Catholic Record.

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

LONDON, ONTARIO. SATURDAY, DECEMBER 28, 1889.

VOLUME 12.

OLD '89 EXPIRES.

BY REV. W. FLANNERY.

What strange events have mark'd th' expiring

year ! What tales of woe it heard, what joyous cheer, What sounds of jubilee its echoes fill'd ; And how all hearts with fear and hope were thrill'd

As each event in quick succession fell-Be ours the task in modest verse to tell.

THE SEASONS.

In Janu'ry Winter cold and suowless frown'd, With rugged wheel-ruts in the frozen ground, And wagons creak'd and dragged their ponder

ous way ; No merry sleign bells cheered the op'ning day. But later on, the low'ring sky sent down Its mantle white to cover field and town, And open path-ways thro' each bush and marsh, Where sturdy woodsmen fell the pine and larch. The rafts-men, once despondent, now take heart, And grain and produce swell the busy mart. Fruit crops, by constant rains and frosts, were chill'd;

The grape and apple in their buds were kill'd. But summer heats the farmer's hopes restor'd ; adant crops for winter use were stor'd. While nature thus neath God's all-bounteous hand

Shed peace and plenty's blessings o'er the land, And hymns of praise arose, and all look'd bright, The demon Bigotry chang'd day to night.

THE JESUIT.

In Canada, while yet unknown to fame, Spreading light and love the Black-robe came With tales of earth's and Heaven's choice

goods. He sought the natives in their densest woods, Or by the cataract where the rock-hill shakes, Or by the margin of their silvery lakes— The Savage tribes, the Huron, Iroquois, The Wyandotte, all bow'd to Heaven's law— The Black-subs told of andless inversion The Black-robe told of endless joys above, The Black-robe told of endless loys acted, Of faith in Jesus, of His endless love. How great the price at which each soul wa bought! And practised ev'ry virtue which he taught—

As Jesus taught, as Jesus wrought, so he, And Jesuit his name thus came to be— As Jesus too in martyr's blood he died, And Lallemant with Brebœuf testified A grateful nation wealth and lands bestow'd And with rich gifts, unasked, their coffers flow'd

THE CONQUEST.

But came the hour when England's flag had waved O'er Abraham's Plains, with France's honor saved. To British pluck her arms were forc'd to yield, But Wolf and Montcaim perished on the field. Their treasures, ships, and stores of warlike kind To England's King by treaty were assigned; Each Habitant his lands held as before, Whe feature memoid and allowing the store. Who fealty promised and allegiance swore ; The cottier's home and goods intact remain'd, And Church and State all previous rights retained. Alone ! the country's earliest pioneers, Who all they own'd had earn'd in blood and tears, Were stript of this world's goods, of earthly gain_ T teir church, their school, their fields and rich domain.

THE AGITATION.

One hundred years! What changes come with

time ! Mercier, guided by his Faith sublime And sense of justice, recompense demands Or restitution of their plundered lands, To Jesuit Fathers, debarr'd of rights so long, Nor deems too late the hour for righting Wrong.

BIGOTRY IN PERSON.

Now, Bigotry, alarm'd, claps her wings And poised aloft in edying circles swings Her flaming torch, which Discord's hand supplies To Little York, the Good, incens'd she flies, And Peace and Law and Common Sense defies. IN SECRET COUNCIL.

'Neath Bond Street church a gloomy hall extends, With secret doors and springs at opp'site ends-Two feeble lamps its furnishings reveal;

THE JOHNSTOWN HORBOR. What poet's pen, what living tongue can tell The horrors that o'er Conemaugh befell ? The imprisoned torrents bursting thro' the walls That held them chain'd-the shricks, the pitcous For help that rose above the raging flood

For help that rose above the reging flood Of cataracts, rushing free where towns had stood. Fall fifteen thousands perished in one night; Villages disappeared—the sickening sight Of piled up corses met the eye of day; The sun in horror hid his quickening ray, And gloom and anguish settled on the vale Of Conemaugh—while on the midnight gale Arose the piercing cry of hopeless wee-Wife, children, home, all extinct at one blow.

A MIRACLE.

A legend strange, but true, it must be written. The month of Mary's devotees all smitten, With fear and panic from the chapel rushed And, mingling with crowds outside, were crushed And borne some to death, while some to safe re

Upon dry land, rejoiced their friends to meet. Stores, houses, mills, before the waves went down, And swirled away with half the submerg'd town. With doors and lattice gone, the chapel stood Erect, unmov'd, amid the rushing flood— 15 fb, do do have been to fore most to In fine, the deluge sank, its fury spent ; And priests and people to the chapel went To offer thanks at Fair Madonna's shrine. pel went Oh ! miracle-Omnipotence Divine ! While high water marks, and clay, the walls de

There Mary's image, radiant, stood and smiled; The flowers bloomed, the tapers had burnt down, The deluge had not touched her weil or crown.

QUEBEC.

In old Quebec the city's Diamond Rock, In oid Quebec the city's Diamond Rock, Bent by Time, or by some earthquake shock, With desi'ning roar and sudden forward launch Fell, and roll'd like Alpine avalanche. Citizens, in panic, from their houses rushed. Whole families beneath the mass were crushed. Whole families beneath the mass were crushed. Where dwellings stood, rocks piled up high in air, The roadway block. Men, frantic with despair, Ply pick and bar, and levers thrust beneath To save their fellows from a horrid death, To save their lenows from a norm death, for rescue corpset that were crushed outright, For Christian sepulture and holy rite Side by side in Patrick's Church they lay— Parents, children, the old, the young, the gay— Of life bereft, their bodies mangled, bruised. Startiling and weird, arose a noise, confused Of sighs and prayers, and dirge and mournful

hymn, With organ blending the doleful Requiem. EUROPE.

But what of Europe, what of lands remote ? And murmurings of war when last we wrote ? Millions of arm'd men are ready still For fierce encounter at the monarch's will : But all so armed, all so disciplined, That none to actual warfare seems inclined. Emperor William visits ev'ry land, With kiss of peace and outstretch'd friendly hand. And Emperors meet to shake the head and say, "Leave war and bloodshed to some future day." But all revere and favor the imprison'd Pope— Take counsel with him and advance the hope That by his wisdom and light from above The millions arm'd may yet embrace in love. GLADSTONE.

The Grand Old Man his even way pursues ; No power on earth can change his heav'n born

views. Resolute, impassive, fearless, strong-His very foes are borne with the throng And carried down the tide that he controls, His skift ne'er striking rocks or hidden shoals. England but asks another franchise test Of one election wave, o'erwhelming, great, And bear all Tory Power to its fate.

PARNELL AND THE TIMES. This year a foul conspiracy was hatched,

That for pure deviltry was never matched In history ; except when Titus Oates Jesuits arraigned for making oaths, Both kings and princes to assassinate And sink in blood and ruin the entire state And sink in blood and ruin the entire state, For which, tho' innocent, they bled and died, Martyrs to lust, to greed and human pride. Like charges against Parnell were adduced; His name and seal were in full court produced, and letters read connecting him with crimes All charged against him in the London Times. The nation grieved that one of unsullied fame Should bring dishonor on a trusted name; And saw, for shame no possible relief... The nation suffers in a fallen chief... The plotters deemed they stood on solid ground, When lo ! to all their wiles a clew was found. From far oft Western Lincoln the sword was brought That sol 'd the riddle, cut the Gordian knot. The patrict Egan sent the key which blocked Their fell designs, their mysteries unlocked. Pigott, the Forger, fled by midnight train And blew his brains out in the heart of Spain-In infamy the cause celebre lapsed, The great Goliah of the Times collapsed.

And breathing art the gorgeous scene enhanced— One hundred prelates to their thrones advanced. The priests, six hundred stood, in white-rob'd files

And occupied the side and centre aisles ; Two thousand faithful filled the church beside ; All look'd as Heaven, the Church as Heaven' bride Philadelphia's Angel told the story Of God'd Church in this land, its pristine glory,

Its triumphs many, its struggles and its fears, Its growth so rapid in just one hundred years ; It's Patriarch Carroll's life was briefly told— It's fattharce Uarroll's life was briefly fold— His deeds, and great achievements were unrolled "One bundred Bishops gathered here to day From Mexico, from far off Hudsons Bay; From Halifax, and from the Golden Gate, Honor the cause and year we celebrate. America, the Church's youngest child, Has grown to manhood—Providence has smiled On all her efforts to evangelize, And help to build a Nation free and wise."

The Pax was given—the Its missa est Divinely sung, and all the people blest ; Then swelled the notes of trumpet, harp and

Then swelled the notes of trumpet, harp and drum, With many voices chanting *Te Deum*. Thousands filled the grand old church that night' To hear Archbishop Ireland in the might And power of his eloquence sublime, On the grave problems of our day and time, On all the needed aids in various rolls Lsymen should bring to the work of saving souls. Responsive to what seem'd high duty's call, Laymen assembled in Concordia Hall — Two thousand strong, of varied clime and race, Rich in intelligence and every manly grace, In congress met the cause to vindicate Of holy Church at issue with the State ; Of Loo's sovereign right as king to reign, Of Leo's covereign right as king to reign, Sanctioned by ages, blessed of God and men. Indian missions, chaplaincies and schools Were all discussed and many useful rules Adopted for congress at some future day, When time and experience point a surer way.

WASBINGTON UNIVERSITY.

Ere yet the delegates for home depart A sanctu'ry of learning and a home of art At Washington is blessed and dedicated; Its halls and class rooms duly inaugurated; The Papal legate, the Bishops and the priests Their presence lent the dedicatory feasts. Harrison, the people's late elected chief, Was present to do honor to Catholic belief And enterprise; while Secretary Blaine Arose and spoke in freedom's lofty strain. His Eminence, with hyssop, blessed the walls, And eloquence and music filled the halls.

OUR BISHOPS.

Ontario enjoyed a triple celebration In change of Sees, and Bishops' consecration. Three dioceses to their very depths were stirred When Bishops Walsh and Dowling were trans ferred

To th' Ambitious City, in joy the latter came, Preceded by the prestige of his fame And gentle virtues and talents known to all, Both oft admired in city, church and hall.

The first, in parting, bade a sad farewell To Church and home and flock he lov'd so we In London, free from anxious care and strife, He speat the best part of a glorious life ; Erected many churches, priests ordained, Who were to him by links of love enchained. Nor was the parting void of bitter tears, To dim the sunset of his failing years. Toronto claims him now, and fondly prays That God may bless his life with length of days, That at his coming enmities may cease And o'er his path be thrown the arch of peace.

Barrie's lov'd pastor was worthy found To be with Crozier gifted, with Mitre crown'd ; A child of Erin, Canadian bred and taught, Honors found him where honors were unsought In Peterboro's church he appears with grace, In wild Muskoka's snows he finds his place ; Naught is too rugged, nothing too refined-He captures the savage and the cultur'd mind ; Either is welcome when fatigued he lies The Huron's wigwam or the open skies, In Peterboro may he flourish long, His life inspire some future poet's song.

De La Sulle Institute yesterday afternoon, when the Brothers and pupils gave a reception in honor of the Archbishop. The arrangements for the event were of an elaborate character, and the proceedings were attended with all the eplendor that music and the decorative art could give. The large hall of the Institute was featooned with evergreene, and its walls were almost hidden from view by the profusion of pictures and mottoes that adorned them. The clergy, the mis drace arrived the audience rose to receive present : Archbishop elect Cleary, of Kingston ; Very Rev. Fr. Laurent, V. G., Very Rev. Fr. Booney, V. G., Rev. Fathers Hand, Gibbona, Walh, Hanning, Cassidy, Cruise, Coduke, Mopresent: Archblanop elect Cleary, of Kingston; Very Rev. Fr. Laurent, V. G., Very Rev. Fr. Booney, V. G., Rev. Fathers Hand, Gibbons, Walsh, Hanning, Cassidy, Cruise, Corduke, Mo-Bride, Kiernan, McCann; Dr. O'Sullivan, Hon. T. W. Anglin, Mr. Baigenty, Mr. M. O'Connor, Mr. J. F. White, and many other promiuent lay

There was a choice programme of music and readings by the pupils. The first item was the overture, "Vale of Love," by the orchestra of the Toronto Opera House, under the direction of Mr. W. J. Obernier. The La Saile choir sang the welcome chorus, "Benedictus qui Venit."

The pupils then presented the Archbishop with a superbly illuminated address of unique design, which read as follows :

To the Most Rev. John Walsh, D. D., Archbishop

To the Most Rev. John Waish, D. D., Archbishop Toronto: MAY IT PLEASE YOUR GRACE-Longingly have we looked forward to this joyons day to welcome Your Grace to De La Saile Institute and to offer you our heartfeit congratulations upon your eleva-tion to the Metropolitan See of Outario. Your presence here to day file our young hearts with the same feelings of joy and love that ani-mated us when blessed by the irequent visits of your illustrions predecessor. With unbounded pleasure have we learned of your uniring zeal and devotedness in the sacred cause of education in the western diocese of this fair Province, where, in almost every town and village, a fourishing Catholic school stands under the shadow of a mijstic and beautiful temple, con-secrated oy the Aimight God-"the Light of the World."

secreted by the Almight God-"the Light of the World." Well have you understood that the true prosper-ity of a country depends on its Christianity, and its Christianity on its aducation, that the crown and glory of a people are in schools, where knowi-essars inflate cess of religiou. We rejoice in having so distirguished a prelate to direct and gnard our steps in the paths of learn-ing and religion, and we fervently besech our divine Master to grant you many years of health and happiness, as well as strength and vigor, to labor in the holy service. Humoly asking Your Grace's blessing on our studies, we subscribe corseives Your Grace's de-voled chidren in Christ. The STODENTS OF DE LA SALLE INSTITUTE.

His Grace received the address, made an appropriate acknowledgment, and pronounced his blessing upon the pupils on whose behalf t was presented.

The scholars all acquitted themselves as scholars on such an occasion invariably do, and received as a reward the well deserved plaudits of their friends and the approving smiles of His Grace.

After the Christmas anthem, "Gloria in Ex-celsis Deo," had been sung, His Grace distrib uted testimonials of merit to the more successful pupils.

The Archbishop, at the close of this interesting ceremony, said he was very glad indeed to see so many fine young boys under the care of the Christian Brethren in the Catholic of the Christian Brethren in the Catholic schools. One of the greatest comforts or con solations that a Catholic Bishop or Archbishop could have was to see Catholic education pre-vailing in a flourishing condition in every part of his diocese. This was one of the most important conditions of Catholic life—a sound, Christian, Catholic education. When he said Catholic education he took for his motto that which was written on the yed flor on the most which was written on the red flag on the wall behind the platform—"Religion and Science." "Religion we know," said Dr. Walsh, "is the

most important feature in our lives, the most important element in our destinics, the most but the threshold of the eternal world. This world is but one stage on the road of life—a preparatory stage, but an important stage-and in this stage religion plays a most important stage—and in this stage religion plays a most important part as regards our future. Just as the soul is superior to the body, religion is superior to every action in Catholic life. It is the first step in the platform of Catholic education. Its influence, the Archishop continued, would develop the mind, would form the conduct and character and would be an important factor in determining their success even in the pursuits of national life, and it would constitute a necesor national life, and it would constitute a neces-sary condition of success in this life and a neces-sary condition of happiness in the next—a neces-cary condition for working out the problems of immortal destiny. The teaching of religion in the Catholic schools was the one necessary condi-tion without which the the Catholic seniors which they need not have any schools at all. They might as well have any other schools if the Catholic religion were not the preschools if the Catholic religion were not the pre-siding genius in them. "Then," added His Grace, "we have secular edence—a knowledge of those things which en-able us to fulfil the duites—the various avoca tions of this life to which Divine Providence may call us. We all know what are the social grades here—some according to their talent and accord-ing to their condition in the world will be called to one position and others to another in civil life. Some are gifted with more talents than others, and those gifted with the highest talents will work themseives into the higher grades of civil life. while those possessing talents of others, and those gitted with the highest tables will work themselves into the highest tables of the second second second second second second less it is the duty of the schools to cultivate the talents of the children to the utmost extent. These two things are necessary—(1) a Catholic education under the benignant influence of religion; (2) secular knowledge, cultivating the intellectual nature of man—shedding its earthly light upon the human mind—fitting men for the duties of this world, and its light caught from the eternal world, from God, illuminating the mind and heart, and leasing them on the road of rectitude and principle through this life to the better eternal world. This is the theory of Catholic education, and I am glad to find that this theory is being worked out here in this great city in our Christian schools, under the terne of our Christian Brothers, who have con-secrated their energies to Christ. These Brothers do not ask for pay—they work for the love of secrated their energies to Christ. These Brothers do not ask for pay—they work for the love of Christ." His Grace expressed delight at the prosperity of the schools, and stated that the aim of his life had been to do his utmost for education, to promote that education to fit the children of Catholic parents to take their proper place in the civil and social life of this country. To fit them to do that they must be hous with To fit them to do that they must be boys with cleverness, well educated, and of a high standard of honor and principle. Having impressed

ARCHDIOCESE OF TORONTO. Daily Globe, Dec. 20. There was an interesting ceremony at the De La Sile Institute yesterday afternoon, when the Potta Sile Institute yesterday afternoon, when

tion that we endured at home. We must assert our manhood and be the equals of our fellow countrymen.

I find another motto on the wall, "Patriot. ism." I am a Canadian, heart and soul although I do not forget my old home-Ireland. aithough I do not forget my old home—Ireland, My most sacred memories are with dear Ire-land and her struggles, and my sympathies are with her in her sorrows. But, nevertheless, I am a Canadian in heart and sympathy. I admire the country, I admire its Consti-tution, I admire its people. We should inculcate in our boys the best senti-ments of patriotism and love of country, for this is their country. It is true that an unments of patriolism and love of country, for this is their country. It is true that an un-principled, an ignoble, a wicked crusade is being preached against the Catholic minority in Upper Canada at this moment. But I will say this: I have full confidence in the sense of justice of the Ontario people, and I say further that this wave of fanaticism will not sweep them into any act of injustice sgainst the Cath-olic minority of Upper Canada. I cannot for-get now the noble sentiments expressed by a noble son of Ontario —an able man and a good noble son of Ontario an able man and a good man-the Hon. Mr. Blake-who said that the Protestant majority of Oatario should treat the Protestant majority of Ontario should treat the Catholic minority not only with justice but with generosity. (Applause.) Thatsentiment does honor to his head and heart, and I would say that that good man would grace any Senate in the world. Furthermore, the sentiments he gave expression to are the sentiments main-tained by the great majority of the Protestant people of Ontario, who, I am satisfied, will never lend themselves to do an injustice to the minority composed of their Catholic fellow-countrymen. I am called into the use of these countrymen. I am called into the use of these expressions by the word "patriotism" on the wall. Let us love our country in spite of the injustice preached against us at the present time -an injustice which will not, which cannot, prevail in a free country. (Applause) While I express hearty approval of the words of Mr. Blake, I am not saying now whether I endorse his politics or am opposed to them. (Applause and laughter) I will ask the reporters to bear this in mind—that I neither say I endorce his politics nor am opposed to them. I wish that to remain where it stood."

After a few words appreciative of the work done in the school, and testifying to the interest he took in the educational and religious interests he took in the educational and religious interests of the people, the Archbishop resumed h's seat amid loud applause. The programme closed with the "Benedictus," sung by the choir, and Bach's march, "Boston," rendered by the orchestra.

DEATH OF SISTER SHANNON.

The almost sudden death of Sister Cartherine Shannon occurred on Monday morning at the Uonvent of the Sacred Heart in this city. The deceased Sister had been ailing for more than a deceased State had been allog for more than a year with pulmonary troubles. But she was down in the chapel and around the house on Friday and part of Saturday, so that few, if any, were prepared for her sinking so rapidly and ex-piring so suddenly. She had ample time, how-ever, to receive all the sacraments of the Church, nd for more than a year was fully prepared at any moment she might be called away, to meet her Judge. Sister Shannon belonged to an ex-ceptionally good Catholic family. Of seven sisnily five have vows and taken the Religious habit. She leaves two after her in the Sacred Heart, London. One two after her in the Sacred Heart, London. One is a Loretto nun in the Abbey at Toronto and one had the happiness of dying a Sister of St. Joseph at Mouut Hope in this city about nine years ago. The father of this exemplary house-hold is Michael Shannon, who may be called the patriarch of Dereham, Gounty Oxford. He emi-grated from the County Oxford. He emi-grated from the County Olare, Ireland, about fifty years ago and settled on the farm he now occupies. He has lived to see himself surrounded with acress comfort this world can affed and to occupies. He has lived to see himself surrounded with every comfort this world can afford, and to see a numerous progeny of children and grand-childen all devout and exemplary Catholics, of which the five above mentioned are a sample with perhaps other to follow in the path of a per-fect Christian life. Mr. Shannon is now in the eighty seventh year of his age and is yot hale and hearty The funeral of Sister Catherine took place on The funeral of Sister Catherine took place on Thursday morping from the beautiful convent chapel. High Mass de Requiem was celebrated by Rev. Father Boubat, Rev. Father Flaunery acting as deacon and Rev. Father Molphy as sub-deacon. A full choir, composed of the lady teachers and pupils, rendered the Mass in the solemn dirge of the old Gregorian chant. The Libera was ang and the last bleasing pronounced by the officiating priest when all that was mortal of Siter Catherine was conveyed to her last rest-ing place amid the last and the greates of many and the grief and sorrow of all. the grief and sorrow of all.

Two feeble lamps its furnishings reveal; Bibles and cross bones, skulls and traps of steel-Sate round an oblong desk the fam'd thirteen-Hunter and Smith and Wild, with savage mien, McGregor, Jobnson and eke James L Huches, Young Britons many, Hoodlums and True Blues-These Bigotry address'd with pieroing shricks : What ! idling here ? What ! sleeping all these weeks ?

weeks? Up, up, my sons, why tarry here? she roars— Way dormant lie, while Mercier's at our door? The Jesuits advance. The Pope of Rome, By sanctioning such acts, invades the home Of ev'ry true born Briton; up, up, arise, And Freedom's banner flaunt ye to the skies; Which said, she vanished. To their feet the start

start, And swear each one—his hand upon his heart— To bend all efforts, e'en tho' it cost his life, To rouse the Demon of Religious strife. Next week from many pulpits thunders rolled In loud denunciation. Flerce and bold The votaries of Bigotry defied The Pope and Mercier and all the world beside. The Jesuits were painted black as slime, Dripping with gore, and stained with ev'ry crime; Their history: maxims wrong, and morals worse, Nor were the preachers solely in this mess; Lies foul and hideous issued from the press— The Sentinel, the Witness, Globe and Mail, With sundry mongrels, yelping at their tail, With sundry moagreis, yelping at their tail, Made fierce assault in one "forlorn hope", And dam'd the Bill because it named the Pope.

DEBATE IN THE COMMONS.

The Act's legality in fine was tried And all its clauses fully justified By large majorites and long debate. In Parliament, where Grits and Tories sate, Such eloquence, such deep historic lore Had scarce been heard in Ottawa before; While nigh too hundred raised aloft their To ratify bold Mercier's just demands. aition thirteen heads were seen, In oppo By some call'd noble, by some the De'ils thirteen.

ACCIDENTS.

But other topics must engage our time

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BALFOUR.

But Balfour's wrath was none the less assuaged, Coercion's war was still as fiercely waged. The sick, the aged, in wild December's chill, Sought shelter by some neighboring cave or hill; Their once lov'd home in smoking ruins lay, And, wandering fourth, they groped their lonely

way. The priests of God who dared to speak their mind In mercy's ples, are now in cells confined ; The trusted chiefs who voiced the people's Caus Are done to death by Balfour's cruel laws. Are done to death by Balfour's cru In Galway dungeons, proud of his dire fates, O'Brien,* the modern Bayard, thinks and waits.

BALTIMORE.

But turn we now to fair Columbia's shore, And rest our spirits near fam'd Baltimore And ress our phrise heat hand anxious crowds All bright and cheerful 'neath November clouds In long procession priests with solemn mein And Bishops and Archbishops—ne'er was seen, Outside of Rome, so striking an array Of mitred prelates assembled in one day. Two Cardinals, all clothed in scarlet, green an

And Satoli, the legate of the shepherd of the fold ;

Two dozen mitred abbots, in flowing beard and hood, All passed around the monument where Washing.

ton had stood.

THE CAUBCH.

'Mid organ's peal and trumpets deafening blare, With voices blent, while incense fill'd the air,

Kingstor, whose Faith is everywhere appraised, As Rome's in Peter's time, was raised To Archiepiscopal rank and high estate, The honors due, no doubt, in measure great To her primatial standing and the zeal Of her Bishop, solicitous for the Church's weal; Watchful, prayerful, ever Militant, Always a power, st all times eloquent ; Freighted with Rome and Salamanca's stores He came with knowledge to enrich our shored With Canon law and discipline severe ; And more thro' deep respect than servile fear His diocese holds just now a foremost place In prosperous missions and in saving grace.

STANLEY.

Stanley's expedition closed the year. Afric's hero, Stanley, void of fear, Trusting in Him who pointed Israel's way A fire by night, a pillar cloud by day, In search of Emin Pasha Stanley went, Guided by Hope thro' the vast dark continent And Faith in God who never faileth those That trust in Him and life for Right expose. By mountains hoar with everlasting aport By mountains host with everlasting snows, Thro' forests dark, unused to sweet repose, Mid thousand savage hordes he led the way And braved the storms which he could not lay Thro' sandy deserts, marshes deep, he trudged, By patient toil and observation, judged That human skill, with heaven's help combined, Thro' pathless wastes a clearer way should find To solve the mysteries of an unknown land, And all its hidden treasures to command. Emin was found in regions hidden far And all his suite brought safe to Zanzibar.

