Job was lying wide-awake in the soft light of the moon. Mary lit a lamp and asked him, if music would hurt his head. "No ma'am," he answered, shyly, and with no appearance of sullenness,

Authur Morris had sent down some music for violin and piano, arranged from various new operas. Mary and Brian played a march. Mrs. Beresford and Dermot sang "Back to our Moun-tains," from "Trovatore."

Job raised himself on his elbow and

listened attentively. "Gosh !" he said, forgetting his shyness, "that's something like music. I wouldn't mind going to Heaven, if they have music like that there. But I don't want any Sabbath-school sing-

ing in mine, thank you !" Kathleen laughed. The others tried not to smile. Job relapsed into silence, until the candles were lit before the Blessed Virgin's altar, and the family knelt to say the rosary.

Job opened his mouth in amazement.

"I don't like this praying to idols," he said at last, "and I won't stand it.

You've got to stop it !" Brian, Kathleen and Dermot who found it always hard to keep from dis-traction at prayers, laughed outright.

Brian laughed. Dermot looked angry. "We're going to take you home, of course.

live ?"

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EGE,

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the politics of the last thirty years by the discovery of the fact that he had some connection with the old Know-nothing order. Hatred of Knownothen, Co. of less, and \$600 ingism is one of the strongest political 11, London sentiments with the masses of people in our American cities.

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worse. No Apaist will ever be elected President of the United States. No Apaist will ever be elected Governor "I guess not." Mary softly played "Monastery Bells." When she turned around, Job

Bells. was asleep. At tea, Dermot and Brian related of an American state. Many a man, otherwise available, has been shelved in

their adventure. "So far," Mr. Beresford said, "we have not been obliged to come in con-tact with the people around us. Mr. Thorne has stood between us and them. I have seen many signs of prejudice "Vulgar wretches !" said Dermot.

Apaism is Know-nothingism; and the people recognize it as such. Bigotry so organized may flourish for "No — don't get angry, my boy. These people have lived in this quiet little place for a long time, with little communication with the outside world. a few months in special localities, but They have been brought up from their infancy in the opinion that Catholics are ignorant, superstitious, blood-thirsty creatures. It is our business to teach them that Catholics are Christhe tide always turns and the Apaist will not only find his organization dead, but himself personally blacklisted beyond the power of time to whitewash him. The tide is now begintians in the highest sense : so do not let us get angry with them. They are ignorant—that is all." aing to turn against Apaism in the West. One by one in the great cities the large dailies will find it good politics to denounce this thing, and poli-ticians will eagerly seek to kick at it.

ignorant—that is all." "It's a great deal too much. It makes 'em brutal like that Jim Wind-sor," said Dermot. "Poor Job !" "Poor Job, indeed !" cried Brian,

Those who were so foolish as to give it aid or sympathy, must then hide their diminished heads.—Milwaukee Cath-"when he gets better he will probably

"Well, well," said Mr. Beresford, we shall have to teach him better things while he is here by the force of example. I am very much afraid that we shall have a hard road to travel here. But I am not afraid that you boys will forget what you owe to your-selves and to these people. We must make them our friends, since we shall have to come in contact with them. We have made a good beginning with

Mr. Beresford paused a moment, and then went on as if nothing had hap

After they had finished the rosary, Mr. Beresford sat down beside Job, and asked him if he remembered his mother.

"Oh, yes," Job said. "I wouldn't be the boy I am, if she had lived. I'd be as well kept and as slick as any of your boys. She was an angel. Pop's spreeing just broke her heart." "What would you do, if you had a

picture of her ?" 'What would I do? I'd just love

to have a picture of her. But haven't got one, so there's no use talk-ing about it." "You would take good care of it,

wouldn't vou ?' "That's a foolish question. Of course

"That's a fooling question. Of course I would, and put it in a gilt frame, and be glad to do it." "Well," said Mr. Beresford, "that's just what we're doing. That statue there is the representation of the Blessed Mother of Our Lord. She is His Mother and our Mother. We honor Him in honoring her."

"Do you mean to tell me your not

worshiping a graven image?" "Do you mean to say that the pay-ing of respect to the Blessed Mother of God as represented by a statue, is idolatry? Do you mean to say that it would be idolatry for you to revere your mother's picture ; or to say your prayers before the picture of one in

heaven, and to ask for prayers.' "You've got me there !" he said. He turned his face to the wall and was sil-

ent. Then he went to sleep. Job was quiet and as respectful as he could be, during the three days he stayed in the Beresfords' house.

