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EDITORIAL NOTES.

IT HAS been announced that Rev. still another exhibition of anti-Catholic darkness, compared to which the dark eges W. H. Porter, Baptist, London, has en- rowdyism in that city. It is a pleasure were light indeed. gaged the services of Rev. Justin D. to note the fact that the police have Fulton, Baptist, Boston, to preach at the taken earnestly in hand the task of putting anniversary service of his church on the down these disgraceful displays. Both closing days of the year. Rev. Mr. Ful- the Globe and Empire are severe in their ton, Baptist, was here some weeks ago, terms of condemnation of the lawless eleand Rev. Mr. Porter, Baptist, found him an attractive and drawing institution. He played the anti Popery card vigor. ously. He did not ascend to the sublime at all, but revelled in the ridiculous and city the odium now attached to it in the the dirty; and truth was smashed to minds of thousands of people all over the atoms. But what matter! The crowd continent. The Mail, the pearl keyed came and saw and heard and pitched their pennies on the plate. Rev. Mr. Porter, Baptist, is a live preacher and full of business. giving a half-hearted report of the out

HE must follow instructions. His lay mployers must have money to meet expenses. They are business men; and problems. employers must have money to meet expenses. They are business men ; and prob. ably the bargain between the party of the first part and the party of the second part would read like this: "Make money! make money! by preaching the gorpel if you can; but make money anyway." Preaching the gospel of Christ fails to fill the pews and the gospel of hate and lying holds the fort. It is with sorrow we write in this wise of fellow citizens run mad. Far better would it be were the minister and managers of the Baptist Church to take out the pews and convert the build-ing into a roller rink than disgrace and degrade it by such exhibitions as Kev. Mr. Fulton, Baptist, supplies.

A word about the first entertainment given by that preacher. We were more than surprised to notice that Dr. Leonard, American Consul, took an active part in the proceedings of that peculiar gathering of peculiar Baptist Christians. Just be fore the close the Doctor harangued the multitude to contribute liberally in aid of Rev. Mr. Fulton's mission. He became warm as he advanced, and boldly called for one dollar contributions. "All who will contribute one dollar," said he, "will raise their hards." A pause. Not a hand. The doctor became red hot. Putting on a liberty-pole fervor, again he advanced to the front. His appeal was terrific. All the grand, high sounding phrases which flow in torrents at the wigwams, during an election, came forth in a Johnstown flood, tumbling and tearing everything in the way. The peroration was like the fall of Pompeli; closing with a touching entreaty to all to 6,500,000; Buddhists 3,500,000; Chriscontribute the small sum of one dollar towards the glorious mission of Rev. Mr. Fulton, late of Boston. A pause. Not a hand to the front of him, nor to the right, Christians, 143,000 are of European birth; nor the left of him. He turned about in despair and distraction. What! Is it The nationality of the rest is not specipossible? A hand loomed up before him. It was a hand, truly, and the arm that bravely bore it upward was that of the Rev. Mr. McGillivray, Prese byterian. New life seemed to animate byterian. New life seemed to animate byterian. New life seemed to animste the doctor, and once again headvanced to the front. Another sweet and heart touching allusion was made to Boston's Baptist's Book. He classified.

Lipiscopairin Caurenes, 20 000 to the There is no use trying. Employ every device, you cannot secure a congregation." asked all to raise their hands. A pause Not a hand to the front of him nor to the leit nor the right of him. In the rear however, he now beheld two hands point eavenward. Both of them owned by Rev. Mr. McGillivray, Presby-

It was not a dollar gathering. They would not give any such money for the show. The girls giggled and the boys numbers of attendance at Sanday school, said : "Not Much." The plates grouned under the weight of pennies and buttons and unsaleable tutti-frutti. There was much enthusiasm, great cheering, immense fun, all were happy, but money was scarce.

Some of the Mail's constituency appeared before Police Magistrate Denison, in Toronto, on Saturday last. These were the young people who turned out in procession with fifes and flags and banners with the purpose of painting the town red with Papist blood. It was also intended as a celebration of the liberation from jail of young McIntosh, who threw a brick at Archbishop Walsh. The Globe gives the following report of the cases:

After Chamberlain's arrest, Hugh Shaw was shouting "To h— with the Pope." "What did the Pope do to you?" asked His Worship. This question he was unable to answer, and the Colonel gave him some advice, which if he carries out will prevent him from interfering with other people. A fine of \$1 and costs or with other people. A fine of \$1 and costs or ten days was imposed in this case. Frank Williams was another of the rowdles, and was arrested with a stone in his hand. He wished to make an explanation, and stated that when he heard the fife and drum band it "set him off his base." "Are you sure you are on your base again?" was His sure you are on your base again?" was his Worship's question. He replied that he believed he was, but the Magistrate seemed to be in some doubts, and remanded him, as it was a question whether he was insane or not, and by that time a doctor's certificate can be obtained.

We hope the Toronto police will continue to use every effort to capture all those persons-and there are many of themwho are "off their base." From the ranks of the editors and preachers of Toronto quite a few could be gathered in.

account taken from the Toronto Globe of will soon bring on an era of spiritual ment, and we feel sure the vast mejority of Toronto's citizens will hail the appear. ance of such a peaceable state of affairs as will in a measure take away from that organ of the dump heap element, after

break, concludes with this observation : "Those who witnessed the affair say that

The pen that wrote these lines was guided by the brain of a bigot. Are the police to be held blameable when they endeaver to prevent a gang of rowdies from insulting in a manner most gross the Catholic residents of Toronto? The authorities may yet find it necessary to put Mr. Bunting in the cooler along with his proteges, Messra Chamberlain and Mc

THE libel case of the Jesuits against the Mail has advanced another stage. On the 5th inst, the Hon, Mr. Laflamme and Q. C. Smith, the Mail's counsel, made a motion to amend their pleading by inserting certain specific vows and certain clauses of the constitution instead of the general allegations which were struck out. The motion was argued and Judge Doherty took the matter in delibere. That is to say, as the former pleas of the Mail were held to be too vague, the Mail's counsel now propose to make them more specific by stating which vows and clauses of the Jesuit Constitutions are held to make the society illegal, and its incorporation invalid. The Mail's defence is, therefore, in effect, that the Jesuit Order may be calumniated with impunity.

According to statistics just issued by the British India Office, the population of India in March 1888 was 269 477 728. The Hindoos number about 190,000 000; the Mahometans 81 000 000; Aboriginals tians nearly 2 000 000: Sikhs nearly 2,000,000 ; Jains 1 250,000. Parsees and Jews are comparatively few. Of the 63,000 are Eurasians, and 900 000 natives.