CONCLUSION.

In closing, we should bless the genial muse For aiding all our offorts to amuse Or to instruct the RECORD's steadfast friends (To whom fond greetings and kind thanks

sends), And chronicle events which future time Must gratefully receive in prose or rhyme.

Oh, may we merit by a chaste career The joys and graces of the coming year !

*Since these lines were written we have read with very great pleasure of Mr. O'Brien's release

"From prison dark and dungeons vile."

FIRST COMMUNION AT PRINCETON.

FIRST COMMECTION AT PRINCETON. At Princeton, Ont., First Communion was administered on the 18th inst., to twenty-two children, by Rev. Joseph P. Molphy, P. P. of Ingereoil. The sermon was very impressive, being upon the excellence of the Holy Euchar-ist. The children had been under preparation for the solemn occasion for several weeks, Rev. Father Brady, P. P. of Woodstock, and Rev. George R Northgraves, editor of the CATHOLIC RECORD, having given them during that period special instructions on Christian doctrine to pre-pare them for so important an occasion. The Missee Mionle and Beesle Murphy conducted the special instructions on Christian doctrine to pre-pare them for so important an occasion. The Misses Mionie and Beesle Murphy conducted the choral part of the service with the parish choir, and rendered several solos in beautiful and artis-tic style. In the same church there was mid-night High Mass on Ohristmas day. The Misses Murphy also assisted on this occasion. Princeton church was dedicated about thirteen months ago, having been erected by Miss Markham, who has also furnished it elegantly with everything need-ful for the celebration of the divine service.

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THE CATHOLIC RECORD.

KNOCKNAGOW

THE HOMES OF TIPPERARY. BY CHARLES J. KICKHAM.

CHAPTER XL

FATHER HANNIGAN'S SERMON.

PATHER HANNIGAWS SERMON. It is right that we should follow the two gentlemen with whom we parted some hours ago on their way back from the old castle. Mass was nearly over when they arrived at the cottage; and Riobard quieted his conscience for losing it, by persuading himself that his absence was a case of necessity. A table in the hall, raised to a sufficient height by means of two chairs, upon the

Was a case of nocessity. A table in the hall, raised to a sufficient height by means of two chairs, upon the backs of which it rested, served the pur-pose of an altar. Mr. Lowe was egsin struck by the fervor of the people, who filled the hall and kitchen, while not a few knelt on the frozen ground outside the hall. door. He was not a little surprised to see Hugh Kearney, officionaly assisted by Phil Laby, "serving Mass." Piloted by Richard, he got into the hall, the poople making way for them as they went on, into the parlor, where Father O'Neill was still hearing confession. Mr. Lowe sat in the window-seat next the door, where he could see the altar and the efficiating clergyman. He saw that he was too late for the sermon he was so anxious to hear, as Father Hannigan was in the act of taking of his vestments. But though Father Hannigan had delivered his regular discourse after the first gospel, it was his habit to address a few homely words to the people, at the conclusion of the Musa, upon what we may call local and individual topics. He now turned round and began, in his deep big voice, with: "Now, what's the I was going to say to

big voice, with : "Now, what's this I was going to say to ye ?

Ye T' He presed the fore finger of his left hand against his temple, as if trying to re-call something that had escaped his memory. Mt. Lowe thought he was about giving up the attempt in despair, when he suddenly jerked up his head, ex-claiming claiming-

ay! ay! D'ye give up stealing "Ah !

THE WIDOW'S LAST WISH. THE WIDOW'S LAST WISH. In the matter of breakfast, Mrs. Kearney came out in full force on the occasion of a Station. Even Mr. Lowe could not help taking notice of the dis play on the table. The antique silver coffse pot was particularly complexions, and it was quite affecting to see the good woman han field this relic of the O'Carrolls. Her fingers would sometimes play softly on the lid in a manner that caused her husband visible anxiety; for the coffse pot had been her grandmother's, and was presented to herself at the time of hor marriage by her Uncle Dan. A tall urn was equally an object of dread to honest Maurice; and when she was heord to ask Father M'Mahon did he remember the day long ago, when he was a young the turf in the name o' God ! "Everyone," he continued after a pause, "must steal turf such weather as this that "must steal turf such weather as this that han't it of their own. But sure if ye didn't know it was wrong, ye wouldn't be teiling it to the priest. And ye think it would be move disgraceful to beg than to steal it. That's a great mistake. No dacent man would refuse a neighbor a hamper of turf such weather as this. And a poor man is not a beggar for acking a hamper of turf such weather as this when he can't get a day's work, and the Easter water batting. But we all when he can't get a day's work, and the Encor water bottles bursting. But ye all know that stealing is bad, and ye ought fitter make your cases known to the priest, and maybe something might be done for ye. Pride is a good thing—lacent, manly pride—and 'twill often keep a man from doing a mane act even when he's sorely tempted. Sperit is a good thing. But, take my word for it, there's nothing like HONESTY. And poverty, so long as it is not brought on by any fault of his own, a need never bring a blush to any man's cheek. So, in the name o'God, d'ye give up stealing the turf." to ask Father M'Mahon did he remember the day long ago, when he was a young student, that the urn was upset by Annie Clesry's sleeve being caught by the deer's horns on the lid, a full and true history of Ballydunmore was looked upon as in-vit able. But, fortunately, the housekeeper whispered into her ear that a certain cream jug, which, by right, should have attended the coffee pot, was forgotten; and the announcement so startled Mrs

seek. So, is the turf." p stealing the turf." Here he paused, and Phil Laby, supand the announcement so startled Mrs Kearney as for the time to put Ballydunposing the discourse ended, advanced with a bowl of holy water with a kind of brush laid across it, for the purpose of sprinkling the congregation before they flispered. But Father Hannigan motioned him back

and proceeded : "Father O'Neill is against the beagles. "Father O'Neill is against the beagles. He says 'lis a shame to hear the horn sounding, and see ye scampering over ditches and hedges on the Lord's Day. Well, I don't know what to say to that. 'Tis the only day ye have for diversion of any sort. And as long as ye are sure not to lose Mass, I won't say anything against the besgles. The farmers tell me they don't mind the loss to them to let their sons keen E dog or two. And if ye meet don't mind the loss to them to let their sons keep & dog or two. And if ye meet after Mass-mind, I say, after divine ser vica--I don't see much harm in it. I'm told, too, the gentlemen of the neighbor-hocd-that is, sath of them as are gentle-mer.--don't object to it, as ye are honor-able sportemen and spare the hares. But then there's the huring. There's deal

able sportsmen and spare the hares. But then there's the hurling. There's a deal of bad blood when ye hurl the two sides of the river. If there's any more of the work that was carried on at the last match, ye'll be the digrace of the country, instead of being, as ye are, the pride of the barony. 'Tis given up to the Knock-magow boys to be as spirited and well-conducted as any in the county. Didn't I point ye out to the Liberator himself the day of the Meeting, and he said a finer body of men he never laid his eyes on. Such men, said he, are the bone and sinew of the county. Some of the best boys ye had are gone since that time, short as it k--" chin resting on the little finger of her left

dren, as it was his last wish-though he hadn't a chick or child living belonging to him. I say that was a charitable, Chris-tian, Irish ast-and may God reward ye for it. But that was no excuse for the way ye behaved. The parish priest of Kilree said such a set never came into his parish. And ould Peg Naughton, that keeps the shebsen house at the church, declared to myself that, though she is there goin' on fifty iwo years, 'twas the drunkenest little funeral she ever laid her eyes on. Inn't that a nice che racter ye're airning for yourselves? But I hope now ye'll remember my words. And now I have one request to ask of you. I want ye to promise me that ye'll dig the Widow Kesting's stubbles for her. She hasn't a sowl to do a hand's turn for her since her boy lost his health. Will ye promise me now that as soon as the weather is fitting ye'll dig the Widdow Kesting's stubbles? 'The abort 'twill take ye if ye all join together."

This piece of information regarding Ned Brophy's good luck caused a general laugh; the more readily, perhaps, because it was given with a look of perfect gravity. "And you would not miss it out of it," he continued, sceming quite unconscious of their mitth.

"Oat of what, sir ?" Richard asked. "The saucepan," replied his father ; "Ned himself told me so."

"Yeu nimtelf tell me so." "Do you approve of this fortune-hunt-ing, Miss Kearney?" Father M'M thon asked, turning to Mory. "No. sir," she replied, blushing deeply, "I don't like it at all."

"I don't like it at all." "And what do you say, Mies Kiely ?" "I really have not thought much on the subject," Grace replied. "But it is by no means unpleasant to be rich. And I m rather inclined to think there is a good deal of truth in the proverb: "When poverty enters the door, love files out at the window.""

the window.'" Father M'Mahon lent back in his arm-chair, and laughed a lew and somewhat eatirical laugh "I fear," he said, "there is not much

ye'll dig the Widdow Keating's stubbles' 'The short 'twill take ye if ye all join together." ''We'll do id, sir," ''we will, sir, never fear," was answered all round. ''That's right, boys. And now any of ye that's very badly off, come to Father M'Mahon or myself and tell your story, and don't be sehamed. There's a little money collected for cases of ditress in the town. And as the M:jor has sub-seribed ten pounds, and we're writing to Sir Garret Butler for a subscription—and 'tlan't easy to know to where to write to him"—glancing towards the parlor window —"'tls only fair that cases of hardship on their own property should be looked after. I may as well tell ye, too, the Major sent Father M'Mahon a quarter of beef for Christmas. There's not a finer quarter of beef in Munster this minute. 'Twould do your heart good to look at it." And abruptly selzing the brunk, he dipped it in the holy water, and swung his arm round so vigorouly and dexterously in all directions that even the gentleman at the parlor window came in for a share. The people now dispersed, and Mr Lowe was conducted to the breakfast room, and formally intreduced to the three clergymen. CHAPTER XII. love in some of these cases. I am as much opposed as anylody to imprudent mar-riages. But this buying and selling is a bad business." "Sure you don't want them to be like

the Protestants ?" Mrs. Kearney observed "The Protestants " Mrs. K. sarrey observed reproach ally. "The Protestants !" Father M'Mahon replied with surprise. "How is that?" "I never knew a Protestant," she re-plied, "that would not live with a husband

CHAPTER XII.

MATBINONY AND "MABBIAGE MONEY." THE WIDOW'S LAST WISH. on a lough of water." Father M Mahon opened his eyes and

Father M Mishon opened his eyes and seemed to want more enlightenment. "There are the three Miss Armstrongs," continued Mrs. Kearney; "the youngest, to be sure, made a very good match— though she hadn't a penny—for they were after losing the property before her mar-risge. But the two eldest g'ris, with their fine fortunes, married poor men—though they were respectable, I know, and sen-sible too. One of them, I'm told, is doing well in Dublin; and Mr. Armstrong tells me Fanny said in her last letter from Australia that they expected to come home and purchase an estate in Ireland yet, they are making a fortune so rapidly." "Mr. Lowe," said Mary, "you ought to make mamma a bow. She has compli-mented both the ladies and gentlemen of your religion at our expense."

your religion at our expense." "And look at the Miss O'D wyers," con-

"And look at the Miss O'Dwyers," con-tinued Mrs. Kearney, not beeding the in terruption; "the fact is, I believe they'll never get married, as they can find no saitable matches" "It might be better for them to be

doing weil in Dublin, or even making a fortune in Australia," said Father M'Mahon.

Kearney as for the time to put Dailydun-more and the tea-urn completely out of her head. Father M'Mahon spoke little, and seemed to the stranger reserved, and even haughty. The reserve of the young curate was of a different sort, and evidently arose from backfulness. "Is it a fact," Mr. Mr. Lowe asked, turning to Hugh, "that Protestants are less hard to be pleased in the choice of wives and husbands than Catholics in Ire land ?' "It does really seem they take the

plunge more courageously," replied Hugh. "I have noticed instances of it even among the humbler classes." bathfulness. But Father Hannigan had something to say to every one ; and Mr. Lowe was not

the humbler classes." "Yes," sold his mother, "there is George Hartford, who gave his daughter to Henry Johnson, the pensioner's con, though he hadn't a trade or anything. Took him into his house and kept him till he got a

esy to every one; and Mr. Lowe was not long in discovering that, with all his pecularities, Father Hannigan was a scholar and a gentleman. On finding that the stranger had taken his degree in one of the Euglish univer-sities, Father Hannigan engaged him upon some knotty points of classical learning, and the young A. B. soon began to feel not quite at his ease with so able an an-tagonist. Grace pald great attention to this learned encounter, and looked so exceedingly nis argree in one of the Euglish univer-stites, Father Hannigan engaged him upon some knotty points of classical learning, and the young A. B. soon began to feel not quite at his ease with so able an an-tagonist. Grace paid great attention to this learned encounter, and looked so exceedingly wise with her elbow on the table and her chin resting on the little forger of her the source of the

"And leases " said Mr. Kearney. THE OLD CLOAK.

I. At the top of the church steeple the Bells were talking together. The two youngest were cross, and said to each

"Is it not time to sleep ? Midnight is noar at hand, and twice we have been shaken; we have been forced to raise our volces in the darkness just as if it were broad daylight and as if we had to ring for the Sunday Mass. There are men fussing in the church down there ; are they going to worry us again ? Cannot we be left in press?"

peace ?" The oldest of the Belle grunted angrily, and in a deep though choaked voice said

and in a deep though choaked voice said to the others: "Be silent, children ! You are talking nonsense. When you went to R ms to be blessed you were consecrated to do your duty; do you not know that the first min-ute of Christmas Day is going to strike and that you must now celebrate the birth of Him for whose resurrection you have supe ?"

hungry."

of Him for whose resurrection you have sung ?" A young Bell then said piteously : "It's so cold !" The old one replied sternly : "Do you think that He was not cold when He came into the world, frail, naked and crying ? Did He not suffer on the heights of Bathlehem, when the or and the ass warmed His poor frozen limbs with their breath ? Instead of grumbling and complaining put forth your sweetest tones in memory of the hymn which His Mother sang to put Him te sleep. Make ready ; I see they are lighting the candles ; near the altar of the Lady Chapel they have mades crib ; the banner has been taken out of its sheath ; the beadle is nurrying about ; he has a bad cold and is anerzing ; oh, fie ! now he is souffing a candle with his fingers ! Monsieur le Oure has put on his best embroidered alb ; I hear a clattering of pray ; now the clock is going to strike— the hour is come ! Yule, Yule ! ring now, ring a full peal, that no one may any we have not summoned Christians to the mid-night Mass !" was seen a wicker craile, made by Pierre in the evenings, for little Jacques was just born. But happiness is not lasting in this world ; an Arabian proverbasys : "When thou hast painted thy house rose color, then fate comes to turn it black. "For eleven years Pierre and Marguerite had lived joyfully, without anxiety for the fature, when misfortune crossed the thres-hold, took up its abode in the house, and would not leave it. One dark, dreary win-ter day Grand-Pierre set out early in the morning for the mountain quarry. After baving loaded his cart carefully and brought his horses, holding them by the bridle, through the most difficult defiles, he felt tired, and sat down on the cart, leaning against a huge block of granite. Unconsciously his eyes closed, and, lailed by the motion of the vehicle and the monotonous tinkle of the bells, he fell asleep and woke no more in this world. One of the wheels passed over a thick bough which lay across the road; there was a sharp shock, and Pierre was thrown down. Before he could move or rise, the the wheel of the heavy cart had crushed his chest. The houser want on their way. unconnight Mass !"

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drivers; it had a black velvet collar and was fastened with a brass clasp. It was torn, and the rent had dark stains of red. Jacques drew the cloak around him, but it was too long, and trailed on the ground behind him. Marguestie made a large fold inside, and looked everywhere for pins to fasten it; but they were so poor that no pins could be fourd. Jacques, who was logenlous, picked up some long thorns, which had belonged to a burnt fagot; the thorns were used instead of pins, and then Jacques put on the cloak. Just as he was going out, with his hand on the door-latch, Marguerite called him back: bonse they lived in was their own; it was very small, very shabby, and out of re-pair; but they were happy there, for they were hard working and honest, and they loved each other. So the neighbors said : "La Margnerite was, sfter all, not so silly when she married Grand Pierre; he is a good and strong workman, who is at his work early and iste, who is thrifty, and does not drink." Yes, Grand-Pierre was a good workman his work early and late, who is thrifty, and doe not drink." Yee, Grand-Pierre was a good workman —active, punctual, talking little, but toil-ing hard. He was employed in a stone-quarry, and drove a carl loaded with large blocks of stone, dragged by four powerful horses. Pierre excelled in the manage ment of the crane; he knew well how to load and balance the huge stones, and how to bring them safely down the steep-est declivities leading to the plain. When his day's task was done Pierre came home; his bowl of soup was ready for him, with his jug of cider; he then hung up his homespun carter's cloak on a nail, put his whip down in a corner, and, taking off his woolen cap, said to Marguerite : "Come, mintress, sit down and let us have supper, for it is time to feel very hungry." All seemed bright and cheerful in the

back : "If you see the Crucifix of Treves, don't forget to say a prayer." V.

Jacques trudged on the road; no human being could be seen far or near; all was sad and desolate; the snow fell fast, and seemed to fall horizonially, being driven so violently by the north wind; a crow, perched on the highest branch of a poplar, croaked as he passed. From time to time little Jacques was obliged to stop and stamp his feet, for the anow had gathered under his wooden abow. He was not cold, but the cloak seemed very hungry." All seemed bright and cheerful in the young couple's humble home, where soon was seen a wicker cradle, made by Pierre in the evenings, for little Jacques was and scamp in feet, for the show had gathered under his wooden abos. He was not cold, but the cloak seemed very heavy; neverthelees he trudged on bravely through the storm; for he was a good little fallow, with plenty of spirit and a firm will to do his duty. He had walked a long way, and was just reaching the first shoulder of the mountain where the forest begen, when he stopped short, greatly frightened, for there was the gards cham-petre, with his cocked hat and his sword, smoking his pipe. He was greatly feared by all the young-sters, grutt'Pere Monhache," who, before being raised to the dignity of gards-champetre, had been in the army, as appeur to a regiment of grenadiers, and who so often talked of his sze, which he un-grammatically called "mon hache," that his surname stuck to him, and he was known as "Pere Monhache." Woo to the urching who were caught trespassing,

known as "Pere Monhache." Woe to the urchins who were caught trespassing, or stealing apples, or shaking plum trees ! he caught them by the ear, growling terrifically; and dragged them straight to Monsieur la Maire, who, after a solemn reprimand, had them taken to their fathers, with the announcement that

personal chastisement was expected by the authorities. Jacques was consequently extremely frightened, when he found himself sud-denly face to face with the merciless arm of the law. "Where are you going, Jacques, my

boy, in the devil's own weather ?

Jacques was tempted to seek some ex-cuse or equivocation; but he remem-bered that his father had told him that berea that his rather had told him that he must always speak the truth, and though his heart throbbed fast he an-swered bravely : "I am going to the mountain, Father

Monhache, to gather dry sticks, because we have none, and mother is ill and very cold.'

cold," The gerde champetre uttered an expletive that he would have done better to keep to himself; his moustache quivered, then he rubbed his eyes and said gruffly: "This north wind burts one's eyes and "makes them water." which was stained with blood. All the villagers followed the funeral to the church and to the graveyard; all came to press Marguerite's hand as she stood, white as wax only her lips moving, for she prayed; but she could only say: "Lord, have mercy upon me!" Jacques had just reached he to the pro-

"This north wind hurts one's eyes and makes them water." Then, looking at Jacques, not at all crossly, he added: "So, little Jacques, you are going on the mountain? Well, we must part company, for I am going toward the plain, so we shan't meet; and when you come back, if I come across you-well, I won't look that way. I was a friend of Grand-Pierre: he was a good honeset fall Jacques had just reached his tenth year. He dia not, he could not, understand the extent of the calamity which had failen upon them; but he ctied when he saw his mother shed tears, and so he often cried. Since the day when Grand Pierre had been won't look that way. I was a friend of Grand-Pierre; he was a good, honest fel-low who never did anybody any harm, and I am sorry to find that his widow is in trouble. To day, on account of Christmas, we have made some nice soup at home; never fear Marguerite shall have some, and I will take it to her. These are bad times to go through, Jac-oues how-but I have seen worse, when so suddenly overtaken by death misfor-tune had marked that cottage which had been so happy; now it witnessed more than poverty—sheer wretchedness and misery. So this is why Marguerite sob bed so bitterly on Christmas night.

When the first struggling rays of the Winter dawn awakened him Jacques rose ; he shook off the bits of dry grass which had got into his hair, and looked at his These are bad times to go through, Jac-ques, boy-but I have seen worse, when I used to carry mon hacks at the head of the regiment. Keep a good heart, and say nothing about what I have just told you, or I will pull your ears." The gaids champete walked off, shrug-ging his shoulders, half-sorrowfully, half-crossly. A few paces further he sud-denly turned round and called out: "Ho ! Jacques, boy, go to the undermond mother. She was lying with half-shut eyes, pale lips and the red fever spots on her cheeks. Still she smiled, and nodded

VI.

to her son. "Have you slept well, mother ?"

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rope he tied his bundle carefully, le should lose a twig on his way; the threw his cloak around him, and, le on a stick he took the shortest cut led to the village. His legs shook a as he trudged on, for the load was h and the now deep i often he me the and the enow deep ; often he was ob to stop and take breath, leaning sgai

VII.

Walking on bravely, though wearil come to an open place where several roads met; it was the Treves. Form in the days of the Romans, it had in the days of the Romans, it had called Trivium, for there were three a branching cff; the Latin word has corrupted into the French word Treve. Formerly there had been an dedicated to Mercury, the protector o roadside, the god and friend of ped and thieves. The Christians throw of the pagan altar and erected in its sta large crucifix of granite ; on the basen large crucifix of granite; on the bacer worn away by creeping plants, may be read: An. Dom. 1314. During Hundred Yeas' War the image of C was broken, and its remains strewe ground, but when the victories of Jos Arc had restored the Kingdom of Fr to "the little King Bourges" the si had been put back in its origin place was much treasured in the neighborh On the pedestal, with extended nailed to the cross the figure of C seemed to summon all sinners to refuge in His embrace. The image of large size, and in the folds of the g birds had made their nests, which had been disturbed. The face was turner ward the east; the eyes, opened wid intensity of suffering, were related to Heaven, as if they sought for the which guided the wise men, and appe

which guided the wise men, and appe to the shepherds of Bathlehem. By side of the great crucifix had been pla mountainash trees, whose red be recalled the memory of the drops of b which fell from the Saviour's brow.

Marguerite loved to pray at the foo the great crucifix of Treves because men who had brought back her husha body, sad and weary, had rested there had prayed for the soul which had so (dank hear taken by death Thit. denly been taken by death. This is she had said to her boy : "When you before the crucifix of Treves stop and a prayer."

VIII.

Jacques had not forgotten his mot desire; he put down his load of wood began to say his prayers, while the y moaned dreasily round him. Herepe the prayers which he had been taug the village Catechism, held by Mons le Cure, and other words also which c naturally to his lips for they spraug f his heart. As he prayed he looked at face of the Saviour on which the dr. snow was failing ; he gazed at the pa lips, the upturned eyes, with their pression of infinite suffering, the li convulsed by the last death struggle.

Jacques had been well taught ; be k that what he saw was only a represe tion of that terrible scene on Mount (vary which had been related to him ; memories it recalled were so v that he could not bear to look at it seemed to be witnessing the death of Redeemer, and he was miserable; longed to do something to comfort Divine Sufferer. When he had finis his prayers he took up his load of w and moved away. But after walkin and moved away. But after waikin few paces he turned and again gazed the image of the Saviour. A guin wind covered the figure with an Jacques thought of Calvary, and the suffered there, in addition to all the o tortures and stopped. "Ah, poor Dieu! how cold you were!' and he c back to the crucifix, unwittingly stand on the very spot where his dead fa had been laid. He took off his cloak, and, by cling

He took off his cloak, and, by cling He took of his closk, and, by cling to the stone girdle, he managed a climbing the pedestal, to reach shoulders of the figure so as to throw closk over them; he took out the the which had looped it up, and spread i such wise as to cover the figure. He

II. It had been snowing heavily for three days; the sky was dark almost to black ness, the earth was white, the north wind moaned in the trees, the large pond was frozn, and the little birds were very hungty. Women, folded in large brown cloaks edged with black velvet, and men well wrapped in their warm outer gar-ment slowly entered the church. Kneel-ing, with bent heads, they repeated the responses to the Scripture words of good tiding uttered by the priest. The incense burned; before the sitar, lighted up with candles, were a few Christmas trees." his chest. The horses went on their way, uncon-The horses went on their way, uncon-scious that their driver, their old friend, lay dead behind them. They came to where lived the master of the quarry and stopped before his door, "Where is Grand-Pierre?" Search was made; they went to his house; he was not there, and Mar-guerite was getting anxious. Night had come. They took lanterns, they lighted torches, they followed the mountain road, calling out "Ho, Grand-Pierre?" No one answered. At last they found him, poor fellow ! Jping across the road, with outstretched arms, his cheet crushed in. The wheel had torn his carter's cloak, which was stained with blood. All the villagers followed the funeral

II.

burned; before the sitar, lighted up with candles, were a few Christmas trees." At the entrance to the church, behind a column bearing the holy water font, a child was kneeling, barefooted, for he had taken off his wooden shoes to avoid mak-ing a noise. He was dressed in a thin blouse of blue cotton stuff, notwithstand-ing the cold; his cap lay before him on the pavement of the church, and with clasped hands he prayed : hands he prayed : "For the soul of my father who is gone,

"For the soul of my father who is gone, for the life of my mother who is so ill, and also for me, for Thy poor little Jacques, who loves Theeso much-oh, my Father in heaven, I pray to Thee 1" The child wept as he prayed; he seemed lost in the ferror of his supplication; he remained kneeling during the whole Mass, and only raised his bent head when the priest uttered the final words, "Ita missa est," ("G, you are dismissed")

priest uttered the final words, "Ita missa est," ("G'), you are dismissed.") The crowd gathered under the porch of the church; each worshipper lit a lantern; the women drew their mantles round them, the men raised the collars of their cloaks, and all shivered, "How cold it is !" a boy said to Jacques, "Are you coming with us ?" But he answered "No, I have no time," end hearn to run.

and began to run. From afar he heard the villagers sing ing, as they went on their way home, the old French hymn "Il est ne le divin En-fant," ("For us a Child is born.")