Kathleen had lessons from her mother and Mary in the sitting-room, every morning. Job listened in wonder He was particularly interested in the Catechism lessons. Catechism was Kathleen's strong point. And she was very glad to show off her accomplishments for Job's benefit. There were too questions in the first

chapter which Kathleen, through some strange bent in her mind, always Job." "Have we?" said Dermot. "I mixed up; so she had Job "hear" her

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8

C. M. B. A. From Orillia.

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THANKSGIVING NIGHT IN BERLIN. On Thanksgiving night the students of St. Jerome's College, Berlin, played the beautiful melodrama "Cast Adrift" before a full house. To say that the entertainment gave satisfac-tion would be putting it mildly indeed "The acting was splendid, the costumes rich, the tableau "Rock of Ages" impressive, and the music excellent. The following is the cast of characters: Noton Heath Poor but Honset The following is the cast of characters: Norton Heath, Poor but Honest. Mr. Francis C. Nelsons Denny Doyle. Frank Lawton, Rich but Dishonest. Frank Lawton, Rich but Dishonest. Mr. J. P. Cummings Ferdinand Simpins, Esq., Mr. Thos. Ryan Little Willie, A. Guide Master Erwin Glinowiecki Mabel Heath, Norton's Daughter Mr. Hoesen but Schwart Milliam Brunner Sadie Milton. Mabel's Friend. Mr. Leo Doil

Resolutions of Condolence.

Mr William Brunner Sadie Milton, Mabel's Friend. Mr. Leo Doll As will be seen by referring to the cast. Mr. Francis Neisens assumed the role of Norton Heath, a poor but honest farmer, in a manner that showed that he is an actor of ability and experience. His part required some heavy acting and he did it justice. As 'Denny Doyle," the faithful servant. Mr. Pierce Walsh annused and edified the audience, while Mr. J. P. Cummings with the difficult by his cool manner and earful acting more ad-miration than is usually alloted to such a character. Mr. Thos. Ryan impersonated the "very foppish. Anglo maniacal, but good-hearted Ferdinand Simpkins, Esq.," in a way that amused everybody. The lady characters were well taken. Mr. Wm. Brunner played "Mabel Heath, Norkon's daughter." very well, Some of the scenes in which Mabel appeared were very impressive, the dying scene particu-iarly. Mabel's friend. "Sadie Milton," played by Mr. Leo Doll, pleased many by her con-stancy to Mabel while in trouble. Master E. Glinowlecki played " Little Willie, the guide," "acceptably and charmed all by his sweet sing-ing. The orchestra was by no means a secondary Resolutions of Condolence. At a regular meeting of Branch 46, Walker-ten, held on Nov. 22, 1803, the following resolution of condolence was moved by Bro. O'Malley, seconded by Bro. Wachter and unanimously adopted : Whoreas, we have learned with regret of the loss sustained by our respected fellow-member, Bro. John Carey, in the death of his son, while yet ia the bloom of youth, be it Resolved, that the heartfelt sympathies of the members of this Branch be tendered to Bro. Carey and his respected family in their sad bereavement and that we pray that God may strengthen them to bear their affliction with fortinde and resignation to the will of Him who doeth all things well. Resolved, that a copy of this resolution be forwarded to Bro. Carey and one to the CATHOLIC RECORD for publication. JOHN O'MALLEY, Rec. Sec.

acceptably and charmed an by his sweet sing ing. The orchestra was by no means a secondary consideration of the entertainment. Under the leadership of Professor Mayrhoffer it played well and received well deserved applause at the end of each selection. The clergy present were : Rev. Frs. Kleopfer. Halter, Kosinski, Glowacki, of the college; Aymanns, of St. Agatha; Forstor, of New Germany, and Gnam of Stratford. All departed well pleased. The flattering comments made since the 2rd reflect great credit on the L. and D. Society of the college, under whose auspices the entertainment was given. DISCIPTION.

