Catholic Record.

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

VOLUME XVII.

LONDON, ONTARIO, SATURDAY, DECEMBER 14, 1895.

At the Gate.

BY JAMES WHITCOMB RILEY.

In the warm, health giving weather
My poor pale wife and I
Drive up and down the little town
And the pleasant roads thereby;
Out in the wholesome coun'ry
We wind from the main high way,
Lyte the wood's green solitudes— Into the wood's green solitudes Fair as the Lord's own day.

We have lived so long together,
And joyed and mourned as one,
That each with each, with a look for speech,
Or a touch, may talk as none
But love's elect may comprehend—
Why, the touch of her hand on mine
Speaks volume wise, and the smile of her
eves.

To me is a song divine. There are many places that lure us—
"The old wood bridge" just west
Of town we know—and the creek below,
And the banks the boys love best;
And "Beech Grove," too on the hill-top,
And "The Haunted House" beyond,
With its roof half off, and its old pump trough
Adrift in the road-side pond.

We find our way to "The Marshes"—
At least where they used to be:
And "The Old Camp Grounds," and "The
Indian Mounds,"
And the trunk of "The Council Tree";
We have crunched and splashed through
"Flint Bed Ford,"
And at "Old Big Bee-Gum Spring"
We have stayed the cup, half lifted up,
Hearing the red bird sing.

Then there is "Wesley Chapel,"
With its little grave-yard, lone
At the cross roads there, though the sun sets At the cross roads there, though the sun set fair
On wild rose, mound and stone,
A wee bed under the willows—
My wife's hand on my own—
And our horse stops, too, and we hear the co
Of a dove in undertone.

The dusk, the dew and the silence!
"Olf Charley" turns his head
Homeward then by the 'pike again,
Though never a word is said—
One more step, and a lingering one—
After the fields and farms—
At the old toll gate, with the woman await
With a little girl in her arms.

AGAIN A CATHOLIC.

-Ladies' Home Journal.

Father Bouland Renounces the Protest ant Faith.

New York Herald, Dec, 1. Pere Leon Bouland has gone to the Roman Catholic Church. Seven years ago the announcement in the Herald that Father Bouland, a scholarly man of some eminence in his own country, had renounced the Church of his youth, and had gone over to the Protestant Episcopal Church in this country, caused a sensation. And now come another great surprise in the fact that Father Bouland had gone back to Catholicism.

He made his retraction and profession of faith yesterday morning in the pretty little chapel in St. Francis Xavier's Coliege. He was received by Xavier's Coliege. He was received by the Very Rev. William Pardow, Provincial of the Society of Jesus The sunlight was weak and struggling, and could scarcely penetrate the stained glass windows of the chapel when the little group entered.

There were present besides Father Pardow, Father Clark and two young men students at the college. The men students at the college. The ceremony was simple, yet none the less impressive. It meant a great deal more to the principal than the assist ants. It meant that for the second time he declared he had erred in what is greater to man than wealth and power. It meant that he was once more to submit himself to the criticism of the world and possibly to be con demned by those whose good opinion he had prized. It also meant that it must be his last change should he wish to maintain his character.

Father Bouland realized all this when he laid his right hand on the Bible and renounced his heresy. young men signed the document as witnesses.

SEVEN YEARS AGO. There was a somewhat similar scene in June, 1888, in Grace Church. On the morning of the 17th Father Bou land was received into the Protestant Episcopal Church by the Right Rev. Dr. Potter, Bishop of New York, in the presence of the Rev. Dr. C. F. C Neil, of Philadelphia; the Rev. O. B. Keith and the Rev. G. H. McD. Bot

I asked Father Bouland yesterday if he would give me his reasons for the step he had just taken. He had no hesitation in doing so. He just stated that he had believed all the doctrines which the Roman Catholic Church taught until the decree affirming the infallibility of the Pope was promul gated. That dogma he could not re concile to his conscience, and it jarred with certain liberal principles he en-

His position was this, that doctrin ally he could no longer believe the teachings of the syllabus and its dogmas proclaimed at the Vatican Council of 1888. Politically he did not "admit the pretensions of Uitramontanism," claiming absolute authority in matters outside of religion.

HIS REASONS. So that there might be no mistake about his views he put them in writing in French, and the following is a

"Some seven years ago I left the Catholic Church and was received as an Episcopalian by Bishop Potter of this city. The Herald gave full details at the time. During these long and sorrowful years of wandering I never gave up my love for the Church which had watched over me from my cradle. A few weeks ago, stricken

ligible step I had taken, I applied humbly to the Apostolic Delegate, Mgr. Satolli, begging to be received back to be received back into the Church about on the waves of unbelief, like a

Rev. William O'B. Pardow, Provincial Father Bouland had done. of the Jesuits, to examine into the fact, however, did not give him the matter and report to him. The report forwarded, Mgr. Satolli graciously delegated to the Jesuit Provincial the necessary powers to receive me back into the Church from which I had closes he was.

The report to exercise priestly functions. He could not say Mass, hear confessions, and so on, without receiving pair give themselves up to indifferent ism.

But the question might be asked—

"But the ques into the Church from which strayed. This morning at 9 o'clock in the Jesuits' chapel, West Sixteenth for a few weeks. Subsequently it is likely that he will devote himself to the likely that he will devote himself to the my profession of Catholic faith and abjured all contrary belief.

"It had been stated that after leaving the Church I married. This I declare to be absolutely false.

"I retract fully and unreservedly the letter I wrote to the Sovereign Pontiff, Leo XIII., on April 12, 1888, in which I stated my so-called 'reasons for leaving the Church of Rome. These reasons were all false.

"I have met with great kindness on the part of Episcopalians, Congrega-tionalists and other non Catholics, and I hope that my return to the Church will cause some of them at least to consider the ground on which they stand, and their adherence to a Church which I have tested practically for over seven years and found wanting.

HE WAS NOT HAPPY. "Were you perfectly happy while in the Protestant Church?" I asked

Father Bouland. "No," he replied, "I was not. belong to the Latin race, and you Protestants cannot understand how much we sacrifice when we renounce the Catholic faith. Since 1888 I have been in Europe. I was sent by Bishop Pot ter to make a study of the religious question in France, and to make a report especially as to the possibility of successful missionary work among French Catholics. I went conscien-tiously to work, and finally came to the conclusion that it was not possible, for the present at least, to start a move ment of that sort in France.

"Bishop Potter hoped for the unity of the Church. His idea was that Cath olics could be brought to the Protestant Episcopal Church. But I did not meet with any success. I found that the Protestant Church did not attact the French people. As a rule when they left their own Church they abandoned religion altogether.
"I am an American citizen and I

have made a study of American insti-tutions. I concluded that after the successful mission of Mgr. Satolli in the United States the only thing for me to do was to go back to the Catholic Church, where I was educated, and in which I had been a missionary.

"I wrote a very polite and kind

letter this morning to Bishop Potter, letting him know what I was doing. In it I said it gave me much happiness to acknowledge his kindness to me in all our relations. I also hoped that by the Providence of God something would happen in the future to bring about the unity of all Churches, a unity that would be for the benefit of the American people.

DIVISIONS IN

"Since I left, in 1888, I never said and most fervent prayers, word against the Catholic Church. Then, as a means to the was charitable, and would be charitable now. I have told Father Pardow that I have the greatest respect for this country, Father Ryan writes:
Protestants. I saw a great division "In order to convert non-Catholics, among the Churches, and I became convinced there must be some authority, some central authority, in religion for the maintenance of peace and the satisfaction of consciences. stand now, as I did not then, the infal libility of the Pope, that when he ex cathedra on matters of re ligion his voice is the voice of God. "I had imbibed different and

erroneous ideas from the works of Dr. Dollinger in Germany and Pere Hyacinthe in France. I now believe that Papul Infallibility is a dogma, and that it is the best thing for the and not of the heart.

'I believed in everything else, and therefore never spoke against the Church. As to Father Hyacinthe, I believe be is honestly sincere in his convictions. But the French people are not tipe for such religious reform as he would given them.

"I am now in full accord with the Catholic Church. In this country I have seen the realization of all my hopes and desires. The Catholic Church is not a danger to America and never was. On the contrary, it is proving to be a benefit to the American I believe that it is the supporter of the American constitution, n in a 'Jesuitical' way, as some would have you believe, but honestly, sin-

cerely, patriotically.
"My travels and sojourn in th United States have engendered in me a great respect for the Protestants of I hope the time will come when we shall have Christian unity It is absolutely necessary in our times Religious quarrels are useless. Amer ica is the dream of every man of intel Here one finds the largest meas ure of intellectual and religious liberty

again into the bosom of the Church.

"His Excellency deputed the Very Rev. William OB. Pardow, Provincial Father Bouland had done. That

French people of America. He intends bringing out a pamphlet stating his position, past and present. For the last two years or more Father Bouland has been a professor in the French American College in Springfield, Mass. He also edited the Citoyen Franco American. He resigned in June. He visited the United States in 1875 for the purpose of writing a history of the French in America and he traveled

extensively.

He took a deep interest in the emigration of his countrymen to this continent and believed that they would settle here in large numbers. This belief led him to investigate the adaptability of the United States to grape culture. He established on his own private account a vineyard in South Carolina. From there he came on to New York about 1888.

WAS HONORED BY THE POPE.

He had received many honors from the Pope. He was Honorary Private Chamberlain of Leo XIII., Honorary Canon of St. Michael Archangelo, Rome; Honorary Canon of the Metropolitan Church of Rheims; Commander of the Order of the Holy Selpulchre member of the Academie des Arcades, and President General of the Society for the Collection of Peter's Pence in North America.

He has visited Rome several times and had private audiences with the Pope. His ecclesiastical education was under the supervision of the famous Cardinal Lavigerie of Algiers. In July, 1884, Secretary G. Boccoli, Private Chamberlain to the Pope, sent Father Bouland congratulations on his good work here and upon his "devotion to the cause of the Holy

Father Bouland has pronounced views on the relations of the Holy See to the Government of France. He knew Jules Ferry and Grevy, and had communicated his views to those distinguished statesmen on this subject. He thought the Vatican should support the republican Government.

THE CONVERSION OF ENGLAND.

Getting Irish Priests to Work for it.

The Rev. P. Ryan, of Hull, England, contributes to the November number of the Irish Ecclesiastical Record a thoughtful article on "The Conversion of England."

Considering the tremendous influence which this conversion would have on the progress of the Church through out the world, he dwells on it as a sub-

Then, as a means to this end—and every word of his on this point is equally applicable to the situation in

we must instil into the minds of our own people the necessity of leading good lives We ought to be by our example shining lights. Nothing in fluences outsiders as much as the regular attendance of Catholics at their luties. Many a convert has been made by seeing good Catholics travel long distances in wet and cold, in order to hear Mass. This creates a wonderful impression. English people must see before they believe.

"The laity in their intercourse with non-Catholics must be prepared to give proof of the faith that is in them. peace of the Church and the solution of all religious questions. When I ignorance which prevails about the seceded it was a mistake of the head most important doctrines and practices They ought to be able to dispel the of our faith. We must take means within our power to enlighten them. If they understood the real Catholic position there is not the slightest doubt but that vast numbers of hem would be converted. To enlighten hem might be an arduous task, but is labor that would most assuredly bear much fruit. We must also show our affection for them, and assure them that in seeking to win them to the Catholic Church we have no temporal ends in view. We prove to them that Christ established one and only one Church, and that all are bound to belong to it. We must convince them of the superiority of the Catholic Faith to all others. form of prayer and a closer union in the churches or lecturing in the principal halls. Admission in either case should be free. Congregational.

My great desire is to be useful."

PRIEST IN NAME AS YET.

Father Pardow told me that the case of Father Bouland had been placed in

This is the only way to get at bad Catholics give. When Catholics,

ship which has lost its helm. wander about, seeking rest for their weary souls; they go from sect to sect; they embrace every new form of error, and not finding that repose for which their souls longed, they in their des-pair give themselves up to indifferent-

How are we to get good preachers ; There are no priests to spare in England; everyone is wanted for his own daily work. We would suggest that about four of the most distinguished priests from each diocese in Ireland should come and preace. Two or three could go together. They could do their work on week nights just as well as on Sundays. Spending about three days in each town, they would in the space of a month or six weeks be able to give a universal mission to all England. In this way the heart of the nation would be stirred, and there is not the slightest doubt but wonderful results would follow. During the winter or early spring would be the proper time for this, because the people prefer to enjoy themselves in the open air during the fine summer nights. This plan would certainly en-tail inconvenience to the priests themselves, but we are sure they would will-ingly undergo it all. There would be also certain expenses; but the gen-erosity of wealthy Catholics would meet his, or there could be a special collecshort time before the arrival of the preachers. During their stay in the towns numbers of Catholics would establish controlled the course of t

would gladly entertain them, so that they would cause no incon-venience to the clergy of the venience to the clergy of the place. If the Irish priests came, they would be doing a glorious work for their fellow-Catholics in England. They would help to break down prejudice; for it is certain that they would create a good impression on the minds of the English people; and, above all, they would be carrying out the glorious destiny of the children of St. Patrick - converting nations and winning souls to God.'

Further on, Father Ryan says: "Whatever plan is adopted for the conversion of England, it is certain that if we hope for great results, we must impress the truths of our holy aith upon the minds of non Catholics. They must be convinced of God's dominion over man: that "God made us, and not we ourselves;" that man

has responsibilities; that he is an in telligent being, having an immortal soul, and that to save that soul is the great object of his existence : "What doth it profit a man to gain the whole world, if he lose his soul?" The eternal truths must be preached to them. They must be reminded of death, judgment, and eternity; the evil of sin, and its consequences, must be brought home to them. We must prove to them that the Catholic Church is the one and only true Church of Christ; that all others must of necessity be false, and therefore displeasing to God. We must convince them that heresy is a great evil, re minding their false teachers of what the Scripture says about them: 'They are the enemies of the Cross of Christ whose end is destruction, and whose glory is their shame.' (St. Paul, Phil. glory is their shame.' There shall come in among you lying teachers, who shall bring in sect of perdition, and deny the Lord bringing on themselves swift destruc Their judgment lingereth not

destruction slumbereth not (St. Peter.) "In addition to all this, we must have a number of Catholics well versed in all the topics of the day, able to take their stand with the foremost men in science and literature, these men would refute false theories about science. They would rewrite history, and give historical facts instead of lies; exposing wilful error wherever it should make

its appearance. In conclusion, he emphasizes the necessity of prayer, recalling the example of St. Paul of the Cross, from se desire and thought the convers ion of England was never absent.

Why There are not More Converts: With regard to the difficulties which

keep Protestants from coming into the Catholic Church, it is sad to say, that many of them have a dread of examining her claims for fear she might prove to be true, and that they would be con scientiously forced to come into her, thereby injuring their prospects in

Another difficulty is the refusal on the part of Protestants to obey any show them that ours is a better a authority in religious affairs. This is straighter, and a safer road to heaven a great obstacle to their conversion. straighter, and a safer road to heaven than their own; that we have a better They must be shown the necessity for authority, and that without it the with Christ. We must take every with Christ. We must take every opportunity of explaining Catholic They must be shown that whatever opportunity of explaining Catholic They must be shown that whatever opportunity. They must be shown that whatever opportunity of explaining Catholic They must be shown that whatever opportunity of explaining Catholic They must be shown that whatever opportunity of explaining Catholic They must be shown that whatever opportunity of explaining Catholic They must be shown that whatever opportunity of explaining Catholic They must be shown that whatever opportunity of explaining Catholic They must be shown that whatever opportunity of explaining Catholic They must be shown that whatever opportunity of explaining Catholic They must be shown that whatever opportunity of explaining Catholic They must be shown that whatever opportunity of explaining Catholic They must be shown that whatever opportunity of explaining Catholic They must be shown that the shound the shown that the shown that the shown that the shown that distinguished preachers going round claim over Englishmen, that it is exerto all the large towns, and preaching cised for the good of the Church, and that they claim the same spiritual authority over all nations of the earth The Church is a society embracing all

with remorse for the rash and unintel his hands by Mgr. Satolli. As Father the masses of the people. What the who claim to have the best form of religion, lead bad lives, lives out of harmony with the doctrine of their Church, the bad example given has a very bad effect. Bad Catholics, who neglect the sacraments and Mass, who get drunk, and curse and swear, are literally rocks of scandal to the minds of Protestants

NON-CATHOLIC HEARERS

Some of the Curious Questions They

The missions to non-Catholics under he direction of the Paulist Fathers continue to meet with the success they In Cleveland, O., last week Fathers Elliot, Kress and Graham con ducted a mission, and as a result of their labors the Catholic population i considerably increased.

As our readers are aware, the "question box" is a unique feature of the Paulists' missions. In the Cleveland lectures the box was liberally patron ized. As the queries touched upon points most frequently misapprehended by Protestants and too little understood by many Catholics, the answers will be found of interest. We make a few selections from the questions, with the replies given by the Paulists:

By what authority does the Pope sue Indulgences to commit sin? By no authority, and he does not ssue such Indulgences.

If God knew I was to be damned. why did He create me? God created no one to be damned. It is for each to decide whether h shall be damned or saved. All who want to be saved can be saved. are given free will, and if we do not

will not interfere.
"WHERE DID GOD COME FROM." If God made the world in six days, where did God come from?
From nowhere. He existed always.

exercise it for our own salvation, God

Had no beginning. What difference is there between foreign and American Catholics? In faith none. In habits, customs language and minor matters many dif ferences exist, but those do not change

their doctrine. Why do not priests marry?
Because they can do the work of their priestly office better by not

marrying. AN UNMARRIED CLERGY dates back to the time of the apostles Each candidate for the priesthood is selected after years of training and probation, and forbidden to enter such a life unless he can live singly. The

burden of a family would necessarily interfere with the effectiveness of a priest's work. Why are nuns kept from relatives? Some are and some are not. orders are more severe in their rules than others. It is a matter of discipline intended to meet certain religious temperaments. In the closst

Members of other orders prefer to serve God as teachers or as nurses of the sick. The prevailing motive is to serve God. Did not Catholics commit persecu-

ered orders the greatest joy is found in

contemplation and retirement from the

Yes, and it was decidedly wrong and I regret them. So, also, did Protestants commit persecutions, and am sure that it is now regretted.

PROTESTANT AND CATHOLIC COUNTRIES. Why are the inhabitants of Protestant countries better educated than those of Catholic countries, as England and Spain?

This is not generally true. pare Belgium and Holland and the argument is in favor of the Catholics The same is true of the Catholic and Protestant portions of Germany Likewise of Ireland and Scotland A Catholic told me all Protestants

go to hell. Is that Catholic doctrine? No, that person was ignorant of Catholic teaching on this point. Where does the Bible say that priest should not marry?

"But I would have you without He that is unmarried carefulness. eareth for the things that belong to the Lord, how he may please the Lord But he that is married careth for the things that there are of the world, how

he may please his wife" (1. Cor. 7, 82.x "For I would that all men even as myself, etc." (1. Cor. 7. 7.)
ALLEGIANCE TO THE POPE.

Can you prove a continuous line o Popes from Christ's time? Yes; it is a matter of historical

Can a Protestant go to confession to a Catholic priest?
Yes; but it will do him no good.

To whom do priests confess? Do the Pope confess? If so, to whom? Pope and priests must go to confession the same as the laity.

Does a Catholic owe absolute allegi-

ance to the Pope in temporal as well asspiritual affairs? For example, it a Papal bull should conflict with a law in any country or operate against the interests of that country in any way, which law is a Catholic supposed to ollow-the civil or the Papal? The allegiance of Catholics to the Pope is in spiritual matters.

I have often repented to have spoken, but ever to have held my peace. Many shall court distinction for whom the wedding day will never be fixed.

A Remarkable Conversion.

NO. 895.

The conversion of Madame Helena Nyblom, one of the most brilliant au-thors in the Scandinavian countries, will no doubt help to destroy anti Catholic prejudice in Sweden. there is plenty of prejudice to combat was shown by the bitter criticism invoked by her conversion, despite her social position and her fame as an au-Her husband, who is a university professor and one of the eighteen abers of the Swedish Academy, translated Shakespeare and Moore into Scandinavian; and Mme Nyblom herself has published many successful novels, besides a volume of poems. Writing to a friend about her converafter having been received into the hensible how men who think, and at the same time wish to be Christians, can find a harbor anywhere else than n the Church of Christ.

Calling a Council of the Irish Race,

At the meeting of the Irish Parliamentary party in Dublin, on Nov. 15, which decreed the expulsion from its governing committee of Messrs. Timothy M. Healy and Arthur O'Connor, another action of great import-ance to the future of Ireland's cause was taken. On the motion of Mr. John Dillon, M. P., this resolution was

proposed and carried without division: That this party approves of the suggestion made by the Archbishop of Toronto in favor of a national convention representative of the lrish race throughout the world, and that with the view of carrying this decision into effect the chairman and committee of the Irish party are hereby authorized to communicate with the executive of the National Federation and jointly with them to make arrangements for the holding of such a convention.

Mr. Healy, with an obtuseness which it is hard to understand, tried to modify this resolution by an amendment which would practically exclude representative men of the Irish race abroad, from participation in such con-

vention.

He realized, perhaps, that the first and last word of Ireland's friends in other lands is: "Unite if you would have our help," and that he has been long condemned by all of them as a primary obstacle to unity in the Irish party and among the Irish people.

The best elements in Ireland wel-come the prospect of this convention. But to make it equally appealing to Great Britain, America, Australia, there must be effective organization and continued stern repression of the spirit of revolt in the Irish party itself. The people are for unity and their leaders must unite. - Boston Pilot.

Our Missions to Non-Catholics.

According to the New York World Mgr. Horstmann, Bishop of Cleveland, lately addressed to the Propaganda a report concerning the Catholic missions established in the United States with a view to the conversion of non-Catholics.

In this report, a copy of which has been communicated to the World cor respondent, Mgr. Horstmann expressed himself as follows

" Protestantism in the United States is very weak, because it has no political standing here as in England or Germany. It depends entirely upon the solidity of its devotees' faith, and that is often shaky. Catholicism, in contending with it, thus has great chances of success. The time has come when the Roman Church may hope to reap abundantly in the Protestant field. A proof of the growing influence of Catholicism was last year afforded by the fact that 35,000 Protestants attended the conferences of Father Elliot in the diocese of Cleveland.'

