he Catholic Record.

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

VOLUME XIX.

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LONDON, ONTARIO, SATURDAY, DECEMBER 18, 1897.

NO. 1.000.

The Christmas Treasures. I count my treasures o'er with care— A little toy that baby knew— A little sock of faded hue— A little lock of golden hair.

Long years ago this Christmas time, My little one—my all to me— Sat, robed in white, upon my knee, And heard the Merry Christmas chime

"Tell me, my little golden head, If Santa Claus should come to night. What shall he bring my baby bright-What treasure for my boy?" I said. And then he named the little toy. While in his round and truthful eyes There came a look of glad surprise That spoke his trustful, childish joy.

That night, as length ning shadows crept, I saw the white winged angels come With music to our humble home And kiss my darling as he slent.

He must have heard that baby prayer. For in the morn, with glowing face, He toddled to the chimney place And found the little treasure there.

They came again one Christmastide— That angel host, so fair and white— And, singing all the Christmas night— They lured my darling from my side.

A little sock, a little toy—
A little lock of golden hair—
The Christmas music on the air—
A watching for my baby boy. But if again that angel train And golden head come back for me

And golden heau com.
And golden heau com.
To bear me to eternity.
To bear me to eternity.

—Eugene Field.

THOSE PRELIMINARIES.

N. Y. Freeman's Journal.

McAllister—Not until after the middle of the fifth century was the Papal claim set up that the sanction or ratification of the Bishop of Kome was essential to the legal validity of the canons and decrees of a General Council.

Freeman — That depends on what you mean by "legal validity." If by this phrase you mean that the Pope's sanction was not essential to give to the cauons and decrees the force of reference to the councils. But somecivil laws, such as the sanction of the Emperor gave them in the empire, you should know that such a claim was not made at any time for the Pope. If, on the other hand, you mean by "legal validity" that the Pope's sanction was not essential to the dogmatic validity of decrees concerning matters of faith, then you are wrong. For there never has been and never will be a council whose dogmatic decrees are or will be received by the Church as articles of faith unless they have the sanction of the head of the Church—that is, of the land not in the beginning the authority of the land of the whose dogmatic decrees are or will be be a general or ecumenical council without that sanction.

We have seen that the first General Council, that of Nice, was sanctioned by the Pope through his representaby the Pope through his representatives, Hosius of Cordova and the two
Roman priests. These three, according to the records, signed the Acts of
the Council first, before all the patriarchs and Bishops present; a fact
which shows clearly a recognition of
the primacy of the Bishop of Rome,
whom they represented. There is no
other conceivable reason why this other conceivable reason why this Spanish Bishop and the two Roman

McAllister—The first appearance of this claim is found, as given by Church historians, in the letters of Leo the Great, Bishop of Rome, or rather in letters addressed to him about the middle of the fifth century.

There is here a nice bit of sophistry neatly tucked away in the phrase ' given by Church historians." It is not true to say that Church historians date the claim as first made in the fifth century. There are some anti Catholic and anti Papal historians who so date the claim, but there are others who as positively and with better reason deny To lump them together as the doctor does is to misrepresent the historians and mislead the reader - s thing he should not do.

The claim that the Pope's sanction is necessary to a council before its decrees are of Catholic faith, or before it can be considered a general council, is simply the claim of the primacy of the Apos tolic See in another form. The sanc tion of him who holds the primacy or headship in the Church is as necessary to the dogmatic decrees of the Church as the sanction of him who holds the primacy or headship in the State is necessary to the laws of the State. The signature of the head of the State makes a law a law of the whole State and the signature of the head of the Church makes the decree of a counci an authoritative decree of the whole Church. The analogy is perfect. There is no difference whatever so far as the principles of government are concerned. The signature of the head of the State is the guarantee that the State has spoken; the signature of the head of the Church is the guarantee that the Church has spoken. It is this guarantee that the faithful require before they accept the decrees of any body of men as articles of faith.

The Pope, then, in sanctioning a council of the Church only exercises an essential prerogative of his primacy of headship. Consequently the claim that the sanction of the Pope is neces sary to accredit a council to the faith ful as speaking for the whole Church is as old as the claim to the primacy. As the primacy of the Apostolic See or Chair of Peter was recognized from the beginning every attribute and essential prerogative of it was also recognized from the beginning. We have in a former article quoted the Imitation.

evidence of some of the early Christian Fathers on this point and need not repeat it here. We may, however, insert some admissions concerning the antiquity of the primacy made by Dr. Phillip Schaff, late professor of church history in the Union Seminary, New York. While this Protestant historian did not believe in the primacy or even

York. While this Protestant historian did not believe in the primacy or even in the episcopacy, he yet recognized the antiquity of both. In his "History of the Christian Church," vol. ii., page 155, and following, he makes these statements: "Primacy and episco pacy grew together. In the present period (about seventy years after the crucifixion of Our Lord) we already find the faint beginnings of the Papacy." "The first example of the exercise of a sort of Papal authority is found toward the close of the first cen found toward the close of the first cen-tury in the letter of the Roman Bishop Clement (the third Bishop after St. Peter) to the bereaved and distracted Church of Corinth. * * * It can hardly be denied that the document re-

veals the sense of a certain superiority over all ordinary congregations. The Roman Church here, without being asked (as far as appears), gives advice, with superior administrative wisdom, to an important Church in the East,

moned by Theodosius, Emperor of the East. The prelates of the Western empire, under the Emperor Gratian, were not invited. It was not, then, so ity of an ecumenical council. It acquired the character of ecumenicity only after its dogmatic decrees were confirmed by the Roman See.

It is well known that Theodosius constantinople, and of Apollinaris, Bishop of Laodicia, in Syria. These heresies had been already condemned by Rome. The Greek historian, Sozomen, says:
"When this question was agitated and

the excitement daily increased, the Bishop of the City of Rome, being in-penance. peared to be at an end."

Roman See having condemned the heresies, Theodosius, six years later, called a council of Bishops, under his jurisdiction, to be held at Constantinople. In his call he said: "We wish all the nations governed by our clemency to profess the religion which was delivered to the Romans by the Apostle Peter, as the religion handed down by him to the present time de clares: and that which is manifestly followed by Pope Damasus, and by Peter, Bishop of Alexandria, a man of apostolic holiness, namely, that, according to apostolic institution and evangel ical doctrine, we should believe the one Deity of the Father, and Son, and Holy Ghost, with equal majesty and

venerable Trinity. The Pope had written to the churches of the East that they "should confess the consubstantial Trinity, equal in honor and glory," and it is this doc-trine that the Emperor insists on in his decree calling the council. When the council met it reaffirmed the doctrine of the Trinity as explained by the Pope in his condemnation of Macedonius, who denied the divinity of the Holy Ghost. The council also added some articles to the Nicene Symbol. These are of faith to-day throughout the Catholic world, not because de fined by that council, but because, being defined, they were subsequently sanctioned by the Apostolic See. The Synod of Greek Bishops at Constanti-nople did not and could not commit the whole Church to its decrees. Only the head of the whole Church could de that. It was done by the Papal sanction. This sanction gave the decrees force in the whole Church, gave the council its ecumenic character and its

He whom God will help no man's malice can hurt. - The Imitation.

last week's article in the Freeman.

If thou canst but hold thy peace and suffer, thou shalt see, without doubt, that the Lord will help thee.—The heaven. Our Lord's words to Nicode-importance. The age we live in was mus are clear: "Amen, amen, I say a picture and book-making age.

ized, it implies in the denial of the faith, the giving up of all hope of heaven, and therein is seen the application and importance of the instruction of the previous Sunday.

Do not forget all that is accessory to the discharge of the one necessary duty, viz: the administration of God's rights and the representation of Him on earth. If the parent has given no care to his family he has denied the faith, and has been sinfully negligent and become criminally short in the discharge of his duties; his life was a lead to the could never hope for leading and he could never hope for failure and he could never hope for heaven. Let them pardon the repeti-tion, but it was his earnest desire to brighten homes, and that the temporal

an importance is patches messengers and the Holy Spirit. This is all the more surprising if St. John, as is probable, was then still living in Ephesus, which was nearer of or inth than Rome."

As the primacy goes back to the first century, its prerogative of giving official in seil. I should be noticed that greater injustice might be done than men are generally aware of. Their rights because to the same period.

We come now to Dr. McAllister's back to the same period.

We come now to Dr. McAllister's day. The withholding of their rights because they had seen the light of day. The withholding of their rights is perpetuated in the substance of implied a neglect of duty. Neglect of duty implied guilt, and guilt implied that punishment would be inflicted to a greater or lesser degree. The his care treply to the documents of the parent at home. Others may be called has a right the child has a right in the conception of the man, should be as it were molded and modeled in clay and formed by the agreater or lesser degree. The his call the substance of large treatment of marriage. For the child has a right in the conception in the substance of large treatment of marriage. For the conception of the man, should be as it were molded and modeled in clay and formed by the agreater or lesser degree. The his call the substance of large treatment of marriage. For the conception of the man, should be as it were molded and modeled in clay and formed by the substance of large treatment of marriage. For the conception of the man, should be as it were molded and modeled in clay and formed by the substance of large treatment of marriage. For the conception of the substance of large treatment of marriage. For the conception of the substance of large treatment of ma ficant question relative to the one born blind: "Who hath sinned; this man parents; but that the works of God should be made manifest in him." It contains a sufficient warning against judging rashly, and at the same time urges the matter of self-examination and perhaps the necessity for severe

But it was not at an end, and the right to the protection and to the preservation of their lives. The Holy Scriptures on every page abound with instances where Almighty God has given fecandity to those He loved, and bestowed His blessing upon it, but denied heritage and pronounced a curse upon those who interfered with His laws. Read in the 38th chapter of Genesis the vengeance taken on Onan, guilty of "a detestable thing." woe to the parents who dare to inter-tere with the creation of the family and destroy life in its germ. The fires of hell can never burn too fiercely for such criminal gratification of animal passions and endeavors to escape parentage. Nor in conscience can those be seen in your home and among your employes who furnish means for such enormous crimes They are worse than beasts. The truth will be proved, if not before, at least on the deathbed. Excuses poverty, debility and such will fall to

the ground, and judgment will be according to God's law. After life has been received from the parent the right to life becomes so acred that the mother must be ready to become a corpse and the tomb of her child in procuring it. Still more sacred is the right to the spiritual life, the adoption into the family of God by baptism, by which alone anyone can pecome a Christian. Recent statistics prove that in the United States 482,000 children die yearly unbaptized, and are therefore deprived of the Beatific Vision; and this is due to criminal arelessness and to forgetfulness of the absolute necessity for the sacrament. Indeed, in preparing children for their first Communion, it is no longer safe to take baptism for granted. In view, then, of the disordered state of decrees an ecumenic or universal effamily conditions and the loss of faith, fect. We need not repeat here what we have already said on this point in it was necessary to remind the people that baptism alone could make a Chrismight know his bible, live an honest on the same spot, will make an indenta-and philanthropic life, and yet not be tion on the hardest marble. a Christian unless he has received the adoption by baptism into God's family,

have a fixed standard, as it must be dependent on conditions, and the talent, inclination, etc., are to be considered. Besides this, the child has the right to have the faculties of the body developed and attended to with care. But the right to a moral and religious training though last in order of time is certainly first in importance. Book learning is not indispensable for happiness, but sary. Their education should begin at home, and children have the right to

orous, honorable and unpolluted source. Job's words are only too applicable—"Man born of woman, living for a short time is filled with miseries," (Job xiv., 1.) Original sin darkens the understanding and weakens the intellect, and brought with it innumerable woes. And there are all the bad effects of sins committed previous to marriage a list of which would appall out pausing to consider whether it is beneficial or hurtful to transplant the marriage, a list of which would appall beneficial or hurtful to transplant the one if revealed. Let them note the young shoot from beside the waters answer of our divine Lord to the signitude that ferilize it to other soil. As a question of education and progress it is of greater importance than all branches voked the synod to put an end to the heresies of Macedonius, Bishop of Con- was: "Neither hath this man nor his finitely more than any facts, than the finitely more than any facts, than the It physiology, geology or any other nst "ology." With all these the barbar-"ology." With all these the barbarism of passions and morals, the barbarism of impurity (which destroys our homes), of greed and luxury (which brings ruin and misery) are com-patible. Much agitation has been other conceivable reason why this Spanish Bishop and the two Roman priests were permitted to take the first place unchallenged by the patriarchs and Bishops of the East, who were ever watchful of any encroachment on their prerogatives.

McAllister—The first appearance of this

Bishop of the City of Rome, being inpense.

Penance.

The slaves of opium, morphine, co-caine, alcohol and other deleterious drugs the Church might permit, but never would wish to become parents, and glory. All acquiesced in this, the controversy being determined by the Roman Church, and the question appearance of God. God.

Children have in the second place a sal education, lauded as a panacea for all ills, our penitentiaries are crowded, our penal reform institutions are full and more room is needed in our insane asylums. Children have a right to be protected against such systems, and by their parents, and this can only be ef fected by Christian education in the

family at home. One more reflection. God thought it worth His while to assume a human form, and pass thirty-three years on earth teaching His laws and inducing men to follow them. Your child has a right to be made acquainted with those laws, and it is not without injury that he is deprived of such teaching. teaching of Christ's law is outlawed in our public institutions. And your children are sent where the name o Jesus Christ is not even mentioned And yet you call yourselves Christian even Catholic parents! To such should be said, you have the power to withhold their rights, but to Goo above, who sent them to you, you will have to render a rigorous account for

the injustice you have done. Next your children have a right to a clean, healthy, home; not only in the sense in which it is said that cleanliness is next to godliness-a thing much to be desired and having a great influence on character-but rather re ferring to a moral sanitary condition at home. The chief good of our Chris-tian schools is not so much the additional formal teaching of the Christian religion—but very little time is devoted to this. But the greatest good is derived from the Catholic atmosphere. We need feel no surprise, then, if a magazine picture of the Madonna has such a horrible effect upon persons whose minds are not so thoroughly equipped. Thus, then the greatest good, the most lasting and most important for good is not the formality of the teaching, but the details of Catholic example and the effect of contact with Catholic surroundings. Just as tian, and there was no substitute. One a drop of water constantly falling up

by which alone he earns the right to were one or two matters of the utmost

"THE CHILDREN."

Lecture by Rev. Father Rosswinkel. S. J.

The subject of Rev. Father Rosswinkel's lecture in the Jesuit church, Detroit. last Sunday evening, was "Tne Right of Children." We copy the following report of it from the Catholic Witness of that city:

"If any man hath not care of his own, and especially of his house, he hath denied the faith and is worse than an infidel," is the awful truta forced by St. Paul upon his disciple St. Timothy. If this were fully realized, it implies in the denial of the faith, the giving up of all hope of heaven, and therein is seen the application and importance of the instruction and importance of the interventiance of t magistrate who recently caused to be closed one especially nasty show and bade them "Move on!" Their hideous and infamous wares are even done up in packages and delivered at our baths or the control of the co

magistrate who recently caused to be closed one especially masty show and bade them. "Move on "Their hideous and iriamous wares are even done up in packages and delivered at our low home to be a season of the common of Catholic embies in the home of Catholic families. Fletures and statues are seen representative of what was with pagans no doubt a religion, but suggestive of the worst passions. But hew rarely is seen the "Biessed Virgin," in "in "Model Mother," "S." Joseph, the Model Father," the "Crudified Saviour, our Master," "The Holy Family," or the sweet St. Agnes. Glance at the books upon your shelves and tables. Those attractive exteriors should contain somethin valuable. Tear off that gaudy cover. The contents are highly poisones. Another contains a mixture, a little good and much evil. In this is concentrated bigorty, in this there is misrepresentation and lying, in that perhaps the quintessence of immorality.

And yet, printing is a Catholic art, invented to further God's word. Twenty editions of the bible were printed in Germany alone before 1550, when according to the garbled sory.

Luther gave the biote to the people. A story long exploded, for these editions are extant and to be seen in the various large libraries of the world. Like pictures, the press has been seized by the enemy. The inferiority of the Catholic press is but the imagination of concetted people. Is the picture overdrawn? Let them thoughts? How many that treaded to the home in the shape of Catholic newspapers, magazines of journals, and how many of opesics mature? Your own shrewdness will make you perfectly aware that your home should be needless to further in sist on the rights of children. They journals, and how many of opesic nature? You was herewise, you should be needless to further in sist on the rights of children. They journals, and how many of opesic nature? You was herewise, you should be needless to further in sist on the rights of children. They journals, and how many of opesic nature? You was ellegion, but there is lit

vide pasturage for the young innocent lambs. Let their home lead them to Christian aspirations. Is it to lead them to the Catholic Church or to the ballroom? Let the answer be given that night, and let their intentions be made manifest at this season by sen-

ballroom? Let the answer be given that night, and let their intentions be made manitest at this season by sensate beautiful their intentions be made manitest at this season by sensate beautiful their presents, worthy of Him in whose honor gifts are given, Jesus Christ, the Lord and friend of children. The night's subject had by no means been throughly discussed: however, they should always remember that children's rights were the parents duties. Next Sunday the subject would be "vice versa," viz., "The duties of children," and consequently the rights of parents.

THE GOSPEL OF DESPAIR.

L'Independence Belge contains the summary of an address recently delivered by the Rector of the University of Brussels to the students of that institution. M. Gobiet d'Alviella is a prominent politician, a bigh digniary in the ranks of Freemasonary, and has for years been predicting the ultimate triumph of philosophical unbelies it necessary. It is the belge them the promoter of the control of the c

MENDACIOUS? WHICH?

LORD RUSSELL OF KILLOWEN.

headaches, she may be certain that something is radically wrong.

A local doctor, with a limited field of observation and experience, will probably say that the fault is in the stomach, liver or heart. Generally he is wrong. The fault is probably in the delicate and important organs that really constitute womanhood. They are weak or diseased. If such is the case, only a doctor of known reputation and wide experience should be consulted. A letter to Dr. R. V. Pierce, for thirty years chief consulting physician to the Invalids' Hotel and Surgical Institute, at Buffalo, N. Y., will secure the free advice of probably the most eminent specialist in these diseases in the world. Dr. Pierce's Favorie Prescription has been used with success by tens of thousands of invalid women. Over 90,000 have acknowledged its merits over their signatures. It promptly cures all weakness and disease of the organs distinctly feminine. All medicine dealers.

"I have been a great sufferer from female diseases" wires Mrs. C. C. Clark, of New Rone.

"I have been a great sufferer from female diseasen," writes Mrs. C. C. Clark, of New Rome, Floyd Co., Ga. "I was confined to my bed three years, and not able to sit in my chair but very little. I got one of your pamphlets and read it and sent and got three bottles of Dr. Pierce's Favorite Prescription. I took the medicine and received so much benefit from those three bottles that I was induced to take more. I therefore sent and got nine bottles. I took them and they compiletely curred me."

Dr. Pierce's Pleasant Pellets cure bil-iousness and constipation. One a dose, They never gripe.

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you will find it to your advantage.

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LORD EDWARD FITZGERALD

An Historical Romance

BY M. M'D. BODKIN, O. C.

CHAPTER V.—CONTINUED.

Neither spoke for a little, though the companionship was inexpressibly pleasto both. Arthur O'Connor was habitually silent. The delight that throbbed in Lord Edward's heart could find no words to utter itself. His passion had passed away, as the sword-hilt dropped from his hand. There was nothing of anger in the contempt with which Lord Dulwich was now regarded. The wild re-action from the dismal forbodings of an hour before, was full upon him. The young life which he had given over as lost, thrilled deli-ciously through his frame, even to his finger-tips. Never before had the beauti-

ful world appeared so beautiful.

The sun breaking its way through the mist dissolved it in pure blue. The green sward, vivid from the recent rain, green sward, vivid from the recent rain, stretched away in wide slopes or in long vistas through the darker green of the trees. Across the valley the Dublin mountains began to outline themselves clear against the soft blue of the morning sky. Lord Edward's eyes drank in the scene delightedly, until he sighed in that vague pain — that excess of rapture — which all lovers of nature have felt in the vain effort to stretch their souls to the full possession of its beauty.

O'Connor heard the half sigh, and with-out a word he handed Lord Edward the

two letters written the night before.
Without a word Lord Edward tore
them to little pieces and scattered the bits in the light wind, where they went flut-tering away behind him like a small

snow storm.

"There go death and grief," he said, as he watched them — "welcome life and

happiness."
"And love?" said O'Connor, with a note of interrogation in his voice.

Lord Edward blushed like a school girl

in her teens — for the word had touched the thought that was in his heart. "Yes love!" he answered shyly, yet "Yes love!" he answered shyly, yet defiantly. "There is no shame in loving her.
"Oh! Arthur, that that coward"—with

an emphasis on the word coward as if he would spurn it—"should dare to take her name in vain.

name in vain.

"Yet, do you know," he continued, after a pause, "I was a coward myself last night. I was a coward again this morning. But it was not life I feared to lose, but her love."

"You did not strike me as being so desperately frightened when your swords

desperately frightened when your swords crossed," said the other, smiling.
"Oh! I was all right when I got hold of the sword. All the old fighting spirit

"Oh! I was all right when I got hold of the sword. All the old fighting spirit came back with a rush, but never in my life have I thought of death as I thought of it last night."

"No wonder," responded O'Connor gravely. "I thought of it, too. If Duwich's nerve was equal to his skill and his malice, I would be carrying home a corpse with a, sword-thrust through its bosom, instead of walking by your side." He laid his hand affectionately on the other's shoulder as he spoke, with a gesture that told more eloquently than words could, what had been his anxiety, and what was his relief.

what was his relief.

"Thank you, Arthur," said Lord Edward, simply replying in words to the brief, kindy pressure of his hand. "But let up drop dismal thoughts and topics. I feel as if I had got a new lease of life, and mean to enjoy it. We will dine together to-day, wherever you will. I am bidden to a reception at Mountjoy's in the evening. Will you be there?"

"Will Lady Gertrude be there?"

Again the light blush came.

"I see," continued O'Connor, drily. "I fancy you will be able to get along without my company in the drawing-room or what was his relief.

out my company in the drawing-room or garden of Henrietta street."

CHAPTER VI.

"Look here, upon this picture and on this. Could you on this fair mountain leave to feed, And batten on this moor? Ha! have yo eyes ? You cannot call it love."—Hamlet.

The day succeeding the morning of the The day succeeding the morning of the duel dawned the brightest of Lord Edward's life. Every simple pleasure had a new zest for him. The happy escape of the morning, the anticipated rapture of the evening, pervaded with delight the day that lay between the two. It is from hope or memory, mainly, that happiness shines upon our lives, and his was radiant then with that reflected light.

"One more glass of claret before you go," said O'Connor — they had dined to-

go," said O'Connor - they had dined to go, said O connor — they had dined to-gether at his cosy quarters; "its color is more rosy than your lady's lips, and its breath more delicately sweet. Aye," he added beneath his breath, "and the glow in its heart is warmer and more pure."

"I will drink to he, standing," oriod

friend, for I try my fortune to-night."
"Lady Gertrude," cried both the young

"I will drink to her standing," cried Lord Edward. "Drink, O'Connor, to Lady Gertrude, and wish me success, old



men together, and quaffed a bumper of the bright, red wine, and tossed the tink-ling glasses over their shoulders, so that no meaner toast might ever more dis-honor them. "She must have a heart of ice if she resist you," thought O'Connor, as he glanced admiringly at the figure be-fore him in its full court, suit of right valfore him, in its full court suit of rich velvet and brocaded silk, the handsome young face radiant with happiness and

Jove.

He clasped Lord Edward's hand warmly and bade him God speed and good fortune, and the other went down the steps three at a time to the sedan chair that stood at the door, with, close at hand, the linkboy with torck alight, to guide it through the darkness.

Arthur O'Connor, left alone, filled himself another bumper of the rare, ripe caret, of flavor smooth as liquid velvet. "It will wound him sorely if she refuse," he murmured, "and yet I almost hope she may refuse. Better one hot, sharppang of grief and anger than have that warm, loving heart of his slowly frozen in his breast, wasting its warmth on ice unthawable." unthawable

No such thought was in Lord Edward's No such thought was in Lord Edward's heart, as his chair lumbered and swayed along through the dark thoroughfares towards Lord Mountjoy's stately mansion in Henrietta street. He went to woe the most peerless woman that ever breathed on God's earth, and Hope promised him the perfect happiness of success.

cess.

Henrietta street's broad slope was filled with stately equipages and all ablaze with flaming torches. The light and motion converged towards the door of the stately mansion at the head of the street, where in the great hall, marble paved in squares black and white, like a huge chessboard, Lord Mountjoy received

Here Lord Edward was cordially met and welcomed, and with the gay crowd passed up the broad staircase to the drawing-room. It was a scene to stir his young blood. Never a nation in the world understood better than the Irish

the art of magnificent hospitality.