The following resolution of condolence was passed by Branch 13, Stratford, at the regular meeting, November 22, 1803 : Whereas, it has pleased Almighty God to remove by death your aged and respected mother, after a long and well-spent life, Resolved, that while bowing to the will of Divine Providence, we, the members of Branch No. 13, Stratford, extend to Rev E, B. Kilroy, D.D., our worthySpiritual Adviser, our sincere and heartfelt sympathy in his sad hour of bereavement. Resolved, that these resolutions be spread in the CATHOLIC RECORD and Catholic Register and a copy sent to Rev. Dr. Kil-roy.

D. J. O'Connor and Ed. O'Flaherty, con Election of Officers.

Branch 46, Walkerte

Branch 49, Walkerton. Chan. A Weachter, pres. John Wengefielder, first vice-pres. Louis Moyer, second vice pres. John Kroctsch, rec. sec. John O'Malley, asst. sec. Jos. B. Schnitzler, mar, Frank Schuter, guerd John Carey, trus. O'Malley, McArthur and Schnitzer, rep. to grand council A. F. Mc-Arthur, alt. Andrew Weachter.

THE CATHOLIC RECORD

of Mr. T. Malone, sen., lumber culler. De-ceased was well known also and respected in this district, especially among the lumber merchants and producers. He was a commis-sioned culler in all the branches and had been attached to the Supervisor of Cullers' office in Quebec ever since its setablishment, over fifty years ago. He leaves a numerous grown up family - Mr. J. C. Malone, mer-hant and Thomas Malone, jr., deputy super, visorof cullers, both of Three Rivers, Edward-Maurice, Daniel and Emmet, Mrs. Dr. Brad ley, of Chicago, and Miss Malone, of Quebec -besides his widow and also a large number of grand-children. -Ottawa Citizen, Nov. 20. The deceased was, as the Citizen remarks,

Iev, of Chicago, and Miss Malone, of Quebec -besides his widow and also a large number of grand-children.—Ottawa Citizen, Nov. 20. The deceased was, as the *Citizen* remarks, an old and highly respected citizen of Quebec: he was a native of Newfoundland, whither his father had come from Ireland early in the century. He had been ailing for several months back, so that his demise was not unexpected. A trip to Chicago early in the season on a visit to his daughter, Mrs. Bradley, seemed to make an improve-ment in his health, but it was only of a temporary character. His funeral, which took place from his late residence. Des-prairies street, was very largely attended by representatives of all classes and creeds. At St. Patrick's Church the body was re-ceived by Rev. Father Malony, C. S.S. R., who subsequently celebrated High Mass and presided at the chanting of the Libera, assisted by Rev. Fathers McCarthy and Walsh, as deacon and sub-deacon respec-tively. The *Miserere me Deus* was beauti-fully rendered at the Offertory by Mr. William Horan. The chief mourners were Messrs. James C., Daniel O. C., and T. Malone, ir, sons: Martin O'Brien, brother-in law, and Henry McNeil, Maurice Malone, and Patrick O'Brien, nephews of the deceased. Among those present in the cor-tege were noticed Messrs. Hon. John Hearn, M. P. Councilion Boisvert, James Timony, Mayor of St. Columps of Sillery, James Pat-ton, Supervisor of Chillers, P. Hall, Archi-baid Campbell, Prothonotary, G. B. Hall, W. J. Hall, W. J. Lemesurier, Edward Crean, George Lemellin, Jos. Vincent, Thomas Smith, Pierce Murphy, John Glass, Kirone, Vocelle, Dr. Lanthier, Arthur Methot, and many other leading citizens as well as the orphan children of St. Brigget's Asylam. The mortuary registers were signed by James Patton, P. P. Hall, James Timmony, and L. A. Bosvert. Mrs. Bradley arrived in the city, but too late to see her father alive. Needless to say the widow and family of the deceased have the sympathy of their fellow-citizens in this city as well as of a

CATHOLIC EDUCATION.

Rev. Father Ryan, of Toronto, lec tured before a large audience at St. Peter's Cathedral, London, on Thursday evening, upon the topic of Catholic Education. Following the lecture, which was very able and interesting, a programme of music was carried out by the choir, to the pleasure of those present.