Mgr. Horstmann's report has been transmitted to the Pope, who has read it with the liveliest interest.

> "Worship" "Adore." From the Catholic Citizen

We find it necessary to be quite ac curate in describing the devotion which Catholies pay to the Mother of

Cardinal Manning says : "The devotion—or worship, as we say in our Old English speech—to the Blessed Virgin which the Catholic Church teaches to her children, may be best defined in these words: It is the love and veneration which was paid to her by her Divine Son and His disciples, and such as we would have borne to her if we had been on earth with them; and it is also the love and veneration we shall bear to her, next

after her Divine Son, when through grace we see Him and His kingdom." In the Old English speech ship," which has the same derivation worthy," meant to "find worthy honor." Now-a-days it has come honor. to mean the paying of divine honors, and is no longer applicable to the devotion to the Blessed Virgin. Adore —from ad orare—"to pray to," has also come to mean (as defined in our dictionaries) - the paying of divine honors. Catholics pray to the Blessed Virgin; but it is inaccurate to say that they adore her. We honor, venerate, respect and pay devotion to her, but we distinguish all this om the wor ship of God.

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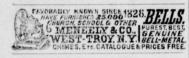
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MOTHER'S SACRIFICE OR, WHO WAS GUILTY?

By Christine Faber, Authoress of "Carroll O'Donoghue.

CHAPTER XXI.-CONTINUED. He gave the paper to a gentleman to pass to Margaret, and by the time she had read it, the writer, together with his uncle, Nicholas Neville, was disappearing through a private passage. And while Margaret looked, too bewildered between the sudden, unac-countable change in Madame Bernot's physicial condition, and her own sud-den transition from sorrow to joy, to know exactly how she ought to regard Plowden, a dark faced, heavy bearded man rushed in a state of wild excitement after the lawyer. Overtaking the latter on the threshold of the passage he plucked frantically at his coat. Plowden paused and turned, recog nizing in the Spanish-looking count-enance one of the disputants on the greatness of Bertoni's mind, and to whom he had spoken a day or two pre-

"Well," he asked curtly, "what would you say to me?"

"You told me," was the reply in husky tones, "to wait and see if the ther great lawyer's mind would be so reat under defeat. I went to see him then they carried him out, but they old me he was a raving maniac-that his mind was gone.

A softened, kindly look broke over lowden's face.

"And you, my friend," he said, what effect will this have upon you?" "I shall turn to my God and my Faith again, knowing that Religion

one survives all shocks." He bowed his head and spoke in solemn, and reverential tone, as if he was suddenly inspired with some deep, religious feeling.

Plowden grasped his hand. "I know not who you are, my good fellow, nor whence you come, but have given me courage for my fate my right-doing has already gained a

soul from infidelity; it seems like an omen of my own pardon. And while the stranger, having wrung the lawyer's hand hard, departed, Plowden looked back at the court room to where Margaret stood, and

murmured, in tones audible alone to his uncle: "Oh, Margaret Calvert! to you I owe having done what I did to day.

"God bless her!" responded his uncle, and both turned and pursued their way, not to the sunny streets, but to the rigorous guardianship of Roquelare.

Margaret had witnessed, though of ourse without being able to hear, the colloquy between Plowden and the strange man, and she had seen the lawyer's lingering look toward herself. In her intense happiness she could well afford to have no feeling but the most tender kindness for every one, and after the first few moments of perplexed feeling, she wanted to rush to the awyer; and to assure him not only of her present kind feelings, and of the prayers which she should constantly offer for him, but that the most tender gratitude and sisterly affection should

ver linger round his very memory. Before, however, she could summon courage sufficient to cross the space between them, he had disappeared, and ome of the court officers, including the udge, were pressing about Madame Bernot to tender their congratulations. and she was courteously informed that Hubert would be permitted to see her,

and that he now waited for that pur pose, in a private room. She rose on the reception of that

Those about her stood in respectful and marvelous silence, for the change in her physical condition so miraculously wrought had produced a singular Dr. Darant was in such a state of

remor that his very voice shook as he "My dear madam, be careful; do

not presume on your suddenly-acquired

She answered with a smile "Nay, doctor; since Heaven has

vouchsafed me two blessings in one day, surely I may testify my joy by using and showing the wonderful good ss of Ged," and she went on leaning slightly on Margaret's arm. She trembled, and walked unsteadily

at first, but her step continued to be-come firmer, until at length she could withdraw from her support, and walk alone to the apartment in which Hu bert waited.

A court officer opened the door for the party, and mother and son met as they had not met in nine long yearsher arms around him, his form strained to hers in a long, tender embrace. Then Margaret gave way to the feelings of her own overcharged heart - averting her head, she cried for very joy. She was so happy that she was almost unhappy with a vague feeling that such extraordinary happiness must be fol lowed by some equally great calamity Even the eyes of the court-officer were moist, and Dr. Durant saying to that

official in an undertone: " Madame Bernot's state is a very unnatural one : a reaction is sure to follow, and it may cause her death,

was wiping his own eyes. Without in the court-room, Mrs. Del mar still lingered, uncertain whether to hasten home to communicate the

THELPS DIGESTION SETH'S MALL EXTRACTS TO A SSIST DIGESTION TO IMPROVE THE APPETITE

good news to Louise, or to remain in order to gratify her curiosity about Madame Bernot; which curiosity had been raised to a white heat by the peculiar beauty of the invalid, as well as the wonderful change which had been effected so suddenly in her physi-

cal condition.

Eugene had learned that Hubert was permitted to receive a visit from his mother in the private room to which the latter had adjourned, and when he communicated that fact to his own maternal parent, she joyously respond-

"It will not be amiss to follow with our congratulations." Her curiosity to see more of Madame Bernot and her desire to make a favorable impression on Hubert by being among the first to testify her joy at the sudden, happy determination of his trial, made her defiant enough to meet even that "odious Margaret Calvert."

Eugene looked ruefully when he heard the proposition: his finer feelings revolted from intruding upon that sacred meeting between mother and son-but Mrs. Delmar seized his arm and with brazen effrontery pushed toward the door. It was half open, and the position of the parties within was disclosed.

Hubert had disengaged himself from his mother's arms to call Margaret, and when she came, to present her to his mother as the angel who had guided and assisted him through all the troubled, fiery time; and when Mrs. Delmar and her son entered, he was still holding Margaret's hands, and pouring out what his full heart would

prompt of her virtues, her devotion.

Eugene tremblingly introduced his mother. Madame Bernot slightly smiled, and bowed to the fashionable lady, who immediately went forward to pour into Hubert's ear what she considered a graceful and appropriate little speech.

The young man drew Margaret for

ward. "Together, Mrs. Delmar, we must accept and thank you for your con-gratulations; together, for Margaret has been so intimately connected with my sorrows, that it is but just she should participate in my joys; and though not my cousin, she shall soon hold a far nearer and dearer relation to me.

He put his arm about her and drew her to him, and Margaret was fain to hide her blushing joyous face in her hands.

For the worldly woman who looked on the scene, through the false smile she forced to her lips, through the false expression she forced to her eyes, that their glitter of disappointment and rage might not be seen ; through the false words she forced herself to speak, could be discerned and heard, the bitterness which struggled up from her heart.

The lovers were too happy to notice it, or had they done so, to care; and Madame Bernot was too recently from a purely spiritual atmosphere to understand the rage and malice which panted more than ever to crush that odious Margaret Calvert.

But Eugene, owing to his sister's confidence, partly comprehended the eelings which raged in his mother's heart, and having slipped Louise's missive into Margaret's hand with a whisnered .

Read that when you have leisure, took Mrs. Delmar on his arm, and hardly waiting to have her finish her mirking adieus, through which he forced smile shone sickeningly false, hurried her out.

How different was the going home coming to the court! Madam was able to go in her own carriage she was accompanied by Margaret and Dr. Durant, and what happy faces and light hearts the vehicle carried Even the doctor had rallied from hi nervousness, and though still declar ing it unaccountable he was begin ning to believe in the permanency

the wonderful cure. The Bernot servants - the warm hearted, faithful domestics who bad sympathized with their master's trouble, who had borne fears and anxieties on his account as if they had been their own - now rejoiced as if some wonderful good fortune had befallen themselves. Even Kreble's excitement, not unmixed with terror, when she beheld Madame Bernot rise, had caught the joyous infection of those about her, though she did not quite understand the cause of such sudden and boisterous joy, and she was exclaiming with a stronger

Teutonic accent than ever. "Mein Gott! das is all wonderful She was undecided whether to remain lest Madame Bernot might re quire her attendance, or to accompany the help, now that the court room was being rapidly cleared, but Madame herself, having at length disappeared,

she decided on the latter course The streets through which the domestics passed on their homeward way, resounded with their voices, and in the very car which they entered was heard above the rattling of the vehicle such fragments as :

"It's wonderful about Madame Ber not!

Something always told me Mr Hubert would get off!

"It was a judgment of God on the blackguard. The last remark from Hannah Moore, in reference to Ber-toni's sudden illness. "I wonder what they'll do with Mr. Plowden now.

"Sure I keep thinking all the time that I saw his uncle somewhere before,"-from Rosie the chambermaid. The car stopped for them to alight, and when Samuel Lewis had gallantly assisted John McNamee to help the ladies out, Hannah Moore said in a very confidential manner :

thinks she saw Mr. Plowden's uncle before, and maybe she has—and now that everything's come out, I'll make a few explanations myself; but not till to-night, when we're having a sociable

At which the pompous head-waiter condescended to bring his fat hand down no Miss Mcore's shoulder, in token of approval, and Mr. Samuel Lewis said, "good, good," after the manner in which they cry, "hear,

hear," at political speeches.

At home, each hastened to his, or her respective duties, and never was work done so easily or so quickly

They looked for a visit from Madame Bernot, but Miss Calvert alone came to them, shortly after the arrival of the carriage. She came to them looking radiant with happiness, and crying from very joy while she thanked them. The warm hearted domestics wept also.

She announced to them that Madame Bernot would remain in her room, as always done, until Hubert's fate should be definitely decided, and she requested them to pray for his speedy speedy release; then she lightly as cended to meet Father Germain, to whom a messenger had been des-patched with the wonderful news, and the result of which was that the good priest came himself to see Madame. and to tender his congratulations.

The radiant expression of Margaret's face told him all, before she uttered a word, and he extended his hand, saying with deep emotion :

"Thank God, my child, for He has

neen very, very good." Madame Bernot received him standing; she whom he had never beheld out of her invalid chair, and whom he never expected to behold out of it until inclosed by her coffin. He broke forth involuntarily into a psalm, exolling the wonderful goodness of God and Madame and Margaret bowed their heads and reverently joined him. Then he made particular inquiries about her physical state - she suffered no pain, she was free from all weak ness and tremor, and as she sat in a chair similar to the one he occupied, save for the appearance which her white merino robe gave her, and the spiritualized expression of her face, one could scarcely imagine that she had been confined to her chair for nearly nine long years. Her eyes had not forgotten their old habit; occasionally they turned to the pictured head of the Saviour, and when Father Germain at length took his leave, it with a feeling, priest as he was, akin to awe; for he knew that he had been in the presence of a saint - a saint on whom the Divine zeal was already set, for he clearly foresaw that her heavenly reward was not far distant. But he had not spoken of that Margaret-he could not bear to cast

shadow on the girl's happiness. The social glass over which Hannah Moorethad promised to make her own particular explanations, was p pared, and sparkling in the hands those for whom it was intended Goodly slices of cake accompanied it, and every one was eating and sipping and waiting with manifest interest for the promised tale.

Mind you, it's not much," said Miss Moore, smoothing out her glossy apron fresh from the iron, and settling the stiff cuffs on her wrists, "it's onl to let you all understand why I'm feel ng so badly about poor Mr. Frederick. as I always used to call him, and how it was that I came to know so much about him.

"Once I was out of a place a good that one wouldn't be apt to think much while, and stopping with a sister in about, and Rosie answered them all. I law who didn't much care about have thought maybe he'd make a sign, or ing me on her floor, and when I heard accidently of a delicate lady wanting a strong girl to wait on her I went to see about it. When I found she would take me on my own terms my heart danced for joy. That lady was Mrs. Clare; and delicate indeed she was, and fair and sweet as an angel. wasn't there long before I knew she carried a breaking heart in her bosom and it used to make my own heart weak to see the way she'd be cryin' to herself when her son and her brother would be away.

" I thought she was a widow, and s did the rest of the help, and we used to wonder among ourselves how long her husband was dead, and at what she was married, for she looked so young to have a son, a young man. We used to call him Mr. Frederick, and though he was always kind and polite, and though we couldn't but admire his handsome looks, there was something about him that used to make us kind of frightened of him. We thought it might be because he was so much with We thought it his uncle - and he was dark and strange enough, heaven knows!

I used sometimes to overhear the mother and son, talking; she would ask him to give up something, and he'd get into a passion and swear that he never would; and then she'd fall to crying and he'd rush out.
"Things went on that way for a

good while, and one day he came up to his mother in a great hurry. I was in a closet in the next room folding away clothes. I couldn't make out thing they were saying, and I thought it would be mean to try to listen, so I went on with my work : but I couldn't help hearing enough to know what it was about. "He wanted to accept some place

that had been offered to him - he said it would give him power, and place him just where he wanted to be. his mother begged and entreated him not to take it, beca if he did he would have because give up his religion. She might as well speak to the wall-he wouldn't listen to her he wouldn't listen to in a hearty fit of crying, after which anything but his own hot passion, and when he rushed out as he always did, er of Cecil Clare.

"Rosie, there's after saying that she I heard her fall. I went in to her, and picked her up, and brought her to, and after a little, seeing I suppose how my heart ached for her, she told me every thing about herself, and how she feared that her son would yet murder either Cecil Clare, or his father, and that was the reason she was constantly praying him to give up his wishing for revenge She asked me not to tell anybody what she had been saying to me, for she didn't want people to know the facts about her son's birth, and I promised to keep everything secret. After that she wanted me near her all the time, and Mr. Frederick and Mr. Neville knew that she had told me the secrets about herself, but seeing that she thought me so faithful-like, and was so fond of me, I suppose they didn't much mind. I said before that Mr. Neville, the brother, was a queer man;

he was a ventoquist—"
"Ventriloquist!" interrupted the pompous headwaiter, but Miss Moore,

heedless of the interruption, continued "And he used to be trying to teach his nephew the same bad trick. it was him that bid me speak that time to day when we were all startled by the strange voice from the crowd; myself was frightened as well as the rest, for I couldn't think what would bring him there. Well, at last, the poor gentle creature was dying, and though seen Mr. Frederick at her bedside cry like a child, yet he wouldn't promise her even then that he'd give up wish ing for the revenge. She made meswear with the prayer-book in my hands that I'd never tell what I knew about her son; and I took the oath with Mr

Frederick and Mr. Neville looking on. " Perhaps you will meet him some time with another name, Hannah,' she said to me, 'and if you do, don't speak to him till he speaks to you first, for fear people might find out.

"And I promised, though I think her son put her up to make me promise that, lest I'd be claiming acquaint ance with him when he wouldn't wan

me to "Well, she died-that is nearly five years ago-and I was in and out of place till I engaged with Miss Calvert. Sure enough, I met Mr. Frederick with another name-wasn't he the Mr. Charles Plowden that examined us all on the first go-off, and didn't my heart stand still, when I saw by his look that he knew me! I thought of all sorts of distracting things then - I was sure, somehow, that the murdered man, Cecil Clare, and the Cecil Clare the poor, dead woman used to speak of, were the same. I thought of the passions Mr. Frederick used to get in, and the way he used to swear that he'd have vengeance, and that nothing in the world should stand between him and it. And when I saw him going so hard on Mr. Hubert, I was almost tempted to tell all I knew, but my oath to his dead mother held me back. I think he was afraid of me, for, if you remember, he dropped the case kind of

sudden.

"But the first thing that greatly puzzled me was the beggar that came here once—the beggar that Rosie wanted to tell you all about on the night that Miss Calvert came home ill from the ball. I wouldn't let her make much of it, if you recollect, but I had reasons for that. The beggar was Mr. Neville-I knew him at once, in spite of his old, ragged dress, and he knew by my look that I did, for he put his finger to his lips, unknown to Rosie. He asked questions about Madame Bernot and Mr. Hubert and Miss Calvert ; but he asked them in a careless way a secret word to me going out, and for that reason I went to the door with him myself; but he didn't even look, only hurried off. I didn't know what to think - I felt sure it was not poverty, for he was rich out and out ; and I couldn't relieve myself by speaking about it to any one, without, in some way, breaking my word to the dead. That was before we were examined, and then, when we were examined, and I knew that Mr. Plowden was just Mr. Frederick Clare, and nobody else, I couldn't help but think that Mr. Neville visited this house so that he might help his nephew by finding out all he could about the Bernots; and I felt bitter toward them both to be trying to bring trouble into a noble family. "I wouldn't let Rosie tell you about

it, as she wanted to do, nor make much of it, because at that time Mr. Frederick used to come here so friendly like, and I was afraid if you got talk ing about the circumstance it might make mischief in some way, so I just shut up everything in my own heart. But I had very queer thoughts, especially after Mr. Hubert's arrest, when Mr. Frederick was so attentive to Miss Calvert. I used to think sometimes that if Mr. Hubert did murder Cecil Clare, Mr. Frederick would try to bring Mr. Hubert to justice for having taken the vengeance out of his own hands; and that perhaps all his friendliness was only on purpose to get all the clews he could. I knew he was sharp, and I always thought he was cruel from the way he used to repulse his mother's entreaties. But he has proved himself brave and noble for once; perhaps it is owing to his mother's prayers in Heaven for him and, anyway, I'm sorry for him this night, for I'm afeared its round his own neck the halter will be at She stopped suddenly, and threw her apron over her head; then, finding

her emotion becoming too powerful,

she begged the company to excuse her,

and retiring to her room she indulged

The remainder of the help, in deference to Miss Moore's sorrowful feelings, retired also, when they had exchanged few brief comments on the tale, and offered some conjectures as to why "Mr. Frederick" had changed his name to Charles Plowden.

In Madame Bernot's room there was taking place, a sweet, happy communion of two pure hearts; the interchange of a confidence to which the angels might have listened. There was no hesitation now in pouring into Madame's ear the tale of her own, and Hubert's love-how the crime which he had supposed rested on his soul had prevented the utterance of a word of lover-like affection, and Madame ben to the kneeling girl, and wound her arms about her, and answered :

"In the past, when I fancied there would be a union between you and Maurice, because of his passionate affection for you, I little dreamed that it would be Hubert who should at las

possess such a treasure."

And still holding the beautiful head close to her, she continued to speak, softly, of the past :

"When, over Maurice's coffin, I ex torted from you and Hubert the promise never to speak of how my boy me his death, I did it because I thought it would help more surely to eradicate any rancor which might remain in Hubert's heart, and because I thought it would seem like a more complete for giveness of Maurice's murderer; and when I shut myself from the outer world and sought to die to all, save spiritual things, I did it as a sacrifice to be offered for Maurice's soul. You know that he died unshriven, Margarel ; that no priest administered to him the last rites, though I have reason to believe that his life, up to that un happy time, was pure and blameless It was that which made me freely give his murderer, and pray that God would send me sufferings, anguish, anything, only to pardon my dered boy. He sent them, and He has taken them away as suddenly as He visited me with them. I think my He sent them, and He has acrifice has been accepted, -that my son has been pardoned

Her eyes turned to the picture, and her whole face seemed to shine with an inspired, ecstatic expression. It was as if she saw the realization of her desire, and Margaret little doubted but that to the mental vision of the dear saint was presented something of the scene which is permitted alone to heavenly dwellers, and when the young girl bestowed her good night kiss, it was with much the same feel ing of reverence as that with which she was wont to pray in the church.

In her room, for the first time since she had hurriedly thrust it into her pocket, Margaret thought of the miss ive which Delmar had given her, and

she drew it forth to read. She was too happy to be affected by the knowledge of the calumnies which society had heaped upon her, and she was too generous not to parden immediately, and even, in some measure, to love, the writer for the frankness and penitence which were so simply, but so

ouchingly, expressed. She answered in her own kind, gentle way — penning words which must rivet the good influence that Eugene had begun already to exert upon his wayward sister, and which must assure her not only of Margaret's entire forgiveness, but of her sincere affection; and, having prepared it for the morning mail, she knelt to offer up her happy, grateful prayers.

There was but one cloud on the dazzling brightness of her joy — the thought of Plowden. If she could but see him to pour forth her gratitude, and to assure him that she remembered othing for him save the one act which had given to her so much bliss; she must wait, as she had waited be fore in Hubert's case, and as she had done then, she would do now, pray for the unhappy murderer of Cecil Clare.

Delmars, a painful scene had occured occasioned by a woman's temper, and Eugene, appalled, listened to, and ooked at his mother, as if she had been suddenly transformed into some totally unknown being. She tore through the parlors like one half-crazed, venting bitter reproaches equally on the Bernots, and on her son and daughter. Louise having replied to the news which Mrs. Delmar so indignantly com municated on her return from the court, that she rejoiced at Hubert and Margaret's happiness, it flamed into fiercer fire, the rage which already

burned so furiously in her mother's

On that same day, in the home of the

Like every other maniac she only darted her wrath on the very kindness that would have soothed her back to reason and calmness. Louise, obedience to a sign from her brother. controlling, by an effort, her desire to retort to the false accusations of her mother, forced herself to answer quietly, how just and nobly Hubert Bernot had acted, and how unnatural it was to suppose that his heart could be won at will. But the frantic woman was only made worse by the attempted justification ; and, at last, Eugene, with such a look of pain in his face as perhaps had been there never before, lrew his sister's arm within his own and led her from the room, while the irate woman, having continued to storm until her passion had somewhat spent itself, ordered the carriage, and driving to one of her numerous fashionable confidants, relieved herself by reviving all the calumnies about Margaret Calvert, and complaining of her son's and daughter's want of sympathy

with her own unhappy feelings. Hubert Bernot no longer occupied his old cell; and that first night on she said her beads for the real murder which he was free with a freedom no prince of earth could have given, one

would scarcely have recognized in the changed expression of his face, the pale wan countenance he had worn in the court room that morning.

