

# The Catholic Record.

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

VOLUME XVI.

LONDON, ONTARIO, SATURDAY, JANUARY 27, 1894.

NO. 797.

### Blake's Appeal.

Hon. Edward Blake, member of the Imperial Parliament for South Longford, has a letter in the Toronto *Globe* showing that the financial requirements for the Irish parliamentary party for this year will exceed \$240,000.

Mr. Blake gives extracts from a confidential report as an explanation of the estimate, and says: "The Irish parliamentary party trust that Irishmen at home and abroad will recognize the reasonableness of their appeal, and give to it that hearty response which the interests of the cause demand."

### The Peterborough Business College, Peterborough.

You can obtain a profitable Business or Shorthand education at a moderate cost and in a short time. Just the education that thousands of young men and women have acquired and are now successful. Take a three months' course or a full course this fall or winter at the P. B. C. Write for the college circular, A. BLANCHARD, C. A., Principal.

### CULLED FROM THE OLD YEAR.

Lewis S. Butler, Burin, Nfld., Rheumatism. Mrs. W. W. Johnson, Wash, Ont., Infantile Convulsions. C. I. Laque, Sydney, C. B., La Grippe. In every case unqualified and authentic. They attest to the merits of MINARD'S LINIMENT.

## Mothers

suffering with weakness and emaciation, who give little nourishment to babies, should take

## Scott's Emulsion

the Cream of Cod-liver Oil and hypophosphites. It will give them strength and make their babies fat. Physicians, the world over, endorse it.

Don't be deceived by Substitutes! Scott's Emulsion, Belleville, All Drugstores, etc. & 41.

## DUNN'S BAKING POWDER

THE COOK'S BEST FRIEND LARGEST SALE IN CANADA.

## THE LONDON MUTUAL

Fire Insurance Co. of Canada.

NOTICE IS HEREBY GIVEN THAT THE annual general meeting of the members of this company will be held at their place of business, 476 Richmond street, London, Ontario, on Wednesday, 7th February, 1894, at the hour of two o'clock, p. m., when a statement of the affairs of the company will be submitted to the Directors elected, according to statute.

London, Ontario, 24th January, 1894. D. C. MACDONALD, M. Manager.

## P.P.A.

An authentic copy of the Ritual of the P. P. A. will be sent to any address on receipt of 25c in stamps. By mail, 50c. Address: P. P. A., 133 St. George Street, London, Ont.

## CONCORDIA VINEYARD

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Our Altar Wine is extensively used and recommended by the Clergy, and our Claret will compare favorably with the best imported Burgundy.

For prices and information address, E. GIRADOT & CO., Sandwich, Ont.

## Father Damien, S. J.

One of the most instructive and useful pamphlets extant is the lectures of Father Damien, who comprise four of the most celebrated sermons delivered by that renowned Jesuit Father. The Private Interpretation of the Bible, The Catholic Church, the only Church of God, Confession, and The Presence. The book will be sent to any address on receipt of 10c in stamps. Old may be sent to Thos. Coffey, CATHOLIC RECORD Office, London.

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TABLE AND POCKET CUTLERY, CARPET SWEEPERS, BRASS FIRE IRONS.

Good stock of General Hardware.

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A SIMPLE WAY TO HELP POOR CATOLIC Missions. Save all cancelled postage stamps of every kind and country and send them to Rev. F. M. Barral, Hammon, N. Jersey, U. S. Give it once your address, you will receive with the necessary explanation a nice Souvenir of Hammon Missions.

## COMMERCIAL HOTEL, 14 and 15

street, Toronto. This hotel has been refitted and furnished throughout. Most comfortable. Toronto, \$1.00 per day. M. DORSELY, Proprietor.

### Babyhood.

BY JAMES WHITCOMB RILEY.

Neigh! Babyhood! Tell me where you linger. Let's toddle home again, for we have gone astray. Take this eager hand of mine and lead me by the finger. Back to the lotus land of the far away.

Turn back the leaf of life; don't read the glory. Let's see the pictures and fancy all the rest. We can fill the unwritten pages with a brighter story. Than old Time, the story teller, at his best.

Turn to the brook, where honeysuckle tipping o'er its vase of perfume spill it on the breeze. And the bee and humming bird in ecstasy are sipping. From the fairy flagons of the blooming locust trees.

Turn to the lane where we used to "teeter-totter." Prizing little footpads in the yellow mould; Laughing at the lazy castle walling in the water. Where the ripples tumble round the butter-cups.

Where the dusky turtle lies basking in the gravel. Over its sunny sandbar in the middle tide. As the ghostly dragon fly pines in his travel. For, like a blossom where the water lily died.

Helpho! Babyhood! Tell me where you linger. Let's toddle home again, for we have gone astray. Take this eager hand of mine and lead me by the finger. Back to the lotus land of the far away.

### THE STORY OF THE SYLLABUS.

The word syllabus, as defined by the Century Dictionary, means a compendium containing the heads of a discourse, the main propositions of a course of lectures, etc. an abstract, a table of statements contained in any writing, of a scheme of lessons or the like. It is found in modern English usage in Jeremy Taylor and Charles Dickens. The dictionary then gives a definition of it as used in the literature of the Roman Catholic Church, but says specially that it refers to the document of Pope Pius IX., whose full title is "A Syllabus containing the principal errors of our times, which are noted in the Consistorial Allocutions, in the Encyclicals and in other Apostolic Letters of our Most Holy Lord Pope Pius IX." We may say then in general terms, though the word is a common noun, yet in the popular mind at least it is generally associated with the document of Pius IX., above noted. The words of praise and the words of blame that greeted the Syllabus need not be dwelt upon here. Men capable of judging such a document and men totally unfit for such a task have pronounced upon it. Calumnies the most gross have been flung at it, and interpretations the most unwarranted have been attached to it.

In the following sketch a sufficient answer will be given to all these by showing just what the Syllabus is, how it was prepared, how promulgated, how received, how approved and confirmed by the highest authority in the Church.

In treating of the first division (the preparation of the document) we may distinguish three epochs. The first begins with the year 1848. Every student of history knows the condition of Europe in 1848. Revolution and bloodshed were abroad in France, Prussia, Austria and Italy. Even when the direct effect of the Revolution was not felt, the influence of the intellectual revolution that accompanied it was present. Errors of all sorts were rife, and the far-seeing, serious men of that day saw that some strong movement in opposition to this tendency must be made if society was to be saved from the effects of its own mad policy. Laymen as well as priests turned to Rome in this crisis, hoping to find there a power willing and strong enough to stem the tide. Nor were they disappointed. Among the laymen the well-known name of Donoso Cortez appeared, while the Archbishop of Perugia, the present gloriously reigning Pope Leo XIII., in the Synod of Spoleto spoke for the clergy. The fathers of this synod begged the Pope to collect in one document the errors against Church authority and condemn each according to the accustomed formula.

"For although," said the Fathers of Spoleto, "these errors have already been substantially condemned by the Church, nevertheless we believe that to collect them together in a single document and to give to each its own specific note of condemnation will be of great profit to the faithful of Christ."

As soon as he had returned from his exile at Gaeta and Portici and the Papal affairs had been put in better order, Pius IX. responded to the solicitations addressed to him from all sides and directed Cardinal Fornari on May 20, 1852, to write to the Bishops and prominent members of the laity, asking them to indicate the principal pernicious errors that prevailed in their particular part of the Church. Their answers were to be ranged under twenty-eight headings, which he furnished them. A few of these headings indicate the diverse subjects of the answers, e. g., pantheism, materialism, rationalism, idealism of Kant, pietism, latitudinarianism, etc. Some men hoped to have these errors condemned in the solemn bull that was to define the Immaculate Conception of the Blessed Virgin Mary, and suggested this to the Pope, but the suggestion was not acted upon. The commission of theologians who had prepared the Bull of 1854 was, however, retained and this special matter was committed to their care.

### We know very little of the work of this commission, which remained in existence six years, but we know that during this time there appeared thirteen Papal documents, in which the Pope dealt individually with these errors and that these documents were prepared by this commission.

This may be said to be the first stage in the preparation of the Syllabus. The second epoch begins with the appearance of a pastoral letter of Bishop Gerbet, of Perpignan, bearing the date of July 23, 1860. This Bishop, once the friend and dear disciple of Do Lammenais, had prepared in a pastoral letter a list of eighty-five dangerous errors, which he had arranged under eleven chapters. This document, carefully prepared, excited the admiration and approval of Pius IX., who appointed a new special commission, consisting of three members, presided over by Cardinal Calerini, with Mgr. Jacobini as secretary. This commission was to continue the work of the former committee, making Bishop Gerbet's pastoral the basis of their action.

The commission was made up, as we have said, of three members — a secular priest, a Jesuit and a Dominican, the Jesuit was the well-known theologian, Perrone. They began their works May 21, 1861, and continued to work until August of the same year, when they had reduced the eighty-five propositions of Gerbet to seventy. The Pope then decided to condemn these propositions in a solemn bull, and to this end he increased the commission to twelve members, which counts among its numbers two bishops, two secular priests, the prior general of the Servites, two general abbots, one of the Benedictines the other of the canons regular, a Capuchin, a professor of the Propaganda (the well-known Abbott Smith) and one Jesuit (Perrone). They began their work Sept. 10, 1861, and completed in February, 1862.

After dividing among themselves the matter of their discussions they examined and qualified each proposition, giving the reason for the qualification. They voted on each proposition in common, and finally reduced the seventy propositions to sixty-one, which were printed under the title "Theologiae Sacramentalis et nonnulli Theologiae propositiones." The Pope was now to prepare a solemn Bull for the purpose of condemning these errors by his supreme authority. However, before issuing it Pope Pius IX., took advantage of the presence of many Bishops in Rome, on the occasion of the canonization of the Japanese martyrs, to ask their opinion on the opportunity of a general definition, and also to the doctrine and qualification of each proposition. Silence was imposed to all, except when speaking to Bishops or Archbishops. Each Bishop had a theologian assigned to him to help him, and after a three months study of the matter, they decided unanimously that the doctrine of each proposition was worthy of condemnation, that the qualification in each case was correct and the time was ripe for a definition. No Bull, however, was forthcoming, probably because an ex-Jesuit, Father Passaglia, editor of the *Meditatore*, published the propositions prematurely in his paper and made such a bitter attack and criticism on them that the Pope thought it inopportune to send out the Bull at that time.

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### cal "Quanta Cura" was sent out in 1864 in the usual way by the Pope, and at the same time the Cardinal Secretary of State, Antonelli, sent the Syllabus to the episcopate, with a letter explaining its import. Cardinal Newman in his "Reply to Gladstone" gives the impression that Cardinal Antonelli sent out both. He gives the following paraphrase of the letter: "The Holy Father sends you by me a list which he has caused to be drawn up and printed of the errors which he has in various formal documents in the course of the last eighteen years condemned. At the same time and with that list of errors he is sending to you a new encyclical, which he has judged proper to send to the Catholic Bishops. I send you both."

This idea is erroneous. The true letter in substance reads thus: "The Pope, always deeply solicitous for the salvation of souls and sound doctrine, has never ceased from the very beginning of his Pontificate in his various public documents to condemn and promulgate the principle errors and false doctrines of this especially unhappy age. Since, however, it might happen that all these Pontifical writings did not reach each individual Bishop, therefore the Pope wishes that a Syllabus of these errors be drawn up and sent to each Bishop, in order that all the Bishops might have before their eyes all the errors and pernicious doctrine which were reprobated and proscribed by him. He ordered me to have this Syllabus printed and to send it to you on the occasion of the new encyclical," etc.

Such is the gist of the letter of Cardinal Antonelli accompanying the Syllabus and shows plainly how the document is to be regarded. On the reception of the Syllabus by the Church we may say a word. The way the Bishops of the Catholic Church received this catalogue is plainly set forth in a volume, in which are collected all the letters of the Catholic episcopate to the Pope on this matter. For convenience they may be ranged under four heads. First, those letters in which the Syllabus is defended and the right of the Bishops to promulgate it against the prohibition of the civil power is vindicated. These letters show how violent was the opposition that met the Syllabus. The civil power tried to suppress it, especially in France. The second class is made of those letters, pastorals, etc., in which the Bishops sent the Syllabus to the faithful under their charge. The third class comprises those letters of submission and adhesion to the doctrine of the Pope. The fourth class demands a word of explanation. When the Vatican Council was decided upon each of the most prominent Bishops was asked to indicate the matter that he thought should be treated in this Council. Among the matters mentioned was not infrequently the Syllabus. The acts of the Council also diocesan, provincial and national, among the last our own Second Council of Baltimore — reveal the mind of the Church.

LINKED LIVES.

By Lady Gertrude Douglas.

CHAPTER XXVIII.

A BRAVE MAN.

"As one by one thy hopes depart... Know how sublime a thing it is To suffer and be strong."

From the moment that he heard of Mabel's visit to Vranachos, Hugh began to prepare for what he knew would follow...

A good deal of Hugh's business was already concluded; there was still much to be done, but not more than the energy of an almost despairing heart enabled him to accomplish...

It was not until he found himself on board the homeward-bound vessel that Hugh had leisure to reflect on the extent of the trial awaiting him in his own country...

Upon these points Hugh became daily less and less sanguine, and so great was the mental anxiety under which he laboured that by the time he reached Southampton he was ill, and he felt that another week of such agony must have turned his brain.

It was far on into February, Mabel, in the last letter Hugh had received, spoke of a return to Elvanlee by Christmas time. At Elvanlee, accordingly, Hugh had expected to find her when she arrived, looking far more out of health, and more terribly shaken, than on his former return from Tasmania two years previously...

As she spoke of changes, she regarded Hugh attentively, and, as it seemed to him, with pity. He shrank instinctively from the revelations which might be coming, and hurried away to the Vicarage, where his friend Horace Stanley, the temporary incumbent, would, he knew, make him very welcome.

From his lips Hugh learned the whole truth at last. He had thought himself prepared to hear it, and yet, when the blow actually fell—when he heard that Mr. Stanley had received a few lines from Mabel, acquainting him with her conversion to the Catholic faith...

It was some time before he recovered, but when he did so, his first request was that Mabel's letters might be given to him.

"How did you answer this one?" he asked, holding out Mabel's first letter of inquiry—"what books did you send her?"

"I have a copy of my reply—there it is, Hugh. I sent her no books, for I knew of none that would have satisfied her peculiar train of thought."

"Horace!" exclaimed Hugh, almost fiercely, as he ran his eyes over the letter which had so angered Mabel, "is this all you said to her?—you, the brilliant scholar—you, who have studied so much, could you find no clearer answer for my poor Mabel? What have you done?"

A vivid flush overspread Mr. Stanley's face; he both looked and felt deeply wounded by Hugh's implied reproach.

"You are unjust, Hugh—how could I answer those inquiries by letter? The difficulties are immense. I do not believe one half of you appreciate them. I can assure you that our position in the Church of England is a ticklish question."

"Are you going to turn Romanist too, Horace?" asked Hugh bitterly. "But there," he added quickly, extending his hand, "forgive me. I was hasty—I scarcely know what I am saying. I am suffering horribly. God help me! I wonder how soon I can get back to Australia?"

"Come, cheer up, Hugh—don't talk of going back to Australia. You must rest for a few days, and then go to France. Things may not be so hopeless, and when she sees you Miss Forrester may change her mind."

"I shall not go to France at all. I shall stay here for a few days, after which I shall go home again," returned Hugh, as quietly as though he were talking of a ten miles' drive.

"Home!—my dear fellow, why, surely you are at home now," said Mr. Stanley, amazed.

"My home and my grave are both in Tasmania, I expect," answered Hugh wearily. "You can remain here, Horace. I shall never come back any more."

"Nonsense, Hugh! Come, go to bed, old fellow; you will see things in a brighter light to-morrow. Surely you will try the effect of your influence with Miss Forrester!"

Hugh shook his head; he neither could nor would discuss his darling Mabel with any man living, but he could not help thinking that, if Horace Stanley had ever loved a woman, she must have been a strange contrast to Mabel.

Next morning the subject was renewed. It was one of those soft, delicious days of early Spring, with which our capricious climate favors us occasionally. In through the glass doors of Hugh's study, which Mabel had entered on that never-to-be-forgotten morning, which had witnessed the first rising of the storm across their sky of happiness, came the sweet breath of violets—the violets Mabel had planted one short year ago. Hugh sat by the window, gazing sadly upon the home he was about to leave forever. Mr. Stanley was busy with some papers at the writing-table. At last Hugh spoke.