At the outset Rev. Father Ryan paid glowing tribute to the mothers of Canada, and spoke of the awful and solemn duty which devolved upon Catholic parents to defend and main-tain their rights. Thanks be to God, in this Canada of ours, and certainly in Ontario, Catholic parents had their rights recognized by the Church and the State. Their religious convictions were respected, and they had here a system of education that was satisfactory to the consciences of Christian parents, and that was the only system that could be satisfactory in a community like ours-that could safeguard the rights of all. They had their parental and social, religious and political rights protected, but in other parts of the world, not far away, they were not so favorably treated. And he desired to emphasize their duty to the grand cause of Christain Cath-olic education. The parental right in this respect was inalienable. He con-gratulated the Christian Catholic parents of this country that they had competent and trustworthy instructorsall Catholics had not the same as they - competent before God, before the Church and before the world. Most of the difficulties and many of the errors arose from a false idea of what education was. Some thought it was only the development of the physical powers, some the mental, and others again the

longing to an everlasting

satisfactory to the last eternal end.

Catholic Education was begun as seeing

the end that the soul had. The com-

and seldom complained — was be-cause of their insufficiency. They

little.

Man was not only a rational

number of Protestants present. moral faculties. Catholic Education. properly understood, was the complete hich one was physical, mental and moral faculties, INHERITED FROM THE CATHOLIC keeping them in due subordination with the end of every creature as be

God.

Thev

Church of God had nothing to say to material progress. She wanted her children to take their place in the world, and gloried to see them leading in every position in the world. But Catholic educators were to day in the foremost ranks of secular education. The State here giving Catholics their rights had to see that it got a return for the material aid it gave, and those for the material aid it gave, and those appointed by the State for this purpose had found that the Catholic schools could compare most favorably with other schools. This was an acknowl-edgment at home. Concluding, the rev. lecturer dwelt upon the splendid showing of Catholic schools in the educational exhibit at the World's Fair, and the especial excellence of Canadian Catholic schools over others. In the face of this, who dared to say that the old Mother Church was the mother of ignorance? They who did say so were not worthy to be listened to, although sometimes they were heard. They talked about the past, but let them come down to the present and leave the musty things of the past, and see what the Church was doing to day. The foremost part taken by the Catholic Church in the World's Parliament of Religious was ably touched upon. Regret was expressed that the Catholic schools did not always compare with those of their brethren in one particular-thematerial part-and Rev. Father Ryan asked the good Catholics of London to see to it that they had as good buildings and appliances and surroundings as had their Protestant brethren.—Free Press.

THE CAUSES OF THE REFORMA-TION.

Lecture by Rev. R. F. Clarke,

London Catholic News, Oct. 7.

On Monday evening the opening of he winter session of the Historica Research Society was held at Archbishop's House, Westminster. During the early part of the proceedings the chair was taken by the Rev. W. Croke Robinson, but towards the close of the lecture His Eminence the Cardinal pre sided. Amongst those present were : The Right Rev. Mgr. Howlett, Very Rev. Canon Moyes, D. D. ; Fathers Clarke, S. J., S.; S. Smith, S. J.; Breen, O. S. B.; J. S. Vaughan and others.

THE CAUSES OF THE REFORMATION. This was the subject of the lecture given by the Rev. R. F. Clarke, of reat Ormond street, and he deal with the question in a manner which called forth the commendation of all present. The lecture was not an at ack on the Protestant creed, but rather an account of the origin of the Reformation, of course from a Catholic point of view. Father Clarke quoted from several non-Catholic writers in order to illustrate and to bring home more forcibly his contentions. At the outset the lecturer said he

wished to address them that evening on the causes of the "Reformation," and by that term he meant the ecclesi astical movement of the fourteenth, fifteenth and sixteenth centuries, in which Dr. Martin Luther was the cen tral figure. The movement might be considered from an ecclesiastical or

from a historico theological point of view ; and from the latter and more fundamental he intended speaking that evening. Therefore he would de scribe first what the "Reformers" taught, and in particular, what Luther, their principal representative, taught and then, secondly, how they came to teach it. These two points the lec-turer developed, and his line of discussion was closely followed by a large

If they analyzed the doctrinal sys-tem of the "Reformation," he continued, they would see in the doctrine of the "Reformers" three parts; of

John Wesley was heard, that produced a re-awakening religious life So also was there corruption in the fourteenth, fifteenth, and sixteenth centuries ; but with this difference as compared with the eighteenth, that it was constantly and vehemently denounced. This, they would observe, was a good sign of moral health, at least where the protests were not merely controversial, but protests by Catholics against the corruption which existed in Catholic circles. But the corruption before the Reformation was easily accounted for civilization was only penetrating into the East and North of Europe, and Germany and England were largely barbarous. Then again there was the influence of Mahomedanism and malities interference

C. C. RICHARD'S & CO. I have used your MIMARD'S LINIMENT successfully in a serious case of croup in my family. I consider it a remedy no house should be without. political interference. The lecturer concluded by briefly

summarizing the lecture, showing that certain dogmas of Protestantism were taken from the Catholic Church. In the discussion which followed, Father Robinson, Canon Moyes, Father Clarke, O. S. J., Father Breen and S. Smith, and many Protestants took part.