REV. MR LANGTRY strikes hard for religion being taught in schools, or, in other words "denominational education" -what we Catholics have always contended for. Speaking at a Sunday school association in Toronto, on Thursday even ing last, Rev. Mr. Langtry, in assign ing some cause for the falling away in said : "I cannot shake off the conviction that our public school system, with all its contemptuous exclusion of God's sanctifying truth from the moulding influences of daily life, and its practical agnos ticism as regards God, the great fountain and authority of subordination, is largely responsible for fostering this spirit, if it is

not the true author of it." MR. BIGGAR differed with Mr. Langtry when he said there was a contemptuous exclusion of religion from the public schools. Dr. Langtry pointed out that, as compared with geography, for example, no provision whatever was made for the teaching of the Christian religion. Perhaps it might not be the government but 'the spirit of the age' that was to blame." Rev. Dr. Langtry has a pretty fair idea of what is called "the spirit of the age," or again, "modern thought," or again, the "progress of the nineteenth century" as ompared with "mediævallam." The Catholic Church in general, and the French. Canadians in particular, are forever being taxed with what the Toronto Mail and the preachers are pleased to call "Mediæval. ism." No doubt by this is meant the middle ages, or, at least, the time previous to the Reformation; understood also as "the dark ages." Rev. Dr. Langtry complains that the spirit of the age we live in ls opposed to Christianity being incul cated in the schools, and he is right. Mediævalism is preferable by far to the spirit of agnosticism, or infidelity, that is growing stronger every day, and that is fast sapping the foundations of Protest-

In another column we publish an ant Christianity. The godless schools

THE ORANGEMEN of North Hastings are up and doing. L O. L. 624 recently met, and a very strong resolution containing many fierce "whereases" was thrown to the breeze. Condensed it would read something like this :

Whereas,—Mr. Mowat found the separate schools inefficient.
Whereas,—He made them efficient,
Whereas,—We don't want them at all,
and they must be abelished. Therefore be it resolved,-To hell with the Pope.

The resolution was signed by David Faller, W. M., and C. H. George, R S. Official copies were ordered to be sent to the Mail, Orange Sentinel and Mr. Meredith, We beg to submit the following resolution for the consideration of L. O. . 624:

Whereas, - Catholics have separate

Whereas, - They intend to keep them. Therefore be it resolved, - That we conider the agitation for their abolition noth sider the signation for their about a nothing ing more nor less than the playing of a desperate game by disgruntled and famishing politicians to gain possession of the Ministerial loaves and fishes.

Another instance has just come to light in St. Louis whereby it is seen how, under pretence of non-sectarteaching, sectarian teachers manage to do violence to the consciences of their Catholic pupils. Professor D. H. Harris of the high school said recently in a lecture to the pupils:

"Protestants go to church to hear a sermon which the minister has prepared, and Catholics go to church, pay their dollar for confession, go home, and think that their sins have been forgiven them "

There were a number of Catholics in the class, and one girl boldly arose and told the professor that he was stating an untruth. The school-board reprimanded the teacher when their attention was called to the matter, but it is evident that where Catholic children are subjected to hearing such statements made by their teachers, great injustice is done to them. This is one of the many reasons why it is impossible to have nonsectarian religious teaching in the schools, and why Catholics cannot safely send their children to such schools.

THE Rev. Dr. Roche, of Brooklyn, caused quite a sensation at the weekly meeting of the Methodist Preachers' Association at Philadelphia, by making the statement that Methodism is declining in New York and Brooklyn. He

"Try as we may, and use every endeavor, it is impossible to get a congregation. This state of affairs is not the fault of the ministers engaged in the work, for I have filled my pulpit with the most able preachers, and the body of the Caurch has not been half filled.

IRISH PROTESTANT, in Monday's leane

of the Eppire, takes this journal to task for having stated that the Toronto riots were the inevitable consequence of the preaching of such firebrand as Dr. Wild, Dr. Hunter and others. The Toronto Globe and other sound Protestant journals said exactly what we have ventured to utter. "It would be wholly unwarrantable," says Irish Protestant, "if any clergyman would so far forget his vows as to inculcate any principles that would lead to such gross conduct, and no unprejudiced person can believe the statement." Yet it is very certain that Dr. Wild, according to a report of the Empire last February, was blood-thirsty in his harangues on the Jesuit question and that he said "if any man were to shoot down a Jesuit priest he could not suffer for it." These utterances were followed on the 17th March by a night attack with stones on the houses of Catholics on Lombard street when not only the dwellings but the school house and church windows were assailed. We are very willing to forget all these outrages, but the frequeut repetition of them will not allow us. Let Young Britons and True Blues call off their dogs, and allow us Catholics to worship God and honor our Bishops as we please, and Irish Protestant may rest assured we shall be but too happy to welcome the new era of peace and fellowcitizenship that must set in. The Orangemen have their processions and 12th July celebrations without hindrance or fear of molestation, but we Catholics can not march from one church to another or from the railway station to the episcopal residence without the protection of horse, foot and artillery, at least in Toronto. Thank God things are different in London, and we believe in every other city in the Dominion.

The German Catholic working men's societies are about to organize a pilgrimage to Rome.

MR. MEREDITH'S PRO-GRAMME

Mr. Meredith spoke in the Opera House in this city on the policy which is to be sustained by his party during the coming election campaign. As it was the first time since the raising of new issues that this policy was laid before the public, efficially, we could hitherto only suspect from the utterances of individuals what it would be. Mr. Meredith's utterances were therefore looked for with considerable interest as the author itative declaration of the programme to be followed.

Of course it was not to be expected that the speaker would approve of Mr. Mowat's course; for there would then be no reason for custing the Government of the latter gentleman from their position; but as Mr. Meredith himself says in effect that the educational interests of the country ought to be placed beyond party politics, we are of opinion that he went out of the path he marked out for himself by making a party cry of Catholic education and the realment of French schools in the Pro-

Mr. Meredith said in his speech that because during the campaign of the last election he expressed his opinion that it was a mistake that separate schools were ever established in Ontario the thunderbolts of the hierarchy of Rome were leunched against him;" and he now repeats: "It was a great mistake when separate schools were established in Ontario, and he wished his Roman Catholic fellowcitizens could see that it was to their interests that they should be done away with."

We have no doubt that such are Mr. Meredith's honest convictions; but they are not ours, nor are they the convictions of the Catholic people of Oatario. We do not object to Mr. Meredith holding such opinions, but we decidedly object to him or any other politician forcing these convictions down our throats like a naus. cous belus. Mr. Mowat also gave us to understand that he would prefer to see Catholics sttend the common schools, but he stated in effect that since our religious convictions are in favor of religious education, it is only fair that every facility should be afforded us to make our Catho-He schools efficient. This is fair dealing. Mr. Meredith, on the contrary, declared virtually in his Monday night's speech, that his policy will be to make the working of the separate schools so difficult that we may grow tired of them. He conceals this under the specious promise that "be is willing to give every facility for the improvement of separate schools consistent with the conditions under which they were established;" yet he attacks the few slight amendments which have been made under Mr. Mowat's administration simply for the purpose of making these improvements. Thus we are enabled to discover that Mr. Meredith's policy is to cripple our schools, while professing to be willing to improve them.