"Horace, I meant what I said last night; you must remain here. There is a P. and O. steamer leaving to-morrow night. I have telegraphed for a berth."

"Hugh, this is absolutely wrong. If you would but make the effort, you might bring Miss Forrester round again; and even should she persist in her new religion, why go and break both your hearts? Let her take her way, and do you keep to yours."

"Horace, no more of this; you do not know my Mabel, or you would understand me better. An interview would only be additional torture to us both. You think I could influence her—ah! you are mistaken. Do you suppose she has gone on so far in the dark; do you think she does not know the full extent of the misery her decision has entailed for both of us? Do you suppose she has acted through caprice? O God in heaven, how you calculate my Mabel! I, who know her honest, loving heart—I, who know that this step has cost her; and, knowing what I do, do you suppose I will be the instrument of her torment?—do you think I will ask her to choose between me and her faith? Mabel has joined the Church of Rome because her conscience forced her to do so, and God forbid that I should urge her through love of me to go against her conscience. No, our cross is heavy enough to bear; we owe it to one another not to increase its burden. As long as her decision was in the balance, I was sanguine as to what my influence might effect; but now the deed is done, it is all over. Mabel Forrester cannot be my wife. What, then, have I to do in England? It would I should not see her—it would only break our hearts."

Hugh spoke sternly, and when he had finished, bowed his head in his clasped hands, and there was a long, long silence, broken at length by Mr. Stanley, who suggested—

"If you were to give up your profession, and live as a country gentleman, it would not be so awkward as if you were a clergyman."

"For God's sake don't tempt me! I will not give up my profession, even for Mabel; and, as a clergyman, it would be against my conscience to marry a Roman Catholic. Horace, you know my decision; let us talk no more of this, for we have much business to get through this morning."

The morning accordingly was passed in his study. After luncheon, Hugh shut himself up to write to Mabel. He took two hours over his task, then carried the letter to the post. His sudden return had by this time become known in the parish, and everywhere along his road Hugh was greeted with warm words of welcome. To no one did Hugh make known his sad resolve. Not one among the many who flocked to the doors of their humble cottages, just to get a word, a smile, a shake of the hand, guessed that never again after that February day should they look upon the face of their beloved pastor.

It was almost more than Hugh's strength could bear to hear the frequent allusions which the good people made to Mabel. He betrayed, however, neither by word nor sign, the agony he was enduring, but broke away as soon as possible from the more inhabited portion of his parish. In his heart there was a yearning wish to revisit once again the spot where, on the night of their separation, he and Mabel had sat together for the last time.

On his way he passed by the lodge where Mrs. Logie had been installed as lodge-keeper. Two of the children playing before the door caught sight of him, and immediately ran into the cottage, screaming,

"Mither!—oh, mither, it's the minister!"

Hugh had shown a good deal of kindness to the poor widow when she first came to Elvanlee, after her daughter's premature death, and the long separation from her son. He knew that the good woman's feelings would be sorely hurt should he pass her by without recognition, so he turned out of his path and followed the children into the cottage.

Mrs. Logie, who had been washing in a back room, came out to meet him, wiping her hands with her apron, and dropping many courtesies as she exclaimed—

"Preserve 'a', 'is't the minister! Eh, but I'm that proud to see ye vince mair!"

"How are you, Mrs. Logie?" said Hugh.

"Middlin', 'sir, just middlin'. Well ye no bide a wee?" she continued, retreating farther inside her cottage, and dusting a chair for Hugh's use.

"I am afraid I can't stop to day, Mrs. Logie. Why, who is that?" asked Hugh, as a tall, fine-looking young man in a sailor's dress rose from a seat by the fire. "Have you got your son Steenie home again?"

"Ay, ay, it's just Steenie, 'pur laddie,'" said Mrs. Logie, with a deep sigh.

"When did you come home?" inquired Hugh, remarking the young fellow with interest; for Mabel, when Katie was much on her mind, had told Hugh a good deal about Steenie.

"It'll be a week come Saturday," returned Steenie, gloomily. "Faith, I wad hae had mair sense gin I had bided awa'."

"Hoot, Steenie," remonstrated his mother, "what gars ye answer back the mither sae sharp? Ye see, 'sir,'" she continued, in a voice meant to be aside, "it's a' through ye bad-hairied, deceitful lassie—ye ken, 'sir, wha's meain'?"

"Mither, jist haud yer tongue now," interrupted Steenie; "ye dinna think I will allow ye to misca' Katie forment my verra face!"

"Awa' out, then, laddie," responded his parent, unceremoniously pointing to the door. "I maun speak my mind to the minister, an' gin ye beena satisfied, ye can jist gang oot—it's nae your hoose, ye ken."

The young fellow looked angry, but he said nothing, only seized his cap, and hurried out by the door.

Mrs. Logie proceeded to relate to Hugh at full length the cause of her son's unhappiness. Steenie had returned only a week since from his long voyage. From the time of his departure he had been his mother's darling; he had been his mother's charge at Leith, he repaired to the place where he had left his mother and Katie, only to find them gone from thence, and all trace of them lost.

With some difficulty he had contrived to get his mother's address, and from the same quarter he received a garbled version of Katie's story. Of Katie herself he had seen nothing, nor could he obtain any direct information respecting her; it was generally believed that she had left Edinburgh with Willie Cameron. Steenie had consequently returned to his mother in a despairing mood; he was determined not to remain at Elvanlee, talked wildly of his future life, and that which most alarmed Mrs. Logie was the fear that he would go back to Scotland in order to find Katie.

Hugh listened patiently enough to the poor woman's story, consoled her as well as he could, and left her with the advice not to oppose her son's going to sea again immediately, should he wish to do so.

He encountered Steenie shortly after; the poor lad was lying on his back smoking his pipe under one of the leafless trees close to the lodge gates. As soon as he heard footsteps, he rose, took his pipe out of his mouth, and stood by respectfully, with his cap in his hand.

"Poor fellow!" said Hugh kindly, going up to him and laying his hand on his shoulder—he had just then a fellow-feeling for Steenie's sorrow—"I am very sorry for you—indeed I am."

"Thank ye, 'sir," returned Steenie, gratefully. He wanted sympathy sadly, and there was something in Hugh's tone that told him his was real.

"What do you intend to do now?" asked Hugh—"shall you go to sea again?"

"Ay, ay, 'sir, the suner the better. I can't bide here. It's no do that—I will hae't my ain gait."

"But your mother—can you leave her again so soon?"

"Hoot, 'sir, my mither will do jist fine wartin' me. I misdoot me sair, she will be gey glad to be rid o' me."

"It has been a sad coming home for you, indeed," said Hugh, with a heavy sigh. "I can feel for you more than you think, perhaps. How would you like to go to Tasmania?"

"I dinna exactly ken whaur that will be, 'sir, but I wad like fine to get owre the sea till furin parts."

"Steenie Logie," said Hugh, speaking under an impulse, for which he never could account, but which in after days he was thankful he had followed. "I am going back to Tasmania—will you come with me?"

Steenie looked up with a quick, surprised glance. In a moment he understood that the man speaking to him was suffering from a sorrow which might be akin to his own; the knowledge caused his heart to rush with a mighty bound towards Hugh's.

"I understand ye, 'sir," he answered quietly; "ye are owre kin' to mind me, an' ye yersel' in trouble. Aweel, 'sir, ye shauna repent it; I will gang wi' ye, 'sin' it's yer will to tak' me, an' God bless ye, for weel He may, an' gie ye the true faith awa' o' these days."

"Thank you," said Hugh, with a wintry smile. "I hope I have got that now. Ah! my boy, sorrow would be hard to bear wanting faith."

"Aweel, 'sir, I'm no sayin' but ye'll hae some portion o' it, but ye'll be gettin' mair afore ye dee. Ye're owre gude to be a minister; ye sould be ane

o' God's ain priests," said Steenie, with outspokenness more honest than polite.

Hugh was too sad to take offence; besides, he saw that the poor fellow meant no disrespect, for in a few words he told him of his arrangements for the journey, gave him rendezvous at the station, and left him, after having made him promise not to allow the secret of his departure to get abroad.

It was settled that Steenie was to leave a letter of farewell for his mother, which letter should not be delivered until the ship had sailed, after which Hugh cared not how soon the truth should be made known.

When Hugh reached the rocky platform, to which, after his interview with Steenie, he made his way, his long-winded composure forsook him. All that day he had driven back into the inmost recesses of his heart the torment of his grief, but now, alone, where a few months ago his darling Mabel had sat beside him, her head resting on his breast, her eyes looking into his, her loved voice speaking music to his ears, the overwhelming sense of his great loss came, like the waves of a boisterous sea, rushing upon him with such force as to unman him completely. In that wild desolate place, no one was likely to surprise him, so that Hugh abandoned himself for a short space to the violence of his sorrow. It was the first, the last; time he ever gave way thus.

Merciful it was for Mabel that the sight of such anguish was veiled from her knowledge. She never knew all it had cost the brave man to go thus and leave her without the one look, the one word the one passionate embrace, for which he so painfully yearned—yes, for even then, at the eleventh hour, the tempter came strongly to him to seek Mabel, to entreat her with all the earnestness of his soul to abandon for his sake that which her conscience dictated; or, in the event of her remaining firmly attached to her new faith, to make himself all concessions that should render their union possible. But the innate nobility of Hugh's character prevailed—coupled with the strong, unselfish love of his heart. To him religion was no less a reality than it was to Mabel—his duty to God not a whit less dear, his devotion to truth, where he believed it to exist, not less earnest than hers.

Had his calling been other than that of a clergyman, Hugh might have reconciled it with his conscience to act differently; but he regarded his profession in the light of a real mission, conferred upon him by his God, and as such, not even to save two breaking hearts would he abandon it. He as yet had had no communication with Mabel upon the subject, but he knew her thoroughly, and he knew that her decision, once taken, would be fixed for ever. He did not blame her, he did not reproach her, not even in his own mind, far less in the long, gentle, comforting—oh! so loving letter he had that evening despatched. His one aim had been to soften to his darling the misery that had come upon both. In that light only he spoke of it to her, entreating her how to bow resignedly to the holy will of God in this, their mutual grief, great sorrow. And then, alone before his God, Hugh put over him the first terrible hours of this grief, that must be now to him a life-long companion. It had no witnesses, no comforters. There was no one to sympathize with him, no one to help him to bear his heavy burden. Alone he must go forth to resume his weary labors—alone he must live, alone he must suffer, and perhaps alone he would have to die.

Hugh left Elvanlee that same night, and Steenie Logie accompanied him. As became widely known, he was accused of hard-headedness—a good many openly gave it as their opinion that "Mr. Forrester could not have cared much about Miss Mabel." There were, indeed, who carried their distrust so far as to dare to hint this at a later time to Mabel herself. They never did it a second time, and were not likely to forget the indignation with which Mabel on that occasion responded to their well-meant, but misguided efforts to console her for her loss.

In life's story it is ever so. The deepest sorrows are the hidden ones, the most aching wounds are the least considered. Weakness finds eager, ready sympathizers; the strong man only bears his pain and hides it. It is a divine gift—that of silent endurance; not the sullen, morose holding aloof from one's fellow-creatures—not the selfish, fierce rebelling in perpetual gloom, not bitterness concealed under the mantle of pride—but the patient, steadfast turning of the heart to God, the abandonment of self to the Divine Will, the mourning revealed only to the eyes of angel witnesses, the sorrow which forgets itself, because it is lost in God. Such is blessed indeed, such is strong, because it is not human, but divine.

TO BE CONTINUED.

Legend of the Child in the Snow.

There was once a very holy and devout monk who had a tender love for the Child Jesus.

One winter's day he had to take a long journey on horseback; and as he passed by a dreary, desolate road, he saw there a child in the snow crying bitterly.

He stopped his horse, for a great compassion filled his heart, and, thinking perhaps the child had lost its mother, asked the cause of its tears.

But the child did not answer and burst out into such deep sobs that the monk was more than ever sorry for him, and with gentle words entreated him to tell

the cause of such deep distress. At length the little one spoke and said he could not help weeping, for he was perishing from cold and hunger, and there was no one—no one in the wide world—to take care of him.

The monk, on hearing this, took up the boy into his arms, kissing and comforting him, trying to warm the cold limbs in his close embrace; then he turned to remount his horse, that he might carry his burden to the shelter of some hospice, but in that moment the lovely child had slipped from his arms and vanished. Then the good monk understood that the little one had been the Most Holy Child Jesus, and he was sad at so great a loss, although his heart turned with thanksgiving to his Divine Lord for the favor He had been pleased to grant him in return for constant love.

A STARVING MAN'S RIGHTS.

The position that a man who is starving, and who cannot obtain food by working or begging, has the right to take from his neighbor sufficient to relieve immediate necessities, is a position neither new nor novel. That the right of a starving man to his neighbor's bread was held by Cardinal Manning with these limitations, there was not no reasonable doubt. This was not his position merely; it is a maxim in all the works of the great Catholic writers on theology and morals. It is in extreme exceptional cases, such as sometimes occur, although but rarely in civilized communities, that these writers say "All things are common."

Catholic theologians lay it down as a fundamental principle that man owns nothing absolutely; that all things, even man himself, belong to God, and that lands and earthly possessions are God's bounties, for their use, of which men must give an account.

The sentiment expressed by Cardinal Manning is not peculiar to Catholic writers. It has been taught by philosophers for centuries, and it has been more or less recognized in ancient and modern systems of legislation. Moses made a clear distinction between theft and taking from a neighbor sufficient of the earth's products to supply immediate necessities, although all the land was held by individual owners.

The right of a starving man to take bread from his well-to-do neighbor, without the latter's consent even, when he cannot otherwise supply his absolute necessities, springs from the natural right to life, which certainly prevails over not only all positive laws of property, but over all positive laws for protecting life. A man assailed under circumstances that give these laws for the protection of life no opportunity to serve him, may strike down his assailant with impunity. "Self-preservation is the first law of nature." This is as true when life is in danger from starvation as when it is threatened by the knife of the assassin. The right of a man to food in his possession beyond what he requires ceases in the presence of a famished person's necessity. The State, recognizing the truth of this proposition, takes money enough from the pockets of its self-supporting citizens to save from starvation such as must have aid or die—aged poor, orphans, idiots, lunatics, etc. The State further takes money from its citizens to clothe paupers and make them comfortable while they live.

The right, then, of any individual to his property is not so absolute that no condition can nullify or impair it; and the condition of a starving brother is certainly sufficient to impair the right to so much of this property as may be necessary to prevent his death by starvation.—B. F. Underwood, in Twentieth Century.

A Famous Belfast Bakery.

Bernard Hughes (Limited) is the title of a company floated at Belfast recently, to take over the largest bakery business in Ulster. This successful concern has grown up entirely under Catholic management, and with the capital of the Catholics in Belfast. Its origin is worth recording. In the days of O'Connell's Repeal agitation there was a man named Bernard Hughes, a Catholic, employed in a large bakery in Belfast. He joined the Repeal Association, and was at once told by his employers that he must choose between his place and his politics. Unless he left the association he must leave his situation. He laid the facts before the committee. "Well," they said, "it is hard if the Catholics and Repealers of Belfast can't support one baker's shop. Leave your place and set up for yourself."

Hughes took their advice. The opening of the Repealer's shop was the occasion of a popular demonstration.

HALF-KHUM; FRESH CRACKED OPEN AND BLEND!

MISS LOTTE CLARK, River Falls, Pierce County, Wisconsin, writes: "It gives me pleasure to express my faith in the virtue of Dr. Pierce's Golden Medical Discovery. Having suffered for three years from salt-rheum, and after having been unsuccessfully treated by a good physician, I began the use of the 'Discovery.' The humor was in my hands. I was obliged to keep a covering over them for months at a time, changing the covering morning and night. The itching, burning and stinging sensation would be so intense that at times it seemed as if I would go crazy. When I bent the fingers of the flesh would crack open and bleed. It is impossible for me to describe the intense pain and suffering which I endured night and day. After taking six bottles of the 'Discovery' I was entirely cured. A county physician Dr. Pierce's Golden Medical Discovery cured. Sold by Dealers.