The spacious chamber was one great glow of color and light, for in those days the gentlemen vied with the ladies in brilliant tints and flashing jewels. There was a murmur of feminine admiration as Lord Edward entered. The chairas Lord Edward entered. The chairmen's tongues had been busy from early morning, and the whisper of that duel of his in the Phenix with the most skilful swordsman in Dublin, had crept on and up until it reached the brilliant assembly at Lord Mountjoy's.

Bright eyes, blue and black, glanced admiringly at the slight, graceful figure of the lordly young hero who had risked life so gallantly for the smiles—so ran the rumour—of a woman.

rumour-of a woman.

"Welcome, my lord," said a deep, pleas ant voice close beside. "Accept my con-gratulations on a danger met and conquered. Courage is the first quality Ire-land expects from Irishmen."

It was a grave, middle-aged man, in sombre-hued velvet, that spoke; a man with a clean-cut acquiline face, and eyes that blazed like an eagle's, but with a winning smile for all that, and a pleasant actuse; in his rections softness in his voice.

Lord Edward blushed with pleasure.

and bowed in silence, for a kind word from Henry Grattan was something to be proud of.

The little man with the brilliant, ugly

face, and eyes like sparkling jewels, to whom Grattan had just been talking, broke in abruptly—
"If his tongue proves as sharp as his sword's point," he said, "and he wield it as dexterously, he will be a valuable ally, Henry, or a dangerous enemy, as the case Henry, or a dangerous enemy, as the case

"I fear the sword is more my weapon than the tongue," said Lord Edward, modestly. "But sword or tongue, for whatever they may be worth, will ever be at Henry Grattan's service in Ireland's

"A new volunteer movement," cried

Curran, smiling. "Lord Edward is your first recruit."
"Pray God Ireland may not soon need to claim her sons' services again with voice and sword," said Grattan, very

gravely.

His words, though quietly spoken, rang out with ominous clearness through the room, for a sudden silence had for a moment fallen on the assembly. All the pretty murmur of the ball-room was hushed.

Turning sharp around to find the cause, Lord Edward saw his late opponent at the door at which he himself just entered, and on his arm hung the proud and beau-

startled the assembly into sileuce.

Lord Dulwich was, perhaps, a shade paler than usual, but faultlessly dressed and icity cold. He glanced with languid apathy around the room, and the looks of scorn that the proud-spirited Dublin girls flung at him were counciled in his cold scorn that the prode-spirited Public gris flung at him were quenched in his cold unconsciousness. Yet it seemed as if a tinge of red crept into his pale cheek, as one saucy blue-eyed beauty of sixteen murmured under her breath, as he passed, the words of a gay new song much in vogue at the time of a gay new song

For a laggard in love, and a dastard in war, 1s to wed the fair Gertrade of our young Lochinvar."

Lord Edward's heart gave a great leap and stood still, as he saw those two cross the room together—the woman whom he so loved, the man whom he scorned too much to hate. But he was comforted to see that Lady Gertrude's lovely face wore a look of cold contempt, and that she scarcely spoke at all to her companion. When the delicate music of the viol ns

swelled softly through the great room and she swept by in the stately minuet, she flashed upon Lord Edward for a moment a glance and smile warmer and more an pealing than she had ever granted him before, and his heart was stooded in a moment almost to overflowing with vague wild hopes and longings.

He waited his opportunity. It came soon. It almost seemed she made it for him. She spoke a few words quigity to

him. She spoke a few words quietly to Lord Dulwich, who bowed with that cold, impassive face of his, and left her side bound, doubtless, on some errand, real or

feigned, for the imperious beauty.

A look and a gesture so slight that it could be noticed only by love's keen eyes called Lord Edward to the vacant place. Lady Gertrude gathered up her rust-ling tabinet skirts of deep crimson to make room on the sofa beside her, and greeted him with a welcoming smile.

and his life-blood was warm with that delicious certainty.

Her greeting was calm and commonplace, so far as words went, but there was a gentleness in her tones that seemed to to give it a special meaning. Her beauty spoke for her with wondrous eloquence.

Then the music struck up again a languishing strain, and they rose and took

guishing strain, and they rose and took their places in the minuet—the sweet decorous graceful minuet, so far removed from the swinging waltzes and jigging polkas of modern times—so befitting the timid sanctity of first love, which is less passion than worship.

As they danced, lending the poetry of motion to the poetry of music, whispers

As they danced, lending the poetry of motion to the poetry of music, whispers buzzed about the room that Lady Gertrude had found a heart to lose at last, and that Lord Edward had conquered in more than a duel. The girls felt, perhaps, a little twinge of disappointment that he "was lost," and matrons a little thrill of delight that Lord Dulwich "was lost," and matrons a little thrill of delight that Lord Dulwich "was lost," and matrons a little thrill of delight that Lord Dulwich "was lost," and matrons a little thrill of delight that Lord Dulwich "was lost," and matrons a little thrill of delight that Lord Dulwich "was lost," and matrons a little thrill of delight that Lord Dulwich "was lost," and matrons a little thrill of delight that Lord Dulwich "was lost," and matrons a little thrill of delight that Lord Dulwich "was lost," and matrons a little thrill of delight that Lord Dulwich "was lost," and matrons a little thrill of delight that Lord Dulwich "was lost," and matrons a little thrill of delight that Lord Dulwich "was lost," and matrons a little thrill of delight that Lord Dulwich "was lost," and matrons a little thrill of delight that Lord Dulwich "was lost," and matrons a little thrill of delight that Lord Dulwich "was lost," and matrons a little thrill of delight that Lord Dulwich "was lost," and matrons a little thrill of delight that Lord Dulwich "was lost," and matrons a little thrill of delight that Lord Dulwich "was lost," and matrons a little thrill of delight that Lord Dulwich "was lost," and matrons a little thrill of delight that Lord Dulwich "was lost," and matrons a little thrill of delight that Lord Dulwich "was lost," and matrons a little thrill of delight that Lord Dulwich "was lost," and matrons a little thrill of the lost of t

After the dance Lord Edward and his partner left the ball-room, and walked lown the broad marble staircase together Her small hand resting lightly on his arm made the blood course hotly through But he had recovered from the first de

lirium of delight, and was able to flin back light answer and jest to her careles gossip about the doings of their little world. Never a hint was there on either side of the morning's duel, of which all

Dublin was talking.

While light talk and laughter played about the surface of Lord Edward's mind, in its depths was formed the resolve that this evening should decide his fate. This evening, so he fondly hoped, would as sure him of the love for which his soul s thirsted.

They sat and chatted in the panelled reception room, a little apart from the other guests, but still within range o other guests, but still within range or curious eyes. He could not ask her there to be his wife. The question seemed too solemn, too removed from the common-places of the world. He longed

for the open air and solitude. So they passed out into the garden, and paced together down the moonlit walk Lady Gertrude moved with him, docile as a child. They still talked lightly on gay topics that stirred the gay capital. But Lord Edward's voice at times faltered a little, and his laughter was broken by

Halfway down the garden they came upon an arbor over which the bushy woodbine clambered, filling the space

within with sweetness. There was silence for a little as they sat close together on the rustic seat. Lady Gertrude, who had heretofore kept the conversation moving, made no effort to sustain it. Lord Edward could not speak. He was weak and trembling. speak. He was weak and trembling. He had often thought how eloquently he would plead his passion if such chance offered him. Now, he sat dumb. The silence grew painful. At last, with a great effort, he broke it in the old words great enort, he broke it in the old words that have been spoken so many million times and will be spoken so many more. "Gertrude," he faltered out appealingly, "I love you. Oh! you must know how dearly I love you. Will you be my wife?"

He caught her hand and clasped it in

she withdrew it.

"Oh! Gertrude," he went on, for he found words now. "I know I am not worthy of you. But my love is worthy of you, my darling. There is no such love n the world as mine."

She was still silent, and fear struck colto his heart.
"Gertrude! Gertrude!" he cried in pitiful voice, like one begging for life, "answer me, at least. Tell me my fate.

from your own lips you love another."
"That you will never hear," she said—
He caught her hand again and she left it in his clasp—but she went on steadily,
"I love no other; but hope for you there
is none. Edward," she said more softly,

is none. Edward," she said more softly,
"if I could love, I believe, I would have
loved you; if I could have married for
love I would have married you."
At this he would have raised the white
hand he held to his lips, but she plucked

it away.
"Hear me out. I speak frankly, be cause it is not likely that you and I will speak much together for the future. I am glad of the chance of a parting word. I have searched my heart. There is no love in it for you — for anyons — there never will be. To me the word is meaningless. You talk to me in a strange language when you talk to me of love. I have weighed this love of yours against wealth, power and ambition; I found it wanting. In a way, I am proud of the passion my beauty inspires. I am glad you have spoken of love. Now we must part till you have learned to forget it."

"No Gestrude." he gried the more

"No, Gertrude," he cried, the more passionately for her calmness. "We must not part. You wrong yourself—you wrong your own heart. I will not give up the hope that you may yet learn to

They had risen, and were standing at the entrance of the arbor. have passed out. He made au effort to detain her.

detain her.

"This is folly," she said, "and worse than folly. For both our sakes it must end. I take you at your word then. I am the promised wife of another."

"His name! his name!" Lord Ed-

ward cried, with fierce anger in his tones, yet not without hope that it was but a stratagem of Lady Gertrude to escape. A voice answered that killed all hope.
"Gertrude!" it said, speaking out of
the shadow of the summer-house. "I
think the next dance is ours. I have

waited to the last moment before disturbing you."

It was Lord Dulwich spoke. There was a cool tone of insolent authority and possession in his voice that sung Lord Edward with a sudden pang. It was the answer to his question. The next instant answer to his question. The next instant Lord Dulwich stepped into the circle of light, and, ignoring the other's presence, with a glance as cold and as unconscious

the moonbeam, he offered his arm to

He was very pale. It was his way when intensely moved. His heart beat so quick and hard that he could hear nothing but its beating. He was dizzy with delight. He felt through every pulsation of his veins that she loved him,

took the arm of her affianced husband, and moved with him down the moon-lit walk with face impassive as his own.

Only a faint quiver of his thin lips, and a touch of color in his pale cheek, showed how keenly the coward enjoyed his cowardly revenge.

ardly revenge. TO BE CONTINUED.

PROTESTANTISM AND BLESSED VIRGIN. THE

Boston Pilot The Rev. Alexander Whyte, D. D. has been giving a series of lectures on

Bible Characters." in the Free St. George's Church, Edinburgh, Scotland. nese have been later reprinted in the British Weekly. On a recent Sunday evening he came, in his course, to "Joseph and Mary." That he should express and that his people should hear or read approvingly his semi Catholic treatment of the Virgin Mother of God and her holy spouse is one of the most remarkable indications of the religious change that is slowly but surely com-ing over the face of Protestant Scot-

"The pendulum is swinging the other way now !" writes the Protestant friend who sends to the Pilot this notable discourse of Dr. Whyte.

He dwells first on those sad days fol-lowing the Annunciation, when Joseph, not yet understanding the di vine mystery of the Incarnation, was troubled about his wife; but being "a just man," and gentle hearted be yond his fellows, "was minded to put her away privately." We quote from Dr. Whyte:

"No sooner was Mary left alone of the angel than she began to realize omething of what had been appointed her, and what she must now prepare herself to pass through. The sharp sword that the aged Simeon afterwards spoke of with such passion was already whetted, and was fast approaching her devoted and exposed heart. On a thousand sacred canvasses throughout Christendom we are shown the Angel of the Annunciation presenting Mary with a branch of lily as an emblem of her beauty and as a seal of her purity. But why has no spiritual artist stained the whiteness of the lily with the red blood of a broken heart? sooner had the transfiguring light of the angel's presence faded from her sight than a deep and awful darkness began to fall around Joseph's espoused wife. Surely if ever a suffering sou had to seek all its righteousness and all its strength in God alone it was the soul of the Virgin Mary in these terrible days that followed the Annuncia tion. Blessed among women as all the time she was; unblemished in soul and in body as the paschal lamb: yet, like the paschal lamb she was set apart to be a supreme sacrifice, and to have a

sword thrust through her heart." He indulges in speculation as to how long a time elapsed before St. Joseph's doubts were cleared up by the visit of the angel, and seems to as sume that the Blessed Virgin was away on her visit to St. Elizabeth during this sad time. There are in these passages some things not quite accord ing to Catholic sentiment, much as the

writer extols the sanctity of Joseph. But here is a passage which one car

"answer me, at least. Tell me my fate. Do not kill me by despair."

His voice seemed to touch her a little. Very gently she answered: "It cannot be, my lord. It grieves me to say it, but it cannot be. I feel proud of your love. I will feel glad of your friendship, but I can never be your wife."

"Do not speak so hastily, Gertrude," he entreated, with love's inconsistency." I only ask hope—faint and distant though it be; and hope I will have until I hear from your own lips you love another."

"answer me, at least. Tell me my fate.

"For my own part, I do not know the grace or the virtue that weman were to believe that all that could be received or attained or exercised by any woman would be granted beforehand, and all but without measure, to her who was so miraculously to bear, and so intimately and influentially to nurture and instruct the Holy Child. We must give Mary her promised due. We must not allow ourselves to entertain a grudge against the Mother of Our Lord because some enthusiasts for her have given her more than her due There is no fear of our thinking too much either of Mary's maidenly tues, or of her motherly duties and ex periences. The Holy Ghost in guid-ing the researches of Luke, and in superintending the composition of the Third Gospel, especially signalizes the depth and the piety and the peace of Mary's mind. At the angel's salutation she did not swoon or cry out. She did not rush either that tarrent on the conductive terror on the conductive terror. into terror on the one hand or into transport on the other. But like the heavenly minded maiden she was, she cast in her mind what manner of salutation this should be. And later on, when all who heard it were wondering at the testimony of the shepherds, it is instructively added, that Mary kept all those things, and pondered them in her heart. And yet again, when an-other twelve years have passed by, we find the same Evangelist still pointing out the same distinguishing feature of Mary's saintly character, 'They under-stood not the sayings which Jesus spake unto them; only His mother kept all these sayings in her heart.'

"But again, if we are to apply this sure principle to Mary's case, 'according to your faith so be it unto you,' then Mary must surely wear the crown as the mother of all them who believe in her Son. If Abraham's faith has made him the father of all them who believe, surely Mary's faith entitles her to be called their mother. If the converse of our Lord's words holds true that no mighty work is done where there is unbelief; if we may safely reason that where there has been a mighty work done there must have been a corresponding and a co operat faith; then I do not think we can easily over-estimate the measure of Mary's faith. If this was the greatest work ever wrought by the power and the grace of Almighty God among the children of men, and if Mary's faith entered into it at all, then how great her faith must have been!" Verily, one of the worst inconsisten-

cies of Protestantism is its long stand. ing idea that one could possibly render acceptable adoration and service to Incarnate while ignoring or disparaging her of whom He deigned

The heart of every good Protestant mother in the world must have instinctively rebelled at the attempt of her creed to find in the words of Christ Himself some slight to the Mother who

bore Him.

The Heavenly Peace.

The practice of religion demands a free mind. Therefore it was that our ord promised His disciples peace He gave them the peace the world could not give so that they might seek the things which pertain to Him. This peace was not on outward peace, for the world warred on the Church from the beginning. It was the peace of the spirit and reigned as really in the soul of the martyr who lay upon the rack as in the soul of the hermet who sought God in the stillness of the

everlasting hills. If we would serve God, we, too, must seek for that peace. It is not rest, or laziness, or inaction. There is nothing so peaceful as a broad and mighty river sweeping without a ripple on its surface to the sea. means that all our desires tend in the one direction. That there are no cross purposes, no contradictions in When the full current of our being sets towards God then we

shall have peace. Such a peace is not gained in a day. In the first place only God can give it, and in the second place He seldom if ever gives it at once. It comes to us by little as the reward of long struggling and cheerful suffering. It is the conscious dwelling under the wings of the Almighty. It is the be-ginning of the rest eternal which is in

This peace does not mean that we nust not busy ourselves in temporal affairs. It is given to those who do their work in the world as well as to those who do their work in the cloister. It is found among those whose occupations are the most menial as well as among those to whom fortune gives leisure and education. It consists in doing God's will, come what may. "Thy will be done" is the expression of its presence, and it has always a blessing for the Providence of God even when that Providence appears to treat us ill. The Monitor.

Agnosticism.

Agnosticism has done its work, and the followers of this fad-doctrine it can not be called-are rapidly passing into the last stage of irreligion -total unbelief. A so called intelligent audi ence listened to Felix Adler, president of the Society of Ethical Culture in New York, this week, when he said: politics take the place of religion. If we care nothing for kings let us devote ourselves to the State. In the State let us find the personal deity which is passing out of men's lives. Let the state be the object of our worship. Let us make it sacred, and when we have done so the State will have taken the place of the personification. Let the state be that personification." This was the absurd peroration of a discourse entitled, "What has Religion done for Civilization?" If the man really meant what he said his sanity might be questioned. Patriotism is one thing, but making a deity of the State is quite another. Would Mr. Adler enthrone a representative of the Goddess of Reason in a Christian temple as the infidels did during the first French Revolution? That is what irreligion did for civilization. - Sacred Heart Review.

The Pope's Handwriting.

The Pope suffers much from weakness in the hands, and is obliged when writing to hold the right wrist firmly with his left hand to steady the pen in his fingers. This weakness is said to be the result of an attack of ague more than twenty five years ago. An amusing story is told of His Holiness apropos of this. It is related of a certain Cardinal that he looked aghast when receiving from His Holiness some written instructions which he was to repeat to a foreign prelate at a distance.

Smiling gently at his subordinate's evident denseness of comprehension, Leo XIII. began again to advise him as to the best route to take, time of departure, deportment to be observed, etc. The Cardinal, interrupting him, remarked bluntly: "I can remember all that, your Holiness, but how can I possibly explain to a foreigner instructions that I can't read myself? Your secretary must be about the worst in existence. He writes like a spider in a fit !"

Now courtesy is one of the Pope's principal characteristics; therefore, instead of humiliating the Cardinal by telling him whose writing he had characterized, he took back the paper, looked at it closely, laughed, admitted that the objection made was a just one and promised to have the instructions rewritten.

Medical men say rheumatism is the fore-runner of heart disease. Hood's Sarsaparilla cures rheumatism by its action on the blood. cures rheumatism by its action on the blood. So rapidly does lung irritation spread and deepen, that often in a few weeks a simple cough culminates in tubercular consumption. Give heed to a cough, there is always danger in delay, get a bottle of Bickle's Anti Consumptive Syrup, and cure yourself. It is medicine unsurpassed for all throat and lung troubles. It is compounded from several herbs, each one of which stands at the head of the list as exerting a wonderful influence in curing consumption and all lung diseases. Ill fitting boots and shees cause corns. Ill fitting boots and shoes cause corns. Holloway's Corn Cure is the article to use. Get a bottle at once and cure your corns.

DECEMBER 18, 18 CHRISTMAS AT ST.

MARION AMES TAGGA

CATHOLIC WOR Times were hard in th Dunstan's. Perhaps the superfluous, for times we there, and the very m parish was enough to cal of sympathy for its po brothers in the diocese. not a place much sough dates for vacant parish the Bishop sent young I there, just after his ordin plenty of pity but none St. Danstan's lav at th

of a small town made up tories and their workme cept the few better place town where the su and owners' families live never quite enough to enhouses huddled together an average of at least fi each of them, and mon and saloons plenty were dull men found the only knew in forgetting the help of fiery adulter whisky. They were brawny, hopeless lot, b iron and the smoke of made up of various nat a preponderance of the native fun was nearly the conditions of their was into such a paris Francis came, a slende twenty three, with de eyes, and such an exp and life as a guarde study in the seminary to give him.
The women listened

clasping pale babies t eyes, whose sadness h from the gaunt breasts before them, and the words, although not es able to the needs of th in themselves, and felt desire to help him, born instinct of their woma youth, and a dim per But the men gave so the boyish priest, and w

them to keep away from cussed his advice arou wards, smiling grimly ticability of offering I hope of heaven in ex present bliss of the fier gnawing stomachs. But as time went on took on a dignity in t from, and far more eff mere fact of his ordi quick to learn, and o tragic needs of their li to exhort them for very ference between his stung with the bittern had made them what their cradle, and farth

with coat and shoes al of the first year, get and white about the and cracked in the va And with such gar he needed less to exha coat preached for him went in shoes yawnin beg the men to help coffee house, where th substitute honest hot selves, many respond

worked for them and

ing every penny of

they gave him for the

himself barely enough poorly, and going ab

house was a success predicted failure. Tender sympathy. for their souls that realize dimly for the God might ba-this showed to his flock, a delicate frame made them, calling out a

that supplemented th perfected the relation "Father Francis" to conjure by, even lishmen and Welshm Catholics and the cas stan's who never en and since his family familiar Christian no child he baptized af the parish a year with only the vari

syllable required by "And Father Fran man born,"the peoply, till the oldest wo gave a more spirit pride in him by sayi he is, of the rale not of the saints of God. The chief mill of

owned by a man whose splendid house of the town was bui men, and cemented There were many h ers in the district ther with such a bl hard's whose name s and obvious profa the lips of his men. It was Father Fra

mer at St. Dunstan hard one, although nature's provision the expenses of ea the mill had been ru and with a heavy But the amount of the mill was turni could possibly be re who thought shook ing one of "Denha No warnings could the men to provide they went; no best was there

Protestant of Christ other who

demands a the world night seek to Him. ard peace, ie Church s really in a lay upon the hermet ness of the

n. There broad and without a tend in the re are no dictions in current of d then we an give it, seldom if

comes to us ard of long suffering under the which is in n temporal ose who do well as to the cloister. menial as

n. It concome what and it has Providence he Monitor. s work, and doctrine it

dly passing gion -- tota ligent audi r, president ture in New aid: "Let eligion. If et us devote y which is es. Let the rship. Let en we have n. Let the ion. n of a dis-as Religion his sanity deity of the Would Mr. ative of the stian temple

is what iron. - Sacred iting. from weakbliged when wrist firmly y the pen in ss is said to f ague more An amus-lis Holiness ted of a ceroked aghast

s which he prelate at a ubordinate's prehension, advise him ke, time of be observed, upting him, n remember it how can I self? Your the worst in a spider in

His Holiness

the Pope's ; therefore, Cardinal by ing he had k the paper, ed, admitted as a just one instructions

sm is the fore-'s Sarsaparilla n on the blood. n on the blood.
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ronsumption.
always danger
de's Anti Conraelf. It is a
roat and lung
from several
dds at the head
erful influence
lung diseases. cause corns. article to use. our corns. CHRISTMAS AT ST. DUNSTAN'S by against a rainy day out of the panied with the acts of beautiful self-wages of a man who had not less than sacrifice of the poor for one another Father Francis stood firmly a MARION AMES TAGGART IN THE seven mouths to fill and backs to and the selfish cruelty which such times the door, his white, boyish face out-CATHOLIC WORLD.

In September came the fulfilment of Times were hard in the parish of St. the prophecies of the thoughtful. Danstan's. Perhaps the statement is superfluous, for times were never easy Wages were not reduced because the union stood between Denhard and that parish was enough to call forth a groan of sympathy for its protection possibility, but the announcement was made that the mill would run but four of sympathy for its pastor from his brothers in the diocese. Hence it was days in the week, because it could not not a place much sought for by candidates for vacant parishes, and when the Bishop sent young Father Francis there, just after his ordination, he had

Francis came, a slender, pale youth of

twenty three, with deep set, fervent

and life as a guarded boyhood and

study in the seminary would be likely

clasping pale babies to thin breasts, and looking up at him with patient

eyes, whose sadness had been drawn

from the gaunt breasts of their mothers

before them, and they accepted his

words, although not especially applicable to the needs of their lot, as good

in themselves, and felt a vague, far-off

But the men gave scant attention to

the boyish priest, and when he exhorted

them to keep away from the saloon, dis-

cussed his advice around the bar after

wards, smiling grimly at the imprac

ticability of offering men the distant

hope of heaven in exchange for the

present bliss of the fiery stuff in their

took on a dignity in their eyes apart

from, and far more effectual than, the

mere fact of his ordination. He was

quick to learn, and quick to feel the

tragic needs of their life, and he ceased

to exhort them for very shame of the dif

ference between his past and theirs.

stung with the bitterness of the lot that

had made them what they were from

their cradle, and farther back still. He

worked for them and with them, spend

ing every penny of the little salary

they gave him for them, reserving for

himself barely enough to feed himself

poorly, and going about among them

of the first year, getting very glossy

and white about the seams and rusty

And with such garments thus worn

he needed less to exhort, for the shabby

coat preached for him; and when he

went in shoes vawning at the side to

beg the men to help him establish a

coffee house, where they could meet and

substitute honest hot coffee for the foe

to which they were delivering them

selves, many responded, and the coffee

house was a success where every one

for their souls that made his people

realize dimly for the first time what

God might ba-this Father Francis

perfected the relation between them.