We have not space this week for more detailed review of Mr. Meredith's speech, though there remain many points in it on which we desire to make some comments. We, therefore, postpone further remarks until our next issue.

PARISH OF RALEIGH.

Special to the CATHOLIC RECORD. A very successful mission was held in St. Patrick's church, Raleigh, commencing on the evening of Monday, 9th inst., and on the evening of Monday, 9th inst., and terminating on Thursday morning, the 12th Two instructive and touching sormons each day were given by Rev. Fathers Gahan and McRae, while Rev. Father Connolly Isbored untiringly in the confessional. Masses were celebrated at 7, 8 and 9 o'clock and a High Mass at 10, at all of which large numbers approached the sacrament of the Holy Eucharist From early morning until late at night the church was almost crowded with faithful worshippers, who, despite the extremely bad state of the roads and the inclemency of the weather, had availed themselves of the blessing of this spiritual retreat by

the blessing of this spiritual retreat by approaching the sacrament of penance and the Holy Eucharist.

At the conclusion of the mission the pastor, Rev. Father Quigley, thanked, in the name of the congregation, and in his own name, those good priests who had labored so faithfully for them during the mission. He scale of the canalathe mission. He spoke of the consola-tion it afforded him to witness the truly Catholic spirit in which the misgion was attended and expressed the hope that the salutary instructions which they had received, both in the confessional and from the pulpit, during these days of grace would influence their future lives so as to make them better men and better Chris-

The musical portion of the service was ably conducted by Miss Annie McKeon, organist, who deserves special thanks for the valuable assistance she rendered on the

Many of the public schools in Georgia employ Sisters of Mercy as teachers, paying them the salaries of other teachers. Augusta and Macon are among the towns which employ these religious teachers.

CHURCH DEDICATION.

A very interesting ceremony took place last Sunday, in the Catholic church at Oil Springs. A pretty little church was dedicated to God, and a church dedication is always an occasion of deep interest for the whole Christian community. Rev. Father Gasm, the precent pastor of Oil Springs and the missions adjucent, has been remarkably successful in the erection of churches. His first attempt in that line may be seen in the handsome edificational design of the proximity to Bismarck. line may be seen in the handsome editics standing in close proximity to Bismarck station, on the Canada Southern R R Then he began and completed the two large and elegant brick churches at Wyom ing and Petroles, at a cost of several thousand dollars. This done, he at once began the remodelling of St. Ann's Church, at Oil Sorings, and transgrand it into a at Oll Springs, and tranformed it tato a

very bandsome and devotional chapel.

The dedication began at 10:30 a.m. and The dedication began at 10:30 s. m. and as London Diocess is at present without a Bishop, the ceremony was reaformed by Rev. Albert McKeon, S. T. L., the parish priest of Strathroy. He explained in eloquent terms the meaning of the ceremony about to be performed and then the procession of priests and clears started, moving slowly from right to left, around and through the spaced editing, and singing and through the sacred edifice, and singing the Psalms 119, 120 and 121, and reciting dedication prayers. Next followed High Mass, which was sung by Rev. Father

Gnam.

Mrs. Harvey ably presided at the organ, which was kindly loaned for the occasion by Mr. Wynne. Mr. Stevenson and all the members of the Petroles Catholic church choir were present and rendered Petr's Mass in D. in grand style. At the conclusion of Mass Father McKeon stepped to the communion table and began as follows: "Indeed the Lord is in this place. This is none other but the House of God and the gate of Heaven." (Genesis xxviii. 16 and 17.) He caught the attention of his 16 and 17.) He caught the attention of his large and brilliant audience at once and for an hour and ten minutes he held his hearers spell bound. His voice is an must cal as a silver bell; his enunciation rapid and distinct; his language simple and ele-gant, and his delivery easy and graceful. Hence it is not surprising that Father Mo-Keon is known all over Canada and the United States.

The congregation at Vespers, in the evening, was even greater than it was in the morning. The singley was very good, especially a duet by Messra, Stevenson and Directories.

lasted an hour and fifty minutes and was channels of grace to the household.

In the ovening the ceremonies were also of a very imposing and impressive nature. would convulse the audience with laugh-ter. The lecture was honeycombed with scriptural quotations and left an excellent impression on the minds of all, Protestants as well as Catbolics. The result of the day's celebration will be the removal of day's celebration will be the removal of a great deal of prejudice and the bringing closer together of Christians of all denominations. The priests and friends were entertained at the elegant house of Mr. E Egan, and the amiable lady of the house, Mrs. Egan, made them all feel lappy and contented.

Father Gnan and the people of Oll Springs deserve to be congratulated on the grand success of the day's doings.—
Petrolea Topic, December 13th, 1889.

appy and contented.

ST. JEROME'S COLLEGE.

Special to the CATHOLIC RECORD. story of St. Jerome's College has such a large crowd assembled to witness the annual entertainment and banquet given by the St. Jerome's Liter-ary and Dramatic Society as on the night of Dec 12 h.

of Dec 12 h.

The occasion was one that will long be remembered by the students and by the large number of invited guests. The spacious dining hall, in which the entertainment was held, was very tastefully decorated with evergreens and the na tional colors. The programme was an excellent one, and was rendered in a excellent one, and was rendered in a very creditable manner, as evinced by the repeated applause which fol-lowed each rendition. It is but just to say that the Literary Committee acquitted themselves in a very able man-ner in directing the affairs of the banner in directing the allairs of the ban-quet and entertainment. The literary part of the entertainment opened with an address by the president of the soci-ety, Mr John Mahoney. He described briefly the object of the entertainment, and among other things said that the society deplored the absence of its spiritual adviser, Rev. L. Funcken, Presi dent of the college, who is absent on account of sickness. The following is the programme :

College Orchestra
College Gree Club
mic)— Mr W Meyerbofer
Mr J Walsh
College Gree Club
Mr J, Malone
— P Hauck and N. Lehman
College Orchestra

After the entertainment the invited guests and members of the Society sat down to a sumptuous banquet. The menu was an excellent one. In the rear menu was an excellent one. In the rear of the table at which the guests sat was a large picture of His Lordsnip the Right Rev. Bishop of Hamilton, which was adorned with a beautiful flag of the Papal colors. During the progress of the ban quet many speeches were made, and at the end the beloved Vice President of the college, Rev. T. Spetz, D.D., C.R., arose and made a prolonged speech. He thanked the young men of the society for the able manner in which they performed their respective parts and especially Professor Meyerhofer for his assistance in the musical part of the programme. nusical part of the programme.

musical part of the programme.