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Mrs. William Lohr of Freeport, Ill., began to fall rapidly, lost all appetite and got into a serious condition from Dyspepsia. She could not eat vegetables or meat, and even toast distressed her. Had to give up household work. In a week's rest taking Hood's Sarsaparilla she felt a little better. Could keep food on her stomach and grew stronger. She took 3 bottles, has a good appetite, gained 22 lbs., and her work easily, is now in perfect health.

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

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THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & PEALS. FURNESS BELL METAL, COPPER AND ZINC. MESSENGER BELL FOUNDRY, BALTIMORE, MD.

FAVORABLY KNOWN SINCE 1826 BULLOCK'S BLOOD BITTERS. PREPARED BY DR. J. C. WELLS & CO., NEW YORK. PURELY VEGETABLE. GENUINE. CHIMES, ETC. CATALOGUE AND PRICES FREE.

BULLOCK'S BLOOD BITTERS. UNLOCKS ALL THE CLOGGED SECRETIONS OF THE BOWELS, KIDNEYS AND LIVER, CARRYING OFF GRACIOUSLY, WITHOUT WEAKENING THE SYSTEM, ALL IMPURITIES AND FOUL HUMORS. AT THE SAME TIME CORRECTS THE ACIDITY OF THE STOMACH, CURING BILIOUSNESS, DYSPEPSIA, HEAD-ACHES, DIZZINESS, HEART BURN, CONSTIPATION, RHEUMATISM, DROPSY, SKIN DISEASES, JAUNDICE, SALT RHEUM, ERYSIPELAS, SCROFULA, FLUTTERING OF THE HEART, NERVOUSNESS, AND GENERAL WEAKNESS. THESE AND ALL OTHER COMPLAINTS QUICKLY YIELD TO THE CURATIVE INFLUENCE OF BULLOCK'S BLOOD BITTERS.

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STAINED GLASS. BRILLIANT CUT, BEVELED, SILVERED, BENT, PLATE GLASS. McCAVLAND'S PATENT.

DR. WOOD'S Norway Pine Syrup. Rich in the lung-healing virtues of the Pine combined with the soothing and expectorant properties of other pectoral herbs and barks. A PERFECT CURE FOR COUGHS AND COLDS. Hoarseness, Asthma, Bronchitis, Sore Throat, Croup and all THROAT, BRONCHIAL and LUNG DISEASES. Obsolete coughs which resist other remedies yield promptly to this pleasant pine syrup. PRICE 25c. AND 50c. PER BOTTLE. SOLD BY ALL DRUGGISTS.

PLUMBING WORK. In operation, can be seen at our wareroom Opp. Masonic Temple. SMITH BROS. Sanitary Plumbers and Heating Engineers. London, Ont., Telephone 658. Sole Agents for Doubleless Water Heaters.

BOYS IF YOU ARE INTELLIGENT and honest enough to make prompt returns, address J. H. GOSSETT, Guelph, Ont., and send 15 cents for a sample of the latest novelty in Canada. Big Profits.

ANGLICAN LIGHT.

A paper read at the Catholic Truth 12th December, entitled "Romanism delivered by the A., on the 15th M. Mr. President Ottawa has been the present year Anglican clerics. It appears from the reverend we have had form designed and actually leading book-tions in exposure we believe to efrontery in taken to task are imputed ments, though put, are, and 'deceptive' troversary are 'ous'; and so style to which Now, I do not know. I have that on occas phrases have they recall I tion of a mob signifying much." They which it is com to employ when relation to the of controversy, 'the wells,' is was under th abandoned, at and which I st has ceased to Jacon de partier sidered parti speaking to M cell and eva hypocriy are thought good an English au "Popery," to b an axiom that describe the a prejudice cr created at th rendered any argument quit

The lecture tremely des wanders over controversy. it the occasi weapons in w without stoppi they were all upon the marri fabulous chara story which th authority of an from a third we are not tol not told whom ral, Toronto, man himself a ment is made tion. Not on ally circulated edging the fac a form of con est approach fable that I was in the Ch Church publica article on th mitted that E "rascals" cap even of 'going many of consec able Parker hi light of it' s from interm from as Barlow and

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She felt a little better. Could keep more food on her stomach and grew stronger. She took Hood's Pills, has a good appetite, gains weight, does her work easily, is now in perfect health.

**Hood's Pills**  
They assist digestion and cure constipation.

**Violins Guitars**  
Accordeons  
Flutes, Fifes, Piccolos,  
And other musical instruments.

**Bullock's Blood Bitters**  
Unlocks all the closed secretions of the bowels, kidneys and liver, carrying off gradually, without weakening the system, all impurities and foul humors.

**Spurred Glass**  
Brilliant cut, beveled, silvered, bent, plate glass.

**DR. WOOD'S Norway Pine Syrup.**  
Rich in the lung-healing virtues of the pine combined with the soothing and expectorant properties of other potent herbs and barks.

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and energetic enough to sell goods, and honest enough to make good returns, address J. J. HAZELTON, Guelph, Ont., and send me a sample of the fastest selling novelty in Canada. Sig. Frodo.

**"ANGLICAN CLAIMS IN THE LIGHT OF HISTORY."**

A paper read by Mr. Joseph Pope, before the Catholic Truth Society of Ottawa, on the 12th December, 1893, in reply to a lecture entitled "Roman Methods of Controversy," delivered by the Rev. W. J. Mackintosh, M. A., on the 10th May, 1893.

Mr. President, Ladies and Gentlemen.—The Catholic Truth Society of Ottawa has been honored during the present year by the notice of an Anglican clergyman late of this city. It appears from a published report of the reverend gentleman's lecture that we have had the temerity to issue in a form designed to catch the public eye, and actually to expose for sale in a leading book store, certain publications in exposition and defence of what we believe to be the truth. For our effrontery in so doing we are roundly taken to task. All sorts of motives are imputed to us. Our statements, though sometimes cleverly put, are, as a rule, 'fraudulent' and 'deceptive'; our methods of controversy are 'slippery and evasive'; our priests are 'wily' and 'unscrupulous'; and so on in the old familiar style to which we are all accustomed.

I have come to the conclusion that no person of any such phrases has no particular meaning. They recall Lord Palmerston's definition of a mob, "a noun of multitude signifying many, but not signifying much." They are merely a shibboleth which it is considered the proper thing to employ when referring to Catholics in relation to their Church. This method of controversy, known as 'poisoning the wells,' is an old artifice which I was under the impression had been abandoned, at any rate by Anglicans, and which I still think, in their mouths has ceased to be anything more than a *façon de parler*. Formerly it was considered particularly effective when speaking to Englishmen, because deceit and evasion and intrigue and hypocrisy are especially hateful to the English character. Therefore it was thought good tactics when addressing an English audience on the subject of "Popery," to begin by laying down as an axiom that these words correctly describe the average Catholic. Thus a prejudice against Catholicism was created at the outset which often rendered any appeal to reason or argument quite unnecessary.

The lecture under review is extremely desultory. The lecturer wanders over an immense range of controversy. He seems to have made it the occasion of firing off all the weapons in his theological armoury, without stopping to consider whether they were all suitable to the occasion. What bearing, for instance, has it upon the matter in hand to affirm the fabulous character of the 'Nag's Head' story which the lecturer avers, on the authority of another, who himself heard it from a third person, that somebody, who are not told who, repeated—"we are not told when—in St. Michael's Cathedral, Toronto. The reverend gentleman himself admits that no such statement is made in any of our publications. Not only is this so, but we actually circulate a pamphlet acknowledging the fact that Parker underwent a form of consecration. The nearest approach to the 'Nag's Head' fable that I have ever seen in print, was in the *Union Review*, a High Church publication, which in an able article on the subject frankly admitted that Barlow and Scory were "rascals" capable of any profanity, even of 'going through a mock ceremony of consecration'; and that 'probably Parker himself would have made light of it since he did not shrink from intercourse with two such rascals as Barlow and Scory were.'

How is one to follow a lecturer who contents himself by prefacing a quotation with, "one writer says," without indicating in any way who the writer is, or where or under what circumstances the statement was made, or how can one treat seriously a learned divine who brings forward as evidence against the Catholic Church and supports them by a reference to the immortal author of the Pickwick papers! Now I yield to no one in my admiration for Dickens—as a writer of fiction, but as an ecclesiastical historian I submit he is not an authority. Then again what reply is practicable to a statement, that a French priest of no particular eminence, who lived nearly two hundred years ago, supported a certain contention without giving us his words, or at least indicating where they are to be found? So also Von Dollinger, Pusey, Freeman, and many other voluminous writers are referred to in the same casual manner, which almost precludes criticism. This is his general rule and a very safe one it is. In three instances, however, he departs from it, to an extent sufficient to enable one to discover the source of his quotations. Let us very briefly examine these three.

The first is contained in a pamphlet by the late Rev. Father Damen, S. J., entitled "Church or Bible," circulated by the Catholic Truth Society. Our critic takes exception to a statement therein contained, which he calls "an imaginary account of the dates when several of the books of the New Testament were written."

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Damen carefully guards himself by the use of the word 'about' before each year he mentions. I cannot see that the question is of much practical consequence, but as it is made the ground of a serious charge, let us turn to the authorities of our critic's own Church and see what they have to say on the subject. In the first place all agree with Father Damen in the relative age of the Gospels. Bishop Wordsworth, the late Anglican Bishop of Lincoln, says in his "Greek Testament" that some ancient writers assign to St. Matthew's gospel the date corresponding to the year 39 or 41, which is identical with Father Damen's figures, others a few years later. The Bishop expresses his opinion that St. Luke's was written not later than the year 53—and he thinks it probable that St. John's appeared about half a century after St. Luke's, or not later than A. D. 103, or within seven years of the date assigned by Father Damen.

Dean Alford, in his "Greek Testament," says it will appear that St. Matthew's gospel was published before the destruction of Jerusalem, and while he considers the date very uncertain, quotes authorities to show that it was probably written within fifteen years of the Ascension.

Of St. Mark's he thinks the most direct testimony shows it to have been written subsequent to the year 63, or twenty years later than the time indicated by Father Damen.

St. Luke's, he thinks, was published between the years 50 and 58, the latter year coinciding exactly with Father Damen's date.

St. John's gospel, he thinks, may have been written between the years 70 and 85, or a few years earlier than the date given by Father Damen.

Both the Bishop and the dean are dealing with the subject in extenso, and are therefore in a position to qualify their statements to a much greater extent than Father Damen, who, in a short paper dealing with many subjects, is compelled to express his absence of certainty by the single word 'about,' yet all three practically agree.

It is, I repeat, difficult to see what the Jesuit has said in this connection to warrant the attack made upon him, particularly when our critic goes out of his way to admit that "our Jesuit author is perfectly right and the average Protestant is absolutely wrong, when the former teaches and the latter practically denies that we accept the Bible on the authority of the Church."

The next statement that arouses the ire of our critic is the following, made by Father Damen, that: "It was not until the fourth century that the Pope of Rome, the Head of the Church, the successor of St. Peter, assembled together the Bishops of the world in a council, and there in that council it was decided that the Bible, as we Catholics have it now, is the word of God, and that the gospels of Simon, Nicodemus, Mary, the Infancy of Jesus, and Barnabas, and all these other epistles were spurious, or at least, unauthentic; at least that there was no evidence of their inspiration."

This is characterized by even stronger language than the preceding quotation.

by the fact that no General Council of the Church determined the canon of Scripture in the early centuries. Let us amend his statement and make it read: "It was not until the fourth century that the Second Council of Carthage presided over by St. Augustine, decided upon the ratification of the canon of Scripture, subject to the confirmation of the Roman Church." The point Father Damen desired to make was that with the Roman Church rested the ultimate determination of the canon of Scripture. Is not the statement as amended, testimony, somewhat weakened, I admit, but still testimony to the supremacy of the Roman See?

I hurry on to consider the remaining assertions of our critic which he has given us an opportunity to disprove. He says: "A foolish list of 'Roman Recruits' was prepared in this city last year, a pamphlet torn to shreds by the *Quarterly Review* for January, 1888, which showed that it covered the first eighty four years of this century, and that it went to Russia, Germany and America for names. This article, well worth reading, shows how little has been done by the most elaborate system of most showy machinery, by Eminences, Graces, Lordships and Reverences without end, by assertion and assumption, and unheeded of impudence, by the press concerned, who regarded it as an unwarranted liberty with their names. The Catholic authorities were in no sense responsible, and when I recall the letter from Cardinal Manning, published in the preface of the first edition, declining to furnish any information, or to countenance the publication in any way, I cannot help feeling indignant at what I must characterize as the rude and uncalculated allusion which our reverend critic has thought proper to make, to the unheeded of impudence of Eminences, Graces and Lordships."

The man who first encouraged the publication was a pillar of the Anglican Church, to wit, Mr. Gladstone, who wrote a letter to the editor, making certain suggestions as to the arrangement of the names and so forth. The pamphlet has since gone through several editions, each an enlargement and improvement on the preceding. The last edition was published in 1892, and so far as my personal knowledge goes, is what it is now. It is a list of prominent English converts to Rome during the nineteenth century. Our critic refers to the *Quarterly Review* of 1888, where he says this pamphlet is torn to shreds. The writer in the *Quarterly* had reference to the edition of 1884, but I do not find that he was nearly so destructive as one would gather from the reverend gentleman's words.

Ben Bolt.  
"Oh, don't you remember sweet Alice, Ben Bolt!" Everybody does remember sweet Alice, but how many remember its author? Here is the admirable George Du Maurier quoting the ever new old song in his latest novel, "Tribby," and vaguely referring to it as an old "English" ditty. Yet it is not English, save in the fact that its author's name is such. Doctor Thomas Dunn English, who wrote the immortal ballad over fifty years ago, is an Irish-American, still in the land of the living and even a member of Congress, hale and hearty at the age of seventy-five. Like many another writer of immortal verse he does not like to have his name associated with any one poem; but the man who wrote "Ben Bolt," albeit he has written many another glorious song, ought to be proud if he had achieved only that single shining success in literature.—Boston Pilot.

Oh! don't you remember sweet Alice, Ben Bolt, Sweet Alice, with hair so brown, She wept with delight when you gave her a And trembled with fear at your frown, And a quiet no more on his brow, In a corner obscure, in a valley, Ben Bolt, They have buried a slab of granite so gray And sweet Alice lies under the stone.

Oh! don't you remember the wood, Ben Bolt, Near the green sunny slope of the hill, Where oft we have sung 'neath its wide spreading shade And kept time to the click of the mill. The mill has gone to decay, Ben Bolt, And a quiet no more on his brow, See, the old rustic porch with its roses so sweet, Lies scattered and fallen to the ground.

Oh! don't you remember the school, Ben Bolt, And the running little brook is now dry, And all of the friends who were scholastic then There remains, Ben, but you and I.

Keep the blood pure by taking Hood's Sarsaparilla. If you decide to buy Hood's Sarsaparilla, do not be persuaded to take any other.

The Horse—nobles of the brute creation—suffering from a cut, abrasion, or sore, derives as much benefit as its master from a like application, from the healing, soothing action of Dr. THOMAS' ELECTRIC OIL. Lameness, swelling of the neck, stiffness of the joints, throat and lungs, are relieved by it.

How to Get "Sunlight" Pictures. bearing the words "Why Don't You Buy Old Sooner Than a Man" to LEVER'S BROS., Ltd., 45 Scott Street, Toronto, and you will receive by post a pretty picture, free from advertisement, and well worth framing. This is an easy way to decorate your home. The soap is the best in the market, and it will only cost to send you a sample of the fastest selling novelty in Canada. Sig. Frodo.

**A PROGRESSIVE COMMUNITY.**

Mr. A. L. Poudrier Tells of the Civilization and Progress of the Tinnees. A Community of Agriculturists—The Newspaper as a Practical Civilizer.