A vote of thanks to the lecturer was proposed by Canon Moyes, and sec-onded by Father S. Smith.

His Eminence the Cardinal regretted that he was unable to be present at the first portion of the lecture, but he had had the pleasure of listening to Father Clarke's most ready and satisfactory answers to

THE STORM OF OBJECTIONS which had been raised and hurled at him (laughter and applause).

Give It a Trial.

Few mothers understand how won derfully even little children are influenced by the tone of the voice, the touch of the hand, the very atmosphere they breathe. How quickly and how surely a pleasant, quiet tone brings a pleasanter answer; while just as quickly an impatent, irritated tone

COLD, and check CONSUMPTION and egets an impatient answer! Many all forms of WASTING DISEASES. AL. mothers do not realize this, nor do the nost as palatable as Milk. Prepared b Soott & Bowne, Belleville. For sale b understand how easily very little chil-dren may be taught to be orderly and neat, to be thoughtful for others, to all druggists. enjoy being helpful to mother and father, if only they be made partners in the concern, and the enticing "we will do so and so" be substituted for WEBSTER'S BICTIONARY The Catholic Record for One Year the disagreeable "you do so and so. It is noticeable that even young children dislike a command, while a request or a pleasant assumption on th

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TORONTO. Toronto, Nov. 25.– Flour – Straight roller 82.80; extra, 82.80 to 82.75, Wheat, white outside, 57c; spring, 57c to 58c; red winter, 55c goose, 56c; No. 1, Man. hard, 70c; No. 2, 68c No. 3, 66c; peas, outside 514 to 52c; barley, No. 1 40c; feed, 54 to 38c. Oats, No.2, 28jc, to 20jc. Pictorial Lives of the Saints

Montreal, Nov. 30. - What - No. 2, 2895: 10 2025: Montreal, Nov. 30. - What - No. 1 hard Manitoba, 69 to 70c; No. 2 do, 67 to 68c; peas per 60 lbs afloat, 68 to 696; . oats, per 34 lbs afloat 36 to 37c; corn, duty paid, 62 to 61c; barley, feed, 43 to 14c; barley, maiting, 50 to 55; rye, afloat, 56 to 57c; Flour-Winter wheat, \$3,75 to 53.99; Manitoba The Catholic Record for One Year barley, making, 60 to 55, ryc, idioat, 56 to 57; Flour-Winter wheat, 83,75 to 53,99; Manifola patents best brands, 85,70 to 83,99; Manifola patents best brands, 85,70 to 83,99; Manifola patents best brands, 85,70 to 83,90; Manifola best brands, 83,55 to 83,90; Manifola strong, baker best brands, 83,55 to 83,90; Manifola strong, baker best brands, 83,55 to 82,00; Manifola strong, baker best brands, 83,55 to 82,00; Manifola, 84,20 bask, 81,90 to 82; do, bils, 83,80 to 84, 10; granu-lated, bags, 82 to 82,00; do bils, 84,20 to 84,30; rolled oats, bags, 82,06 to 82,10; do bbls, 84,20 to 84,35. Bran, 815,50 to 816,50; shorts, 816 to 818; moullile, 822. Canadian short cut, per bl., 821 to 822; hams, city cured, per lb, 12 to 13c; lard, canadian, in pails, 11 to 12;c; bacon, per lb, 131 to 14;c; lard, compound, refined, per lb, 81 to 9;c; finest Ontario fail cheese, 10 i to 13c; finest townships fail cheese, 16 to 10;c; finest Quebec iall cheese, 16 to 16;c; inest fuebec, 16; to 15; c; cable, 548. Butter-Finest fail creanery, 22; to 20;c; carlier makes, 21 to 21;c; finest fuebec, 16; to 10; 20;c. Limed eggs, 15; to 16;c and fresh 16 to 20;c. Latest Live Stock Markets. Latest Live Stock Markets.