Catholics and the castaways of St. Dun-stan's who never entered the church;

and since his family name was also a

familiar Christian name, nearly every

child he baptized after he had been in

the parish a year was called Francis,

with only the variation in the last

man born,"the people would say proudly, till the oldest woman in the parish

gave a more spiritual turn to their

pride in him by saying: "Ay, that he is, of the rale nobility, for he's one

The chief mill of Pyritesville was

owned by a man named Denhard, whose splendid house on the outskirts

of the town was built of the sinews of

men, and cemented by their blood.

There were many hard, close employers in the district; there was none

other with such a black record as Den-

hard's whose name suffered appropriate

and obvious profane corruptions on

It was Father Francis' second sum-

mer at St. Dunstan's, and it had been a

hard one, although the warmth and

nature's provision of truits lightened

the expenses of each household, and

the mill had been running at full hours

But the amount of work was too great ;

the mill was turning out more than

could possibly be required, and those who thought shook their heads, forsee-

ing one of "Denhard's dirty tricks.

the men to provide for the troublous

and with a heavy amount of work

of the saints of God."

the lips of his men.

"And Father Francis's a real gentle-

"Father Francis" became a name

and cracked in the vamps.

predicted failure.

with coat and shoes already, at the end

But as time went on the young priest

gnawing stomachs.

The women listened to his sermous,

to give him.

afford to do more owing to an over-stocked market. "Over stocked Den-hard!" said the knowing ones. "We told you. He worked us hard for five months at regular rates, and now he shuts down because he's got the stuff plenty of pity but none to envy him. St. Dunstan's lay at the poorest end of a small town made up of manufacahead to fill orders." But what was the use of talking? There was no retories and their workmen's houses, except the few better places west end of the town where the superintendents' and owners' families lived. There was dress for the misfortune; the union could not interfere to make a man run never quite enough to eat in these little houses huddled together, for there was each of them, and money was scarce, and saloons plenty were the poor, tired, off from their aiready scant means? That was the problem to be met, the dull men found the only pleasure they knew in forgetting the hard day by the solving of which fell heaviest on the whisky. They were a muscular, brawny, hopeless lot, begrimed by the iron and the smoke of the furnaces, patient women, whom the saloons did not help but rather fatally hindered.

There was sullen endurance through the glorious days of Ostober, debt made up of various nationalities, with rolling up while the mountains clothed a preponderance of the Irish, whose themselves in gold and crimson, and native fun was nearly eliminated by the leaves fell, making a Persian carthe conditions of their lives. And it was into such a parish that Father pet under the heavy feet of the iron-

Matters had been going from bad to worse in the parish since late autumn had come, and the winds were blowing cold from the mountains, bringing scurries of snow with them. Thanks eyes, and such an experience of men giving brought very little gratitude to the hearts of the people of St. Dun-stan's, looking in the face a long winter in a severe region, with no hope of better days till spring, and then such a load of debt incurred as would prevent the improvement affecting their condition. And Mr. Denhard's family went to Europe just before the end of November; all but his crippled son, desire to help him, born of the maternal whom people said was the one thing he instinct of their womanhood, and his loved, and who stayed with his father in the big house. youth, and a dim perception that he

Father Francis went about with a heavy heart and anxious brow that took from him the youthfulness as mere years could not take it. He had had no experience with the troubles among which he had been placed, but any one capable of reflection could see that desperate men, to whom the pres ent was bitterly hard and the future more menacing still, could not be held in check, and he dared not speculate on the possible events of the winter. He redoubled his prayers and labor, and he could not help knowing that his people loved him as they had never resented their wrongs : but he realized how impotent was human pity, and felt like a straw on the great ocean of hu man suffering and passion, struggling with the agony of youth in its first en-counter with the injustice it feels most

keenly and cannot stay. The men began gathering in knots around the saloons and corners, and the air was full of muttered threats Father Francis went from one to an other of these groups warning, imploring. "Don't strike, men ; for the love of your poor wives and babies, don't strike!" he begged. "You are help less; Denhard has the whole thing in his own hand. He has worked up enough stock to last till spring, and he would rather shut down than not. And where would you be? Half a loaf is better than none. As it is, you can keep along; badly it is true, but somehow. But with no work you would have no credit, and you'd starve. Don't strike-I pray you trust me, and Tender sympathy, love, and a thirst | don't strike!

The men listened respectfully, sullenly, tolerantly, according to their dispositions; but they hated Denhard and they longed to get at him, and the showed to his flock, and his youth and delicate frame made him dearer to only means they knew for this was to them, calling out a tenderness in the refuse to work for him. Their leader rough men and coarse fibred women that supplemented their reverence, and was a man who had a grudge of long standing against Denhard, and he was a fellow whose leadership was not won by fitnesss for the office, nor real sym pathy with his comrades. He was a to conjure by, even with the big Eng-lishmen and Welshmen who were not labor leader for what there was in it; and just now there was before his eyes but his power to call out the men, and force Danhard to close or make terms That these men were to be the sufferers in the plan was not a matter that he considered in the least. And so the strike was ordered, and three weeks before Christmas the poor fellows, syllable required by differences of sex. wronged by their employer and by their own leader, went out, and the mill was declared closed.

Denhard issued a sort of manifesto, in which he set forth the fact that he had fulfilled his contracts with the union and paid full wages, but that a man had an inalienable right to take care of his own interests. So, since he could not run his mill more than four days in the week without loss to himself, and was so well stocked that sus pension was welcome to him, the mill would shut down until the men should see the folly of their position and beg

for work on the old terms. Angry mutterings, swelling to open threats, hailed this declaration. Father Francis did his best to meet the cruel situation which he had been powerless to avert. Even one week of idleness brought sharp suffering to the families who had made no preparation for it, and, to make it harder, the winter set in early with old fashioned vigor and severity.

It was known that there was no hope of Denhard's yielding, but that rather he had forseen and desired this enforced idleness, and in many of the No warnings could get the majority of shops the men were refused a credit which would probably be too long to

always bring forth.

Father Francis spent every cent he long, he pledged himself to discharge the debt if the grocer and butcher would give him the credit which they refused to the laborers. He got it, but his credit was limited, as was his salary, and all that he could do was to

the parish of St. Dunstan.
Sickness came, and the babies diedweaker - and, looking down on the back !" little pinched, waxen faces, Father paid at schedule rates. But how could they live with two days' earnings cut off from their aiready seem and seem trying to save from a flashy, prosperous admirer and her own love of ribbons, went away deliberately to the city could away deliberately to the city, saying that," retorted Father Francis quickly that she could not stand her father's "You're all mine."

barren home any longer. And Denhard drove in his big, furover-dining, absolutely impervious to

the agony around him.

Father Francis' pale face grew grim. mer at the sight, and he could hardly wonder at the muttered curses that followed Denhard from the gaunt men on the corners.

Thus the days dragged on, one like another, the situation unchanged ex-cept as every day hightened and accumulated the misery, and the men grew more restless under a burden too

eavy to bear. Father Francis feared all sorts of nameless horrors, for he knew the people were getting desperate, and he new that though justice was on their side, the power was all on the other.

He seemed never to sleep; all his moments and hours were spent among his people, and in the midst of their bitterness and torture they loved him with a love that knew no bounds.

Two days before Christmas Father Francis commissioned some of the arger boys and girls to gather everreens to trim the church, hoping in ais aching heart that something of the sweetness of the feast might fall on the poor souls for whom heaven and its peace toward earth were sorely hidden by the bad will of man. He saw the deepening gloom on the faces around him, caught the echo of menaces that frightened him, but he hoped against hope, never dreaming that the end was

so near. It was Christmas Eve, and the church was trimmed for the feast, and Father Francis rose from long and passionate prayer among the fragments of cedar heaped on the altar steps, and gave a parting look around the plain and tasteful little church before he locked the door for the night. He stood a few moments under the quiet stars, looking upward and wondering at their silent watchfulness of a world so full of wrong. He was too young not to feel that nature should show some pity for the life of man.

The night was still, the air clear and cold. Every sound could be heard for long distances, and the young priest distinctly heard the tramp of many feet going in the opposite direction. As he listened, in fear of he knew not what, one of his boys came

toward him, running at top speed.
"Oa, Father, come; mother sent
me!" he gasped. "Father and the men have gone to burn old Denhard's house. He's away and the cripple's there. She said you'd stop 'em!"

Father Francis did not pause for hat; he wore his great coat over his cassock, and gathering up the skirts, he ran with all his best speed, by a shorter and more direct way than the mob had taken, to the big house which they were to attack.

He had been living on two meals a day during the trouble, and he feared nis own weakness, but nerves did more than muscles could have done, and the boy at his side had hard work to keep pace with him.

He reached Danhard's house before the men, but only a few moments before, and when the crowd came up the hill they halted an instant in amazement, for there on the steps, his pale face standing out in the moonlight, bare headed and erect, stood their young priest facing them. While they resitated at the sight of him, he has tened to use the advantage their surprise gave him.

"My men," he said, and his voice was strong and clear, 'thank God I'm here to save you! Go back! 'Ven-geance is mine,' saith the Lord. Your cause is just ; you shall not spoil it by wrong. Trust me—I would gladly die for you! No one could hurt you as you would have hurt yourselves had am grateful."

sizzle for what he's done to us," spoke you will never oppress the laborer up a burley fellow at the front. "You again!" cried Father Francis excitup a burley fellow at the tront.

go away, Father Francis. You're a edly.

go away, Father Francis. You're a 'I do not believe in your God," said 'I do not believe in your God," said good man, and you're our friend, and we know it; but you're a priest, and we don't want any forgiveness in ours. We'll get a little square on our account. We couldn't pay him back, not if we was to cut him into inch pieces.

A murmur of applause followed. weren't ready to see that side. But I'm talking to you as your best friend, a man who loves you and I are in the side. Now carry to show you Himself. Now carry to show weren't ready to see that such that I remain the such as your best friend, a man who loves you, and I say don't the town, for I want to die among my make bad worse. Go back! for you're people." bringing awful suffering on your children by this night's work.

en by this night's work.
"We'll go back by the light of Den"We'll go back by the light of Den"Neven mind; I'm very glad. I
"Neven mind; I'm very glad. I times thus predicted, for they spent as they went; nor indeed, at the best was there very much to lay times thus predicted, for they spent as ever be discharged.

In ten days' time the suffering became severe, though it was accomble to the lay came severe, though it was accomble to the lay came severe, though it was accomble to the lay came severe, though it was accomble to the lay came severe, though it was accomble to lay came severe, the lay came severe to lay came severe the lay came severe th

lined on the background on the dark wood. The torches, which had been possessed for food for his people, and lighted from hand to hand in the last in suppressed anguish, for the news of when this was done, which did not take few moments, blazed up illuming the the tragedy had been carried to the brawny chests, the grim faces, the muscular arms of the men who held them, in sharp contrast to the frail, stender figure facing them alone.

Father Francis raised his hand, and even then his voice had power to make ary, and all that he could do was to lighten a very little the awful gloom in their heard. "I forbid you this sin," the parish of St. Danstan. I beg you to spare yourselves this new not many, for the children of the poor trouble. I love you, oh! my people; have a strong hold on life, but the remember what night this is, and go trouble. I love you, oh! my people

For a moment the men looked at one Francis thought the wiser — died. another as if they might yield, but a Worse than this, pretty, flighty Nellie byrnes, whom he had been trying to people. Some of us bez no Catholics." people. Some of us bez no Catholics."
"There's no Catholic or Protestant to me if a man's hungry - you know

"Don't stand talking," said big Jim, And Denhard drove in his big, fur-lined coat down to the station and through the town, stout, red-faced from ing men? Take him off, or he'll get hurt. Now: Curse Denhard! Alto gether, three times - Damn him !

There times the curse arose like cheer, and in the shout Father Francis knew his influence was lost.

"Stop!" he cried. "I'll stay here.
If you burn the house, you burn me! But his words were checked by the first man who sprang forward to thrust his torch through the glass of the front door, and by its light Father Francis caught a glimpse of the white face of the cripple boy cowering on the stairs. Father Francis seized the man's arm

and stayed him, but as he held him at arm's length by his upraised hands, a shot whistled through the air, and the priest staggered and fell face downward on the marble steps. What his life could not accomplish his death instantly purchased!

Deep in the heart of every man there, except the few who were present for pure delight in violence, was the love for this devoted priest, and the groan that burst forth as he fell was the knell of the hopes of those who longed for vengeance. The torches were thrown down, and trampled out by the feet pressing forward to see if the motionless figure, in its long black cassock, on the white stone was dead. And as they raised him the police were heard coming up the street at double quick, and Denhard was with

them. They carried Father Francis into the house which he had defended, and many of the terror stricken men rushed back to the town for a physic The priest was not dead - more ian. than that no one could say till the doc-

tor came. The ball was probed for and found; the patient made as comfortable as possible, and he opened his eyes and bade the doctor tell him the truth. "By morning you will be in heaven and God only knows what we shall do without you," answered the old doctor with tear wet cheeks, for he and the

young priest had often met in scenes of nisery which both were powerless to relieve, and he loved him well. Father Francis half arose. "Take me back to the town: I could not die

in this house," he said. Is my house so accursed?" asked

"So accursed," assented Father Francis. "You, rather than the man

"I would gladly have saved him at any price," replied the priest. "I die for my people — to save them from sin and the consequences of that desperation to which you have driven them.

"Can I do anything?" asked Denhard. The light of hope flashed across the

dying man's face.
"Justice," he said. "Pay the debts I owe to the grocer and butcher for food for these people."

ity," replied Denhard.
"Not charity from you to them,"
"Not charity from you to them,"
"Not priest. "Pay the debt which

incurred for you."
"So be it," answered the man humbly, "I am sorry for the wrong; I will obey you in anything."
Father Francis looked at him, and

his eyes were moist. "You seem sincere," he murmured.
"I love my scn," said Denhard. "I

"Open the mill at full time — swear you done this thing."
"Open the mill at full time — swear
"We're going to make that devil to me by the God I am going to that

Denhard, "but I swear to you solemnly that I will treat these men while I

ive as you would have me treat them, for your sake !" Father Francis smiled, a bright, boyish smile. "Now, if they did not love Father Francis was quick to catch a clue, and he answered at once: "I'm not preaching forgiveness like a priest. I couldn't blame you it you I'il take your promise to God, Mr. Dan-

Mr. Denhard clasped the hand outstretched to him, speechless with emo-

have done," said Father Francis,

"Good by."
The men were waiting silent, grief stricken, outside the gates, and women and children were with them sobbing

town
The doctor says I'm going to keep Christmas in heaven," said Father Francis as they pressed around his litter. "But the mill is to open at full hours and pay, and Denhard has sworn to be good to you forever. Give three cheers for Danhard, especially you who cursed him !"

There was profound silence. 'For my sake, dear friends," added | The Celebrated Purissma Father Francis; and the cheers arose, broken by sobs. "And now w go home," said Father Francis. "And now we will with the people following, weeping, the procession went down the hill it had

It was past midnight when they paused at the church door, and creep ing up to look in the face so boyish and peaceful under the wintry sky, they saw that Father Francis had gently gone on his long journey beneath the Christmas stars.

The Pain of Parting.

Life is made up of meetings and partings. No matter in what guise parting comes it is always painful, whether he mandate of the grim destroyer goes forth and we know that one of us must leave for the long journey to that land from whence no traveller ere returns, or whence of our own volition or by force or mundane circumstances a separation becomes necessary for weeks, months or years.....

In parting there is always the hope of a reunion, but the wrench is no less severe on that account. The man or woman we have walked side by side with until their heart throbs were our very own, are taken away, perhaps only for a short space of time, but the terrible blank is left. The heart hunger and the loneliness dwell with us until once more the dear one comes again into our lives and we feel that the sun shines and the birds sing. To some natures parting is not the pain it DICTIONARY AND is to others. They do not feel deeply at any time, and what is a stab wound to one proves but a pin prick to an other.

It is the man or woman who loves but few that feels the separation keenest. Chance acquaintances could come and go, drop out of their lives forever, and there would be but a passing regret at their absence ; but when a loved one is forced to go away and they know they must live their lives without the dear presence, if for only a short time, the tears are not far from the eyes or

the sobs from the voice.

Parting can never be sweet sorrow to such as these. There is no amelior ating quality about it, only a deep, lasting pain until reunion wipes out the memory of the long days of wait ing .- Catholic Columbian.

The Stage of Convalescence
Is at once interesting and critical. The
patient, carefully guarded at this period and
provided with the means essential for health,
may be enabled once more to enjoy the in
estimable blessing of health. On the other
hand, neglect of even minor needs, at this
period, is likely to impose upon him the litelong penalty of ill health, resulting in a
wasted life. The assimilative processes are,
at this time, sure to be impaired, and nerve
tone overtaxed in its resistance to the assaults
of disease; will both sadly need the impetus
which Maltine with Coca Wine alone can
give.

Francis. "You, rather than the man who fired that shot, are my murderer in God's eyes; and not mine alone, but the murderer of the innocent little children and the bodies and souls of men!"

Denhard shrank; he was trembling.

"Father Francis, I owe you the life of my son, my poor crippled son! You will die for him and me."

"I would gladly have saved him at the shot, are my murderer in God's eyes; and not mine alone, but the digestive processes, which it rapidly strengthens, and its permanent and striking influence upon the pervous system, to which it gives vigor and tone, the restorative power of the body is immensely increased, and strength and vigor come to the invalid so quickly as to seem almost impossible. Experience, however, has demonstrated its efficiency in convalescence, as well as in the various forms by which debil ity, arising from faculty nutrition, manifests itself. Sold by all druggists.

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those whose lives are nearing a close.

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throughout the Dominion.

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

When subscribers change their residence it is important that the old as well as the new address be sent us.

London, Saturday, December 18, 1897 THE WESTMINISTER CONFES SION

"Throughout the Christian world the two hundred and fifth anniversary of the com-pletion of the Westminster Confession of Faith was celebrated by the Presbyterian denomination on the 8th inst."

This is the manner in which the celebration of the anniversary of the Westminster Confession of Faith has been announced by the press gener ally. The writer of the announcement appears to have lost sight of the fact that the Westminster Confession is purely a local matter. That Confession is accepted only by the Presbyterians of Great Britain, and those subdivisions of Presbyterianism which are the offspring of Scotch or English Presbyterianism. The celebration of the anniversary which is thus said to be co extensive with the earth itself is therefore quite a limited affair. The anniversary is not even thought of in Euro pean Protestant countries; but the effort to make it appear to be world. wide is born of the desire to represent a local sect as the universal Church of Christ. But not only is the denomination restricted in point of local extension, but its modernness is indicated by the fact that it has had a faith and a doctrinal standard only for two hundred and five years, that is to say, it is over sixteen and a half centuries too young to be the Church which Christ established.

A RUMORED CONFESSION.

A Toronto paper announced last week that the Galt boy murderer Allison had made been induced to make a confession of his guilt to a Methodist minister, the Rev. Mr. Atkinson, and that the minister was thus enabled to inform the public of Allison's guilt, and thus to reassure the jurors that they had brought in a just verdict. Since the publication of this story it has been declared to be a mere fabrication. The minister denies having received or published any such confession. We hope, for the minister's own sake, that this later account is correct. It would be a most horrible breach of a sacred confidence to induce a confession on the pretence of a religious motive, and then to betray confidence by making the confession known to the public. Yet this has been done in the pa will be remembered in the case of the murderer Burchell who was executed in Woodstock. No circumstances could excuse such a revelation, and Catholic priests who hear the confessions of condemned or accused prisoners never reveal what is thus entrusted to them. The confession of sins is a sacred obli gation which is necessary by divine law for obtaining forgiveness, but the secret thus confided to the priest must be inviolable, otherwise it would be an intolerable burden. It is scarcely necessary to add that Catholic priests do not reveal such confessions under any circumstances.

SEPARATE AND PUBLIC SCHOOL TAXES.

It frequently occurs that Separate school supporters in rural sections get hold of the notion that their school taxes are higher than the taxes levied on supporters of Public schools, when this is really not the case.

This error arises from the fact that on the Public school supporters two school rates are levied, one by the township itself, and the other by the board of trustees, or by the township council at the desire of the trustees, whereas on Separate school supporters only one rate is levied, namely that required by the trustees for the maintenance of the Separate schools.

In consideration of the fact that in than the average value through the Blake: whitehall, Sept. 9, 1886.

It is much better that spointing that each town-ship should levy a rate for the payment of \$100 to schools where there was only one teacher, and \$50 more for should be achieved at the National Club dinner on Wednesday evening will hurt one but himself; I do not know if should be a difficulty in obtaing a divorce than that a door should be addifficulty in obtaing a divorce than that a door should be addifficulty in obtaing a divorce than that a door should be addifficulty in obtaing a divorce than that a door should be addifficulty in obtaing a divorce than that a door should be addifficulty in obtaing a divorce than that a door should be opened to facilitate the process, as now one but himself; I do not know if there should be a difficulty in obtaing a divorce than that a door should be opened to facilitate the process, as now one but himself; I do not know if there should be a difficulty in obtaing a divorce than that a door should be opened to facilitate the process, as now one but himself; I do not know if there should be a difficulty in obtaing a divorce than that a door should be opened to facilitate the process, as now one but himself; I do not know if the should be a difficulty in obtaing a divorce than that a door should be opened to facilitate the process, as now one but himself; I do not know if there should be a difficulty in obtaing a divorce than that a door should be opened to facilitate the process, as not one but himself; I do not know if there should be a difficulty in obtaing a divorce than that a door should be opened to facilitate the process, as not opened to facilitate the process, as not one but himself; I do not know if there should be a difficulty in obtaing the section opened to facilitate the process, as not one but himself; I do not know if the should be a difficulty in obtaing the section opened to facilitate the process, as and in reply beg to remark that loberty opened to facilitate the process, as and in reply beg to remark that loberty opened to facili

ately for each assistant, so that each Public school in the township is made to receive at least \$150 from this general tax. From this levy, Separate school supporters are exempt, as this provision for teachers is not made in favor of Separate schools. When the two levies are added together, it will be generally, and we might say universally, found that the Separate school tax, which is always levied as one sum, does not exceed the Public school tax; but as the latter is divided into two separate sums, it sometimes appears to those who do not think of the actual state of the case that the Separate school tax is higher than the Public school rate, the Separate school tax being compared only with the Public school trustees' levy, instead of the sum of the two levies which are paid by Public school supporters, which is the correct basis for comparison.

" 'KIT'S' JUBILEE LETTERS."

Announcement appears in another column of the publication of a work entitled " 'Kit's Jubilee Letters." This work will shortly be issued from the publishing house of George N. Morang, 63 Yonge street, Toronto. Those who read "Kit's" letters from week to week in the Toronto Mail and Empire need not be told what an entertaining and valuable contribution they were to the literature of the Jubilee. There are but few Canadians who have not heard of "Kit." and those who have read anything coming from her pen are anxious to read more.

The reference made to her work at the World's Fair is but the simple truth, and we are not a little surprised that her letters from Chicago in 1893 have not long since appeared in book. form. This would be the case, we have no doubt, were some enterprising American publisher made aware of their value. Her description of the great Fair, the different characters seen therein, and the whole surroundings would make a volume that would be treasured by thousands of readers, more especially by the people of Chicago. The World's Fair at this day seems to us like a great and lovely dream of the long ago, and the beautiful word-painting of "Kit," in her description of it as she passed from building to building and up and down the Midway, would to many a reader be the bringing back to memory the scenes of that enchanting time.

We sincerely hope this her first ven ture in book-publishing will be attended with abundant success. Canadians, more especially Irish Canadians, have reason to feel proud of "Kit." Her writings are rich, racy and brainy, and we will be excused! for having a warm place in our hearts for this great writer, for, whenever she) makes reference to the land of her birth-the Emerald Isle-her soul seems to take possession of her pen, and kindly, with all the warmth and sincerity of loving child for a loving mother.

THAT BIGOT AGAIN.

It appears that Flaneur, the anti-Catholic variety editor of the Mail and Empire, cannot allow any opportunity, however slight, to pass without having a fling at Catholics. In the issue of the 4th inst. he has occasion to give some advice to a correspondent who writes under the non de plume "Daisy," and he says!: "Do not indulge, Daisy, in any Jesuitical jugglery." The advice given to Daisy is on some trivial matter in which it would seem almost impossible to manifest an anti-Catholic bias, but Popery and the Jesuits have so strong an influence on Flaneur's brain that he cannot answer without connecting the Jesuits with jugglery. In what evil doings has Flaneur detected the Jesuits that he should thus insult a learned and pious community of priests?