Away to the North-West of the American continent, in the mysterious corner of British Columbia bordered by "unexplored territory" and hemmed in by mighty mountains, there dwell a race of red men who daily grow more numerous, who have learned to admire and have made themselves proficient in many of the arts of peace, and who, as they become known in their customs and conditions, must excite the wonder and attention of the civilized world. Flowing out of the land which they inhabit and taking its course toward the icebound north is the Parsnip river; from the opposite borderland the Fraser trails southward toward the sea. The people are known to the few travellers who have found their way among them as the Tinnees, and they have their frequent communication with "civilization" chiefly through the Hudson's Bay Company's posts at Fort George and Fort Fraser. Knowledge of the Tinnees is at the present time extremely limited, but the information available concerning them shows that they are an exception to all other Indian races inhabiting Canadian territory, few of which they have anything in common with in physique, tastes, ambition or legendary history. Their morals are guarded by laws more strict than those of any white nation of the day; they esteem cleanliness, both of person and surroundings, as they do courage, and they have a saying that "to desert a friend is worse than to slay him."

The last white visitors to the home of the Tinnees were those composing the Government survey party sent North last summer under the direction of Mr. A. L. Poudrier, all of whom returned with wonderful stories of the material and industrial progress of this strange people of the wilderness. The appended notes of the chief of the expedition give some interesting facts regarding the Tinnees and the land they live in: "The immense country north of the fifty-fourth parallel of latitude, generally described as the 'lake region,' is hardly known to the present generation. Years ago—during the gold excitement in Omineca—a great deal of trade and travel was taken that way, and nearly all the old pioneers are familiar with the wonderful scenery of the section. The larger lakes—Fraser, Stuart, Lac des Francais, Tatla, Tremblay, etc.—have, perhaps, no equals for picturesque beauty in the north of America.

"Since the gold boom the only inhabitants of this extensive country have been the Indians and a few H. B. Co. employes. The natives are known as the Tinnees, this name including the whole race, some of the representatives of which inhabit the territory east of the Rocky mountains, others peopling the lake region proper, and still others living as far to the south as the Chilcotin river. The race is subdivided into many families—first the Chilcotins, living on the plain of that name; then the 'Carriers' or 'Porteurs,' around Fort Fraser; and again the Sicaniacs and Nahaniacs, occupying the country north and east of the Nechaco river.

"In language the Tinnees have no relationship with the other tribes of the north, but curiously Indians living as far south as California (the Navajos for example), or in Oklahoma—as the Chilcotins, speak a tongue very similar to that of the Tinnees. The missionaries of the Roman Catholic Church have long been resident among the race, and the majority of the 'Carriers' at least have embraced the faith of which these devoted priests are the messengers and the exponents. Of late years a young and energetic missionary, Father Morrice, of Stuart Lake, has been giving his time and talents to the up-building of a Tinnees nation which shall compare favorably in many ways with that of the whites. That he is succeeding beyond the expectation of any is admitted by all who have had the opportunity of observing the results attendant upon his teaching.

"The mother tongue of the Tinnees, which is exceedingly rich in expression, has been through his efforts reduced to a system of phonetic writing, the characters—Father Morrice's own invention—being remarkable for their simplicity, and from the fact that they rest rather than tire the eye of the reader. To some students they suggest the Phœnician; to others the Egyptian. And yet the chief characteristics of either, or both, of these ancient languages are wanting. The written language is so simple and so systematic that a child or a man may with equal facility learn to read or write it to perfection. Not one of the tribe, from a child of six to the old man and women of three score and ten, is unable to day to either read or write. The phonetic Tinnees is employed by the Indians here arisen to the dignity of a postal system of their own—in the marking of signs for the guidance of travellers and explorers, and in a hundred and one other ways familiar to civilized nations.

To further develop the theory and render its success complete, Rev. Father Morrice, with the aid of the Indians, had special types cast, bought a printing press, and three years ago printed and published several elementary works on the language and history of the nation. For the past two years he has been issuing

a monthly newspaper, to which every Indian in the vast district is a willing subscriber. It is called *The News*. Its first page is devoted to local affairs, such as hunting and trapping, and all else which may practically interest the community in which it circulates. Another part is devoted to religious subjects, and the remainder of its sixteen pages of space treats of the world in general, a great deal of attention being paid to science, the customs and manners of civilized countries, useful inventions, etc. A number now in the possession of the *Colonist* gives a good description of the development of the steam engine, as applied to rail-ways, boats and stationary machinery. Besides his journalistic work during the past two years, Father Morrice has completed a Tinnees grammar, and at the present time has a dictionary in type.

"There is," says Mr. Poudrier, "no other part of the Province where the Indians are so highly civilized, so truthful, or so honest. One great advantage traceable to the publication of the *News* is the development of a taste for and knowledge of agriculture. The hunting and trapping are nearing an end in the lake region, and the natives see that the resource which they must in future look to is farming. The new generation is fast becoming a community of the tillers of the soil. Were all the Indians of the Province so advanced a state they would at no time be a cause of anxiety, and the Government would seldom, if ever, be called upon to relieve their wants. Very large reserves have been laid aside for the use of the Tinnees and no doubt a few years hence they will have large tracts of land under cultivation. The civilization of the tribe is in a large measure attributable directly to the persistent and intelligent efforts of Father Morrice. It must not be forgotten, however, that the Indians were capable of civilization."—Victoria, B. C., Daily Colonist, Jan. 7.

**THE TESTIMONY OF SAINT IRENEUS.**

The Reverend Mr. Thompson, a Protestant minister of Scotland, alluding to the disingenuous criticisms of his brother Protestants on that passage of Scripture in which our Lord made Peter the Rock of the Church, used the following candid and striking language: "Protestants have betrayed unnecessary fears, and have therefore used all the hardihood of lawless criticism in their attempts to reason away the Catholic interpretation." If that language is applicable to Protestant criticisms of Holy Scripture not less does it apply to the supremacy of the Chair of Peter. That testimony is so full and complete that it has given wide scope to the most varied and ingenious speculations and to the most flimsy, illogical and disingenuous interpretation in order, if possible, to do away with the real force and true significance of patriotic teaching.

Among the early Fathers of the Church there is none whose testimony in regard to the true, Apostolic teaching of the Church is more important than that of Saint Irenæus, and this for two reasons: first because of his proximity to the Apostles, themselves, and, secondly, because he made special efforts to ascertain what that teaching was at that time on all the principal doctrines of the Church. For this purpose he travelled from place to place and consulted the most learned and saintly Bishops and theologians in the then known world. This he did in consequence of the prevalence of certain heresies which even at that early period were playing havoc with the Church, leading many souls astray from the true faith.

What adds special importance to his testimony is the fact of his connection with Saint Polycarp. Bishop of Smyrna, who was a disciple of Saint John the Evangelist. Alluding to Polycarp, in his treatise against heresies, he says: "So also Polycarp, who not only had been instructed by Apostles, and had conversed with many who had seen the Lord, but was also appointed by Apostles, Bishop of Smyrna in Asia. Him we saw in our early youth. The things which he had learned from the Apostles, those he uniformly taught, which also he delivered to that Church, which also alone are true. To these all the churches throughout Asia, and they who to this day have succeeded to Polycarp, bear testimony, being a witness to truth much more credible and more faithful than Valentinus and Marcion and the rest of the perverse thinkers."

Now, it is an important and deeply interesting question, what does this learned father of the Church, thus favorably situated as a witness, testify on the subject of the supremacy of the Chair of Peter? The Gnostics boasted of some secret tradition more perfect than the public teaching of the Church. In fact it is a question whether they were not the first Protestants. At any rate they evidently had the same spirit of independence and claim of superior wisdom and sanctity. To them Irenæus opposes the public traditions of the Churches throughout the world, and especially that of the Roman Church.

"Therefore," says he, "in which he had learned from the Apostles, those he uniformly taught, which also he delivered to that Church, which also alone are true. To these all the churches throughout Asia, and they who to this day have succeeded to Polycarp, bear testimony, being a witness to truth much more credible and more faithful than Valentinus and Marcion and the rest of the perverse thinkers."

like unto the wild opinions of these men. . . . But as it would be a very long task to enumerate, in such a volume as this, the successions of all the churches; by pointing out that tradition which the greatest and most ancient and universally known Church of Rome founded and constituted by the two most glorious apostles—Peter and Paul—derives from the Apostles and that faith announced to all men which through the succession of her Bishops has come down to us, we confound all those who in any way, whether through self-complacency or vainglory, or blindness and perverse opinion, assemble otherwise than as becometh of the Church, and with that Church, it is necessary that every Church, that is, those who are necessary side faithful, should agree in which way the Apostolic tradition has been always preserved by those who are in every direction."

Now it would seem that it would be impossible for any candid man to mistake the real meaning of that language. The Church of Rome was established by Saint Peter and Saint Paul. The faith of that Church is truly Apostolic, and with that Church, and of course with the faith taught by that Church, it is necessary that all other Churches should agree. Why? "On account of its more powerful principality." But why was the Church of Rome a more powerful principality? Evidently because it was the See of Peter, the Prince of the Apostles. It is a favorite theory of our opponents that it was on account of the more powerful civil principality of Rome which was the centre of a mighty temporal empire. But evidently the point at which Irenæus is aiming is purely spiritual—it has nothing whatever to do with civil power and domination. He is aiming to confound the heretics, and he does so by an appeal to Apostolic tradition, and especially the tradition of the Church of Rome, which occupied a position of pre-eminent authority by virtue of its more powerful spiritual principality. It was that same principality which was recognized by the other fathers of the Church—by Saint Ignatius the martyr, for instance, when more than once he spoke of the Church of Rome as the Church which "presides in the place of the Roman legion being worthy of God most comely, deservedly blessed, most celebrated, and properly organized, most chaste—according to the charity of Jesus Christ."

By Tertullian acknowledging that the Bishop of Rome was Apostolic, that the Roman Church was the Church of Peter and that Peter was the Rock on which the Church was built. By Origin declaring that "Peter was by the Lord called a Rock upon whom his built Christ's Church against which the gates of hell shall not prevail." "The chief authority as regards the feeding of the sheep was delivered to Peter, and on him as on the earth the Church was founded." Above all, by Saint Cyprian, who may well be called the great champion of the prerogatives of the Chair of Peter—repeating over and over again in his letters, and especially in his treatise on the Unity of the Church, the great fact of the headship of Peter: "There is one baptism, and one Holy Ghost, and one Church founded by Our Lord upon Peter for an original and principle of Unity," and he insists with the greatest plainness that to be in the Catholic Church one must be in communion with the Chair of Peter.

We mention these, and there are multitudes more of the same import, as collateral evidence, throwing light upon and helping us to interpret the language of Saint Irenæus. They are all of the second and third centuries and they all speak the same language so that there cannot be a reasonable doubt that St. Irenæus, who conversed familiarly with Saint Polycarp who was a disciple of Saint John and therefore held the true Apostolic tradition, when he spoke of the Church of Rome as having a more powerful principality with which all other churches should agree, he meant precisely what all the other fathers meant when they declared that that Church was founded by our Lord upon Peter, as upon a Rock against which the gates of hell should never prevail.

**HANDSOME FEATURES.**  
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Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of London, Hamilton and Peterboro, and the clergy throughout the Dominion.

Official. The Conferences for the clergy of the London Diocese will be held at St. Peter's Palace, London, on Wednesday, Jan. 31, at 2 p. m. ; for the clergy of the counties of Essex and Kent, at The Deanery, Windsor, on Thursday, Feb. 8, commencing at 11 a. m.

CRIMINAL LABEL. We are credibly informed that the Archbishop of Kingston has given instructions to Messrs. Walkem & Walkem, a prominent firm of lawyers in Kingston, to notify the editor of the Toronto Mail of his responsibility for criminal libel, on account of the shamefully slanderous letter published by him in the name of an ex-priest, on the 18th inst., and the equally slanderous preface with which the editor introduces that letter to his readers.

There is no disputing the fact that the Church Ritual for the visitation of the sick commands that "the sick person shall be moved to make a special confession of his sins if he feel his conscience troubled with any weighty matter. After which confession the priest shall absolve him (if he humbly and heartily desire it) after this sort."

Then follows a form of absolution by the priest as positive as words can make it, that "by His (God's) authority committed to me, I absolve thee from all thy sins in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

There is certainly nothing in the words of our Lord, committing to His Apostles the power of forgiving sin, confining the exercise of this power to those who are sick or infirm. If this power is given to the priesthood at all, it follows that it may be exercised upon those who are in good health equally with the sick, and the Rev. Canon Little has the best of the argument in maintaining that such is the case.

Canon Knox Little of London, England, has written an elaborate reply to Archdeacon Farrar's recent virulent attacks upon Ritualism, and sacerdotalism in general. The answer is in the form of an open letter to the Dean of Lincoln, and it may be regarded as the latest proclamation of principles by the High party in the Church. It is divided into four parts, which treat respectively of the following matters: 1, Confession and absolution; 2, Fastings, Communion, and Eucharistic Worship; 3, The Real Presence and the Eucharistic Sacrifice; 4, The Apostolic Ministry.

Archdeacon Farrar attacks all these doctrines as having been borrowed by the Ritualists from the Catholic Church, after having been in disuse among Anglicans for the last three centuries, and he glories in the fact that he is not a priest in the Catholic sense, that is to say, one who offers up sacrifice to God; all of which is perfectly true, though it is also true that the doctrinal standards of the Church of England claim for the clergy of the Church priestly powers, yet so obscurely as to leave a certain vagueness of meaning which seems to be intentional, and which there is good historical reason for saying was really intentional.

The Canon maintains that the Eucharist is a true sacrifice, in which Christ is objectively, that is, really, present. We cannot, indeed, detect in the standard formularies of the Church of England any teaching like this; yet neither is there anything that we are aware of positively contradicting it. It is a doctrine derived from the constant teaching of antiquity; and in June, 1867, a manifesto was issued which was intended to be the declaration of Faith of the High Church party. It was signed by Drs. Pusey, Little, Dale, McConachie, and many others, and in it the statement was clearly made that the Eucharistic sacrifice is not "something apart from the one, all-sufficient sacrifice and oblation of the cross," but "We believe that as in heaven Christ, our great High-priest, ever offers Himself before the Eternal Father, pleading by His presence His sacrifice of Himself once offered on the cross; so on earth in the Holy Eucharist, that same body, once for all sacrificed for us, and that same blood, once for all shed for us, sacramentally present, are offered and pleaded before the Father by the priest, as our Lord ordained to be done in remembrance of himself, when He instituted the Blessed Sacrament of His body and blood."

It is not to be supposed, however, that the High Church party desired to be quite identified in doctrine with Catholics. It was desired by them to have a doctrine of the Real Presence differing somewhat from that which has always been held in the Church, so that the declaration which was required during penal times in order to distinguish Catholics, and render them subject to the penalties of the law, might be safely taken by them. Hence the doctrine in question specially repudiates the doctrine of Transubstantiation. The High Churchmen have thus adopted instead thereof the Lutheran notion of "Consubstantiation," which has no foundation either in Holy Scripture or the teachings of the Fathers. The true Catholic doctrine is that there is a change of substance in the Holy Eucharist, whereby the bread and wine, actually become the Body and Blood of Christ. The Lutheran and High Church doctrine is that the bread and wine remain with the Body and Blood of Christ after the sacramental words of consecration are pronounced. They agree, however, that the Calvinistic notion of a figurative presence, which means a real absence of Christ's Body, does violence to the words of Christ and the constant teaching of His Church for more than eighteen centuries. It is almost needless to add that as regards the manner of Christ's presence, the High Church teaching is as alien to Christ's words as is the Calvinistic doctrine, though there is an approach to Catholic doctrine in the admission that Christ is really present in any manner.

But to have the Real Presence of Christ in the Eucharist, and a real sacrifice, a real priesthood unnecessary, and in this the Ritualists are as deficient as the Low Churchmen who proclaim with Canon Farrar that they are not priests in the sense of a sacrificing priesthood. The Canon goes further and maintains that Christianity has no sacrificing priesthood. If this were true, the prophecy of Malachi would not be fulfilled, that "from the rising of the sun even to the going down, My name is great among the Gentiles, and in every place there is sacrifice, and there is offered to My name a clean offering; for My name is great among the Gentiles, saith the Lord of hosts." (1. ii.) Neither would there be a fulfillment of the prophecy of Isaiah: "In that day there shall be an altar of the Lord in the midst of the land of Egypt, and a monument of the Lord at the borders thereof. It shall be for a sign and for a testimony to the Lord of hosts in the land of Egypt. . . . And He (the Lord) shall send them a Saviour and a defender to deliver them. And the Lord shall be known by Egypt, and the Egyptians shall know the Lord in that day, and shall worship Him with sacrifices and offerings, and they shall make vows to the Lord, and perform them." (Is. xiv., 19, 20.)