III.

Jacques reached his mother's cottage,

2

bent upon going elsewhere for wires. I have already given half a-dozen certifi-cate, while as yot I have heard of no one returning the compilment." "Ned Brophy is getting a fine fortune," esid M. Kearney. "So I'm told," replied Father M'Ma-hon; and Mary thought she could see a look of displeasure in his face, which abe could not help connecting with the tear she noticed on Nancy Hogan's paie check as she was leaving the drawing room after confession an hour or two before. "Two hundred gold sovereigns," con-tinued Mr. Kearney, "out of an ould saucepan."

ono the way he pronounced it when he and I read Virgil together in Larry O'Rourke's mud-wall seminary in Glou

short as it is...." Here there was a murmur amongst the women; and a low, suppressed wail from two or three whose sons had but lately emigrated, made him pause for a moment. "Well," he continued, shaking his head as the low wail died away..."thank God the crowbar brigade didn't pay ye a visit like other places; and I hope there is no danger of it, as the landlords here are not exterminators like some I could mention. namuckadhee." "Ob, perhaps so," replied Grace, not at all pleased that her paps had read Virgli in a mud-wall seminary, and in a place with such a name as Glounamuckadhee. "Ay, then," continued the priest, with a twinkle in bls eye, as if he took pleasure in teasing her; "and every one of us brought a sod of turf under his arm to school during the winter." Grace looked quite offended, and made no reply. amuckadhee." exterminators like some I could mention. I was in Cloonbeg the other day at a funeral-I was curate there six years ago -- 'twas the first parleh I was sent to after being ordained, and it broke my heart to see the change. I could hardly believe see the change. I could hardly believe 'twas the same place. The people swept away out of a whole side of a country, just as if 'twas a flood that was after pas-sing over it. I married some of 'am my-self and christened their children, and left 'em happy and comfortable. 'Tis little I thought I'd ever pass the same road and out find a human face to walcome mo no reply. "I am told," said Mr. Lowe, "that "I am toio," said air, howe, black Doctor Kiely is at present writing a work on Irish antiquitie." The eyes of the offended young lady sparkled with pleasure as she fixed them with a look of pleased surprise on the marker. not find a human face to welcome me. Well, please God, there's no danger of ye speaker. "Yes," said she, in a softened tone, "he

Well, please God, there's no danger of ye that way, at any rate. And yet, sure, 'tis fittle security ye have—but I won't say anything that might discourage ye." Father Hannigan turned toward the altar, and Phil Lshy was again advancing with the holy wster; but after taking a pinch of snuff he resumed his address: "I want you to keep up the good name ye have. And talking of funerals reminda me of your conduct at the berrin' of the there's mud-wall seminary and the sode of turf vanished from her mind and ifer not a trace behind. "Will you have many weddings this shove i' Maurice Kearney asked, turning 'Well,'' he replied, in his clear, silvery volce, "I fear not. All my boys seem

chin resting on the little finger of her left band, that Mary was in doubt whether she did not really understand every word. "Really, Grace," said she, speaking so low as not to be heard by the gentlemen, "one would ttink you are as familiar with Homer and Virgil and the rest of them as you are with Longfellow and Sidner don't know a Protestant that hasn't a you are with Longfellow and Sidney Smyth, to say nothing of Robinson Cru-

a State

ary bargains they often are among us." "It was not always so," Father Hanni gan remarked. "I remember a time, my-sel, when the man looked more to the woman and less to the fortune than soe." "Indeed, no," she replied, with a half-displeased look, and dropping her hand on the table; "but I was remarking that Mr. Lowe pronounces Latin like papa, and Father Hannigan like the 'Brehon.'" DOW.

"He picked up that in Trinity College," said Father Hannigan, who sat next her, and heard part of her remark. "That's "That is true," said Father M'Mahor "That is true," said rather in income "Leases were general then, and the people independent were consequently more independent Emancipation has done us harm in this respect. The sacrifice of the Forty shill ing Freeholders was a great injury to the

ountry.' TO BE CONTINUED.

Never Say Die!

Scourged with ulcers, boils and tetter, Weak of limb and sore of eye, Hopeless now of growing better, Burely one must die.

Surely one must die. Not at all, poor, discouraged sufferer from disordered blood and sorofulous trouble. Take Dr. Pierce's Golden Medi-cal Discovery, the great blood-purifyer and life-saver of modern days. All those un-wholesome sores and blood disorders may be cured, and the victim will look and feel like a new man. It is WARANTED to bene-or cure or money paid for it promptly re-turned. turned.

Perfection is attained in Dr. Sage's Catarrah Remedy. It cures the CABEB. Death Dealing Drugs

Death Dealing Drugs Such as Calomel, Morphine, etc., are re-medies better left alone. 'hey often weaken even strong constitutions. This Burdock Blood Bitters never does, it con-tains no mineral or other poison, and cures all diseases of the stemach, liver, kidneys, bowels, and blood by unlocking the secre-tions and removing all imparities.

and debilitated, who suffer from disease of the stomach, liver, bowels, kidneys or blood. This revitalizing constituent is supplied by Burdock Blood Bitters which repairs waste, drives out all impurities and restores health to the entire system.

A New Element Must be infused into the blood of the weak

"I the bill at the end of the village. He t a gently opened the door, and felt his way through the room, where there was no fire

don't know a Protestant that through the room, where there was a series of the room, where there was a series of the room, where there was a series of light. "Yes," Father M'Mahon rejoined, and or light. "Is that you, little one ?" "Is that you were praying, as I could not go to church. You must be aleepy ;go to bed, my child. Do not worry about me, I want nothing ; if I get thirsty, there is a jug of water within reach." In a corner of the room near Marguer-

thirsty, there is a jug of water within reach." In a corner of the room near Marguer-ite's bed Jacques shook up a heap of dried grasses and ferms ; he then lay down, drew a rag of a counterpane over him, laid his head on his arm, and went to sleep. But Marguerite remained awake ; she was thinking deeply, and weeping, though trying hard to make no sound, lest she should rouse the child. She clasped her hands deepairingly, and thought to her-self, "What will become of us ? Here am I, unable to leave this bed ; I cannot even go out charing to earn a few sous. We have not paid the year's tarcs ; the baker's taily is covered with notches, and credit will be refused to us. Jacques is willing, but he is too young and too weak to earn much. Oh, what will become of us? Oh, if my poor good man were not dead ! He took all our happiness away with him !" Then, hiding her face in her poor pillow, as she felt the tears run down her cheeks, emaciated and burning with fever, she thought of the happy days gone by, and cried still more.

thought of the happy days gone by, and indexted still more. Here husband had been a steady, hard. We have a steady hard. We have a steady hard. What wasther i' said Jacques. What wasther i' said Jacques. "Oh I mon Dien!" cried Marguerite, "it is like a white flood! Listen, little one; bad signage waggons, for he drove well and he was employed to drive the military baggage waggons, for he drove well and he was employed to drive the military bad. He was proud of the time when he bad. "gone to the wars with the arry," and said, laughingly, "I have carted the glory of the wars in the Crimes and liedy." When we are to the wars with the sarry," and said, laughingly, "I have carted the glory of the wars in the Crimes and liedy." We may her from childhood, and provision but their industry; Marguerites a new cap, costing three france. The cried still more. Her husband had been a steady, hard-

"Ho, yes, little one, well enough. I feel "Ho! Jacquee, boy, go to the underwood better light the fire." Jacquee looked in all the corners of the

room, opened a cupboard, went into the little cellar, where formerly provisions were kept, and then said ruefully :

IV.

Jacques looked in all the corners of the room, opened a cupboard, went into the little cellar, where formerly provide were kept, and then asid ruefully: "There is no wood." Marguerite looked up to heaven. "What is to be done?" Then, trying to smile, she said: "Never mind, little one, I don't feel so cold now." Jacques had sat down on a large stone which served him for a seat; with a peb-ble, used as a hammer, he was driving a nall to fasten a strap on his wooden shoe. He slipped it on, drew bis cap over his ears, and said to his mother: "I will go on the mountain and look for dry sticks." "Bat it is Christmas Day." "This is needful work, and Monsieur le Oure will not be angry." "It tile one, but you will be transgress ing rules, the sticks are only allowed to be gathered on Saturdays." "Never mind, mother; the garde cham-petre won't see me, I will be back directly. Marguerite still hesitated, but at last she said: "Go, then, dear child ! God will bles you because you take care of your mother." Little Jacques put a knife in his pocket, threw a piece of rope oyer the aboulders and try to keep warn." Little Jacques put a knife in his pocket, threw a piece of rope oyer the aboulders and try to keep warn." Marguerite still hesitated, but at last she said: "Go, then, dear child ! God will bles you because you take care of your mother."

bless you because you take care of your mother." Little Jacques put a knife in his pocket, threw a piece of rope over his shoulder to the the fagots that he hoped to gather, and opened the door. A tremandous gast of wind and snow pushed him back and filled the room. "What weather !" said Jacques. "What weather !" said Jacques. "What weather !?" said Jacques. "Oh! mon Dieu !" cried Marguerite, "it is like a white flood ! Listen, little one; you are only thinly clad, and you are not

such wise as to cover the figure. He down, stepped back to judge of the sult of his efforts, and was pleased, a ing in his ohildish simplicity, "Now least, He does not look so cold." Jacques ran off, while the biling w blew round him and through his p little cotton blouse. He flew down bill like a young colt, feeling meanw the hard wood shaking up and down bruising his shoulders. Breathless, stopped at the foot of the bill ne bruising his shoulders. Breathless, stopped at the foot of the hill ne ravine sheltered by fir trees from snow and wind. Oh, how tired he w He got down into the ravine

He got down into the ravine in thought he would rest-only for minute-before going home to mother. He pushed the wood under head and stretched his limbs, say meanwhile, "I must not go to sleep l" But, as he spo he fell askep.

IX.

When little Jacques awoke he loo around and was greatly astoniat Where was the ravine, the snow, forest, the mountain, the dark sky, icy wind? All gone; and where was icy wind? All gone; and where was precious fagot of wood? That was go too; he thought he was dreaming, rubbed his eyes. He had never seen place where he was, nor had it ever b described to him. In vain he look he could understand nothing; but was inconceivably beautiful. The air breathed was soft and warm, and seen

to vibrate with delicious music. Jacques rose, but he could not feel hard ground under his feet; he seer to float on something soft which t him up, and all his wearness had appeared. A bright halo of light seen to surround him. But what a beaut cloak was thrown over his shoulde Who could have given him such a close Who could have given him such a clo He had never seen any one like it; stuff seemed all luminous, yet blue 1 the sky and as if spangled with at His hands—his poor little hand cracked with cold, swollen with c blains, hardened by rough work—w they were as white and soft as the t of swan's wings! Jacques was aster ished, but he was not frishtened : he ished, but he was not frightened ; he no fear or anxiety ; not only was and happy, but there we il sense of relief, as if he wonderful sense of got rid of a heavy burden which i weighed him down hitherto, and which he thought no more, being nov

DECEMBER 28, 1889.

rope he tied his bundle carefully, lest he should lose a twig on his way; then he threw his cloak around him, and, leaning on a stick he took the abortest cut that led to the village. His legs shook a little as he trudged on, for the load was heavy and the snow deep; often he was obliged to stop and take breath, leaning sgainst a tree.

VII.

Walking on bravely, though wearily, he came to an open place where several cross roads met; it was the Treves. Formerly, in the days of the Romans, it had been called Trivium, for there were three roads branching off ; the Latin word has been corrupted into the French word has been corrupted into the French word Le Trees. Formerly there had been an sitar dedicated to Mercury, the protector of the roadside, the god and friend of peddlers and thieves. The Christians threw down the pagan altar and erected in its stead a large crucifix of granite ; on the basement,

large crucifix of granite; on the basement, worn away by creeping plants, may still be read: An. Dom. 1314. During the Hundred Years' War the image of Ohrist was broken, and its remains strewed the ground, but when the victories of Joan of Are had restored the Kingdom of France to "the little King Bourges," the statue had been put back in its origin place, and was much treasured in the neighborhood. On the pedestal, with extended arms nailed to the cross the figure of Christ seemed to summon all sinners to take refoge in His embrace. The image was of large size, and in the folds of the girdle birds had made their nests, which had not been disturbed. The face was turned to-ward the east; the eyes, opened wide by tion toward that Divine Vision and mur-mured; "Mother !" But as he spoke he heard a great flut-tering of wings, and in the distance there was Marguerite, borne by angels, coming toward them. Jacques prayed, but his prayer was not like those he had said on earth; it was a song of extacy more beautiful than anything which he had ever heard, and as he prayed he felt happi ness such as he had never imagined. Marguerite drew near, no longer pale, sad and emaciated, but gloriously beauti-ful, with that spiritual light which is the imperiabable beauty of the souls of the just. been disturbed. The face was turned to. ward the east; the eyes, opened wide by intensity of suffering, were raised toward Heaven, as if they sought for the star which guided the wise men, and appeared to the shepherds of Bathlehem. By the side of the great crucifix had been planted monotenest trace. Where and herein just. The argels laid her at the feet of the R-deemer, and she workhipped Him in whom she had believed, Him whom she had trusted, and who now rewarded her faith and trust. When she looked up two couls of the Biessed were beside her; she was between Grand-Pierre and little Jacones. mountainash trees, whose red berries recalled the memory of the drops of blood which fell from the Saviour's brow.

just.

part no more !

Marguerite loved to pray at the foot of the great crucifix of Treves because the men who had brought back her husband's body, and and weary, had rested there and had prayed for the soul which had so sud rayed for the soul which had so sud denly been taken by death. This is why she had said to her boy : "When you pass before the crucifix of Treves stop and say & prayer."

VIII.

Jacques had not forgotten his mother's desire : he put down his load of wood and began to say his prayers, while the wind moaned dreamily round him. Herepeated the prayers which he had been taught at the village Catechism, held by Monsteur le Cure, and other words also which came naturally to his lips for they spraug from his heart. As he prayed he looked at the face of the Saviour on which the driven snow was failing; he gezed at the parted lips, the upturned eyes, with their ex-pression of infinite sufforing, the limbs convulsed by the last death struggle.

Jacques had been well taught; he knew that what he saw was only a representa-tion of that terrible scene on Mount Cal-vary which had been related to him; but memories it recalled were so vivid that he could not bear to look at it ; he seemed to be witnessing the death of the Redeemer, and he was miserable; he longed to do something to comfort the Divine Sufferer. When he had finished better take care of themselves or they will have a hard time of it. Over there will have a hard time of it. Over there we see two coffins, a large and a small one; they are going to be put on the cart drawn by oxen; what is that to us, and why must we be forced to toll so loudly for those people?" The old Bell, being wise and full of experience, scolded them: "Be silent, ignorant children ! you have not even a proper feeling of your own Divine Sufferer. When he had finished his prayers he took up his load of wood and moved away. But after waiking a few paces he turned and again gazed at the image of the Saviour. A gust of wind covered the figure with anow; Jacques thought of Calvary, and the cold suffered there, in addition to all the other transme and stronged "the root here backers and stopped. "Ab, poor bon Dieu ! how cold you were!' and he came back to the crucifix, unwittingly standing on the very spot where his dead father had been laid.

"Be silent, ignorant children ! you have not even a proper feeling of your own high position. You are blessed Bells; you are church Balls; your voice rings through the country and springs toward heaven; to men you say, "Take care of your immortal souls!" To God you say: 'Oh, Father, have mercy on human frailte.'' Instead of bains menud of sour had been laid. He tock off his cloak, and, by clinging to the stone girdle, he managed after climbing the pedestal, to reach the shoulders of the figure so as to throw his cloak over them; he took out the thorns which had looped it up, and spread it in such wise as to cover the figure. He got should to be the silly bells of a tam-bourine. Do not be vain of your bight complexion shd your clear voice; in my

THE CATHOLIC RECORD.

I highly

A MODEL ATTORNEY.GENERAL BECOMES CHIEF JUSTICE.

light. "Where can I be ?" he asked. A voice, softer and sweeter than any music, enswered : "In My Father's houss, the home of the righteous and of men of good will." Jacques then asw bafore him, in a blaze of glorious light a Being like the Obrist of the crucifix of Treves, but radiant and traufigured. He was clothed in shining raiment, but it looked like the closk which Jacques had thrown over the image of the suffering Saviour, only glorifiad, with the thorn, sparkling like jewela, scattered at his feet. Sounds of heavenly music rose and filled the space around. Jacques fell on his knees. The voice spoke sgain : "Fear not, dear child, to come to Me. Thou hast loved Me much; thy love was shown with the simulicity of a little child --but such is the Kingdom of Heaven. Enter now into the joy of thy Lord." Jacques extended his hands in supplica-tion towand that Divine Vision and mur-mured : Wm. Coll, who was found guilty at Maryborough, of the manslaughter of District Inspector Martin, seemed to stand a fair chance of having the verdict ageinst him quashed in the Court of Crown Cases Reserved. The judges were ashamed of the bare-faced manner in which the jury was packed and the Attorney-General for Ireland, Peter O'Brien, passed a bard time in the re-hear-ing of the case. His ignorance of the law was scathingly expressed by Lord Chief Justice Morris, though perhaps his con-duct arose more from impudent and un scruphlous disregard of justice than from mere ignorance. Coll's sentence, however, has have a conformation has been confirmed.

At the trial the principal witness, policeman Varrelly, on cross-examina-tion, admitted that he had previously made a deposition in which he declared that he had mentioned all. made a deposition in which he declared that he had mentioned all he saw present when Inspector Martin was killed, but in this list Wm. Coll was not named. Varrelly said that he had then made a minute. This discremency made his mistako, Tais discrepancy made his testimony very dubicus, cspecially as several credible witnesses testified that Coll was not present. The Attorney. General desired to correct the discre-General desired to correct the discre-pancy by introducing a different deposi-tion, which the judge would not allow him to do. The judge sllowed, however, the general question whether Coll had been previously identified. This did not been previously identified. This did not suit Mr. O'Brien, and, in the effort to convict, he wrote out the very words which the judge had prohibited and got the witness to swear to them. When this matter was brought before the Court for Crown Cases Reserved the Lord Caief Justice said, indignantly, "it

was an attempt to do by indirect means what the judge had decided could not be done by direct means. Such an attempt could not even in civil proceedings be tolerated."

tolerated." At another period of the proceedings the judge said he was "gambling for the lives of the accused, and those that gamble must pay the stakes if they lose." Besides X At the top of the church steeple the Bells were talking together. The two yourgest were cross as ever, and said to each other: case" which had no relevancy to the occa-

your gest were cross as ever, and said to each other: "The people of this village must be crazy! They cannot keep quiet! Do they suppose that we are not tired with yester-day's hard work? The middight Mass, then matins, then the Mass of Dawn, then the third Mass, then High Mass and Ves-pers, and the Angelus, and ever so much supplementary ringing—there was no end to it. And now we must begin again to-day, and we must be pulled, and shaken, and worried; there's the death knell, then the funeral It is too much to expect of us. Will they never let us rest in pesce? We are quite exhausted, and our sides are bruised by so much clanging. What is the matter sion. Such is the man, unscrupulous and ignorant of his duties, who has had the chief management of the Government prosecutions in Ireland. He is just the man to serve their purpose. And now the news is cabled that Mr. O'Brien has been appointed Chief Justice for Ireland. Owing to the bare-faced manner in which he has been wont to pack jurics whenever the Government desired to secure the conviction of Nationalists, and notably at the Maryborough trials, he is commonly known throughout Ireland as "Peter the Packer." One thing is, at all events, evident from his appointment, that the Government have no desire to conciliate the people among whom he is to dispense justice. There is no other part of the Guesn's Duminion where the Guesnyment

Among the 1000 Islands.

Gananoque, Ont., is beautifully situated in the very midst of the Thousand Islands, in the very midst of the Thousand Islands, but its citizens are equally as liable as those of other sections to Catarrh. W. B. Fallerton, Druggist says: A prominent citizen of our town expresses great delight over the minaculous healing properties of your Nasal Balm. He has suffered for a long time from a severe headache over the eyres, and his head was so stopped up that he was in great distress. One application gave instant relief, and in two days he was entirely cured. entirely cured.

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HOW A SCHOOLMASTER BECAME

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down, stepped back to judge of the re-sult of his efforts, and was pleased, say-ing in his childish simplicity, "Now, at least, He does not look so cold."

Jacques ran off, while the biting wind blew round him and through his poor little cotton blouse. He flew down the bill likes a young colt, feeling meanwhile the hard wood shaking up and down and bruising his shoulders. Breathless, he stopped at the foot of the hill near a ravine sheltered by fir trees from the snow and wind. Oh, how tired he was! He got down into the ravine and thought he would rest—only for a minute—before going home to his mother. He pushed the wood under his head and stretched his limbs, saying meanwhile, "I must not go to sleep—I must not go to sleep!" But, as he spoke, he fell asleep. blew round him and through his poor

IX.

When little Jacques awoke he looked around and was greatly astonished. Where was the ravine, the snow, the forest, the mountain, the dark sky, the icy wind? All gone; and where was his precious fsgot of wood? That was gone, and thought he was dreaming, and precious fagot of wood? That was gone, too; he thought he was dreaming, and rubbed his eyes. He had never seen the place where he was, nor had it ever been described to him. In vain he looked; he could understand nothing; but all was inconceivably beautiful. The air he breathed was soft and warm, and seemed

to vibrate with delicious music. Jacques rose, but he could not feel the hard ground under his feet; he seemed to float on something soft which bore him up, and all his weariness had dis-appeared. A bright halo of light seemed to surround him. But what a beautiful loak was thrown over his shoulders! Who could have given him such a cloak Who could have given him such a cloak ? He had never seen any one like it; the stuff seemed all luminoux, yet blue like the sky and as if spangled with stars. His hands—his poor little hands— cracked with cold, swollen with chil-blains, hardened by rough work—why, they were as white end soft as the tips of swan's wings! Jacques was aston-ished, but he was not frightened; he felt no fear or anxiety : not only was he ished, but he was not irightened; he feit sate throughout the United Sates and no fear or anxiety; not only was he ton this paper when sending for "Treatise." Monderful sense of relief, as if he hed got rid of a heavy burden which had weighed him down hitherto, and of which he thought no more, being now as

complexion and your clear voice; in my young days I was just like you, and you will be just like me; age will darken your complexion, and hard work will make your voice hoarse. When, during years and years, and still more years, you have rung for the festivals of the Uhurch, for weddings for heating for investi- when

tion toward that Divine Vision and mur

Jacques. On! the joy of that meeting-and to

X

rung for the festivals of the Uhurch, for weddings, for baptism for funeral; when you have tolled for floods and fires, or pealed forth the call to arms at the ap proach of a conqueing foe, then you will not complain of your fate; you will understand the things of earth, you will divine the secrets of heaven; you will learn that from the tears shed here below and the inve un above.

Partic that from the texts and here below spring the joys up above. "Ring, then, sweetly, gently, without sadness and without fear. Let your voices be soft as that of a dove: in your most plaintive peal let the song of hope be heard, for a poor torn cloak may be changed in-to the glorious mantle worn by the blessed in heaven." MAXIME DU CAMP

(Translated from the French by A. B)

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J. KENDALL Co., of Eaceburgh Falls, Vt., publishers of "A Treatise on the Horse and h.s Diseases," whereby our subscribers were enabled to obtain a copy of that valuable work FREE by sending their address to B. J. KENDALL & CO., (and enclosing a two-cent stamp for mailing same) is ronewer for a limited period. We trustall will avail themselves of the opportunity of obtaining to valuable work. To every lover of the Horse it is indispensible, as it treats in a simple manner all the diseases which sall throughout the United States and Canada, make it standard authority Men tion this poper when sending for "Treatise."