About ten years ago the Hon. C. F. Fraser said there was a brawling brood of bribers hatched under the eaves of the Mail office. We would not like to be compelled to write that there is now brawling brood of bigots being hatched in the same place - but things are moving along in that direction.

In the Mail and Empire of last Saturday "Flaneur" paid his respects in some sections the land is less valuable the following fashion to Hon. Edward

each assistant teacher. This sum has been raised by recent legislation to \$150 for one teacher and proportion. Ireland, where he is not wanted, and to London to attend to his Parliamentary law business, in which I am told he is doing very well indeed. Mr. Blake understands how to combine patriotism and business, while he certainly make the latter pay. Well, if the people can stand him in the Old Country w can certainly do without him here.

And in the same paper the writer refers in this way to a Texas editor who wrote in terms of a most uncom plimentary character of Bishop Doane, of Albany:

"To the contemptible knave who wrote the above paragraph, and the equally contemptible knave printed it, the only argument would be

For having written as he did of Hon. Edward Blake, we think most Canadians will agree with us when we say that "Flaneur" should be accorded a liberal share of the treatment which he has recommended for the Texas edi-

POLYGAMY AND DIVORCE.

After a warm discussion, the Northvest Legislature last week passed the third reading of a bill to incorporate the President and High Council of the "Alberta Stake of Zion," which is a regular organization of the Mormon Church.

Mr. Hillyard Mitchell protested against the bill, stating that the petitioners for it are Mormons, and practicers of polygamy, and that the petition for incorporation is the getting in of the thin edge of the wedge. Dr. Brett also opposed the bill on similar grounds. He objected to polygamy and hoped the Council would not give practical recognition to Mormonism by passing the bill. "The Mormons," he said, "are endeavoring to establish themselves in the North-West, in a small way, just as they had done in the United States. The indignation of the people of the States where they first established themselves was so much aroused by their immoralities that the Mormons were driven from State to State until at last they found a foothold in Utah, where they for some time defied the whole power of the Gov ernment, but at last their favorite institution of polygamy was made illegal by the laws of the country, and their Church was practically disorganized. He believed they would take the same advantages of their power here if the Government recognized them by granting them incorporation."

It was in consequence of the prohibition of polygamy that many of the Mormons left Utah and came to Canada, settling in the North-West, where it is said they are [secretly practicing polygamy. It is much to be desired that this

Blil will not be permitted to pass into law. Canada, is so far, comparatively free from the divorce evil which threatens to destroy utterly the sanctity of the marriage tie in the United States, owing to the slight tender, loving sentiments are expressed grounds on which divorces are granted there, and we trust to the good sense of the North-West council that it will not permit the organization of an association which under the deceptive guise of religion attacks the moral foundation on which society rests, which is the indissolubility of marriage, and adherence to the funda mental law that no man or woman be permitted to have more than one hus band or wife. If it be true, as is re ported on good authority, that the Mormons in the North-West Territory are violating the law in this respect, the Government should take steps to bring the offenders to justice, that the evil may be checked in the germ, be fore it attains the gigantic proportions which it reached in Utah, when it wil be very difficult or next to impossible to suppress it.

While on this subject it is proper we should make reference also to the charge of County Judge McDougall to the Grand Jury in Toronto on the 7th inst. The judge expressed himself in favor of the establishment of a divorce court for the Dominion, "where the humblest citizen of the realm could could have his complaints heard at much less expense than is entailed in going before the Dominion Senate."

This we believe would be a step back ward in our civilization. It is true on the one hand that it is a difficult matter to obtain a divorce under the Canadian law as it stands at present, and that owing to the expense of going before the Senate it is practically impossible for a poor man to obtain a

State of Michigan, where there is the and intolerant as those which are set forth in the resolution. scandalous condition of things that there is now a divorce granted for every twelve marriages, so that there is not a hamlet in the State where the scandal does not exist of one or more up. We hope Canada will never be

divorced persons, and a family broken brought to this condition, and we hope also, as a security against this, that Judge McDougall's desire will not be realized. The Anglican clergy in England have many times expressed their regret at the establishment of divorce courts there, and we hope that Canada will long be spared from the evil consequences which have resulted from such an institution.

THE RIGHTS OF CITIZENSHIP.

CATHOLICS IN THE JUDICIARY.

We intended referring to the now much discussed question of Catholic representation on the Bench of Ontario when the following appeared in the Mail and Empire of the 3rd of Sept., but recognizing that facts and figures are not liable to misconstruction, and that a few lines containing these elements are more potent than several columns of generalities, we postponed doing so until we could be correctly informed as to the Catholic judges on the English Bench, and to procure statistics showing the Catholics appointed to the Bench in Ontario and the Protestants to the Bench in Quebec since the union of the Provinces in 1841. The short article from the Editorial Notes in the Mail emphasizes an important fact as far as the attitude of English statesmen towards Catholics is concerned. Here is what the Mail said :

"When Sir Charles Russell became Lord Chief Justice of England, as Baron Russell of Killowen, it was pointed out that he was sthe first Roman Catholic to serve the country in that capacity. Another appointment, that of Sir Evelyn Wood to the Adjutant General-ship of the British army, has called forth similar comment, he being the first Roman Catholic to hold that post since the days of the Reformation. Distinction of creed is fast disappearing, and it is well that it should."

The population of England is about 30.000.000; of this about one-thirtieth is Catholic, and out of a Bench of thirty Judges of the High Court in England (including the Lord Chancellor) the Catholics hold three places, in the persons of Lord Russell of Killowen, the Lord Chief Justic of England, appointed in 1894; the Hon. Sir James C. Mathews, of the Queen's Bench, appointed in 1881; and the Hon. Sir John C. Day, also of the Queen's Bench, appointed in 1882.

The Catholics have also been accorded a fair representation on the English County Court Bench by both the Conservative and Liberal Governments.

What we have been fighting for since our existence, as an independent journalists, is to put an end to a distinction, not now recognized in England, but which not only exists, but continues to be fostered against Catholics in Ontario by the bigots attached to both political parties.

Sir Robert Peel, astatesman of proved pre-eminence, as well as one of the most sagacious and liberal politicians that ever led a party, before retiring from office in 1835, renewed his declaration that there ought to be complete equality in civil and political rights between Great Britain and Ireland, so that no one should be at liberty to say a different rule existed in the two countries. In public employment he was of opinion that the favor of the Crown SHOULD BE BESTOWED WITHOUT REFERENCE TO RE-LIGIOUS DISTINCTIONS. That as the Catholics were fair sharers in defraying the burdens imposed by the Government they should be fair partakers in the offices of its administration. This advice of Peel received practical and wide application by Lord Mulgrave during his administration in Ireland.

As showing the determination not to be influenced by considerations of creed, or to be dictated to by religious fanatics, the Government of Lord Salisbury in 1886 administered a stinging and effective rebuke-a crushing snub - to the bigots and intolerants compos ing the Scottish Protestant Alliance of Glasgow who sent a letter to Lord Randolph Churchill protesting "against the elevation of Roman Catholics to positions of power and trust in the British Empire." The protest was directed against the Right Honorable Henry Matthews, then Home Secretary, -now Lord Llandoff. Lord, Randolph Churchill sent this curt and incisive reply:

Treasury Chambers, Whitehall, Sept. 9, 1886.

No wonder in this nineteenth century that a man of the world and in its highest ranks should be "astonished" at the "senseless and intolerant" spirit be found emanating from such a source. Yet such is the spirit the Catholics of Ontario have to encounter and are experiencing the effects of every day. And what Canada wants are outspoken and fearless public leaders like Lord Randolph Churchill to defy and put down the intolerants whose sole object is the perpetuation of religious hate. It has been truly said of such, "they live by this; it is their very existence, and without it they would have no vital-

Why does the Globe decry the urging of appointments because of the suggested appointee's creed? It is merely putting up a figure of straw to knock it down. No one ever urged or suggested that a person should be appointed to the public services merely because he was a Catholic, and none know this better than the editor of the Globe. What we have fought against, and what we intend making a determined resistance to, is the barriers raised and the ostracism of Catholics simply and solely because of their creed. No matter what services he may have performed, or what benefits have ac crued to the party he has been supporting, his claims to recognition are passed over and he is often ostentatious ly ignored by preference being given to the last recruit who had theretofore been opposing the party with might and main. If the Globe is solicitous for instances in which Catholics have thus been treated we will give them, but numerous examples of this can be furnished at its own door in Centre Toronto, where an unholy alliance was entered into between some assumed leaders of the Liberal party and renegade Tories of the worst stripe by which the latter are controlling the patronage to the exclusion of Catholics who have not only been Liberal in sentiment but active supporters of Liberalism in times of adversity. It was this unholy alliance which restrained a large number of Catholics from voting at the last election. This is not the attitude to assume. They should, with all their power, have resented, and this we advise their doing in the future under similar circumstances. Has a vacancy ever been created for a Catholic? No! But superannuations in a number of in stances have been made of Catholics to enable their places to be filled by Protestants. This matter we may have occasion to refer to again in a short time.

But to return to the question of Cath olic representation on the Bench. In Ontario, where the Catholics are onefifth of the population, not one of their number received a judicial appointment during the union of Quebec and Upper Canada from 1841 to 1867. Since Confederation these ments have been made:

IN THE SUPERIOR COURT. Hon. John O'Connor, appointed 1884, died Hon, Hugh Macmahon, appointed 1887.

COUNTY COURT JUDGES. Prince Edward County Richard J. Fitzgerald, appointed August, 1871, died February, 1872.
Daniel Macarow, appointed July, 1872, died December, 1872.
(So these two Catholics between them filled the office of County Judge for one year.)

County of Waterloo. A. Lacourse, Junior Judge from 1873 to A. Lacourse, Senior Judge from 1888 to his death, in 1894.

County of Bruce. A. B. Klein, Junior Judge from 1893. County of Huron. B. L. Doyle, Junior Judge, appointed

Counties of Prescott and Russell. Louis A. Olivier, appointed April, 1888, died October, 1889.

County of Essex. M. A. McHugh, Junior Judge, appointed District of Algoma. Edward J. O'Connor, Junior Judge, ap-

District of Nipissing. Joseph A. Valin, Senior Judge, appointed 1895.

Protestant Judges in Lower Canada since 1841, where the Protestants form only one-seventh of the population: CHIEF JUSTICES

Hon. James Reed, to 10th February, 1841. Sir James Stuart, Bart., 1841. Hon. Edward Bowan, 1850; Puisné Judge from 1841 to 1850. Sir Wm. C. Meredith, 1886; Puisné Judge from 1859 to 1866 from 1859 to 1866. Sir Andrew Stuart, Kt., 1885; Puisné Judge from 1860 to 1885. Sir Francis J. Johnson, Kt., 1889; Puisné Judge from 1865 to 1889. Sir M. M. Tait, Kt., 1896; Puisné Judge from 1887 to 1896.

PUISNE JUDGES-SUPERIOR COURT. PUISNE JUDGES—SUPERIOR COUR
Hon. George Pyke, 1841.
Hon. Samuel Gale, 1841.
Hon. J. Fletcher, 1841.
Hon. J. G. Thompson, 1841.
Hon. C. D. Day, 1842.
Hon. R. H. Gardner, 1844.
Hon. J. Bayes Smith, 1847.
Hon. E. H. Bowan, 1847.
Hon. Thomas Cushing Aylwin, 1848.
Hon. George Vanfelsan, 1850.
Hon, E. Short, 1852.

ution.
I am, sir,''
Yours faithfully,
Randolph H. Churchill.

Hon. W. Badgley, 1855.
Hon. J. S. McCord,
Hon. W. K. McCord,
Hon. W. Power,
Hon. P. Hunter, 1858.
*Hon. Samuel C. Monk, 1859.
Hon. Robert Mackay,
Hon. F. W. Torrance,
Hon. C. Cross. Hon. C. Cross.

Hon. C. Cross.

Hon. Thomas K. Ramsay, 1870.
Hon. Christopher Dunkin, 1871.
Hon. J. Sewell Sanborn, 1872.
Hon. Thomas McCord, 1873.
Hon. William McDougall, 1880. Hon. William McDougall, 1880. Hon. George C. V. Buchannan, 1881. Hon. Edward T. Brooks, 1882. Hon. Frederick W. Andrews, 1885. Hon. J. Saxon C. Wurtele, 1886. Hon. Gharles P. Davidson, (1887. 1887. Hon. Benjamin Globensky, § 1887. Hon. William Warren Lynch, 1889. Hon. John S. Archibald, 1893. Hon. William White, 1895.

* Judge Monk became a Catholic several COURT OF VICE-ADMIRALTY (QUEBEC).

Hon. H. Black, C. B., appointed 1841, died Hon. George O. Kell Stuart, appointed 1873, died March, 1884.

Hon. George Irvine, appointed June 1884. Look at this picture of the Catholic appointments in fifty-six years-two appointments to the Superior Court, and five County Court Judgeshipsthe tenure of office of three of these aggregating a little over three years, and four junior Judgeships. Then look at the other picture of Catholic Quebec, where the Protestants since 1841 have had seven Chief Justiceships, and thirty four Puisné Judgeships bestowed upon them, besides the three Judgships of the Vice Admiralty

Court.

The minority in Quebec are treated with open-handed liberality, while the treatment of the minority in Ontario is the reverse of all that, being characterized by a bigotry and intolerance for which there is no accounting, as the Catholics have been faithful in their allegiance to any party with which they have identified themselves unless the conduct of the candidate has left them no other alternative. And some of those who through the influence of the Catholic vote have been raised to honor and position have almost kicked the ladder upon which they climbed to position from under their feet, having proved themselves to be actuated by the 'most illiberal scrupulosity " where Catholics or their interests are concerned. Is it through the conduct of such leaders that the Catholics are to be retained as allies? We shall have no hesitation in fearlessly denouncing either the individual or the party exhibiting an unwillingness to treat the Catholics of this Province fairly. Give us anything like the measure of justice meted out to the Protestants of Quebec, and there will be no grumbling, no dissatisfaction such as now exists amongst our people, who will most assuredly unless a remedy is applied, revolt against those guilty of perpetuating the injustice from which we have in the past and are now suffering.

The Catholics revolted at the treatment of John Sandfield McDonald, whose insufferable vanity led him to suppose he was the only Catholic in Ontario competent to be the member of a government, and whose egregious egotism led him to ask the rest of his co religonists: "Where are your men He found out when the struggle ended where the men were, and it was demonstrated even to his satisfaction that amongst them there were those who were so far superior to him as his own conception of himself was above his actual merits.

Many Catholics revolted against the Mackenzie Government, which in its prosperity was guilty of treason to liberal principles, and wholly regardless of its liberal promises made when seeking support.

The Globe harks back to the cry raised during the late election that the Ontario, Government had to meet, the accusation of the Opposition that Catholics were unduly favored in many departments of the Government; but as it knows the accusation was foundationless, it is a poor makeshift with which to meet an argument. "Facts for Catholic Electors," issued by the Ontario Opposition, told about the truth and furnished that which the Globe is most anxious to be possessed of, viz., the statistics concerning the charges made, that the Catholics were most unfairly discriminated against, and that such offices as they held in the departments in Ontario were minor ones. We admit that since "The Facts" were published-and partly by reason of their publication-our position has somewhat improved, but to such a slight extent that it is barely appreciable : and if the Globe desires to be satisfied on the subject and put an end to all controversy on the matter, let it procure from its correspondents in the cities and county towns, full statistics as to Government officials. both Federal and Provincial, and publish such for the information of the country. Where are the postmasters.

or assistant postmasters, office inspectors, the of customs, the assistant ors, surveyors, etc. ; where lectors and deputy collectors revenue; the inspectors of and measures and other offices that have been bes Catholics in Ontario?

So that the Globe editor profess to remain in Egyptian as to such matters we will be attention on them shortly.

Some members of the Fed ernment have been coque members of an Association gation is not only a repro common Christianity but we subversive of all governmen proscribing of the whole Catl who form nearly one half of population of the Dominion the antithesis of Liberalis what we imagined were the of the Liberal party. If the allies the party is seeking concern. But they need pect the Catholics will ev themselves under that stand ada never had but one ma of accomplishing such a fe MAN IS DEAD.

The support which gave opportunity of displaying gratitude may be wanting soliciting the suffrages of the as they may rest assured th a strong repudiation of the trine of eternal submission

THE MANITOBA SCHOOL TION.
It is again rumored that

Delegate will be sent to Car main permanently in Ottawa a cable message was sent to The rumor is not credited. h the hierarchy have received that such is the intention of Father. Should it prove to the Catholics of the Dominic tend to the representa Supreme Head of the Church as cordial as was given to del Val, whose mission was f purpose, to enquire into t stances of the so called se the Manitoba school question

The Pope's decision on the has not yet been published, b rumors to the effect that th some further concessions by toba Government so as to Catholics of that Province. say whether or not there is in these reports, but it is I desired that there be an present unsatisfactory s

Among the divers rur have been circulated in re matter it was said that pr been made by Sir Wilfred I an arrangement will be ma Government of Manitoba concessions of an importawill be made to the Cathol and that on this underst Adolphe Chapleau, the Lieu ernor of Quebec, will en

Dominion Cabinet.

Sir Adol phe has been a

servative, and his retireme

late Conservative Governm to their original unwillings the just demands of the Manitoba. When afterwa ernment agreed to bring remedial measure, Sir Ad not re-enter the Cabinet, peared to put little confide sincerity of the promise it be true that advances made to him now to enter ment, some color would the rumors which are in t there is no certainty that ments are well founded. that the visit of the Hon. son, Lieutenant Governor toQuebec, had also some con the school question, ind alliances on the part of ment, but this statement i denied by the Hon. Mr. P. self, who has said "my political significance," and question has not been men since I crossed the boun

Manitoba on my way east The statement has also that it is in consequence tions which are in prog the Dominion and the M ernments that the Pope his pronouncement which expected on this question. is most probably withou also, and it may be taken that it was originated to false assertions which ha from time to time that it mulgated immediately.

or assistant postmasters, the post office inspectors, the collectors of customs, the assistant collectors, surveyors, etc.; where the collectors and deputy collectors of inland revenue; the inspectors of weights and measures and other important offices that have been bestowed on Catholics in Ontario?

So that the Globe editor need not profess to remain in Egyptian darkness as to such matters we will bestow some attention on them shortly.

Some members of the Federal Gov ernment have been coquetting with members of an Association whose obligation is not only a reproach to our proscribing of the whole Catholic body, who form nearly one half of the entire population of the Dominion. This is the antithesis of Liberalism and of what we imagined were the principles of the Liberal party. If these are the ada never had but one man capable Protestant. of accomplishing such a feat. THAT

The support which gave to some the opportunity of displaying their ingratitude may be wanting when next soliciting the suffrages of the electors, as they may rest assured there will be a strong repudiation of the base doctrine of eternal submission to injus-

THE MANITOBA SCHOOL QUES-TION.

It is again rumored that a Papal Delegate will be sent to Canada to remain permanently in Ottawa, and even a cable message was sent to this effect. The rumor is not credited, however, as the hierarchy have received no notice that such is the intention of the Holy Father. Should it prove to be the case the Catholics of the Dominion will extend to the representative of the Supreme Head of the Church a welcome as cordial as was given to Mgr. Mery del Val. whose mission was for a special purpose, to enquire into the circumstances of the so called settlement of the Manitoba school question.

The Pope's decision on this question has not yet been published, but there are rumors to the effect that there will be some further concessions by the Manitoba Government so as to satisfy the Catholics of that Province. We cannot say whether or not there is any truth in these reports, but it is much to be desired that there be an end to the present unsatisfactory state of af-

Among the divers rumors which have been circulated in regard to this matter it was said that promises have been made by Sir Wilfred Laurier that an arrangement will be made with the Government of Manitoba by which concessions of an important character will be made to the Catholic demands, and that on this understanding, Sir Adolphe Chapleau, the Lieutenant Gov ernor of Quebec, will enter into the go to work! As the "Artful Dodger Dominion Cabinet.

Sir Adol phe has been a strong Conservative, and his retirement from the late Conservative Government was due to their original unwillingness to grant the just demands of the Catholics of Manitoba. When afterward the Gov ernment agreed to bring forward a remedial measure, Sir Adolphe would not re-enter the Cabinet, as he appeared to put little confidence in the and it is profitable for doctrine, for sincerity of the promises made. If it be true that advances have been made to him now to enter the Government, some color would be given to ments. Those who accept the Word the rumors which are in the air. But and study it carefully, soon discover the rumors which are in the air. But there is no certainty that these state ments are well founded. It was said that the visit of the Hon. J. C. Patterson, Lieutenant Governor of Manitoba, toQuebec, had also some connection with the school question, indicating new alliances on the part of the Government, but this statement is specifically denied by the Hon. Mr. Patterson himself, who has said "my visit has no political significance," and "the school question has not been mentioned to me since I crossed the boundary line of Manitoba on my way east."

The statement has also been made that it is in consequence of negotiations which are in progress between the Dominion and the Manitoba Governments that the Pope has delayed his pronouncement which may be soon expected on this question. This rumor is most probably without foundation also, and it may be taken for granted brought to bear in the case. The student of the Word of God has to that it was originated to cover up the false assertions which have been made from time to time that it was to be promulgated immediately.

FRENCH CANADIAN EVANGEL. IZATION.

The Presbyterian Record of Montreal in its November issue throws some light on the operations of the Presby terian French Evangelization Society in regard to which the Ontario organs of that denomination are accustomed to present a picture drawn in the most glowing colors.

We have been told from time to time in the annual reports of the Evangelization Societies that the "pure Gospel," that is, the Gospel as taught by the Methodists, Presbyterians and Baptists, which are the sects maintain ing evangelization societies for the common Christianity but would prove conversion of the French-Canadians to subversive of all government, as it is a these various forms of Protestantism, have had phenomonal success, and many an orator gifted with strong powers of imagination has given us to understand that these missionary soci eties are making wonderful inroads upon "Romanism" in the Province of allies the party is seeking it is their Quebec, so that if these orations were concern. But they need not ex- our sole means of knowing what is pect the Catholics will ever range going on, we might believe that the themselves under that standard. Can- Province is on the verge of becoming

The decennial censuses of the Dom inion tell us a different story. From the census reports of 1881 and 1891 we find that the progress of Protestantism throughout the Province has been backward instead of forward. It is true that there has been a small increase in the actual number of non Catholics, Jews included, but the really Protestant increase has fallen short of the whole increase of population by about 40 per cent.

The revelations recently made by the Rev. Mr. Da Gruchy of Montreal have shown the real state of the case as far as the Methodist missions are concerned. He has shown that the supposed progress of the missionary work is purely imaginary, that the number of missionaries engaged in it has dwindled down from year to year, and that there are not even now to be found missionaries, readers and local preach ers able to conduct the work, even if they had the will.

The article in the Presbyterian Re cord to which we have made reference is entitled "The French Problem," by Rev. S. Rondeau, of Montreal, who is pastor of one of the Presbyterian mission churches in that city.

Usually the missionaries engaged in this work are aggressive to an extreme, but Mr. Rondeau, while admitting his desire to be aggressive, finds it necessary to become apologetic, as is evident from his remarks under the heading: "Our Aim Not Proselytism." Thus he says:

"Those who antagonize this move ment on the ground that it is a work of sectarian proselytism are fighting a man of straw. They are attacking windmills, mistaking them for a company of cavalry. We do not aim at making proselytes any more than did Philip when he said to Nathaniel: 'Come and see.' We are not so stupid as to ask Roman Catholics to become Protestants. If we were, a taste of the broom-stick would soon bring us back to our senses.

might express it :

"We don't attempt to evangelize or convert the Romanists. Oh no, not at all: by no means." At the same time Mr. Rondeau states the process followed. We give it in his own words:

"What we do is simply this: We offer the Gospel (King James' version, of course, to those at least who know some English,) to the Roman Catholics. We tell them that it is the Word of God, reproof, for correction, and for instrucbe would teach in their stead are the tore and this book, to study it, to follow its teachings, to live up to its require ments. Those who accept the Word and study it carefully, soon discover the errors in which they have been brought up. Some confer with their priests. They are told they must choose between the Gospel and the Church. They cannot keep the Gospel and they conver with their they confer with the missionary with the special priests. They are told they must choose between the Gospel. They ask what they should do. Them issionary was written by a number of young which they should do. The missionary was written by a number of young which in the sight of God to hearth of God they will not be should also the standard of any work, but the material has been taken from the basic tories. They cannot followers of the Lord Jesus Christ."