A FLIGHT OF IMAGINATION. The Montreal Witness sounds "A NOTE OF WARNING TO THE PRESBYTERIAN ELECTORATE" of the Dominion from the fact that Bishop Cameron of Antigonish, Nova Scotia, and Father McDonnell, a "French Irish" priest from St. Denis, St. Hyacinthe county, Quebec, arrived in Ottawa a few days ago, and that "the Bishop was driven to the residence of Sir John Thompson, where he is the guest of the Premier."

It is not at all a matter for surprise that the learned and much beloved Bishop of Antigonish, who is a warm friend of the Premier, should be his guest while visiting the Capital; but the Witness interprets the event as indicating that "an effort is to be made to whip the hierarchy of the Dominion into line in support of Sir John Thompson in the ensuing general election."

The statement is made that Rev. Father McDonnell is an active propagandist of Sir John Thompson's cause

in the Province of Quebec, and that an influential priest of Ontario was expected to meet the Bishop and Father McDonnell in order to agree upon the plan to be pursued.

It is needless to say that this is all purely imaginary on the part of the Witness and its Ottawa special correspondent. It is not customary for the Catholic hierarchy to be whipped into line in politics, and there will be nothing of the kind attempted. We presume that the individual members of the hierarchy, like other citizens, have their private political leanings, but they have not attempted in the past to force them upon their flocks, nor are they likely to do so in the future — for this is what is implied in the despatch from Ottawa as published in the Witness.

It is to be remarked that no such news as all this was published by the other daily papers, and we all know that the latter are quite as energetic as the former in obtaining the latest intelligence from the capital.

We should add here that the Witness despatch is evidently founded upon the supposition common to that journal and the Mail of Toronto, that there is "a solid Catholic vote" at the disposal of the hierarchy, to be sold by them to the highest bidder in the Dominion and Local Legislatures, which is a pure fiction.

We must add also that the only efforts to whip in "a solid vote" were those made by the Methodist Bishop or General Superintendent Carman of the Methodist Church, Dr. Douglas, the itinerant political preacher, and others of their class "to whip in" the Protestant vote to carry out their plans for ruling Parliament and the various Legislatures. The present attempt of the Witness is merely the drawing of a red herring across the scent to distract public attention from the actual state of the case.

At the same time that we make these comments on the statements of the Witness, we shall not conceal our belief that if the doings of the P. P. A. were to find favor with a very large section of Protestant electors, it might have a tendency to secure a pretty compact Catholic vote on the other side; but this is not likely to be the case, as the great bulk of respectable Protestants give no countenance to the dark lantern organization. We may here remark too that it is scarcely consistent for the Witness to condemn half heartedly the P. P. A. one day, and a few days after to add fuel to the flame which that organization has kindled, by publishing such baseless reports as the Ottawa despatch which gives occasion to our present remarks.

REV. PROFESSOR McVICAR'S PÆAN. There has been much flourish of trumpets over the public renunciation of his faith made by Mr. Louis J. Papineau, Seigneur of Montebello, in Montreal, on the 10th inst., referred to in the last issue of the CATHOLIC RECORD.

The Rev. Principal McVicar, of Montreal, declared at the ceremony of apostasy, that it was "a memorable night, and he would venture to say the event of that night would be a great factor for good. The name of Papineau, even if it were only whispered, would be carried to the end of the earth and would be respected and honored by all who studied history to a good purpose. He rejoiced in the progress of truth and the spirit of toleration among all classes, and the growth of a disposition to emphasize the good qualities of all. He rejoiced also that his fellow-countrymen of French origin are more and more disposed to cherish liberty in all relations of nationality and religion, and to appeal to one authoritative source of God's word. He prayed that everyone might have free access to the Word of God."

We have no disposition to heap opprobrium on Mr. Papineau for the step he has taken in abandoning the religion of his fathers, for he is, of course, quite free to deny his religion, and to apostatize from it: he is a free agent, responsible to God, however, for his acts. Yet it is nauseating, for his acts, to read the fulsome flattery with which that gentleman is beset, at what ought to have been a purely religious ceremony — a ceremony in which God, and not man, ought to have been the object of worship. And the flatterers are supposed to be the ministers of the God of truth: this makes the whole transaction all the more nauseous. It is, indeed, as Principal McVicar tells us, because Mr. Papineau is his father's son, not on account of any remarkable qualities in himself,

that his "conversion" is regarded as a historical event in the existence of Presbyterianism in Quebec! It has frequently occurred that Protestants who have occupied the highest positions in the land have become Catholics, and this has been the case with some in our own Canada. Some have been converted on their deathbeds, others when a brilliant career was in prospect before them, to which their conversion would be likely to be an obstacle. The conversions in such cases could have arisen from no other cause than conscientious conviction. Yet we are not aware that there was any special boasting on the part of the Catholic priests who took part in receiving such persons into the Church that the event marked any great era in the history of religion. They became Catholics for their own salvation's sake, not with the expectation of being any extraordinary windfall to the Church; but it appears that the Rev. Mr. McVicar, Chiniquy, and the other Presbyterians ministers who received Mr. Papineau into their body, regard such an event in quite a different light; but perhaps this is because it is an extraordinary phenomenon that so prominent (because wealthy) a person as Mr. Papineau sees fit to join them.

But it appears that conscientious conviction of the truth of Presbyterianism had little to do with Mr. Papineau's conversion. The real cause is to be found in the following circumstances: About a year ago it was determined by the Archbishop of the Diocese, and the case of Montebello, in union with the popular vote, to erect a new church in the parish. To this Mr. Papineau was opposed, and he published an open letter to the press in which it was stated that in Montebello, as well as other parts of the Province, the cures have "extravagant ideas" with regard to the construction of churches, and that their cost is a grievous burden on the taxpayers. He also asserted that frequently, in order to have new and costly churches, the cures had "destroyed beautiful architectural monuments." Before writing this letter Mr. Papineau had objected that a new church was unnecessary in Montebello, as by the expenditure of a "small sum of money the old church could be repaired and made adequate to all the requirements of the parish for many years to come."

His views did not prevail, and he openly threatened to renounce the Catholic Church unless they were adopted; and the Montreal Witness, which we may presume to be well acquainted with Mr. Papineau's motives, informs us that "he carried his threat into execution," the reason assigned being that "the only way he could avoid being made to contribute towards the new church was by renouncing Catholicism, and this he threatened to do."

We are told afterwards, indeed, that "it appears, however, from his address to-night (10th inst.) that he had also reasons of a conscientious character, and that the church trouble was merely the occasion of his conversion."

The "reasons of a conscientious character" were, therefore, altogether of recent discovery, becoming known, in fact, only when it was evident that to create a sensation there should be other reasons put forth besides those which were already known to the public, namely, that he could not dictate to the Bishop, clergy, and laity the character of church accommodation which was necessary for the wants of the parish, and that it was too costly for a rich man to remain a Catholic in a Province where by the will of the people all Catholics are obliged to contribute towards church buildings in proportion to their means. Principal McVicar and his colleagues may yet find that Mr. Papineau's wealth will not be such a bonanza to Presbyterianism as they evidently expect. He became a convert for private financial reasons, and he is not likely to become over-generous, unless for a while he may make a show of being so for mere shames sake, to put into the background the real cause operating towards his conversion. There is, at all events, nothing more alien to the spirit of Christianity than this puffing up of so-called converts, especially of wealthy ones, as if they were necessary to religion, instead of religion being necessary to them; and the fact of doing this by the ministers of any religion leaves the suspicion that the religion itself is purely a worldly affair. A clergy conscious that their religion is that of Christ would never dream of thus pandering to the vanity of their converts. They would find more consolation in the fact that in their Church

the words of our Divine Saviour were verified: "The poor have the gospel preached unto them." And at all events Mr. Papineau has nothing about him to make him so wonderfully remarkable, whatever may be his religion, except that it has been made clear that he has abandoned the Catholic Church through pride and an inherent spirit of rebellion because he could not rule supreme within it.

Much stress has been laid upon the supposed fact that the Province of Quebec is supplied with beautiful and costly churches, and that thereby the people are oppressed, because they have to contribute towards building them. We can assure those journals which have put forward this view of the case so persistently that Catholics, both the clergy and the laity, are not accustomed to build costly churches beyond the means of the respective congregations; and as in Quebec the vote of the people is requisite before such works are undertaken, it is extremely unlikely that in any particular case they would plunge themselves recklessly into debt. In the case of Montebello, it is acknowledged that nearly all the parishioners are in favor of the new church which it is proposed to build. They are probably better aware than the Protestant journalists of Ontario whether the tax they are imposing upon themselves is beyond their means or not. It must be remembered that the people of the locality are nearly all of one faith, and the case is not to be compared with that of building a church in either a town or country place in Ontario, where the people are divided into half a dozen or perhaps a dozen different denominations, and require, therefore, so many different church buildings. Where there is but one faith a larger building is necessary, and if the people make it a beautiful structure, it is because they are animated with the spirit of the people of God who co-operated with Moses and Solomon in making the tabernacle and the temple worthy of Him in Whose honor they were built. The objections raised by Mr. Papineau and the Ontario and some Quebec journals against it savor of the objection raised by Judas Iscariot with the anointing of our Lord's feet with precious spikenard by Mary Magdalen: "Why this waste? Why was not this ointment sold for three hundred pence and given to the poor?" The Evangelist tells us that Judas said this, not because he cared for the poor, but because he held the purse, and was "a thief and a robber."

THE DOWN GRADE. It will be remembered by many that thirty years ago a great sensation was created by the publication of "Essays and Reviews," a volume issued by a number of prominent Church of England clergymen, the purpose of which was to undermine faith in the historical credibility of the Bible, and to introduce a free and easy interpretation of Christian doctrine. A similar volume with a similar purpose has just been issued by a number of Congregationalist ministers, under the title "Modern Congregational Theology."

We notice that the Evangelical clergy, so-called, are much disturbed by the appearance of this volume, which indicates the wide extent to which Latitudinarianism has spread among the Protestant clergy of all denominations. A passage from Professor Bennet's essay, in which "the tyrannous and misleading authority of tradition" is strongly denounced, is particularly disagreeable to the more conservative theologians of nearly all the sects, as indicating the writers' total unbelief in the universally accepted dogmas of Christianity, and especially in the Bible, for it is well understood that the authority of the Bible as God's word has only tradition and the infallible authority of the Church of God to sustain it. But the authority of the Church as a divinely appointed teacher has been repudiated by Protestantism from its first beginning, and this repudiation has been incorporated so plainly in the standards of belief of nearly all the Churches that it is impossible now for any of them to deny that it is of the very essence of Protestantism to repudiate Church authority as a satisfactory foundation for our faith. Thus we are carefully told by the nineteenth article of the Church of England, that "as the Church of Jerusalem, Alexandria, and Antioch; so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith."

the words of our Divine Saviour were verified: "The poor have the gospel preached unto them." And at all events Mr. Papineau has nothing about him to make him so wonderfully remarkable, whatever may be his religion, except that it has been made clear that he has abandoned the Catholic Church through pride and an inherent spirit of rebellion because he could not rule supreme within it.

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The Methodist articles contain this same teaching, and the Westminster Confession is clear in the assertion that all Churches are more or less in error.

Who then is to teach us the doctrine of the truth and inspiration of Holy Scripture? We have nothing left but the authority of private tradition to show what was the teaching of the apostles from the beginning, and to establish that the New Testament is their work written by inspiration of the divine spirit.

But why should so much indignation be directed against Professor Bennet for denying the authority of private tradition, whereas the authority of the Church is rejected, which is, to say the least, the concentrated essence of tradition? If tradition is of any weight at all, the authority of the Church, which sums up the tradition of ages, must be respected still more even independently of the authority to teach conferred by Christ on the pastors of the Church.

On the other hand, Professor Bennet is only doing what the leaders of Protestantism did before him. Luther expressly asserted that no doctrine should be taught in the Church unless it be the sacred Scripture itself. Thus, though tradition attests the authority of Scripture, it is of itself not Scripture, and it is of no more weight on this point than in regard to any other doctrine. Calvin says "The Apostle plainly declares that no tradition, against, or outside of the testimony of Scripture, is to be recognized as a dogma necessary to salvation."

In "Modern Congregational Theology" the great central doctrine of Christianity, our Redemption by the blood of Christ, is also set aside in an essay by Mr. Horton, who asserts that "the New Testament has no theory about the Atonement."

The appearance of this book, and the great extent to which its circulation has already reached, indicate how widely Latitudinarianism is now spread. It is certainly no less diffused among Anglicans than it was when the Essays and Reviews were published. Among Presbyterians in America, the heresy trials of Drs. Briggs and Smith have demonstrated that it has a firm foothold, while in Scotland the Synods of the Free Kirk have been actually captured by the Latitudinarian party; and those who still call themselves "Orthodox" are seriously contemplating whether it will be necessary for them to secede and form a new sect in order to preserve the distinctive and fundamental doctrines of Christianity. The reason, too, for which the Rev. Mr. Spurgeon gave up his connection with the Baptist Union was stated by himself to be that the clergy of the Union are already near the bottom of the down grade by which they were sliding downwards into infidelity. Almost everywhere we find the same tendency, which is the natural result of throwing off the authority of the Christian, that is to say, of the Catholic, Church.

**"AN ESCAPED NUN."**

We gave an account several weeks ago of the sayings and doings of a so-called "escaped nun," Miss Goulding, who is now perambulating England delivering lectures in that style which is so pleasing to glibble fanatics, and which therefore the Widdows and the Margaret Shepherds, like the Maria Monks of old, adopt for the purpose of making money out of the cause they uphold.

The fanatics were told once by Miss Cusick, the ex-nun of Kildare, when she lectured in Toronto, that if she were as ready as others of her class to regale their ears with tissues of lies, she would have larger audiences. Well she knew that such was the case, and though at that time she restrained herself from the grossest of lies, confining herself only to such misrepresentations as might be readily drawn by coloring half true tales, she has been on the down grade since, and now approaches in mendacity the sensationalism which pays.

Miss Goulding entered at once into the spirit of the fanatical mob and told her blood-curdling stories to admiring audiences; but she was suddenly brought to task by her own sister and brother-in-law, who, much as they disliked to convict their sister of lying, could not endure to hear her beslime the innocent and virtuous ladies from whom both the ex-nun and her near relatives had experienced much kindness. In spite of all this Miss Goulding continued her exercises.

Recently an investigation was made into Miss Goulding's statements concerning the killing of nuns by a

poison, and other cruelties carried on in convents in which she had spent some time, with the result, of course, that her stories have been found to be all falsehoods made with brazen effrontery.

The Bournemouth Observer has published the results of this investigation. She had named ten convents in which she said she had actually lived, and that she had seen "many nuns die of poisoning." It was proved that of all the convents in which Miss Goulding had lived, there were no deaths while she resided there, except in St. Omer's, where there were two. This was during a period of twenty-five years, during which she had lived with hundreds of nuns.

Miss Goulding became more careful in her statements after these lies were found out and exposed, and on one other point on which she was discovered lying in this connection she attempted an explanation, in which she became badly mixed.

She had named two convents in which she had witnessed these horrors, "Dunes and Hesdin." Hesdin convent exists, but she never resided there. There is no such convent as Dunes in existence, so that she could not have seen deaths by poison there either. She explained "Perhaps I spoke indistinctly; but the convent was spelled Dunes instead of Dour." It has been proved that Miss Goulding never lived at the convent of Dour. At all events, at Dour only one nun died in twenty-five years, namely in 1880, but it was less possible for Miss Goulding to know that she died by poison than for the residents, including the police of the town. Dour is in Belgium.

She said she was in the convent of Tourcoing when a nun named Eugenie or Euphemie died there of poison. She was not sure of the name.

It has been proved that Miss Goulding was at Turcoing convent from April 6, 1871, to June 6, 1873. The Mayor of Turcoing attests officially that the public registers show that there was no death whatsoever in that convent from 6th April, 1871, to 6th June, 1873, so that the death she speaks of is purely imaginary. As to the names Eugenie and Euphemie, there was never a nun of either name at Turcoing, though there is in the same order a nun in Belgium named Eugenie, who has been a member of the order for over fifty years. She is still living.