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On the Work a

Mr. Justin M tinguished lead the House of Co days ago an i ''The Work an ment," before Liberal and Ra The address will all who are inte for Home Rule. P., in introduc the Liberal par the Home Rule of Commons, a whether the Li this country we House of Lords Tory party to p aw, not only o the other great in the Newcastl Mr. McCarth cheered on risi

had spoken of which the Gove their very ent knew something of what obstruc For himself, he knew of obstruc unmerited, so a patriotic as the party and the L Government ca not going to say not sometimes 1 nothing to just struction of th obstruction was to the party by on, and was end party the opprotion of the whol country. It has Government th opprobrium of t al Governmen tion in the only be successfully obstruct as you can, but we w Commons to its fully and fairly THE TORY LI

did not take a the obstruction. to their subordi strappers, and s of certain measu into the House c almost certainl structed by the quence of Mr. G tained by the s Bartley, or illu genius of Mr. 1 now they ough Mr. Tomlinson. mons to have weeks and mon these gentlement too much for fe He w endure. if the leaders come out into th responsibility a of the incessant not do that. T group of men the uncomforta talk forever an time. Therefor ernment did wi made it clear fr they would sit a determined to r

accomplished

measures the H

DECEMBER 2, 1893.

J. F. CUNNINGHAM.

will soon

That string on my finger means "Bring nome a bottle of MINARD'S LINIMENT."

Benziger's Catholic |Home Annual-1894.

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DIOCESE OF PETERBOROUGH

THE BISHOP'S VISIT TO BOWANVILLE. The Right Rev. Dr. O'Connor, Bishop of Peterborough, visited his flocks in Bowman-ing confirmation services, on Sunday, the 19th. His Lordship, who was accompanied by the Rev. Father Collins, the esteemed pastor of the mission, arrived at Newcastle on the preceding Saturday afternoon, and officiated there on Sunday morning, reach-ing Bowanville about 10.30 a. m. The dis-tinguished visitor was of course most warmly and cordially received by the Catholic people of the town and district, but the overflowing congregation that packed the church to the very doors was largely composed of the different denominations, whose demeanor the different denominations. Whose demeanor the different denominations, whose demeanor the different denominations, whose demeanor the different denominations. Whose demeanor the different denominations, whose demeanor the different denominations. Whose demeanor the different denominations, whose demeanor the different denominations. Whose demeanor the different denominations, whose demeanor the different denominations. Whose demeanor the different denominations. Whose demeanor the different denominations, whose demeanor the different denominations. Whose demeanor the different denominations is powerful and lucit sermon which thrilded the hears of all who had the good fortame to hear it. Immediately after followed the interesting for enformation. Although this strength-ening scarament is usually conferred upon of the forencon had the effect of drawing a harge congregation, composed of the vari-and sceles, who listened with reverent atten-tion to the Bishop's eloquent discourse at the Vesper services in the evening. Some of the deading members, namely Miss Walsh, the set of who was that dreve unstanted praise from every listenet. During his brief right members, namely Miss Walsh, the set of bowing address to which this Lordship remained that bennet House, and left by the 8.45 a. m. train on Monday for Othaw THE BISHOP'S VISIT TO BOWANVILLE.

To the Right Rev. R. A. O'Connor, D. D., Bishop of Peterborough: My Lord - On behalf of the Catholic congre-gation of this mission. we bid Your Lordship a hearty welcemet to Bowmanville. As hundred a the grave, and devoted Catholics we are in duty bound to offer to Your Lordship the tribute of our light hommage and respect. Coming from your exaited rank as Bishop in the Church of God, we take due notice of your noble qualities of head and heart, and we recognize in you the irue shep heard whose life is spent in caring for the spir-berd whose life is spent in caring for the spir-

NIGHATKINSON. One of those enjoyable events which cause no small flutter of agreeable excitement took place in St. Columban's church, Irishtown, on Tues-day morning the 21st ult. The grentle and fair were out in excellent time and goodly numbers, while a splendid sprinkling of the sterner sex could be seen among the awaiting throng as the bridal party reached the church door. The countracting parties were one of our popular young ladies, Miss Tillie, daughter of Mr. Natrick Atkinson of this place, and Mr. Joseph Nigh, an exemplary and respected young man of the parts of Scaforth. The bride, dressed in a navy blue outlit with fur and silk trim-mings, looked very pretty and was attended by Miss Maggie Purcell, attired in a manner simi-ar to that of the bride, while Mr. P. Williams stood in attendance on the groom. As the pridal party marched up the aisle the words of the poet never before seemed more applicable, for here there trub were: "Two souls with but a single thought, "Two souls with but a single thought, Two souls with but a single thought, Two hearts that beat as one."