After all, then, these Evangelists do attempt to proselytize, notwithstanding their protest that they are not "stupid enough" to do so openly. That is the whole story. That is the way conversions of the Church and become followers of the Church and the control of the same form the study of the same form the study gotten up, and allowed by the priest, which is the way conversion to the following the followi tion in righteousness. We ask them to read this book, to study it, to follow

Whose fault is it? Evidently the

If Mr. Rondeau's statements were to be relied on regarding the mode of procedure of the missionaries, it would not be surprising that they meet with just the success indicated by the Dominion census, that Protestantism has become weaker in the Province of Quebec. But though we may rely upon his word that the people of the Province are firm in their adherence to their faith, there are many points on which Mr. Rondeau misrepresents the situation. For example, who ever heard that a priest should tell an enquiring parishioner that "he must choose between the Gospel and the Church, and that he cannot keep the Gospel and remain in the Church?"

Every one knows that the Catholic Church relies upon the Gospel as evidence of the truth of Catholic doctrue, and even the little catechism which is to be found in the hands of our English speaking children contains scriptural references which prove the doctrine conveyed by the answers to all the questions found therein, and the children are encouraged, whenever they are advanced enough to understand the references, to verify the doctrine taught in the catechism by referring to the scriptural passages there quoted. Instead of being told that they " cannot keep the Gospel and remain in the Church." they are encouraged to find in the Gospels, and other books of Scripture, the proof that the doctrine of the Catholic Church is the doctrine inculcated in the Gospels, and by the uninterrupted teaching of the Christian Church during eighteen centuries.

Mr. Rondeau admits that the efforts of the missionaries at proselytism are distasteful to many Protestants, who

"The French Canadians are a harm less, quiet, industrious, moral people. They are satisfied with their priests and their institutions. Let us live at peace with them. They are just as good as ourselves. Therefore let then

He adds : "Another discouragement is to

found in the attitude of the Protestant secular press. It is, as a rule, most sympathetic to the institutions of Romanism and utterly indifferent, if not hostile to our missionary endeavors. Th Church of Rome has no need of special organs to make her men and her works known. The Protestant secular press is quite willing to do that gratuitously the Church visits this a prince of country he is interviewed, described, The private car placed at his disposal, the banquets tendered him by Protestants, the distinguished men called on him, all these things are spoken of with enthusiasm.'

All this is gall and wormwood to Rev. Mr. Rondeau, but it is a sign that the dogma of the Westminster Confession, that the Pope is anti Christ and the 'Man of Sin" spoken of by St. Paul, is exploded in this reasoning age at the close of the nineteenth century Mr. Rondeau's complaints will not resuscitate that doctrine, which was acknowledged by the late Rev. Philips Schaff, an eminent Presbyterian divine, to be founded upon an erroneous interpretation of scripture. And here we may remark that Mr. Rondeau's pity extended to Catholics for believing in supposed false doctrines is misplaced. His own sect should put such false teachings as this out of their Confession of Faith before accusing Catholics of groping in error. Catholics are strong in their faith, because it is the faith which has been handed down through the generations, from Christ and His apostles, whereas the doctrines he would teach in their stead are the inventions of men, never heard of

A VISIT TO MONTREAL.

The Great Metropolis' Growth and Im provement-Gratifying Development of Catholic Interests Noted.

provement—Gratifying Development of Catholic Interests Noted.

Nearly a score of years have passed since I last visited this great Catholic city on the St. Lawrence, and although in that long interval the hand of man has wrought many changes in and around the place, immutable nature itself has remained the same, for the great river pursues its course in front of the city while Mount Royal keeps perpetual guard behind it. But in the general progress and expansion of this thriving metropolis many old landmarks have disappeared and new and improved structures occupy their place. On my landing at Dalhousie, street railway station, the other day, on my way from Ottawa, I was surprised at the extent and magnifisence of the structures raised therein by the Canadian Pacific railway company, and again I was startled on seeing their fine depot on Windsor street, wherein an army of busy officials are devising ways and means to provide for the comfort of the travelling public, and they do it with an expertness and official courtesy that help to make travel easy and agreeable. Nor could I fail to notice what an acquisition to the city this great railway system must be, when the millions spent are considered as well as the enormous volume of traffic created. A few hundred yards away in the direction of the old Bonaventure station I witnessed another marked change and improvement, for in that location the old pioneer Grand Trunk railway has erected a station of grand proportions and extreme utility to the travelling public who make their journies by this veteran road that did so much in earlier times to make Canada known abroad. But the completed works are merely links in the chain of further enterprises, for the Victoria bridge is being reconstructed at an enormous cost. It will have double tracks as well as an electric railway road bed, a horse carriage track and wide pathway for foot passengers. Then the G. T. R. are seeking an immediate location in the heart of the city for the erection of office buildings in keeping with

incation in the heart of the city for the erection of office buildings in keeping with their immense business. Again it is understood that the Canadian Pactific Railway intend to build a suspension bridge across the St. Lawrence at St. Helen's Island. The structure is estimated to cost seven millions. From these quotations it will be seen what commercial benefit accrues to Montreal and to the Dominion at large through the progressive genius of the two great rairoads named.

Shifting my thoughts to a review of the improved conditions of the city from a commercial point of view as well as in its social and residential aspects, I walked through miles of busy mercantile streets, and everywhere heard the hum and turmoil that be long to the traffic of a great city whose marts of business have to furnish the necessaries of life to a population of three hundred thousand souls, or over. One remarkable instance of the caprice and instability of things human, 'struck me as I entered St. Catherine street, for in this present, live beenive of mercantile activity there were no business houses eighteen or twenty years ago, and now it is called the "Broadway" of Montreal. I pushed on to Sherbrook street, that famous quarter of the city's residential homes of its merchant princes, bankers and successful men of affairs, and as I gazed at the beautiful mansions I thought of the well-earned repose of the occupants whose earlier years may have been spent in stern struggle with the world, and again it occurred to me that the lives of men who, by dint of persevernce overcome difficulties and reap reward should be an incentive to pluck and determination on the part of the younger generation of business men, who are only setting out upon life's combat.

But I only saw the outside of these palatial homes alluded to, and could not guess at the probable conditions within, for worldly experience proves that superabundant wealth those not always bring social happiness in its train. In the humbler streets I saw commodicus house of such surfe

with St. Patrick's as we find it to-day. In a preliminary word, let us say that the sacred edifice has been recently renovated interiorily at a cost of many thousands of dollars, and that in its renewed state it ranks as one of the most beautiful churches in the city, and attracts within its portais thousands of Americans and other tourists who have heard of its fame from abroad. Let it also be mentioned that it celebrated its Golden Jubilee or fiftieth anniversary of its foundation last March, on St. Patrick's day. Now, for some detail as to the number of its parishioners, communicants, etc. As taken from the lips of Rev. John Quinivan, the beloved and devoted parish priest, St. Patrick's counts between 9,000 and 10,000 from the lips of Rev. John Quinivan, the beloved and devoted parish priest, St. Patrick's counts between 9,000 and 10,000 members; the communicants between 6 000 and 7,000, and of actual Holy Communions there were 8,600 during the mission held by the Redemptorist Missionary Fathers in March and April last, and that same holy and fruitful mission is now undergoing its second or renewal stage by five Rev. Father, of the same order, who opened the holy func

balm. Of course there are in affiliation with St.Patrick's a vast array of institutions, charatable, educational and benevolent. I can only name some of the typical and prominent, such as the Orphan Asylum, St. Bridget's Refuge for transient and permanent inmates, the various convents and the splendid Separate schools or rather academies on St. Alexandre and Cote streets, under the direction of the devoted Christian Brothers.

Whether in the past, the present or the future, the name of the late venerable Father Dowd will never be forgotten as long as St. Patrick's exists, for his venerated name and good deeds are inseparably interwoven with the career of the parish, and can never die. After a continued pastorate of nearly forty the career of the parish, and can never die. After a continued pastorate of nearly forty years he died, December 1891, and the present distinguished head of the parish assumed pastoral charge on 1st Feburary, 1892. Of his popularity and administrative ability the proof is found in the spiritual and temporal welfare of the parish in his hands, the complete renovation of the church and the flour ishing condition of every institution belonging to the parish. He has a staff of very able and eloquent co workers without whom such gratifying spiritual results could not be attained.

St. Mary's, under the pastoral charge of Rev. P. F. O'Donnell, and other Irish Catholic parishes will be dealt with in a future article.

ARCHDIOCESE OF TORONTO.

Sacred Concert at St. Joseph's.

St. Joseph's Church annual concert is ad vertised to take place on the first Wednes day after Christmas (Dec. 29th), in Ding man's hall.

The pastor, Rev. Father McEntee, in con junction with an energetic committee, is making every effort to have this concer-eclipse any of its predecessors, and, judging by present indications, bids fair to succeed.

A number of Toronto's leading artists have kindly volunteered their services, and the numerous patrons of St. Joseph's may look forward with, pleasant anticipation to a first class evening's entertainment.

DIOCESE OF LONDON.

NEW APPOINTMENTS.

His Lordship the Bishop of London has appointed Rev. M. McCorma-k parish priest of Woodstock, and Rev. Thomas Noonan parish priest of Bidulph. Both of these rev, gentleman have been in London for a number of years, Father Noonan's duties being amongst the Cathedral congregation. Father McCormack had charge of St. Mary's church, Hill street. Strict attention to the obligations of their holy calling has been their characteristic while in this city, and we doubt not the same exemplary trait will be employed to the fullest in their new homes. We hope God's blessing will attend their every effort in the new sphere of labor to which they have been appointed.

LECTURE BY REV. FATHER MCMENAMIN.

LECTURE BY REV. FATHER MCMENAMIN,
St. Joseph's church Chatham, Ont., was well
filled on Sunday evening, Dec. 5, in response
to an invitation of the St. Vincent De Paul
sociely to attend a lecture by Rev. Father
McMenamin, of Ridgetown, on "Charity."
The speaker said that we should bear the
poverty stricken no malice. We should be
generous, as there is no malice or hatred in
the Christian heart. Christ says "Love one
another," and if we do not do this how can
we face eternity. Christ wants the crumbs
that fall from the table for the poor, not for
Himself. Everything we have was given us
by God, and why is it that we are so selfish?
The Bible tells us in more than one place that
we should divide our riches among the poor,
but we dread to do it. This shows man's love
for his idol, the dollar. Each dollar means
remorse to us. We save and save and our
monsy is spent carelessly by our children,
who did not work for it, and who therefore do
not know its value. We cannot serve two
masters. We cannot serve God and at the
same time follow our own wishes. We should
therefore be generous and assist the poor.

sous homes that shelter men and families who have earned a competence by thrift and infustry, and by sterling honesty, and who enjoy a spiritual peace that would not willingly exchange places with the wealthier men on Sherbrooke street.

In Griffintown, wherein stalwart men of Irish blood reside, you see dwellings that bespeak comfort, neatness and good taste, and you instinctively render praise to the owners and occupiers of such homes, for you know that they were not acquired other than by sheer labor and honest effort. But my first couple of days' renewed acquaintance with the external objects of the great city, led me to look into the religious and educational Irish Catholic inhabitants, and although late years have witnessed the building of several Irish Catholic churches and the formotion of as many parishes, we are in duty bound to give first place and rank to the venerable parish of St. Patrick's because it is the grand old pioneer church instrumental in the hands of God in earlier years to save the scattered irish Catholic peasants who were east helpless and famine stricken upon the city. This present sketch, however, is intended to dead with St. Patrick's as we find it to-day. In a preliminary word, let us say that the sacred edifice has been recently renovated interiorily at a cost of many thousands of dollars, and of its renewed state it ranks as one of the most beautiful churches in the city, and attracts within its portals thousands of Americans and other tourists who have heard of its fame from abroad. Let it also be mentioned that, it celebrated its Golden.

The Feast of the Immaculate Conception was taken advantage of by the Sodality of the shodality discussion for their reception; and oscilate the post of the Sarried water of probation, by his Lordship the well-essed to the veni Creator "by the Sodality choir, in the Catholic plants, and although late the spoke to the Sodalists about the chief characteristics of Our Lady, and the privilege charmant probably and representations of the formation

ACT OF CONSEGRATION.

The Promoters of the League of the Sacred Heart, of this city, now look upon the 8th December as being their day for the renewal of the Act of Consecration, since for the past three years on the Feast of Our Lady's Immaculate Conception this ceremony has taken place in the cathedral. At Vespers, on Wednesday, December 8th last, the cathedral was crowded, as it had been previously announced that there would be a repetition of the ceremony on that evening. His Lordship the Bishop availed himself of the opportunity to explain the work of the League of the Sacred Heart, dealing principally with the part assigned the Promoters. Immediately before Benediction, at a sign from Rev. Father Tobin, the Promoters advanced to the altar railing, and holding lighted candles, led by the director of the League, recited the Act of Consecration to the Sacred Heart. Benediction of the Blessed Sacrament was afterwards given by Rev. Father Tobin. His Lordship was in the sanctuary, attended by Rev. Father L'Hereaux. ACT OF CONSECRATION.

CATHOLIC TRUTH SOCIETY.

Ottawa Free Press, Nov. 29.

Ottawa Free Press, Nov. 29.

The sixth annual meeting of the Catholic Truth Society was held yesterday afternoon in the council hall of St. Patrick's asylam. Mr. Joseph Pope presided.

The report read by Secretary W. C. De Brisay was a lengthy affair, and covered last season's work. In part, it says: For another twelve months our city has, happily, been free from incursions of anti Catholic lecturers, and nothing has occurred to necessitate the resort to the public press. The dissemination of literature has been carried on though in a more restricted measure than formerly. The sales at the depositories have decreased, partially owing to the fact that

dissemination of literature has been carried on though in a more restricted measure than formerly. The sales at the depositories have decreased, partially owing to the fact that there has been little change in the works offered for sale and which our patrons are already fairly well supplied with. A considerable donation was made to the Society of St. Vincent de Paul of works, suitable for distribution among the poor and the Grey Nuns Hospital, and the various elemosynary institutions have also been supplied.

We distributed and sold during the year 2,278 publications, bringing the grand aggregate of circulation since the formation of the society up to 33,178. In continuation of our policy amounced at the last annual meeting, we made only light importations of stock, amounting to some 600 publications, consisting largely of literature of a more substantial nature than heretofore procured.

For various reasons it was considered advisable early in the year to discontinue the sales through the box in St. Joseph's church. This act was an important factor in reducing the value of distribution.

This act was an important factor in reducing the volume of distribution.

We have now on hand 5.426 publications, great and small, as follows:

Bound books, 353. English pamphlets, 2,097. English leaflets, 549. English booklets, 102. American pamphlets, 781. American leaflets, 414. Home publications, 1,130.

The report goes on to refer to the festivities which commemorated the thirteenth centenary of the landing of St. Augustine on the English shore.

It also states that "the charge may also lie against our content of the charge may also lie against the charge may also

olicism during the sixty years of Queen Victoria's reign.

The society has a balance on hand of \$150.

The amended constitution was then read.

Chief among the changes were the establishment of parish branches independent or each
other and controlling the distribution of publications in their own parish. The central
bedy will, however, control the importation
of hierature and conduct any controlyersies
that may arise.

of iterature and conduct any controversies that may arise.

The old time council has been done away with and it will now consist of two representatives from each parish and the parish priest. The representatives will be selected by the parishioners.

An amendment was proposed to eliminate the words "among Protestants" from the

An amendment was proposed to eliminate the words "among Protestants" from the clause which provides for the spread of "Catholic Truth." Many held that with these words removed the society would have a larger scope, but on division the amendment was defeated.

It was also decided to hold the annual meeting in November, although the constitution calls for October.

The election of officers was then proceeded with. Mr. Joseph Pope, last year's president, wished to retire, as he thought a change advisable, and mentioned the name of Mr. E. P. Stanton for the position. Mr. Stanton refused to act, and after some personsion Mr. Pope allowed himself to be a candidate, and he was re-elected unanimously. The other officers are:

officers are selected unamously officers are:
Vice-presidents, Mr. E. L. Saunders, St. Patrick's parish; Mr. Joseph McDougall, St. Bridget's parish.
Secretary, Mr. W. C. De Brisay.
Treasurer, Dr. John A. MacCabe.
Anditors, William Finlay and Michael Kayanagh.

Auditors, William Finlay and Michael Kavanagh.

A copy of the amended constitution will be sent to His Grace Archbishop Duhamel, with a request for him to act as patron of the society, as in other years.

It was also decided to ask the parish priests to call a meeting at an early date to organize the parish branches.

Among those present were Mr. Jos. Pope, Dr. MacCabe, Mr. W. C. De Brisay, Ald. Tobin, Messrs. W. L. Scott, J. P. Clarke, E. P. Stanton, J. P. Dunne, Joseph McDougal, J. G. Moylan, John Gorman, E. L. Sanders, William Cairns, R. J. Sins, J. G. Kilt, E. Reardon, W. J. Ketchum, W. Wall, and others. The ladies present were Mrs.

and others. The ladies present were Mrs. J. G. Moylau. Mrs. John Gorman, Mrs. Bat-terton, Mrs. E. A. Mara, Mrs. Gough, Mrs. Proderick and Miss Goodwin.

SOCIETIES OF WOMEN.

SOCIETIES OF WOMEN.

The Promoters of the League of the Sacred Heart, of this city, now look upon the 8th December with each since for the past three years on the Feast of Our Lady's Immaculate Conception this ceremony has taken place in the cathedral. At Vespers, on Wednesday, December 8th last, the cathedral was crowded, as it had been previously announced that there would be a repetition of the cere History availed himself of the opportunity to explain the work of the League of the Sacred Heart, dealing principally with the part assigned the Promoters. Immediately before Benediction at sign from Rev. Father Tobin, the Iromoters are successful to the Sacred Heart, dealing principally with the part assigned the Promoters. Immediately before Benediction at sign from Rev. Father Tobin, the Iromoters are successful to the Sacred Heart. Benediction of the Blessed Sacrament was afterwards given by Rev. Father Tobin. His Lordship was in the sanctuary, attended by Rev. Eather League, recited the Act of Consecration to the Sacred Heart. Benediction of the Blessed Sacrament was afterwards given by Rev. Father Tobin. His Lordship was in the sanctuary, attended by Rev. Eather League, reflected in her husband and children, and her views of life are, except many in the same than the successful to the presence of the Sacred Heart. Received the Action of the Blessed Virzin Mary, His Lordship Bishop Dowling raised Revs. Emmett. Doyle and Frans Zettler to the order of deaconship and Rev. Mary and Rev. Fathers Brady, Hinchey, Mahoney and Holden assisted at the ceremony. Messrs. Doyle and Actier will be ordained to the priesthood at St. Jerome's college chapel, Berlin, on the 1sth inst., ac dotty young men will be conferences to be 1n a good healthy state financially, in spitch the large drains on of poor assisted during the year. Spectose were made by a number of the Society of St. Vincent de Paul took place in St. Mary's cathed the successful to the large drains on of poor assisted during the year. Spectose were made by a numb Greater stress than ever is now laid upon

Industribing condition in which they found them selves after another year of hard work.

On Sunday evening at Vespers the Bishop received a number of young lades into the Sodality of the Children of Mary. He spoke for a considerable time on the virtues of the Mother of God, and advised the new Sodalists to imitate those virtues. Mgr. McEvay and Father Mahoney assisted at the ceremony.

A passionate man turns every good to evil, and easily believes evil.—The Imitation.

It belongs to God to help and to deliver us from all confusion.—The Imitation.

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PROTESTANT TESTIMONY.

lection of tributes by Protestant writers

to Catholic excellence:
"The moral debt which the world owes to the Catholic Church is immeasurable, but perhaps none of its ceremonies have done more for the preservation and elevation of European morals than the practice — so much misunderstood, if not misrepresented— of confession." — Professor Knight,

LL D.
"Protestant as I am, when traveling or serving in Roman Catholic countries I have felt a wholesome influence from the symbol of our common faith, the crucifix reared on the lonely road side or niched in the angle of the crowded street. I can imagine the mind of the reprobate being diverted from its purpose by the sudden sight of the rudest image of the cross and passion of Him who died for the sins of

mankind."-Colonel Mundy. "He had often been ashamed on going into Roman Catholic churches to see the amount of devoutness exhib ited by the adherents, and he thought what a great advantage it would be to Protestantism if a similar devoutness was practiced by its adherents."-Lord Overtoun at Protestant Congress Edinburgh, Ostober, 1894.

"Rome, with its unity, zeal and his toric continuity, is rapidly growing, in virtue of possessing a better Christian spirit than the sects, with more of true prayer, reverence and devotedness."—Rev. James Rankin, Manse of Muthill.

clergy is an example and sometimes a rebuke to others."—Dr. John Macleod, Hamilton, Ost. 17, 1894

"In the system of the Church of Rome the whole of moral duty is in cluded in the law of God and Holy Church. Morality becomes a thing even of legislative declaration by the authority supreme on earth in matters of faith and morals."—Sir. F. Pollock. "General Gordon found none but

the Roman Catholic who came up to his ideal of the absolute self-devotion of the Apostolic misssionary."-Canon Taylor, Fortnightly, October, 1888.

The zeal with which the Roman Catholic priests visit hospitals and prisons deserves all praise. These priests everywhere show themselves to be full of courage and conviction."— Protestant Missioners of Batavia: Offi cal Statement, 1894.
"The Catholic priesthood were zeal

ous for the salvation of souls; they had disengaged themselves from all ties which attach us to life."—Southey. The Catholic missionaries taught the glorious doctrine of the divine unity; the true God was set before the people.

- Malcolm : Travels. "We must express our admiration for the exalted piety of the Roman Catholic missionaries, who endured poverty and misery in all forms to win the Indians to better habits and purer faith."—B. Seeman, F. L. S. "From lake to lake, from river to

river, the Jesuits pressed on unresistingly and with a power no other Christians have exhibited won to the faith the warlike Miamis and the luxurious Illinois."—Washington Irving.
"I know of no parochial clergy in

the world whose practice of all the Christian virtues has been more uni ductive of more beneficial consequences than the Catholic priesthood of this province." — Lord Durham's Des-Belgium, has not many years to live, patches : Canada. "Her missionaries who have carried

Christianity to the ends of the earth; of Charity who have car ried relief and solace to the most hopeless want and pain-do not these teach us that in the Romish Church the spirit of God has found a home?"-W. E. Channing.
"Is it not most unjust to accuse the

Catholics as being enemies of knowledge? Here (Rio) is a noble and public literary institution, filled with books on all subjects, founded by a rigid Catholic monarch, superintended and conducted by Catholic ecclesiastics on a plan even more liberal and less exclusive than any similar establishment in our own Protestant country."
"Notices of Braz'l."

"In all those places it has been my fate to travel I have met the successor of the Apostles carrying the standard chief luxuries at the mission. of the cross, fighting against human misery, ignorance and heathendom. Wherever I had gone I found a Cath olic mission and with it education having a strong place."—Sir Arthur Have-lock, K. C. M. G., Governor of Ceylon, December, 1890.

Whatever judgment we may form of Popes of an earlier period, they had ever great interests at heart—the fostering of an oppressed religion, the struggie with heathenism, the propaglofty character."-Leopold Ranke.

Can our wise men tell us why the Catholic mission stations were self. supporting, rich and flourishing as benefits, while the Protestant mission stations are mere pauper establishments, without that permanence or that ability to be self supporting?"-Africa, page 117.

"Much as I admire Protestantism and revere the forefathers who fought and died for the cause, I cannot with-

An Eloquent Collection of Tributes to the Church Fremgoutside Sources.

In a recent religious control of their phalanxes, either bristling with the weekley of their phalanxes, either bristling with the weekley of their phalanxes. household word. I cannot but admire In a recent religious controversy the defender of the Catholic side of the argument submitted the following col-

lege, Calcutta.
"What we think of religion to day you may know; what we think of it to morrow you cannot affirm. On what point of religion are the churches which have declared war against the Pope agreed? Examine all from beginning to end, you will hardly find a Columbian thing affirmed by the one which the other does not directly cry out against as impiety."—Beza to Dudit.

PURE GOLD, NOT DROSS.