CATABRE. A NEW HOME TREATMENT FOR THE CURE OF CATABRE, CATARREAL DEAFNESS AND HAY EVEN. The microscope has proved that these dis-sesses are contagious, and that they are due to the presence of living parasites in the internal lining membrace of the upper air passages and custachian tubes. The eminent software and custachian tubes and the software weekly, and even daily, thus keeping the delicate membrane in a constant state of infitation, accompanied by violent sneesing, allowing it to othance to heal, and as a not be cure has aver been recorded. It is an absolute fact that these diseases can-not be cured by any application made of then must get a chance to heal before an applica-tion is repeated. It is now seven years since Mr. Dixon discovered the parasite in starth and formulated his new treatment, and since then his remedy has become a household word in every country where the benglish language is spoken. Cures effected has neven years ago are cures still, there have been no return of the disease. The software have started up everywhere, reind since then his remedy is applied in initiators have started up everywhere, reining to destroy a parasite of which type application of which they are equily portant. Mr. Dixon's remedy is applied to be cure in two weeks, and from ouse to provide the spoiled and for the secont of the spoiled in stemme on the receipt of the spoiled in stemme on

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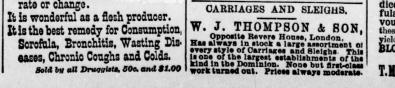
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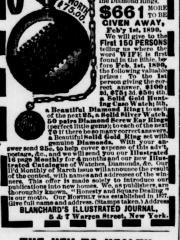
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THE CATHOLIC RECORD.

out the strong conviction of Catholics on

this subject, and quoted the inferences

MR. MOWAT ON SEPARATE SCHOOLS. In his addresses at Embro and Platts, ville, the Hon, Mr. Mowat continued his treatment of the School Question which he so ably opened at Woodstock. In the later speeches he spoke in detail of the amendments which have been made to the Separate School Acts by the Ontario Legislature under his administra-tion. He declared that he had no re-sponsibility for the existence of the Separate School Law as it existed at the time of Confederation. He would, in deed, prefer to see Catholics and Pro-testants educated in the same elemen-tary schools, and the same high robools and colleges, but Catholics have different convictions in regard to this, and as far-back as 1841 had secured a Separate back as 1841 had secured a Separate School Law. This being so, he pointed

Mr. Mowat has reached the same con-Alt. Advantas reached the same con-clusion with Dr. Ryerson, and we think he is influenced by higher motives, viz: a consciousness of the justice of the Catholic demands, and a desire to see justice done independently of what Lower Canadian Catholics have done for the Portication priority. We according Lower Canadian Catholics have done for the Protestant minority. He recognises that in the United States, wherever Catholics are numerous enough and have the means, they voluntarily support separate schools, though they are taxed for public schools which they do not use. He is of opinion that we would be wiser to use the public schools, and we do not dispute his right to have this opinion, though we differ from it. But, as Catholics are so much in earnest for religious education, he declares that it is his wish to be fair to us, and that he has endeavored so to be since he has been Premier. He says also that it was quite natural that the Protestants of Lower Canada should have always refused to Datafai that the Protestants of Lower Canada should have always refused to unite in any movement against Oatholic separate schools in Upper Canada, whereas they are as anxious to retain their experiment actions to retain

their own separate schools as we are to retain ours. These things being so, Mr. Mowat maintains that it is the duty of the people of Ottario to encourage Catholics to make the separate schools as efficient as legislation can make them, and that it is to the interest of Protestants as well in the their duty to do this: He ages :

appeals of bigotry ! since we must have separate schools, machinery should be provided where necessary for making them as efficient as may be, and for enabling them to give a good education at the expense of the Roman Catholics who wish to support

demanded. We never asked anything more than fair treatment, and with any-thing less we will never be content. These were the considerations which moved Mr. Mowat's Government to moved Mr. Mowat's Government to grant certain amendments to the School Acts which were seen to be necessary to facilitate the practical operation of separate schools. This is all that Mr. Mowat's amendments effected, and he quotes the late Hon. Mr. Brown to show that this gentleman, the great champion of Ontario Protestarium Trees of opicion of Ontario Protestantism, use great champion of Ontario Protestantism, was of opinion too that this ought to be done. We will have something to say of these amend-ments in detail in our next issue. We will have only cite a few words which express Mr. Brown's sentiments. He said, when at last local govern-

interference in our affairs has been brought to an end, now that the Protes tant majority is completely dominant in our Province, and the Catholics placed, by their scattered position, at disadvan tsge-that it is the incumbent duty of the Reform party, dictated as well by their most cherished principles as by justice and good policy, that a full share of restored.

DECEMBER 28, 1889.

EDITORIAL NOTES.

interests of temperance and prohibi-IT is with a feeling of pity we refer A number of Montrealers, who had be nce again to James L. Hughes, of Toronto. fore been stirring up strife, including James L. Hughes has mony titles. He is Dr. Davidson, stumped the county, and the Ministerial Association pronounced an Orangeman, a Young Briton, a True Blue. He is an amateur bistorian, Public their ukase at Montreal, in support of School Inspector of Toronto and prospec-Mr. Lo Baron, but all these influences tive Minister of Education in the cabinet together served only to get five hundred of Mr. Meredith when Mr. Meredith's and fifty-eight votes for their candidate, Cabinet will be formed. a little more than a quarter of all the

> JAMES L HUGHES lectured in London's City Hall on Friday evening last. His object in coming was to bring the news that three or four Jesuits were working might and main to take away our liberties, destroy our schools, and hurl us back to the middle ages. On the platform with Mr. James L. Hughes were three preachers, Rev. Mesers. Porter and Rogers, Baptists, and S. Bond, whose denomination was not given. Rev. H. D. Hunter,

Congregationalist, was not, we are told, on the platform, but took a seat on the south side of the hall. Why he did not go on the platform is not stated. There must be some reason, however, because Rev. H. D. Hunter is very much given to platforms. It is worth recording that all these persons, with the possible exception of Rev. S. Bond, are riends and associates of the Rev. Justin D. Fulton, Baptist, of Boston, a man with

whom the higher circle of Protestant clergy resolutely refuse to rub skirts.

BUT, we beg pardon, we had nearly lorgotten to mention Rev. William Junius McDonegh, Methodist. He was on the platform too, and quite happy. How did he get the name "Junius? Although it is a secret, it is too good to be that if "the appeal to them could be attended with any other result . . . left untold. Rev. Mr. M:Donagh was a we must presuppose that the Protestants short time since a resident of Strathroy. Mr. Donald Cameron, ex M. P., was, if of the constituency had taken leave of their senses." All honor to the men of we mistake not, one of his parishioners. Stanstead, who have shown that they Mr. McDonsgh deemed it his duty to thunder away at Rome on every possible are not to be moved by the frantic occasion. Mr. Cameron objected to this

There were in Stanstead, when the sort of spiritual ministration, and a controversy was the result, Mr. Cameron defending and Mr. McDonegh bombard. ing Rome with all his Methodist might. The letters of the latter were masterpieces, but it was discoved that he had been quoting whole pages from "Junius," altering a name or a word here and there to suit the circumstances of the time. No credit was

given to the famous Eaglish writer. "Wm. McDonagh" appeared at the end of each letter.

To return to Mr. Hughes. In this atics have had entirely their own way. Every Catholic has been defeated, though issue we have not space to deal with the array of statistics produced by the Mr. James S. Murphy polled a very large lecturer, but we will deal with them at an vote, including many fair-minded Proearly date. His object was to show that testants. It may be as well so ; for it will show the Catholics that the unsectarian a very great amount of crime and immorality prevails in Catholic as comschools are unmitigatedly sectarian. It is pared with Protestant nations. Countries currently stated that the two Cathovery far away were given in illustration ic trustees who are on the board from of his contention, but we will be able to last year will resign, and that the Catholic follow him even there and prove that his children will be entirely withdrawn from the schools. The bigots have slready destatements are foundationless. We might remark, however, that it would be much clared that Anderson's history will be exnelled from the schools because it is "in. more appropriate were he to confine himself to places near at home, so that the offensive to Roman Catholics" and that value of his atterances could be guaged by Swinton's carlcature text book will be his audience. It would, for example, be

Of course the exclusion of Catholics more to the point, were he to give us from the Board comes from the votes of an illustration of the relative merits the women who have registered ; but we of Catholic and Protestant trainconfess we cannot understand how Catho. ing at our own doors. It would have lics are so apathetic in a city where more been eminently interesting, too, were he

DECEMBER 28, 1889.

cannot tell me a spot on God's beautiful whe earth where the Roman Catholic Church is tolerant where it has power." Mr. Colby. a Protestant M. P., stated in Parlia ment at the last session : "There is no

country on God's beautiful earth where a religious minority is so well off or so liber ally treated as the Protestant minority of the Province of Quebec." In proof of the correctness of his statement he was elected last week in Stanstead by a major. ity of 1044, over a bigoted Equal Rights man who opposed him. The Protestant minority in Belgium, France or Italy is not badly treated. The Protestant minority in the south and west of Ireland is never badly treated. Religious wars and way bloodshed occur only in Mr. J. L. Hughe's country, the North of Ireland, and only in towns and citles where the majority is Protestant and Orange.

Lie No. 8 .- "That the late Archbishop Lynch settled what his child should read the out of the bible." That was settled by about forty ministers of different denominations. All the Archbishop changed was the ungrammatical word "which" in the Lord's Prayer. Lie No. 9 .- All Catholic children in

Parkdale went to the common schools, while the taxes went to the separate schools in Toronto.

Lie No. 10.-"Special privileges granted fu Roman Catholic separate schools in Ontario were denied to Protestant separate schools in Quebec " Lie No. 11 .- All Catholics are: com-

pelled by law to support Roman Catholic separate schools." Lie No. 12 -"If the Jesuits had the

power they would make short work of the Constitution." No 13-"Romish education, where it

has been tried, is an utter fallure." age Thirteen lies in one lecture. Thirteen is an unlucky number. In 1863 Richard

Scott's motion for the establishment of the separate schools was opposed by thirteen Sta members, all the others voting in favor of Cat them. The same number voted against the the Jesuits last March. It is an unlucky tion number. No wonder it is called the Davil's Thirteen.

VERY few, indeed, there are who will Net not read with plessure as well as profit the noble and patriotic utterances of the Archbishop of Toronto, which we print on the first pege. With regret and ead. ness we call to mind the vast difference between these sentiments and those expressed by the lay and clerical fire. brands who are now busily employed in the effort to make a pandemonium of the Province. The good and great amongst us-Protestant and Catholic slike-will commend the distinguished prelate for this timely and pow most creditable pronouncement. In it they will recognize the ring of sterling patriotism-coming fresh and warm and vigorously from a large mind and a great | bre Christian heart. We doubt not the deeds | say and words of the good Archbishop of Toronto will ere long bring about in that city of intolerance a better and happier condition of affairs. Malice and ignorance have done and are doing their worst, but such deliverances as the one to which we the refer will, we feel assured, confound and silence the malicious demagogues and ren im instruct and edify the innocent who have cer been torsed about by the prevailing whirlwinds of bigotry. tho

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CHRISTMAS GREETINGS.

Nigh two thousand years have rolled by since the glad tidings of man's deliver. ance were first announced from the starry heavens and revealed to man on the hilltops of Judes. Then were the sweet ringing voices of heavens white winged tants first heard on earth. A'l distance vanished between the heavenly Jernaalem and this sad vale of tears. Sky and earth, men and angels, mingled and rejuiced and glorified God and sang together the first glad Christmas hymn, "Glory to God in the highest and pasce on earth to men of good well." The long-looked for, long-promised Messiah comes at last. The prophecies are fulfilled. "For a child is born to you and a son is given to you." The anxious ex. pectations of the patriarchs and of the whole world are fully realized. Earth is raised to heaven, man to God.

Hark : a glad voice the lonely desert cheers Prepare the way-a God, a God appears Lo ! earth receives Him from the bending Sink down ye mountains and ye valley's

So mang the poets, thus echoed the prophets, thus shouted the angels in utter joy and jubilation of what cheers and makes glad the hearts of the just and the righteous and of all devout souls and God fearing men to day. To early Christmas devotions they wend their way, and receive the Food of Angels, and pray in silent rapture, while the voices of innocent children are repeating what the angels sang, and once more Heaven and earth seem brought together. Worldly ambitions and sensual gratifications are for the time forgotten. The colored lights on the altar, the fragrant evergreens and floral decorations, the lowly crib with its infantile image of the new-born King, the incense floating in the air, all contribute to make of Christmas morning a hallowed experience of supernatural er joyment, a day to be longed for and a day to be remembered. Everything in connection with Obristmas Day, at the family chapel and in the home circle, breathes of hope and faith, of pardon and plenty, of love and joy for all. Nor should all the happiness be restricted within the narrow bounds of home. It should go out and seek a way to expand and overflow and reach the abode of day the priests are permitted to celebrate

We may in one sense say that the first as was when Jesus was born and when the shepherds listened to the anthems by which the argels announced his advent, but we have no evidence that the day was actually celebrated by the Church until the second

century, which was of course a very early date : and a little later, namely, in the reign of Diocistian, we read that this tyrant ordered the destruction by fire of a building in which a great number of Christians had assembled to celebrate the the birthday of Jesus. The order was carried out, and the assembled Christians

were burned with the building. "For us and for our salvation He came down from Heaven." These are the words in which the Nicene Creed informs us of the object for which our Divine Saviour became man, and for which He was born ; viz. to save mapkind. St. Paul says in Philippiens ill 6, 7 : "Who being in the form of God, thought 1 not

of the late Dr. Egerton Ryerson who robbery to be equal with God, but emptied Himself, taking the form of a servant, being made in the likeness of men and in babit found as a man." for thirty-two years was Chief Super-intendent of Education for Ontario.

Dr. Ryerron was not favorable, either, to separate schools, yet he said "the Seme was in the 748th year of its ex-Roman Catholics make it part of their isten when Causer Augustus issued the religious duty to combine religion with ular education. This cannot be done to the city of their family, so that the cenin the present common schools of aus of the people subject to the empire Upper Canada; and the consequence might be taken according to the tribe or family of each one. It was in accordance abandon their religious convic with this law that St. Joseph and the Holy Mary repaired from their residence at Nazareth to Bethlehem, finding shelter in a cave which had been used, and was still used as a stable, inasmuch as no room could be found for them in the inns of Bethlehem-no room where Christ the Saviour of mankind should be born-no room in the world which is the work of His own infinite power. A miserable

stable is the only spot where the Holy Family can find a refuge, and the Son of David the King has no attendants save the animals that occupy the stable, finding there a refuge from the inclemency of the weather, which they share with the Saviour of men.

Yet the Heavens acknowledged the jay. pusness of the event when Jesus is born. An angelic choir announces to the Judean shepherds, "Fear not, for behold I bring you good tidings of great joy that shall be to all the people, for this day is born to you a Saviour Who is Christ the Lord, in the City of David And suddenly there was with the Angel a multitude of the heavenly army, praising God and saying : Glory to God in the bighest, and on carth peace to men of good will." (St. Luke ii, 10 14) If then the angels found so much cause for proclaiming the birthdey of Christ as "good tidings of great joy," much more so have Christlans reason to celebrate the fastival with joy and gladness, since it is the remembrance of the beginning of the work of our Redemption, which is the sole cause revealed to us as the reasons for Christ's

parents of other denominations as well, to give their children a religious educa-tion if they see fit. These rights are inseparable from parental duties towards their children, and they do not depend upon what the Protestants of Montreal may think in the matter, and on the bread meissing of each Fourd Dickter dwelling amongst men. It is not permitted usually to celebrate more than one Mass on any day, though the privilege of saying two Masses is may think in the matter, and on the broad principle of real Equal Rights we would claim these rights for Oatholic parents, even if the Montreal Protest. frequently accorded to priests in this country for the purpose of enabling large congregations to assist at the Holy Sacrints were perfectly willing to give up th fise, when they would not otherwise he rights and privileges they now enjoy. Our rights do not depend on the Proable to be present. But on Christmas testants of Montreal asserting their's ; and if Catholics or Protestants educate poverty, and brighten with its benign rays three Marses in honor of the three-fold h of Christ, His first birth is from the law which would compel them His eternal Father from eternity. Christ's second birth is His birth in Beth. lehem of the Blessed Virgin, and the celethe feast, but there is a third birth in the soul of the Christian when we become re-

votes polled in one of the most Protestant constituencies in the Province. It is positively stated that Mr. Le Baron was largely supported by the ordinary Liberal vote, as he had been formerly a Liberal, though many Liberals preferred to vote for Mr. Colby, and that if the really fanatical vote alone had supported the former, he would scarcely

have polled twenty five votes in the bounty. Dr. Davidson told the electors in one of his speeches that if Mr. Colby were elected it would prove that they endorsed his course in sustaining the Jesuit Estates Act, and the Witness made a similar statement. They have their answer from the electorate. The Protestants of Stanstead have proved what we have all along believed to be the case, that fanaticism will not be countenanced by them. The Catholic majority in Quebec have no other desire than to deal fairly with their Protestant fellow-citizens, and it would have been a poor return if the latter had shown by their votes on this occasion that they desired to oppress them and the Catholic minority in Ontario. The Empire says very truly

obviously is that those people must have schools of their own, or get no education at all. The first they will not do. The last an intelligent public ought not to admit. So that there is

nothing for it but to permit their own separate schools as we are to

kindly and liberal spirit the only system by which they can be educated agreeably to their they own consciences, and without perpetual

misunderstandings with the rest of the people. The system is manifestly to let them educate themselves in their own

as being their duty to do this: He says : 'It is for the common interest that since we must have separate schools, way." Dr. Ryerson told the public that in his anxiety to urge the abolition of separate schools in Oatario, he conferred with leading Protestants of Montreal, Presby terians, Congregationalists, Methodists, and others to ascertain whether ther

and others to ascertain whether there were any means of inducing them to give up dissentient schools in Lower Canada, and they replied that they could not consent to it under any con-sideration. To do so "would inflict the greatest injustice and injury on the Pro-tesiants;" and it was only when he dis-covered that such were their sentiments that he came to the conclusion that the senterate school laws of Upper Canada them." Certainly, this is all that Catholics ever separate school laws of Upper Canada "must remain equally just" towards Catholics, as the Dissentient School laws Catholics, as the Dissentient School laws of Lower Canada are towards Protestants. In a country where all citizens are supposed to enjoy equal rights it can scarcely be called fair deal-ing to make the treatment of Upper Canadian Catholics depend upon the nature of the treatment which the Lower Canadian Protestants desire to have eccorded to themselves. Our claim to

separate schools rests upon the inalien-able rights of Oataolic parents, and parents of other denominations as well, ment was secured to each Province: "I believe it is the universal feeling of Protestant Reformers throughout Ontario — now that French Canadian Parliamentary representation, according to their numbers, and generous consider ation in all public matters, should be

last census was taken, 4,749 persons of French and 10 807.of British origin. By religion, the census showed 5 219 Catholics and 10.337 Protestants in the county. It is now pretty clear that neither Quebec nor Ontario will be carried by a no-Popery cry. THE BOSTON SCHOOL ELEC-TIONS. In the Boston school elections the fan

the hovels of the poor and the pallet of the elck and the sfillcted. What is done for them, we are told, is done unto Him who lay that cold December night in the stable at Bethlehem. Charity does not bration of this birth is the special purpose of stop at home.

The time when the observance of the feast was fixed to the 25th of December is rather uncertain, though Benedict XIV. was of the belief that it was on this date that Carist was really born. When it is remembered that in the early ages the morning. In some places, on account of Church was under constant persecution. and that the Christians were for three centuries subject at any time to be put to a cruel death, and that their property was Rable to confiscation, and their documents to destruction, the difficulty of fixing those early dates with absolute certainty will be readily understood. However, it is certain that the mystery of Christ's birth was celebrated from the earliest period of which we have any record.

In the East the Epiphany and the birth of Christ seem to have been celebrated for a long time on the same day, not that the mysteries were at all supposed to have occurred on the same day, but because of the similarity of the rejolcing with which both mysteries were celebrated. It is certain that in the fourth century Christmas was observed in the West on the same date as we observe it now, 25th December ; and at this period it was said that it had been so celebrated "from the beginning." This expression, used by St. John Chrysostom (anothen), shows that at that time, the fourth century, the celebration was ancient ; and the Apostolic Corstitutions, which are of very early date say :

"For our Lord Jesus Christ was born of the Holy Virgin Mary in Bathlehem, . . . at the seventh hour on the eighth day to the kalends of January ;" which is our date, December 25th. Since the time of St. Chrysostom the whole Church has kept this date.

the law which would compel them to educate other people's children as well, as a penalty for giving their own ohildren a religious education. Any refusal to place Catholic separate schools on the same plane with State supported public schools is a gross violation of this principle of equity. Elsewhere, as well as in Canada, there is a disposition to grant concessions to meat the views of minorities, for the generated in Christ by the virtues of faith there is a disposition to grant concessions to meet the views of minorities, for the sake of cultivating friendly feeling, especially when those minorities form a considerable section of the people, and are law abiding. Why should not Cath-olics be dealt with in the same way, whereas the question is one of religious conviction, and the freedom claimed can do no injure to argona 2 and charity. Of the three Masses, the first is, by the general custom of the Church. celebrated at midnight, the second at dawn of day, and the third at a later hour in the inconveniences arising out of the calebra. tion of midnight Mass, its celebration at that hour is not permitted, but the priv-

do no injury to anyone i But it is, atall events, somewhat grati-fying to notice that a fair conclusion is reached, even though the considerations which have led to it are not quite as ilege of calebrating three times continues in such case unimpared. This feast and logical or noble as we would wish them to be. Dr. Ryerson reached the conclu-sion that Upper Canadian Catholics ought to be treated fairly, apparently through a feeling of shame to deprive Easter Sunday are regarded as the great-

That Christmas be a day of intense innocent pleasure and home happiness for each them of their just rights, whereas he saw that Lower Canadian Protestants were determined to retain the rights which and every one of our readers is the RECORD's deep felt wish and most fervent a generous Catholic majority had freely granted them. He could not, with any prayer-that all our patrons may enjoy pecially on that day the first and best of ense of honor, refuse the same to th

granted them. The could he same to the Catholic minority in Ontario, so he said : "The question is not whether separate schools are expedient or inexpedient, not whether the permission of them is a wise or unwise provision, nor whether in certain places they are beneficial or injurious; but the question is whether the Roman Catholic minority of Upper Canada should be treated the same as the Protestant minority of Lower Can-ada; that if the latter has legal provis-ions for dissentient schools, where they wish to establish them, whether the former should not have similar provision for separate schools where they wish to establish them. The dissentient schools, from the greater wealth of Protestants, all blessings this side the grave_the hap. piness of a good conscience with chastene thoughts and high resolves, so that in every heart as in every family may be fulfilled what Isaiah promised and the poet

All crimes shall cease, and ancient fraud

est festivals of the ecclesiastical year.

Returning justice lift aloft her scale; Peace o'er the land her olive wand extend And white-robed Innocence from Heaven And white-robed Innocence from Heaven descend. Swift fly the years and rise th' expected morn Oh spring to light, auspicious Babs be born Pope's Messiah.

from the greater wealth of Protestants There are now three hundred and may in some instances lessen the means of supporting the common schools in Lower Canada to a much greater extent ninety four members in the German Reichstag, of whom the Centre or Catholic party number one hundred and than the separate schools lessen the three. It is the largest party in the Chamber, and, as the Polish party, num-bering thirteen, usually vote with the Contre party, this united Catholic party is an important factor in legislation. means of supporting the common schools in Upper Canada. But that is not the question. The question is shall the Pro-testants of Lower Canada and the Roman Catholics of Upper Canada stand on equal

told :

In spite of Mr. Brown's anti Catholic antecedents, we readily acknowledge that these were noble words.

HONOR TO STANSTEAD.

In spite of the appeals made to bigotry by the Montreal Witness and the Toronto Mail to defeat Mr. Oolby in

Liberals did not bring out an opponent against him. The party of fanaticism, however, were determined to effect his defeat, in revenge for his statement in the House that the Protestants of Quebec are on amicable terms with their Catholic neighbors, and that the Protes tants have no grievances to complain of. The Witness, too, attempted to bulldom the Dominion Temperance Alliance into supporting Mr. Le Baron, the bogu Equal Rights candidate, but the Quebec branch of that association held a meeting on the 13th inst. at Montreal, precisely to consider what action it should take in the contest, and, wisely repudiating the Witness' advice, it decided to remain shows :

neutral, and passed the following resolu-

tion : "Whereas, in the judgment of the Executive Committee, the Hon. C. C. Colby has in his representative capacity been true to the principles of the Dominion Alliance; and whereas, Mr. Le Baron is well known to be a total ab-Le Baron is well known to be a total ab-stainer, an avowed prohibitionist, and an ardent temperance worker; therefore resolved, that we recommend the tem. perance people of Stanstead to cast their influence and ballots in favor of that candidate who in their own judgment will most loyally and efficiently serve the

the populat Women saved Limerick, and why could conduct of those who were educated in not Catholic women in Boston register as the Catholic schools of Toronto and those who were trained in the schools of which well as fanatics? Is the contest to be Mr. Hughes is the salaried Inspector. It given up so easily ? might be added, also, that were Mr. It is a disgrace to Boston that there

an half

should be a School Board which will Hughes to remain at home in Toronto and attend to the duties for the perform --trample upon the rights of half or more ance of which he receives a good salary, than half the population, and render it impossible for Catholic children to instead of prowling about the country at Stanstead, that gentleman has been returned to Parliament by a msjority of one thousand and forty five. At the general election in 1887 Mr. Colby's majority was four hundred and thirty-four. Of course, at the present time, all opponents of the Dominion Govern-ment would be as glad to see Mr. Colby defeated as they were in 1887, yet the Liberals did not bring out an opponent the tail of discredited politicians, stirring up strife between neighbors who had always lived on the most amicable terms, the city of Toronto would not now be carrying a stigma that will attach to it for many years to come.