WEDDING BELLS.

NIGH ATKINSON.

"Two souls with but a single thought, Two hearts that beat as one." When the Rev. Dean Murphy, pastor of the church, had the sacred ceremony performed whereby the happy couple were made one, the various impressions in the minds of all present had likewise dwindled down to one, viz.: the reciprocal suitability of bride and groom. "The nuptal Mass over, the bridai party, ac-companied by a few intimate friends, were soon doing ample justice to an excellent wedding breakfast, at the home of the bride's father. A lew bappy hours rapidly, passed in which a spirit of perfect enjoyment seemed to be shared by all-doubtless the happiners of the bridai slower of rice and old silppers paid their compliments to Mr. and Mrs. Nigh departing for the depot, where they took the east-bound train for Toronto, Tottenham and other eastern points. The bride was the recipient of many handsome presents from friends and admirers who wish Mr. and Mrs. Nigh unstituted happi-ness and prosperity in their wedded journey throughout life plaint Catholics had about State or Public schools — they let them alone did not complain because they taught too much, but because they taught too

OBITUARY. MRS. N. J. CLARK, TORONTO.

MRS. N. J. CLARK, TORONTO. The death of Mrs. N. J. Clark, of Toronto, on Friday, the 17th ult, was a great shock to the many triends of herself and her hus-band, both in Toronto and elsewhere, be-cause of its unexpectedness. Mrs. Clarke was taken ill on the preceding Sunday with inflammation of the lungs, at her residence, 25 Gifford street, and un spite of the best medical attendance succambed five days later. The deceased lady before her mar-riage to Mr. Clarke was Miss Emilie Toresa Ryan, daughter of Wm. Ryan, for-merly of Brantford. She was in her thritieth year, and after a happy married life of three and a half years left her husband, Mr. N. J. Clark, of the Ontario Bureau of Statistics, with the care of two mother-less little girls-Elleen and Mona-two years and seven months, and one year and five mourn her loss two brothers - Charles M. and William H., Ryan-and two sisters - Misses Minnie and Lucy Ryan. The funeral took place from her residence, on Monday morn-ing, to St. Paul's Church, where Rev. Father f Hand celebrated a High Requiem Mass, atter which the body was interred in St. Mi chael's cemetery, beside that of the deceased's mother, who died a little over a year ago, and Mr. Clark's father, some three years de-cased. , Rev. Father, Walsh, of the Church of Our

CHURCH,

in which the "Reformers" had been brought up. This comprehended be-lief in the Bible, belief in God, in His Therefore it was always complete and goodness, in the Incarnation of Our Lord, His death for mankind, and His resurrection and ascension into Heaven; belief in salvation, and in hell for the unrepentant. These were all doctrines taken from the ordinary and daily teaching of the Catholic Church. That the doctrine of the "Reformation " was altogether evil of

animal, but was essentially a religious course they could not say, because these Christian doctrines remained in animal, and therefore his whole system had to be educated. Catholics took for it, and it was these doctrines that were their programme of education the the life and support of the separated words of their Divine Master, who said, bodies. There was another part which the "Reformers" originated. The Seek ye first the kingdom of God, and all these things shall be added unto you. What had a man to profit if he 'Reformers" maintained that man was utterly evil; that his reason in religion was utterly helpless; that his gained the whole world and lost his own will was utterly powerless; that he could do nothing whatever towards his soul? There were divine seeds in every man that had to germinate and bloom and flourish by Christian education. Happily, they had those who caught own salvation, that consequently God damned the innocent and rewarded the guilty, etc., etc. A third element in the "reformed" doctrine was a series the idea of a Christian education, and who would not stop at physical and mental culture, but would go on to of denials. No one laid much stress

give a moral and religious culture. on denials; the primary points in teaching was not what it denied but what it asserted. Where did the Re-The Church did not deprive the parent of his right to educate his child, but came as the spirit might. In this re-spect religious orders of men and tormers get the special doctrines about the women were doing a noble work. Some said there was too much relig-