Like Margaret, he had one anxiety to know what Plowden's fate would be. and to see him ; and, like Margaret, he too prayed for the unhappy murderer of Cecil Clare. .

Plowden, or rather Frederick Clare, around whom, despite his crime-despite the wrong that he had suffered for so long to separate two lives - there clustered the grateful, tender feelings of two happy hearts, sat alone in his grim prison, battling with the doubt, and fear, and despair of his strange unhappy position. He fancied that if he could receive some assurance of his pardon by Hubert and Margaret, that he could meet his fate as a brave man should; but the uncertainty of knowing whether he was hated and abhorred, rendered him restless and ex-For one smile of forgiveness from the face which rose so often be-fore him, for one kind word from those lips, death in its most disgraceful form would have been little to bear.

Silent and grim as the grim walls which confined him, he sat viewing the pictures which memory conjured upit conjured up one scene more frequently than any other; a pale, lovely face always lifted up in entreaty, and then always drooping in the bitterness of disappointment-it was the entreaty to which he would never listen, the entreaty which, coming from an over whelming love returned, on its re fusal, only to break at last the hear which loved "not wisely but too well.

When the long night hours yielded to the dawn, the prisoner bowed his face in his hands and murmured :

' Mother ! mother !' Perchance she was about him then with her angelic ministrations, perchance, her prayers before the Mercy Seat of heaven had softened his heart to true penitence at last—that her in fluence there had completed the work which Margaret Calvert had so uncon sciously began here.

TO BE CONTINUED.

For the CATHOLIC RECORD. A GOOD MAXIM.

"Anything that is worth doing is worth doing well." The truth of this maxim can not be doubted; and why it is that so few follow it, when al must know the happy goal to which its pursuance inevitably leads, can be attributed only to the weakness of poor human nature.

It will be readily admitted that in every occupation in which man earns his daily bread, various degrees of perfection are arrived at in the accomplishment of the work by the different persons employed, and this fact is noticeable when any number of men are engaged together, whether they are occupied in the digging of a ditch or in the accomplishment of some

grand feat of engineering. Why this is so, why one man having the same or perhaps better advantages can not attain as great a degree of proficiency in his work as another, is attributed sometimes to his lack of ability, sometimes to other causes, while in nine cases out of ten the sole difference is in exact propor tion to the concentration of time and attention which the one devotes to his work more than the other : in a word to the recognizance of the one and the contempt (though passive) of the other of the maxim "Anything that is worth doing is worth doing well."

No matter in what statio man is placed, or what his employment may, be if it is honest he can elevate himself in the eyes of the world, and ennoble his work by his efforts to and ennoble his work by his clious to attain perfection in it; but this end can be reached only by doing well from the beginning whatever is to be done, and accomplishing his task day after day in as perfect a manner as he

possibly can.
Since the beginning of the world the constant aim of men has been to approach perfection in the various departments of work in which they are engaged. In the great majority of cases they have succeeded. In a few they have deteriorated, as for example in proficiency in the fine arts. However, in the more useful and practical walks of life a steady progress is Here the inventive genius of the few has sought out improvements and materially lightened the labor and bettered the condition of their fellow men. The lives of these champions of their respective causes would prove a beneficial study to us. We would see that the improvements and discoveries which are now considered so important did not come all at once. Deep thought, long consideration, and, above all, strict attention to their work in almost every case preceded the result which often added fame and fortune to its promoter. The difficulties they con-quered and the impediments they overcame would teach us lessons of patience and perseverance; and if we could enter the workshop or study of one of these during his lifetime, and gaining his attention from his labors ask him for a single rule conducive to a succes ful life, we have no hesitation in affirming that there is no answer more suitable to be received than this, " Do well each day whatever is to be done and you are sure to be successful in

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THE PASSING OF A REPENTANT SOUL.

A Christmas Sketch Depicting the Pathos of Life's Shadowy Side.

BY INEZ OKEY.

It was very cold. "Cold as charsaid Nonie to herself, with a dreary sense of discovering new apt-ness in the comparison. That was before dark, when she heard the big hospital door close inexorably behind her and stood trembling at the top of the high flight of steps, dazed by the unaccustomed rattle and roar of the streets, with the bitter wind snatching grudgingly at her ragged shawl and the bitterer knowledge tearing at her heart that in all the swarming honey-comb of life spread before her there was not one little nook or corner where she could claim shelter.

Certainly existence in the great city hospital had not been entirely agreeable, with the strict rules rigidly enforced by a corps of fresh faced nurses in their blue uniforms and the white caps and aprons whose spotless crisp ness was long a source of languid wonder to Nonie. She was simply a "case" to these young women, a very ordinary one, with few interesting and many unpleasant features, and the care they gave her was, like the doctor's visits, somewhat perfunctory. Still, she had been housed and warmed and fed, and being too sick and cowed to hunger for the excitements of a law less past, had spent her two months quietly enough. She did not trouble over much about the future, and the announcement of her discharge broke in on her apathy with a shock of pain ful surprise. The care-worn, experi enced matron read correctly the fright ened look in the girl's eyes and inter-ceding with the good natured young house physician procured her another week's grace; she even added to this good deed a fruitless application at a refuge, and then, having done all she could and the week being gone, led her to the door on Christmas eve and, after looking at her pitifully for a moment, shut her out into the bleak December dusk.

Two miserable tears rolled down Nonie's cheeks as she started slowly down the steps. On the last she stopped and cast a despairing glance up and down the street. It was all astir with the pleasant bustle of Christmas shopping. People were coming and going, happily intent on the business in hand. Lights began People were to flash out in the shop windows and from the street lamps. In every de-tail of the shifting scene the spirit of home, of charity and good will and kindly fellowship was so visible that even the out cast creature felt its ininfluence and brightened for a mo Then as the searching wind ment. pierced her she shivered, and wrapp-ing her weak arms more closely about a little bundle she carried under her shawl, stepped down to the pavement. Snow had fallen earlier in the day and still lay pure on the inaccessible roofs, but wherever men had been able to reach and defile it it was crushed and trampled into a black, repulsive mass that spattered and defiled in turn, and she stumbled aimlessly away though the freezing slush

into the gathering darkness. Of the many, many doors she passed that night Nonie never dreamed of stopping at any one to ask for the shelter that meant salvation. She caught glimpses through curtained windows of light and warmth and cheer : she saw the trimming of Chris mas trees and heard the sound of music and laughter of little children and felt instinctively the barriers which love and happiness draw about those others who keep dry shod on the safe heights of respectability. She thought once, in her misery, of the den from which she had been taken to the hospital Even there her place was filled. other girl with roughed cheeks and bleached hair and blackened eye brows was shrilling forth sentimental songs in a high metallic voice from the stage at O'Rafferty's, coming down afterwards in her short dancing dress to serve at the tables where men were drinking; to joke and laugh with her customers and glide with fatal ease and swiftness towards the abyss whose depths Nonie was now sounding. It would be worse than useless to apply there for help, even if she could rid herself of the strange, unaccountable feeling that a great gulf had yawned between her and her pat life. dismissed the idea, and hugging the forlorn bundle, staggered on

People that looked at her in passing reopie that love glances. It did not require a very close scrutiny to classify Nonic. The slimpsy, lightcolored skirts, some remnant of summer's cheap finery, now bedragged half a foot in depth by the mire of the streets; the battered straw hat with few tawdry flowers clinging to it; and the hard little face with a tangled fringe of metallically yellow hair hanging down to the eyebrows and big dark eyes that were brazen and defiant and frightened and appealing and dim with a dumb suffering like an animal's all at once, told their own tale, a very plain, common, ugly story. No one looked close enough to see that the pallor which looked ghastly under the eclectric lights was not due to artificial aid, that the dark circles under the eyes were real and the thin cheeks were innocent of coloring, or noticed that the girl's knees were tottering under her as she walked and her breath coming through her dry lips in short, painful gasps Patrolling policemen eyed her with strong

Once she tried the only course open to her; she waited near a brilliantlylighted saloon until a little crowd of men came out laughing and flushed with liquor and begged of them, but they turned a battery of brutal jests on her and she crept away more stunned and wretched than before. And once she stopped on one of the low bridges the back, sluggish river that crossin flowed through the city, and resting the bundle she carried on the railing, looking down at the sullen water creep ing stealthily through the archways but after a moment she lifted the bur-

den again and started on.

The hours wore slowly away and with them the girl's strength. Sometimes she rested in a dark doorway for a little while and on one of these halts she fell asleep. It was nearing midnight when she awoke, frozen and numb, and began to walk again, although the effort was now acute an-The street was deserted. guish Lights were beginning to vanish from the windows and only some echoes of far off sound broke the stillness. The long rows of houses seemed to sway and reel in Nonie's dizzy eyes, the ground to swing beneath her feet. A terrible, suffocating sense of loneliness and fright settled on her, but she struggled crossing the pavement in her path moved her to raise her eyes. She was passing a church. The steps were low and one of the doors open wide; from where she stood she could see almost the whole interior.

The church was very large and still brightly lighted. Some late Christmas penitents were kneeling patiently near the confessionals, waiting their turn to approach the weary priest. Preparations for the great festival had been made in the decoration of the sanctuary and the brother sacristan was finishing his work by testing the effect of the lights at the moment when Nonie stopped to look. Clearly shining in its own light, isolated and floating like a vision above the soft gloem of the sanctuary, she saw the scene of Bethlehem's stable

It was one of those beautiful repre-sentations of the Nativity, the use of which is an inheritance of the loving, child-like German piety; but to the world-broken creature looking in from the darkness it was more. She saw something in the solemn, simple pathos of that lonely group with its back-ground of pale blue sky and Judea's starlit hills showing through the gaps in broken roof and wall, that touched a chord in her heart never waked before. The shelterless, hunted Love of the world, resting on the fros y hill side, with only His mother's garments to shield Him from the night winds, and the simplicity of a poor workman for His guard — the sight appealed to her like an imperious summ ns, and she dragged her aching limbs painfully up the steps and stood within the

It was the first time in years, and even one year was a long space in Nonie's brief space of eighteen, that her wandering feet had crossed the threshold of a church. As a child she had stumbled through the snow to the Christmas Masses, holding fast to Maggie's skirts, the elder sister, who was mother and father, bread winner and care taker and all other things to the baby Nonie, the charge of whose helplessness was the only legacy she inherited from their parents. If Maggie had not died also, just as Nonie was developing into a pretty, erry, wilful girl, gone differently, but left alone there decision given without hesitation. had been only one easy road for the child with her round pink cheeks, her bright dark eyes and mat of auburn curls, her lissome figure and the little feet that danced as easily as they walked with a lilt like a lark's and a saucy tongue and all the vanity and recklessness and weakness of her way ward nature, only one road, and she had followed it to the dreary end. Nonie did not attempt to kneel down perhaps she voiced no prayer at all; she only looked, and felt as all humanity feels when the last earthly support is withdrawn and the strong arm Divinity lifts the sinking soul. The warm, close air of the church, the heavy, spicy fragrance of the evergreens turned her faint and sick, but she only raised the burden she carried

higher and held it close against her heart and looked on. It was just then a man came down the side aisle from the vicinity of one of the confessionals and turning to pass out came face to face with Nonie. She did not notice him but he stopped short and turned deadly pale at sight He was a tall, well knit young of her. fellow, with the free, quick movements and fresh complexion of one who lives much in the open air, a building carpenter by trade in fact. Decently dressed, as are our American working men for the most part, with a strong, serious face, where thoughtful lines were drawn about the grave mouth and between the steady, gray eyes. Self-respect and self-reliance in his bearing, he was altogether a splendid fellow, this Joe Ryan, staunch as oak, clean of heart as the great timbers he worked with, the pride and joy of the little mother who had given the first years of her widowhood to his rearing, and from whom in all his life he had withheld but one confidence—the acknowledgement of the love that, in spite of him, followed way-ward Nonie. They had been children together in the old tenement where he still called the two rooms his mother kept sweet and spotless as her own life, home. He had loved her through his disapproval and were only deterred boyhood and even when it seemed to from interference by the thought of his upright manhood a degrading the already crowded vagrant cells. Weakness, he loved her still. For a Christmas, the yearning restlessness

long time he had sternly refused to per mit himself to seek news of her. would have forced himself to pass her on the street without a second glance but Nonie flaunting along the highway at noonday and Nonie standing at the church door at midnight with the look of a departing soul on her face were very different cases, and he stood still, noting with a bitter and swelling an guish the abject misery of her appearance until at length she turned head toward him. He saw recognition dawn in the eyes that at first stared at him vacantly and then the ashy lips formed his name; and after a moment hesitation beckened her to fol-low him out of the church that he might speak to her, and when they reached the open air turned just in time to see her sway helplessly forward on the top step. Stress of mental suffering sciously steeled the strong grasp with which he steadied and lifted her down and under the rough pressure a feeble wail went out from the bundle under Nonie's shawl. Joe staggered back as if the cry had been a blow and a fierce gust of wind raging down the street ore the grotesque hat from Nonie's head and flung back the sheltering shawl exposing - Oh, the pity of it!doggedly on, her head dropped on her breast. A broad bar of yellow light a few weeks old baby, blue and numb with the icy cold and fast sinking back into the merciful torper from which it had been aroused. The burden to which Nonie had clung so faithfully was the burden of her sin and her salvation. Even when Joe's sup-port was withdrawn and she felt herself failing, the supreme effort of her expiring strength was to clutch the child and it was still in her arms when she lay stretched on the old stones at Joe's feet, the ruin and the wreck of gracious motherhood, the saddest thing on which the stars looked down through the wind-driven clouds that night, but even in her last abase

> An empty cab jogged slowly by Joe hailed it and a little later was toil-ing with his double burden up the ong, steep flights of the tenement stairs, where Nonie's light feet had so often passed.

ment moved by the God given instinct

that makes the lowest maternity

It was a strange interruption to the simple Christmas preparations Mrs. Ryan was making while she waited for Joe's coming when he entered with the two, mother and child, unconscious and helpless in his arms, but her charity was the blessed charity of the poor accustomed to sudden calls on its slender resources; she made no difficulties and needed no explanations. had long grieved over Nonie's story, than in her tender, motherly wisdom county Kerry. she ever let him suspect. So she led ical; that is, it the way to the room that was his and helped him lay the two on the white bed and set herself to the task of bring ing reluctant life back to the still

Nonie's great eyes opened shortly after a while under the rubbings and warm wrappings and cordials the good soul applied and gazed blankly, then with beseeching remembrance at the kindly face she had known from her babyhood, but she did not try to speak and Mrs. Ryan slipped to the outer room where Joe sat with his head bowed between his hands, passing the bitterest hour of his life, and whispered with a break in her gentle old voice, "Go for the doctor, dear, and fetch Father John back with you."

The doctor's visit was brief and his "They may both last till daylight," he said to Mrs. Ryan, stopping on landing to pull on his gloves while she held a lamp to light him down the stair. 'Not longer, I think. Good night, or rather good morning, to you, Mrs. Ryan," and went his way, not unkindly but without emotion, because men who grapple daily and hourly with the great mysteries of life and death must sheathe themselves in indifference or die of the hurts they will receive.

But Father John's stay was long and when he left the room was very quiet. Nonie lay propped high on the pillows, a strange, solemn, unsmiling peace in the dark eyes turned to the windows where the Christmas dawn was whitening. Mrs. Ryan had brushed the poor yellow hair with an aching heart, remembering the glossy auburn rings it had replaced, and with the changesome look of the old child-innocence returned. All trace of sickness and disorder had been removed from the room by Mrs. Ryan's care. The small brass crucifix and two candle sticks, where the newly extinguished candles sent up two dim, blue spirals of faintly aromatic smoke through the still air. The baby's downy head lay close to Nonie's heart. Father John himself had laid it back within the feeble arms that mutely begged for it after he had poured the baptismal water on the unconscious little brow. and child and child mother were drifting fast. No sound was heard but Nonie's hurried, panting breath, the little grating noise of Mrs. Ryan's beads, and the sigh that now and then broke from Joe's laboring chest, as he stood watching Nonie's face. Suddenly through the dusk, the

hush and the waiting, trembled the first throb of the Christmas bells; then strong, sweet voices penetrated Nonie's dulling ears; Joe saw that she heard, and lifted the window, and the sonorcus music flooded the little And in the still brightness of the Christmas morning, while the east flushed to red and beneath the snow covered roofs hearts were awakening

to the sweetness of an hour's truce with

of humanity was stilled beneath the overshadowing of the Divine, and earth's fretful turbulence reposed an instant on the promise of eternity's satisfying peace, the two souls took

flight on the winged echoes.

And the bells rang on; deep threat ed harbingers of peace! Their mes sage floating above the crowded house tops, across the snowy fields, out into the silent country; bearing up from the ways of men, from lust and greed and strife and ignorance and oppression and bitter want, from the race that suffering for the sins of its father's blindly strangles the hopes of its children, mankind's only lawful plea from eternal Justice to the comprehending patience of eternal Love.

A VERY OLD WOMAN.

A quaint little old woman, says the New York Sun, whose gray hair, thick as that of a girl, fell in confusion over her broad and wrinkled forehead from under the scalloped rim of an old-fash ioned cap, landed yesterday at the Barge Office pier from the Ellis Island pier. She was accompanied by her youngest daughter, Catharine Coffey of Plainfield, Conn., who is about sixty years old.

Detective Peter Groden, who has been for nearly twenty years looking after the welfare of immigrants a this port, saw the little old woman sitting on a part of her baggage munch ing an apple. He heard her talking in Gaelic with a decided Kerry accent and he went over to her and spoke to her in the only language she under stands. It is not often that Peter, who is fluent in Gaelic, gets a chance to exchange sentiments with a primitive Celt. He was surprised when the old woman who is Mrs. Mary Coffey of county Kerry, told him that she was 104 years old. He asked her how she fixed the date of her birth, and she said from the invasion of Ireland by the French under Gen. Humbert. This occured in 1788, and Mrs. Coffey says she was then a girl of seven She said she did not remember much about the invasion, except that, like Wordsworth's little maid, she was seven. When Peter asked her why she had come to America, she said, with a dry smile and a twinkling of her sharp, black eyes, that she had come to find another husband. She said she had been made a widow when she was in the heyday of her youth, fifty years ago. She has four children living, and she was going up to Plain field to live with her baby, the lass of sixty, who went over to Ireland to bring her here.

She is probably as old as she says she is, " said Detective Groden. She doesn't understand a word of English, and she knew Joe's heart far better like many of the other old folks of Her Gaelic is not class ical; that is, it is not as smooth and pure as the Gaelic you may hear the old people use in counties Galway, Mayo, and Slige. It is what the Irish call 'crabbed;' more of a dialect of Gaelic than the pure language."

Mrs. Coffey does not look older than many women of eighty. Her hands are wrinkled and somewhat bony, but she knows how to use them in knitting. Her eyesight, she says, is as clear as it was when she was a young woman. She does not walk well without an arm to lean on. She saw a part of the big buildings of the city on her way up to the New Haven boat, seated on her trunk in an express wagon.

A Lie Does Not Become Truth Because Oft Told.

The charge so frequently that the saying "the end justifies the means" is a Jesuit maxim, is dealt with by the Rev. Herbert Thurston, S J., in a letter to a secular contempor ary. This and similar charges agains Jesuit doctrines are no more justified by the circumstance that they have been widely credited than the fact that Europe for many centuries believed the sacrifice of Christian children to be part of Jewish ritual would justify you in stating that the Jews inculcate the religious obligation of murder. simply and absolutely untrue that the Jesuits, orany other Catholic body, teach that the end justifies the means.

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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 Valuable Pilis. I am now nearly well, and believe they will cure me. I would not be without them for any money."



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THE QUESTION OF REUNION.

The Pope's letter addressed to the English people in behalf of Christian have replies sent to it from various about. quarters, from clergymen as individuals, as well as from those who from their prominent position have a representative character. O: the latter class are the answers

sent some time ago by the Archbishop of Canterbury and by the Presbyterian General Assembly. These answers though couched in respectful words such as would not have been addressed to the Holy Father by the same persons or bodies a very short time ago, hold out very little hope of any present official movement toward reunion. The objections which they all raise to the Holy Father's appeal are very much on the same ground, namely that he does not propose any com promise of doctrine in return for their acceptance of his offer to receive them kindly on their return to the one fold. There is also running through all the formal answers hitherto sent a very plain though somewhat disguised demand made, somewhat in the form of an ultimatum sent by one Government to another before a declaration of war, that the Holy Father shall virtually recognize the negotiating Churches as being integral organizations, fully entitled to be classed as independent branches of one great Church of Christendom.

This has been even more plainly stated by the press to be the only con dition on which the thought of the re union of Christendom can be entertained for a moment. Thus some o the London papers, especially the Standard, declared that as a preliminary condition of negotiations for reunion, the Pope must acknowledge that he treats with the Anglican establish ment on perfectly equal terms, and with a readiness to yield a good deal, even as he expected the Establishment also to yield something.

This view of the case is so supremely absurd and alien to the nature of the Church as established by Christ, that we wonder its incongruity does not appear to the gentlemen who have given expression to it. The Church of Christ Christian unity, and that the indwellwas not instituted for the purpose of effecting a combination with the religions which were to be found in the world, by a compromise of dectrine, whereby each religion should yield some prominent article of its belief, while others were to be incorporated into the common belief : and the New Testament shows clearly enough that the Apostles never entertained for a world to Christianity by any such method.

Christianity possessed the truth, and the first Christian missionaries were sent by Christ to make known that truth without abatement to the whole world, and the Catholic Church necessarily takes the same course at this day as she received from Christ the commis sion so to do.

The absurdity of asking the Catholic Church to yield some of her doctrines in order to effect a union will be apparent when it is considered that if we except the doctrine of the Pope's supremacy over the whole Church, which is practically rejected by all! Protestants, there cannot be named a single dectrine at issue between Catholics and Protestants, on which the latter agree, and even within the Church of England itself there is to be found every gradation of doctrine from extreme Latitudinarianism or Broad Churchism to extreme Ritualism or High Churchism, which admits and vindicates the truth of every Catholic doctrine. Every some and rejected by other sects.

We have said that the doctrine of the Pope's supremacy is the only one universally rejected by Protestant sects, but the very fact that they entertain the thought of negotiating for a reaccept this fundamental doctrine, at least in some modified form, among Christians is one which will way.

generally, and in fact no scheme has been proposed among them whereby such a compromise.