London's best citizens shunned Mr. J. L. Hughes and his harangue. Four preachnjustice be perpetrated as Bo guilty of. Mr. Murphy, of whom we have spoken ers of the shouting and ranting order

surrounded him on the platform, while above as having being among the de-feated Catholic candidates in Boston less than one hundred of an audience aphas been one of the ablest members of the Board in the past, and has served faithfully for six years. peared in the body of the hall, composed for the most part of the noisy and un-

tutored element who go to church twice a year-on the 12th of July and 5th of MR. MEREDITH and the bogus Equal November. Rights fanatics might learn a lesson of toleration from the conduct of the New

Brunswick Government towards the French-Canadian population of that Province. Both French and English are taught there, just as they are now in Ontario, as the following despatch

"Andrew G. Balir, Premier and Attor. ney General of New Brunswick, speaking of public schools in the French district of

of public schools in the French district of his province, said : 'We have never had any difficulty in connection with their management. No charge was ever made against my government or any previous provincial administration because French is taught in the public schools, though in New Brunswick the propor-tion of the French to the population is very much larger than in Ontario. Of course, both French and English are taught in the schools. The French peo-ple are anxious that their children should learn English.'"

CATALOGUED, the Toronto firebrand stands as follows :

IT IS a real pleasure to know that

Lie No. 1.-Hughes said : "I shall not say anything against the Roman Catholics as a religious body." He said all he could against them.

Lie No. 2 -"The Catholic Church is a political institution which dares to interfere with the liberty of the people."

Lie No. 3 .- "The order has gone forth from Rome that public schools must be destroyed."

Lie No. 4.-The Roman Catholic Church has dwarfed the human intellect." Lie No. 5 .- False statistics were given about the education of people in Spain, Italy and Mexico.

Lie No. 6 .- False statistics about orime in England, etc.

Lie No. 7 .- Mr. Hughes mid : "You

the young persons in Toronto who recently gave such deplorable displays of rowdyism, point to the fact that a like occurrence tock place in Quebec, a Catholic city, when the Salvation Army was attacked and the members beaten. The cases are not by any means parallel. The attack was not made upon the Army because the members held religious opinions different from those of the mejority of the people, but chiefly be-cause their displays brought together an element which exists in every city that is at all times prone to create a disturbance. Priests and people alike condemned those guilty of the assault on the army, and the administrators of the law dealt severely with them. It must not be forgotten that Quebec is not the only place where the army suffered opposition. In this good Protestant city of London the Protestant authorities had some of the members arrested for disturbing the peace and creating a nuisance by their displays. The warrants were asked for by Protes. tants, and some members of the Army were sent to prison. This took place not in Quebec, but in London. Had it been in Quebec the air of Ontario would be filled with cries of "Priestcraft," "Romish Intolerance," etc.

SAM JONES is like most of the preach. ers. He knows where he is to-day, but has no fixed opinion as to where he will find himself to-morrow or the day after. He has, we are told by our American exchanges, rapped at the door of Episcopapalianism, and admittance has been grant. ed. How long he will remain in that fold It would be difficult to tell, but quite likely the wearing of the gown will bring on soreness of spirit. When he works himself into the enthusiastic mood, and takes to jumping and kicking and flinging his Ti arms about him indiscriminately, and, too, pe

earth where the Roman Catholic Church is tolerant where it has power." Mr. Colby, a Protestant M. P., stated in Parlia ment at the last session : "There is no country on God's beautiful earth where a religious minority is so well off or so liber ally treated as the Protestant minority of the Province of Quebec." In proof of the correctness of his statement he was elected last week in Stanstead by a major. ity of 1044, over a bigoted Equal Rights man who opposed him. The Protestant minority in Belgium, France or Italy is not badly treated. The Protestant minority in the south and west of Ireland is never badly treated. Religious wars and bloodshed occur only in Mr. J. L. Hughe's country, the North of Ireland, and only in towns and citles where the majority is Protestant and Orange.

Lie No. 8 .- "That the late Archbishop Lynch settled what his child should read out of the bible." That was settled by about forty ministers of different denom instions. All the Archbishop changed was the ungrammatical word "which" in the Lord's Prayer.

Lie No. 9 .- All Catholic children in Parkdale went to the common schools, while the taxes went to the separate schools in Toronto.

Lie No. 10.-"Special privileges granted Roman Catholic separate schools in Ontario were denied to Protestant separate schools in Quebec "

Lie No. 11 .- All Catholics are: com pelled by law to support Roman Catholic separate schools."

Lie No. 12 -"If the Jesuits had the power they would make short work of the Constitution."

No 13 -"Romish education, where it has been tried, is an utter failure."

Thirteen lies in one lecture. Thirteen is an unlucky number. In 1863 Richard Scott's motion for the establishment of separate schools was opposed by thirteen members, all the others voting in favor of them. The same number voted against the Jesuits last March. It is an unlucky number. No wonder it is called the Davil's Thirteen.

VERY few, indeed, there are who will not read with plessure as well as profit the noble and patriotic utterances of the Archbishop of Toronto, which we print on the first page. With regret and ead ness we call to mind the vast difference between these sentiments and those expressed by the lay and clerical fire. brands who are now busily employed in the effort to make a pandemonium of the Province. The good and great amongst us-Protestant and Catholic slike-will commend the distinguished prelate for this timely and most creditable pronouncement. In it they will recognize the ring of sterling patriotism-coming fresh and warm and vigorously from a large mind and a great Christian heart. We doubt not the deeds savoring of the old persecuting spirit and words of the good Archbishop of Toronto will ere long bring about in that city of intolerance a better and happier condition of affairs. Malice and ignorance have done and are doing their worst, but such deliverances as the one to which we refer will, we feel assured, confound and silence the malicious demagogues and instruct and edify the innocent who have been torsed about by the prevailing whirlwinds of bigotry.

plunge his hands in the pockets of his pantaloons, that gown will enter a protest as if they had been born under an effete all the while.

THE Committee of the New York Presbytery appointed to examine into the nature of the revision necessary to make the Westminster Confession reasonable, threw out that clause of the Confession which declares the Pope to be anti-Christ. An attempt was made by Dr. Hastings to interpolate it into the report, but the majority of the Committee refused to admit it, so that if the New York Presbyterians be allowed to have their way it will no longer be necessary to salvation to swear that the Holy Father is anti-Christ or "the Man of Sin."

THE Winnipeg Free Press of 12th inst. puts the saddle on the right horse in the following commentary on the doings of

the Toronto rowdies. It says : "The Toronto Mail would like to be considered the organ of the Equal Rights considered the organ of the Equal Rights Association. As a qualification it has steadily belittled the mobbing of Arch-bishop Walsh. It has spoken of those engaged in it as a lot of unruly boys, as a rabble, as a mob. No one supposes that they were respectable citizens; that men of any character or stand-ing in the community more other that men of any character or stand-ing in the community were actu-ally participators in the disgrace-ful affair, or even that Mr. Bunting or Dr. Wild had any hand in it. This was not necessary in order to connect the Protestant champions of Toronto with the assault. But not even the rabble, or the mob, would have been in-cited to an group an outrage if it hed not cited to so gross an outrage if it had not been for the agitation against Catholics and Catholicism which the Mail and its like have done so much to foment. It was that agitation which inspired the assault, and on it must rest the respon sibility. The mob was merely the agency through which those bad passions

Nor ALL the members who constitute the Evangelical Alliance of the United States are filled with that hatred of Catholicity which is the characteristic of the majority. At the national convention of the Alliance recently held in Boston, several ministers gave utterance to the usual distribes against Popery,

whereupon the President, Mr. Dodge, of New York, gave them a gentle and gentlemanly rebuke. He excused their warmth of feeling tirst, and then added : "As American citizens we must renember that a large and valuabl tion of our population is connected with the Catholic Church, and that among its nembers are representative men of the highest value to the country ; that the basis of their faith is the same creed as our own, and they number among their membership many of simple faith and earnest piety. If we would win them to what we think to be a simpler and better form of belief, it can be done only by the power of love, and by showing that our faith leads us to larger self sacrifice, to s better understanding of social condi tions, and to a sweeter and truer life And words that seem to our Catholic brethren uncharitable and unkind, or And will only compact them more thoroughly in their belief, and enlist popular symroughly

pathy in their tavor." It is indicative of the happy passing away of the old Know Nothing spirit in the country, that a leading Republican journal like the American of Philadelphia remarks on the occurrence : "How this impressed the Alliance is not said, but it certainly embodies the newer and better thought of the Protestant Church towards the Roman Catholic." We must

THE CATHOLIC RECORD. cannot tell me a spot on God's beautiful when he makes an effort to suddenly of themselves "as anxious to hand them. selves over to the direction of a priest

> monarchy, and had been ground down by a tyrannical oligarchy." This is simply equivalent to a denial that Christ has left on earth a Church which is bound to teach all nations the truths which He has revealed, and which all are bound to accept.

ST. PAUL'S NEW CHURCH. Toronto Empire, Dec. 23rd.

Vast congregations crowded the beautiful new church of St. Paul's at the morn ing and evening services yerterday. Perchaste temple in its style of architecture. The plan is cruciform, embracing a vast nave, and spreading alsies and transcepte, apsidle chancel and side chaptel, lofty cam-fanile and sacristics. The basement, which extends beneath the entire area of th

extends beneath the entire area of the church proper, contains a spacious crypti-cal church and subsacristy besides the ac-commodation required for the heating and other spparatus. This cryptical church will be used for week day services for the impartation of religious instruction to the children of the parish, for confra ternity meetings and other purposes. To speak of the external views of the church, the front of the oract pare or facede. for speak of the external views of the church, the front of the great nave or facade, for it of course is the principal view, is strik-ingly beautiful with its triplet arcades, the lower of the Iouic order and the upper of the Corintbian. The sisle fronts in style correspond and the lofty bell tower on the left, when everything is complete, including the varied marbles in the discs and spandrels, will present a combination of architectural beauty as magnificent as anything in its style in the world, and there italian style is perhaps beyond all others Italian style is pathaps beyond all others beautiful

THE INTERNAL VIEW DESCRIBED.

THE INTERNAL VIEW DESCRIBED. A detailed description of the articles and all the external features has already been published in the Empire, but the internal view in its present almost complete beauty cannot be passed over without a word being said of it. The church is entered through a noble vestibule. The general impression which is created by a critical survey of the swelling vaults and arches, the long rows of Ionic columns connected by rounded arches in the varied order of columned arches in the transepts and chapels, is one of reverential admiration. Everything is classic, chaste, baautiful and harmonious. The windows are yet to be filled in with designs and the frisco work has to be done, but the architect who has carried the work so far may be trusted to enhance the harmon of the whole in these particulars. Both will be the work of the most noted artists and it is well that it should be so. The acoustic qualities as tested yesterday are perfect and the heating and ventilation are on the most modern plan. Not a fault can be found anywhere, and it may be said that the architect, Mr. Joseph Con nolly, R. C. A., has in this splendid struc ture erected a monument to his own

The following are the general external dimensions of the church : Total length 174 feet; width across nave and aisle, 7 feet ; width across the transept, 100 feet height of companile, 120 feet. The seating accommodation will, in the upper or chief church, be for about 1,250 persons, and for 1,000 in the lower; but both churches will, when needed, have capacity for a considerably larger number. The cost of the church when complet ly finished and equipped will exceed \$200,000

THE MORNING CEREMONY.

The blessing and dedication of the The blessing and dedication of the cburch took place yesterday at 11 a.m. Archbishop Cleary, of Kingston, per-formed the coremony. Among the im mense congregation were noticed : Hon. Frank Smith, Messra Thomas Long, Eugene O'Keefe, W T Keiley, George W Keiley, W A Murray, James Murray, Hon. T W Aoglin, Patrick Boyle, Michael Mc-Connell, Chevaller Macdonel, Patrick Sheedy, James Wright, T K Haffey, John O'Nell, John Macdonald, Wm. Burns, Ohaa, Burns, J. P., James J Mallon, James

The vocalists in the Kyrle Eleison were Miss Scott and Mr. O Connor. The offertory piece, Marianni's A'ma Redemp-toris, was sung by Mrs. McGann. Miss Minnie McGrath sang the Aguus Dei ex-quisitely. The soloists in the Et Incar-natus and Benedictus were, in addition to the names already given, Miss Dick, alto, and Mr. Gendroa, bass. THE VERPER SERVICE. THE VESPER SERVICE.

THE VEAPER SERVICE Vespers at 7:30 were sung by Rev. Father Lynch. The music was very good, a feature being Mr. Anglin's sing-ing of Clifton's Ecce Deus Salvator. The sermon was preached by Rev. Father McCann. The subject was the "Blessed Virgin." He said the name of the Mother of God had been revered from the time of the spoatles down to from the time of the apostles down to the present day. This bonor is ap-proved by the highest authority in the eyes of faith. People object to honor-ing the Mother of God for fear that she may usurp the place of God, but these people should remember that all the privileges of the Virgin Mother are only rays from God, so that she robs Him of nothing. The eye that sees the land-scape enriched with the glorious flood of supships can better comprehend the of sunshine can better comprehend the glory of the orb of day, and in the same of sunshine can better, and in the same glory of the orb of day, and in the same way the contemplation of the privi-leges bestowed on Mary will serve to a nobler conception of God. It is also said that the Scriptures are silent with regard to the Blessed Virgin. He quoted in reply to this St. Bernard, and turned again to Genesis: "The woman turned again to Genesis: "The woman turned again to Genesis: "The woman shall crush the serpent's head," and to the fulfilment thereof at Calvary. He also quoted St. Luke and many other authorities, among others the Apostles' Creed: "I believe in God the Father Almighty and in Jesus Christ His only Son our Lord, who was conceived by and Son our Loro, who was conceived by and born of the Virgin Mary." With respect to the honor bestowed on Marv by the early Church, he referred to Nestorus in the fifth century, "Let us not call the Blessed Virgin the Mother of God lest we might seem to make her a goddess. we might seem to make her a goddess." Against this teaching the people arose and the name of the Virgin was vindi-cated. He also referred to the words of Carist dying on the cross, "Mother, behold thy Son," and to St. John, "Son, behold Thy Mother." Thus was Mary as the Mother of God the Mother of all the are in brotherder did Christ who are in brotherhood with Christ. His Loudship Bishop O'Mahony gave

the benediction

THE MYSTERY OF CHRISTMAS.

Everything is mystery in this holy season The Word of God, whose genera-tion is before the day star, is born in time-a child is God-s Virgin becomes a Mother, and remains a Virgin-things divine are commingled with those that are human-and the sublime, the ineffable are numan-and the should be the first fable antithesis expressed by the Beloved Dis-cible in those words of the Gospel: the Word was made Flash, is repeated in a thousand different ways in all the prayers of the Church ; and rightly, for it admir-ably embodies the whole of the great portent which unites in one Person the nsture of man and the nature of God.

The splendor of this mystery dszzles the understanding, but it inundates the heart with joy. It is the consummation of the designs of God in time. It is the end less subject of admiration and wonder to the angels and saints; nay, is the source and cause of their beatitude. Let us see how the Church offers this mystery to her children, veiled under the symbolism cf her liturgy. Tae four weeks of our preparation are

over-they were the image of the four thousand years, which preceded the great coming-and we have resched the twenty-fifth day of the month of December, as a long-desired place of sweetest rest. But, why is it that the celebration of our Saviour's birth should be the perpetual privilege of this one fixed day ; whilst the whole liturgical cycle has, every year, to be changed and remodeled, in order to yield that ever varying day, which is to be the feast of his Resurrection-Easter Sun The question is a very natural one, and far back as the fourth century ; and that did eat manna in the desert and are dead : Byrne, Thomas Delaney, P. Clancy, Bro ther Odo Baldwin, James Larkin. J. Du bols, M. Dwan, Daniel Small, O. McManus too, by St. Augustine, in his celebrated epistic to Januarius. The Holy Doctor offers this explanation. We colemnize the day of our Saviour's Birth, in order that but lo ! here is the Saviour of the world come to give life to his creature man, by means of his own divine fish which is meat indeed. Up to this time the Creator and the creature had been separated from each other; henceforth they shall abide together in closest union. The ark of the Covenant, containing the John Hughes, Edward McKeown, Dr. W A. O'Sallivan, P. Kearney, James O'Brien we may honor that Birth, which was for our selvation ; but the precise day of the John McGrand, Joseph Connolly, RCA. Wm. O'Connor, George Darby, W. R. Hughes, F. W. Gerald Fitzgerald, Thos, McUarthy, J. Linden, J. E. Mulligan, F. McGarry, P. Malqueen, John Mulqueen, The Mer. The Market States of the week, on which He was born, is void of any mystical signification. Sunday, on the contrary, the day of our Lord's Kesurrec-tion, is the day marked in the Creator's design of the superstant of manna which fed but the body, is now replaced by the ark of a New Covenant, tion, is the day marked in the Creator's designs, to express amystery, which was to be commemorated for all ages. St. Isldore of Seville, and the ancient Interpreter of Sacred Rites (who, for a long time, was supposed to be the learned Alciun), have also adopted this explanation of the Bishop of Hippo; and our readers may see their words interpreted by Durandus, in his *Rational*. replaced by the ark of a New Covenaut, purer and more incorruptible than the other_the incomparable Virgin Mary, who gives us Jesus, the Bread of Angels, the nounishment which will give us a divine transformation for, thus Jesus himself has said : He that eateth my flesh obldett in me and Lam him abideth in me, and I am him. It is for this divine transformation that It is for this divine transformation that the world was in expectation for four thou-sand years, and for which the Church pre-pared herself by the four weeks of Advent. It has come at last, and Jesus is about to enter within us, if we will but receive Him. He sake so be united to each one of us in particular, just as He is united, by His Insee their words interpreted by Durandus, in his Rational. These writers, then, observe, that as, according to a sacred tradition, the crea-tion of man took place on a Fri-day, and our Saviour suffared death also on a Friday, for the redemption of man: that as, moreover, the Resur-rection of our Lord was on the third day after His death, that is, on a Sunday, which is the day on which the Light was created, as we learn from the Book of Genesis.—"The two solemnities of Jesus' Passion and Resurrection," says St. Augustins, "do not only remind us of those divine facts; but they moreover represent and signify some other mys-terious and holy thing." And yet, we are not to suppose that because the Feast of Jesus' Birth is not fixed to any particular day of the week, in his Rational. particular, just as he is unice, by his and carnation, to the whole human race; and for this end, He wishes to become our Bread, our spiritual nourishment. His coming into the souls of men, at this myscoming into the souls of men, at this mys-tic season, has no other aim than this union. He comes, not to judge the world, but that the world may be saved by Him, and that all may have life, and may have it more abundantly. This divine Lover of our souls will not be satisfied, therefore, until He has substituted Himself in our fixed to any particular day of the week, there is no mystery expressed by its being always on the twenty fifth of December. For, firstly, we may observe with the old Liturgists, that the Feast of Christmas is kept, by turns, on each of the days of the week that thus its holiness may cleanse and rid them of the curse which Adam's and rid them of the curse which Adam's sin had put upon them. But, secondly, the great mystery of the 25:h of Decem-ber, being the Feast of our Saviour's Birth, has reference, not to the division of time marked out by God Himself and which is called the week; but to the course of that great luminary which gives life to the world, because it gives it light and warmth. Jeeus, our Saviour, the light of the world, was horn when the night of warmth. Jeens, our Saviour, the aight of the world, was born when the night of c dolatry and crime was the darkest; and the day of His birth, the twenty-fifth of December, is that on which the material

sun begins to gain his ascendancy over the reign of gloomy night, and show to the world his triumph of brightness. During Advent we joined our prayers with those of the people of the Old Testa-ment, and with our holy mother the Cauch we cried out to the Divine Orient, the Sun & Inclusion that the multi dente.

is the light of our souls. St Gregory of Nyssa, St. Ambrose, St. Maximus of Turin, St. Leo, St. Bernard and the principal liturgists, dwell with complacency on this profound mystery, which the Creator of the universe has willed should mark both the natural and the supernatural world. We shall find the Church, also making continual allusion to it, during this season of Cari-tunes, as she did in that of advent "On this the day which the Lord hath

guilty device, is this day stopped in its course. Yes, from this day forward, its duration shall be shortened, until at length there shall be naught but light. Look, I pray thee, on the sun ; and see how his rays are stronger, and his position bigher in the heavens: learn from that, how the other Light, the Light of the Gospel, is now shedding itself over the whole earth."

Lat us, my brethren, rejoice," cries out St. Augustine : "this day is sacred, not because of the visible sun, but because of the birth of Him who is the invisible creator of the sun. He chose this day to be born on, as He chose the mother He was to be born from, and He made both the day and the mother. The day He chose was that on which the light begins to increase, and it typifies the work of Christ, who renews our interior man day by day. For the eternal Creator having willed to be born in time, His birthday would necessarily be in harmony with the rest of his creation.'

There have been men who dered to scoff at Christianity as a superstition be-cause they discovered that the ancient Pagana used to keep a feest of the sun, on the winter Solstice! In their shallow rudition, they concluded that a relig-on could not be divinely instituted, which rudition had certain rites or customs originiating in an analogy to certain phenomena of this world : in other words, these writers denied what Revelation esserts, namely, that God only created this world for the sake of his Christ and his Church. The very facts, which these enemies of our holy religion brought forward as objecus to the true faith, are, to us Catholics additional proof of its being worthy of our most devoted love.

Lat us, now, respectfally study another mystery : - that which is involved in the place, where this birth happened. This place is Bethlehem. Out of Bethlehem, eays the prophet, shall He come forth, that is to be the Ruler in Israel. The Jewish priests are well aware of the pro phecy and in a few days hence will tell it to Herod. Bat why was this insignificant own chosen in preference to every other, to be the birth place of Jenue? Be atten tive. Christians, to the mystery ! The name of this city of David sign fies the house of Bread : therefore did He who is the living Bread come down from heaven, choose it for His first visible home. Our fathers

regret being obliged to notice only in a passing way. It is, that, from the day itself of our Saviour's birth even to the day of our Lady's Purification, there is, in the calendar, an extraordinary richness of saints feasts, doing homege to the master feast of Bethlebern, and clustering. Caurch we cried out to the Divine Orient, the Sun of Justice, that He would degin to come and deliver us from the two fold death of body and soul. G-d has heard our prayers, and it is on the day of the winter Solstice-which the Pagans of old made so much of by their fears and re joicinga-bat He gives us both the in-crease of the natural light, and Him who is the light of our soula.

Holy Innocents, and our own St. Thomas of Canterbury :- What other portion of the liturgical year is there, that can show, within the same number of days, so brilliant a constella-tion ? The Apostolic College contributes its two grand Lumenaries, St. Peter and St. Paul : the first, in his chair of Rome : the second, in the miracle of his converse St. Paul: the first, in his chair of Rome: the second, in the miracle of his conversion. The martyr host sends as the splendid champions of Christ, Timothy, Ignatius of Antioch, Polycarp, Vincent and Sebma-tian. The radiant line of Roman Pontiffs sends us four of its glorious links, named, Sylvester, Telesphorns, Hyginus, and Marcellus. The sublime school of Holy Dactors offsa us Hilars, John Cher-

"On this the day which the Lord hath "On this the day which the Lord hath made, "says St. Gregory, of Nyss, "dark-ness decrease, light increases and night is driven back again. No, brethern, it is not by chance, nor by any created will, that this natural change begins on the day when He shows Himself in the bright. Incess of His coming, which is the Spiritual Life of the world. It is nature revealing, under this symbol, a secret to them whose eye is quick enough to see it; to them, I mean, who are able to appreciate this cir-commany. The sumbol of Pennafort, the oracle of Canon Luw and guide of the consciences of man! that under the things which I show, O r man! that under the things which I show, O r thou not seen the night, that had grown y to long, suddenly checked? Learn hence, d that the black night of sin, which had got to it height by the accumulation of every to it height by the accumulation of the thous of the thous and the second the thous of the other accumulation of ac Nature seems to the things which I show the the there is mysteries concealed. Hast who died in defence of our Holy Mother, thou not seen the night, that had grown so long, suddenly checked ? Learn hence, himself "the humble champion of the that the black night of sin, which had got to its height by the accumulation of every gives us the sweet Agues, the generous onlity device, is this day stopped in its Emerantiana, the invincible Martina, and the lastly, from the saintly ranks which lastly, from the saintly ranks which stand below the virgins—the holy widows —we have Pauls, the enthusiastic lover of Jeeus' crib. Truly, our Christmastide is a glorious festive season ! What magnifi-cence in its calendar ! What a banquet for us in its liturgy !