Among the many invited guests present the following may be mentioned, Rev. J. Schweitzer, A. M., CR, Rev. J. Steffan, D. D., Ph. D. Rev. A. Weller, D.D., Ph. D. and Messrs. H. McPhee, J. Miller, A. Dozer, L. Richer.

DEAN WAGAER'S BAZAAR.

This Bazaar is in aid of the Catholic Colred Orphan Asy'um and School, Windsor, Ont Remember, the drawing of prizes takes place on January 18th Let one and all send in their dollar for a book of tickets to Kev. Dean Wogner. See advertisment in lower corner of last page of this number of the Catholic Record.

DIOCESE OF HAMILTON.

PARISH OF THOROLD.

PARISH OF THOROLD.

Special to the CATHOLIC RECORD.

Sunday last, the feast of the Immaculate
Conception, was solemnized at the church
of Oar Lady of the Holy Resery. A large
number of children (between forty and
fifty) received their first holy Communion
the cally Mess. Tastefully and superviat the early Mass. Tastefully and appro-priately attired, the boys wearing white rosettes and silver medals, and the girls with white veils, and wreaths of flowers, they marched in procession to the section of the church allotted to them. Their modest and grave demeanor gave every evidence of the act they were about to perform, and the sciemnity of the occasion. As they received from the hands of the onator, for the first time, the Body and Bloed of our divine Lord into their young and chaste souls, the ecstatic expression of and chaste some, the ecoacide expression of their countenances seemed indicative of the incomparable jay that reigned supreme in their young hearts. After Mass Father Sullivan addressed them upon the importance and significance of the act which they had just performed, they having literally transformed them-selves into living tabernacies, since they were the recoptacles of the Body and Blood of Christ, the second person of the Blood of Christ, the second person of the adorable Trinity. He also congratulated the parents upon the blessing and privilege bestowed upon their household by the signal honor conferred upon their children to carry home to the family circle their Saviour and their God, to be a source of many and fruitful blessions to the family.

ings to the family.

He further dwelt forcibly on the apparent lack of appreciation by parents of this great honor conferred upon them, and exhorted them not to overlock this occaexperience was even greater than it was in the morning. The singing was very good, especially a duet by Messrs, Stevenson and Birmingham.

Just before the benediction service, Father McKeon gave a very clever lecture on anti-Cathelle Bobbles. The lecture on anti-Cathelle Bobbles. The lecture leads of the pure said were, between God and His creatures, and leads of the pure said were, between God and His creature, and leads of the pure said were, between God and His creature, and leads of the pure said were, between God and His creature, and leads of the pure said were proposed to the household.

The children who had that morning received their first holy Communion made a solemn renewal of their baptismal vows, in the presence of their paster and friends. At a signal given by one of the Sisters in charge they approached the altar railing, two by two, in procession. All knelt, while one of their number, Master knelt, while one of their number, Master Francis Conlon, read aloud, in a clear and distinct voice, the solemn renewal of vows, after which, he and his partner made their renunciation of satan, and all his works and pomps, and thereby pledged their loyalty and fealty to their divine Lord. They were followed by their companions in due order.

All were visibly impressed with the

All were visibly impressed with the solemnity of the act, and it brought to the mind of many the time, perhaps many years ago, when they themselves had performed a similar act, and the remembrance csused no little emotion in the depths of their hearts and souls, as they, at the request of their pastor, renewed with the children those vows.

Another pleasing event that took place

during the evening was the reception of all the girls who had made their first Communion into the society of the angels. This, like the previous ceremony, was gravely and solemnly performed by the children.
The discipline displayed by the children

reflected the highest credit upon their teachers. The military precision with which they deported themselves was to the entire satisfaction of their preceptors, and to the edification of all who witnessed the coremonies throughout. A marked impression was made upon the congregations at both morning and evening services, and certainly seemed a most tangible evidence and a striking reminder of the superior training that the religious teachers are alone capable of imparting teachers are alone capacito of imparting to children, and only those who witness such ceremonies as these can realize the boon and blessing it is to have their chil-dren under the wise and prudent govern-ment of religious and lay teachers such as the Catholics of Thoroid are favored with.

with.

The rev. pastor explained in detail the nature and obligation of the baptismal yows and the joy their actions to night would create in Heaven. The ceremony would create in fleaven. In extending of the reception of the society of the Holy Angels was also explained, together with an interesting discourse on religious socities and sodalities in general, their use, alms and benefit to the soul.

The altars of the church were tastefully The altars of the church were tastefully and elegantly decorated for the occasion, and the appearance of the new basement chancel, illuminated with innumerable lights, was strikingly beautiful.

Large congregations were present at all the services, a large element being formed of our Protestant friends. Occasional.

Therefore, 10th 1820.

Thorold, Dec. 10th, 1889.

THE LOTTERY AT MATTAWA.

At the lottery held in Mattawa the winner of the lot (worth \$200) was Miss Coleste Collins, Philadelphia, Pa. The drawing took place at Mattawa on the 8th inst., in presence of the Mayor and several other gentlemen, as also the Rev. Fathers of the mission. Rev. Father Ferron wishes to express his sincere gratitude to all the benefactors of the church in Mattawa.

And cherish even thy weakness! Who can say
That he is free from sin; or that to him
Relongs to speak the jangments of the Lord,
To vindicate the dignity of Heaven?
Behold the Master! prostrate at H.s feet,
Shinddering with panitential agony,
Magdalen! O those mild, forgiving eyes,
Mercy and pity blossoming in Love!
O lips full founts of pardon and of blessing!
Shall I, a sinner, sorm a sinner, or
Less love my brither sering he is weak?
Hall not my heart event to her blob by?
O croel mockery, to call that love
Which the world's frown can wither! Hypoorite!

iend! Base, selfish man! fearing to

The solled fellow from the dust! From thee
The love of friends, the sympathy of kind
Recoil like broken waves from a bare cliff—
Waves that from far seas come with noiseless step
Slow stealing to some lonely ocean isle;—
With what tunnitious joy and fearless trust
They fling themselves upon its blackened
breast.

And wind their arms of foam around its Seeking a home; but, finding none, return With slow, sad ripple, and reproachful mur

mur.

No! True Charity scorns not the love
n of the guildest, but treasures up
precious gift within its heart of hearts,
slowers that from the generous air imhibe.

bibe essences of life, and give them forth a in odors Spirit of Love Divine filled'st with tenderness the revereyes

Of Mary as she gazad upon her Bobe,

Soften our stony nature; make us know
How much we need to be forgiven; build up
True Charity on humbleness of heart.

KNOCKNAGOW

OR, THE HOMES OF TIPPERARY. BY CHARLES J. KICKHAM.

CHAPTER IX.