An incident has occurred at Grindelwald which at first sight might appear to contradict our view of the situation. Our readers will remember that a considerable number of prominent Protestant ministers of various denominations have been accustomed to meet annually at this Swiss town, which affords them a convenient opportunity of assembling in conference while they enjoy a pleasant vacation in visiting the mountain scenery of Switzerland. The object of this annual meeting is to confer on the subject of Christian unity, and to concoct reunion has not ceased even yet to measures whereby it may be brought

The Holy Father's address to the English people was one of the subjects with which such a conference would be naturally expected to deal, and it was in fact discussed at the last meeting of the conference, and a letter has been forwarded to the Pope in reply to his appeal for unity. The document is signed by eighteen Anglican, Presbyterian, Congregationalist, Baptist and Methodist members of the Conference.

This document is in several respects a very strange one. The signers declare that "We lament the present divided state of Christendom, and with our Holiness we pray continually for the visible unity of the Catholic and Apostolic Church." Again, toward the close, the reply expresses the hope that the Triune God in His great power and mercy may overrule all things to the end that the visible unity of His Church may at length be fully mani fested according to His purpose.

It is acknowledged, therefore, that n the purpose of the Almighty that the Church of Christ on earth should be visibly one. It is surely a natural in erence from this that there is in the Church some means instituted by God for the preservation of unity, some bond of union and supreme authority which ought to be respected; and ye another clause of the letter declares that the teachings of history show that existing divisions arose in defence of vital elements of Apostolic Christi anity and Scriptural truth." It is thus in one breath acknowledged that God instituted His Church to be one, and in the next, that man has the right to rend that unity, instead of being under obligation to submit to the authority residing in the Church to restrain dissensions, an authority instiuted by God Himself.

But the most curious feature of this document is the method it suggests for attaining unity. It states: "We are persuaded that our Lord Jesus Christ Himself is the only possible centre of ing spirit of the Father and the Son in every Christian heart not only constitutes a spiritual unity which man can neither create nor destroy, but furnishes the conditions of that manifested unity for which our Blessed Lord prayed.

Never was there made a more des perate attempt than this to travel by land and water at the same time. The moment the thought of converting the divine purpose of maintaining a visible unity of the Church is declared, vet we are told that the only bond of unity which can be recognized is the invisible indwelling spirit in every Christian heart, subject to the invisible head of the Church! This is evidently but an apology, and very lame one, for the divided state of the sects, and for which no remedy s applicable as long as sects are to b retained and adhered to; and very coolly the Grindelwalders propose that there shall be a unity, but a unity which shall preserve sectarianism with all its diversities and eccentricit ies. Here is the proposition in their own words:

"We believe that unity must be at tained, not by the absorption of Chris tians in any one communion of the divided Catholic Church, but by such a union as will conserve all the element of Christian truth and practice which in the Providence of God the various Christian communions have severally exhibited and defended.

We have heard very much of late in the way of objection to "absorption" Catholic doctrine is also accepted by of one sect by another in the event of a union being effected by any two denominations; but hitherto these objections have been uttered by individuals.

There is therefore no room for preserve a Babel of doctrine in the any compromise of doctrine which new Christian Church which will rewould be acceptable to Protestant sects sult from reunion. The Grindelwald idea is certainly a novel one for Christians, who have generally believed harmony could be attained by making that Christ instituted the ministry of His Church, "some Apostles and some Prophets, and other some Evangelists, and other some pastors and doctors for the edifying of the body of Christ: until we all meet into the unity of faith. . . that henceforth we be no more children tossed to and fro, and carried about with every wind of doctrine." (Eph. iv. 14.)

According to the Grindelwald idea. it is absolutely necessary that united Christendom shall have a variety of tion at a considerable distance from the winds to which it may trim its sails railway stations, and the people are

From all this one thing is pretty clear, that the negotiations for unity which have hitherto been carried on between the various sects are not likely to have any practical results; and as far as the Pope's invitation to the people of England is concerned it is not likely that there will be any general or corporate movement toward union, but we may reasonably hope that there will be a movement of individuals toward the Church on so large a scale that the final result will be a real reunion without going through futile negotiations to prevent the "absorption " of sects.

SECRET SOCIETIES.

The Rev. Peter Rosen, of Heidelburg, Minnesota, has taken occasion from the recent condemnation of secret societies by the Pope, to issue a pamphlet on secret societies, in which be sets forth the reasons why Catholics cannot consistently be members of such associations, chiefly because they are religious organizations, and that the religion they teach is "a revival of Neoplatonism and the old Alexandrian syncretism which sprung up in the third century of our era as the rival of the Christian Church."

These words are said especially of the Odd-fellows. We are aware that Freemasonry, which is a society of much greater age than the Odd Fel lows, and which has a history mos varied, has a record which connects i directly with efforts to overturn Christianity, but it does not follow that all associations, even those which somewhat distantly, though too closely. imitate Freemasonry, have the same designs in view. A recent decree of the Holy Father

Pope Leo XIII., has condemned Odd ellowship, the Knights of Pythias, and similar societies, and we can entertain no doubt of the justice of this decree. The doctrines of the Catholic Church show that all oaths not taken in "jus tice, judgment, and truth " are unlaw ful, and on this ground the oaths taken by Odd Fellows and the Knights of Pythias are highly objectionable They are against justice, because under pretence of fraternity they oblige those who become members of these societies to set their brotherhood above the law by making them conceal crime when their brethren are the per petrators. Their oaths lack judgment. because the members of the society submit themselves to obey mandate which may be evil, and which experi ence proves to have been often evil.

Truth, too, is violated by thes oaths because, directly or indirectly, the members bind themselves to a specie of battledore and shuttlecock game with truth whenever the interests of these societies is at stake in examina tions before the public authorities.

We have no desire to defend these societies against the condemnation of the Holy See. There is plenty of reason in their nature and their man ner of procedure to merit condemna tion, and to show why Catholics should not become members of them, but we cannot give our approval to the invention of fanciful reasons why they should be condemned.

Father Rosen's book contains much useful and valuable information in regard to the condemned societies of which it treats, and gives good reas ons why Catholics should not join them; yet it appears to us that through excess of zeal he makes them responsible for the perpetration of evils they have never contemplated.

There is sufficient to justify the Holy Father in condemning these societies, in the fact of the rash oaths they take and not by any body professing to have without making them responsible for a representative character. The Grin what is not attributable to them ; but delwald conference is, we believe, the at all events, Catholics should not by union, shows that they are ready to first to put it on record that the only any means become members of these unity which is possible or desirable societies, or encourage them in any

RELIGION IN RUSSIA.

The Russian Schismatical clergy appear to have been stirred up of late with somewhat of a missionary spirit, and through Siberia, where there are no churches, and where owing to the sparseness of the population, a number of railway cars have been fitted up with all the appurtenances of a Greek church or chapel, and these cars are taken along with the railway trains and left at the stations along the route so that Mass may be celebrated and the sacraments administered to the people from time to time. These cars or churches on wheels are also sometimes drawn to villages or centres of populafor a journey toward all points of the given such instruction in religion as is usual in the Greek Church. In this way thousands of people are now reached more or less efficiently who have never, or at least very seldom, hitherto had an opportunity to attend the Orthodox service. One or two priests are in attendance in each car, and the religious spirit is infused into many who have been only nominally members of the Church.

> In addition to this, the means of pro pagating the orthodox faith by the vio ent suppression of other religions is not neglected. Mussulmen, who are numerous in the empire, are generally left to enjoy and practice their pecu iar belief with very little interference from the Government. Their number is about 9,000,000 of whom about 3,000,000 are in European Russia and Siberia, he majority being in Central Asia, and 2,000,000 in Caucasia. There are also nearly 600,000 Pagans, most of when are Buddhists.

The Protestant population amounts o about 2,300,000. These are mostly Lutherans, originally from Germany, and they are the nucleus of the pro German party of the empire.

The Catholics are mostly in Poland, where they number 4,500,000. In the est of the empire there are about 3 000 000 Catholics, some of whom use he Latin, and others one of the Oriental liturgies, chiefly the Lithuanian or the Ruthenian. Those who use the Oriental liturgies are known by the name Uniats, or the United Greeks, and the Gregorian Armenians

The Jews have been subjected at various times to persecution, and this persecution was carried to great extremity under the late Czar, but the motive of it seemed to be more political than religious. It appears to have arisen partly from the supposition that their proclivities were toward Germany, and partly from the conviction that in their greed for the accumulation of wealth, they oppressed the rural population, especially in their character as money-lenders. Their persecution has abated under the pres ent Czar.

Among the Protestant sects, the inoffensive Mennonites twenty years ago claimed a population of 40,000. chiefly in the southern part of European Russia. These emigrated on a large scale to the United States and Canada, not on account of religious persecution, but because the military laws were changed. They are not allowed by their religious belief to serve in the army, and up to that time they were legally exempted from military duty. But the large armaments which the Europ ean powers now find it needful to main tain caused the Government to abolish the exemption, and as a consequence the Mennonites made a general exodus from the country.

Outside of the religious beliefs w have enumerated there is a large number of sects not conforming to the Russian Church, of which they are offshoots.

Persecution extends to some of these sects, especially to the Raskolniks, who are very numerous, though it is impossible to ascertain their number, as the Government ignores their existence, and refuses even to estimate them in the official census. The chief reason for which they are persecuted is be cause of their frequent and stolid resistance to the general policy of the Government.

The Catholics and Protestants have both been subjected to severe persecution on religious grounds, as it has long been the policy of the Government to oblige all to acknowledge the Czar as the religious, as well as the secular, head of the Empire.

A recent cable despatch states that the Polish Catholics are now complaining of persecution because the priests were ordered to read in their churches in the Russian language the announcement of the recent birth of the Princess Olga, and that they have ap- Catholic Times.

pealed to the Vatican to protest against the order.

There can be no doubt that there is something more serious than this, if they have asked the Holy Father to interfere for their protection. The fact that the despatch emphasizes the giving of the order that the announce ment was required to be read in Russian, leads to a suspicion that there was something more than the mere ordering that this announcement should be made. It is probable that the order forbade the use of the Polish language in instructing the people the only language in which they can be effectually taught; for it is well understood that it is the aim of the Government to abolish all that is distinctively Polish in order to Russianize the population, and eventually to in duce, or rather to force, them into the rthodox Church. The priests naturally resist orders

given them to disuse the Polish tongue, as it must be employed to have the people understand their teaching. If such orders are complied with it means that the people are to grow up in ignorance of their religion, and of everything else. It is no such mild measure as the mere order that an announcement should be made of the birth of a Princess, that would make the priests appeal to the Pope, but we can readily understand that they feel aggrieved at being prevented from speaking to the people in their own tongue.

It is scarcely a year since twentyfour priests and ecclesiastics were panished to Central Russia from the Seminary of Kielce for giving instruction in Polish to the seminarians. The pretence was that seditious literature was circulated under cover of the Pol ish language. The sedition consisted merely in the circulation of purely reigious publications in connection with he Apostleship of Prayer. The pretext was, therefore, of the flimsiest possible character.

Many priests have been deported and churches closed to the Catholics or pretexts equally frivolous, the churches being turned, in most instances, into orthodox chapels: and parishes have been deprived of their pastors, leaving, in many instances, several parishes with a combined population of six or eight thousand souls to be ministered to by a single priest who has to travel forty or fifty and even sixty versts (from twenty six to forty miles) to fulfil the duties of his office and these priests are not even allowed to have curates, if curates could be procured, which is itself a difficulty owing to the banishment of so many priests. In consequence of these persecuting

measures the people cannot be pro perly instructed, and their faith in many places grows cold, and the neglect of their religious duties is most deplorable. It is somewhat astonishing, too, that Russia should thus wage ar upon the Catholic Church, whose teachings develop good citizens : for the Government ought to know that it could not adopt more efficient measures than they employ to propagate Nihilism and Anarchism, which are the greatest causes of terror to the authorities. There is no surer way to create Anarchists then to deprive the people of their religion. They who sow the wind shall surely reap the whirlwind, and this Russia is reaping abundantly.

Recently Governor Kochanov, whose jurisdiction extends from Wilna over the greater part of Russian Poland. gave orders that Government architects should not approve of the building of any Catholic churches unless they can easily be turned into Orthodox "tserkievs." The object of this is, of course, that they may be ultimately seized by the Government for the schismatical worship.

In spite of all these arbitrary meas ures, the Poles, especially in Podlachia, are firm as a rock in their adherence to their faith. They have never shown more religious fervor than at he present moment.

was hoped at the beginning o the reign of the young Czar that he would pursue a more liberal and tolerant policy, the more especially as he manifested considerable respect for the Holy Father, Pope Leo XIII; but from present appearances, it does not seem that these expectations are to be realized.

She is now a Catholic.

On Saturday last Miss Charlotte Frazer, daughter of Dr. Persifor Frazer, the eminent scientist of this city, was received into the Church at old St. Joseph's, Willings alley.

The time-worn slander that the Church is opposed to learning finds greater than would the same thing full and complete refutation in the constant accessions she receives from the educated classes. - Philadelphia

SUFFERING ARMENIA.

It is one of the boasts of Christendom that the Christian powers control the world, exercising such an influence over the most barbarous and lawless nations as to bring them within the influence of civilization, and to oblige them to respect civilized usages, in their treatment of the subjects of the humblest of the Christian States.

But do the Christian powers really feel the importance of protecting Chris. tians, or is the boast of their great influence a mere braggadocio or phantasy? Certainly the events which are now taking place in the city of Constantine the Great would incline one to the latter opinion.

Years ago the Christian world was shocked by the atrocities in Bulgaria which resulted in the Russo Turkish war, and led to the practical independence of the Balkan States. The people of the British Empire were not behind hand in denouncing these atrocities, and the outspoken denunciations of the rapacious and murderous rule of the Turk, uttered by Mr. Gladstone, are even now ringing in the ears of the public. British sentiment was undoubtedly roused to a readiness to force the British Government to step in and save the Bulgarians and other Christian peoples under Turkish rule from a repetition of such outrages. Elsewhere in Europe a similar spirit

was aroused, and yet there was no nation except Russia which so felt the horror as to take active measures to stop it. Russia avowedly wished to save the Christians of the Turkish Empire from the repetition of such barbarities, and it succeeded to this extent that the war then carried on resulted in the liberation of the suffering provinces from the savage rule under which they had so long suffered. At the critical moment when it seemed that the Turkish Empire was about to be annihilated, Great Britain sent her war ships to Constantinople, and set an army on the march from India to prevent Russia from completing her work, and so a peace was made which while it secured the autonomy of the suffering provinces and practically deprived Turkey of any sway, nevertheless kept the Sultan on his throne with a nominal sovereignty over them, while the rest of his European and the whole of his Asiatic Empire remained intact.

There were and are, no doubt, strong political reasons why England should not wish Russia to extend her dominion so as to control the Eastern Mediterranean, and she could not permit Russia, single-handed, to arrange the maps of Eastern Europe and Central Asia. Yet in the presence of so grave a situtation as presents itself before the eyes of the world, there should be chivalrous feeling enough among the powers to make some arrangement mutually satisfactory in order to remedy the terrible evils developed under Moslem rule over Christians

By the treaty of Berlin which provided for peace, Turkey engaged, in favor of its subjects in all parts of the Empire, Armenia being of course, included, that they should be treated kindly and protected from lawlessness. These promises were only made to be broken, and the atrocities which continued to be practiced culminated in the Moosh massacre, with the history of which our readers are familiar.

There is not the last doubt that the Sultan and his Government are directly responsible for the horrors which have been perpetrated. The evidences of this have been accumulating ever since the International Commission began its investigations into the matter, and the only conclusion to which we can come is that the continued existence of Turkish rule is a reproach to humanity. The Turk should be ousted from Europe, and in Asia he should be placed under strong control, to say the least

It was a noble thought of Peter the Hermit seven hundred years ago to ask Europe to rescue Jerusalem from the Turks, the purpose being to save the Christians of the country from just such treatment as the Armenians are subjected to to-day, and to give pious pilgrims an opportunity to visit the sacred places where the work of man's redemption was accomplished; and Europe, then entirely Catholic, responded nobly, though there were jealousies among the various powers who combined for the purpose, just such as there are to day. These jealousies did not prevent them from pursuing their main object, though the task they then undertook was much be now. The Crusades lasted one hundred and ninety - five years, but though Jerusalem was for a considerable time occ tians they were Nevertheless the sands who took p showed the high s which they were least served to c Islam into Europe a much later peri ably have otherwi It is certain th Turks in perpetra

DECEMBER

from time to time Christian populat be the more easi been repeatedly erals who did the has been somew surely the duty of every civilized like the United positive declarati tian power, to in of our common h There has bee among the natio Britain, France upon a course, b

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> Council, ar not only fe his life, ar claimed p embassy a It is to b will soon ever for h

It is a tween the up at an Armeniar haps only strong ar think that tian work tremity s' present c tians they were finally unsuccessful. Nevertheless the hundreds of thousands who took part in the holy war showed the high spirit of chivalry by which they were animated, and at least served to check the advance of Islam into Europe, and to put it off till a much later period than would prob- same manner in which they have done ably have otherwise witnessed it.

It is certain that the object of the Turks in perpetrating these massacres from time to time is to keep down the Christian population so that they may be the more easily ruled. This has aggrandize themselves at the expense been repeatedly avowed by the gen- of the others. erals who did the work, and the policy has been somewhat successful. It is surely the duty of every Christian, and has designs endangering British interevery civilized power, even though, ests by gaining control at Constanti like the United States, it make no nople and in Amatolia, so as to compositive declaration that it is a Chrisemand the traffic through the Suez tian power, to interfere in the interest canal, and to obtain an easy and secure of our common humanity.

There has been a kind of concert among the nations, and not only Great to control the Black Sea, and to Britain, France and Russia agreed threaten Russia at its very door, and upon a course, but more recently Ger- almost on its on territory. many, Austria and Italy also joined the confederation, but though it has Minister about plans of Germany, and gone so far as to threaten the Sultan plots of the German Ambassador to danger that the matter will end with German ambassador hears similar mere talk.

The Porte in the meantime makes do to over reach Germany. huge promises to grant all that is required of him, and the Sultan even wrote an abject letter to Lord Salisbury remonstrating with him for having expressed in a speech some doubt of the pression he must have left upon his light on the subject as follows : audience.

Lord Salisbury read the letter without comment before an audience similar to that before which he had expressed his doubts, but the doubts were evidently not dispelled. The fallacy of the promises is seen in the fact that matters are in the same condition as they were a year ago. Not content with the massacre of ten thousand Armenians at Moosh, the Turkish soldiers, acting under orders from Constantinope, and the Kurds whose assistance in the work has been invoked by

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perfectly aware of the jealously of the powers toward each other, and on this they rest their hope that they may not only escape the punishment they deserve, but may be allowed to carry on their government of Armenia in the hitherto. To this end they are making every effort to excite each of the powers to greater jealousy than ever by representing that they have severally ultimate designs to overreach each and to

Thus the British embassy is assured by the agents of the Porte that Russia route to India, while the Russians are asked to believe that England wants

Reports are taken to the French with their heavy hand, there is great thwart the designs of France, and the stories about what France is doing to

AN APOSTATE PRIEST.

The telegraphic despatches a few days ago made the announcement that Father McRae, lately of the Diocese of honesty of his promises, and requested Antigonish, had left the Church. The him to correct in a later speech the im- Casket, of that place, throws additional

"We have received marked copies of St. John papers giving an account of the reception into the Anglican Church of Father McRae, formerly of this diocese. To Catholics there is something unspeakably sad in the apostacy of a priest. In abjuring his faith the priest sins far more griev iously against the light than the ordin ary lay person, and can be reclaimed but by a miracle of God's mercy, which is seldom vouchsafed. We are grieved at Father McRae's defection, not because it is a loss to the Church, but because it is a grievous loss to him. was deprived of his pastoral charge at Lake Ainslie, C. B., in the summer o 1894, for conduct which, in the judg

siderable time occupied by the Christo be feared that this will be the case. changed the Jewish Sabbath, though then proceeded to bless the statues, which are The Sultan and his Government are there is good reason to believe that the change was made even so early as the Apostolic age, and by the Apostles; but the evidence of this is not in Scripture. It follows, therefore, that Scripture is to be explained by the usage of the Church, a truth against which Protestants have protested most persistently. We are glad to find our contemporary coming round to the Catholic doctrine, as he appeals to the usage of the first Christians as proof that the Sunday should be kept holy.

THE Holy Father has sent 50,000 lire (\$10,000) to the Armenian Patriarch for the survivors in distress there on account of the massacres. The Pope's charity is like that of the good Samaritan-it is extended independently of differences in race and religion.

WE notice by the Globe, of Monday, that Father Chiniquy has been visiting Toronto, and preached on Sunday in what is called "Cook's church." He said that since he became a Protestant he had, with the assistance of a few others, been instrumental in "converting " forty-five thousand French-Canadians. As Father Chiniquy is on a business tour he wisely made the figures bulky. He told his audience that "two Presbyterian ministers had urged him to stop preaching, as they told him he stirred up ill feeling be tween the two races. But he cared not for that; he will go on invincible and determined, even if he is killed. It will thus be seen that the unfortunate old man cares not to serve the Master above, but the other one. We had some suspicion that his mental powers were waning, but as he made a strong appeal for money at the close of his speech, it is very evident that his head is still in a healthy condition -at least in so far as worldly matters are concerned. Would it not be well were the managers of "Cook's church" to exercise a greater care in the selection of attractions. "Penny Dreadfuls" of the Chiniquy kind may draw a crowd, once in a while, but the business will be looked upon by all sensible men as execrable.

DIOCESE OF HAMILTON.

in the stands of the stands when a reviewed by the different have between them are depelved of the pastoral charges of the collection, and depelved of the pastoral charges of the different them to the depelved of the pastoral charges of the collection of the depelved of the pastoral charges of the collection of the c

After the blessing of the statues the Bishop distributed Promoter's crosses and diplemas to thirty members of the League of the Sacred Heart. The choir rendered some choice music and the sanctuary boys' choir, about thirty in number, sang some of the psalms and the Alma Mater with good effect. After the blessing of the statues the Bishop

sang some of the psaims and the Alma Mater with good effect.