Miss Goulding states that out of from 30 to 35 nuns who took the veil with her, all but five were poisoned by what she calls "the drug penance." As a matter of fact 20 nuns received the veil with her; of the 21, three died; two were not admitted to profession, and therefore left the convent soon after they became postulants, and 4, including Miss Goulding, left of their own accord. The other twelve are still members of the order.

Notwithstanding this thorough exposure of Miss Goulding's mendacity, she will probably continue, like Mrs. Shepherd, to be well paid for lying, and her lies will be retailed by no-Popery enthusiasts for many years to come.

**INSTRUCTORS WANTED.**

A made-up writer in Saturday's Globe, over the signature, "A Presbyterian Elder," undertakes to prove that the P. P. A. is a most useful association. He does this by first telling that "I do not know the first thing about the P. P. A.," yet he draws the sage conclusion that it "would not have seen the light" if it were not for "the monster Romanism, the greatest secret society in the world." We imagine he knows as little about Romanism as he does about the P. P. A.

After this rigorous he prates about "the yoke of Romish superstition and ignorance" which overshadows Quebec, and recommends the Frank to come away from the neighborhood of the Plains of Abraham to learn Christianity from the pious Jumbo Campbells of Toronto. He concludes by telling us that if Romanism "is not the truth, it must be error," a sapient conclusion which he defies the Rev. Mr. Bayne, who recently denounced the un-Christian character of the P. P. A., to controvert.

The high sounding title of "Presbyterian Elder" might lead us to suppose that the writer of the Globe article is a man of profound scholarship both in the secular sciences and theology; but a recent sermon preached by the Rev. Mr. Tomie, the Presbyterian pastor of Windsor, Ont., and published in a recent issue of the Globe, sheds some light on his part of the subject: that is to say, the erudition of Presbyterian elders.

This rev. gentleman said that he "ventured to say that not even three of the elders of his Church can recite the five rules of Calvinism. The great trouble is, too many are Presbyterians because their parents were. Why, they do not know." Commenting on these words, the Canadian Evangelist of Hamilton says:

"It is rather hard on Mr. Tomie's predecessor in Windsor (from the Presbyterian standpoint), if not even the elders are well up in the doctrine of the Church. That is not as it used to be. Time was when the little children had to know those five points, and more, too. A change has come over Presbyterianism, as even a superficial observer may note. If Mr. Tomie should undertake to indoctrinate his congregation in the five points of Calvinism, what would happen? Why, he would stampede his congregation. Very few Presbyterian churches would endure the old-fashioned Calvinistic theology. The popular impression is that Calvinism has about died out in the Presbyterian churches in Canada."

We have read much of late, especially in some of the Presbyterian organs, and in the Mail, regarding "Romish superstition and ignorance" but we venture to say that among our Catholic school children of ten or twelve years of age there will be a much smaller percentage ignorant of the principal truths of religion, than the percentage of elders who, according to Rev. Mr. Tomie, know the chief Presbyterian doctrines. After this revelation it may be expected that the ultra-Protestant organs will be more shy in their denunciations of ignorant Romanists. Perhaps, after all, it would not be amiss for the Presbyterian elder of the Globe to place himself along with a few of his colleagues in office under the instruction of some of the Toronto Separate school tots.

**HOME RULE.**

Irishmen worthy the name should take serious thought of the present condition of affairs in the Green Isle. A supreme effort is now being made to achieve the priceless boon of Home Rule. There are difficulties in the way, and a little exertion on the part of those who have at heart the achievement of a bright future for the old land is now more than ever desirable. The crisis has come. The time for theorizing has passed; the time for practical, earnest, persevering work has arrived, and we trust all will do their share. Fine orations are well enough at times—they have their use, and produce a good effect, but the Irishman who hands out the dollars for the cause is the one who thereby proves that his heart of hearts is in the work. Some Toronto gentlemen have set us a good example; and why should not Irishmen all over the Dominion take up the work and carry it on to completion. When a Blake, a Smith, a Kiely, a Hays, contribute their thousands, surely many of us could hand over our hundreds, our fifties and our tens to prove the sincerity of our life's yearnings. We hope it will be so.

We desire to draw attention to the statement made by Hon. Edw. Blake, which will be found in another column, and hope the Irish people in the Dominion will come forward and act the manly part in this time of need. We shall be pleased to receive any sums that may be contributed in aid of the Irish Parliamentary party. The names and amounts contributed will be published in the CATHOLIC RECORD. The money will be forwarded to the Hon. Mr. Blake, and his acknowledgment thereof published as soon as received.

**EDITORIAL NOTES.**

In another column we publish a letter from Brantford concerning the Catholic position on the school question in Manitoba, which appeared in the Globe of the 19th inst. The editor, in commenting upon the statements made in the letter, does not seem to fully realize the risk Catholics run by having their children educated in the Public schools, for he says: "As to the danger of Protestant teachers insidiously attacking Roman Catholic doctrines, is that really anything more than a supposition of the writer?" We can assure our contemporary that it is a good deal more than a supposition. Not long ago, in the city of Boston, a teacher explained to the children in a Public school that an indulgence meant the payment of a certain sum of money to a priest for the privilege of committing sin. Catholics, of course, protested against such an outrage, and demanded the dismissal of the teacher, who stubbornly refused to make amends for the wrong he had done—and claimed he taught the truth. On

this very point the school elections of Boston were that year fought, and trustees elected who sustained the teacher. We may give another instance: Seven or eight years ago a school trustee in London, named Wilton, declared, when a Catholic young lady applied for a position, that he would rather employ a Hottentot than a "Romanist." And surely our contemporary cannot forget the incident that occurred near Toronto, a few weeks ago, when a School Board, through its secretary, notified a Protestant gentleman that he could not be employed as teacher because his wife is a Catholic.

Our Toronto contemporary must be aware that there exists in the minds of a vast number of Protestants a great amount of nonsense concerning the Catholic Church. The Sunday-school libraries are full of it; and that is chiefly where bigotry is nurtured. Some ministers preach it and some school-teachers teach it as much as they dare. Catholics know that full well, and therefore can have no confidence in the system as a whole. We freely admit, however, that many Public school teachers are honorable men and women who perform their duties most impartially; but, notwithstanding, Catholics cannot approve of the Public school system, primarily because they contend that the training for this world and for the next should go hand in hand.

So far as heard from the P. P. A. organs in Ontario comprise the Toronto Mail, the Owen Sound Plaindealer, and the London Patriotic Canadian. They make a unique combination. The person who poses as a high-toned gentleman, professing to publish a paper for gentlemen, walks along between a pair of literary chimney-sweeps, whose productions circulate only where ignorance is dense and malignity mountainous. In one respect, however, there is a remarkable oneness about them. When speaking of the Catholic Church and its institutions they have an utter disregard of truth.

A man who styles himself "ex-Monk Prof. Corkery" paid a visit to London last week. He did not hire a hall, because Margaret Shepherd had lately been in town, and a prospect was therefore in view that he would be financially embarrassed were he to have done so. He found comfort and encouragement, however, in a small room on Richmond street, as the guest of the "Loyal Patriotic Women," who giggled all about the brand snatched from the burning. It was a modest affair, "revenue-wise," as only a silver collection was taken up at the door. "A good time expected—come early," read the advertisement. We have not seen a report of the proceedings, but we hope the professor and those present had a good time. When all was over doubtless the "Loyal Patriotic Women" felt glorious in the reflection that the old flag would flutter in the breeze for yet a while longer.

Thus appears to be the time for crazy press despatches, and the Toronto Mail seems to be the most enterprising in this regard. Ridiculous despatches concerning the Catholic Church frequently appear in its columns. They are either received over the wire or manufactured in the office—probably the latter. Last week a despatch appeared in that paper, dated from New York, which treated of the hardships of priests at the hands of their Bishops, and represented one of them as saying that a prison exists in the Province of Quebec where priests are from time to time incarcerated by their superiors. A little reflection on this point will act like a pin stuck in a toy balloon. When priests are on their way to this prison (?) what is to hinder their becoming "escapes," taking the lecturing field, covering themselves with the kind of glory achieved by the no-Popery demagogues, and filling their pockets with nickels and dimes?

THE HON. FRANK DOUGLAS, the colored orator of the South, while speaking recently at Washington on "The Persecution of Negroes in the South" denounced in scathing terms the proposition to solve the race problem by disfranchising the colored voters, and reducing them to an inferior and subordinate position. He said:

"I denounce this as a mean and cowardly proposition, utterly unworthy of an honest, truthful and grateful nation. The favor with which this cowardly proposition of disfranchisement has been received by white and black, by Republicans as well as Democrats, has shaken my faith in the

nobility of the nation. Another proposition is to colonize the colored people of America in Africa or some other place. Happily this scheme is likely to be defeated, both by its impolicy and by its impracticability. It is all nonsense to talk about the removal of eight millions of the American people from their homes in America to Africa. The expense and hardships, to say nothing of the injustice of such a measure, would make success impossible. All this native land talk is the sheerest nonsense. The native land of the American negro is America. The negro problem cannot be solved by ballot-box stuffing, by falsifying election returns, or by confusing the negro voter by cunning devices. It cannot be done by repealing all federal laws enacted to secure honest elections. It can, however, be done, and very easily done, for where there is a will there is a way.

BISHOP COXE of Buffalo, who is styled the Protestant Episcopal Bishop of Western New York, through excess of zeal and fanaticism, recently put himself into a position from which he has been compelled to recede ignominiously. In his eagerness to insult Mgr. Satolli, the representative of Pope Leo XIII. in the United States, he declared that the Papal Delegate's purpose in coming to Buffalo was to influence Catholic voters to endeavor to destroy the Public school system. Further, he stated that the Poles of the State of New York are "illiterate and venal voters whom the Papal Delegate can easily control." The Poles are a thrifty people, and though they cannot be said to be wealthy, they are for the most part in comfortable circumstances, and the majority, coming from Prussian and Austrian Poland, where they are not under disabilities on account of their religion and race, are well educated. Hence they were quite able to show their resentment at Bishop Cox's insulting language, and they accordingly held a public meeting to express their indignation at the outrage committed against them. Bishop Cox has since found it necessary to publish an apology for the unjustifiable language he employed in regard to them.

MEMBERS of the A. P. A. and journals of that same organization persist in asserting that it is the purpose of the Pope to endeavor to have Mgr. Satolli recognized as Papal Nuncio to the Government of the United States, and this is made the basis of many of their appeals to Protestant prejudice. It does not appear that there is the least reason to suppose that either the Holy Father or Mgr. Satolli desires that such should be the case. As the United States Government does not deal with religious matters at all, like the Governments of Europe, there is not any apparent reason why there should be a Nuncio at Washington, and it is certain that Mgr. Satolli's mission to America was never intended to be a mission to the Government. Indeed the duties which the Delegate has to perform as representative of the Holy Father in adjudicating Church matters are of so wide an extent that they are incompatible with the position which a Nuncio would have to take in his relations with the civil government, so that there is not the least foundation for the A. P. A. statement of the case.

A CORRESPONDENT asked the New York Sun, "What are the objects of the American Protestant Association?" and received the following reply:

"Its objects purport to be to protect the Government and laws of the United States from the Roman Catholics. Its object is visionary; its weapons are lies pure and simple, and statements about the Roman Catholics so vague that they can't be pinned down and denied. No decent man can long to the association. This recrudescence of Know Nothingism must not be mistaken for the National League for the Protection of American Institutions, which is a reputable concern. Some of the lower breed of A. P. A. members claim that the two organizations are similar in all but names, but they lie in this as in most other public statements."

At Alma, Kansas, a novel method of settling a church dispute was tried, but failed. For a long time there have been two factions at war with each other, and on the evening of the 9th inst. one of these factions put wheels under the church building and endeavored to carry it away bodily. The opposing faction soon heard of what was taking place, and its leaders hurried to the district judge and secured an injunction prohibiting the removal. Though all this occurred towards midnight, the sheriff was awakened and induced to serve the injunction at once. The church was in the middle of the street by the time this was done, and it was left there by the parties who had made the attempt to steal it. We have known of cases where the minister and congregation of a church seceded to a

new Church organization, and still held possession of the church building. This happened in some cases when the Free Kirk was established by seceding from the old Kirk of Scotland nearly fifty years ago, but we believe the Kansas attempt to steal a church at midnight is unprecedented.

MR. WILLIAM O'BRIEN writes a letter to the Westminster Gazette mentioning a fact which occurred within the past few days on the removal of the Protestant Bishop of Cork, Cloyne and Ross to the Archbishopric of Armagh, and Primacy of Ireland. Dr. Gregg was not only a Protestant but also a Unionist; nevertheless the Municipal Council of Cork, which is two-thirds Catholic and Nationalist, presented him with "their respectful congratulations" on his elevation. The Mayor, who is a Catholic, and a Parnellite, suggested the resolution, which was moved by Alderman Dale, a non-Conformist, seconded by Alderman Flavin, a Catholic, and passed unanimously. Mr. Rowe, a Protestant Unionist, gave a vivid picture of Catholic tolerance in Cork, saying:

"There had always been a very friendly feeling between Catholics and Protestants in Cork, and as a Protestant he had to say that he never found anything but friendliness from even the very lowest classes in the community."

Dr. Gregg has been very staunch in adhering to his own opinions; nevertheless he was tolerant of the opinions of those who disagreed with him. In his answer to the congratulations of the council he said:

"I shall wish to assure the Mayor and members of the Council that in moving from the South to the North I can contribute even in the least degree to the establishment of a good understanding among all creeds and classes of Irishmen it will be to me a matter of the greatest satisfaction."

The contrast is great between the tolerance of Catholic Cork and Orange Belfast, and all the Protestant parts of Ulster. It is to be hoped that the new Primate will be the same man with his new surroundings as he has been amid a Catholic community. If such be the case much of the existing bigotry may become a thing of the past through his influence.

FANATICISM feeds upon the same carnion in England as in Canada—absurdity, lies, and threats of violence, all without common sense or reason. A Mr. Stirling, who imagines he is doing thereby a brave deed, boasts that he will not use the commonest courtesy in speaking of his Eminence Cardinal Vaughan, by giving him his proper title, and says: "Mr Vaughan is here in London, armed by the Papal anti-Christ, the agent of the predicted apostasy of Rome—his methods include open violence. . . . The work of Rome in this country is directed by the Jesuits, who also brought about the coal strike, in order to bring England to ruin." This unmitigated liar is one of the leading lights of the London Protestant Union. His nonsense reminds us of the Victoria Warbler (which prints "roman, romish," and the names of Catholics with small letters) also of other Canadian fanatics who think all calumnies lawful when they are directed against Jesuits.

**LECTURE IN THE CATHEDRAL.**

On Sunday evening next a lecture will be delivered in St. Peter's cathedral, this city, by Very Rev. Mgr. F. P. McEvay, rector of St. Mary's cathedral, Hamilton, the subject of which will be the Holy Land. A collection will be taken up on the occasion in aid of the charitable work carried on by the Society of St. Vincent de Paul. As Father McEvay is known to be an eloquent lecturer, as his subject is a most interesting one, and as the object for which the lecture is to be delivered commands itself to all, we hope to see a very large congregation and a most liberal collection.

**CORRECTION.**

Dear Sir:—Referring to the Papineau matter I desire to say that the name of the new "convert" to Chiquitism is not Louis, but Miasse Amodeo Lu, which was his father's cognomen. The latter was an admirer of unclean Voltaire and no friend of the French-Canadian. How Lu succeeded in becoming a patriot I am at a loss to know. Involving a few simple people in difficulties and causing them to die on the block, or spend years in New Granada, and running away to France himself, is patriotism, then he is a patriot; indeed, and the worthy father of Chiquity. What is more natural? "Anglophobia" is the only trait which brought Lu into celebrity. Can this be a just title to renown in the eyes of rational people?

W. H. S.  
Brooklyn, N. Y., Jan. 29, 1894.

Like flakes of snow that fall unperceived upon the ground, the seemingly unimportant events of life succeed one another. As the snow gathers together, so are our habits formed. No single flake that is added to the pile produces a sensible change; no single action creates, however, it may exhibit, a man's character. It is only by the help of the grace of silence that the saints carry such heavy crosses.—Fabar.