BILLY REFFERNAN AND HIS FLUTE. Honor Laby went on prospering; and, on this fine frosty morning, after return-ing from the Station at Maurice Kearney's,

ing from the Station at Maurice Kearney's, we find her a perfect picture of comfort, good health, and good humor.

'How is Norah? How is ma launa machree?'' she asked, stooping down and looking into Norah's pale face.

"Finely, mother," she replied, with a languid smile "Will the order come?''

"He will—Father M Mahon himself, God bless him! He was goin' over to Boherbeg to answer a call, but the minute I

Boherbeg to answer a call, but the minute I tould him you wanted to go to confession to bimself, he said he'd send Father O'N sill to answer the call."
She pulled off her worsted mittens, and

throwing back the hood of her closk, thereby displaying a snow-white cap, a little crushed and crumpled by the weight If the crushed and crumpled by the weight of the hood, with a gorgeous broad ribbon as a band over the crown of her head and tied in a bow-know under her chin, she sat on a low stool in front of Norah.

"Give a guess what I have for you," she said, taking one of Norah's wasted hands between her own.

"I don't know, mother."

"Somethin' Miss Mary sent you for a Christmas box."

Ohristmas box "
She put her hand into her ample pocket

dered slippers.
Norsh's large eyes expressed the utmost surprise; for such a pair of slippers she d never seen before. Her mother slipped the wasted hand

into one of them.

"Isa't id cosy and warm?" she asked, looking fondly in Norah's face, "imed with beautiful fir."

"Isa't id cosy and warm?" she asked, looking fondly in Norah's face, "imed with beautiful fir."

"Phil" sa'd his wife, when the priest war gone, "you may as well cut out that coat for Mat. "Twould be too bad to dis-

with beautiful far."

She ran to the fire and held the slippers close to the blaze—which was purely a matter of form, for, even if they required warming, she allowed no time for the least heat to be imparted to them.

Gently removing Norah's shoes, she put on the embroidered slippers, and looked up with a antile of delight. But the smile quickly vanished, giving place to a look of amezement and clarm. Norah's lips trembled and the tears guebed from her eyes.

Surprise kept the poor woman passive for a m ment; but, recovering herself, she put her arm round her daughter's shoul-der.

"What is id, Norah?" she asked. "What ails my darlin' But it was after a long struggle Norah

was able to answer.
"Oh, mother," said she, "she is too good."

And, pressing her face against her mother's breast, she sobbed so violently that the poor woman became quite

Pail Laby hastened in from the shop door, where he had stopped to repeat his promise to Mat Donovan that he would t "disappoint him."
"What ails her?" he asked,

"Ob, wishe, what but she's so thankful to Miss Mary for the slippers" Honor replied. "I don't know what in the world to do wud her."

"Have sense, Norah, have sense," sald her father, gently.

She recovered herself by an effort, and

resumed her usual position with her head leaning against the back of her chair.

leaning against the back of her chair.
"Twill do me good, mother," said she.
"Mavbs so, wnd the help uv God. Au'
Miss Mary tould me Deter Kiely 'll be
out next week, an' she'll bring him over
to see you; an' who knows, wnd the
blessin' uv God, but he might be able to do somethin' for you. An' now," she continued, resuming her usual cheerful manner, "I'll go and get the breakfast ready. Sit down on that chair, Phil, an' talk to her, an' tell her all Father Hannigan said; and 'tis he's the droll Father Hannigan. He'd have you laughin' wan minit an' cryin' the next. I wish we had Billy Heffernan to play a tune for her. That's what 'd rise her heart. An', be all the goats in Kerry, but here he is himself. Sit down there in the corner, Billy, an' play a tune for Norsh. She was so loneplay a tune for Norsa. She was so ione-some all the mornin', wud no wan but Tommy and Friskey to keep her company, a tune 'il do her all the good in the world." Billy sat down on a bench near the

window under the linnet's cage, and tak-ing the joints of an old flute from his and the joints of an old flate from his pocket, commenced screwing them to gether, without uttering a word. Norah preferred "the soft complaining flate" to the "ear plercing fife;" and because she did, Billy Heffernan—though he never said so—invested the proceeds of a load of turf in the purchase of this one, and patched up his old brogues to make them last another winter; to which last—men—in the process of a load of patched up his old brogues to make them last another winter; to which last—men—in the proceeds of a load of the proceeds of a load of patched up his old brogues to make them last—men—in the process of a load of patched up his old brogues to make them last—men—in the process of a load of patched up his old brogues to make them last—men—in the process of a load of patched up his old brogues to make them last—men—in the process of a load of patched up his old brogues to make them last—men—in the process of a load of patched up his old brogues to make them last—men—in the process of a load of patched up his old brogues to make them last—men—in the process of the process of a load of patched up his old brogues to make them last—men—in the process of a load of patched up his old brogues to make them last—men—in the process of a load of patched up his old brogues to make them last—men—in the process of a load of patched up his old brogues to make them last—men—in the process of a load of patched up his old brogues to make them last—men—in the process of a load of patched up his old brogues to make them last—men—in the process of a load of patched up his old brogues to make them last—men—in the process of a load of patched up his old brogues to make them last—men—in the process the floor in wordless agony from moralog till night, and often from night till morning. Tell her it is flying in the face of Providence; that it is all lying in the face of Providence; that it is all lying in the face of Providence; that it is all lying in the face of Providence; that it is all lying in the face of Providence; that

t'oned diroumstance an occasional histue in his performance on this occasion— caused by a hurried application of the cost cuff to the nose—is, we think, to be attributed.

"Billy, a chora," Mrs. Laby exclaims "Billy, a chora," Mrs. Lahy exclaimed, remonstratively, laying down her cup without tasting it—for she and Phil were now at breakfast—"Billy, a chora, stop that! Her heart is too full to-day, for thim grievous ould airs. Play 'I burled my wife an danced o' top uv her'—or somethin' lively."

The murician took the hint, and delighted his audience with a succession of

delighted his audience with a succession o

So captivated were they all that Father M'Mahon was actually standing with folded arms behind Norsh's chair before folded arms behind Norsh's chair before any one was aware of his presence. A sudden break off in the middle of a bar of "Paudheen O'Rafferty," and a sheepish dropping of the musician's under jaw made Phil and Honor look around. Father M'Mahon at once relieved them from their evident embarrusment, by say

ing in a kindly way:

"So, Billy, you are playing for Norah.
That's right; that's right. I hope she'll soon be able to come to Mass and hear the organ." And he laid his hand softly on her head. She trembled as he did so, and in order to set her at ease he sat down on the chair which Honor carefully wiped

the chair which Honor carefully wiped with her spron, and said:

"Come, Billy; 'Paudheen O'Refferty' is a favorite of mine, so go on with it."

Billy Heffernan, turning his head towards the wall, gave his troublesome nose a vigorous tweak, and obeyed.