A word upon the symbolism of the colors used by the Church during this season. White is her Christmas-vestment; and she employs this color at every service from Christians Day to the octave of the E of phany. To honor her two martyrs, Stephen and Thomas of Canterbury, she vests in red, and to conclose with Rachel walling ber murdered innocents, she puts waining ber indicated indicents, she puts on *purple*; but these are the only excep-tions. On every other day of the twenty she expresses by her white robes, the glad-ness to which the angels invited the world, the beauty of our Divine sun that Interior has risen in Betblehem, the spotless purity of the Virg'n Mother, and the clean-heartedness which they should have who

come to worship at the mystic orib. During the remaining twenty days the Church vests in accordance with the feast she keeps; she varies the color so as to harmonize either with the red roses which wreathe a martyr or with the white everlastings which grace her Bishops and her confessors, or, again, with the spotless lilles which crown her virgins. On the Sundays which come during this time-unless there occur a feast of a *double* class requir-ing red or white; or, unless Septungesima has begun its three mournful weeks of preparation for Lont-the color of the vestments is green. It is, say the inter-preters of the L'targy, to teach us that in the birth of Jesus, who is the flower of the fields, we first received the hope of salva-tion, and that, after the bleak winter of

heathendom and the synsgogue, there opened the verdant springtime of grace. FROM DON GUERANGEE

A Christmas Greeting.

Happy Christmas tide to every one, hough from the festal board some guests are gone. And yet, not gone, for to each vacant place There cometh one who hath an angel's face t There cometh one who hath an angel and there is left a store of life and low Links which unite us here to those ab a hsppy Christmas lide, and let the p furn with a thankful heart from every

fin our hearts there's strife with kin or friend.

5

THE clerical and editorial friends of the young persons in Toronto who recently gave such deplorable displays of rowdyism, point to the fact that a like occurrence took place in Quebec, a Catholic city, when the Salvation Army was attacked and the members beaten. The cases are not by any means parallel. The attack was not made upon the Army because the members held religious opinions different from those of the majority of the people, but chiefly because their displays brought together an element which exists in every city that the New York Tribune expresses very is at all times prone to create a distur- fairly the common sentiment on the bance. Priests and people alike condemned those guilty of the assault on the army, and the administrators of the law dealt severely with them. It must not be forgotten that Quebec is not the only place where the army suffered opposition. In this good Protestant city of London the Protestant authorities had some of the members arrested for disturbing the peace and creating a nuisance by their displays. The warrants were asked for by Protes. tants, and some members of the Army were sent to prison. This took place not in Quebec, but in London. Had it been in Quebec the air of Ontario would be filled with cries of "Priestcraft," "Romish Intolerance," etc.

SAM JONES is like most of the preach ers. He knows where he is to-day, but has no fixed opinion as to where he will find himself to-morrow or the day after. He has, we are told by our American exchanges, rapped at the door of Episcopapalianism, and admittance has been grant. ed. How long he will remain in that fold

dd in fairness, that a majority of the speakers at the Conference had no sympathy with those whose aggressiveness was rebuked by Mr. Dodge. Even the clergymen, for the most part, declared that they had no wish to attack the Catholic Church. Their only desire was to save their own people from vice and indifference to all religion,

subject :

The Market I. Middeen, Sonn Widdeen. The Mass was sung by Vicar General Rooney, assisted by Father Guinane, as descon, and Rev. Father Collins, of St. Michael's, as sub descon. Father Vincent acted as descod of honor. Father Rooney told the congregation that though bit Grace Arabushon Walk bat THE American Protestant press generally speak in highly eulogistic terms of the proceedings of the Oatholic Congress at Baltimore. The following from

though his Grace Archpishop Waish had been announced to preach the dedication sermon, he found himself so ill that morning that he could not attend, though he very much wished it. The vicer geneal "It is pleasant to find that the utter ances of the congress were able and patriotic. The platform of principles adopted is fair and candid, and much of knew that this would be a general disap pointment and Archbishop Cleary would have preached instead, but he too was unable to stand on his feet for any consid-erable length of time. it will commend itself to Protestants as well as Catholics. It asserts in the strongest terms the loyalty of Oatholics

THE MUSICAL SERVICE.

to American institutions, emphasizes the importance of education, calls attention The music was supplied by a picked choir, but the organ not having been put into the church the vocalion that did importance of education, calls attention to some of the dangers that threaten the social fabric, touches on the conflict be-tween capital and labor, and calls upon Oatholics to pay more attention than they have hitherto paid to the great philanthropic and reformatory move-ments of the age, and to work with non-Catholics in shaping Christian issues that are common to both." nucle the control the vocation that did duty temporarily disadvantaged very much the general effect. The Mass sung was Mozart's first Mass in C. The director was Mr. L. J. R. Richardson, of the Church of Our Lady of Lourdes, but

the Church of Our Lady of Lourdes, but although he had the gems of his choir and the brilliant leaders of St. Michael's, it must be said that the splendid Mass was not sung with that orispness and finish which characterised its production at the Church of Our Lady of Lourdes. The vocalion was, no doubt, to blame for the want, but no one could have done better than Miss McElderry, who was organist. It may be considered The London Times exhibits a very different spirit in treating of the occasion. It acknowledges that the Catholic Church has before it a great future in the American Republic, but it says that Catholics accept the principle of religiwas organist. It may be considered grossly unfair to criticize, but it would be more unfair to speak, under the ous liberty merely because they are in a minority, and are therefore unable to thing as perfect. Indeed, it might be said that Father Morris did excellently, and he suppress other religious beliefs. The Times altogether ignores the fact that ed. How long he will remain in that fold it would be difficult to tell, but quite likely the wearing of the gown will bring on soreners of spirit. When he works him-self into the enthusiastic mood, and takes to jumping and kicking and flinging his arms about him indiscriminately, and, too, Catholics were the first in America to

So, ere the year is hidden 'neath its pal Thank we the Lord, to be at peace with

FORTY HOURS' DEVOTION.

On Sunday morning at the High Mass in St. Peter's Cathedral, London, the devotions of the forty hours' adoration of devotions of the forty hours' adoration of the most Biessed Sacrament were com-menced. Rev. Father Connolly, P. P. Biddulph, was celebrant, Rev. Fathers Kannedy and Noonan acting as deacon and subdeacon. Rev. Father; Tiernan, rector of the cathedral, was master of ceremonies and preacher on the solemn occasion. His text was: "It is My delight to be with the children of men." Ray, Father Tiernan angle at

My delight to be with the children or men." Rev. Father Tiernan spoke at length on the love that God hath for all men, on the love which Jeeus gave proof of in the institution of the great sacrament of the Holy Eucharist, in which He traip of the Holy Eucharist, in which He truly becomes Our Emmanual, a God with us. Ee exhorted all his hearers to return love for love to God, to abandon sin and be-come restored once more to God's sweet love by particip of the Bread of Life, and thus securing the best possible means of enjoying a holy and happy Christman. Over four hundred persons received Holy Communion on Sunday morning. There was a large attendance at the devo-tions on Monday and Tuesday, at least one thousand people having availed them-ssives of the opportunity to make their peace with God and "prepare the way of the Lord."

until He has substituted Himself in our place, so that we may live not we our-selves, but He in us; and in order that this mystery may be effected in a sweeter way, it is under the form of an Infant that this Beautiful Fruit of Bethlehem wishes first to enter into us, there to grow, after wards, in wisdom and age before God and

wards, in wheat man age before God and men. And when, having thus visited us by His grace and nourished us in His love, He shall have changed us into Himself, there shall be accomplished in us a still further mystery. Having become one in spirit and heart with Jesus-the Son of the heavenly Father—we shall also become sons of this same God our Father. The belowed dischas enaking of this, our disbeloved disciple speaking of this, our dig-nity, cries out : "Behold ! what manner nity, cries out: "Behold ! what manner of charity the Father hath bestowed upon us, that we should be called, and should be the sons of God."

us, that we should be called, and should Masses were celebrated at 6, 7, 7:30, 8, be the sons of God." There is another subject, which we hundred received Holy Communion.

SUCCESSFUL MISSIONS. Last week very successful missions were held in the churches at Strathroy and Watford. The opening sermon was preached on Sunday, December 15th, by the pastor, Rav. Father McKeon. All the services were well attended, many coming from a distance of twelve and fifteen miles. Eloquent and practi-cal sermons were preached by Rev. Father Baysrd, P. P., Sania ; Rev. Father Corcoran, P. P., La Salette ; Rev. Father Gnam, P. P., Us Salette ; Rev. Father Goam, P. P., St. Augustine ; Rev. Father McGee, P. P., St. Augustine ; Rev. Father Dizon, P. P., Port Lambton, and Rev. Father Holgkinson, P. P., Wooliese. Masses were celebrated at 6, 7, 7:30, 8,

FATHER EGAN IN REPLY

6

TO THOSE WHO MAINTAIN THAT THE

CHURCH IS, AND ALWAYS HAS SEEN, THE ENEMY OF CIVILIZA-TION AND PROGRESS.

To the Editor of the Richmond Hill Liberal :

TI JN AND PROGRESS. To the Editor of the Richmond Hill Liberal : In my last letter I dealt with the Bible question, and I showed conclusively that the Church was not hostile to its circu-lation, but on the contrary. In your mext issue a letter speared, purporting to be a reply to mine. This letter did mot deny my proposition that the Church is not the enemy of the Bible, neither did it call in question any of my state-ments, much less did it refute any of my arguments. It merely repeated many of the old stereotyped charges of ignor-meets, and superstition, etc., against the Church. As these charges have been have not been extensive, and who has not by any means answered my letter, or my pittor of it, as may be seen. I can puss it over, and would do so were it not the the coasion affords me an oppor-tionity of stating the truth of the matter. He gives no proofs-what need of proofs-for charges against the Catholic Church I He merely makes the charge, and leaves it so. He might have stated his proposi-tion, for example. "I charge the Catholic Church with hostility to civilisation and progrees," and I prove it thus, then give his proofs, if he had any. But no, the vocation of these people is to protest, to destrop. For the last three hundred and fity years they have not built up any system on which they agree. The only principle of union amongst them is their hatred and hostility to Catholico whose unity they can neither conquer I. Law week the Evangelical Alliance in Last week the Evangelical Alliance in

Lust week the Evangelical Alliance in measion in Toronto discussed the subject "Christian Union," not forgetting to meason their discurses with a spice of Roman aggression. Rev. Principal Grant is reported in the Globe of the 5th inst. to have said : "We cannot live on pro-testing, we can live only on Christianity. A protest having done its work, we must now aim at forming a Protestant Catho-lie Church, and that as a step to the only true ideal, the reorganizing of the Church Catholic, or Universal." This candid admission on the part of the Principal would imply that hitherto their only life consisted in protesting, without any particular form of Ohristianity. But he says this will not do any longer, and nome element more Christian must be introduced. The Principal is right. The protest has done its work. It has divided the Christian religion into over four hundred sects, each protesting four hundred sects, each protesting against the other, but all with one chorus protesting against the alleged errors of Romanism, and all true to the original stinct of their progeny, still protesting painst our existing forms of worship, thout adopting permanently any creed of their owo. The protesting speeches from their pulpits, commonly called ser-mons, have produced their natural result, and hence the professional character of the ministers is weakened, their statethe ministers is weakened, their state-ments are doubted, their assertions dis-believed, and their influence lest, except with the illiterate, whom they deceive with their perpetual cry of Roman ag-gression. This rule, however, is not without exceptions. It is too late in the day now to talk of forming a Curistian union, on any basis but one, and that is to submit to the sutharity of the one true to submit to the suthority of the one true to submit to the suthority of the one true Church of Ohrist. You may not believe me, Rev. Principal Grant, but it is so, and you will find that to attempt it on end other basis is more mean-bine

But is it true that the Catholic Church the enemy of progress and civilization ? If you mean by progress Divorce, Poly-gamy, Sects, Socialism, etc., yes, auch things are not the result of Oatholic teaching. If you mean by progress ing. If you mean by progress continuous advance in the feats the material world's march to the high-guide in this world's march to the high-be at account of the properties of gas. Spectacles were in vented by a monk of Plas. The first treatise on algebra was given by Lucus acciclus, a priest. The Arabian system of arithmetic was introduced into Europe by Garbert, afterwards Pope Sylreater II. supernatural order, but, as truths of the supernatural order, but, as truths in this matural order are from God, as well, the lic; the most learned biblical Wiseman truths in both orders will not contradict or destroy each other, though having different spheres. On the contrary they will be a mutual aid to each other. will be a mutual and to each other. Hence the Church always interested berself in the glory which resulted to religion from being the foster mother and patroness of learning and science. It will not be denied that there was the science of the sci intellectual progress before Luther preached in Wittenberg, and the world owed it to the Catholic Church. If Guttenberg had waited for seventy years longer before inventing the printing press, and printing the Bible ; if Columbus had and printing the Bible; if Columbus had delayed thirty more years before discov-ering America; what eloquent orations we would have on the glories of the Reworld, and inspired Columbus to sail world has made gigantic leaps in the road world has made gigantic leaps in the road world has made gigantic leaps in the road the Reformation, when in fast it is due to the relation when in fast it is due to the relation of the patient toil of the Catho-lie Church for eight hundred years. lie Church for eight hundred years. What culture and progress Protestant countries have shown since the sixteenth countries have shown since the sixteenth centary followed as the natural conse-is that in both Catholic and Protestant quence of the activity and discoveries of countries the development of the centry followed as the natural conse-quence of the activity and discoveries of former periods. It was the Catholic Church that founded all the great universities of Europe, and established the first free school for the people. If the Caurch were the friend of mental darkness she and the soldan construction during during the construction of the is it was not in a set and the soldan construction during the construction of the sit was a soldan construction of the sit was not in a set and the soldan construction during the construction of the sit was not in a set and the soldan construction during the soldan construction of the sit was not in a set and the soldan construction during the soldan construction of the sit was not in a set and the soldan construction during the sit was not in a set and the soldan construction of the sit was not in a set and the soldan construction of the sit was not in a set and the soldan construction of the sit was not in a set and the soldan construction of the sit was not in a set and the sit was not in a set and the soldan construction of the sit was not in a set and the sit was not sit were the friend of mental darkness she had the golden opportunity during the middle ages to display her spirit and to scatter to the winds the sources of en-lightenment which she alone possessed. What did she do? The answer should forever silence her calumniators. She gathered up with loving care beneath the folds of her mantie, the literary trea-sures of the past, not only the sacred scriptures and the writings of her own to scriptures and the scriptures and th gathered up with loving care beneath surge of the past, not only the sacred scriptures and the writings of her own doctors, but all that she could find of the monuments of profane learning from Greece and Rome. She appointed her monasteries to be the depositaries of

her treasures, and commissioned her monks to guard them and by their pens to perpetuate them. What time was not given to prayer, the mooks spent teach ing the barbarians agriculture, and copy-ing manuscripts for the benefit of gener ations yet unboro. The Church set to work to dissipate the darkness that had settled on the world outside of her sanc-tuaries. Profane learning belonged to the natural order, but the natural order was unfit to guard and apread it, and we untit to guard and spread it, and she came to the rescue. The progress and enlightenment of the present day are largely due to the invention of punting, which is of Oatho-lic origin; but Frotestants attribute the advancement of literature to the Raform

lic origin; but Froise ants a tribute the advancement of literature to the Reform ation, though its progress is due to the discoveries already made by Catholics, as the art of printing afforded facilities which before it did not exist. Protest antism had little direct influence upon literature or science. It built up it is true some universities, not half as many as it destroyed, and contributed liberally to Biblical lore, such as it was. Not much more can be ascribed to it. Nor could it well be otherwise, since being so divided it has no power of organiza-tion, and can never exercise much posi-tive influence, except where all join in the cry of protesting against the aggres-sions of Romanism. That's their strong point.

sions of Homanism. That's their strong point. One of the first acts of the so called reformers was to confiscate and destroy the noble institutions reared up by the Catholic Church to the spread of educa-tion, and then charge the Catholic Church with hostility to learning. Next they tear violently from Catholics their property, and then charge them with poverty. Let those who foel disposed to day these facts, first read the Penal Laws on the English Statute Books. Let them read the list which they will find in Cobbit's works of these institutions, and then charge the Catholic Church with ignorance and superstition Can we wonder that those who thus become enriched with the spoils of the Church should have labored to asperse the char acter of her ministers who were the previous holders of the property ? It is a principle of perverse human nature to

previous holders of the property ? It is a principle of perverse human nature to hate those whom we have injured, and the spirit of bigotry in regard to the Catholis Church exhibits a frightful carrying out of this maxim. Who reised up the Universities of Ox-ford and Cambridge ? and endowed them before the Reformation was thought of ? Who bu'lt the magnificent Cathedral of Westminater Abbey, Yorkminater and hundreds of the magnificent cathedrals and abbeys in Great Britain, now in the possession of Protestants. The equals o, these structures have not been erected possession of Protestants. The equais of these structures have not been erected in Protestant times, and yet Catholics who designed and erected them are charged with being the sworn enemies of the line arts. Again another enactment of the reformers was to deprive Catholics the ince arts. Again another enactment of the reformers was to deprive Catholics of the benefits of education. Any one who has read history will not deny this. After all this is it not a burning shame to repeat the charge that Oatholics are hostile to education f Neither have Catholics been behind in discoveries and inventions. Nicholas, the Cusan, taught that the earth moved, not the sun, one hundred years before

not the sun, one hundred years before Galileo, 1431, and was created Cardina for his learning. Copernicus, a priest, taught the same in 1500, under the pro-tection of Pope Paul III, and an Irish Bishop, Virgilius, first formed a correct theory of the rotundity of the earth. Ostholic first read the field of the heavens through the telescope, and a Pope regulated the calendar. Father Secchi, who died lately in Rome, was the highest authority on astronomy. A Catholic discovered galvanism, another discovered the compase, another the barometer, and another in vented gunpowder. A Jesuit, Father Dunn, discovered and util/zed the properties of gas. Spectacles were in vented by a monk of Pisa. The first treaties on algebra was given by Longa Oatholic first read the field of the

THE CATHOLIC RECORD.

improve the facilities of education 7 in your opinion and conception of a loyal son of the Church, he has declared himself an enemy. It is then an absurdity to sup-pose that the clergy of Quebec rule, as they will, with regard to educational matters. It is as stilly as asying, with the Toronto Mail, that the Hon. Mowat is a top of the Orthold Unexperience

matter. It is as silly as asying, with the matter. It is as silly as asying, with the Toronto Mail, that the Hon. Mowat is a tool of the Catholic Hierarchy. To show you that education is as good in Quebec as it is here, you need but go to Windoor, where a young French-Canadian graduate of the Normal School, Quebec, teaches in the public school. On coming to Oatario to qualify himself as teacher, the obtained inmediately a second-class certificate, and to-day his school and here this French-Canadian should be able to compete with our own teachers, no doubt graduates of our very advanced Normal tataoling of teachers in Quebec. Again you say: "If the Caurch has not failed in its dury, how is it that the popu-lation of Quebec is behind that of other provinces in general inteligence?" Nations and people are judged by the choice they make of their representatives. If so, Quebec is far from being behind the exp. Persons attending debates in House of Commons, Ottawas, are always impressed by the inteligence, genilemaniy demeanor and visible education of the Quebec members. Are such men ay Laurier, Langavin, Caron, Chaplesu, and Yous truly,

demeanor and visible education of the Quebec members. Are such men as Laurier, Langevin, Caron, Chapleau, and several other French Canadians, not an honor to any country? They not only command attention in their native tongue command attention in their native tongue, but master the English better than any re presentative Ontario sende, Sir John A Macdonald and Hon. Eiward Blake ex cepted. How comes it that Ontario, with her great educational facilities, cannot send men of at least equal abilities ? "The Roman Catholic Church keeps

"The Roman Catholic Church keeps them (the masses) in ignorance. When it cannot, a system of instruction is adopted which mainly teaches the tenets, rites and ceremonies of a sect." When you penned these lines, Mr. Editor, you must have felt you were writing some-thing you knew to be false. We have here in St. Thomas a separate school fully under our control, and one that compares very favorably with the public schools of the eity. This would and could not be

Coughing and the need of an anodyne. No other expectorant or anodyne is equal to Ayer's Cherry Pectoral. It assists Nature in ejecting the mueus, allays irritation, induces repose, and is the most popular of all cough cures. "Of the many preparations before the bronchitis, and kindred diseases, there is none, within the range of my experi-ence, so reliable as Ayer's Cherry Pec-toral. For years I was subject to colds, followed by terrible coughs. About four years ago, when so afflicted, I was ad-vised to try Ayer's Cherry Pectoral and to lay all other remedies aside I did so, and within a week was well of my cold and cough. Since then I have always kept this preparatively secure." - Mrs. L. Brown, Denmark, Miss. "A few years ago I took a sweepe cold

- Mrs. L. L. Brown, Denmark, Miss. "A few years ago I took a severe cold which affected my lungs. I had a ter-rible cough, and passed night after night without sleep. The doctors gave me up. I tried Ayer's Cherry Pectoral, which relieved my lungs, induced sleep, and afforded the rest necessary for the recovery of my strength. By the con-tinual use of the Pectoral, a permanent cure was effected."-Horace Fairbrother, Rockingham, Vt.

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Sim-Permit me to refer at some length to the grievances under which the Catho-lic clergy and laity labored during Eliza beth's reign, and to make a few remarks on your criticism of my last week's letter. "We may add," you say, "the massacre of Protestants by Philip of Spsia." "No, you may not add this or another massacre until you anatian with astifactory account you may not add this or another massacre until you sustain with satisfactory argu-ments the assertion you made. You may then add what you wish, if purallel cases. From the manner you use the word re-taliatory, you leave the impression that Elizabeth was in a certain degree justified in punishing the Catholics because Mary persecuted the Protestants. If Elizabeth, instituted by Mary or any one also re-Elizabeth was in a certain degree justified in punishing the Catholics because May persecuted the Protestants. If Elizabeth, instigated by Mary or any one else, re-verged herself upon her unoffending Cath olic subjects, she was a cruel tyrant. Whether this is your meaning or not the fact of your referring to her retailatory measures leaves your readers to under, estand that her policy was one of retaila-tion or revenge. "Let us not," you say, "forget the retailatory measures of Eliza-beth by which Catholics were put to death, but priests only, laymon were not molested." You cits several strong proofs from Green to show that priests were put to death in Elizabeth's reign, and you seem to empha size the fact that the work of shedding their blood was done with a ruthless energy. It was impossible for the priests to suffer as they did and the laity not to suffer. If the officers of an army are wounded or siain in battle, we can safely conclude that the ordinary soldier did not escape unhurt. Your proofs orary with them a strong probability that the laity suffered for their faith. In fact it is evident from your quotations from Green, parsgraph 792 that the laity was soverely punished, or, if not, it was not because there was no law to punish them. That parsgraph informs us that the fine on recusants, that is, these who did not attend the establiched Church is increased to twenty pounds a month. Would you be enalt co be fined that emount monthly who in pro the established Courch is increased to the law of the l for not attending a certain Church? Green does not forget to tell us that no layman suffared death under the provisions of the act of 1581. If no layman paid the heavy fines imposed by the provisions of the same act, he ment would no doubt have mentioned it. "Addis and Arnold" comments as follows would no doubt have mentioned it, "Addis and Arnold" comments as follows on the parsgraph from Green which says "no layman was brought to the bar, or block under its provisions:" "Possibly not, but Mr. Green should have added that under other acts of the same class fifty-eight laymen were put to death for religion." (Catholic Dictionary, page 203.) Your quotations from Green prove that prizets suffered death and that the laity had to pay unbearable fince, £20 a month, for non-attendance at the established Church. On your own showing how can tary was de Henry Church. On your own showing how can you defend your proposition that Catho-lic laymen were not molested ? Accord-ing to Worcester and Webster's Diction-May, I her, an Parapa ary, molest means, to disturb ; to trouble ; accord her pri to vex ; to annoy ; to tease ; to make un-easy. It does not necessarily mean to page 2 allowe be put to death, or to be brought to the bar or block. It is not incumbent on me bar or block. It is not incumbent on me to prove that the laity were put to death, I may do so if I wish. It is my duty to show from reliable authority that they were persceuted, or annoyed in one way or another, for their religious principles. In my letter which you criticlised I gave proofs from four historians, three of whom were Protestants, that Catholics (laity and clargy) ware persceuted in iog ye additto her sul caled] and A eleven her per forced differen Comm (laity and clergy) were persecuted in Elizabeth's reign. In her reign the Oath-olds were robbed of their churches, de or co olics were robbed of their churches, de prived of their priests and the consolation of their religion. They were compelled by the law to take part in or be present at a worship which was controry to the dictates of their conscience. If they failed to fulfil this obligation the flues for non-attendance often reduced them in a short time to want and starration. Finding ant D dition or put other were to the were t time to want and starvation. Finding that many Catholics would not under any should circumstance attend her Church, Eliza an En St. Ma beth by the act of 1581 made the per-formance of an act of Catholic Worship formance of an act of Catholic worship high tresson. Thus the law actually made a Catholic a traitor. The Apostles and

DECEMBER 28, 1889.