The Bishop performed a beroic day's work, having preached four long and eloquent discourses and assisted at lengthy ceremonies and devotions.

The ceremonies at St. Lawrence church on Sunday were also elaborate. The St. Lawrence branch of the St. Vincent de Paul Society. The Sodality of Children of Mary, both the young ladies and children's branch, received Communion together, Father Brady celebrated High Mass at 9:30, and Father Holden preached on the Immaculate conception. The full choir rendered choice music, and they were ably assisted by Mr. Nelligan's orchestra. Father Brady announced that next Sunday at Vesper's His Lordship would preach, and that a relic of Lordship would preach, and that a relic of St. Lawrence, which he procured from the Pope, would be given to the people for vener-

Pope, would be given to the control of the control

ation.

On Tuesday, Dec. 10, His Lordship was present at the solemn Requiem Mass of month's mind, at Guelph, for the repose of soul of the late Father Dumortier, S. J. Right Rev. Mgr. McEvay of Hamilton, Rev. Fathers Kenny, Kavanagh and O'Loane of Guelph, Vicar General Keough of Paris, Fathers Slaven of Galt, Haley of Acton and others were present. The services were very solemn and impressive and the choir rendered the requiem chant with great feeling and expression.

At the Lee Literary society concert last Monday week the lecture of Father Burke, of Oakville, on the life and writings of John Boyle O'Reilly was listened to by a large and appreciative audience. His Lordship and nearly all the city clergy were present, as well as Father Murphy of Freelton. The concert and lexture was from every point a great success. The Bishop expressed himself as rejoiced at the good work the literary society was doing and at the substantial signs they gave of their flourishing condition. He also congratulated the lecturer on his eloquent speech.

ARCHDIOCESE OF TORONTO.

ARCHDIOCESE OF TORONTO.

Niagara Falls, Dec. 8.—The dedication of the new Roman Catholic St. Patrick's Church by Archbishop Walsh took place here this morning. Besides His Grace the following clergymen took part: Rev. Father Ryan, Toronto; the pastor, Rev. Father Ryan, Toronto; the pastor, Rev. Father Pominic O'Malley; Rev. B. Fink, Rev. J. Singler, Rev. Father O'Brien; Rev. Father P. Mayer, Superior Carmelite Order; Rev. Father Boland; Rev. Father Lanigan, Niagara Falls, N. Y.; Rev. Father Lynch, Niagara; Rev. Father Sullivan, and several others. The cremony began at 10 o'clock a. m., by the blessing of the edifice by His Grace. The first Mass in the new edifice was relebrated by the Rev. Father Bernid Fink, Rev. J. Singler, deacon; Rev. Father O'Brien, sub-deacon, assisted by Rev. Fathers P. Mayer and Boland. His Grace very ably addressed the large congregation, which packed the church to the doors, many of whom were Protestants of all denominations. He congratulated the congregation and the pastor for their untiring efforts in the craction of such a beautiful edifice, and thanked the people of the town for their generous contributions for such a landable purpose, and especially the Protestants of the town for the aid they had given their Catholic brethren, and stated that the bell had been purchased entirely by Protestant contributions for such a landable purpose, and especially sach that although not not be the policy feelings existed between aldenominations in this locality, and that although not brethren, and stated that the best had been purchased entirely by Protestant contributions. He was pleased to know that such friendly feelings existed between all denominations in this locality, and that, although not agreeing upon religion, he hoped that every time the bell would peal forth its notes it would sound a peal of Curistian love and friend ship towards each other amongst all classes of religion.

ship towards each other amongst all classes of religion.

The pastor, Father Dominic O'Malley, also addressed the congregation, thanking everyone for his generous contribution.

A special feature of the dedication was the singing of the church choir, under the direction of Miss Bowen, subjects assisted by Mr. Fanglin, Toronto. These assisted by Mr. Fanglin, Toronto, the said assisted by Mr. Fanglin, Toronto, the said assisted at this evening's service Rev. Father Ryan, of Toronto, delivered a discourse on the relationship of the Church and the Bible, which was attentively listened to by the Bible, which was attentively listened to by the large congregation. The church, which is a beautiful stone structure of cathedral style and is magnificently turnished with solid polished oak altar and pews, would be a credit to a city, and will cost in the heighborhood of \$30,000.—

Toronto Globe.

DAY OF REJOICEMENT,

In Honor of the Return of His Lordship Bishop Maedonell From the Eternal City.

His Lordship Bishop Macdonell arrived at his home in Alexandria from his European tour on Tuesday and was accorded a very hearty welcome by the clergy and people of his diocese. On the announcement of His Lordship's departure from Liverpool arrangements were commenced for a demonstration in his honor. A beautiful arch of evergreens was erected in front of the cathedral, and the town presented a gala appearance on Tuesday morning, flags flying in all quarters, and the hones and business places being gaily decorated. Many happy mottoes were displayed in English, Galic and French, expressing the pleasure of the people at having their revered spiritual director again in their midst. His Lordship arrived on the Boston train shortly before 10 o'clock. The weather had been very unpleasant during the early hours of the morning, but gradually cleared, and when the train pulled up at the station the sky overheal was clear ing the early hours of the morning, but gradually cleared, and when the train pulled up at the station the sky overhead was clear and bright. As the train approached, the boom of cannon was heard, a salt be being fired in honor of His Lordship. On alighting from the car the Bishop was received by the members of the reception committee, and a guard of honor composed of members of the 50th Batt., under command of Lieuts. Nichols and Hearnden, presented arms as His Lordship was conducted to the carriage in watting. A procession was then formed and His Lordship was conducted to the carriage in watting. A procession was then formed and His Lordship was escorted to the cathedral. The tillowing societies were represented in the procession: C. M. B. A., Catholic Foresters, St. Jean Baptiste Society and St. Finan's Total Abstinence Society. The wet weather of the early morning, doubtless, prevented many from a distance being present, but there was a very large turnout, and the procession was an imposing demonstration. The Alexandria brass band and a number of Highland pipers played during the march to the cathedral. Arrived there the Bishop was escorted to the sacristy, and the large edifice was soon crowded to the doors, many being unable to gain admission. His Lordship to the control of the control of the service the following address was presented to His Lordship by Messrs, D. A. McDonald, reeve, J. A. Macdonell and A. G. F. Macdonald, on behalf of the congregation:

The Right Rev. Alexander** Macdonell, The Other of Alexandria** Macdonell and A.

Half of the congregation:
To the Right Rev. Alexander Macdonell
Bishop of Alexandria:

To the Right Rev. Alexander Macdonen.
Bishop of Alexandra i:
It is with feelings of unmixed pleasure and gratification that the parishioners of St. Finnesh's welcome you back to their midst on your return from your journey to Kome. the sacred ground of the Holy Land, and to Scotland.

We are aware that the grave and important duties which necessitated your visit to Rome, and which constituted the principal object of your journey, must be facessity have been attended with much of anxious thought and a weight of responsibility. The duty was incumbent upon you of, amongst other things, reporting to the Holy See fully and without reserve on all matters appearating to the welfare and spiritual condition of this new diocese over which you have been called upon to preside.

It is not for us to speculate upon the natur f your report, but, conscious of our own shor

officient and a constitution moulded upon at of Great Britain.

And to whatever race your parishioners being. French Irish and English, as well as loss who compose the majority, we all allies itertain the same sentiments of devotion to a common faith, of uncompromising loyalty our sovereign, of fidelity and attachment to a common country and those free institutions hich constitute the inheritance of the Danaian people, and lastly, but not the least, of reject for your high office and the most sincere flection for yourself.

Most, hearilly, then do we welcome you back your calcelral church and to our midit, and arnestly pray to God that you may long be pared to us; while in conclusion we would ask our episcopal blessing on those here present and their families, as well as those of the parsh who have been unable to take part in the ratifying ceremony in which it has been our rivilege this day to participate.

Signed on behalf of the congregation.

Duncan A. McDonald, Chairman, A. G. F. Macdonald, Secretary.

His Lordship said he was not able to find words that would adequately express the pleasure he felt to be once more amongst his people, to whom he was attached by so many ties. His trip had not been a very extended one, but he had been away sufficiently long to make him realize thoroughly that there is to make him realize thoroughly that there is no place like home. He was exceedingly grateful for the demonstration they had been kind enough to get up to welcome him home. He had come in contact with thousands and thousands of people while he was away, but during the whole of the time he had looked into the eyes of but two persons that he had seen before. It had afforded him great joy to meet them. He had felt always alone, as if he were completely isolated. He was very glad indeed to be with them again and he desired to return his thanks to every one in the congregation, and to the Protestant friends he was so glad to see amongst them, and who were never wanting in acts of kindness to testify their good will and neighborly feeling. He did not desire a demonstration of this kind, but it would be ungrateful on his part not to accept what had been prompted by their good will toward him. He had but performed his dury in making the trip and he ielt deeply thankful to Almighty God for bringing him safely through the dangers of the voyage. He had also to offer thanks to Almighty God for preserving him in health during his travels. He had not suffered a day's illness while he was away. He would avail himself of this opportunity to extend his most sincere thanks for the generous response that had been made to the call for funds to defray the expense of his visit to the Holy See. The people had responded in a manner that was highly creditable to the diocese. It was a duty that devolved upon every Bishop to visit Rome. It was meumbent upon him to go to the Holy See to make report of the condition of the diocese, and had perceived were a written report, which he had placed in the hands of the Propaganda. A number of questions had been submitted to him regarding the diocese, and he had replied to them all. He felt greatly privileged to be able to state that the people of his diocese were loyal to the Faith and to the Holy Father, and that they had shown their loyalty in a practical manner. Having performed his duty he grat his duty he gratified the longing of a lifetime to visit the Holy Land. Our Blessed
Reteemer became man to work out
our redemption and lived and died in
the Holy Land. He could not undertake to describe the feelings he
experienced when visiting the Holy Sepulchre, and when he walked on Mount
Calvery on which the great sacrifice was
offered up for the human race. He had also
been in Bethlehem, Bethany and other
places. He was not able to visit all the
places of interest in the Holy Land owing
to his limited time. It was with great reluctance he left without seeing Nazareth, the
spot where our Lord spent so much of His
time on earth. He would have liked to have
seen this and other places, but it would have
occupied more time and incurred greater
expense. His Lordship then described his
tour through Greece, Italy, Switzerland,
France, England and Scotland, dwelling
with fervor on the time spent in the Highlands. The return voyage across the ocean
was a stormy one with three days of exceedingly rough weather. In conclusion His
Lordship again expressed his great appre

ciation of the demonstration in his honor, and asked the congregation to kneel while he gave them his blessing.

NOTES.

Rev. Father DeSaunhae, of East Cornwall, occupied a seat in the Bishop's carriage during the procession.

Hon. Senator McMillan and Major R. R. McLennan, M. P., occupied a carriage in the procession.

Mr. John A. Chisholm, of Cornwall, Provincial Trustee, represented the High Court of Catholic Order of Foresters.

Among those present from Cornwall were Messrs. L. Charlebois, Z. E. Poitevin, J. E. Cheyrier and R. Giroux, representing the St. Jean Baptiste Society; Mr. D. Danis and Mr. Gibbons, ct the Standard.

Rev. Fathers Corbett and Campbell had to to attend a funeral and could not catch the morning train; but reached Alexandria, to pay their respects to His Lordship, in the evening.

Major R. R. McLennan's cannon was

pay their respects to this Lordanian was evening.

Major R. R. McLennan's cannon was used to fire the salute, the gunners being Sergeants J. J. Kennedy and A. P. McDonald, of the 59th.

At night there was a general illumination, the church and convent, schools and a large number of private residences being brilliantly lighted up. Many very handsome transparencies bearing words of welcome were displayed. During the evening His Lordship accompanied by Rev. Father Corbett, ship accompanied by Rev. Father observed. sparencies bearing words of welcome were displayed. During the evening His Lord-ship accompanied by Rev. Father Corbett, of Cornwall, drove through the town to show his appreciation of the demonstration in his honor.

DEATH OF MGR. GLEESON.

This week Buffalo has put on the emblems llusory recoveries and painful relapses, Right Rev. Mgr. Gleeson passed away on Monday, the 2nd of Dec., at the age of sixty-

Right Rev. Mgr. Gleeson passed away on Monday, the 2nd of Dec., at the age of sixty-eight years and a few months.

He was born at Kilcoleman, a few miles from Nenagh, county Tipperary, of highly respected and very pious parentage. After preliminary studies in that town and under nis pious uncle, the late Father Molony of Kulmallock, he was sent to the Irish College in Paris by the Bishop of his diocese, who afterwards transferred him to Bordeaux. It was here he met the late Bishop Timon, who, returning from Rome, called upon an old classmate, Cardinal Donnet, then Archbishop of Bordeaux. At the Grand Seminary of that city an address in English was presented to the American Bishop, and read by the Irish student, Mr. W. Gleeson. Bishop Timon was captivated with the modest demeanor and innocent expression of the Irish boy's looks and language. He sent for him next morning, and after a brief conversation secured his talents and life service for the diocese of Buffalo. It was in September, 1852, that Father Gleeson reached Buffalo. He was ordained priest in 8t. Patrick's church Rochester, 15th July, 1856, and assigned to Waterloo (his iirst parish); a few years latter he was promoted to the important parish of Lockport, whence, after four years faithful service in the care of souls, he was called to Rodels to not as eater of \$1 Loskport, whence, after four years faithful service in the care of souls, he was called to Rochester, 15th July, 1856, and assigned to Waterloo (his first parish); a few years later he was promoted to the important parish of Lockport, whence, after four years faithful service in the care of souls, he was called to Buffalo to act as rector of St. Joseph's cathedral and Vicar-General of the diocese. Bishop I'mon had never once reason for regretting the choice he made. He found in the young co adjutor a wise counsellor, a prudent administrator and a devoted helper, on whose tidelity he could always most confidently and securely rely. On the death of Bishop I'mon in 1867 Father Glesson became Administrator of the diocese, which at that time included Rochester. Two years later he became parish priest of St. Bridget's in the city. On four different occasions the administration of the ciocese was confided to his care, during which periods he displayed executive ability of a high order. In recognition of his many virtues and of the great services he rendered the diocese Bishop Ryan obtained for him the title of Monsignor and Domostic Prelate the last time he visited Rome.

The Buffalo Union and Times in its

The Buffalo Union and Times in its

Rome.
The Buffalo Union and Times in its issue of last week stated:
"We have never known a priest to go to the tomb so widely and sincerely mourned as Mgr. Gleeson. We do not believe he had an enemy in the world. From the Bishop down there is not a priest in the diocese who does not feel that he suffers a personal loss in Father Gleeson's death. In their hearts as well as in the hearts of the people whom he served, his memory will live as long as the diocese endures."

On Wednesday morning a solemn High Mass of Requiem was chanted in St. Bridget's church, where the remains lay in state before the main altar since Tuesday evening. Rev. Dr. Flannery, of St. Thomas, a consin of the deceased prelate, acted as celebrant. Rev. Father Quinn, O. M. I., of Holy Angel's church was deacon, and Rev. Father Noonan of Addison, sub-deacon. The venerable Bishop of the diocese preached the sermon, an eloquent tribute to one who had long been his alter any (his right hand man) and cheft supporter in the administration of the affairs of the diocese. The church was crowded and not a dry eye could be found in the immense congregation when the Bishop

ut 4 p. m. a Learse, preceded by a ong procession of benevolent associations the C. M. B. A., the A. O. H., and others

all night with hundreds of faithm and devotional watchers.

On Thursday morning a vast assemblage thronged the cathedral. The two handred priests present could not find room in the sanctuary. They occupied all the front pews in the nave, and after chanting the Office of the Dead alternated with the choir in singing the "Dies Ire" and other parts of the solemn High Mass.

We except the following from the Buffalo Ecening Times, a Protestant journal:

We excerpt the following from the Buffalo Evening Times, a Protestant journal:

"At the close of this service, about 237 o'clock the Bishop, preceded by the other officers of the Mass, marched in solemn procession from the sacristy to the altar. The officiating clergy were clothed in black Eucharistic vestments, chasuable, atole, and maniple being of this sombre hue. The Pontifical High Requiem Mass was sung, Bishop Ryan acting as celebrant. The other officers of the Mass were: Rev. J. E. Quigley. D. D. as assistant priest, the Rev. Wilniam Flannery and the Yery Rev. P. J. Cannon as deacons of honor, the Rev. J. J. Bisomer deacon and the Rev. R. C. O'Connel sub-deacon of the Mass, and the Rev. John J. Sheahan master of ceremonies. The sermon was preached by the Rev. Patrick Cronin, editor of the Catholic Union and Times. Father Cronin probably stood as close to the deceased priest as did any other man in the diocese. His was an cloquent tribute to a noble life, a life of good works and except the celebration of Mass, and before the sermon came the sacred office of last absolution or blessing of the corpse. This impressive function is very simple appropriate Scripture, the reverent sprikling of the body with holy water and inceptage of the service, the large congregation of geff stricken parishioners of the dead priese slowly field from the church, largering in the assessment of the service, the large congregation of geff stricken parishioners of the dead priese slowly field from the church, largering in the assessment in the work these two men begins of the parishioners of the dead priese slowly field from the church, largering in our sheet the service, the large congregation of geff stricken parishioners of the dead priese slowly field from the church, largering in our sheet through its tender years, goog grandly forward, each new schievement, each new schievement, each new schievement, each new schievement, each new schievement and their spiritual progress more disturbed, and their spiritual progress more

Virtuous men are sometimes more dis-turbed, and their spiritual progress more retarded by straws and trides, than others are harmed by things of great importance. St. Teresa.

St. Teresa.

Retrospect brightens existence only as it is, gn replete with pleasant memories.

REUNION OF CHRISTENDOM.

Annual Meeting of a Distinguished Baptist Social Body.—Father, A., P. Doyle's Enthusiastic Welcome.

It is the practice of the Baptist Social Union of Manhattan Island to give annually formal dinners to which guests are invited, who discuss topics of religious interests. "Christian Unity" was the subject for discussion at the dinner given at the Hotel Savoy, at the dinner given at the Hotel Savoy, New York, on Thursday, Nov. 9, and the guests who spoke were the Rev. William H. P. Faunce, D. D., Fifth Avenue Baptist Church, New York; Rev. David H. Greer, D. D., St. Bartholomew's Protestant Episcopal Church, New York, and the Rev. Father Dayle of the Paulist Fathers, New York

The Baptist Social Union is composed of the wealthiest members of that denomination in the United States. That those present at the dinner re ferred to are cultured and liberal in their ideas was evidenced by the kindly and even cordial attention shown Father Doyle, and the hearty manner in which they applauded his remarks, especially those referring to His Holiness "Leo the Great." Some idea of their social status may be gained from a remark of a well informed member, who estimated at over one hundred millions of dollars as the reputed wealth of the two hundred

pers present at the dinner. The two clergymen who preceded Father Doyle advocated the cultivation of Christian unity, and better co-operation in temperance and similar works for the moral and social advancement of mankind; while acknowledging the desirability of real Christian unity, they considered it impossible to secure the acceptance of uniform dogmas of all the sects now so widely separated; that no one Church could hope to ab-sorb unchanged all other Churches; that only on a basis of Christian con duct could such unity be effected.

The President, Mr. E. L. Marston, in presenting Father Doyle, referred to the surprise occasioned by the action of the General Theological Seminary when he was invited to speak before it last summer, although at the same time the Catholic University at Wash ingten had two non Catholics among

its lecturers.

FATHER DOYLE'S REMARKS. It is with more than ordinary pleasure, I assure you, that I embrace the priv ilege of speaking to you to-night on a subject that is very near and dear to my heart. The attractiveness of the subject is not so much in the constructive condemnation it gives to the fierce religious contentions that were the rule of the last century, though there is a peculiar gratification in thus reversing the tide of history, but its real charm lies in the fact that here is the realization of the prophetic vision of the Christmas angels, who coupled with the birth of the divine Babe on this earth, both as a cause as well as a consequence, the peace and concord that will come to men of good will. I am sure those same angels who startled the shepherds on the hillside of Judea with their canticles of a larger joy to man, look in on, us here to night and sing together, "Behold how good and how pleasant it is for brethren to dwell (Psalm. 133.)

together in unity." (Psalm, 133.)
Longfellow, in the "Courtship of
Miles Standish," speaking of the lives of John Alden and Priscilla, says that Even as rivulets twain, from distant and separ-

Rush together at last at their trysting place in the forest:
So these lives that had run thus far in separate channels,
Coming in sight of each other, then swerving and flowing asunder,
Parted by barriers strong, but drawing nearer and peager.

and nearer, Rushed together at last, and one was lost in the other.

So our lives, in a spiritual sense, as rivulets from distant and separate sources, each one his individual course pursuing, have been drawing nearer and nearer in religious things-in the highest relation of the soul, come together at this trysting place. Lives that have been lived in each other's sight, yet swerving and flowing asunder because they have been parted by barriers of misunderstanding, by the dark, hidden shoals of intolerance, by the sharp and jagged rocks of regether and commingling as they flow

into the ocean of Christian unity It is pleasing to note that movement toward unity are as strong on one side as on the other. The old Mother Church bespoke the love that was in her great, motherly heart for all the race of men when she bade the nations, so long asunder, to come together once We remember how touching and pathetic it was to read that now famous encyclical on Christian unity It was uttered shortly after that mar velous celebration of the fiftieth anni versary of his priesthood, when that grand old man in Rome, who is honored by non Catholics as much as Catholics for his far seeing wisdom, his progressive spirit, his Christ-like sanctity, that man whose first act almost was to place the crown of laurel on the majestic brow of that ideal scholar, John Henry Newman, whose second was to throw open to scholars, non-Catholic and Catholic alike, the vast storehouse of important historical manuscripts in the Vatican Library and bid them use its treasures in the interests of historical truth; who has chided kings and princes while at the same time he has drawn to him the heart of the workingmen of the world; whose eyes fondly look toward this young giant Republic of the West and see in America's future the brightest signs of the elevation of

I say it was an inspiring and a very touching thing to see this grand old man turn away from the heaps of costly presents, and from the thousands of congratulations, as a child tired of its playthings turns with longing look for its mother's face, to see him cast an eager look to the other sheep that were not of his fold, and to hear his cordial invitation to return to that Christian unity, that there may be one fold and one shepherd.