MIDNIGHT MASS IN THE PENAL DAYS. THE SADNESS OF A PRIEST'S LIFE.—FATHER RYAN ON "LEAKAGE."

The Rev. Father Ryan, rector of St. Joseph's, East Greenw. preaching at Deptford on Christmas Eve, said that a couple of years ago a very striking picture appeared in one of the Catholic papers. The subject of the picture was the celebration of Midnight Mass in Ireland during the penal days. The place chosen was one of the mountain districts, and on looking at the picture they could not help noticing the reverent attitude of the people as they knelt in adoration in the open air with the canopy of heaven for a roof. The surroundings comprised every possible description of desolation, yet if they cast their eyes around the scene they would be struck with the bowed heads and reverent attitude and demeanor of those people. They would observe also the rude altar, and they would also observe in the distance, the men who were doing vigilance duty on the outpost while endeavoring with their whole hearts to participate in and assist at the Holy Mass. They could understand why these men were on the watch. A price was put on the head of the priest, and difficult as was their task, they faithfully performed the duty of keeping him from capture by the yeoman, for, if he had been taken into custody, the very fact of his being a priest would have cost him the loss of his head. The people were poor, hard-working people who toiled, labored, and slaved simply to keep body and soul together, for if they had accumulated wealth it would have been confiscated to their poor non-Catholic neighbors. But they had a higher motive in their lives. Heaven was for them a reality. They understood the meaning and efficacy of Holy Mass; hence it was that after these years of hard work, they were to be found risking almost their lives to assist at Holy Mass on the bleak mountain side. Leaving them for the moment, the rev. preacher asked the congregation to go back to that night nineteen centuries ago—that night which witnessed the great event, that night when Jesus Christ was born. In the streets of Bethlehem they would notice at the dead hour of night that there were no people about. If they took another look around the streets they would see a weak old man and beside him a tender maiden, who were going to this inn and to that, but the answer at each was the same, there was no room for them. True, their personal appearance aroused a certain amount of curiosity, but the answer at each house was a distinct "no room."

They had to go and manage as best they could. They went to an out-house, a stable, and there in that stable was laid Jesus Christ. Though unseen by human eyes, His companions were thousands of ministering angels, and also the ox and the ass. Such was the story of the first Christmas night. And it was well that they, the Catholic people of Deptford, should ask themselves what did Christmas mean for them. In these days if they looked around them they could not help seeing that Christmas was a time of gluttony in eating and drinking, and especially the latter. If they went through the streets of Deptford that evening, what sights would meet their eyes? Did they think that the thousands of people they would meet were thinking of the goodness of God to them? Not at all. They were thinking of drink and the other sins that were its natural consequence. They, as Catholics, had to ask themselves what was the meaning of Christmas for them. They should realize that Jesus Christ came down from heaven for the salvation of man and to redeem him from the thraldom of sin. That was the idea of the Catholic Church, and that also was the feeling of the poor Catholic people that formed the subject of the picture to which he had referred. It was saddening—one of the most painful thoughts in the life of a priest—to see the vast numbers of the descendants of those pure people, those saints and heroes, losing all idea of Christianity when they came to this country. They seemed to have forgotten all knowledge of Christianity that holy Church had put before them, by ceasing to live as practical Catholics. They were full of faith, that is, they thought they were, and full of nationality. They rejected at the prospects of the political emancipation of their country which would be surely achieved, but how much more ought they labour for and rejoice at the emancipation of the soul from the thraldom of the devil and of sin! They rejoiced when they read of numbers of heretics being brought into the Church, yet it was sad and painful for a priest to see the numbers of Catholics that were falling away from the practice of their religion. All therefore should feel that Christmas meant the spiritual emancipation of the soul, that Christ wants the hearts and souls of His people purified from sin. He wants them to open the doors of their hearts, and receive Him into their souls. How can that be done? By having the perfect Faith of their ancestors, the intense love of God which made His presence felt in their daily lives. The faith of people who attended church only on occasions of certain functions or for particular reasons was not worth much. The words of Christ were, "If you love Me keep my commandments." In order therefore that they may worthily celebrate this Christmas, the reverend gentleman hoped they would all pray that God would give them the grace to keep His com-

mandments. There was not, he repeated, anything that had such a depressing effect on a priest as the knowledge that vast numbers of the sons and daughters of St. Patrick had almost on their arrival in this country given up all practical work for their Faith. Amongst such there would be no room, no warm reception for Our Lord this Christmas. Why? Because their hearts were filled with sensuality. Yet their ancestors, not more than a hundred years ago, were ready to endure any hardship and face any risk, for they worked for the kingdom of heaven. They were the true heroes and patriots that had the emancipation of their country at heart. Their descendants may well try to assimilate their patriotism, but they were only the victims of the vices that came out of indulgence in intoxicating drink. He wondered if his country-people would ever learn a lesson in sense, if they would ever think of the example of their ancestors who lived in the penal days, who practiced their faith in the face of every possible penalty, who defied the penal laws, and were true to God. To these good old people one should look for the meaning that Christmas had for the people who lived in Ireland a century ago. In Deptford the Catholics had every facility afforded them to make their peace with God. By responding to the graces which God had afforded them they would show themselves worthy descendants of their heroic and saintly ancestors, they would be worthy of Him who was born the first Christmas night for their spiritual emancipation, and show true patriotism, for they may be confident that the spiritual emancipation which they desired would be theirs just in proportion to the efforts they made to emancipate their souls from the devil and the thraldom of sin.

NEW YEAR'S RESOLUTIONS.

In the personal and domestic affairs of men nothing is more common than the institution of new sets of reformatory resolutions in the beginning of each recurring year. The logical meaning of this is that the retrospect of the bygone year is not, in all respects, quite satisfactory to the individual, hence the consciousness of the necessity of adopting new methods, and new rules of life, that will ensure a steadier and more persistent effort to keep the paths of rectitude—which plainly means a more determined purpose to yield a fuller obedience to the dictates of reason and justice, as well as a stricter compliance with the moral precepts and Christian duties.

In this wise and salutary effort, that aims at an amendment of life, there is a certain beneficial element of mortification that humbles the pride of the wayward transgressor and lets him see, with painful clearness, that he must not absolutely depend upon himself, or upon his own unaided power to carry out schemes or resolves, however good the object or pure may be the intentions. From this positive and humiliating discovery of man's inherent weakness and inability to adequately provide for his own essential wants, springs the vivid and realistic sense of his utter dependence upon that higher, overruling power which a merciful Providence has set as a shield and protection to save erring mortals from plunging headlong into vicious projects, that would ultimately lead to failure, disgrace and destruction. To the resolute of will and the over-confident even temporary checks and useful corrections are very galling, and they sometimes produce a spirit of recklessness and resentment in the most impetuous and ill-balanced minds. This leads the mortified ones to attribute their ill-success to neglect on the part of their friends, or to lack of ability and interest in the co-operators. If, however, no better reason may be found to account for non success, it is commonly ascribed to that convenient, but much abused term, bad luck. To the youthful portion of mankind, who have not yet been called upon to face any of the sterner problems of life's struggles, the sum total of their good resolutions, to take effect on the 1st of January, 1894, may simply be a well-directed resolve to overcome the pernicious habit of premature tipping, or, perchance, a determination to resist the evil suggestions of a vicious companion, or to choke off a growing tendency towards some besetting sin, that forebodes certain irredeemable and fatal consequences in the future. In such cases, the recognized formula is to "swear off." While the swearing off business may be well enough in itself, inasmuch as it is a step in the right direction, its lamentable and constantly recurring failure to cure the evils aimed at, forms a sad phase of the instability and frailty of human nature.

The only power on earth that is really effective for holding the evil passions in check, is the spiritual or supernatural power that is exercised in the Catholic Church. The reasons for this are both natural and sublime. If she imposes upon her wayward children a restrictive or corrective law, they know that the true Church speaks only in the Name of Him Who made her the depository of Divine power, and the unerring interpreter of His will in relation to, and for the well-being of all His creatures.

If the Catholic Church, in the plenitude of her spiritual wisdom and power, cuts off from one of her adherents, some hurtful or dangerous indulgence which may happen to wound or mystify the pride, and the grosser part of his humanity, she can point upwards to heaven, where a hundredfold reward is reserved for an humble submission

to a temporary suffering or punishment here below. No merely human medium or institution could pretend to correct abuses by such gentle, yet persuasive, authority, and be able, at the same time, to offer heavenly rewards that so much outweigh the trifling sacrifice demanded. The truth of this is gradually dawning upon the minds of the more enlightened men outside of the true fold, in the United States. Hence, their more favorable consideration of the claims and works of this Supreme Teacher of religion, honesty, virtue and morality.

Eminent statesmen, no matter of what creed or belief, know that there are adverse elements at work, among the non-Christian and infidel hordes in the Republic, that must eventually destroy the Christian character of the nation, unless the hostile forces be met and overthrown by a stronger force. The divinely appointed institution is the only one possessing competent authority to make use of effective spiritual weapons that are fit to do useful work in the dreadful combat. This contention, is, of course, disputed by the numerous non-Catholic bodies, each of which claim credit for themselves as leaders in the great movements for the religious and moral regeneration of the world. While these empty boasts and hollow pretensions are heard on all sides, the true Church, through the powerful ministrations of her eminent hierarchy, her zealous priests and her numerous temperance and benevolent societies, steadily, but quietly putting forth superhuman efforts to preserve intact that elevating and purifying stream of grace and virtue which alone is capable of restraining the evil passions of men, and which now is, and always will be, the most potent factor in safeguarding the national healthfulness and moral purity of this New World.

The vast multitudes of human souls who are outside the sphere of this great reforming and saving agency, will continue—as long as they refuse to submit to its influence—the struggle against the debasing tendencies of their fallen human nature, with no better results in the future than those reaped from their vain strivings in the past. New codes of rules for personal government during the year 1894, may be outlined in abundance, they will be as helplessly wrecked as were those of 1893, unless divine help be sought for, and invoked in a legitimate manner, and through the proper channels. The old Adam planted in the stubborn heart of man refuses to make this humble submission; hence, the real cause of the total wreck of so many well conceived and well-meant New Year's resolutions. As weak humanity is unable, of its own free-will, to rise superior to its own inherent frailties, it need not flatter itself into a belief that the temptations and evil promptings of the future will be less violent, or will be gained where inadequate means have been employed.

A once notorious American humorist felt himself moved by an overpowering desire—if by no higher motive—to be freed from the vexatious inconveniences that arise from an ill spent life. He accordingly drew up an elaborate set of new guiding rules for the ensuing year. Some of them partook largely of the philosophic, or business-like element. For instance, the first was, that he would neither borrow (money) nor lend—especially lend. Secondly, if any man asked him for his coat,—in spite of the Scriptural injunction—his reply would be in the negative, inasmuch, as he proposed attending a full dress, evening party, and the surplus contents of his wardrobe had been transferred to his "uncle" for safe-keeping. Thirdly, that if some one should call him in fool, he would not ask him to prove it. "The inference being that the assertion might be too easily substantiated." Fourthly, that if questioned as to his reasons for talking to himself, he would aver that he liked to hear a sensible man talk, besides, he loved to talk to a sensible man. Fifthly, that if a person wanted to test his familiarity with the characteristics of the past Presidents of the United States by an enquiry as to which of them wore the biggest hat, he would answer, that it was "the one that had the biggest head." Sixthly, that if requested to name something that was beneficial to man, he would declare that it was tight boots, "simply because they make a man forget all his sorrows." Seventhly, that if attacked either by a slanderous tongue or pen, he would not attempt to strike back in kind. On the contrary, he would endeavor to live such a life as would belie the statements, and prevent any person from believing the slanders.

This last resolution, whether original or adopted, embodies the true philosophic sentiment, and should form the fundamental rule and guide for all good Christians, who are beginning this New Year of grace, with a sincere and well-directed purpose of amendment. If they pursue crooked or doubtful methods in their various relations and dealings with their fellow-creatures they are making moral rents in their own protecting walls. They are making themselves vulnerable to the attacks of their open enemies, or false friends, and are thereby inviting assaults upon their own domestic happiness and peace of mind.—Wm. Ellison in the Chicago New World.

A FAIR TRIAL of Hood's Sarsaparilla guarantees a complete cure. It is an honest medicine, honestly advertised and honestly cured. Mince's Liniment for sale everywhere.

"THE CONVENT."

Baltimore Mirror. Mr. Cy Warman, that gentle wooer of the muses whose verses are fast bringing him into prominence, wrote the following pretty poem on a visit to the Sacred Heart Convent at London, Ont., while he and his bride were on their wedding tour. Mrs Warman is a graduate of the Sacred Heart; and, while witnessing the expression of affection which she bore to her Alma Mater and the gentle Sisters, the poet was inspired to write the following pretty lines:

What is there here, what can there be About this dear old nunnery, That makes this place so dear to me? Beneath the dimly lighted gas, Down these old aisles the children pass At early morn to early Mass. At evening when the lights are low The silent nuns move to and fro, Like phantom figures, come and go. And softly down the distant hall I hear the muffled footsteps fall That echo not from wall to wall. And now the night and day One gentle Sister leads the way, I follow where she cares to stay. And pausing in each quiet retreat I muse, and say: here oft my sweet Has been, these floors have felt her feet. Or standing in the chapel where I breathe the sweet incense, I declare I've felt its fragrance in her hair. A thousand things I would not miss, Seen in her smile, felt in her kiss; Her voice is like the angelus. And now its all made plain: I see What makes this dear old nunnery So sweetly, strangely dear to me.

Are Catholics Tolerant?

Are we Catholics tolerant? If we live up to the teaching of Holy Mother Church we are of all men the most tolerant socially, we are, if prudence or charity require it, politically tolerant, and, once such tolerance is established by compact, bound not by sentiment, but by the solid principles of ethics and religion, to observe and respect the compact. But for intellectual or dogmatic tolerance, for a tolerance that would put truth and error on the same pedestal of honor, we have nothing but contempt and abhorrence. We look on such tolerance as less gross, though not less absurd, than the tolerance which built the Pantheon of all the gods.

We wonder sometimes what was the mental attitude of thoughtful Romans towards their thirty thousand gods, gathered in Rome for every nation to receive without rivalry equal reverence. We wonder in like manner at the mental attitude of men to-day who confess one God, and see no repugnance in a multiplicity of religions. However much we may practice social tolerance and extend to the wanderers in the mazes of a wretched philosophy the largest personal charity—however much we may insist on political tolerance—we hold that before the tribunal of reason and conscience dogmatic tolerance is an absurdity, leading logically to Atheism.—Rev. T. Brogan, S. J., in January Donahoe's.

Mr. J. R. Allen, Upholsterer, Toronto, sends us the following: "For six or seven years my wife suffered with Dyspepsia, Costiveness, Inward Piles and Kidney Complaint. We tried two physicians and many number of medicines without getting any relief, until we got a bottle of Northrop & Lyman's Vegetable Discovery. This was the first relief she got, and before one bottle was used the benefit she derived from it was beyond our expectation. Gored by a Cow. A fine colt belonging to Mr. Peter Lindsey, of Sixon, Ont., was badly lacerated by a cow. Two bottles of Haggard's Yellow Oil cured it. This invaluable remedy should be in every house. It cures sprains, bruises, burns, and all pains and aches in man or beast. Dyspepsia or Indigestion is occasioned by the want of action in the biliary ducts, loss of vitality in the stomach to secrete the gastric juices, without which digestion cannot go on; also being the principal cause of headache. Parmelee's Vegetable Pills taken before going to bed, for a while, never fail to give relief and effect a cure. Mr. F. W. Ashdown, Ashdown, Ont., writes: "Parmelee's Pills are taking the lead against ten other makes which I have in stock." Altogether Disappeared. GENTLEMEN,—About two months ago I was nearly wild with headaches. I started taking B. B. H., took two bottles and my headaches have now altogether disappeared. I think it is a grand medicine. EVA FINN, Massey Station, Ont.

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THE LONDON MUTUAL Fire Insurance Co. of Canada. NOTICE IS HEREBY GIVEN THAT THE annual general meeting of the members of this Company will be held at their place of business, 155 Richmond Street, London, on Wednesday, 27th February, 1894, at the hour of two o'clock, p. m., when a statement of the affairs of the Company will be submitted and Directors elected, according to statute.