UNIVERSAL CORRUPTION OF HUMAN NATURE

ion about the Catholic system. Our and justification by internal vision? children have to make their way in the world, and were here for It was commonly said, and he thought with some truth, that the Reformation something more than to save their souls. They would be incapacitated was connected with the corruption of morals among both clergy and laity in in the race of life if they were only the centuries before Luther. In this taught to say their prayers and to there was a great amount of truth, know their catechism. There never though not quite as it was usually put. was an objection more false or injuri-There did exist a certain amount of ous. He agreed and maintained that corruption before the Reformation, and, The Late Mr. T. Malone, of Quebee. Under the above, heading the Ottawa Old Stadacona hardest one more of its old-est and most respected citizens, in the person

Latest Live Stock Markets. TOBONTO. TOBONTO. TOBONTO. Nov. 30. - Butchers' Cattle-Prices ranged to-day from 28 to 22c for inferior, 3 to 32c for medi-um, 32c for choice and 34 to 4c for a few picked loss. Mogs-Prices paid were \$5.25 per cwt. for traight fast from 100 to 225 lbs. weighed off car, and 35 fed and watered. Light and heavy fasts off car, sold at \$52.50 to 82.50. Stags sold at \$2.50 to 82.50. Stags sold at \$2.50 to 83.50. The sold at \$50 to 225 lbs. Stags sold at \$2.50 to 83.50. The sold at \$50 to 250 lbs. Averaging \$8 lbs. at \$2.50; one bunch of 100 hambs, averaging \$1 lbs. at \$2.50; one bunch of 100 hambs, averaging \$1 lbs. at \$2.50; one bunch of 100 hambs, averaging \$5 lbs. at \$2.50; one bunch of 104 haveraging \$6 lbs. at \$2.50; one bunch of 104 haveraging \$6 lbs. at \$2.50; one bunch of 104 haveraging \$6 lbs. at \$2.50; one bunch of 104 haveraging \$6 lbs. at \$2.70; culls sold at solw as \$1.50. Sheep were in moderate demand at \$3 to \$26 for choice to extra choice. Milch Cows and Springers-About a dozen of from 250 to \$50. The demand was poor in con-sequence of the inferior quality of the offerings Good mikers will sell from sub to \$50. Bue and Lambs-Worst deal of the season; astern reports very bad; sales of good 70 to 80 bl. hambs at Jersey City, 442 to \$4.50; prospects in pood for sheep or lamb trade; good native law thers, in eman1 for export, weighing fro n Hogs-Lower; good hogs, \$575 to \$4.50; Hogs.Lower; boot 050. 55.50 to \$4.50; Hogs.Lower; boot 050.50; Hogs.Lower; b

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THE RITUAL OF THE P. P. A.

We have published in pamphlet form the entire Ritual of the conspiracy known as the P. P. A. The book was obtained from one of the organizers of the association. It ought to be widely distributed, as it will be the means of preventing many of our well meaning Protes-tant friends from falling into the trap set for them by designing knaves. The book will be sent to any address on receipt of 6 cents in stamps; by the dozen, 4 cents per copy; and by the hundred, 3 cents. Address, Thomas COPFEY, CATHOLIC RECORD Office, London. Ontario.

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A FEM ALE TEACHER CAPABLE OF A teaching French and English and also capable of taking charge of the choir and playing the organ. State salary and recom-mendations. Joins Layonte, Sec. P. C. S. S., Hay, No. 1, Drysdale P. O., Ont. 788-tf.

MALE TEACHER WANTED, HOLDING A second or third class certificate, for school section No. 5, Township of Logan. Duties to begin January 3. State salary, qualification, experience, etc. Applications received up to Dec. 15, 1993. Address John McGrartt, Sez., Silsburg P. O., Ont. 729-2

MALE TEACHER WANTED, HOLDING A second or third class certificate, for Public school section No. 9, Flos. Salary not to ex-ceed 8300. Duties to begin January 3 next. Testimonials required. Apply to NAPOLEAN LE CLARE, Sec., Vigo P. O., Ont. 789-3

WANTED FOR THE SENIOR BOYS DE-partment of the Sarnia Separate school, a female teacher holding a second class certifi-cate. Duties to commence January 1, 1891. Applications, stating salary, will be received by the secretary up to Monday, December 11, 1893. D. MCCART, Secretary. 789-2

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