And his ringing call for Christian unity has been answered in a no less kindly spirit by the Grindelwald Conference of Protestant churches, who

say:
"We gladly and affectionately join in your appeal for united and contin-uous prayer to the triune God, that in His great power and mercy He would over-rule all things to the end that the visible unity of the Church may be at length fully manifested according to

His purpose."

With these two great forces so powerfully and mutually attracting each other it will be as difficult to prevent the consummation of their desires in a close Christian union as it will be to stop the onrushing of the rivers to the

LET US COME TOGETHER.

In order to secure a reunion of Christendom the more quickly it is necessary as a first step to come to-gether the more frequently, to unite oftener for some common purpose, to establish a community of interests in some way or other; for most of our misunderstandings and animosities well enough, or having a proper apcome from not knowing each other preciation of each other's motives. is necessary to bridge over the streams of ignorance, error and prejudice that run between the various bodies of our common Christianity. These streams are the great barriers that keep us The first is the barrier made by the want of knowledge of each other's peculiar doctrines, a simple indifference to the important vital prin ciples that consolidate the great bodies into denominations—a simple "I don't know" and "I don't care to know;" the second is the stream of error, that is, thinking that churches believe certain doctrines when they do not.
Josh Billings, in his homely way, says that " It is better not to know so many things that are not true." Where ignorance is the vice of the non-religious mind, who does not care, error is ometimes the vice of the calm, reasoning, educated mind. How often have the doctrines of the Baptist communion been misrepresented, and by intelligent men who have at hand the means of knowing better. The old Mother Church, too, has been placed in the same false position. It has been said, "Those Catholics believe that sin can be pardoned by the mere telling of it to another man, that something equivalent to divine honor can law fully be paid to creatures, that Pope, Bishop and priest have a right to dominate our liberty and intelligence beyond the authority of God."

Finally not only the streams of ignorance and error separate us, but also the dark and noisome stream of prejudice so different from the others because it is filled with poison of hatred. It is this spirit of prejudice that makes the malicious charges, that throws mud, hoping some of it will Too often have we all heard these charges made from pulpit and platform against the different churches; see sources, Seeing each other afar, as they leap from the rocks, and pursuing
Each one in its devious path, but drawing nearer and nearer. spiracy against the liberties of this you. I worship in spirit and truth the country; that, did it have its way, it same God as you do. The road to would unite Church and State, that its purpose is to smother the aspirafor knowledge.

Prejudice knows that all these malicious charges are unfounded, and other than postponing the blessed day of Christian unity these slanders do no harm; for it is too late in the nine-teenth century for reasonable people

to believe these things. But the streams of ignorance, error and prejudice must be bridged over, and to do it we must have some com-mon ground to stand on whereon we can place the pediments of the bridge and from which we can swing the arches, so that a broad and unobstructed roadway may be made over which children of the next generation may pass. We may not hope that this generation will consent to forego their traditional belief, but it is an easy thing for us to come together on some neutral ground, for some great civic purpose say, or in the interests of the great cause of temperance, or for some other common purpose - come together so that we may know each other better. so that we may appreciate each other's integrity of life and rectitude of purpose ; then we shall find that there are infinitely more points in common than we ever dreamed of, and, instead of harboring suspicions of each other's good will, we shall see how little there is to be yielded in order to be one soul

and one body. A COMMON PLATFORM.

The next step will be to find some doctrines that are common to both. To go no further back, we may take the great vital doctrine of our common Christianity, the acceptance of Christ and his teachings. There can be no doubt that the true union between Christians is that which Christ institut-"There is no other name under heaven given to man whereby he must be saved." When lifted up from earth, He said with divine assurance that He would draw all things unto Himself. "Father," again He prayed, "keep them in Thy name that they may be one in us." This Christo centric religion, I am sure, will be readily accepted as the common startour race, where liberty and intelligence have met and kissed; that man of men—Leo the Great. (Applause.) tends to Christian faith. And as in the barriers will disappear. We may

the creation of the world in all probability the primordial matter was first wade and endowed with certain vital principles whereby in the process of evolution the beauteous forms of nature were wrought out, ascending from grade to grade until the highest was reached; so accepting Christ as our startling-point in place of the principles of natural selection and the survival of the fittest, we may substitute two other principles whose vitality will ultimately evolve a common religion in which we can all stand as one. These principles are, first, a devotion to truth, and, second, fidelity to conscience.

TWO VITAL PRINCIPLES.

Truth alone can command our intel lect : what is true is but a manifestation of the Divine Being, and on it alone can the soul feed; and the attraction of the magnet for the lodestone is no surer or stronger than attraction of minds for the truth. To attain the truth has been the spur to all the great achievements of humanity. A sweet and tender maiden she is. Men have and tender maiden she is. Men have given up all the joys of this world that they may woo and win her; to reject her is a species of atheism that brings with it darkness and despair as gloomy as the denial of God Himself. An all-consuming devotion to her that will leave one infinitely discontented unless one possesses her fully, that will lead one to search through earth and sky until one finds her, that will fill one with a hatred of the false and the untrue, that will not allow one to rest until the truth, the whole truth, and nothing but the truth. is in possession—this all-consuming passion that will brook no half meas ures, that will permit no earthly tie to stand in the way of its realization, that will readily sacrifice all that this world has of pleasure and profit for its attainment, such a principle will start

us on our paths to a common goal.

One of the good effects of coming to gether more frequently is the disapat ing of that suspicious mistrust that separation engenders. We get to realize that for all of us conscience in the last analysis must be out guide, and that fidelity to conscience has developed many beautiful examples of devotion and self-sacrifice that demand our admiration. There is no religious field to absolutely barren in which some beautiful flowers of devotion have not grown, and there is no Christian field that has not, generation after generation, been literally covered with

How often do we hear the cynic say -and cynic, you know, is but another name for a man out of whose heart all good has gone, and has been replaced by vice—well, says the cynic: are all a set of hypocrites. Preacher work for the money there is in it, women go into public life for the sake of notoriety, priests are merely gratifying their desire to rule."

But, mind you, it is the cynic only who will say this, and in every case,

and none, perchance, more so than in this case, "it is out of the fullness of the heart the mouth speaketh." It is quite true, then, that the presence of a strong yet delicate conscience that loves God and the right, that hates sin and the wrong, that seeks the higher and better paths of Christian virtue for righteousness sake-it is quite true that such a conscience is found in every Christian heart throughout the various denominations, and herein lies a great, broad, strong and all pervading bond of sympathy. Decalogue is the same for me as for heaven for me is obedience to my Christian conscience, just as it is for you, and when we reach the much desired end through fidelity to our consciences,

in the many mansions there will be no distinctions of rank or race. This principle of conscience, because it is the voice of God speaking in our souls, is absolutely supreme. As Cardinal Newman says, for me as well as for you: "It is the aboriginal vicar of Christ, a prophet in its informations, a monarch in its peremptoriness, a and even though the eternal priest-hood throughout the Church could cease to be, in it the sacerdotal principle would remain and would have

It may come somewhat in the nature of a revelation to some of our non-Catholic friends, who think that the Church cramps a Catholic in his liberty by crowding conscience and usurping its place, to say that it is a decree of the Fourth Lateran Council that "he who acts against his conscience loses his soul." ("Quid quid fit contra con scientiam ædificat ad Gehennam. So like the mariners on the broad

posom of the deep, with eager eyes they scan the horizon for the flash of the beacon, and by watching it steadily and following it closely they come at last into the harbor of refuge, so to men of every religion, and to men of no religion, conscience is the beacon light, and only by following it faithfully and steadily can we be guided to the same place of safety.

Here then are the two great principles that, working themselves out to their legitimate consequences, will ultimately bring about the one fold and the one Shepherd we so earnestly pray for. Our immediate duty, then, while loving and seeking the truth at every risk and following the light of our own conscience at all hazards, is to empha size, and to keep on emphasizing, what we already hold in common. Bring these things into the foreground and let our difference sink into obscur-ity. There then will be no stubborn defense of old sectarian posi-tions, no blind insistence on the old

look for restatements of positions and readjustments of old relations. There will be a new disclosure of the prophetic spirit that through a quickening in Christ will make for a completer and fuller realization of the Divine model in the hearts of in the hearts of men.

At the conclusion of the address, or motion of Rev. Frank R. Morse, D. D. of the Calvary Baptist Church, a special vote of thanks was tendered to Father

A Good Deed Rewarded.

Father Lacordaire, the eloquent preacher of France, gave the follow-ing remarkable incident in one of his conferences, so popular and so fruitful of good results in their day:

A Polish Prince De X—, an un-believer and declared materialist, had written a work against the immortal ity of the soul, and was upon the point of having it published, when, while walking one day in his park, a woman bathed in tears suddenly threw herself at his feet and in tones of deep est sorrow said to him: "Good prince, my husband is dead. At this very moment perhaps he may be in purgatory, may be suffering, and, ah me! I am in such misery that I have nothing to have a Mass said for the repose of his soul. Deign in your goodness to help me to relieve my husband.

The gentleman, although he did not believe in a future life or in purgatory, nevertheless had not the courage to refuse this earnest and tearful request. He took a gold piece in his hand and gave it to the woman, who went joyfully to the parish priest to have some Masses offered for her husband.

Five days afterwards, towards evening, as the prince was shut up in his study revising his manuscript, he raised his eyes and saw standing be-fore him a man dressed as a peasant of the country: "Prince," said this unknown person, "I come to thank you. I am the husband of that poor woman who asked assistance of you a few days ago that she might have some Masses said for the repose of her husband's soul. Your charity has been accepted by God, who has permitted me to come to thank you; your alms was the means of opening for me the gates of paradise.

Having said this, the peasant disappeared like a shadow. The emotion of the prince was indescribable; the effect on his mind was so irresistible that he immediately committed his manuscript to the flames, had recourse to the confessional, entirely changed his life, and persevered in the fervent practice of Christian faith until death.

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Terrible Condition.

I lost flesh and became depressed in spirits. Finally a friend who had been benefited by Hood's Sarsaparilla advised me to try it and I didso. I continued taking it until I used twelve bottles and today I can honestly say Hood's Sarsa-parilla has restored me to my former health." JACOB WILCOX, St. Thomas

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FIVE-MINUTE SERMONS.

SELF-INDULGENCE.

Third Sunday of Advent.

Let your modesty be known to all men. (From to day 8 Episue.)

Similar to Mid Lent Sunday, called
"Laetare," or "Be joyful" Sunday,
this Mid Advent Sunday is named "Gaudete," which also means "Be joyful." Lent and Advent are penitential seasons, but our holy Catholic religion is one of supreme happiness, and constantly inspires and exhorts us to rejoice in the Lord always, to perform even our acts of humiliation and penance with cheerful hearts. The

Apostle is careful to add: Rejoice modestly; that is, in moderation, temperately. Do not exceed the bounds of Christian propriety and self-restraint. Enjoy your life reasonably, but never in such a way as to end in the loss of control over your senses. It is shameful and sinful for a Christian to let his

senses get the better of him. The Apostle, therefore, means to warn us against immoderation, excess, which is both irrational and irreligious, and the sign of mental and spiritual weakness. The sin of excessive senweakness. The sin of excess of the sual enjoyment is the glaring vice of these days. See what numbers of otherwise faithful Catholics—to say nothing of the crowds of unbridled, licentious pagans among whom we live -who dress, eat, drink, build or live in fine residences, read books and newspapers, amuse themselves in theatres, at games of strength or chance, greedily heaping up riches, and seeking their joy in life in all these things in such a way that it is plainly known to all men of sober mind and reflection that they put no restraint upon their senses. In many of these acts of life we mourn to see thousands who are as drunk as any drunkard on beer or liquor. When one's senses get the upper hand of his reason then he is drunk. Look at that immoderately dressed-St. Paul would say, immod estly dressed — maid servant, work woman, young clerk or salaried busi ness man. I say they and the like of them, even many rich men and women, are drunk on dress. Again there are plenty who may be said to be drunk on houses and furniture, it is all so luxuri ous, so sensual. Just look over the news stands, which are the saloons of the reading drunkards, and you will see plenty of evidence that we have a vast army of such inebriates. Ride in the cars. What do you see all around you? School boys and school girls,

Look at the great placards of amuse ment saloons posted all over the fences or rather, don't look at them if you have enough Christian sense of dec left in you to make you blush! Think of the enormous crowds in those packed theatres, night after night, drunken as fools over the beastly, immodest shows, which their eyes and ears are drinking in. Look at the horse - racing, the stock - broking, money-gambling; at the prize fighting much of the popular games of ngth. If you want to look, and strength. looking grieve over, the sight of a lot of people drunk with delirious excess of sense excitement, as un Christian, as wholly a pagan sight as ever was

children as well as old men and women, the poor and the rich, all

getting drunk on the debasing, intoxi-cating literary drams they have bought

at the news-stand saloons.

looked upon, go and look at them. it is high time that we Brethren, Catholics, who have the example of Christ to set before the world, should sober up and take a good, Christian, Catholic pledge against these drunken excesses. We are Christians, drunken excesses. We are Christians, let us rejoice like such, and not be like the heathen, who knows not God. Let the divine and the spiritual in us always keep the mastery over the animal and sensual. The miserable drunkard staggering out of the liquorsaloon is not the only drunkard who needs reformation in these days.

A Great Man and His Mother.

Many touching anecdotes are told in the artistic circles of London and Paris concerning Gustave Dore, the eminent painter, and his mother. Madame Dore was, it appears, a plain, quiet woman, who did not shine in society: but she had a keen sympathy with her famous son, and showed infinite tact in dealing with him. After her husband's death she lived with Gustave. He never married because, he said, he "always compared all women with his mother, and they fell far short of her. She made herself his companion in every way; studied art that she might understand his work ; read the books and newspapers that he liked, and made his friends her friends. When he was tired he would jump up from his work and call to her, and they would take long rambles often through the rain or night. "No I will have none of you!" he often said to his friends. "My mother is the best comrade I have!

So strong was this comradeship between them that when she died Dore insisted that she had not left him; that she was still in the house, and, unseen

by others, bore him company.

He remained but a few years after her, and his belief in her presence strengthened as he drew nearer to the There was no morbid grief at her loss. She was always there, cheerful and loving, his best friend and comrade.—Donahoe's Magazine.

It is often a mystery how a cold has been "caught." The fact is, however, that when the blood is poor and the system depressed, one becomes peculiarly liable to diseases. When the appetite or the strength fails, Ayer's Sarsaparilla should be taken without

OUR BOYS AND GIRLS.

The Secret of the Saints. To play through life a perfect part Unnoticed and unknown,

Unnoticed and unknown,
To seek no rest in any heart,
Save in God's heart alone:
In little things to own no will,
To have no share in great,
To find the labor ready still, And for the crown to wait

Upon the brow to bear no trace
Of more than common care,
To write no secret in the face
For men to read it there;
The daily cross to clasp and bless
With such familiar zeal
As hides from all, that not the less
The daily weight you feel;

Oh! tis a pathway hard to choose,
A struggle hard to share:
For human pride would still refuse,
The nameless trials there:
But since we know the gate is low
That leads to heavenly bliss,
What higher grace could God bestow
Than such a life as this!

Love for Mother

A sudden pull at the gong, a hurried throwing back of the door, and there in the vestibule of the rectory stood two flushed, breathless girls.

"A person is dying! Tell the priest, please, to come at once. There's no time to be lost."

In the shortest possible time I reached the parlor, with oil stocks-though not with the Biessed Sacrement—ready to accompany the two callers. They were so excited that they could hardly tell the street and number. Their eyes were red with tears and they were wringing their hands, and as soon as they caught sight of me, they bounded in a rush towards me, and stretching out their arms as if they were about to drag me with them, both cried out at the same time:

"Oh, Father! please hurry. Jennie is dying! She wants to see you. She begged us so piteously to bring you. Won't you try to get there in time? Oh. do, Father.

We were already outside the door hurrying to the dying Jennie's bedside I followed the girls, cutting across corners and streets regardless of pavements, looking out only for the shortest distance. It was after 10 o'clock night, and the feeble light from the miserable gas lamps caused many a mis-step in our reckless haste, while a number of passers-by stopped short in their course to look after us in wonderment. A policeman, standing on the corner of a street in the shadow of a gaslight, looked on us suspiciously as if our hurried pace meant an evil flight.

I was soon on the granite steps of a large three story house, on a much fre-quented street. The bell had scarcely ounded before the door flew open and stood inside, where a matronly look ing gray haired woman, holding the door with one hand, pointed with the other up the stairway. Following the direction, I mounted and on the landing met a young girl in tears, who motioned to a room towards the front. Feeling that this was the room of the dying Jennie, I dropped my hat and top-coat and entered.

This was the room. Several persons were there — some kneeling, some standing; one was fanning the patient, while another was offering re-viving spirits. There on the bed lay Jennie, gasping for breath, and at in-tervals coughing convulsively. Her eyes were closed and her wavy hair spread over the white pillow. hands were twitching alternately with the crucifix which she held and the counterpane which covered her. Her face and hands were emaciated and the skin so thin and white and clear that it was almost transparent. Youth and beauty were strikingly stamped on her features, but there was on her countenance a sweet, placid grace that told of inward beauty of soul and made me realize the presence of God's angels in the death chamber. Evi dently consumption would claim its vic tim in a few moments. I stooped and said in her ear: "The priest is here, my child, and brings you God's bless-

She slowly opened her eyes and for a moment seemed bewildered; then re-covering herself she stretched out her hands and drew me close to her lips and whispered, for her voice was very

weak : "Oh, Father! Father, I'm suffering so much! Won't you help me? It's so hard to be patient—and—and—I'm

Feeling that there was no time to be lost, I told her that I had come to anoint her and give her the last absolution, asking her at the same time to try and make an act of contrition from the very bottom of her heart. I heard her confession, and administered the extreme unction and gave the last blessing. When I had fin-ished I bent down to her ear to say words that would suggest thoughts of sorrow for sin and confidence in God's serrow for sin and connuence in God's mercy. Just then a sudden change came over her wan features, and a smile—beautiful with some hidden, holy thoughts—lit up her thin, white face, and she said: "Father, may I dia new?"

die now?" The question startled me, but I quickly remembered that she had not yet received Holy Communion. answering the question she had asked in the simple faith of her innocence, I said : "But wouldn't you like to go to

Holy Communion before dying?"

"Oh, yes, Father! Mayn't I gonow?" It was with embarrassment that I explained how, in my haste to reach her bedside in time, I had not brought the Blessed Sacrament with me. Inspired with some unaccountable, some superhuman, assurance, I promised her she should receive Communion, if she would try to bear her sufferings patiently for a few hours,

promise was given willingly, joy-

Meanwhile she had wonderfully revived. vived. She now spoke with ease, something she had not done for two days. Manifestly the sacraments had brought her temporal benefits along with the spiritual, while the hope of receiving the Blessed Sacrament was infusing new vitality into the wellnigh exhausted body. I felt now no misgiving about her living long enough to realize her desire, and on leaving her L told her L would come leaving her I told her I would come back in the morning after I had said

Shortly before 6 o'clock I was in her room again, and had brought the Blessed Sacrament with me. I was startled when I saw her, so great was the change for the worse. Only a few hours ago I had left her so bright, but now she was apparently in the last extremity. The same distressing, gasping and convulsive coughing as when I first saw her showed the narrow thread on which life was holding for support. Going to her bedside I bent over her and said: "My child, the priest is here. It is Father H—. has brought the Great Consoler He with him.

At the last words the hard breathing ceased, the eyes opened, a delicate flush tinged her cheeks, the eyes grew bright, and, clasping her hands, she cried out exultingly: "God, my God, be thanked."

I gave her the benefit of sacramental absolution, and then adminis-tered the Viaticum. For many min-utes after I joined with her in prayers and ejaculations of thanksgiving. The tender and confiding love, the deep humility of this young girl, her fervent aspirations to the Sacred Heart, made me realize, as I never realized before, how fully God takes possession of the heart after a good Communion. The little consumptive Jennie was surely near the eternal gates of Heaven. When least expecting it, she stretched out her thin white hand and drew me close to her lips. The words came faintly:

"Father, O Father, may I die now?

She was waiting for the word of obedience. I asked if she were perfectly resigned, if she had no wish, nothing to be satisfied before dying. There was hesitation, but on pressing the question, she answered:

"Yes, Father; I have one sad thought in dying. It is my mother. How good she is, and yet"—here her voice grew thick--"she never goes to church, and has not attended to her religious duties for many a year. Dear, poor, mother! If she would only promise me to go to the sacraments, I'd die happy. But she won't promise. die happy. But she won't promise. God pity my dear, poor mother!" This was said in a tone of pitiful sadness.

I told her how powerful with God are the prayers of children for their particularly if said for their parents, spiritual reformation. I assured her that the prayers she told me she had offered for her mother's conversion would be answered in God's good time and bring back her mother to Him. But there was one more prayer, one sacrifice, I said, that would be most acceptable to God-the sacrifice of her I asked her to offer her life for her mother. It was a new light in her mind, and the joy this new thought caused was manifest, as she eagerly

"Oh. Father, will that be a prayer, and do you think God will hear it? Then willingly do I give up my life for

her-for my poor, dear mother!"

I assured her that God would be pleased with her offering, and together we then made the gift of her life to God for her mother's conversion. The sacrifice had been made and there was calmness in her heart. The face was peacefully happy as she said:
"Now, Father, I leave my mother in

God's hands, and I want to go to Him-

always—forever."
She lingered on the last words as if She lingered on the last words as it the vision of the supreme happiness appeared to her. Then casting her eyes on the crucifix she held in her hand and lovingly contemplating it, she impulsively turned towards me with tears in her eyes and pleadingly asked: "May I die now, Father?"

"Yes, now you may die," was my answer. I have often seen the expression of intensest joy depicted on the countenances of persons who have re ceived some sudden good news or were told of some unexpected good fertune that had fallen to them, but it was nothing like the happy gladness that shone in Jennie's sweet face when I gave her my reply. Clasping her hands and raising them toward Heaven, she closed her eyes and prayed: Jesus, may my eyes never see any-thing until they open on thee in Heaven forever-forever!" Her prayer was granted.