"Thank you, Billy. Thank you. Very good, indeed," said the priest.

And with a gratified, though by no means cheerful, smile, and another assault upon his troublesome nose, Billy Heffernan left the house as silently as he entered it.

"And now, Pail," said Father M'Mahon "I want to have a serious word or two with you. After the promise you made me I was exceedingly sorry to hear that you were under the influence of drink on

you were under the influence of drink on Thursday at the fair."

"And you were tould I was under the influence of drink at the fair?"

"Yea."

"An' would id be any harm to ax who

tould you?"
"Oa, I am not bound to give you my

"Oa, I am not . sona to give you my authority. But it was a person on whose word I can rely."

"Aa' a person on whose word you can reply tould you that Phil Laby was at the fair on Thursday—and that Pail Laby was drunk ?" "Yes," said the priest, for Phil paused

for a reply.

"Au' now, will you tell me, did that person who tould you that Pail Lahy was at the fair and that Phil Lahy was dhrunk, tell you that Phil Lahy bought two pigs?"

"We'l, no; he did not mention that."

"I'il be bound he didn't; for the devil a thing these people, on whose word you can rely, ever think of telling but the bad

thing."
Father M'Mahon rubbed his hand over his face and tried to look very grave But thicking it best not to pursue the argument further, he turned to Honor and "I think, Mrs. Laby, I had better hear

Norah's confession now."
Phil and Honor left the kitchen, and

Father M'Mahon put on bisetole and drew his chair close to the sick girl to hear her

appoint him, an' he goin' to be such a de cent b'y's sidesman."

"I won't disappoint him," Pail repiled.
But I feel too wake to do anything today. I think I must take a stretch on the
bed." "Well, if you don't like the work, go

out an' take a walk, an' 'twill do you good."
"I can't do anything when this wakeness comes over me" And Phildid man-age to look so faint that a stranger would never have suspected that he had just

eaten a very hearty breakfast.
"Tommy," he continued, "reach me the looking glass." Tommy brought him a small looking.

glass with the frame painted a bright red, and a brass ring in it to hang it up by and after surveying his visage for some time, and pulling up his shirt collar, which was of the highest and stiffest, Phil ex-claimed with his eyes still fixed on the "Honor, I look very bad."

"Now, Phil, don't be makin' a fool uv yourself. I never see you lookin' better in my life. Ax Norah."

"You don't look bad at all, father," said "I feel very wake," said he, making a

movement to rise, but looking as if he could not do so without assistance. "Wisha, wisha, what am I to do wnd him at all at all?" Honor muttered to

herself. "If wance he lies down there he'll stay till Sunday mornin', at any rate An' I don't like to sind for Miss Mary the day uv the Station, an' all—an' moreover a strange gintleman in the house." Honor had found from experience that

no one but Miss Kearney could talk Phil out of his "weaknesses," and on critical and on critical occasions she was in the habit of sending occasions she was in the habit of sending for her unknown to the patient. Mary would come in, as it were, accidentally, and after a chat with Pati about "Columb-kill's Prophecies," or some other interest-ing subject, she always succeeded in con-vincing him that he was perfectly well, that it was only his parres, and that are that it was only his nerves—and that even the "inward pain" was imaginary. "I think, Honor," said Phil, "I'll try

the spirits o' turpentine. This pain is This decided Honor, and the whispered Tommy—to his great delight—to run and ask Miss Mary to take a walk over in the

course of the day if she could at all. CHAPTER X.

"A LITTLE NOURISHMENT." Mary, accompanied by her sister Ellie and Grace, soon made her appearance;

she was so fascinated as to be unconscious of the little bunch of monthly roses which Ellie had cilently placed in her hand.

Grace cast a supercilious glance around, and seemed to thick the conduct of her friends quite absard. But when Mary moved seide and let the light from the window fall full upon the sick girl's face, Grace's haughty look gave place to one of pity. Unlike Mary or Ellie, however, her impulse was to shrink away from that pale face and forget that she had ever

pais inco and averaged round to speak to When Mary turned round to speak to Phil Lehy, he suddenly remembered his weakness and dropped languidly back into his chair.

Mrs Lahy exchanged glances with her visitor, and placing a chair at a convenient distance from the rapidly sinking patient,

"He's only poorly to-day, Miss. Maybe you could spare time an' sit down and talk to him for a start. I know he'd be in the better uv id."

in the better uv id."
"I hope, Mr. Lahy," said Mary, "it is nothing serious. I thought you looked remarkably well this morning; and Father M'Mahon made the same remark."
"I'd want a little nourishment," said Phil Mary looked at his wife for an explan

ation; but Honor only shock her head.
"Perhaps I could send you something;
she remarked, still looking at Honor.
But another shake of the head was th

only reply.

"He says," said Mary, "he requires nourishment."

"That's what I want," said Phil, turning round and looking earnestly in he face. "A little nourishment."

Mary again looked at Honor, evidently surprised that he should not have proper "God help you, Miss," said Honer, a

est, "don't you know the noutehment be wants? Nourishment!" she repeated. "I never heard him call anything but the

Mary now understood the state of the case, and charged the subject.

"You asked me some time sgo, Mr. Lahy," she said, "if I could lead you Moore's 'Lella Rookh.' I hadn't it at the time, but I can give it to you now any

'Thank you, Miss." Phil replied. "Tis rnank you, Miss," Pau replied. "The goin' on twenty years since I read id; an' I was wishin' to see id. What put id into my head was seein' some lines the counsellor brought into wan of his speeches, an' I knew I see 'em somowhere before:

before:

"Rebellion, foul, dishonouring word,
Whose wrongful blight so oft has strained
The holiest cause that tongue or sword
Of mortal ever lost or gained."

I digremember if them lines isn't in 'Lalla

"Yes," said Mary, smiling, "those lines are from 'Lalia Rookh." "The Fire Worshippers," added Grace,

sustentiously.

"Sure enough, 'tis the Fire Worshlppers," said Pau, looking at her with surprise. "But," he added, turning to Mary, "is

the wan you have genu ine?"

"Oh, I suppose it must be."

"Twas your Uncle Dan, God be good to him, that lint me the wan I read. An by the same token, 'twas the same day he gave me the 'Coravoth.' I was the fust that ever sung id in those parts. But I wouldn't give a pin for them little 'Lalla Rookhe' that's goin' now. That wan was as hig as a double spellin' book."

Mary, who did her best to keen her

as big as a double spellin' book."

Mary, who did her best to keep her countenance, said she feared hers was one of the little ones; but as her brother Hugh had all her uncle's books, she would see whether the genuine addition of "Lalla Rookh' was among them.

Phil was by this time quite cured of his

weakness, and Mary rose to take her leave.
Duting their conversation Tommy was xhibiting the goldfinch's accomplishments

to its new mistress.