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LETTER FROM FATHER WEST. To the Editor of News Record :

the city. This would and could not be the case if the tenets, ritss and care-monies were mainly taught. Now, the same instruction given here is given in all n later time grestest sculptor. (Cardinal) was a Catholic. Raphiel was a Catholic. Catholics almost monopolize Catholic schools ; hence your assumption is singing, painting and architecture. The oldest example of known learning in music is the treatise of a learned pricet, You quote as authority an article from the I. C. B. U. Journai, the official organ of the Irish Catholic Benevolent Union. Hucbald. It was Guy, another priest, that introduced the scale of musical notes Do you conclude from this that that Society represents the Catholic Church? It seems so. Before citing this article you into church singing. The inventor of the church organ was a Catholic. Most It seems so. Before citing this article you should know that the editor, Mr Griffin, has more than once given way to anger, because like some of our own men in Toronto he could not rule and distate to priests and bishops as he thought fit. Such articles only help to do good to our schools. Not in Philadelphia alone have Catholics no schools for their chil-dren after twelve nears but sight here de of the great music composers have been Catholics-Mozart, Hayden, Clementi Pergelosi, Beethoven, Carl Mard Von Weber, Donizetti, Belini, Verdi, Gounod, weeer, Donzetti, Beinin, Verdi, Gounod, etc., and nearly all musical artists, were Catholics. Engraving was invented by Albrecht Durer, a Catholic priest. Paper was invented by Catholics. The first have Catholics no schools for their chil-dren after twelve years, but right here do our public and separate schools not send their pupils for higher education to our high schools. Are they to be blamed for this 7 Surely not. You must remember also, Mr. Editor, that Catholics in the United States do not enjoy the indepen dence Yankees boast so much of. There

dence Yankees boast so much of. There dence Yankees boast so much of. There Catholics are compelled to support the comnon schools and keep up their paro-chial schools at the same time. It would then be unjust to have them build and entertain hi, h schools, although Catholice would do it and make the sacrifice will

selves who either through ignorance or malice make such charges. The feature would don't all a upon. If you cite this journal as an authority because it has as its crest the cross, etc. I might be per-mitted to cite as a sample of Protestant

initial to cite as a sample of Protestant loyalty what the Orangemen of the North of Ireland said on the occasion of the dis establishment of the established Church of Ireland, viz, that if the Queen did not uphold Protestant ascendancy they would line the ditches with rifles and kick the Quen's crown into the Boyne. Speaki g of the contrast of the North and South of Ireland you say: "With superior intelligence, it is comparatively easy to govern the North of Ireland." Is

Archbishop Ireland said the Uhurch here wants a nineteenth and not a seventeenth century style of preaching, and no foreign livings pinned to her mantle, and that the world is not to be converted by "lovely anthems in cathedral stalls" and "capes o anthems in cathedrai stalls" and "capes of broldered gold," but by popularizing religion and applying it to the conditions of the times. There was a man and a Christian behind these words.

Intelligences of Ontario.

St. Thomas, Dec. 12 b, 1889.

ONLY KNAVES CAN DOUBT IT.

The Independent published, recently

the telling points of the sermone, and they deserve to be read by Protestants. There

are magnificent utterances in them, which

Yours truly, FATHER AYLWARD.

The most noticeable feature about the Congress was the repeated and enthusi astic, not to say exultant, tone of loyalty to the Government and institutions of th United States that was expressed by every apeaker. Not only was the American fleg everywhere festconed over church steepies and mingling with the Papal flag in the interior decorations of the Cathedral, but interior decorations of the Cathedral, but in sermons and addresses alike one hardly knew which was put first, the country or the Church. There was in it something of the assertive, as if they knew that their patriotism had been called in question by a noisy clique in Boston and by a foolish "American" party elsewhere; and they would not let it be possible for any but a knave to assert that their submission in religious doctrine to Rome could interfere religious doctrine to Rome could interfer with their patriotism. -N. Y. Independent

The special quality of Ayer's Hair Vigor is that it restores the natural growth, color, and texture of the bair. It vitalizes the roots and follicles, removes dandruff, and heals itching humors in the scalp. In this respect, it surpasses all similar preparations.

Rose Island Reports.

I can state that we have used Hagyard's Yellow Oil with great benefit for colds, sore throat, cuts, burns, chapped hands, etc. We can recommend it to be very useful and good in many different ways. MRS. ABEL HELPS,

Rose Island, Ont.

FIRST RELIEF ULTIMATELY & CURE. superior intelligence, it is comparatively easy to govern the North of Ireiand." Is it then to honor this superior intelligence of the North that on the 12th of July all the military force of Ireiand is drafted there to govern this tranquil people, who to gain their own ascendancy, will kick the Queen's crown into the Boyne f While you claim superior intelligence for the North, the daily papers show us that in the South few if any outrages take place; while in the North judges are



we also make the best Native Claret , which ibowels renews t of the d into a tafe and tafe and Worm Worm State States Worm Worm States Worm Work States Sta "DEFENCE OF THE JESUITS" By Rev. W. Flannery, with song and music of " Devil's Thirteen." Single copies, 10c.; per dos., 50c. Address, THOS. COFFEY. Catholic Record Office, London IJOHN WALSH, Bp. of London, Also to be had from our travelling agenta

other Obristian martyrs were traitors also in the eyes of the Pagan law, and the this furthers declared with respect to that the other Obristian martyrs were traitors also in the eyes of the Pagan law, and the chief priests declared with respect to Ohrist Himself: "We have a law and ac-cording to that law He ought to be put to death." If a Catholic layman had Mass said in his home, or assisted at Mass, or performed any of his dutice according to the rites of his religion, and was caught by any of Elizabeth's officials he was con-demned of high treason, which was pureionari in the reign. Campi Jesuits Campl and a demned of high treason, which was pun ishable with death. The poor wandering Is it n pricet, whom you very aptly described, in seeking his persecuted children was hunted by the Government as if he were unchar Semina been d hunted by the Government as if he were a wolf, or some wild besst. When caught, he was condemned, of course, of high treason, hanged, quartered and disem boweled. You will tell us that Catho-lics were not molested in Eliza-beth's reign, but no English his torian would make such a state ment to ruin his reputation. To prove that you are right you refer to Mary's reign, as if that Queen made the laws in Elizabeth's reign, or was responsible for them. When we are done with Elizabeth, we shall, if you wish, direct our attention to Mary, or some other of your favorite theme. When you as a rule directed thus do Spaniel promin tallatory laws were not as a rule directed against laymen, I understand you to mean that of alike h that the mejority of her laws were not that the majority of her laws were not directed sgainst laymen. You admit that some of her laws were directed against lay-men. Is not this positive admission on your part that the laity was presecuted? If the Pope and the Jesuits, as you say, caused Elizabeth to persecute the Cotho-lics, which we shall see is not true, what their co divieion were I achieve been 'C Gode reason do you give for the cruel manner in which she persecuted the Protestants or Non-Conformists? You had to show,

Man you said, "that however unnecessarily harsh she may have acted she acted within harsh she may have acted ahe acted within her right. So you msintain that a sov-greign has the right to persecute his sub-jects. On what grounds then do you condemn Mary, who claimed that she had that right, and could use it in the main Catholics," says Collier, "suffered death by these laws and the Puritans, who also plaints by these laws and the Turkins, who die refused to be bound by them were fined and imprisoned in great numbers." (Page 178) Nor was persecution confined to the Uatholics, for when great numbers of foreign Anabaptists, and other sectaries

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LETTER FROM FATHER WEST.

To the Editor of News Record :

SIR-Permit me to refer at some length Sim-Permit me to refer at some length to the grievances under which the Oatho-lic clergy and laity labored during Eliza beth's reign, and to make a few remarks on your criticism of my last week's letter. "We may add," you say, "the massace of Protestants by Philip of Spsia." "No, you may not add this or another massacre until you system with existent you may not add this or another massacre until you sustain with satisfactory argu-ments the assertion you made. You may then add what you wish, if purallel cases. From the manner you use the word re-taliatory, you leave the impression that Elizabeth was in a certain degree justified in punishing the Catholics because Mary persecuted the Protestants. If Elizabeth, instinction by Mary or any one also reinstigated by Mary or any one else, re-venged herself upon her unoffending Cath Whether this is your meaning or not the fact of your referring to her retailatory measures leaves your readers to understand that her policy was one of retalia-tion or revenge. "Let us not," you say, stand that her policy was one of retaila-tion or revenge. "Let us not," you say, "forget the retailatory measures of Eliza-beth by which Catholics were put to death, but prices only, laymon were not molested." You cite several strong proofs from Green to show that pricets were put to death in Elizabeth's reign, and you seem to empha size the fact that the work of shedding their blood was done with a ruthless energy. It was impossible for the pricets to suffer as they did and the laity not to suffer. If the officers of an army are wounded or slain in battle, we can safely conclude that the ordinary soldier did not conclude that the ordinary soldier did not escape unhurt. Your proof, carry with them a strong probability that the laity suffered for their faith. In fact it is evident from your quotations from Green, paragraph 792 that the laity was soverely punished, or, if not, it was not because there was no law to punish them. That

paragraph informs us that the fine on recusants, that is, these who did not attend the established Courch is increased to twenty pounds a month Would you be pleased to be fined that amount monthly nthly for not attending a certain Church ? Green does not forget to tell us that no layman suffered death under the provisions of the act of 1581. If no layman paid except in the established form." "Parila ment mat early in 1559, and in the course of the session two important Acts, those of Supremacy and Uniformity, were passed." (Addis and Arnold, page 28.) The strict enforcement of these two Acts proved the cause of all the religious persecution in Elizabeth's reign. The Queen decided, on coming to the throne, that there should be but one Caurch in her kingdom, but in her attempt to accomplian this task ehe stained her hands with the blood of her subjects. Although the the heavy fines imposed by the provisions of the same act, he would no doubt have mentioned it. "Addis and Arnold" comments as follows on the parsgraph from Green which says "no lay man was brought to the bar, or block under its provisions :" "Possibly not, but Mr. Green should have added that under other acts of the same class fifty-eight laymen were put to death for religion." (Catholic Dictionary, page 293.) Your quotations from Green prove that priests suffered death and that the laity had to pay unbearable fince, £20 a month, tary right to the crown, as she was declared the illegitimate daughter of for non-attendance at the established Church. On your own showing how can you defend your proposition that Catho-Ic laymen were not molested ? Accord her, announcing that he would send her Parapalia whom she knew personally to ing to Worcester and Webster's Dictionary, molest means, to disturb ; to trouble ; accord to her whatever she might wish for her princely dignity." (Addis and Arnold, to ver ; to annoy ; to tease ; to make un easy. It does not necessarily mean to page 293) Parapalia was not however allowed to enter Eogland, and the followbe put to death, or to be brought to the bar or block. It is not incumbent on me log year, to enforce her propagandism, additional penalties were imposed upon to prove that the laity were put to death, I may do so if I wish. It is my duty to show from reliable authority that they were persecuted, or annoyed in one way or another, for their religious principles. In my letter which you criticised I gave proofs from four historians, three of whom were Protestants, that Catholics (laity and clergy) were persecuted in Elizabeth's reign. In her reign the Oath-olics were robbed of their churches, de prived of their priests and the consolation of their religion. They were compelled by the law to take part in or be present at a worship which was contrary to the dictates of their conscience If they failed to fulfil this obligation the fines for nonattendance often reduced them in a short time to want and starvation. Finding that many Catholics would not under any circumstance attend her Ohnrch, Eliza beth by the act of 1581 made the per formance of an act of Catholic worship high tresson. Thus the law actually made a Catholic a traitor. The Apostles and other Obsistion other Obristian martyrs were traitors also in the eyes of the Pagan law, and the chief priests declared with respect to Christ Himself : "We have a law and ac-Christ Himself: "We have a law and ac-cording to that law He ought to be put to death." If a Catholic layman had Mass said in his home, or assisted at Mass, or performed any of his duties according to the rites of his religion, and was caught by any of Elizabeth's officials he was con-dammed of hich treasant which was purp. demned of high treason, which was pundemned of high treason, which was pun-ishable with death. The poor wandering priest, whom you very aptly described, in seeking his persecuted children was hunted by the Government as if he were hunded by the Government as if he were a wolf, or some wild beast. When caught, he was condemned, of course, of high treason, hauged, quartered and disem-boweled. You wild tell us that Catho-lics were not molested in Eliza-beth's reign, but no English his torian would make such a state-ment to ruin his reputation. To prove that you are arght you refer to Mars's ment to ruin his reputation. To prove that you are right you refer to Mary's reign, as if that Queen made the laws in Eilzabeth's reign, or was responsible for them. When we are done with Eilzabeth, we shall, if you wish, direct our attention to Mary, or some other of your favorite themes. When you say Eilzabeth's re-relations have were not as a with directed taliatory laws were not as a rule directed taliatory laws were not as a rule directed against laymen, I understand you to mean that the majority of her laws were not directed against laymen. You admit that some of her laws were directed against lay-men. Is not this positive admission on your part that the laity was presecuted? If the Pope and the Jesuits, as you say, caused Elizabeth to persecute the Cstho-lies, which we shall see is not true, what reason do you size for the cruel manner reason do you give for the cruel manner in which she persecuted the Protestants or Non-Conformists? You had to show, you said, "that however unnecessarily harsh she may have acted she acted within harsh she may have acted and acted within her right. So you maintain that a sov-ereign has the right to persecute his sub-jects. On what grounds then do you condemn Mary, who claimed that she had that right, and could use it in the main tenance of her crown. "Many Roman Catholics," says Collier, "suffered death by these laws and the Puritans, who also wind to be bound by them wars find **Little Spark Little Spark Catholics," says Collier, "suffered death** by these laws and the Puritans, who also refused to be bound by them were fined and imprisoned in great numbers." (Page 178) Nor was persecution confined to the Uatholics, for when great numbers of foreign Anabspitzt, and other sectaries

THE CATHOLIC RECORD. had fied into England from the fires of their Protestant brethren in Holland, they found their situation much worse, * * To silence their complaints, the Bishop of London, Edwin Sandys, published a book in windleation of religious persecution. In 1575, Peterson and Terwort were burnt to death in Smithfield. Besides there foreigners, the English Dissouters were IRELAND'S STRUGGLE.

Mr. Morley, speaking at Glasgow re-cently, described Balfour as a mettlesome steed, but said mettle was dangerous in a blind horse. The reception of the proposi tion for the endowment of a Catholic Uai-In 1010, Feterson and Terwort were barut to death in Smithfield. Besides there foreigners, the English Dissonters were grievously persecuted. Several of them were put to death." (Milner's End of Con-troversy, page 330) "I have," esys the same author, "elrewhere shown from authentic sources, that over two hundred Catholics were hanged, drawn and quartered for the mere profession of their religion" (Page 329) "Dodd," whom you have quoted, admits that "on the whole more than one hundred and sixty persons were put to death." Speak-ing of the Act of Uniformity, Thompson resys: "This bore heavily on the R man Oatholics. Elizabeth's determination to make all her subjects conform to the rites she established was resented not only by the Roman Catholics, but by the extreme Protestants or Puritans." (Page 182) "As this time the laws aggint Catholict were enforced with unexampled severity. versity, in which everything may be taught except Catholicism, showed that the Pro-testant minority would only consent that Balfour should play the policeman and not the statement. In source the statement Ballour should play the policeman and not the stateman. In regard to his land purchase scheme, it must defeat its pre tended purpose and become a stronghold of the separatist idea, for the separatist sentiment is more likely to crystallize around a debt of £50 000,000 to buy land lords the sconed. Home Rule Palise lords than around a Home Rule Parliament.

The death of Captain Plunkett is The death of Captain Plunkett is announced, who was one of the most cruel of the police chiefs who were responsible for the crueity with which evictions were carried out in Ireland. His telegram, "Don't hesitate to shoot," was the cause of the brutal murder of young Hanlon at Youghal, and very recently he personally evicted an old bed ridden woman who emphatically cursed him after the well-known form which is supposed to bring down every evil upon the wrong doer against whom it is pronounced. He immediately this time the laws scalast Casholict were enforced with unexampled severity. The scaffolds were drenched with the blood of priests recuted as traitors, and in several counties the prisons were crowded with recusants of ancient and noble families." (Abridge-ment of the History of England by Lin-gard, page 444.) "Not only were men to be punished for not confessing that the new religion was the true one, but also punished for not actually going to the new assemblages. Never in the whole world was there heard of before tyranny equal to this" (Cobbett, page 181) As it is an unpleasant task to refer to such barbarous cruelties I shall stop here. I have quoted it is pronounced. He immediately afterwards became affected with a loath Biterwards became anected with shown some skin disease and with blindness. His diseases have just resulted in death, and it is very generally said that the curse pronounced against him is having

curse pronounced against him is having its reasonable effect. The Earl of Zetland, the new Irigh Viceroy, went to Dublin on the 15th inst. to assume the duties of his office There was an official welcome, but the people showed indifference to his presthree Catholic and five Protestant authors in proof of the fact that Catholics were

in proof of the fact that Catholics were persecuted in Elizabeth's reign. The Acts of Supremacy and Uniformity which were passed in 1559, the second year of Elizabeth's reign, sffected both the laity and clerky of the Catholic Church. "The former act," says Collier, "required all clergy and those holding office under the Government to take an oath, ascrib-ing to Elizabeth all power both in Church and State of England, and the latter for-bade under heavy penaltice all worship Mr. Macdonald, manager of the Lon-don Times, is dead. His most conepicuous appearance in public was as a witness before the Parnell Commission. witness before the Parnell Commission. He was the nominal manager of the Times for twenty years, but had no eminent qualification for the place. In his time "The Thunderer" lost its ancient prestige and recognized lead. United Ireland says : "We have in our

possession evidence which will be forthcoming in proper season, proving the complicity of Mr. Balfour's Government in every proceeding of the rack renters, both in the North and South of Ireland, during the past twelve months, proving that almost every important move was either submitted for approval to head-quarters in Dublin Castle, or advised therefrom and carried out with the cooperation of Mr. Balfour's agents among the magistracy and the police."

The Belfast News Letter publishes an The Belfast News Letter publishes an article fully apologizing for its libel on Mr. Thomas Sexton. The paper also pays Mr. Sexton £500 damages. At Tipperary Quarter Sessions on Monday, 4th ult., before County Court Judge Anderson, Q. C., Mr. Smith-Barry proceeded against seventaen of his tam

proceeded against seventeen of his town and country tenants by ejectment pro. cess because of non payment of the Mr. Nolan, solicitor, appeared for the landlord. The tenants put in no deand in some cases one and a half years' rent. Mr. William Prendergast, cattle dealer, said he built his house in town at a cost £400, but before being evict he would lay his premises in ruins. De. crees were granted in all cases.

additional penalties were imposed upon her enbjects. "Pope Pius V excommuni-cated Edzabeth, April 27, 1570" (Addis and Arnold, page 259) This was the eleventh year after Eurabeth had passed her pensi code, which she afterwards en-forced with great crueity by means of different statutes. Through her High Commission Court, she excommunicated, or condemned. Catholics and Protest. A policeman in Tralee recently created considerable sensation on one of the principal streets of the town. He was in company with a brother policemen, but he suddenly left his comrade and or condemned, Catholics and Protest or condemned, Catholies and Protest-ant Dissenters as heretics, and in ad dition imposed heavy fines upon them, or put them to death. Cobbett and other historians inform us that there ran to the middle of the street, pulled off his hat and trampled it on the ground orying out: "Three cheers for the Plan of Campaign and William O'Brien." His comrade took him in charge and both were no Semilary priests in England for twenty years after Elizabeth came to the throne. By this time there were very few priests in England, as Elizabeth had forbidden that any priest proceeded to the police station. It is

should be ordained. Rev. William Allen.

Mayor threatened to commit him for contempt. The Bench consulted, and unanimously dismissed the case, amid re-newed applause. The other case occurred at Dungannon, Waterford County, while the Town Commissioners were holding their usual meeting in the Town Hall on 9th November, a number of police con-stables were observed surrounding the building. A guard was placed on the lobby leading to the Council Chamber, and five policemen kept watch and ward at the principal entrance. A discussion with reference to the matter took place with reference to the matter took plac while reference to the matter took place aurong the Commissioners in the board-room; and the following resolution was unanimously passed. "That the care-taker of the hall be requested to call on the policemen to leave the hall, and, in case they refused to do so, that their name ha taken and immediate proceed.

names be taken and immediate proceed-ings be instituted against them." The intolerable meanness of the Salis bury administration and its complicity with the Times in the forgeries case has a new exemplification in its treatment of dynamiter John Daly in his Festivition dynamiter John Daly in his Ecclish prison He was offered freedom if he would give satisfactory evidence for the Times, but as he refused to do this it is now stated that he is being tortured to death of the Market State of the state of the state for the first state of the state state of the death after Mr. Balfour's patent plan. His nephew, James Jones, made a public statement to this effect before a public meeting at financial meeting at Limerick. The right of the Irish police to use

their revolvers against the people at peaceable gatherings is to be tested by Mr. John Nolan of Charleville, He has had a writ served on District Inspecto Concannan for damages of £2000 for assault and battery, for a wound received by him when Mr. O'Brien was arrested. It remains to be seen what kind of law applies in Ireland to such cases.

At Fermoy Edmund Grancy was sen-tenced to two months' imprisonment at hard labor for "intimidating" a pig buyer. The charge rested on the testimony of one policeman, who was contradicted on important points by several other police-men. The defence challenged the pro-secution to bring forward the parties intimidated, but the challenge was de-clined. It was claimed that the intimidation was a concoction of the policeman,

The vexation of the Government at the s evidenced by the fact published in the Freeman's Journal that the secret instruc-tions received by the police throughout the country are to watch closely the chapel gates on Sundays, and in the event of collections for the Tenants' Defence Fand being made to note carefully should

Fand being made to note carefully should the collectors infimidate the people to pay into the fund. On the 11th inst. Archbishop Walsh addressed a meeting of the Tenants' League in the Rotunda. The Mayor of Dublin presided, supported by Mr. Shaw Lefevre and others. The Archbishop warned his hearers against the proposed land nuchase scheme or extension of land purchase scheme or extension of Lord Ashbourne's Act, which would give tenants no guarantee whatever against wholesale extortion. The state, he said, would take good care of the landlords the League must guard the interests of tenants.

In spite of proclamations which were issued cautioning all persons under pain of presecution to abstain from assembling at or zear Midleton on the occasion of the anniversary of the fatal stabbing by the pelice of Dettich Abstandard the police of Patrick Ahern, and not withstanding all the precautions adopted by the constabulary to prevent a demon-stration taking place, and that such meeting, if attempted, would be dismeeting, if attempted, would be dis-persed by force, still a significant cele bration of the sad event took place on the evening of the auniversary, and was successfully carried out under the very eyes of the constabulary, who were powerless to prevent it, so ably and skil fully were the arrangements made. At eight o'clock about two thousand Nationelists of the district assembled on



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"I was troubled for years with indi-gestion, constipation, and headache. A few boxes of Ayer's Fills, used in small daily doses, restored me to health. They are prompt and effective."-W.H. Strout, Meadville, Pa.

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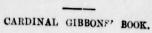
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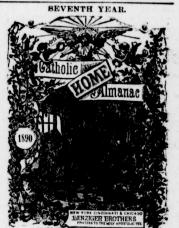
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The priests educated there were known as the Seminary priests. "It was in 1580, that the Jesuits entared England as mis that the Jesuits entered England as mis sionaries." (Whelao, page 18) This was in the twenty second year of Elizabeth's reign. Robert Parsons and Edmund Campion, both Englishmen, were the first Jesuits to do missionary work in Eogland. Campion, the author of several works, and a man of great ability, suffered mattyrdom thirteen months after his arrival, "July, 1581." (Lingard, page 440) Is it not very unreasonable, not to say uncharitable, to accuse the Jesuita, the Seminary priests or the Pope of what had been done years before they interfered in any way with the sffairs of the country. You as well as Elizabeth condemn them because they were Catholics. If they had the sentence passed upon Mr. Redmond, of the Waterford News : "The trial and sentence suggest these three questions : To what extent are these prosecutions to be multiplied ? Who will first get tired of them? And who will get in the long run most advantage from them? Judging from Mr. Balfour's temperabecause they were Catholics. If they had placed their souls in her ladyship's care, ment, antecedents and convictions, the probability is that these prosecutions she would never have persecuted them. While the Catholics denied that she had vill continue whilst he remains Chief Secretary. There is war between him and the Irish Nationalist party. Whilst While the Catholics denied that she had any right to dictate to them in spiritual affairs, they proved however their loyalty to her as a temporal sovereign. In 1588, when her kingdom was threatened by the he is prepared to smite, patriots are pre pared to suffer, and he is most likely to get tired first, because he cannot gain so Spanish Armada, the Catholics took a prominent part in the defence of their country. Lord Howard, a Catholic, was the Admiral of the English fleet. Moir thus describes the patriotism displayed on that occasion: "Oatholic and Protestant much for his party by the enforcement of the Coercion Act as the Nationalist Two recent occurrences illustrate the reckless impudence of Irish policemen, arising out of the complete liberty given them by the Government to act as they

bade under heavy penalties all worship except in the established form." "Parlia

blood of her subjects. Although the Pope did not acknowledge her heredi

Henry VIII, "yet it is certain that in May, 1560 he made friendly overtures to

that occasion: "Oatholic and Protestant alike had gathered together to fight for their country's freedom; they forgot their divisions, and only remembered that they were Euglishmen." "Ever eince that achievement," says Collier, "England has been 'Queen of the seas." please towards the people. The first ook place at Clonmel Borough Sessions, when a police sergeant named Keogh, prosecuted a man named Neill, for assault. Two witnesses swore that it Yours sincerely, T. WEST, P. P. Goderich, Nov. 15, 1889.

Many an otherwise handsome face is

disfigured with pimples and blotches, caused by a humor in the blood, which may be thoroughly eradicated by the use of Ayer's Saraparilla. It is the safest blood medicine in the market, being entirely free from arsenic or any deleterious drug.

A Little Spark

olicitor (who defended), said in all his experience he never saw so monstrous

The Mayor elect of Croydon, England, is a Catholic. He celebrated his elec tion by paying off the debt of the Cath tion by paying on the dect of the Cath-olic church at his own personal expense. "Last Sunday," says the Liverpool Oath-olic Times, "he went to Mass in his official robes, and was accompanied by the corporation, many of which body are dissenters."