Three months after Jennie had been laid to rest, I was summoned to the re-

ception-room.
"You do not remember me, Father, I suppose?" somewhat timidly said a woman dressed in black, "You attended my Jennie when she was sick

"Oh, yes, I remember," I said. "I am in trouble, Father," she went in. "I've been thinking of her alon. "I've been thinking of her almost all the time for the past two days, and last night I couldn't sleep on account of her. She seemed to want something from me. Won't you please say some Masses for her? Perhaps she on. wants prayers.

I remembered Jennie's sacrifice, and simply said: "Yes; I think Jennie does want something from you, and that something is not prayers nor for her crucified Saviour's sake. The Masses for herself, but for you.



nie wants your return to God." It was the one word needed, the one word she had been waiting for.

burst into tears, which ceased to flow only after she had made her peace with God by confession. She went home re-lieved of her trouble.

I love to think that it was the child's prayer and sacrifice that won the mother's return to God.

For the CATHOLIC RECOR THE YOUTH WHOM JESUS LOVED

(TAKEN FROM ST. MARK X., 18)

The bright, Eastern sun smiles upon a gladsome scene. All nature decked in richest robes triumphantly rejoices. The mighty, Syrian palms bend low their haughty heads in homage, while the flowers, bright stars of earth, send forth a rich cloud of incense, and the birds carol a holy song of joy and love, that rises, swells, and dies away in the purple of the distant mountain.

Under a gnarled tree that stretches out its old arms lovingly, stands. One the object of all this incense of nature. He is clad in poor and humble garments, but naught can dim the sweetness, the gentleness, the love of the divine countenance, or cloud of that divine countenance, or cloud the tenderness and pity in those wondrous eyes, sad yet so unspeakably commanding.

They are now beaming gently on the youth kneeling at His feet, a youth "proud in the flush of morning glowing," whose delicately curved nostril, proudly flashing eye, and rich dress proclaim his noble lineage. They tell also of a happy, though worldly life, free as yet from the shadow of sin or shame.

"Good Master," he says, "what shall I do that I may receive life everlasting? Low, soft, and sweet, like the music

of rippling waters over silvery pebbles, comes the answer, "If thou wilt enter into life keep the

commandments." "But," the young man answering said, "My Lord, this have I done from

my youth. And Jesus looking at him, loved him, and said, "If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treas-

ure in heaven: and come follow Me. A holy light burns for a moment in the young man's eye transfiguring the whole countenance with a celestial beauty, then the fire burns low, it dies out and he turns away from that divine face, so full of love and sorrow, he turns away because "he was very

And the trees sadly moan, and whis-per, and the hills take up the echo, and cry it with a mighty voice, for "he was very rich.

The scene has changed. In Jerusa em persecution is raging, the blood of Christians flows on every side.

Still with the flesh of youth upon his heek, he seeks here to expiate his inidelity, seeks to give his life for his Saviour, but 'twas vain, when the palm was almost in his grasp he was saved, because, alas! "he was very

The scene has changed again. I see before me a man no longer in the first pride of youth, his eye is dimmer than of yore, but illumined now by a holy ray of patient hope. He is before holy ray of patient hope. He is before the tribunal again, once more the coveted palm is almost his. Once more it cludes him, and sadly he is led back to taste anew the vanity of life, and sigh, and weep, "because he was very rich.

And now he is a man, old and hoary, the form once so upright is bent with the weary blasts of life: the frost of many a winter has silvered the locks and dimmed the brightness of those eyes that were wont to flash so proudly; the step is faltering and feebleashe isled before the Roman Prefect. Surely now, the palm will be his; surely, it is within his grasp! Alas! before the executioner had time to fulfil his dread office the soul of him whom Jesus had loved was standing before the judgment seat.

The martyr's palm was not for him who in youth had turned from the Good Master "because he was very rich."

"Satisfactory Results."

So says Dr. Curlett, an old and honored practitioner, Belleville, Ontario, who writes: "For Wasting diseases and Scrofula I have used Scott's Emulsion with the most satisfactory results."

factory results."

Fever and 1 Agne and Bilious Derangements are positively cured by the use of Parmelee's Pills. They not only cleanse the stomach and bowels from all bilious matter, but they open the excretory vessels, causing them to pour copious effusions from the blood into the bowels, after which the corrupted mass is thrown out by the natural passage of the body. They are used as a general family medicine with the best results.

Thos. Sabin, of Eglington, says: "I have removed ten corns from my feet with Holloway's Corn Cure." Reader, go thou and do likewise.

Poor DIGESTION leads to nervousness.

and do nkewise.

Poor Digestion leads to nervousness chronic dyspepsia and great misery. The best remedy is Hood's Sarsaparilla.

AGAINST SECRET SOCIETIES.

circular to prominent men in all walks of life and in all parts of the country upon the subject of secret societies. The persons selected were requested to answer the following questions:

1. Do you approve of secret orders on general principles?

2. Are they or are they not inimical to the stability and permanence of our Govern-ment, and if so, why?

3. Do you think it an advantage or a disadvantage to a man in business, social and political life to be a member of such an accomplisition? organization '

4. Which of the existing orders, if any, lo you deem it most advisable for a young nan to join?

Mr. Henry Clews, the great New York banker, surprised the paper by writing a long and elaborate reply, least exertion. I had no appetite and was very pale. I sometimes felt like lying down never to rise. A dizziness in which he discussed secret societies in general and secret societies in par ticular. Speaking generally he said:
"No matter how pure their original intentions have been, they have event ually degenerated far beneath their beneficent purposes. In many in-stances they have become so powerful that society, by an instinct of self-pres-ervation, has hurled them from the tyrannical eminence that they have usurped in the name of liberty. I do not, therefore, approve of secret orders, because I believe them wrong in prin ciple. In any country possessing manhood suffrage, secret orders in politics can hardly prove otherwise than detrimental to the best interests of society and of liberty." He said, further: "Know-nothingism still exists under various names, and is opposed to the nation's best interests. In conclusion he remarked: "I trust that, in response to your interrogatories, I have now made it plain to you that I do not consider it an advantage on the highest moral and social grounds for a man to be a member of a secret organization."

Ex-Senator John James Ingalls of Kansas gave the following concise and explicit answer to the four interroga-tories: "In reply to yours I would say that I am unalterably opposed to secret political organizations for any purpose, believing such organizations to be wrong in principle, un-America and dangerous to civil liberty and consti-tutional government." The pious Wanamaker says that he is not a member of any secret organization, after the manner of Elijah the Seedsman. He thinks that young men should join some church society, which is not a bad suggestion.

His Eminence Cardinal Gibbons expressed himself clearly and unequivo-cally in opposition to secret societies. He said: "I most certainly do not approve of secret orders on general prin iples. I deem them most unquestion ably inimical to the spirit of free insti tutions, and they are therefore a menace to the permanence and stability of our American government. No one need accept this statement on my mere dictum. The experience of all nations statement on my mere has proven it to be beyond the possibil-ity of controversy. With constitution-al methods always available, as they are in this country, there can be no possible excuse for the existence of secret orders of any kind. That which is wrong in principle cannot be beneficial, and it must therefore follow, as certainly as the night follows the day, that it cannot be an advantage to a young man just start ing life, either in business, society or politics, to be a member of a secret

One more representative view may

be selected. Right Rev. Henry W. Warren, a Bishop of the Methodist Episcopal Church, wrote candidly as follows: "You can best judge of my opinion of secret orders by my own course in life. I have belonged to course in fire. I have belonged to several such organizations, including the Free Masons. I do not belong to any of them now, and shall never belong to any secret society again, save one, which has only two manhars are some the secret society again, save one, which has only two members—namely, myself and my wife. A young man just start ing in life, or any other young man, cannot do better than to join such a secret society as that, provided he can find the right dirl to share its secrets with him, and he will find it a very great advantage to belong to such a society — financially, socially, politically and every other way. Your question and the answer I have given remind me of a story of a young lady who was urged to join secret society called the Daughters of Temperance. She evidently regards secret societies as I do, and, being engaged to be married at the time, she gaged to be married at the time, she very sensibly made answer: 'It is quite unnecessary for me to join any organization of 'daughters,' as I am about to join one of the sons in a few weeks. Educated, enlightened and self-

respecting men of all classes and creeds are opposed to dark lantern methods and to the men who employ them. It is only with the ignorant that secret societies are popular.—
Boston Republic.

A GRATEFUL LETTER.

A Toledo paper recently sent out a A Prince Edward Island Lady Speaks for the Benefit of her Sex.—Had no Appetite, was Pale and Eastly Ex-hausted-Subject to Severe Spells of Dizziness, and other Distressing Symptoms.

> Tignish, P. E. I., May 30, 1895. To the Editor of L'Impartial:

Dear Sir, -I see by your paper the names of many who have been bene-fitted by the use of Dr. Williams' Pink I feel that I ought to let my case be known, as I am sure that many women might be benefitted as I have been. For a number of years I have been almost an invalid. I did not know the nature of my malady. a tired feeling, being exhausted at the

would sometimes take me causing me

o drop where I would be. During



ing sound in my head. I took medical treatment, but found no relief. husband and father both drew my attention to the many articles which appeared from time to time in your paper concerning the cures wrought by Dr. Williams' Pink Pills. At first I had no faith in them, in fact I had lost faith in all medicines and was resigned to the lost thinking that my days were my lot, thinking that my days were numbered in this world. Finally, numbered in this world. Finally, however, I consented to try the Pink I had not taken them long before I felt an improvement and hope revived. I ordered more, and contin-ued taking the pills for three months, and I must say that to day I am as well and strong as ever, and the many ail-ments which I had are completely cured. I attribute my complete recov ery to the Dr. Williams' Pink Pills and hope by telling you this that others may be benefited by them.

Mrs. William Perry.

After reading the above letter we ent a reporter to interview Mrs. Perry nd she repeated what she had already stated in her letter. Her husband, William Perry, and her father, Mr. J. H. Lander, J. P., and fishery warden, corroberated her statements. - Ed

L'Impartial. Williams' Pink Pills for Pale People make pure, rich blood, restore shattered nerves and drive out disease. They cure when other medicines fail, and are beyond all question the greatest life-saving medicine ever discovered. Sold by all dealers, but only in boxes the wrapper around which bears the full trade mark. "Dr. Williams' Pink Pills for Pale people." Pills Pink Pills for Pale people." Pills offered in loose form, by the hundred or ounce, are imitations and should be avoided, as they are worthless and, perhaps, dangerous.

A Significant Departure.

A Significant Departure.

With the departure of another year when a review is made of the condition of affairs, it is only right that some thought be given to the physical body which enables everyone to hattle with life's problem and figure for themselves the profit or loss on the trial balance sheet. Though the bank account may be large and each one's material gain be great, it would not be surprising if it suddenly dawns upon many that good health has been greatly impoverished by the low condition of the blood. It is in this state that the lactic acid in the vital fluid attacks the fibrous tissues, particularly the joints, making known the local manifestations of rheumatism. Thousands of people have found in Hood's Sarsaprilla the great blood purifier, a positive and permanent cure for rheumatism.

Strange, but True

The child that cannot digest milk can digest Cod-liver Oil as it is prepared in Scott's Emulsion. Careful scientific tests have proven it to be more easily digested than milk, butter, or any other fat. That is the reason fat. why puny, sickly children, and thin, emaciated and anæmic persons grow fleshy so rapidly on Scott's Emulsion of Cod-liver Oil and Hypophosphites when their ordinary food. does not nourish them. Don't be persuaded to accept a substitute!
Scott & Bowne, Belleville. 50c. and \$1.

Address and Presentation to Dr. Moher AtC. M. B. A. Hall on Nov. 5th, on the ceasion of his departure from Trenton to Peter borough the following address was presented to Dr. T. J. Moher by the members of the branch. The address was read by Mr. T. D. Kinsella.

Dear Doctor—It is with sentiments of the depast regret that we the members of Branch 71, of the Catholic Mutual Benefit Association, have learned of your departure from Trenton. Since your coming amongst us you have learned of your departure from Trenton was always placed your valuable time at disposal of the branch to advance its trents when ever required and have filled the offices of medical examiners and representative to the Grand Council in such a manner our regret in parting from you is tempered by the knowledge that you will only be a rew hours traveledge that you will only be a rew hours traveledge that you will only be a rew hours traveledge that you will only be a rew hours traveledge that you will only be a rew hours traveledge that you will only be a rew hours traveledge that you will only be a rew hours traveledge that you will only be a rew hours traveledge that you will only be a rew hours traveledge that you will only be a rew hours traveledge that you will only be a rew hours traveledge that you will only our sending you in your account we feel some satisfaction at the prospects of success and happiness awaiting you in your new field nome in the flourishing town of Peterborough but never the less we will misely you more than would be becoming to express here.

We could not allow you to take your departure without showing you in some way, how you are respected by us to we have taken advantage of this opportunity to present you with this cane as a momento of the many pleasant moments we have peant in your company, and our earnest priver is that you may be long spared to use from the flourishing your way be surrounded by as devoted and sincere friends as those you leave behind you in Trenton.

Signed on behalf of the branch, Jas. Fiz. Patr Address and Presentation to Dr. Moher

may always be surrounded in Trenton.

Signed on behalf of the branch, Isa, Fitzpatrick, Pres.; M. Grainey, Rec. Sec.; M. P.

Kinsella, Fin. Sec.

BEFLY.

Dr. Moher made a most feeling reply thanking the members for their friendly address and
for the kind wishes expressed for his future.
He was leaving Trenton with regret. During
his five years residence in the town by the
daways met with kindners, and only
desire to go to his former home where he
thought a wider field awaited him could have
induced bim to leave Trenton. His felowmembers had always extended kindness to him
and he would, he could assure them, always
bear in mind with pleasure his past associations with them. He received their valuable
cift with pleasure. Their last act was in keep
ing with their past kindness. He concluded
by wishing No. 11 and members every success
in the future.—Trenton Advocate Nov. 11.

Resolutions of Condolence.

Resolutions of Condolence.

At a neeting of Branch 57, C. M. B. A. on the ening of Wednesday, Nov. 20, the following solution of condolence was unanimously evening of Wednesday, Nov. 20, the following resolution of condolence was unanimously passed:

dom saw fit to efflict the family of our esteemed for a fine the family of our esteemed for a fine the family of our esteemed for a fine their series and only daughter. Phylis, thereby casting gloom and sorrow over their happy home and fireside, be it therefore Resolved that we, the members of Branch 57, tender our ladividual and united sympathies to Bro. and Mrs. Cashman in their bereavement, and trust that the great Comforter may enable them to bear this severe and sudden affliction with humble Christian resignation to His holy will, and that this seeming affliction may prove a prelude to heavenly blessings which we carnestly pray God the Father of Mercies may abundantly shower down on our Brother and every member of his household, and that he may realize to himself and be consoled by the happy thought that his dear one departed is not dead but sleepeth. Be it also Resolved that a copy of the foregoing be presented to Bro. J. Cashman, and sent to the CATHOLIC RECORD for publication.

On Dec. 1, at a special meeting of Branch

On Dec. 1, at a special meeting of Branch On Dec. 1, at a special meeting of Branch No. 2, St. Thomas, the following resolutions were unanimously adopted:
That whereas it has pleased the Giver of Life to call to His eternal reward our worthy and esteemed Brother, John Fitzgerald, by whose demise the branch has lost a member who was ever scrupulously strict in all his duties; and while we how ourselves in humble submission to the mandates of the Almighty, whose omnipotent hand dealeth out all things, be it therefore

whose omnipotent hand dealeth out all things, be it therefore
Resolved that we extend our heartfelt sympathy to the sorrowing widow and children of our deceased Brother in the great loss they have sustained of a kind and loving husband and an indulgent and affectionate father. And we trust that God will strengthen them in this sad bereavement. Be it further Resolved that the charter be draped for a period of thirty days; a copy of this resolution forwarded to the widow and children of our lamented Brother, also recorded on the minutes of the branch, and published in The Canadian and CATHOLIC RECORD.

Committee—P. L. M. Egan, P. B. Reath and P. J. McManus.

Branch 19, Ingersoll.

Pres. A Frazell, first vice pres. J P O Neill, second vice-pres. Peter Sherry, rec. sec. E B Ryan, asst. rec. sec. Jas. Comisky, treas. J S Smith, mar. J Helm, trus. for two years, Robt-Keating, John Frazell and Jas. O Callaghan; rep. to grand council A Frazell, alt. E H Hen. dersoll.

Besident Brother, James O Haran, therefore the it
Resolved that we, the members of Div. No. 2, extend to our worthy Brother our deepest sympathy, and pray that God will strengthen and console him in the loss he has sustained.
Resolved that a copy of this resolution be presented to Brother O'Harah and spread on the minutes of our Division, and one sent to the CATHOLIC RECORD for publication.

M. S. Donovan, Rec. Sec.

St. Helen's Circle, No. 2.

The members of St. Helen's Circle, No. 2,
attended in good numbers for the election of
their officers for 1896, notwithstanding the
unfavorable state of the weather, electing the
following: Chaplain, Rev. J. Cruise; Pres.,
Miss O'Neill; Vice Pres., Miss McCabe; Rec.,
Sec., Miss Marshman; Fin. Sec., Miss Mc
Guire; Freasurer, Miss C. Langdon; Steward,
Miss Huck and Roach; Guard, Miss C. Carney; Chancellor, Miss Roach.
Davitt Branch No. 11.

Rec. Sec. of Branch 29; and several other visitors. Great interest was taken in the election, which resulted as follows: Chap, Rev. J. Cruise; Pres. J. McCarthy; Vice Pres. W. Finan; Rec. Sec. F. Holland; Fin. and I. Sec. D. Murry; Treas., W. Lane; Stewarts. J. O Rourke and J. Gore; Mar., D. P. Shea; Assi Mar., M. Rickey; I. Guard, J. Delorey; O. Guard, M. Mahoney.

Guard, M. Mahonev.

St. Peter's Branch, No. 21, Peterborough, have well attended meetings, and at their last meeting (as a stimulus) it was decided to give prizes to those obtaining the greatest number of candidates during the next six months. A full attendance of members is expected for Thursday next, for the election of officers.

Davitt Branch, No. 11.

It having pleased Almighty God in His infinite wisdom to call from this life the beloved sister of James and Martin Delory, the Chancellor and Vice President of the branch, be it Resolved that we, the members of Davitt Branch, No. 11. do hereby tender to our respected Brothers and their family our most sincere sympathy in this the hour of their saidliction. And we pray that God in His mercy will give them the grace to bow in humble submission to His holy will.

Resolved that these resolutions be entered on the minutes; a copy sent to Brothers James and Martin Delory and to the Grand S. T. for insertion in the official organ.

Daniel Murray, Rec. Sec.
St. Patrick's Branch, No. 33, Kinkora.

insertion in the official organ.

St. Patrick's Branch, No. 39. Kinkors.

Whereas it has pleased Almighty God to call to his eternal home, John Long, brother of our much esteemed Brother, Joseph Long, be it Resolved that we, the mambers of St. Patrick's Branch, No. 39. Kinkors.

Resolved that we, the mambers of St. Patrick's Branch, No. 39. Keather of St. Patrick's Branch, No. 39. Keather Long and the other members of excessed's family our sincere sympathy in their sad affliction. And we pray that the Almighty God may grant them grace should be and such with the same sent to the sent to Brother Long. Be it forther.

Resolved that a copy of these resolutions be sent to Brother Long, soread on the minutes of the meeting and sent to the Grand Secretary for insertion in the official organ.

Signed by President T. Coughlin and Rec. Secy. T. E. Brown.

C. O. F.

Sacred Heart Court, No. 201. Toronto, Ont., Dec. 7, 1895.

Toronto, Ont., Dec. 7, 1895.

Ed. CATHOLIC RECORD:

The regular meeting of the above-mentioned court was held in their hall Thursday last, a large number being present. The Chief Ranger, John J. Neander, occupied the chair, and promptly at 8 o'clock called the meeting to order. Six gentlemen were initiated and had their names added to the long roll of Catholic Foresters in Toronto. After the regular business of the evening was disposed of and every one well satisfied with his visit to the meeting, the following resolution of condolence was moved by Bro. Lee, seconded by Bro. Jocey, and unanimously adopted:

adopted:
Whereas the members of Sacred Heart
Court, 201, having learned of the death of
Mrs. Dykes, dearly beloved mother of our
worthy and esteemed Brother, Andrew
Dykes,

Dykes,
Resolved that we, the members of Sacred
Heart Court 201, do deeply sympathize with
Bro, Andrew Dykes and family in this their
hour of trial, and earnestly pray that the
Giver of all good will grant them the grace to
bow with Christian fortitude to His divine

Now with Christian fortunde to his will. Be it further Resolved that a copy of this resolution be forwarded to Bro. Andrew Dykes, recorded on the minutes of this meeting and published in the CATHOLIC RECORD and Catholic Register.

A. McC. Kerr, Rec. Sec., 15 Munroe street.

DEATH OF SENATOR MURPHY.

below demand are organized by street in all his based mission to the mandates of the Almight's based of the street and a finite organization and a minding and a discontant fallow, and an industry of the keep and an industry Montreal Star, Dec. 5.

was the head salesman of the firm of Frothingfollowing: Chaplain, Rev. J. Cruise; Pres.,
Miss O'Neill; Vice Pres., Miss McCabo; R.c.,
Sec., Miss Marshman; Fin. Sec., Miss McCabo; R.c.,
Sec., Miss Marshman; Fin. Sec., Miss McCabo; R.c.,
Miss Marshman; Fin. Sec., Miss McCabo; R.c.,
Miss Huck and Roach; Guard, Miss C. Carney; Chancellor, Miss Roach.

Davitt Branch No. 11.

There were only four members absent at the
meeting for their election of officers. There
were also present; J. J. Moloney, Chancellor of
were also present; J. J. Moloney, Chancellor of
Branch 1?; J. Walsh, Pres.; H. McDonald,

At a very early age Mr. Murphy became

associated with philauthrophic movements, and throughout all his life was a most ardent advocate of temperance. He began his temperance work in 1841 when the late Bishop Phelan, was then pastor of the Irish people in Montreal. He was then elected secretary of the association in 1841, and held that office until 1862, when he retired, and his services were recognized by the presentation of an address and a memorial. At various times he was President of St. Patrick's Temperance Society, and in 1872 he was presented with an oil painting of himself in aecognition of his valuable services for the cause which he had so deeply at heart.