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

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FIVE-MI Third Squad

Many shall come from the west, and shall be called into the exterior Day. These words were spoken by the Jews on the day of Pentecost, and the servant of our century was would call an army; he was belong to God, Church of the heathen by brought up in the true religious prophecies which him clearly th into the world darkness comp Hebrew people was cast; but that was enough power of God, know that th Pharisees were Master of life said he, "I an shouldst come u say this word, be healed," which the C tured up, and p every day, and by the divi "Amen I say t so great faith i you that many and the west, a Abraham, Isaac, dom of heaven kingdom shall darkness."

Now, my bre we to learn fr heathen centu to God's own p the mouth of C this which we use which we m He gives us, t if we will but a but that the gr for our eternal if we slight the A simple an surely, and yet get and neglect from our infanc to families wh the faith. We to whom the p promised. An always so, but darkness into h the divine favo He, then, who n now complete His word, we a receive His s sacraments; w saved? Are y whom He said, voice, and I kno low Me; and I ing, and they s and no man sh hand?"

Yes, my dea that we shall be Catholics. But being Catholics means of salvati ing our salvati greater means souls; but we them? And w who many g similar, as far as the Roman cent light that we h fault, but by t when we see th few felings that the fear that God wi the graces that the children of o others shall e and the west an we have but d Let us, then, we have been u gress which w and which has rous ourselves, having the faith a great privileg we must give God.

Anglicans a Our esteem Liverpool Catho able for the o stories: One of encies of Ritain for their Bisho appear to look not contempt. proaches we shal one of the High old story of " one of the most tant Bishops. M Anglican prelat the nickname o cause, seeing the testament calendar referred to some greater and lesse ing within the r learning. The upon by one of nut which it ha ever since. The just found a sim other Bishop, wh High Church pr invested in a le quested him to l it was an illega good in its way who, when invit rector with Hig to Compline, re

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FIVE-MINUTE SERMONS.

Third Sunday after Epiphany. PRACTICAL FAITH.

Many shall come from the east and from the west, and shall sit down with Abraham, Isaac and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast into the exterior darkness.

These words, my dear brethren, were spoken by our Blessed Lord to the Jews on the occasion of the cure of the servant of the centurion. This centurion was an officer, like what we would call a captain, in the Roman army; he was not a Jew, so he did not belong to God's chosen people, His Church of the Old Law. No, he was a heathen by birth; he had been brought up in error, in ignorance of the true religion; he had not the prophecies which the Jews had to tell him clearly that a Saviour was come into the world. He was indeed in darkness compared with this favored Hebrew people among whom his lot was cast; but he saw our Lord, and that was enough for him. He saw the power of God, and he believed. He knew that this Messiah, whom the Pharisees were rejecting, was the Master of life and death. "Lord," said he, "I am not worthy that thou shouldst come under my roof; but only say the word, and my servant shall be healed." Immortal words these, which the Catholic Church has treasured up, and puts on thousands of lips every day, and which were rewarded by the divine acknowledgement, "Amen I say to you, I have not found so great faith in Israel. And I say to you that many shall come from the east and the west, and shall sit down with Abraham, Isaac and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast into the exterior darkness."

Now, my brethren, what lesson have we to learn from this praise of the heathen centurion, and this warning to God's own people, coming to us from the mouth of God Himself? Simply this: that our salvation depends on the use which we make of the graces which He gives us; but that the least will suffice, if we will but avail ourselves of them; but that the greatest will only serve for our eternal condemnation and ruin if we slight them and pass them by.

A simple and evident truth this surely, and yet how apt we are to forget and neglect it! We are Catholics from our infancy, we say; we belong to families which have always kept the faith. We are indeed the faithful, to whom the kingdom of heaven is promised. And if we have not been always so, but have been brought from darkness into light, then still more is the divine favor to us manifest. Will He, then, who has done so much for us, now complete His work? We believe His word, we are in His true Church, we receive His saving and life-giving sacraments; how then, shall we not be saved? Are we not indeed those of whom He said, "My sheep hear My voice, and I know them, and they follow Me; and I give them life everlasting, and they shall not perish forever, and no man shall pluck them out of My hand?"

Yes, my dear brethren, we think that we shall be saved because we are Catholics. But the truth is, that our being Catholics only gives us greater means of salvation; it is far from making our salvation sure. We have greater means and helps to save our souls; but we be to us if we abuse them! And when we look around, and see so many good and earnest souls, similar, as far as we can see, to that of the Roman centurion, deprived of the light that we have, not by their own fault, but by that of their fathers; when we see them trying to do their best with the little knowledge and the few helps that they have, must we not fear that God will take away from us the graces that we despise, that we the children of the kingdom, will be cast into the exterior darkness, while others shall come from the east and the west and take the place which we have but do not deserve?

Let us, then, each and every one, if we have been unfaithful to the great graces which we have as Catholics; and which of us have not been so?—rouse ourselves to our danger. Yes, having the faith and the sacraments is a great privilege, but is one for which we must give a most strict account when we stand before the throne of God.

Anglicans and Their Bishops.

Our esteemed contemporary the Liverpool Catholic Times is responsible for the following brace of good stories: One of the strange inconsistencies of Ritualists is their disrespect for their Bishops, most of whom they appear to look upon with disdain, if not contempt. As Christmas approaches we shall be pretty sure to find one of the High Church papers quoting the old story of "O Sapia" against one of the most learned of the Protestant Bishops. Many years ago, an Anglican prelate earned for himself the nickname of "O Sapia" because, seeing those words in the Protestant calendar, he concluded they referred to some saint of that name, greater and lesser antiphons not counting within the range of the good man's learning. The mistake was seized upon by one of the Church papers as a nut which it has cracked at intervals ever since. The Church Times has just found a similar story against another Bishop, who, hearing that a very High Church parson in his diocese had invested in a turban, wrote and requested him to leave off wearing it, as it was an illegal vestment. This is as good in its way as the sapient Bishop who, when invited by his host, a rich rector with High Church proclivities, to Compline, replied that he never

took anything after dinner. These stories may be true or may be exaggerated, but the fact is there is a party in the Church of England so at variance with its teaching and practice that its bishops are ignorant of the meaning of the names of the services their clergy perform and of the vestments and ornaments of the churches in which they perform them. Truly, unity is not a note of the Church of England.

"BETTER THAN RICHES."

By MARY CATHERINE CROWLEY.

III. On the morning of the day before Christmas, Katy appeared at the counter and offered the twenty-two cents which she had succeeded in getting together—the balance to be paid on her present.

"Can't I take the doll now, please?" she begged. "You will have to ask the floor-walker," replied Julia. He did so, but he said she must wait until evening, he could not make any exceptions. So she was obliged to control her impatience. Scarcely five minutes afterward a crash was heard. The equilibrium of the rack of dolls had been disturbed, and the whole collection was dashed to the floor. Fortunately, only three or four of the dolls were broken; but, alas! among them was the one Katy had set her heart upon giving to her sick sister.

The commotion brought her to the scene at once. Poor Katy! She did not burst out crying, as Julia expected, but just clasped her hands and stood looking at the wreck of the doll, with an expression of hopeless disappointment, which would have seemed ludicrous, considering the cause, had it not been so pathetic. It aroused the ready sympathy of Julia.

"Don't feel so bad, midget!" she whispered, picking up the pieces. "See: only the head is spoiled. There's another with the feet knocked off. I'll get permission to take the two dolls up to the toy-mender's room, and have the head of the other put on your doll; that will make it as good as new."

When order was restored, she made her request of the floor-walker. "All right," he answered. "It will cut down the loss by 97 cents; so you may have it done, if they can spare the time upstairs. That is an awkward corner, anyhow; it will have to be left free in future."

At noon Julia snatched a few moments from the short interval allowed her to get her lunch, and hurried up to the toy-mender's quarters. She prevailed upon him to have the doll repaired in the course of an hour or two; he promised to do so, and it was sent back to her early in the afternoon.

That day Katy's duties, fortunately for her peace of mind, brought her frequently into the vicinity of the doll counter. Now she hastened to it, in a quiver of excitement, to witness the success of the process. When the cover was taken off the box, her cheeks crimsoned with indignation and her eyes blazed, as she turned inquiringly to Julia.

"Indeed, Katy, it is none of my doings," protested the salesgirl; though the result of the experiment was so funny she had not the heart to laugh. The doll with the beautiful blue buckles on her shoes had now a mop of dark wool, and a face as black as the ace of spades.

Julia's quick wit at once jumped at the correct conclusion regarding the apparent blunder. The toy-mender's two thoughtless apprentices had played a joke upon the little cashgirl.

"It is only the nonsense of those rogues upstairs. I'll take the doll back and tell them they must fix it to night, or I'll complain of them for their feeling at this busy time," she announced, energetically; for she noted the twirling around the corners of Katy's mouth, notwithstanding the child's brave effort at self-control.

Katy went off partially comforted. "It's mean to tease a child in that way," added Julia, in an audible aside, as she laid the doll on the shelf behind, and wished that the lady to whom she was showing some very handsome dolls might finish her choice, so that she might get a free minute to run up to the mending room again. But the interest of the customer had been awakened by the little drama enacted before her.

"What is the matter?" she inquired, cordially. Julia looked disconcerted; but the lady had such a sweet and noble face, and her manner was so winning, that the girl found herself telling briefly not only the history of Katy's doll, but of Katy and Ellie too. It was not a waste of time either; for while she talked the purchaser made one or two additional selections, and then, after giving directions concerning them, passed on.

"Do you know who that was?" asked Katy, rushing up as the lady turned into another aisle of the store. "Yes, Mrs. M., of 34th Street. Of course she left her address for the parcels," replied Julia.

"It's my Rose lady, as I call her—don't you remember the one who gave me the pretty flower?" cried the child. "Why so it is!" rejoined Julia. "Well, she's a lovely lady certainly. She happened to ask what the trouble was about the doll; and was so interested I couldn't help telling how you had saved and planned to get it for Ellie, and all about it."

"Mercy! did you!" answered the child, in confusion. "What, but you're the talker, Julia! What would the likes of her care to hear about that!"

The store kept open till 11:30 Christmas Eve; but at length the last customer was gone, and the employees were allowed to choose their presents. Katy skipped around with joy when the doll was put into her arms. After a moment, however, Julia whisked it away again, and sent it to be packed in a box. The box proved to be large and clumsy, but this was accounted for upon the plea of haste.

"Well, good-night and merry Christmas, Julia!" said the little cashgirl, gratefully. "I don't know how to thank you enough for being so good, and helping me so much—indeed I don't!"

"Never mind trying," answered Julia, brightly; but with an earnestness unusual for her. "Let this Christmas Eve, and didn't the Infant Jesus come to help us, and teach us to do what we can for one another? Just say a prayer for me at Mass to-morrow; that is all I ask."

"You may be sure I will," Katy responded, heartily. "Good-night! Merry Christmas to you all, and especially to Ellie!" added Julia, hurrying away.

Katy's father was waiting for her at one of the entrances of the store. After a slight demur, she allowed him to carry the package, while she trudged along at his side. The stores were closed, the gay throng of shoppers had disappeared. People were still abroad upon the great thoroughfares; but the side streets were deserted, except when, now and again, overtaken workers like herself were to be met making their way home. The lamps burned dim, save where, occasionally, an electric light flared up with a spectacular glare. The glitter of the world had departed. It was past midnight; in the deep blue of the winter's sky the stars glowed with a peaceful radiance. Looking up at them, Katy began to think, in her own simple fashion, of the meaning of Christmas and of Christmas gifts; of Bethlehem, the Virgin Mother, and the Divine Child; of the Love that came into the world on that holy night of long ago, to kindle in all hearts a spirit of kindness and helpfulness toward one another, making it more blessed to give than to receive.

The little girl realized the happiness of making others happy, when she handed to Ellie the bulky package over which she had kept watch all the way up to the house. The usually pale face of the young invalid flushed with excitement, while, with trembling fingers, she unstayed the wrappings and opened the box. "O Katy!" she exclaimed, as she beheld the hard won present—"O Katy!" It was all she could say, but the tone and the look which accompanied it were quite enough.

At first neither of the children could think of anything besides the doll; but after a while Ellie made another discovery. As she trifled with the box, she cried: "Why, there's something else here!"

The next moment she drew out a doll precisely like the first, except that its shoes had red buckles; at the sight of which Katy immediately concluded that, for herself, she liked red buckles better. Attached to it was a card on which was written: "For an unselfish little sister."

"It did not get there by mistake; it's for you, Katy," said Ellie, ecstatically. "Then the Rose lady must have sent it," declared Katy, feeling as if she were in a dream.

That her conjecture was correct was evident the next day; for about noon a carriage stopped at the door of the dilapidated house in—street; and a visitor, who seemed to bring with her an additional share of Christmas sunshine, was shown up to the Connors' tenement. She was followed by a tall footman, who quietly deposited upon the table a generous basket of the season's delicacies.

The Rose lady, mother!" cried Katy, pinching her own arm as if she could possibly be awake. It was true, however; and that day the Connors' family found a devoted friend. Henceforth the Rose lady took a special interest in Ellie. She induced a celebrated doctor to go and see her. The great man said there was a chance that the crippled child might be cured by electricity; and it was arranged that the mother should take her regularly to his office for treatment, Mrs. M.—offering the use of her carriage.

Now Ellie can walk almost as well as ever. She is growing stronger every day, and will probably before long be able to attain her ambition—"to earn money to help mother."

"And to think, Katy," the little girl often says, affectionately, "it all came about through your wanting to give me that Christmas doll!"

THE END.

Our readers will be glad to learn that the store at the immense establishment of Henry McShane & Co., proprietors of the washable Bell Foundry in Baltimore, Md., did not do any damage to the sweeps and patterns from which these celebrated bells are made and that the large number of orders now on hand will be promptly filled, also all future orders.

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A Pagan Rebukes Agnosticism.

Not long since a Parsee editor visited London, and now he has given the public his impressions. He describes English home life in a most sympathetic way, but his comment on the irreligion of the "upper classes" is as pleasant reading. It is saddening as well as strange to find a Pagan combating our Western agnosticism in words like these:

"What makes one despair of the future of society is that this spirit of negation is believed to be good form. It shows a superior mind to discard faith, to deny hope, to scoff at charity. There may be a God, there may be an after life. But we know little and care less. It is the present that we live in, self that we live for. That much is real, that much is certain. Why trouble about more? If this be your English culture of the nineteenth century, let us remain ignorant in India. I had much rather that India remained superstitious than that we worship her stone gods. That means something of self-sacrifice; it lifts the worshipper out of himself. The worship of self is the worst form of idolatry."

Even professing Christians surprised and shocked him by their indifference and their worldly lives: "It makes one wonder at such times if the life and teachings of Christ—Britain's most precious heritage—may not, after all, be thrown away upon a people whose spiritual appreciation is so defective."

It is true that the Parsee did not meet representative Christians; for the English Catholics are among the best in the whole world. But it must be rather uncomfortable for those who have adopted "the spirit of negation" because it is "good form" to know how their silly agnosticism affects an intelligent Pagan.—Ave Maria.

TELEPHONIC. To Editor Star.—Dear Sir—I notice by the Star of January 5, that you have had a Bell Telephone Instrument placed in your office. Last spring when Mr. Culverwell and yourself were in the great and only telephone, kindly give your reason for adopting an instrument of the Bell telephone system now, and oblige.

Mr. Subscriber.—In reply to your inquiry as to why we have adopted the Bell telephone after representing the Automatic, with two other systems, we would say that at the time we represented the Automatic Company here we firmly believed it to be superior to any other system known. It was claimed to be in every way ahead of the Bell system, and we were convinced that each subscriber could make his own connection in a very simple way, without applying to the central office to have the connection made for him, and the service thereby being more prompt and efficient. It was also claimed that the Bell system was not so simple, and that it was not so prompt, and that it was not so efficient. It was also claimed that the Bell system was not so simple, and that it was not so prompt, and that it was not so efficient.

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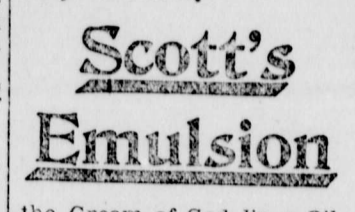
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