When the bird, after much coaxing, moved sideways along its perch, now coquettishly advancing, now timidly hold-ing back, at length picked hurriedly at the temptingly against the wires of its cage, Ellie's delight was only second to that of Honor Laby herself, who gave much more attention to the little by play at the window than to the conversation about "books and larnin" between her husband

and Miss Kearney.

Mary, too, stopped for a moment to comtemplate the little scene.

Ellie's bonnet was hanging on her back and her halr fallen loose over her face and shoulders, while the boy, who was on his knees, looked up at her with a triumphant smile, as the goldfinish snatched the groundsel through the wires, and, placing its foot on it, commenced pulling it to

Mary thought the group would be Mary thought the group would be a good subject for a pleasant pleture.

But how sad was the contrast when she turned to the straw chair, and the dark, meiancholy eyes met hers. And when she felt the love—the almost worshlp—for herself that filled those melancholy eyes, Mary found it hard to keep back the quotion that awelled up from her heart

motion that swelled up from her heart. She turned her face away and pulled down her vell before bidding Norsh good bye. "On, Mary," said Grace, when they had got into the open air, "wouldn't it be well for that poor girl if she were dead? and Grace started and looked around.

It was Honor Lahy who had followed them with Ellie's gloves, which she had forgotten. The poor woman's hands were stretched out as if begging for her child's life, and the tears stood in her eyes.

"Oh, Miss, sure 'tis she brings all the luck to me! This woman would snatch her child

from the grave merely because "'twas she brought all the luck to her!" Ab, if that old house were built upon crocks of gold-enough to purchase the crocks of gold—snough to purchase the fee-simple of broad Tipperary—Honor Laby would have flung it all into the see, and been been content to "beg the world" with her child, if by doing so she could here, the light in these length over a keep the light in those languid eyes a

little longer.
Remonstrate with the heart-broken

children, perhaps, in order to place her— her darling—in a home worthy of her. And now she is gone—the best and beauti-fulest of them all—and what a lose that money is! And she will try to make the wretched dross she had lost with her child

money is! And she will try to make the wretched dross she had lost with her child the excuse for her sorrow. But if her darling's death had brought a queen's dowry to every other child of hers, the sorrow at her heart would be no lighter.

Bay to this other one: "You should let your child go where she can better herself. Do you want to keep her a drudge ail her life." And see, the tenre are in her eyes, and she answers: "If she goes I won't have anyone to do anything for me." But give her a train of attendants to anticipate her every wish, and the tears will be in her eyes all the same.

So, again, this other one, who has lighted upon a tiny pair of red woolen stockings at the bottom of an old drawer. The little feet they encased grew tired, and a eweet, sweet little voice said: "Carry me, mamma," and a little sliky head drooped like a flower, and two violet eyes grew, first brighter and brighter, and then heavy, and fixed, and glezad—wenty years ago. And when she sees you shake your head she dites her eyes, and says, with a sigh: "If I had her now how useful she'd be to me." You foolish woman! Look at those four heathy, blooming girls. Are they not good, and carefal, and a ffectionate, and all that a mother's hear! could with? Ou the mere score of utility you have more help than you require, more hands than you con find employment for. have more help than you require, more hands than you con find employment for. And yet you would cheat us with: "How useful she would be to you." But we are

fergetting our story.

"Oh, Miss, sure 'tis she's bringin' all the luck to me," said Honor Lahy.

Grace turned away, with her brows knit

into something very like a frown.

Mary was greatly moved, and felt at a loss for something to say that might soothe the poor womas, when Tommy's appear ance relieved her from her embarrass-

Miss Ellie is certainly an untidy girl. She forgot her gloves, and now Tommy comes running, breathlessly, up to them with a woolen ruff held high above his

"I hope, Mrs. Laby," said Mary, "that Tommy continues to be a good boy."
"He is then, Misa," she replied, wiping the tears from her eyes with the corner of her apron, "very good at his books. And every way—on'y for the climbin." Elite looked laughingly at the delinquent, who stratched his curly poll, and returned her smile with a shrug of his

shoulders and a glance of his merry blue "Oh, but as he is so good you must not be too strict with him," said Mary.
"But 'tis on'y the mercy uv God, Miss, Honor exclaimed, as if her patience were tried beyond endurance, "that he don't make smithereens uv himself. An' be

sides, I can't keep a stitch on him." She turned round to survey the culprit, whose bones and habiliments she consid

whose bones and habiliments she considered in such constant jeopardy.

"Oh, oh, what am 1 to do wud him at all, at all? Look at him," she cried, carching Tommy by the shoulders and spinning him round. "How did you tear that piece out uv your breaches? Au" where is it?"

where is it?"

Tommy looked considerably surprised;
but guided by the speciators' eyes—and
even Grace honoured him with a sidelong glance—he ciapped his hand behind and discovered that a pretty large piece was missing out of his cordurous.

It could be seen by his puzzled look

that he was trying to remember where or how the accident occurred. His mind was divided between Tom Hogen's gate and Mat the Thrasher's whitethorn hedge, when custing his eyes upwards, as people will do under like circumstances (meaning will do tinder his circumstances (meaning no reference to Tommy's mutiated garment, but only to the operation of his mind), a ray of light seemed to break upon him from the beech tree. To Grace's prefound astoniahment he rushed suddenly to the tree, and, clasping his arms round it, began to ascend. Mary, too, seemed taken by surprise. But the proceeding

had just made up her mind that Tommy's

case was quite hopeless, and that reclaiming him was an utter impossibility.

Grace's eyebrows became more and

more elevated as he mounted higher and

But on resching one of the highest boughs he stretched out his hand, and the object of his ascent was visible to them all; for there was the missing plece of cordurey fluttering in the breezs. Thrustall; for there was the missing plece of corduroy fluttering in the breezs. Thrusting it into his pocket, he descended with a rapidity that caused Mary to put her hands before her eyes, as if she thought the catastrophe which his mother considered so imminent was at hand, and that Tommy was then and there determined to Tommy was then and there determined to "make smithersens of himself." It was greatly to her relief, if a little to her surprise, that when she looked round the cause of her anxiety was nowhere visible —he having scampered into the house the moment his foot touched terra firma, as if he were quite unconscious of the presence of the little group who had watched his

performance with so much interest. performance with so much interest.

Mary said good bye again to Honor
Laby, and went a little further up the bill
to pay a visit to Tom Hogan's handsome
daughter Nancy, who she suspected was
pining in thought in consequence of an
approaching event in which it was conjectured that one Ned Brophy was to play

Perhaps there was something in Mary's own heart, which, unknown to herself, made her sympathise with pretty Nancy Hegan.

TO BE CONTINUED. A New Element

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

JOHN JYNKS AND THE ANGEL.