What Devoted Nuns Seek in the

In quest of the treasures of heaven rather than of those of earth, there are women now doing a work in Alaska which commands the admiration and respect of the world. All the gold they derive from their labors is the wealth of gratitude they receive from native tribes and transient fortuneseekers whose spiritual and bodily welfare is the only mine they seek; all the gold they carry to their cheerless home in the bitter north where summer is as pitiless as winter, is the charity, humility, skill, humanity and self-forgetfulness that arms them for the rigorous mission they have undertaken. The eleven Sisters of St. Ann now in Yukon region are thus eulog ized by a western correspondent of the Baltimore Sun:

"Nine years ago Mother Superior Mary Stephen and Sisters Mary Joseph "It is impossible for any candid and Mary Seraphine decided that on man not to admit that there were many ways in which the silent, unwearying and consistent devotion of the Romish the river and established the Mission of the Holy Cross, situated three hundred and seventy five miles from St. Michael. Eight other Sisters of the Order of St. Ann have joined them—Sisters Mary Benedict, Mary Damascene, Mary Antonio, Mary Pauline, Mary Winnifred, Mary of the Cross, Mary of the Passion and Mary Magdalene.

SOUGHT TO CONVERT INDIANS. "The primary object of the Sisters, until the great rush of miners began, was to educate and convert the Indians. Gathering the Indian children into the mission, the Sisters endeavored first, to see that they had sufficient food, and then to teach them. This year they have forty children under their control. While not original in any thing, the Indians are imitative, and some of them learn rapidly. Experience has shown that, as a ru'e, they are unappreciative and ungrateful, and the most untiring efforts of the Sisters have not prevented them from continuing to steal from each other.

A HOSPITAL AT DAWSON.
"With the influx of miners to the Klondyke and Munook districts the sisters are preparing to nurse the sick and relieve the destitute. A hospital has been built at Dawson, which they will take charge of in the spring, and another will be erected at Rampart

City.
"In September, Sisters Mary
Joseph, Mary Benedict, Mary of the Cross and Mary Pauline started for Dawson on the steamer Alice. Their sel, like others, was unable to cross the bars at Fort Yukon, four hundred miles below Dawson, and with great reluctance they turned back. were willing to make the attempt in an open boat, but the captain, know ing the futility of such an effort versally admitted and has been pro- against the swift current, would not

> an operation performed at San Francisco four years ago having failed to cure her malady. When told that the trip to Dawson meant possible death for her away from her beloved mission she smiled and replied that it mattered not if she could accomplish some good Besides, she said, her death would set a good example in a holy cause.

AN ARCTIC GARDEN.

"A garden is maintained at the Holy Cross Mission, cabbage, turnips, potatoes and other vegetables being raised almost as far north as the arctic circle. Some of the passengers who ascended the river in August and September can testify to the excellent quality of these vegetables, which, after their long period of cannel goods dieting, tasted better than any Thanks giving dinner they had eaten. Beau tiful flowers and a cow form the other summer sun is so hot that the children go to bed between 11 a. m. and 3 p. m., and then, after luncheon, play or work in the garden until 11 p. m. APPLES AND BROOMS AS LUXURIES.
"The Sisters who started for Daw

son were invited on the steamer to eat some apples. They accepted, remarking that as they had not seen an apple in four years - they had almost forgot ten how they tasted. Then John Malone of Tacoma, and David Argyle, ation of Christianity; these actions of San Francisco, had their box of stamped on the actions of the Popes a apples brought from the upper deck and turned over to them. passengers learned that the Holy Cross Mission had no brooms, much to the discomfiture of the Sisters. Oa returnpioneers of civilization and agriculing to St. Michael they bought a dozen ture, from which we even now reap for \$18 and left them with Father Superior Cremont, who agreed to send them overland to the mission by Chris-Each of the Sisters will get a broom, and one was labeled. Dr. Livingstone: Travels in South sweep the way to Dawson in the

LONG JOURNEY ON SLEDGES. "Not infrequently the Sisters journey hundreds of miles on dog sledges durmade their success as educationists a attempt to reach Dawson the coming $H_{20}U_s$ Pills cure nauses, sick headache, indigestion, billousness. All druggists.

winter, though the journey is one of one thousand three hundred miles. Thousands of men who intend going to the Yukon next spring, and their families as well, will be glad to know that in cases of sickness the Sisters will be there to nurse and relieve. Sister Stephen, the Mother Superior, says that no persons should stay in the Yukon longer than two years without coming out for one winter and build-ing up his or her constitution. So far the Sisters have been unable to heed this advice themselves." - Catholic

A BEAUTIFUL TRIBUTE.

Eloquent Eulogy of the Church by Distinguished non-Catholic.

New York, Nov. 9. — A beautiful and touching address, delivered by Mr. William Winter, a distinguished resi dent of this city, on occasion of a din-ner given in honor of Justice Joseph F. Daly by the Catholic Club on Sat-urday night, has attracted much at-tention. Mr. Winter said, in part:

tention. Mr. Winter said, in part :
"For the privilege of being present on this occasion I am indebted to no merit of my own, but to a long-existent friendship with your distinguished guest—a friendship which, beginning thirty years ago, has never known a passing cloud, but has grown single ever lovelier and more precious as those years have drifted away. Your kind invitation, accordingly, came to me more as a command than a request ; and also let me add, considering the name and the character of your club, it came to me with a certain allure

"The bond of your society, as I comprehend it, is not only that of friendship, but that of religion. Behind the Catholic club stands the Catholic olic Church, and to think of the Cath-olic Church is to think of the oldest, the most venerable and the most pow erful institution existing among men I am not a churchman of any kind that, possibly, is my misfortune; but I am conscious of a profound obligation of gratitude to that wise, august, aus tere, yet tenderly human ecclesiastical which, self centred amid all the vicissitudes of human affairs, and provident for all men of learning, imag ination and sensibility throughout the world, has preserved the literature and art of all the centuries, has made architecture the living symbol of celes tial aspiration, and in poetry and in music has heard and has transmitted the authentic voice of God.

"I say that I am not a churchman, but I would also say that the best hours of my life have been hours of medita tation passed in the glorious cathedrals and among the sublime ecclesiastical ruins of England. I have worshiped in Canterbury and York, in Winchester and Salisbury, in Lincoln and Durham, in Ely and in Wells. I have stood in Tintern when the green grass and the white daisies were waving in the summer wind, and have looked upon those gray and russet walls and upon those lovely arched casements—surely the most graceful ever devised by human artround which the sheeted ivy droops and through which the winds of Heaven sing a perpetual requiem. I have seen the adows of evening slowly gather and softly fall over the gaunt tower, the roofless nave, the giant pillars and the shattered areades of Fountains Abbey in its sequestered and melancholy soli tude, where ancient Ripon dreams in the spacious and verdant valley of the I have mused upon Netley and Kirkstall and Newstead and Bolton and Melrose and Dryburgh. And at a midnight hour I have stood in the grim and gloomy chancel of St. Colpress without knowing the essence of umba's cathedral remote in the storm swept Hebrides, and looked upward to cold stars and heard the voices of the birds of night, mingled with the

desolate moaning of the sea.
"With awe, with reverence, with many strange and wild thoughts I have lingered and sondered in those haunted, holy places; but one remembrance was always present—the remem brance that it was the Catholic Church that created those forms of beauty and breathed into them the breath of a divine life and hallowed them forever and thus thinking I have felt the unpeakable pathos of her long exile from the temples that her passionate devo-tion prompted and her loving labor reared. It was natural that I should be allured by your invitation-should be attracted to the votaries of this Catholic Club, to whom such relics are sacred and to whom such thoughts, however inadequate, may not seem en

Not an allevation, however trifling, can befall any one of the souls in pur gatory but God is forthwith glorified by the honor of His Son's Precious Blood, and the approach of the soul to bliss. Not a soul is delivered from its trial but God is immensely glorified. -Father Faber.

A person who has nothing to do drifts rapidly away from God, To sit down into a chair without an object, is to jump into a thicket of temptations. vacant hour is always the devil's hour. When time hangs heavy the wings of the spirit flap painfully and slow. Then it is that a book is a strong tower, nay, a very church, with angels lurking among the leaves as if they were so many niches. - Faber.

Followed Their Advice.

Followed Their Advice.

"I broke out with great blotches on my face, and friends told me my blood was out of order and that I ought to take a bottle of Hood's Sarsaparilla. I followed their advice and from that time to this I have not had any eruptions on my face. I know Hood's is a good medicine." Mrs. A. E. RADKEY, St. Louis, Michigan.

DUTY.

The performance of duty determines worth. If this be true, which I think all will readily grant, there is need of an awakening to the sense of duty. The soul is becoming dry and parched, generous impulses less forcible and noble deeds less frequent, because sense is either smoldering like banked fires or utterly dying out. To insist upon its revival, to stir up the dying embers and fan them into glowing heat is an absolute necessity for the proper moulding of character. Too many are either unacquainted with its influence, or, through a crooked will or a bad heart, will not perform its bidding.

Duty, in its common acceptation, is

natural or legal obligation requires a person to pursue. It is obedient to the teachings of religion, the laws of the state, and the requirements of society. It is co extensive with the code of proper conduct. It cannot be omitted "shirked" without fault more or less grievous. Laws, conditions and envirnments beget obligations and every obligation imposes a duty on some shoulder. The worthiest man is he who will bear the burden willingly, faithfully, gladly, neither complaining nor murmuring nor thinking he is without reward. He is not alone; everyone is, or should be, with him in the great work.

The scope of duty is all but infinite. It pervades every station and calling and department of life. No one, except the irrational can be freed from its stern exactions. The creature is bound to worship his God by faith, hope and charity: the citizen owes obedience to the laws of his country; parents have debts to pay to their children and children to their parents, masters to serv ants and servants to masters, neighbor to neighbor, and friend to friend. Then there is the observance due the great moral code, with its roots and ramifications extending to every sphere

of man's activity. All have general duties to perform as those of the soul to its God or of the citizen to his country; some have spec ial ones, such as those growing out of the different avocations, professions, and states of life. The teacher of the youth, the leader of souls and the di rector of the commonwealth, the talent ed, wealthy and powerful, the doctor lawyer, merchant, clerk - each is bound hand and foot by particular obligations to which duty holds him or her respons ible. No one is excused. Milton says truly :

Before thy eyes Duty, a constant flame, Shines always steadfast with unchanging light.

Why are we not always guided by this "constant flame"? so many derelicts? It is practically the same as assigning a cause for the prevalence of evil. The line between duty and dereliction is the line between right and wrong. What we think is right is on one side, what we think is wrong is on the other. A bad heart and a vitiated conscience are at the bottom of most evil, and cause so many to walk unworthily in the vocation in which they are called. But they are not the only causes drawing people away from the path of duty. An important factor is downright ignorance which in religion is called "good faith," but in the world is known by the less complimentary term of "incompetency.

People are educated to see their duty and trained to do it. It is not merely an affair of the intellect, but likewise of the heart, will and conscience. Special duties require special preparation. People must fit themselves for things divine, nor plead for justice without a clear concept of the right. nor be faithful to a trust without an appreciation of its responsibilities. The same assertions might be made of the thousand different occupations of

For a true conception of duty a sen sitive, well regulated conscience is necessary. By such a conscience, I mean one that is guided by religion and devotion to the higher Such an internal monitor will lead to the highest type of Christian character. It insists upon being virtuous honest and truthful; it shares rights and privileges with others; it teaches generosity, earnestness and sincerity; it bids thee do what will make other happy and shun what will make them unhappy ; and it points to God as the great Arbiter of all acts. Character is made up of parts bound up into a gentleman or a lady. These parts are small duties faithfully performed virtuous habits, self-sacrifices, self-denials, kindly acts, honest deeds, trustworthy dispositions towards God and man.

When this is understood and recognized and shall have become a living force among men, there will not be so many pessimistic thoughts floating about and breeding despair. The present will not be so disagreeable, nor the futureso dark. Let every one contribute his share towards awakening a sense o duty. Begin, however, with yourself Know the right and do it ; know your duty and perform it. Think not there will be no recompense. The conscious ness of a life well spent is recompense enough. But it is not all. No man was ever injured by faithfully fulfilling his obligations; rather his worth as man was made manifest. Each good deed, honest act and charitable though will sooner or later be marked by the stamp of approval. The world is indeed bad enough, but not so utterly depraved as not to acknowledge that duty well performed is the only genuine test of manhood and womanhood. It is not refinement, culture, education, nor wealth—not any one of them nor all of them combined—that deter-

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mines worthiness or unworthiness. Duty in action is the test of Christian character. - The New World.

But our churches are more than houses of prayer and temples for sacrifice. They are the storehouses of grace, the hospitals of sick and wounded souls. Here the unregenerated are brought and made children of God through the regenerating water of baptism; here your children will come from time to time and receive the Holy Ghost from the hands of your Arch bishop in the sacrament of confirma Here, too, the poor prodigal will pour out his sin and sorrow at the of Christ's representative in the tribunal of penance; and even as Peter found his prison chains broken and his body freed from the dungeon of Antioch, so will that weary, sin burdened soul find itself freed from the galling chains of guilt and restored to the liberty of the children of God. - Rev. C. H. McKenna, O. P.

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but the scars and seams of our bodily frame may warn us of the havoc sin current of our thoughts, the wandering of our imaginations, the tumult of cur passions, the flashes of our temper, all the movements and energies of our moral being leave some marks, wither some springing grace, strengthen some struggling fault, decide some doubtful bias, aggravate some growing proneness and always leave us other and worse than we were before. This is ever going on. By its own continual acting our fearful and inward nature is perpetually fixing its own character. has a power of self-determination, which to those who give over watching and self-control, becomes soon unconscious, and at last involuntary. — Cardinal Manning.

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DECEMBER 18, 1867 FIVE-MINUTE'S SER

Fourth Sunday in Adv

THE SECOND COMING OF C One of the lessons taught l is that the coming of every important event is announce way before it actually happe announcement may be secret known to a few or to many, as the event it heralds is of little importance, but know to all who are in a position the information. The Incar Birth of Christ, was an event ficant and far reaching in quences to mankind to be laun the world without a proclama advent equal to its dignity a

Accordingly we find that

was prepared by a long se struction for its worthy This instruction began with parents, after the Fall. It tinued by prophet after proph utterances grew fuller and the time for its fulfilment d was made the central feat Jewish religion, which gave worship its meaning and eff was the support and consolar world, groaning under the sin and misery. In a word, pected both by Jew and Ge hailed by both as the best that God had not forsaken tures. We no longer look f the Incarnation, for we be the Redeemer has come; bu Holy Church bids us look f His second coming, when H pear not as redeemer but a the living and the dead. advent may be regarded as t ment of the first. When born in Bethlehem, His pu not only to satisfy God's just suffering and death, but als exemplar of the sons of God to show us how to love God, h quer our passions and appe to practise humility. His fection was to be the standar we should strive to attain. so, we can easily understa time will come when He wi examine the copies, to see they resemble the original. is called the Last or Genera! to distinguish it from the fi vate judgment, that is passe soul immediately after d which determines its destin Then He will appear in p dazzling glory, attended b angels, and will summon His awful tribunal. Here i ence of that vast assembly posed the thoughts, word and desires of each individu justice of God will be visit seldom seen in this life, in the good and punishing t with an unerring hand. Now, our blessed Lord b

on us suddenly, when we let. The only hint given blast of the angel's trumpet of the arrival of the glorid But though we may not know and moment, we may yet g ing from the many signs a that are to be His precurs of these signs can be obse now by those who keep their Who is able to tell how far is? The General Judgmen suggest several questions terest to every Christian. stand in relation to it? W my fate when called upon account? Am I ready at walcome Jesus Christ? questions can only be ans ooking into ourselves, a out what we have been a are. The condition of our be the measure of our co despair. If we do not look our Blessed Lord's second the same joy and eagerned triarchs and prophets did it is because there is somet in us. We should set that at once, for we know not h period of probation will present is ours; over the have no control. We show to our Saviour's comman while it is day, for the ni when no man can work. goeth forth to his work un Let us then work of tion with fear and trembli have the day of life, for wh of death overtakes us all th ties for doing that will b

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A Deserved Rebu

"Christ's Idea of C is the title of a book put months ago, and the cut the Biblical World has Jesus as a Thinker. easily shocked by the evangelists in these latt to us these titles are bl vulgar and disheartenin not brush them aside as frothy declamations of l others scoffers; for they written by men who claim tians. We can only in nerves of religion have sluggish when they are into loud protest by such irreverence, and that b divinity of Christ is gro and weaker in the sects. ologians-thank God !-a the temptation to be " Ave Maria.

Ask Your Doct He will tell you that Scott's poverty of the blood and nerves. He will say that it edy in the world for delicate GREAT SALES prove the Hood's Sarsaparilla. Hood sells because it accomplishes

FIVE-MINUTE'S SERMON.

Fourth Sunday in Advent.

THE SECOND COMING OF CHRIST. One of the lessons taught by history is that the coming of every great and important event is announced in some before it actually happens. announcement may be secret or public, known to a few or to many, according as the event it heralds is of great or little importance, but know it must be to all who are in a position to obtain the information. The Incarnation, or Birth of Christ, was an event too significant and far reaching in its consequences to mankind to be launched in to the world without a proclamation of its advent equal to its dignity and charac

Accordingly we find that mankind

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was prepared by a long series of instruction for its worthy reception. This instruction began with our first parents, after the Fall. It was con-tinued by prophet after prophet, whose utterances grew fuller and clearer as the time for its fulfilment drew near. was made the central feature of the Jewish religion, which gave to their worship its meaning and efficacy. It was the support and consolation of the world, groaning under the weight of sin and misery. In a word, it was expected both by Jew and Gentile, and hailed by both as the best evidence that God had not forsaken His creatures. We no longer look forward to the Incarnation, for we believe that the Redeemer has come; but instead Holy Church bids us look forward to His second coming, when He will ap pear not as redeemer but as judge of the living and the dead. The second advent may be regarded as the comple ment of the first. When Christ was born in Bethlehem, His purpose was not only to satisfy God's justice by His suffering and death, but also to be the exemplar of the sons of God. He was to show us how to love God, how to conquer our passions and appetites, how to practise humility. His moral perfection was to be the standard to which we should strive to attain. This being so, we can easily understand that a time will come when He will want to examine the copies, to see how much they resemble the original. That time is called the Last or General Judgment to distinguish it from the first or private judgment, that is passed on every immediately after death, and which determines its destiny for ever. Then He will appear in power and dazzling glory, attended by the holy angels, and will summon all men to His awful tribunal. Here in the presence of that vast assembly will be exposed the thoughts, words, actions, and desires of each individual, and the justice of God will be visible, as it is seldom seen in this life, in rewarding the good and punishing the wicked

with an unerring hand. Now, our blessed Lord has warned us that the Day of Judgment will steal on us suddenly, when we least expect it. The only hint given will be the blast of the angel's trumpet, telling us of the arrival of the glorious Judge. But though we may not know the hour and moment, we may yet gather some idea as to about the time of His appear ing from the many signs and wonders that are to be His precursors. Some of these signs can be observed even now by those who keep their eyes open. Who is able to tell how far off that day is? The General Judgment ought to should like to tell you a story connected suggest several questions of vital in with that time The second lot of apterest to every Christian. How do I stand in relation to it? What will be and wormy. I had been cheated by the man of whom I brought them, and account? Am I ready and glad to I could not afford the loss. That night perhaps even beautiful. walcome Jesus Christ? These solemn questions can only be answered after looking into ourselves, and finding out what we have been and what we are. The condition of our souls will be the measure of our confidence or despair. If we do not look forward to our Blessed Lord's second advent with the same joy and eagerness as the pa-triarchs and prophets did to the first, it is because there is something wrong in us. We should set that wrong right at once, for we know not how long the period of probation will last. present is ours; over the future we have no control. We should pay heed to our Saviour's command: "Work to our Saviour's command: while it is day, for the night cometh, when no man can work." goeth forth to his work until the evening." Let us then work out our salva tion with fear and trembling while we have the day of life, for when the night of death overtakes us all the opportuni ties for doing that will be at an end.

A Deserved Rebuke.

"Christ's Idea of Christianity the title of a book published a few months ago, and the current issue of the Biblical World has a study of "Jesus as a Thinker." We are not easily shocked by the vagaries of evangelists in these latter times, but ity they will have won for them, for to us these titles are blasphemously vulgar and disheartening. not brush them aside as we do the frothy declamations of Ingersoll and others scoffers; for they were both written by men who claim to be Christians. We can only infer that the nerves of religion have grown very sluggish when they are not shocked into loud protest by such catch penny irreverence, and that belief in the divinity of Christ is growing weaker and weaker in the sects. Catholic the ologians—thank God!—are saved from the temptation to be "original."—Ave Maria.

OUR BOYS AND GIRLS.

Fauntleroy Corrected.

Mrs. Frances Hodgson Burnett has been giving an interview to a repre sentative of the Journal of Education. Her son Lionel, it is said, was the original of her famous "Little Lord Fauntleroy." According to Mrs. Burnett, children are by no means slow to comprehend even subtleties and sarcasms. "Lionel was naturally a very imperious little person, and I noticed at one time that he had rather fallen into the habit of requiring Vivian to fetch and carry for him and to assume the least pleasant part of all their small undertakings. So, as we were having a pleasant little chat one day,

I said quite casually: 'Don't you think it a little strange, Lionel, that God should have created one little boy to have all the pleasant things of life that the very best of everything should come to him by right, and that he should never have any of the hard things to do? and that He should have created another little boy to always give up what he likes best, to continually wait upon the more fortunate boy to life all the heaviest weights and run the longest errands?

"He looked up into my face a moment, a flash of intelligence came into his eyes, and with a smile of mingled mamma!' and he buried his head in my lap. I do not say that he absolute ly reformed from that hour; reforms in children are not brought about in a day, but he thoroughly comprehended and certainly improved."

This little story from the Young atholic Messenger conveys its own moral:

HOW HE WON SUCCESS. A wealthy business man paid a short visit to his native town, a thriving little place, and while there was asked to address a school on the general subect of success in life.

'But I don't know that I have any thing to say, except that industry and honesty win the race," he answered. "Your very example would be in spiring if you would tell the story of your life," said the superintendent. 'Are you not a self made man?"

I don't know about that. "Why, I have heard all about your early struggles. You went into Mr. Wilson's office when you were only ter

"So I did, so I did; but my mothe got me the place; and while I was there she did all my washing and mending, saw that I had something to eat, and when I got discouraged she old me to cheer up, and remember tears were for babies. "While you were there you edu

cated vourself-"Oh, no, not at all. My mothe heard my lessons every night, and made me spell long words while she did her work. I remember one night I got so discouraged that I dashed my writing book, ugly with pot hooks and hangers, into the fire and she burned her hands in pulling it out."

"Well, it was certainly true, wasn' it, that as soon as you had saved a little money you brought some fruit and began to sell it at the railway station?" The rich man's eyes twinkled and then grew moist over the fun and pathos of some old recollection.

"Yes," he said slowly; "and I after I discovered that they were unfit to eat, I crept down to the cellar and filled my basket as usual.

"'They look very well on the out-side,' I thought, "and perhaps none of the people who buy them will ever come this way again. I'll sell them and as soon as they are gone, I'll get

some sound ones." "Mother was singing about the kitchen as I came up the cellar steps. I I hoped to get out of the house without discussing the subject of unsound fruit, but in the twinkling of an eye she had

seen and was upon me.
"'Ned,' she said, in her clear voice, 'what are you going to do with those speckled apples?"
"'Se-sell them,' I stammered, feel-

ing too guilty to advance.
"Then you'll be a cheat, and I shall be ashamed to call you my son. Oh, to dream you could think of such a sneaking thing as that !' and then she

cried. "I cried too; but I have never been tempted to cheat since. No, sir; I haven't anything to say in public about my early struggles; but I wish you would remind your boys and girls that their mother are doing far more for them than they do for themselves. Tell them to pray that their mothers

mine did not." And He Bore the Saviour.

From Esop to the page humorist, philosopher and wit have labeled the ass as the most stupid of animals. Yet the New Orleans Picayune says that in reality to be called an ass is a great compliment. Humility, patience, charity and industry have been recognized as great virtues ever since mankind has been introspective; but the world has failed to notice that the ass, which is the brunt of the jests of

in so many respects the ass' inferior. The horse makes the brilliant cavalry charge, but it is the ass who brings up the army's ammunition and the food supplies. While one rides on a galloping horse over a plain in safety he

despises the ass, and he still despises the ass when, forsaking his horse, he trusts his life to the ass in a mountain The ass is to be found in every part

of the world, always melancholy and slow, nobly doing his work, whether in the Andes, the Himalayas, the Rockies or in the place of his nativity, the Orient. Wherever he is his dominant characteristics are the same. Whereever he is he is generally abused, perhaps because he puts up with abuse so

Always he is the friend of the poor. In countries where horses cannot be afforded he is the sole means of transport. All day long he will go over a hot plain or up a rocky mountain side, loaded down with more than any horse could bear, though his weight is only half that of the average horse, while if a horse were limited to the food it subsists on, the horse would fall down in its tracks and die, though it had no load. With the load it would fall down anyway.