The Catholics of Duluth are making The Catholics of Duluth are making great preparations for the reception of the first Bishop of that See, the Right Rev. Dr. James McGolrick, and many non Catho-lics are co-operating heartily with them. The Bishop is winning all nearts by his affability and patrioticm. Speaking re-cently at a Grand Army gathering at Minneapolis he gave utterance to the following patriotic sentiments:

Mr. T. J. Humes, Columbus, Ohio, writes: "I have been afflicted for some time with Kidney and Liver Complaint, and find Parmelee's Fills the best medicine for these diseases. These Fills do not cause pain or griping, and should be used when a cathartic is required. They are Gelatine Coated, and rolled in the Flour of

assault. Two witnesses swore that it was the police sergeant who jostled against the defendant, and put him off the footpath. The Mayor, Mr. Thomar Condon, M. P., who presided, said he had witnessed the whole thing, and there was exaggeration on both sides whereupon Sergeant Keogh said, "For the sake of the dignity of the Bench you ought not to adjudicate." Mr. Condon in that manner ? I shall have you re-in that manner ? I shall have you re-mored if you repeat such conduct." The sergeant metimesses. Mr. Crean, solicitor (who defended), said in all his correctione he near same and the truth fulness of the witnesses. Mr. Crean, solicitor (who defended), said in all his correctione he near same and the solitor (who defended), said in all his correctione he near same and the truth fulness of the witnesses. Mr. Crean, solicitor (who defended), said in all his

corns, when a 25 cent bothe of Holloway's Corn Cure will remove them? Give it a trial, and you will not regret it.

an exhibition of impudence. The Mayor finally ordered the policeman off the witness stand, and, on Police Inspec-tor Jones telling him not to go, the Aromatic Quinine Wine.

Catholic Agency, 42 Barclay St., New York.

ROYAL CANADIAN INS. CO. FIRE AND MARINE. BURNETT AGENT

and an an and the second states

MARCH TO SAL

8

Branch No. 4, London, foots on the ind and th Thursday of the month, at 6 o'clock, at their hall bion Block, Bichmond street. Martin Cara President; Wm. Corcoran, Rec.

O. M. B. A.

St. Mary's Branch, No. 52, Winnipeg, Man , 15th Dec., 1889. S. R. Brown, Esq., Grand Scoretary, London

8. R. Brown, Key, Grand Scerelary, London : DEAR STE AND BROTHER — Enclosed please and the duplicate receipts signed by Elles Barry, together with the order on the Supreme Tressurer, properly endorsed. We are more than pleased at the very prompt way in which this claim has been pid, as we look upon it as another proof of the excellentway in which sil C. M. B. A. business is managed by our Grand and Supreme Council officers, and feel that it cannot fall to add to the reputation of our secondation and to inspire still greater con-fidence amongst those who now are or who are likely to become members. Yours fraternally. F. W. RUSSELL, Rec Sec.

John K. Barrett, Erg, Inspector in the Inland Revenue Department, Winnipeg, and his smisble lady, are at present opending a few holidays visiting their relatives in Ontario. While in this city he called on Grand Scoretary Brown, and expresses himself highly pleased with the system of book keeping and methods adopted in all the O. M. B. A. work in said (finite)'s office. Brother Barrett is theroughly conversant with office work, and is a gentleman, of whom, not only Branch 52, of which he is a member, but the whole Aesociation, may well feel proud.

The system of the Grand Council print. The system of the Grand Council print-ng the assessment notices for the entire membership in its jurisdiction, and send-ing a sufficient number of copies to each Branch, and charging same in the quarter-ly accounts to Branches, which is just now being adopted by the New York Grand-Council, has been in existence in the Grand Council of Canada since its for-mation in 1880. ton in 1880.

Branch cflicers are requested to promptly remit amount of the per capita tax for 1889, also amount of accounts rendered by the Grand Secretary.

Eaction of Officers.

Listion of Ufficers. Branch 109, Quebec. Chaplain, Rev. Abbe Vaillancourt Ohancellor. O Labreque President, G Grenier, re-elected First Vice Pres., O E Roullean, re-elected Recording Sec., P E E Selanger, re-elected Anet', Rec Bec, Th. Normandin, re-elected Finaucial Secretary, Alph. Genereux Treaurer. F Larcohe, re-elected Marabal, F Alf Saint-Laurent, re-elected Trusters. Mears E Gauvreau, Joseph otvin, E Begin.

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THE CATHOLIC RECORD.

MR. PARNELL SPEAKS.

RELAND WILL BE SATISFIED WITH NOTHING LESS THAN HOME RULE. NoTHING LESS THAN HOME RULE. London, Dec. 17 — Mr. Parnell ad-dressed a large meeting at Nottingham this afternoon. He declared there never had been a movement of such magnitude to the country which was so compara-tively free from crime as the Land League movement. The object of the Home Rule movement, he said, was to regenerate Ireland, especially with re-gard to her industrial condition. Con-tinuung, Mr. Parnell said manufactures might be developed to such an extert as to take the strain of the land and enable the people to look to other means than farming for gaining a living; but the idea was not tenshis that I reiand could be governed by Eng'and's promoting her idea was not tenshis that Ireiand could be governed by Eng'and's promoting her industries. Irishmen themselves must promote Irish industries by building harbours, clearing out the channels of rivers, and reclaiming waste lands—not at the expense of the English Exchequer but of the Irish Exchequer, or, best of all, through the efforts of local and in-dividual enterprise and with private capital. Mr. Balfour's plan of making railways through impoverished districts was a vain expenditure of money. Home Rule aimed at national regeneration, and this implied the regeneration of the industries and the industrial and com-mercial spirit of the people. If Home industries and the industrial and com-mercial spirit of the people. If Home Rule were granted it would not discour-age the rich people of England from pro moting industrial developments, but the money would be judiciously and advan-tageously employed, instead of being wasted as now to maintain in power a Government of fraud and trickery. Expenditure of that sort would enable Ireland to get and to keep her head above water, and so exercise and develop the qualities of her people that she would be no longer an exhibition for the wonder of the nations of the world. (Cheers.) Briefly referring to the Parnell Commission, the speaker said he believed D, the speaker sa the judges' report would not discredit the national movement. Mr. Parnell devoted the speech he made t_{-night} to the Tenants' League. He said this was by far the greatest and

nost powerful peaceable movement ever organised in Ireland or any other country. Although Ireland was tranquil she was not appeased. She did not submit. On the contrary, the people's dislike of the Government was tenfold more intense the Government was tenfold more intense for the experiences of three years of coercion. But the country, though it did not yield, was trauquil, because of the faith it had in the assurances of Mr. Gladstone that a triumphant Liberal party would soon give it its legitimate freedom. Mr. Parnell would not say that it

would be impossible to govern Ireland by mere coercion, but Mr. Balfour's mixture of coercion and constitutionalism would never succeed. Mr. Balfour had made never succeed. Mr. Balfour had made several mistakes. Among these was that he had neglected to provide for arrears of rent and for the restitution of evicted tenants. This had led to the formation of a new agrarian movement, which would sweep Mr. Balfour and his props away as chaff is swept before the which ind whirlwind.

If the Government had nothing to be ashamed of in its connection with the Times doubtless it would gratify curiosity Times doubtless it would grathy curtosity by making known the truth about the matter. The country wanted to know how iar the Government had gone in a course so mean and so thoroughly contrary to the English spirit as to attack men from ambush and by the use of such disreputable instruments. He knew the letters were forgeries, but he would rather have died than have accepted the vindication the Government offered him, The Parnell Commission, instead of try-ing the personal indictment, had tried the Irish nation and the movements of the Irish party.

the Irish party, Liverpool, Dec. 19 —At a banquet at which Mr. Parnell was entertained to night a cheque for \$17,500, the sum of the proceeds of the Liverpuol Tenants' De-fence Fund, was presented to him. In thanking the donors, he said he thought he was faily entitled to boast that he was the first Irishman who had been so trusted by Englishman, who had started this sub scription before Russell had won the victory for him. He sgain declared that the object of the Home Rule party was to secure the industrial development of Ireland. Why should the promoters of a plan of campaign that kept agitation free from crime be treated as criminals? Earl from crime be treated as criminals? Exil Spencer's coercion was directed at real crime, but Balfour's was only against shopkeepers for refusing to sell. I risbman had had in times past some justification for hostility to England, but now they entered juyfully hand in hand with English Liberals into a battle which he trusted was very near.

THE LITTLE STRANGER.

There is a popular household story that is repeated year after year to German children at the beginning of the Christmas holidays, to kindle the spirit of charity, which illustrates to the child mind the words of our Lord: "I was a stranger, and ye took Me in." In Germany every child passes through fairyland, and receives the great truths of moral and spiritual life in parables. The story is substantially as follows: In a little contage on the horders of a

In a little cottage on the borders of In a little cottage on the borders of a large forest there once lived a poor wood-chopper, with his wife and two children. He was a good and plous man, but was scarcely able to earn enough to provide food for his family. For all that he began his daily duties with prayer, and ended them with praise, and the family were vary hence.

very happy. His cuildren's names were Valenting and Marie.

and Marie. One snowy evening when the wood-chopper came home he brought with him some green boughs, and after the evening meal began to hang them over the mantie-

meal began to hang them over the mantle-plece. "Christmas is here," said he, "and I have no presents for you; but we will offar to the Lord the beautiful altars of grateful hearts. God will bless us." He then said grace at the simple table, as they gathered around it to partake of the evening meal. There came a knock at the door. "Who is there 7" asked the woodchop-per.

per. "A homeless child."

"A homeless child." "Come in." A Child entered, very beautiful, but in regged clothing, and stood before the fire. "Who are you !" asked the woodchop per, kindly. "Whence do you come !" I am a stranger, and have no home," answered the child.

answered the child. "Oome to the table, little stranger," said Marie. "There is not bread enough for us both ; you shall have my supper." "And I will let you elsep in my hed," said Valentine. "There is not room enough for two. I will sleep on the floor." The family sung their evening hymn,

"The woods are all silent."

and the little stranger quickly fell asleep

And the little stranger quickly left asleep in Valentine's bed. At midnight the family was awakened by the sound of music without the door. The storm had abated, and the stars shone clear in the cold sky. Very sweet music it was. "Hark !" said Marie. "It is the song

of children. Wast do they sing ?" "Listen !" said Valentine. The family was still, and the voices sang :

"O happy home, to heaven nighest, Wherein Thou, Little Stranger, liest." Like the softly attuned musical glasses seemed the music out of which rose the carol. The family heard it with delight. The song was repeated :

"O happy home, to heaven nighest, Wherein Thou, Little Stranger, liest."

Wherein Thou, Little Stranger, Hest." The music drifted away as in a cloud of light, higher and higher, and was lost in the air. In the morning the Little Stranger woke, and said that He must go. "You will be blessed," He said, simply, "because you took Me in. Take this sprig of evergreen," He added, breaking a twig from the tree that the cotter had breach home. "and plant it. and you

a twig from the tree that the cotter had broight home, "and plant it, and you shall one day know Who I am." It was a sprig of the fir. The cotter did as he was bidden, and the sprig grew, and the fir-tree bore silver nuts and golden apples, and Marie and Valentine never again knew the want of food or a bed or of an abundant Christmas table. It was the first Christmas-tree, Who was the Little Stranger ?

Who was the Little Stranger ?

THE COLLEGE OF MUSIC.

Ottawa Ultizen Dec. 20. Ottawa Citizen Dec. 20. Lust evening Miss O'Rielly, pianist of the Canadian College of Music, gave a pianoforte recital in the college hall in the presence of His Excellency the Governor-General and Lady Stanley and a very large and delighted audience. Miss O'Rielly had the assistance of the College Quartette, Misses Denzil and Ciuff and Mr. Rushton Dodd, The evening opened with Andante and Variations, Schubest, by the quartette, who also contributed "The Mul," Raff, and assisted in the Beethoven Con certe of 37. The playing of the quartette was not quite up to the usual standard, as in the andante the playing was lacking in precision, tone and ensemble. However, precision, tone and ensemble. However, the Concerto fully made up for short comings, being played with much greater purity of intonation, with good phrasing and elan. The singing of "Hybrias the Cretan" by Mr. Dodd, won for him the plaudits of the audience, as also did the duet with Muss Cluff. It is more particularly of the charming debutante however that we have to speak, and it is a pleasure to be able to say that the youg lady met all demands made It is a pleasure to be able to say that the young lady met all demands made on her. Her playing of Bach's Chromatic Fantasie and Fugue was characterized by clean crisp touch, wonderful technique and a sustaining power marveilous in one so slightly framed. Her delivery is clean, eharp and decisive, while her phrasing and creading of her subject to block in the same the reading of her subject to block in the same technic tec energ and declaive, while her phrasing and reading of her subject is bighly intelligent. In the trio of aubjects, "Inere Fantasie Pieces," op. 41, Gede; "Impromptu," op. 66, Chopin, and "Giga con Variazione," op. 91 Raff, Miss O'Reilly displayed a versatility of high order, combined with a capability of treating different masters in a manner artistic, and with all the required shades of touch and tone nower. For her shades of touch and tone power. For her rendition Miss O'Reilly was presented during the evening with a magnificent fi rai tribute in the shape of a basket of flowers.

Beneath the Syrian Stars.

JOAQUIN MILLER, Dear Bethlehem, the proud repose Of consolous worthiness is thine. Rest on. The Areb comes and gres. But farthest Maxon holds thy shri More served in his stouter Othisian Than Eugland's heaped iron house o

Thy stony bill is heaven's s'air, Thine every stone some storied gem. Thine every stone some storied gem. Oh, then art fair, and very fair, Thou holy, holy is biblehem ! Thy very dust more dear than dust of gold Against thy glorious sunset waters rolled.

And here did glean the lowly Ruth 1 Here strode her grandson fi-roe and fair-Strode forth in all his king'y youth And tore the rayening she bear! Here Richel sleeps. Here David, thirsting,

oried For just one drop from yonder trickling tide.

THE LATE MRS. CRUICKSBANK.

We briefly announced last week the demise of this estimable and venerable lady. She had been a resident of Lon-don for nearly sixty years, baving arrived here in the year 1832. On the 16th instant occurred her death, at her family peridence theadily street. She was

here in the year 1832. On the 16th instant occurred her death, at her family residence, ricadilly street. She was a native of Scotland, and brought with her and retained through life the faith of her fathers, dying, as she had lived, an honor to that faith, an honor to the land of her birth and the country of her adoption, and an honor likewise to a large and higbly-enteemed family. Her husband, Mr. John Oruickshank, died in the year 1833 Up to that date he had carried on business on the spot where now atands the Masonic Temple, and such was his success that his family were left in very comfortable circumstances. Mrs. Oruickshank leaves a family of six children to mourn the loss of a model mother. One of them, the eldest, is Madam Oruicksbank, Religious of the Sacred Heart. The others are Mrs. Samuel Barker, of Hamilton; Miss Cruickshank, James, John and Charles. It may be said that, since the death of her husband, Mrs. Cruickshank lived a life of retirement. The performance of good worke, a helping hand to the needy, a word of cheer and comfort to the sorrowing, a scrupulous guardianship over her family-and to her law in the sorrowing as a scrupulous guardianship a word of cheer and comfort to the sorrowing, a sorupulous guardianship over her family—all these, prompted by the instincts of the ancient faith of Scot-land—may be said to be her life work. The funeral took place on Wednesday, 19th, from her late residence to St. Peter's Cathedral, where a Requiem Mass was offered for the repose of her soul by Rev. M. J. Tiernan. The sing ing of the choir was of a very solemn and touching character, the assistance of Mr. John Dromgole adding very materially to render the service a most imposing one.

After Mass Rov. M. J. Tiernan ad-After Mass Rov. M. J. Tiernan ad-dressed a large congregation in terms most touching as well as eminently be-fitting the occasion. Another of the old pioneers, said he, has left us. One by one they drop away—their work completed, and heaven opens its portals to bestow the reward. The noble and saintly lady whose lengthened years were passed in our midst is now numbered with the dead, her pure soul taking flight to that blessed abode where partings, and heart burnings, and sore trials, and earnest and patient strivings are unknown— where all is holy joy and happiness, and patient strivings are upknown-where all is holy joy and happiness, enduring forever and forever. It is in-deed a sore trial to part with those we love-to say good-bys to those who have been with us for a life-time. It is a sore trial for affectionate children to bid adieu to the dearest and sweetest being that God bestows on the world-s fond that God bestows on the world—a fond and sainly mother. For the loss of such a one there must be grief as long as the world endures, and a child will ever sorrow when memory recalls her goodness and holiness, while the heart reflects the likeness of the loving one departed. But while grief will have way, is it not a blessed con-solation to know that there is a bright hereafter, and that another meeting will take place. where parameter

meeting will take place, where parents meet their children, and where the dearest friends may renew their friend ships. Such a hereafter the Catholic heart hoks for and works for and our

TO OUR SUBSCRIBERS.

We would remind all who remit their subscriptions to this office that the money order system is the cheopest and sofest method. When this cannot be conveni-ently done it is desirable in every case that the latter should be registered. If either of these precautions be not taken, subscribers will be responsible for any loss that may count. that may occur.



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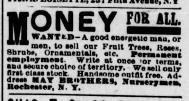
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DECEMBER 28. 1889.

[All by acclamation]

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Hergencould have a statistical and the second and last Thuesday Meeting nights second and last Thuesday school in our hall. The stiendance of chi-dren on field sunday was sity, but we ex-pet seventy or eighty will be the regular number.

Branch 8, Chatham. Branch 8, Chatham. Spiritual Adviser, Rev Father William Chancellor, W P Killackey Fresident, J W Marre totte First Vice President, Edward Reardon Second Vice-President, H McGregor Treasurer, J W Tims Recording Secretary. J W McRener Assistant Secretary Joveph Dorsey Financial Secretary J Urban Thibodean Marshal, Wm Neff Gaard, J Healy Trustees, E Laronchan, John Brady, J E Weldon, F Robert and W A Dumas Delegate to Grand Council, WF Killackey Alternate, F W Robert.

The Archbishop of Trebizond is about to build a church at the spot where our Lord met His Mother on the way to Calvary. It will be dedicated to "Our Lady of Sorrow."

The Rev. Father Chas. Parks, who has been on duty on the school ship, Vermont in Brooklyn Navy Yard, for about a month, is the first regularly-appointed Catholic chaplain in the U. S navy, Hitherto only Protestant chaplains have been appointed.

God Bless Us All.

God bless us all ! With Finy Tim 'The thus we fluich prayer and hymn, While oncerlly from ilp to ilp The Christoms wishes sayly trip : God bless us all, the circle round, Wherever are our dear opes found ; At home, shroad, please God. we say, God bless His own on Christmas Day !

God bless the golden heads arow Where ruldy hearth fiames leap and g God bless the baby hads that clasp Heart fib west to their cluging grasp; G d bless the youth with eag-r gase; God bless the sage of lengthened days; At home, abroad please God, we cry, Gou guard His own, 'neath any sky !

God ease the weary ones who bear A combering weight of grief and care; God give the wage no ill can spoll, The konest loaf for honest tol; We round the heartfelt prayer and bymu, And b eathe Amen with finy Tim, As reverently, please God, we say, God bless us all on Christmas Day! MARGARET E. SANGTSER.

The French working men who made their pilgrimage to Rome were greatly honored. The great treasures of the Church were displayed and explained to them by ecclestatics specially deputed for the purpose and, besides being presented to the Pope, they assisted at his Mass and some thousands received the Holy Communion from his hands. The workingment here here and the ex-penses of their pilgrimsge, for the most part Arrangements were made with the railway companies and boarding houses to been the negative dynamic and the solution of the keep the necessary expenses within moderate limita

A cathedral which will cost \$100,000 is to be erected at Seattle, Washing on.

A PAPER WORTH READING.

A PAPER WORTH READING. A representative of the well-known firm of Futord & Co., Brockville, Ont., proprietors of Nassi Baim is in the city in the interest of his firm, and among other advertising mat-ters is distibuting a paper which may be regarder as wome what of a carlosity. It is called The Golden Era, and purports to be printed as the year 1998 and is filed with leans and pursarians of events that date. from its see the to do the other advertising of the printed as the year 1998 and is filed with leans and pursarians of events that date. from its see the to do the absorption of the bound with the second that also properties that the set of the second the second the second of the bound with a second the second of the bound with a second of the strengt, a copy of The Golden Era and gives the set to prive i. We would service our reideet be set a copy of the Golden Era and gives the set of the paper with a second the second of the prival. Any of our readers whe have and readable and paper when the paper when the part is present of the second of the paper of the folden the paper is the second of the paper of the second the paper when the paper of the paper folden the second of the paper of the second of the part is paper when the paper of the paper folden the second of the paper of the second of the part of the Golden Era and the paper of the second of the part of the Golden Era and gives the paper folden the second of the second of the paper of the second of the part of the Golden Era and the paper of the second of the seco

divine faith is the beacon light that points the way as we take our steps through this world of change and sorrow and parting. The children of Mrs. Cruickshank may, indeed, look forward to this second meeting, for her We to this second meeting, for her life was one having our blessed Redeemer for a model ; and, this being the case, a place has been accorded her in His beautiful home in heaven. At the conclusion of the services in the

At the conclusion of the services in the cathedral the large funeral cortege pro-ceeded to St. Peter's cemetery, where the remains were interred. The pall-bearers on the occasion were Mesers. Samuel Barker, Wm. Reid, James Wilson, Alexander Wilson, John and Charles Crutekabark Cruickshank.

Irish Lullaby.

I'd root my own sweet childle to rest in a cradle of gold on a bougn of the willow, To the sho-heen sho of the wind of the west and ho hoo lo of the soft sea billow. Bleep, baby dear, Bleep without fear. Mother is here beside your pillow.

I'd put my own sweet childle to sleep in a silver boat on a beautiful river, Where a sho heen whisper the white cas-cades, and a sho hoo to the green flags shiver.

shiver. Bleep, baby dear, Bleep without fear, Mother is here with you forever.

Bho hoo lo i to the rise and fail of mother's bosom 'tis sies has bound you. And O, my child, what coster nest for roster rest could jove have found you ? Sleep, baby dear, Bieep without fear. Mother's two arms are clasped around you.

ALFRED PERCIVAL GRAVES.

While the wings of sleep enfold thee Angels chant the prayer eternal Lullaby, sweet, lullaby !

Prof. Leisette's Memory System is creating greater interest than ever in all parts of the country and persons wishing to imprive their memory snould send for his prospectus free as advertised in another column.

The question was recently submitted to the people of Lucerne whether the so-called 'Old Ostholics" should be admitted to St. Mary's Church. The proposal was to St. Mary's Church. The negatived by 18,000 to 290.

There are one hundred and twenty-two members in a new association of the Catholic students of Ann Harbor Univer sity. The association is called the Bishop Foley Guild.

the financial and other interests of the oily must be considered and dealt with during the considered and dealt with during site considered and dealt with during the considered and dealt with during section of mean of known ability and stried homesy, and having been thoroughly equalitied, irom your long residence in the ward, with your integrity and ability, re-spectrally request that you allow yourself to be placed in nomination for election to the Control from No. 4 Ward, and we hereby hority pledge you onr votes and influence. Units, ont., Dec. 9th, 1889. Units, ont., bec. 9th, 1889. Units, onthe second second second of F doodge F 18 Soits J H Goodge F 18 Soits J Filsgoraid S Banto J Filsgoraid S Banto J Filsgoraid J L Filsgeraid Gibert G ass J L Filsgeraid Goo F Bickenden J Ameruali J ames Friddia Conse Erickenden F Conse N Wilson, Jr W A Lipsey John Blater A M Rickert Al Morphy A K Cooper A W Rickert Al Morphy A K Cooper A W Rickert Al Morphy A K Rockert Al Morphy A W Moore A W Rickert A D Barong H E Neiles J Strong H E Neiles H Strong H E Hiscott W D Rewson W M Moore W M More A E Cooper A W Rickert A D Barong W M Moore A W Rickert A D Barong W M Moore A W Rickert A D Barong W M Moore A W Rickert A D Barong W M Moore A W Rickert A D Barong W M Moore A W Rickert A D Barong W M Moore A W Rickert A D Barong W M Moore A W Rickert A D Barong W M Moore A W Rickert A D Barong W M Moore A W Rickert A D Barong W M Moore Bernits A Barong Bernits A Ba

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 Thos Troblicock
 John H Chapman

 F Couse
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 W Altopey
 Edmund Bolts

 Walter Bartlett
 Thos Gillean

 Andrew Morphy
 A E Cooper

 A W Rioce
 Alt Aforphy

 A W Riocer
 W T Strong

 J P G Bryan
 J S Asbplant

 H E Nelles
 Ed Towe

 Hewitt Fysh
 F A H Fysh

 F H Doty
 Robt Hopper

 W m Tats
 M D Dawson

 W T Edge
 E de la Hooke

 Wm W Jatt
 W Tackaberry

 Jas Kligour
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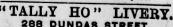
 Thomas Grim
 and others

 GENTLEMER,-I acceed, with much please
 We interst of the obtimator of the olitions in the various matters which may come before the Council during the ensuing year.

 Yours obediently,
 Yours obediently,

Yours obediently, CHARLES T. GLASS.





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