In 1860 Mr. Murphy was elected president of the St. Patrick's National Society, which position he filled with credit to himself and honor to the Irish people. In the same year he was gazetted captain of the Montreal Militia, 4th Batt., and was also made a Justice of the Peace. In 1861 he acted as Census Commissioner for the city. In 1862 he visited his native land, and during his absence was elected a director of the City and District Savings' Bank, and after filling that position up to 1877 he was elected president, which position he retained to his death. He was a most conscientions and careful president, and safeguarded the funds of the wideling the sident, and safeguarded the funds of the wideling them.

which position he retained to his death. He was a most conscientious and careful president, and safeguarded the funds of the widows' and orphans' and religious institutions with most scrupilous attention. As an evidence of the esteem in which he was held by the French-Canadian people he was elected church warden of Notre Dame.

On innumerable occasions he declined nomination for municipal and parliamentary honors though in politics he was a stanch Conservative, and at all meetings of that party in Montreal he was one of the striking figures. Mr. Murphy had always sympatized with the movements of the Irish people towards improving the condition of Ireland, but he had repeatedly declared against armed force, but was an ardent advocate of constitutional agitation.

but he had repeatedly declared against armed force, but was an ardent advocate of constitutional agitation.

As far back as 1841-47 he was one of the Canadians who most ardently backed up O'Connell's constitutional agitation. In 1873 he formed the Mentreal branch of the Home Rule League and for years sent valuable contributions to help the cause along. Mr. Murphy will be remembered by many engaged in business as the pioneer who in-augurated the Saturday afternoon half holiday. He was for years a member of the Natural History Society and was an enthusiastic microscopical student. He founded the Edward Murphy prize at the Commercial Academy of the annual value of 8100 to encourage commercial education, and also gave several medals. Mr. Murphy was twice married: first to Miss McBride and then to Miss Power, daughter of the late Judge Power of Quebec, who survives him. He leaves two daughters, Mrs. Monk, widow of the 1ste Mr. Cornwallis Monk, advocate, and Miss Murphy. He was a life governor of the General and Notre Dame hospitals and of Laval University. He was not only a governor in name, but took on active interest in the welfare of these institutions, visiting the wards regularly. In May, 1889, on the death of the late Hon. Thos. Ryan, he was raised to the Senate for the division of Victoria. He had been a Harbor Commissioner; a member of the Board of Trade; vice president of the Natural Society and of the Natural Society and of the Natural Military Order of the Holy Sepulchre.

NEW BOOK.

"Charity the Origin of Every Blessing."

—A book that should appeal to all who are aiming at perfection in the spiritual life has been translated from the Italian "as a mark of gratitude, by one of the many who have ben effitted by reading the work." It shows on the authority of Scripture, and on the teaching of the Fathers of the Church, that every blessing is obtained from heaven by means of charity, numerous incidents, historical and otherwise, being given in proof thereof.

OBITUARY.

MR, J. A. HURLEY, PETERBOROUGH.

It is our sorrowful duty to chronicle the early death in Chicago of Joseph Angustine Hurley, third son of J. Hurley, Real Estate Agent in Peterborough, and brother of our townsman, W. A. Hurley. On the 18th Nov., while at his usual work, he complained of being sick, and, fearing bad results, went immediately to an hospital. The doctors after diagnozing his case pronounced it appendicitis, and declared an operation necessary. Calling for a priest he was first fortified by confession and Communion, then the operation went on. He emerged from the danger in good spirits and hopes for recovery, and all went well for eight days. But pneumonia and peritonitis creeping upon him, brothe down his vitality by a four days siege. With three priests about his dying bed, he received the last rites of religion and quietly passed away.

The remains arrived home on Tuesday. MR. J. A. HURLEY, PETERBOROUGH.

The remains arrived home on Tuesday, The remains arrived home on Tuesday, 3rd inst. and was viewed by throngs of friends. Next day Requiem Mass was sung in St. Peter's cathedral before a crowded congregation with Venerable Archdeacon Casey, rector, as celebrant; Rev. Father Aboulin, superior of St. Basil's Novitiate. Toronto, as deacon; and A. E. Hurley, his younger brother from the Novitiate, as sub deacon. In the sanctuary were the Rev. Fathers D. O'Connell, D. J. Scollard and M. F. Fitzpatrick. The choir samp beautifully the plaintive Mass of the Dead, and added other sacred pieces, among which may be specially mentioned the 'Ecce Deus' and 'Nearer My God To Thee 'by Mr. Thos. Dunn, from the cathedral. The last remains of 'poor Joe' was accompanied to the Catholic cemetery, and after receiving the final benediction of the Church, was laid to rest.

the final benediction of the Church, was laid to rest.

In his youth he received a good Catholic and commercial education, which awakened in him a strong spirit of faith and developed an able talent for business. Leaving home for Chicago, he took a situation in Marshall Field & Co's, wholesale dry goods store, but relinquished that to go to Texas in the interests of the North Galveston Land Co. Finding his old bronchial trouble quite over, he returned to Chicago and assumed the lurrative and promising position of head book keeper with the John J. Dunn coal firm. This he was engaged in at the time of his death, much beloved and admired by employer and colaborer alike.

A cheerful and off-hand tenderness of heart, the distinguishing mark of his character, displayed itself in him under the many phases of compassion towards the wretched, charity to the poor, dielity to friends and tranquisty of temper over all. He was kind

grief.

Ite is gone indeed, but his memory is not gone. It will live for years in the hearts of those who have shared his generosity and will claim from their affection an bonrable mention in their prayers. Yet there is hope for us that mourn: there is consolation in our sadness—consolation in the blessing of a good death. The supernatural jvy soothes the natural sor rows and adds a brighter ray to light the soul that is overeast with the gloom of affliction. The thought that it was God's will is enough, and so we can say even more feelingly than before "flat v luntus tua si ut in coe o et in terra."

children to come unto Me for such is the kingdom of Heaven." The bereaved parents under this trying circumstance manifest a noble Christian humility in their submission to the will of God and are looking forward to the time when it may please our Heavenly Father to unite them again in that paradise beyond the skies the empire of the just.

MRS. WILLIAM BERHORST, CHATHAM.
On NOV. 19 there passed away at St. Joseph's

beyond the skies the empire of the Just.

Mrs. William Berriorst, Chatham.

On Nov. 19 there passed away at St. Joseph's hospital, Mary Catherine, beloved wife of Win. Berhorst, merchant tailor, of this city. The deceased lady, het Mary Catherine Steinmetz, was born in Alsace, Germany, in 1837. She with her parents, came to this country, when a child, and settled in Buffalo, N. Y., where she married Mr. Berhorst. The family moved to Chatham eighteen years ago, where they have resided ever since. The deceased lady was a consistent member of St. Joseph's church, and her earnest Christianity, together with the many noble qualities with which nature had endowed her, won for her a warm place in the esteem of all with whom she came in contact. The sad demise has cast a gloom over the community, and the sympathy of the many friends of the deceased lady is extended to the bereaved husband and daughters.

The funeral took place from the residence. Wellington street, to St. Joseph's church, where Requiem High Mass was celebrated by Rev. Father Paul O. S. F. After Mass Father Paul delivered an appropriate and consoling sermon. During the Offertory Miss Mulligan. Three daughters mourn the loss of a loving mother. The daughters are: Mrs. Edward Katte Berborst of this city. Requiescal in pace!—Chatham Planet.

The following poem was read by Mr. C. morversary dinner, given in that city January Oliver Wendeil Holmes, and for grace, sweet-ness and rhythmic flow is in my opinion very little inferior to the Boston product. By the merest accident a copy of this beautiful poem reached my hand and I hasten to place it be fore the many readers of the RECORD, feeling certain that it will yield them both pleasure and delight. Would that Mr. O'Neill's gifted and scholarly pen were better and more largely known through the columns of the public press: Yours etc.,
Thomas O'Hagan.
Loved ministrel of Coila, still brightly is gleam-

The ruby-gemm'd holly she wreathed to thy fame;
And the sun of thy genius through misty years

streaming
Warms the embers of feeling with passionate Still Fancy enchantress on lightning tipp'd pinions.

Bears the heart o'er the foam to thy biggin o' clay.
Where thy high soul undaunted by Pride and her minions
Poured the ichon of thought in the honey-dew'd lay.

Fis Beltane, I wander where Ayr's stream i wending
In silver his course through the gowanjewell'd green;
Ah sweet is thy strain with the Mavis' note
blending Gushing fresh from thy heart to the heart of thy Jean!

Through braes and through shaws, by Kirk castle and Sheeling.
Where the and it town of Ayr crooning sets by Enrine set a wander, thy witch'ry revealing The secrets of nature, her passion and glee.

The tavern is roaring! a century shrivels!
Tam O'Shanter and Johnnie the Scuter as there:
What glimpses of heart in their mad mirth and
revels!
What a picture of Pleasure that's haunted by
Care!

And oh the wild ride and the tempest's loud clamour of the witches at Alloway's Shrine!
The terrors of Tam! all the dark eeric glamour!
The present the past, how their colors combine!

One sweep of the pinions of Fancy! I'm bend-The heather that broiders the brow of Moss giel, While thy strains to the Daisy the lark's lay

transcending To my heart in rich ripples of melody steal. I mix with the joys of the Cottar's rude sheel where Peace is unsullied, by envious complaint; I hear the high hymn, and in reverence kneel The prayer of the husband, the father and saint.

My heart back to Canada flies o'er the ocean. Where the snow only sweetens the soil for the flowers:
Dear land of my birth and my deepest devotion
Ah Scotia that minstrel like thine were but

ours'.
Sweet minstrel: thy spirit still lives in thy
It raises the humble, it humbles the proud;
'Neath the tear drop of pathos thy passion's fire Like the thunder that lurks in the light sum-mer cloud.

And still on thy natal day yearly returning. The sons of thy freedom bless'd, song baunted land.
Will bring their best gifts to thy altar fires Into ecstasy roused by one touch of thy wand!

Assessment System. PERMANENCE AND SECURITY.

THE PROVINCIAL PROVIDENT INSTITU TION, ST. THOMAS, ONT.

On several previous occasions during the current year have we found it de-sirable to call attention to the work being done by the above named company. Reference to this institution is always a pleasure, for never since it first attracted our notice have we been called upon to chronicle anything but continued growth and prosperity Following along the paths leading to permanence and security, this com pany's management has kept abreast of the times and through the energy and intelligence of its effort has outstripped all competitors, be coming the largest Canadian asses ment life insurance company, and, for that matter, one of the largest life in-surance companies of any kind in the Dominion. — The (Boston) Insurance Guardian, 31st Oct., 1895.

"SWAN SWANSON."

consolation in the blessing of a good death. The supernatural by soothes his natural sorrows and adds a highlith the southat is overeast with the gloom of affliction. The thought that it was God's will is enough, and so we can say even more feelingly than before "flat v lundar twas for it will do not street."

M. F. P. CASHMAN, ORILLIA.

Death has visited our esteemed Bro. J.

Cashman and brought sadnesss and gloom into their happy household. Their little daughter, Mary Frances Phylis, a lovely and promising child of seven years, was struck down with that dread disease, membraneous croup. The startling news, when it became known throughout town, created widespread, genuine sympathy for Mr and Mrs. Cashman. Little Phylas was a general favorite and was indeed the idol of her tond parents and their legion of friends in Orillia. But the ways of Providence are different from those of man, and it may be indeed that little Phylis was one of those innocents of whom our Blessed Saviour sail "Suffer little host of others whose names are legion, are

set at naught, and doctrines promulgated, which, if successful, would culminate in the degradation of the flag by bringing face to face sect against sect. The speech made in the legislature by the hero of the story in opposition to a bill introduced to incorporate the A. P. A. has been pronounced the clearest, brightest and most eloquent review of the subject ever attempted. No true American citizen, regardless of religious convictions, should be without a copy of this publication. Price 50 cents. The book will be sent, postage prepaid, on receipt of that amount in stamps or money order.

The energetic pastor of the Church of Our Lady of Good Counsel, Montreal, Rev. P. F. O'Donnell, is to be congratulated on the excellent appearance of the Monthly Calendar for December. Pictures of the presidents of St. Vincent de Paul Society, the League of the Sacred Heart, Good Counsel Sewing Circle, Holy Name Society, Sacred Heart Society, St. Mary's Boys Academy, Our Mother of Good Counsel Academy, Mrs. T. Moore, Messrs. P. J. Leitch and Thos. Phelan; a beautiful story, "For Conscience Sake," by Emina C. Street; a record of the number of births, marriages and deaths; a number of selected interesting, instructive, or humorous pieces, are some of the features of the Christmas Calendar.

"Walsh's Magazine."

"Walsh's Magazine."

The Christmas number of Walsh's Magazine has come to hand. It contains articles by two of the leading Catholic writers in the United States as well as those of well known local talent, besides very choice engravings of "The Madonna and Child," "The Nativity," "The Flight into Egypt," "The Christ Child." The following are the titles of the articles: "Irish Graves on the Continent of Europe" (Eugene Davis), "The New Attack upon Religious Orders in France" (Charles Robinson), "Infectious Novels" (Very Rev. Dean Harris), "Rudolf the Musician" (Maud Regan), "Three Roses" (Joseph Nevin Doyle), "An Irish Brutus" (E. P. Stanten), "About Hopkins" (Win. Emmett), "Derby" (Ella S. Atkinson), "Cardinal Parocchi" (Rev. J. P. Treacy), "Maurice Francis Egan" (Thos. O'Hagan, M. A. Ph. D.), "The Emancipation of Wm. Sneck "U. S. O'Higgins) and "Some Recollections of McGee (Dr. Flannery).

If we may judge by the care and good judgment displayed in the selections of the articles, and the merit of the authors who have already promised to contribute, together with the hearty reception accorded the initial number, the future success of Walsh's Magazine is fully assured.

WEDDING BELLS.

McCarthy-Donaldson.

MCCARTHY-DONALDSON.

Mr. John V. McCarthy and Miss Alby
Donaldson were married at St. Louis on
Thursday last by Rev. Father Coughlan.
They atterward left on a visit to Mr. McCarthy's parents in this city. Mr. McCarthy is a former Londoner.
The newly married couple have our hearty
congratulations, coupled with the hope that
their future may be one of unalloyed bliss.

VOTE FOR THE WESTERN FAIR

BY-LAW. Reasons Why.

London cannot afford to do without the Western Fair, and the Western Fair cannot go on without new buildings.

go on without new buildings.

The Western Fair advertises the city better than an other medium. It is impossible to state in words the great advantages derived therefrom.

The Fair Board have no power to raise the amount of money required. All the land, and the buildings which were erected and paid for by the Fair Board are now the property of the city.

of the city.

All surplus funds are devoted to improvements in the park and buildings, the Western Fair Association having spent over \$17,000 on the purchase of lands and permanent improvements on buildings owned and controlled by the city of London. (The insurance on the buildings burned has been paid over to the city, and the Fair Board have no claim thereto.)

The Fair Board derive no personal advantage from the exhibitions: on the contrary.

tage from the exhibitions: on the contrary, if directors exhibit they do so with same terms as all others, and they have been in the past the largest subscribers to the funds of the association The Western Fair has made London the Live Stock Market of Western Ontario.

The exhibitors do not turn out as largely as they would if we had better accommodations the present buildings having become danger ous to their valuable stock.

The Western Fair has, since its inception to the present time, been self-supporting. The small amount asked for will not be a tax upon the people, but an actual source of revenue to the city. The whole amount of money will be spent

mong our own workmen. Every citizen will be more or less benefited thereby, be he manufacturer, merchant, real estate owner, railway man or employee in any branch of industry, who has the welfare of his employer or improvement of the city at heart.

The people have learned to look to London as the business centre of Ontario.

Through these Fairs Western Ontario Breeders have been able to establish beyond a doubt the great advantages of this section of the Province for raising prize winning animals, which are a credit to us all over the Continent, and in the Old World. continent, and in the Old World.

It affords our merchants and manufacturers an opportunity of displaying and explaining the merits of their respective goods, and introducing them to large numbers of people who attend the Fair, thereby vastly increasing the sale of the products of the workshops of London and thus adding to the demand for labor.

SEPARATE SCHOOLS.

Notice is hereby given that the nomination Separate School Trustees for nomination r Separate School Trustees for the city of motion, will take place at St. Peter's school Thursday, Dec. 26, at 12 o'clock, moon. P. F. Boyle.
Secretary.
M. J. Tiernan.
Chairman. MARKET REPORTS.

London, Dec. 12.—Wheat, 63 to 68c., Oats, 23 4 5 to 24 2 5c per bush. Pens per bush. Barley, 31 1 5 to 39c per bush at 25 2 5 to 39 3 4 5c per bush 4 5 to 50 2 5c per bush. Corn, 39 1 5 to bush. Beef was easy, at 850 to wt. Lamb 7c a pound. Dressed hog bush. Beef was easy, at \$5.50 to \$5 ewt. Lamb 7c a pound. Dressed hogs \$1.50 per ewt. \$4.50 per ewt. \$4.25 was the ruling prie average shipping hogs. Turkeys solt a 7c a pound. Geese. 5 and 6c a pound. 55 to 75c a pair; for a tew extra ones 80 at a pair was paid. Fowls 30 to 50c a pair. 17c a pound by the basket for best shipl and 15 and 15 cents for large roll and Good fresh ergs sold at 20c a dozen by the ket. A fine lot of apples were offered a \$3 a barrel. Potatoes 25c a bag. Hay ton.

ton.
Toronto. Dec. 12. — Wheat, white,
wheat, red. 68e.; goose, 54 to 55e.; barle
44de.; peas, common, 55 to 56e.; oats, 57 ti
rye, 45 to 45je.; buckwheat, 57e.;
spring, per pair, 40 to 60e.; chickens, pe
25 to 35e.; turkeys, per 1b. 6 to 7e.; geese,
44 to 54e.; butter, in 1 lb. rolls, 20 to 34e. dressed hogs, \$4.50 (4.60.

PORT HURON.

Port Huron. Dec. 12.— Grain — Wheat, phushel—White, 58 to 60c; No. 2 red, 58 to 80c cats, per bushel, while, 16 to 20c; rye, phushel, 35 to 88c; peas, 35 to 40c per bushel, 25 to 88c; peas, 35 to 40c per bushe, 26 to 26c per bush; barley, 60 to 8 per 1001bs.

bushel, 5 to 5 eper bush, 5 barley, 60 to 56e per 100 lbs
Produce.—Butter, 15 to 15e per lb.; egga, 10 to 15e per doz.; lard, 8 to 9c per pound; honey, 10 to 15e per doz.; lard, 8 to 9c per pound; honey, 10 to 15e per doz.; lard, 8 to 9c per pound; honey, 10 to 15e per pound; cheese, 10 to 15e per pound; hay, 311.50 to 312.00 per ton; baled, 311 to 315 in car lots, straw, 34 50 to 55 eper ton. Beans unpicked 60 to 75c a bushel; picked, 75c to 51 a bushel.
Vegetables and Fruits.—Potatoes, 15c per bush; rutabagas, 10 to 15e per bush; odons, 25 to 30c per bush; beets, 25c per bush; odons, 25 to 30c per bush; vegetable oysters, 35c per doz bunches, rquash, hubbad, 5 to 6c per pound. Green vegetables—Celery, 25 to 35c, per doz, cabbage, 15 to 20c per doz, apples, 50c to 81c, per bushel; apples, dried, 4 to 8c per lb; criterons, 25 to 4c each.
Dressed Meats.—Beef, Michigan, \$1.50 to \$5.00 per cwt.

Latest Live Stock Markets.

TORONTO.

TOTONTO.

TOTONT

cars; the market ruled with a fair demand. Hogs—Receipts, 100 cars; market very tame; Yorkers, fair to choice, \$3.55 to \$3.70; \$1ags, common to choice, \$2.75 to \$3.15; pigs, common to fair, \$3.30 to \$3.60. Sheep and lambs—Receipts liberal; market fairly active; lambs, fair to prime, \$4.25 to \$4.40; \$heep, choice to prime, \$4.25 to \$4.40; \$heep, choice to selected wethers, \$3.50 to \$3.75; culls and common sheep, \$1.25 to \$2.40; \$1.40



Felt Like Flying.

I couldn't sleep nights and was so nervous that I felt like flying day and night; all closed my eyes it seemed as if my eyes all severe fairly dancing to get out of my beak my mind ran from one thing to anot my beak my mind ron flower than the month of the month of

A Minister's Experience.

Capac, Mich., Jan. 1894.
On account of my vecation and sickness in the family I suffered considerably from nervousness and sleeplessness, and otten severe headache. Since I took one bottle of Pastor Koenig's Nerve Tomic I am entirely free from above troubless.

REV. F. LOEB.

A Valuable Book on Nervous Discases and a sample bottle to any address. Poor patients also get the medicine free.

This remedy has been prepared by the Rev. Father Koenic, of Fort Wayne, Ind., since 1876, and is now under his direction by the

KOENIC MED. CO., Chicago, III. Sold by Druggists at S1 per Bottle. Cfor S5. Large Size, S1.75. 6 Bottles for S9.

In London by W. E Saunders & Co.

TEACHERS WANTED. WANTED, A FEMALE TEACHER, WHO can teach French and English. State salary and references. Second or three class certificate required. Apply, to Joseph Girard, Secretary R. C. school, No. 1, Sturgeon Falls, Ont.

WANTED AN EXPERIENCED TEACH-er, male or f. male, holding a second class certificate. For Separate school No. 4, Hesson, for 1896, One po-sessing some knowledge of music preferred. Apply, by enclosing testi-monials and stating salary, to Rev. J. J. Gnam, Hesson, Ont.

Resolutions of Condolence, etc., engrossed fit for presentation at a very small cost. All kinds of penwork executed promptly and mailed with care. Address, C. C. COLLINS, Box 356 Guelph, Ont. Branch No. 4, London.

C. M. B. A.

Meets on the 2nd and 4th Thursday of every ronth, at 8 o'clock, at their hall. Albion Block Recording Secret. John Roddy. President: G. Barry, 1st Vice-President; P. F BOYLE, Recording Secretary. BUSINESS COURSE.

PREMISES, Opposite Post Office.
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VOLUME

The Merry Feas

BY FRANK It's getting close to hills and dells You can almost he rhyming of th But the skies are cl clouds that dr And you hear in d elfin bugles b

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