That the ass can be cured of his only

two vices of braying and kicking is proved by the superior conduct of the London moke, who is about a third cousin of the Oriental ass of myth, of fable and Biblical story. The moke, who is about the size of a big New foundland dog, draws the barrels o the costermongers who vend fruits and vegetables from door to door in all parts of the city.
All day you may occasionally hear

him outside your window chivy-chivy-ing with his rapid and mincing little steps over the asphalt pavements. At the same gait he will carry one barrel, well loaded with produce, and two big costermongers up the side of a hill. This sometimes calls for sharp remarks about brutes who ought to be in jail from old gentlemen with white side whiskers and a kindly expression of mouth, to which the costermonger usually replies: "G'arn, old plum pudding. It 'urts you more'n 'im."

Until Baroness Burdett Coutts and the Society for the Prevention of Cruelty to Animals-organized in im itation of the original American society-took the matter in hand and made the passage of the law a matter of great sentimental moment in the House of Commons, instead of feeding bis little donkey the costermonger usually beat him, and the moke, too patient and too humble to attempt to petition the Commons itself, tried to thrive on the whipping and succeeded wonderfully.

There is no finer playfellow for children than a moke. When his fuzzy fur is washed it is soft, fluffy and pretty. A youngster may crawl all over him and under him and pound and pull him in every part of his anatomy, and he will only smile the contented smile of the moke who is living in the moke heaven of currycombs and good rations.

That the ass is not stupid is proved by his equal cleverness with the horse in learning tricks, by his picking his way where a horse cannot go, by his calmness under conditions that make a horse uncomfortably fretful. But he seems homely and out of proportion. unless you look at him closely, and the world too often goes by appearances. Scrutinze sharply the patient face of the ass and you will find those qualiperhaps even beautiful.

A Cardinal's Story.

Simply, touchingly as he had re-ceived it from Cardinal Vaughan a few days before, Cardinal Perraud told the story of the little girl, daughter of an English Protestant clergyman, who, by her infantine remarks, was to become unconsciously in the hands of others an apostle in preaching the doc-trine of the Real Presence. The relation of the anecdote was one of Cardin al Perraud's means of preaching a Paray le Monial the other day.

The little girl in question was taken one day by her still Protestant father to a Catholic church in London. She was but five years old. Noticing the lamp of the sanctuary she said.

"What is that lamp for ?" The father replied:
"It is to show that Jesus is there,

behind that little gold door."
"I should like to see Jesus," she said.

"My child, you cannot. The door is shut, and, besides, Jesus is hidden by a covering."
"Oh, I should like to see Jesus," she continued.

After that they went into a Protestant church, where there was neither lamp nor tabernacle. Father, why is there no lamp?

she asked. "Because Jesus is not there," was the reply.

After this the child spoke of nothing

but the Catholic Church, persisting in saying she "would go where Jesus To complete the story, so told by Cardinal Vaughan, Cardinal Perraud showed how the child's parents em-braced the Catholic religion, and with

Ave Maria.

Ask Your Doctor.

He will tell you that Scott's Emulsion cures poverty of the blood and debility of the nerves. He will say that it is the best remedy in the world for delicate children.

GREAT SALES prove the great merit of Hood's Sarsaparilla. Hood's Sarsaparilla sells because it accomplishes GREAT CURES.

House of the blood and debility of the nerves. He will say that it is the best remedy in the world for delicate children.

GREAT SALES prove the great merit of Hood's Sarsaparilla sells because it accomplishes GREAT CURES.

Hatton any other animal or any human being except the proverbial one in a million.

Often we call the man whom we like a "rare old dog." and he rather likes it. If we called him a rare old ass, which is finer praise, he would get mad, however. We write poems in melee's Pills.

income of £1,000 a year.

praise of the horse, though the horse is CHATS WITH YOUNG MEN

Honesty of purpose and strength of character are the two elements that make or mar the lives of men. First, be sure you are right, that your purpose and ambitions in life are high and noble; and once knowing you are in the right, press forward so your example may be a source of help and strength to those about you.

In Vindication of Their Mother The Catholic young men in every city ought to get up a course of a dozen

lectures explanatory of the Church's aid to civilization, liberty, education, progress, law, art and learning.

What Time Is.

Men of business are accustomed quote the maxim that "Time is money," but it is much more ; the proper improvement of it is self-culture, self-improvement, and growth of char acter. An hour wasted daily on trifle or in indolence, would, if devoted to self improvement, make an ignorant man wise in a few years, and employed in good works, would make his life fruitful, and death a harvest of worthy deeds. Fifteen minutes a day devoted to self-improvement will be felt at the end of the year. Good thoughts and carefully gathered experience take up no room, and are carried about with us as companions everywhere, without cost or incum-

Keeping Everlastingly At It.

Genius is really only the power of making continuous efforts. The line between failure and success is so fine that we scarcely know when we pass it -so fine that we are often on the line and do not know it. How many a man has thrown up his hands at a time a little more effort, a little more pati-ence, would have achieved success! As the tide goes clear out, so it comes clear in. In business sometimes pros pects may seem darkest when really they are on the turn. A little more persistence, a little more effort, and what seemed hopeless failure may turn to glorious success. There is no failure except in no longer trying. There is no defeat except from within, no really insurmountable barrier save our own inherent weakness of purpose.

Striving to Speak in Public.

Perhaps no one, who ever tecame an eloquent orator, was so handicapped with natural defects as John Philpot Curran, the Irish advocate. His voice was shrill and he spoke in a stumbling progue, so that he was called "stutter ing Jack Curran." His awkward manner and extravagant, meaningless

gestures provoked laughter. Yet he overcame all these impedi ments by a system of self-discipline which included close application, re peated trials and patient labor. shrill voice he changed into a flexible, modulated organ; his enunciation be came deliberate and distinct: his action tened to his eloquence.

"Indeed, it was born three and twenty years and some months after me," answered Curran, and then no told how he attended a London debating society, where his failures were so many and mortifying that his friends despaired of his ever becoming

judgment, he for a while remained silent at the debates. Some one in a s speech referred to him as "Orator Mum." This nettled him, and he again risked his own sense of shame and the ridicule of opponents. He spoke and failed, spoke and failed; his friends criend, "Hear! hear!" though there was nothing to hear ; but he persevered, until the members of the debating club listened with pleasure to

It is an instructive illustration of the difference between forensic and parliamentary oratory that Curran never distinguished himself in the Irish House of Commons. Erskine also failed in Parliament, though he had a reputation as the most eloquent advocate at the bar.

The Investment of a Life.

The man with capital is constantly on the lookout for opportunities for its profitable investment. It is his care, first, to see that the security is beyond question, and then that the returns on the capital invested shall be as great as possible. By an error of judgment, by the default of trusted firms, employes, banks, or in a thousand ways the cap! tal may be swept away, and the man left stripped in a day of all he had. The capital in hand with the majority of young men consists of brain, char acter, and day's work. A Christian man has this and more to invest, and as he stands on the threshold of life and looks out upon twenty to fifty years, it becomes him to consider the best employment of these years as a sacred trust; that he weigh the matter well in the light of his responsibility to God, to his fellow men, and to him self ; that he be ambitious to invest his life where the returns shall be the greatest, and the investment the surest; that he find the place in life here he can work to the greatest adit poverty, the father losing at once an

vantage. A mistaken choice is a seri-ous thing; a failure to make a choice at all, is still more serious. But returns are not to be weighed by dollars, honors, or popularity. The man (who sets his ambition on these things will not be interested in this investment propositiom. The man who recognizes the fact, in the light of hisconsecration to God, that he is not his own, and lives not for himself alone, may find

that he can invest his life to the best advantage in some apparently obscure place, in the work right at his hand,

in the commonplace duties of son, brother, husband, father, earning a living by hard work and sanctifying his soul by love and a good intention more than by heroic achievements. The main thing is to invest one's life n the way that will lead to life beyond the grave.

John Boyle O'Reilly's Grave.

The memory of John Boyle O'Reilly ill lives. The grave of the poet in Holyrood Cemetery, at Brookline, con stantly bears floral emblems, mute testimony of a lingering affection, says the Boston Globe. The ample burial lot, which is 88 by 40 feet in extent, is ocated in the handsomest spot in Holy rood. It is planted with Irish grass, while the red shamrock and the beautiful Irish daisy grow round it in pro fusion. The lot is shaded with shrubbery transplanted from the poet's native land. Among the trees are golden ce ars, from Newton Ards, County Down : Irish junipers, Irish yew tree rhododendrons and many young Irish purple beeches. The bids beneath the shrubs and trees are studded with a wealth of pansies and forget me nots. Nature herself, however, has given O'Reilly his most appropriate monument in the tremendous rock spring ing from the ledge underlying his burial lot. This buge pentagonal mass gold the most gold precious metal. of stone, springing twelve feet in height, and weighing about 75 tons. represents better than any work of art all that O'Reilly's lite and nature meant. His face implanted in the rock makes as complete an emblem of re-membrance as could be desired. The 100 ivies from Louth Castle, the poet's native home, planted three years ago, together with the two ivies from the grave of Martha Washington, have clambered around the rock in mingled profusion, giving the boulder the appearance of a huge green bush. The poet sleeps beneath a luxuriant floral bed a few feet in front of the bronze medallion, and at some distance from his grave two bronze vases are to be filled with palms and towering plants of all kinds. The scenery around the grave is very attractive. Open, wooded and rugged, it recalls his intense love for the beauties of nature, while the cultivated flowers in the burial lot bring to mind the poetic development which surrounded his later years. The face in the medallion is shown in profile. The shapely head, with close cut hair, is firmly and gracefully poised on the shoulders, which is more than life size, stands out from the medallion in prominent relief. altogether one of the most beautiful of

A Descendant of Lady Washington

It is said that a descendant in the sixth degree of Martha Washington, a great grand daughter of Nellie Custis, who was the grand daughter of Lady Washington and the adopted child of washington and the adopted child of free, graceful and expressive, and he acquired the art of thinking on his legs. "It must have been born with you," said a gentleman who had his thread to his electrons as the second s pictured in the New York Press in the garb of a Dominican nun. Her lineage is thus traced : Nellie Custis married Lawrence Lewis : their daughter Emily married Colonel Edward Butler their daughter Isabel married Colone Williamson; and their eldest daughter it is who now wears the religious habit.

a speaker.

Though unwilling to accept their
U. S. minister in Central America, Colonel Williamson was at one time a convent and while there embraced the Catholic religion. Later, the eldest one entered a convent in Tennessee, and has since devoted herself to the educational work to which her order is engaged.

It Don't Pay

It Don't Pay

To buy drinks for the boys—it don't pay to buy drinks for yourself. It will pay to quit, but the trouble has been to do this. My vegetable cure will absolutely remove all desire for liquor in a couple of days. So you can quit without any self denial, and nobody need know you are taking the medicine, which is perfectly harmless, pleasant to the taste and from the start produces good appetite, refreshing sleep, steady nerves and does not interfere with business duties. Full particulars in plain envelope. Mr. A. Hut ton Dixon, No. 40 Park avenue, Montreal.

Mr. Thomas Ballard Syresues N. Y.

Mr. Thomas Ballard, Syracuse, N. Y., writes: "I have been afflicted for nearly a year with that most to be dreaded disease Dyspepsia, and at times worn out with pain and want of sleep, and after trying almost everything recommended, I tried one box of Parmelee's Vegetable Pills. I am now nearly well, and believe they will cure me, I would not be without them for any money.

This is the complaint of thousands at this season.

They have no appetite; food does not relish. They need the toning up of the stomach and digestive organs, which a course of Hood's Sarsaparilla will give them. It also purifies and enriches the blood, cures that distress after eating and internal misery only a dyspeptic can know, creates an appetite, overcomes that tired feeling and builds up and sustains the whole physical system. It so promptly and efficiently relieves dyspeptic symptoms and cures nervous headaches, that it seems to have almost "a magic touch."

Hood's Sarsaparilla

D-O-D-D-S

THE PECULIARITIES OF THIS WORD.

No Name on Earth so Famous - No Name More Widely Imitated.

No name on earth, perhaps is so well known, more peculiarity constructed or more widely initated than the word Dodd. It possesses a peculiarity that makes it stand out prominently and fastens it in the memory. It contains four letters, but only two letters of the Everyone knows that the first kidney remedy ever patented or sold in pill form was named Dodd's. Their discovery startled the medical profession the world over, and revolu tionized the treatment of kidney dis-

No imitator has ever succeeded in constructing a name possessing a the peculiarity of DODD, though they nearly all adopt names as similar as possible in sound and construction to this. Their foolishness prevents them realizing that attempts to imitate in-

rease the fame of Dodd's Kidney Pills. Why is the name "Dodd's Kidney Pills" imitated? As well ask why are liamonds and gold imitated. Because dlamonds are the most precious gems, Dodd's Kidney Pills are imitated be cause they are the most valuable medi ine the world has ever known.

No medicine was ever named kidney pills till years of medical research gave Dodd's Kidney Pills to the world. medicine ever cured Bright's disease except Dodd's Kidney Pills. No other nedicine has cured as many cases of Rheumatism, Diabetes, Heart Disease, Lumbago, Dropsy, Female Weakness, and other kidney diseases as Dodd's Kidney Pills have. It is universally known that they have never failed to cure these diseases, bence they are so widely and shamelessly imitated.

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THE HOLY BIBLE.

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Translated from the Latin vulgate. Neatly sound in cloth. Size 10 x 7 x 2, and weighs 1 base ounces. This book will be sent to any acceptance of the sent to any acceptance of the sent to a consider the sent to a consider the sent to a consideration of the sent to be sent to any acceptant of the Cartenoide Recombination of the Cartenoide Recombination of the Cartenoide Recombination of the Cartenoide Recombination of the Sent to sent the sent to sent the sent to sent the sen

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THE CATHOLIC RECORD FOR ONE YEAR

Plain Facts For Fair Minds

This has a larger sale than any book of the kind now in the market. It is not a controversial work, but simply a statement of Catholic Doctrine. The author is Rev. George M. Searle. The price exceedingly low, only fifteen cents. Free by mail to any address. The book contains 360 pages. Address Thos. Coffey, CATHOLIC RECORD Office, London, Ont.

Is the best—in fact the One True Blood Purifier.

Are the best after-dinner are the best after-dinner pills, aid digestion. 256.

C. M. B. A.—Branch No. 4, London, Meets on the 2nd and 4th Thorrsday of every month, at 8 o'clock, at their hall, Albion Block, Richmond Street. 6, Barry, President; Jas. Murray, 1st Vice. President; P. F. Boyle, Recording Secretary.

CATHOLIC HOME ANNUAL FOR 1898

Benziger Bros' Popular Annual Now Ready.

We have now on band a stock of Benziger Bros.' ever-popular Catholic Home Annual, and can confidently assure our readers that this year's production surpasses that of previous numbers. It contains really excellent original contributions from the very best Catholic writers, as well as seven insert pictures and eistly nine illustrations in the text.

MARGARET M. TRAINER writes the prize story, "A Nod and What Came of It." (All about a curlous mistake.)

ROSA MULHOLLAND-GILBERT contributes a touching story of Irish life, "Granny Grogan."

KATHARINE TYNAN HINKEGN.

Grogan."

KATHARINE TYNAN HINKSON weaves a real Irish story out of "The Wardrobe."

MAURICE FRANCIS EGAN, "An Unreasonable Man."

Sonable Man."
WALTER LECKY. "Jemmy." A Canadian story.
MARION AIMES TAGGART. "The Madonna of the Falling Leaf."
RIGHT REV. MGR. THOS. J. CONATY.
"The Study of the New Testament."

VERY REV. F. GIRARDEY. "Thoughts on the 1st and 2nd Commandments."

VERY REV. DEAN A. A. Lings. "The Good St. Anne."

REV. F. J. McGOWAN. His Excellency, Most Rev. Sebastian Martinelli, D. D. REV. C. SCHREINER, O. S. B. "At the Threshold of America."

ELLA McMAHON. "He is Truly Great that

is Great in Charity."
"The Ermine Cloak."

"The Abyss."

We will have much pleasure in mailing a copy of the Annual to any of our readers, on receipt of twenty-five cents. Address.

THOS. COFFEY,

CATHOLIC RECORD OFFICE, london, Ont. Also to be had from our travelling agents.

Catholic Home Annual for 1897.

We have a number of these left over from last year, which we will sell at 15 cents each. Forty cents for both Annuals, 1897 and 1898.

1898 Our Boys' and Girls' Annual

For 5 cents we will mail to any of our youth ful readers a new story to boys, from the pen of the bopular rev story teller. Father Flnn, S. J., and an interesting tale for girls, by Ella Loraine Dorsey (both contained in, and written especially for Our Boys' and Girls' Annual for 1882. An abundance of games, tricks, and other interesting items, together with a large number of pretty pictures, contribute to render Our Boys' and Girls' Annual for 1898 a delight ful book. Address. Address,
THOS, COFFEY,
CATHOLIC RECORD OFFICE
London, Out

C. M. B. A. Open Meeling of Branch 19.

Open Mee'ing of Branch 10.

Ingersoll, Dec. 4, 1897.

The first opening meeting of the C. M. B. A.,
Branch No. 19, of this town was held in their
hall on Thames street, on Thursday evening.
There was a large attendance, the auditorium
being filled to its utmost capacity and sitting
room was at a premium. An excellent pro
gramme was prepared as follows: Prof. Hulme
and his family crebestra, were present and de
lighted the audience with several of their fine
selections. Miss Kanie McSherry gave a
recitation in excellent style. She is an excel
lent rectier and with practice will make her
mark in this respect. Bro. C. B. Kyan then
took the fivor and read the following address to
Mr. W. P. Killackey:
Ingersoll, Dec. 2, 1897.

To Bro. W. P. Killackey: Ingersoll, Dec. 2, 1897.

To Bro. W. P. Killackey, Grand Trustee and Organizer of the C. M. B. A:

Organizer of the C. M. B. A:

Dear Sir and Brother,—We, the members of Branch No. 19, C. M. B. A. Ingersoil, extend to you a most cordial welcome, and we are delighted at the favor and honor conferred on us by your first official visit to our branch and we take great pleasure in greeting you on this occasion, and we trust that you will enjoy your self in your short sejourn among us; and that our branch may make many new members by your coming, and we trust that the C. M. C. at large throughout Ontario will be benefitted by your official capacity as Grand Organizer.

Signed on behalf of the branch,

G. B. Hyan, President.

Bro. Killackey then replied in a very fitting

by your official capacity as orand Organizat.

Signed on behalf of the branch,

C. B. Ryan, President.

Bro. Killackey then replied in a very fitting manner. He was pleased, he said, to be with the branch on the occasion. He saw many old faces and old friends which he was always glad to see. His mission, he considered one of high merit, that of encouraging the C. M. B. A. work throughout the Province. This branch, he was pleased to see, showed up well. The organization dated twenty one years and financially it was the cheapest society to be found. He then proceeded to give a short synopsis of the workings of the order. The amount of heneficiary money paid by the C. M. B. A. from 1880 to 1897, a period of seventeen years, was \$1,326,943.10. The magnificent sum of \$1.287,171.40 has been paid to the beneficiaries of deceased brethren, and \$59,771.70 has been transferred to the Reserve Fund, which, with accrued interest, makes \$60,399.64. Also there has been a remarkable progress in membership since the date of the inception of the order. In 1880 the membership was 220, and in 1897 on Sept. 181 it numbered 11,800.

A special feature of the order is that the Reserve Fund is the property of all members, no matter whether they have been in one day or twenty years, and each new member's share of the Reserve Fund is the property of all members, no matter whether they have been in one day or twenty years, and each new member's share of the Reserve Fund is the property of all members, no matter whether they have been in one day or twenty years, and each new member's share of the Reserve Fund is the property of all members, no matter whether they have been in one day or twenty years, and each new member's share of the Reserve Fund is the property of all members, no matter whether they have been in one day or twenty years, and each new member's share of the Reserve Fund is the property of the Reserve Fund is the prope

From Stratford Branch.

Stratford is a very important centre, and in that piace termed the "Classic City" is one of the most progressive branches of the C. M. B. A. in Canada. At the regular meeting of the above branch held on Wednesday evening, Dec. S. nearly one hundred and sixty active members were present, and the enthusiasm was of a high order. After the regular transaction of business the election of officers took place, at which the following were elected: Pres., His Worship, Mayor O'Donoghue; first vice pres., J. J. Coughlin; second vice press., John Neligan; rec. sec., E. J. Kneitl; assi sec., M. F. Goodwin; fin. sec., M. J. Dilion; treas, John B. Capitain; mar. Thos. Padden; guard, S. J. Hickey; trus., Timothy O'Leary, Jas. Markey, John Hoy, Thos. J. Quirk, Wm. Quitter; repre. to grand council, J. A. Devlin, M. D. alt., Timothy O'Leary; physician, Dr. Devlin; chaplain, Rev. E. B. Kitrey, D. D. Before the close of the meeting a resolution of condolence was tendered to its sister Branch, No. 175, C. M. B. A., Kitskora, on the loss they have sustained by the death of Bro. Thomas Morrison, an active and energetic worker in the cause since the inception of the branch a few years ago.

Vote of Thanks. At the last regular meeting of Branch No. A good, peaceable man turn things to good.—The Imitation.

Bro. D. J. O'Connor, chairman of the Board of Trustees for many years past, who has tendered his resignation as such owing to pressure of business. Mr. O'Connor is a Past Grand Chancellor of the Grand Council of the C. M. B. A., of Canada, and one of the founders of the local branch here.—Stratford Herald Dec. 10.

Election of Officers.

Election of Officers.

Branch 175, Kinkora.

Chaplain, Rev. Father O'Neill; chan., Jas. Stock; pres., Wm. Harrigan; first vice pres., Wm. Mailow; second vice pres., Tobias Hishon; rec. sec., John Kelly; assit sec., Michael Crowley, Jr.; fin. sec., P. J. Finnegan; tress., Ed. Brown; mar., John Weish; guard, Patrick Hishon; trus., C. Crowley, Henry Foley, Patrick Carty, Peter Stock, Daniel Decoursey; repre. to grand council, James Stock; alt., Patrick O'Brien; physician, Dr. Devlin.

Branch No. 4, London.

On Thursday, Dec. 9, the following officers were elected for Branch No. 4, London: President, J. P. Murray; First Vice President, W. P. Kegan; Second Vice President, F. J. Shanahan; Kecording Secretary, P. F. Boyle; Assistant Recording Secretary, M. O'Meara; Treasurer, J. W. Pocock: Marshal, Benj. Leacn; Guard, John Curtin; Trustees, P. Cook, M. O'Meara and M. Curry; Representative to Grand Council, P. F. Boyle; Alternate, P. Cook.

Branch No. 19, Ingersoil.

Branch No 19, Ingersoll. Branch No. 19, Ingersoll.

Ingersoll, Ont., Dec. 7, 1897.
At the regular meeting of Branch 19, C. M. B.
A., Ingersoll, last evening, the following officers were elected for 1898, which I trust you will publish in your valuable paper.

Pres. C. B. Ryan; first vice pres., Jno. Frazelle; second vice-pres., Jas. Lafleur; rec. sec., Jas. P. O'Neili; asst sec., Jas. Comesky; treas., J. S. Smith; fin. sec., Robt, Keating; mar., Geo. Edwards; guard, Jas. Carrolt; rep. grand council, C. B. Ryan; alt, M. J. McDermott; trus; for two years, Peter Sherry, Robt, Keating, Jno. Frazelle.

Resolution of Condolence.

Kinkora, Dec. 13, 1897.

At a regular meeting of Branch No. 175,
Kinkora, held in their hall on Monday, Dec. 6, 1897, the fellowing resolution was unantmously adonted:

6, 1897, the following resolution was unantmously adopted:
That whereas it has pleased Almighty God
to remove by death Bro. Thos. Morrison,
who died on the 4th instant,
Resolved that we, the members of Branch
No. 175, hereby express our heartfelt sorrow
for the loss sustained by our branch, and extend to Mrs. Morrison and family our most
sincere sympathy and condelence in their
sad affliction. Also resolved that our charter
be draped in black for the space of thirty
days,
Resolved, that a copy of this resolution be
inserted in the minutes of this meeting, and

inserted in the minutes of this meeting, and sent to Mrs. Morrison, and also published in the official organ and CATHOLIC RECORD. James Stock, President. John Kelly, Secretary.

C. Y. L. L. A.

A meeting of the Catholic Young Ladies Literary Association was held on Tuesday evening, at the residence of Miss Quinn, Beaconsided avenue. Papers written by the members during the week were read and discussed. The sixth canto of Dante's "Inferno" was taken up for study. The reading of the life of Sir Richard Steele was concluded. A very interesting paper on Greek Mythology was read by Miss Nellie Quinn. After a few runsical numbers the association adjourned to meet on Tuesday evening next at the home of Miss Meyers, 83 McCaul street.

ELECTION OF OFFICERS.

St. Helen's Branch, No. 11, Toronto.

The regular meeting of the branch was held on Tuesday, the 7th, with a very large attendance, it being the election of officers for 1898, Great interest was taken in the proceedings, and after very keen contests for the various offices the following were duly elected:
Their respected pastor, the Rev. J. M. Cruise continuing as chaplain; press., John Fullen vice pres; John Srickland; pres., John Fullen, W. Lane; siden and ins. sec., J. McCarthy; treas, M. Lane; stewards, P. Smith, J. Brady, J. Meehan and P. McNamara; mar., John Gore; ass't mar., J. Deiovy; inside guard, F. Holland; outer guard, M. W. Mahoney.

Several important questions were discussed, and it was unanimously agreed to form a special fund for the purpose of assisting members to keep in good standing on the books. They also appointed a committee to make arrangements for an At Home on Dec. 31st.

W. C. J. St. Helen's Branch, No. 11, Toronto.

RESOLUTIONS OF CONDOLENCE.

CATHOLIC RECORD, London, Ont.:
At the last regular meeting of St. Patrick's
Auxiliary, No. 6, Knights of St. John, Toronto
Ont. the following resolutions were adopted:
Whereas it has pleased Almighty God in his
infinite wisdom to take to Himself the mother
of our beloved sister, Mrs. Margaret Sweeney,
therefore be it therefore be it

Resolved that the members of St. Patrick's
Auxiliary No. 6, Knights of St. John, tender to

Auxiliary No. 6, Knights of St. John, tender to our bereaved state our most sincere and heart fait sympathy in this her great affliction; and we pray that He who is the Author of Ilfe and death, and who doth all this well, will sustain and comfort her in this hour of sorrow. Be it further
Resolved that these resolutions be engrossed on the minutes, a copy tendered to Sister Mrs.
Margaret Sweeney and published in the CAPH
OLIC RECORD, Catholic Register and Knight of St. John.
Mary O'Reilly, Rec. Sec.

Toronto, Dec. 9, 1897 At the last regular meeting of St. Patrick auxiliary, No. 6, Knights of St John, Toront At the last regular meeting of St. Patrick's Auxiliary, No. 5, Knights of St. John, Toronto, Ont. the following resolutions were adopted: Whereas, It has pleased Almighty God to call to her heavenly reward the beloved mother of our dear sister, M. A. Sexton, therefore he it Resolved, that the members of St. Patrick's Auxiliary, No. 6, Knights of St. John, tender to our beloved sister their heartfelt sympathy and earnest condolence in this hour of sorrow and affliction, and we commend her to look beyond this vale of tears to the heavenly home beyond the grave where we shall meet our belowed ones again never more to be separated. Be it further

Be it further
Resolved, that these resolutions be engrossed
on the minutes, a copy tendered to Sister M. A.
Sexton, and sent to the CATHOLIC RECORD,
Catholic Register and Knight of St. John for
publication.
Mary O'Reilly, Rec. Sec.

IN MEMORIAM.

OBITUARY.

MRS. JOHN COFFEY, BARRIE.

MRS. JOHN COFFEY, BARRIE.

It is with feelings of deep regret that we this week record the death of Mrs. John Coffey proprietor of the Vespra hotel. Barrie. After seven weeks of acute illness from liver trouble, she finally succumbed to the fell disease; not however, till she was thoroughly fortfield with all the sacred rites of our Mother Church. The deceased was born in the township of Flosmear, Apto, some forty-six years ago, her parents being John and Mary Loftus. It was there she spent her single life ministering to her parents wants in their old age. About fifteen years ago she married John Coffey of Whitby, and spent the last eight years of her life in the town of Barrie, a happy and contented wife. In disposition she was of a retiring nature, and was a kind friend, a loving mother, and a true and faithful wife. She leaves her husband, John Coffey, and two children, Mary Irene and John, to mourn her premature death. Solemn High Mass was celebrated for the repose of her soul by Very Rev. Dean Egan, after which the funeral procession wended its way to the cemetery where the mortal remains were consigned to mother earth amid the wallings of the afflicted husband, relatives and family Gentic readers, breath and the wallings of the afflicted husband, relatives and family Gentic readers, breath and the wallings of the soll of Ellen Loftus Coffey. R. I. P.

"Jesus, while our hearts are bleeding the repose of the soul of Ellen Loftus Coffey. R. I. P.

"Jesus, while our hearts are bleeding. Calmly say Thy will be done.

Though east down, we're not forsaken, Though east down, we're not forsaken, Though the said of the said of

Mr. Richard Payne, London.

Mr. Richard Payne died at his son's residence, lot 18. con. 3. London Township, on Wednesday, Dec. 8. and the funeral took place on Friday, the 10th, to St. Peter's cathedral, where High Mass of Requiem was celebrated by Rev. Fatner Brady. The late Mr. Payne immigrated to Canada in 1817 from the county of Longford, Ireland, coming direct to London, then a small village. He leaves a grown up family, as follows: Thomas and James, of Buffalo; Mrs. H. Foster, Vermont; Mrs. Thos. Logan, Detroit; Mrs. Thos. Glider, of Trout Cleek, Mich.; Mrs. John Dwyer, of London west; Richard and Henry, butchers, of this city. R. I. P.

The late Mr. Payne was highly esteemed by all who knew him. MR. RICHARD PAYNE, LONDON.

MR. JOHN DALTON, SARNIA, ONT.
Our Heavenly Father has called to his eternal
reward one of Sarnia's most esteemed citizens.
Mr. John Dalton, whose death resulted from
asphyxiation in the St. Clair Tunnel accident,
on Sunday evening, Nov. 28.
He had been a faithful employee of the railrord company for some years past and met his
death while performing his regular duties of
brakeman with the crew of the tunnel engine
599.

brakeman with the crew of the tunnel engine 599.

Possessed of a generous nature and gental disposition, he endeared himself to all who had the pleasure of his acquaintance; gaining thereby, many warm friends, who will, in loving remembrance frequently offer a fervent prayer for his eternal welfare.

The C. O. F., of which deceased was a valued member, attended the funeral, which took place on Wednesday, Dec. 1, from his late residence Brock street to the Catholic church, where Requiem High Mass was offered for the repose of mis soul by Rev. Father Hogan, after which were laid to rest in the Catholic cemetery. Sarnia, the mortal remains of one deeply mourned by his young wife and relatives, for whom great sympathy is felt; expressions of sorrow being heard throughout the whole community. Requiescal in pace!

MISS MARY SULLIVAN, ASHFIELD.

Miss Mary Sullivan, Ashfield.
It is with feelings of deepest regret that we are called upon to record the very sad death of Mary Sullivan, which took place in Denver. on Wednesday, bec. 1st.
Although she had been alling for some time, death came unexpectedly, causing a great shock to her relatives and acquaintances. Three years ago she went to Colorado, with the hope of recovering her health, but God, who doth all things well, in His tender mighty, love, saw that her pure soul was fitted for its eternal home, and took her to Himself to erjoy the eternal nupitals of Heaven.

This young lady, whose death is deeply lamented, was a dear and valued friend, and her friendship was always found to be very true.

Not only in the family circle is there grief, but all her acquaintances deplore the early demise ill her acquaintances deplore the early demis of a young girl who by her charming manne and amiable disposition endeared herself to

em. To the family we offer our heartfelt sympathy To the family we offer our heartifelt sympathy. May our merciful Lord comfort and sustain them in their sad bereavement, which should be assuaged by the knowledge that she whom they and we mourn will be rewarded with eternal happiness, because she ever sought to follow in a kindly, gentie and unas suming manner the pathway marked out by the Divine Master.

Sha is not dead, the child of our a Weiting.

"She is not dead—the child of our affection— But gone unto that school." Where she no longer needs our poor protection, And Christ Himself doth rule."

where she no longer needs our poor protection, And Christ Himself doth rule.

Where she no longer needs our poor protection, And Christ Himself doth rule.

Gertrade Finn, aged twenty-one years, one month and three days, eldest daughter of the late James Finn, of the city of Ottawa, and Mrs. John Sunstrum now of Lacloche. Onton Sunday morning, 28th November, at 235a. m., at Lacloche, her happy soul parted from its artihly tenement to appear before the Great doubting faith and a hope as an anchor of the soul securely placed — having had an early Christian education at the Sacred Heart Convent, and at St. Joseph's church in the city of Ottawa, which brightened as her years ad vanced—her lingering liness only further embud her with an earnest Christian sprift from Heaven had said, Right blessed are the dead who die in the Lord, from henceforth now saith the Spirit that they rest from their lab ors, for their works follow them.

On Monday morning the deceased's stepfather, Mr. John Sunstrum left Lacloche for Ottawa, accompanied by her stepfather, where they were met by ber grandfather, Mr. William Cross and her uncle, Mr. S. Cross, and friends of the deceased, and taken by train to Ottawa, accompanied by her stepfather, where they were met by her grandfather, Mr. William Cross and her uncle, Mr. S. Cross, and friends of the deceased, and taken where they remained in state until 3 p. m., Dec. 1st, from thence to St. Joseph's church, where the funeral service was conducted, Rye. Father Constantineau efficiating. From thence her remains were followed by a large number of iriends and acquaintances, and laid away in the family plot in Noire Dame centerty. The pall bearers were Mr. P. Connolly, Mr. W. J. Kane and M. R. Ed. Mr. William Cross and her uncle, Mr. William Cross and her uncle, Mr. S. Cross, and friends of the deceased, and taken by train to Ottawa, accompanied by her stepfather, where they were met by the grandfather, Mr. William Cross and her uncle, Mr. S. Cross, and friends of the deceased, and taken by the s

IN MEMORIAM.

Toronto, Dec. 6, 1897.

At the last regular meeting of St. Paul's Commandery 123, R. C. U. Knights of St. John, the following resolution was adopted worthy and esteemed chaplain, Rev. Father Reddin has during the past three years as Chaplain of our Commandery proved himself a sincere worthy and esteemed chaplain, Rev. Father Reddin has during the past three years as Chaplain of our Commandery proved himself a sincere worthy member, a kind and generous friend, a true Knight and an earnest worker in the promotion of Cat'ocic knight hood, therefore be it

Re-clowed that the members of Commandery 129, while submitting with resignation to the will of Divine Providence, hereby gives expression to the great grief that fills our hearts in this our bereavement. That in the death of Father Reddin, our Commandery has lost a faithful and sincered that in this our bereavement.

That in the death of Father Reddin, our commandery has lost a faithful and sincered that in this our bereavement. The death of Father Reddin, our commandery has lost a faithful and sincered and sorrowing family and relatives our most sincere sympathy in this their hour of trouble.

That a copy of these resolutions be engrossed and sent to his grief-stricken family, and its family a dutiful son and an affection of the Rocord and placed on the records of the higher mathematics in the University of Monthal Carrier, and the family and relatives our most sincere sympathy in this their hour of trouble.

A good, peaceable man turns all things to good.—The Imitation.

A good, peaceable man turns all things to good.—The Imitation.

ing to a close. A severe cold contracted some few years ago, settled on his lungs to which he finally succumbed, after having plucked the sting from death and victory from the grave. His luneral obsequies commenced in St. Patrick's, Gore of Toronto, where Requiem Mass was offered, and at the solicitation of his late confrere, Rev. Father Hand, P. P., his remains were brought to St. Paul's. Toronto, Sunday, the 28th, where Vespers for the dead were entoned by Rev. Father Hand, who preached a very touching sermon on the qualities of the good priest. His remains lay in state till Monday morning, guarded by members of the uniformed division of the Knights of St. John, when Requiem High Mass was offered for the repose of his soul. The celebrant was Father Jeffcott, P. P., Oshawa Father Frawling, deacon, Father Hand, master of ceremonies. The sance con. Father Hand, master of ceremonies. The sance that y was crowded with priests, including His Grace Archbishop Waish, who after pronouncing the absolution preached his panegyric, a most touching and edifying discourse.

The body was taken by train to Pickering, and once more laid before the altar draped in mourning where the waters of regeneral Life was first broke to him and where he was enrolled a soldier of Jesus Christ; and after the "Libera" and "De Profunds" were chanted his remains were attended by a large cortege of all classes and creeds, to the cemetery partook more of a triumphal march than a sad cavalcate.

To his sorrowful mother, to his aunt, Sieter Auselm, of St. Joseph's community, to Sister

more of a triumphal march than a saucasa-cade.
To his sorrowful mother, to his aunt, Sister Asselm, of St. Joseph's community, to Sister Seraphia, Loretto Convent, Guelph; to Sister Anselm, Loretto convent, Toronto—sisters of the saintly priest—and to the remaining mem bers of the family the heartfelt sympathy of the writer is extended whose fervent prayer is may the soul of him whose career he has feebly attempted to portray, may rest in eternal beace!

empted to portray, may rest in etern ace! J. J. M. 3 Denison avenue, Toronto, Dec. 8, 1897. KIT'S JUBILEE LETTERS

To London for the Jubilee

To London for the Jubilee

BY KIT.

Cloth 16 mo. Price, 75 cents.

Kit, the well known editor of the "Woman's Kingdom" page of the Toronto Mail and Empire, has long held a prominent position as one of the formost women-writers of this continent, Her description of travel and her writings on social subjects, not to mention her weekly correspondence column in which she has given advice and sympathy to thousands have made her a welcome guest in numberless Canadian homes. It was universally conceded that her letters on the World's Fair were the best piece of journalistic work that appeared on that subject. They were widely quoted in the press of the United States, beside receiving keneral attention in Canada. Her recent descriptions of the Diamond Jubilee celebration were not less important and attractive, and a call for their collection in book form has come from many quarters. Dealing as they do with an event in the Victorian Era which was interesting to every subject of the empire, they form an interesting memento in the sixtieth year of the queen's reign. Their gifted author had exceptional opportunities of seeing and knowing a! that was going on, and the brilliant account of it she wrote forms delightful reading. Presented to Prince and Princess of Wales, and a guest in the houses of the people with whose trails and jays her broad sympathies have kepther ever to touch, and there is a human element about her writings that goes straight to the heart. At the same time her jubilee letters were a memorable feat of jurnalistic description, the high character of which was at once appreciated.

George N. Morang, publisher, 65 Yonge treet, Toronto.

On exhibition in the Market street window on exhibition in the Market street window of Ferguson's Arcade are two pastel portraits to Wm. Byers (deceased) and Mrs. Byers, which were executed by Miss Anna Wells, aclever artist in that line. Miss Wells stands well up in her profession, judging from the work she has recently turned out and from the orders she has had for portraits.—Stratford Herald, Dec. 10.

MARKET REPORTS.

London, Dec. 16. — Wheat, SI to 8ic. per bush. Oats, 23 4-5 to 24 2 5c per bush. Peas, 45 per bush. Rye, 33 35 to 38 2-5 per bush. Corn, 58 2 5 to 39 1-5 per bush. Buckwheat, 28 to 20 per bush. Beet, 85 to 5.50 per cwt. Lamb, 7 to 75 cents a pound by the carcass. Dressed hogs were unchanged, at 85 to 5.50 per cwt. The 85 hogs were heavy. Turkeys sold at 7c a pound, and the supply was large. Geese were in fair supply, at 5c alb or 50 to 75c apiece. Ducks 65 to 80 cents a pair. Fowis, 40 to 65 cents a pair. Butter, 11 to 16c a pound. Eggs, 20 to 22 cents adozen. Potatocs, 75 to 30 cents a bar. Apples sold at 82 to 83 00 per barrel. Hay, 87 per ton. Toronto, Dec. 16.—Cars of red winter middle freights, are quoted at 83 c, and north and west

honey, 7 to 10c per pound; cheese, 10 to 11c per pound.

Hay and Straw—Hay, \$5.00 to \$6.00 per ton, on the city market; baled hay, \$4 to \$7.50 per ton in car lots; straw, \$2.50 to \$3.00 per ton.

Dressed Meats. — Beef, Michigan, \$5.00 to \$6.50 per cwt. Live weight, \$3.00 to \$3.75 per cwt. Chicago, \$6.00 to \$7.25 per cwt.

Pork—Light, \$3.50 to \$3.75; choice, \$3.80 to \$4.00; heavy, \$3.75 to \$4, 810w sale; live weight, \$2.75 to \$3.80 per cwt.

Mutton—\$6.00 to \$7.50 per cwt.

Lamb—\$6 to \$7 per cwt.

Veal—\$6.50 to \$7.00, per cwt.

3.50 to \$7.00. per cwt.

— Chickens, 7 cents per pound

FALLING HAIR Pimply Faces, Baby Blemishes, Cured by CUTICURA SOAP.

fowls, 5 to 6c per lb.; alive, 4 to 5c per pound; ducks, 10 cents per pound; turkeys, 9 to 10c per pound; geese, 7 to 8 cents per pound; Latest Live Stock Markets.

Toronto, Dec. 16.—The prices for Christmas stuff ranging from 3½ to 4½c per pound. One lead was sold within a fraction of 4½c.

Butchers' Cattle — Prices for choice ranged from 3½ to 3½c per pound; secondary and inferior cattle sold at 3½c down to 2½ to 2½c. There was a fair clearance.

Good export bulls are wanted at from 3½ to 3½c per pound for choice.

Stockers are wanted at from 3 to 3½c per pound.

ger pound for choice.

Stockers are wanted at from 3 to 3½c per pound.

Feeders are wanted at from 3 to 3½c per pound.

Feeders are wanted at from 3 to 3½c per pound.

Feeders are wanted at from 3 to 3½c per pound.

Sheep are in fair demand, and all sold this morning at from 5 to 5½c per pound.

Good caives are in demand at from 3½ to 57, and occasionally 88 each; secondary and inferior grades fetch from 3½ to 83.50 each.

There is a steady demand for choice milkers at from 83½ to 845 each.

Hogs are steady and unchanged, at 4½c for choice weighed off cars), and 4½c for thick fat and light hogs. Sows sell at around 3c, and stags at 2c per pound.

EAST BUFFALO.

East Buffalo, N. Y., Dec. 16.—Cattle — Receipts, 12 cars, including nine loads of Canadas; the market was quiet and weak, with nothing doing. Veals and calves—Tops generally sold at 86.50 to 86.75; common to good, 85.25 to 86.25. Hogs—Good to choice Yorkers, 83.42 to 83.45; insked peakers' grades, 83.45 to 83.47; roughs, 82.90 to 83.50; stags, 82.50 to 82.55; inedium weights, 83.45 to 83.47; hogs, 83.45 to 83.47; roughs, 82.90 to 83.50; stags, 82.50 to 82.55; pies, 83.15 to 83.60; chies to common, 84.90 to 85.50; Dative sheep, choice to extra, 86.00 to 84.50; culls to common wearlings, 84.25 to 84.50; culls to common sheep, 84.35 to 84.50; common to fair 84.90 to 85.50; culls to common to fair 84.90 to 84.50; culls to common sheep, 84.35 to 84.50; common to fair 84.90 to 84.50; culls to common to fair 84.

THE DEMON OF DYSPEPSIA

Banished For Eyer by Dodd's Dyspep sia Tablets. Snow cannot withstand the heat of

the midsummer sun. There's no ice on the creeks in August. on the creeks in August.

No more can Indigestion and Dyspepsia exist when Dodd's Dyspepsia Tablets are used. The sun melts the snow; Dodd's Dyspepsia Tablets digest the food. That's all that is needed to banish Indigestion and Dyspepsia.

But Dodd's Dyspepsia Tablets do more. While they are digesting the food, they rest the stomach; tone it up, restore all its old strength, and give i

a new supply.
You don't have to take Didd's Dyspepsia Tablets for ever. A short course of treatment, two or three weeks, is enough for any case. Then you can quit using them and enjoy the benefits they have given you.
Dodd's Dyspepsia Tablets are special-

ly suited to every form of Dyspepsia. They will positively cure any form of the disease.

Dodd's Dyspepsia Tablets prevent the formation of poisonous gases in the stomach by digesting the food at once.

There is no time for it to ferment and create gas.

If the bowels need treatment Dodd's Dyspepsia Tablets won't give it. But, in each box is a package of smaller tablets that will. Thus thus there is a

double treatment in every box. Dodd's Dyspepsia Tablets, each box containing the double treatment, can be procured from all druggists, at 50 cents a box, or will be sent, on receipt of the price, by the Dodds Medicine Co., Limited, Toronto.

TEACHERS WANTED.

CATHOLIC TEACHER WANTED FOR R. U. S. S. No. 4, Raliegh, for the year 1888, holding Jod or 3rd class certificate of qualifications. Duties to begin Jan. 3rd. State salary expected, and send recommendations to Michael Gieson, Fletcher P. O., Ont.

THE SERVICES OF A LADY TEACHER required for Separate school section No. 6, Biddulph, holder of a second class certificate, professional; to take charge of school on 3rd January, 1898. Address, Stephen McCormick, Eiginfield. Eiginfield. 9993

I WISH TO SECURE A NORMAL trained, Roman Catholic teacher, to teach in a village school in the North West Territories at \$50 per month. The preference will be given to one who has some musical ability and can speak German. Andress, with foll particulars, W. D. McTaggart, Bank of Commerce Building, Toronto.

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MAIL CONTRACT.

SEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa until Noon, on Friday, 21st January, 1898, for the conveyance of Her Majesty's Mails, on a proposed Contract for four years, six times per week each way, between Granton and London from the 1st April, next.

Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Offices on the route and at this office.

H. G. HOPKIRK, Post Office Inspector.

Post Office Inspector's Office, London, Dec. 10, 1897.

VOLUME XIX.

For the CATHOLIC REC

Christmas. Again He cometh the Infant God To woo a heartless world—heav To darkest earth down wings H And gladdens all with radiance if O'er Zion's hills, amazed the shep The bending skies with ange sound. In hearts erst sadden'd, peace;a And earth and sky and love at kiss'd.

Christmas, all heil! again the m
In glad carillon summons youn
Through gathering snow and
fierce and cold.
Onward they press absorb?
Sublime.
As when the shepherds, heave
the fold
To seek the Child God promis'd!
They throng cathedral aisle in
And pour love's treasures out at.

He came to give a dying world li Dark Error's mists He came to And bend all minds to Wisdom When shone His Star, grim Disc strife. Crime bid his head, the sun of P The arid desert blossom'd as a

The Shepherds' trustful Faith b The Wisemen's triple homag Firm loyalty of heart to Him: And deepest adoration as our Le A crib, a cross on earth our val Our guerdon—Christmas joys

THOSE PRELIMIN

N. Y. Freeman's Jou McAllister.—The third gene at Ephesus, Asia Minor, A. council was also called by im dependently of the Bishop of I a Western associate emperor, co operated in calling it wit emperor, Theodosis II. Freeman .- As we said to the Council of Constan

enough that the convoca emperors had the sanction That the convocation of t Ephesus had the Pope's sa dent from the fact that he to it. Pope Celestine wro peror Theodosius, May 15 that he could not be perso at the Synod, but that h part in it by commission douin Tom. 1, page 1,473 It is well here to note that preceded the calling cil of Ephesus. About for vious to the council a d

cerning the nature of the arose between Bishop Cyr dria and Bishop Nestoriu tinople. This discussion turbed the peace of the (East. Both Cyril and pealed to Rome. Cyril wrote: "It would be me if we could keep silence, mands of us watchfulnes astical custom requires your holiness." This appeal from the Eastern ompire to the Bi in the Western empire,

recognition of the pri Roman See. This recog more strongly evidence ceedings of the Counc were practically Pope Celestine. As we said, this recognition of the Pope carries with it edgment of the necessit bation before the decre It is only in virtue of th decrees of a council are ecumenic or general. On the appeal of Cyr us to Rome the authorit up and examined the d spectively set forth by t

ates. The doctrines of

declared to be heretical

wrote to Nestorius, info

the fact and requirin pair of deposition, to re demn the heresy he had within ten days after letter. The Pope at wrote to Cyril of Alexan commissioning him to quired retraction was sentence of depositi While Nestorius strove planations and expedie the Roman sentence, h time denied the Pope's case. If the Pope's sur been the common belief churches at that time been most natural fo have repudiated that st impertinent c'aim and assumption of authority would have appealed t traditions of the peo against the usurpation to them, a foreign, V He would thus have position against both Rome and the Bishop But Nestorius did none Why? Because he k the people, knew tagainst the recognize the Bishop of Rome No more convincing p of the Eastern churche or headship of the Pop occasion, which meant

Just prior to the asse sus Bishop Cyril wrote tine asking whether be allowed to appear member, or whether deposition pronounce after the period of tim canting had elapsed, have effect. Reflect this. Here is the pat dria in Egypt writing Rome to know if the