Ecstatic joy and peace were in the face; the raiment was woven of gold and red—
gold in the lights and red in the shadows.
It was a shock to John Jynks to see who
had been blowing the organ. It was an

John Jynks was an eminently respectable man; his slik hat was on a chair and his slim umbrella was in the corner. In fact, he was so very respectable that it is surprising to think he had anthing to do with an angel. But, then, it was through a mistake.

a mistake.

John Jynks was a serious man. His face was long, and inclined to be sepulchral, by reason of exceeding gravity. In fact, his tastes were so serious that he was practising a dirge on Christmas eve.

John Jynks was not any relation to the "Jinks" family or the "Jenkins" family; he spelt his name with a "y." He was decended from the Zwinke family, who were to be found in Geneva in the fifteenth century. This was his own opin-

were to be found in Geneva in the fifteenth century. This was his own opinion, but his opinions were like his property—not shared by anybody else.

One of his opinions was that Christmas was a bore. That morning he had expected a business letter, and instead be had got an invitation to Mrs. Wimple's party over the way, on Twelfth Night. He had stuck the card in the edge of the looking glass with a growl. He go to a party—not he! He had never been present at such useless nonsense since he was ten years old. And that thing came instead of a most important letter! John Jynks feit personally annoyed by Christmas.

mas.

His letter might come yet, but all the deliveries would be late. Another form of useless nonsense would be in the way—the plague of Christmas cards. John Janks felt that Christmas was exasperat

of them !-playing bress instruments out of time, and putting one's teeth on edge when one wanted to go asleep—singing at the doors till one longed to be a boy again to steal to the kephole and equirt water down their throats. John Jynks thought of this vengeance without a smile, Caris mas was enough to shatter a men's nerves; the one comfort about it was it could not happen to any body more than once a year. Then thick of the Christmas boxes the

day after—the ringing at the door by the postmen and the dustman and the gasman and the waterman-and even the taxman; for to the affrighted imagination of John Junks it seemed that even the taxman was of the number who had the impertinence to come for a Christmas box. Besides, what a crowd were in the streets, laughing, hurrying, joking, shop ping. It made Mr. Jynks ili—positively ill to think of the stoppage of business and the stoppage of business than What did neonla

and the waste of time. What did people went holidays for? What did they want to laugh for? Holidays stopped want to saugh for? Holidays stopped work and made them poorer; and laughing was the worst form of idleness.

Thinking these thoughts, John Jynks had come this morning upon the boy who ought to blow the organ. The boy was carrying an unwieldy parcel, and was followed by a small sister, a small brother, and a dog, all in the most insane state of laughter—expent the dog, of course for

laughter—except the dog, of course, for the dog was a sensible annial. When Mr. Jynks had prodded Tommy in the ribs with his umbrells, as a serious remainder of neglected duty, Tommy had taken it as a joke and staggered out of the way, and the parcel had burst and let out he neck of a goose smid shouts of de

"Leave that parcel, and come and blow the organ," Mr. Jynks had said severely.
"Please, sir," Tommy said, "I can't leave him, sir. It's our goose going home,

leave htm, sir. It's our goese going home, and he can't go home by himself, sir."
"Then be quick."
"As quick as I car, sir. But if you'd only feel the weight of him, sir...!"
This to Mr. Jyrks! It was appalling, "I shall expect you in five minutes," said the grave and sectous gentlemen; and, turning heavest which with a weight of the state of the second section. was evidently nothing new to Ellie, who was indebted to Tommy's climbing propensities for an extensive collection of birds' eggs

His mother shock her head, as if she

His mother shock her head, as if she turning the corner, he met Miss Wimp and sizes. And the more she dropped, and the more she was delayed and incon-venienced, the more she laughed, as if it

was all fun. Nothing but the noneensical spirit of the season sgain! But this was a much worse case than Tommy and the Daisy Wimple was the merriest girl in all the town. She looked as fresh and an the town. She loosed as freen and rosy in her warm fur as if she were young Springtime masquerading in Winter's dress. She looked straight up at Mr. Jynks' long face with the sparkling glauce

of a pair of most innocent eyes, and she said, brimful of glee:

"Do tell me, Mr. Jynks, have you any idea where a Punch and Judy lives?"

Mr. Jynks was surprised. He was more he was shocked. It was the very last emark one could expect from a girl of efinement to aman of mature years and

intellectual pursuits.
"I'il tell you how it is," she said, chat. tering away, with a funny, puzzled little air of business puckering the pretty fore-head for a moment. "On Boxing Day it is the factory girl's tea party; and we have ten shillings over out of the funds, and I thoughtPunchard Judy would make them laugh—and I saw a man in the square the other day, and he said it was ten shillings a night—only we shan't be able to have
Toby because Toby is ten shillings more
—Tobles are very dear."

Mr. Jynks shook his head at Dalsy and

the world in general. "But you are not going to carry all these parcels round the town in this search?" he asked.

"Oh no; these are for the Christmas tree in the school-room on Holy Innocents' "Eleven parcels," said Jynks, elevating

his eyebrows. Somehow he liked to talk his eyebrows. Somehow he liked to talk to Daisy Wimple, though she was so very silly as to be fond of smiling. He hoped she would some day "settle down" into a serious women. If that day came, and the laughing face was grave, he might—he might—Mr. Jynks hestated about it, but still he might—offer her his hard and heart, and allow her the privilege of singing for him sweet songs of a saddening nature, and dusting his study. They would spend dusting his study. They would spend their honeymoon in the British Museum, with a view to improving her mind; and Mrs. Jynks would incur his severe dis-

pleasure if she returned again to the follies of her youth.

"Eleven percels," he said; "it will be a fine Christmas tree. But, my dear Miss Wimple, would it not be more useful to hand sheet and pieces and processes. bang shoes and pinafores upon the tree in

"Ob, don't," said Dalsy, in a pleading "Oh, don't," said Daisy, in a pleading little tone of trouble, "The children want something to play with so much. We haven't half enough toys for them all—and they are such poor toys. But you might send us the shoes and things, Mr. Jynks"—this came with a sparkling, mischievous glance—"we shall get the toys, and you shall get the shoes; they cost a little more, you know. A hundred pairs, all sizes, please."
"That's a large order," said Mr. Jynks; it was the nearest thing to a joke he had

"Intra a large order," said Mr. Jynke; it was the nearest thing to a joke he had ever perpetrated in his life.

Daisy laughed; and then she and her parcels ran away before he could even

offer to carry them.

For a few moments he looked in at a stationer's window—at the Carletmas cards painted with every shape of gladness, from children, flowers, and robin red-breasts up to Bethlehem scenes and golden-

winged angels.
"What an extraordinary expenditure of time and money all for nothing, except to retard the proper delivery of important

Croaking this, Mr. Jynks mounted the steps to the church. He knelt for a few minutes, with his thoughts, alas! fixed on the absent Tommy; then he opened the organ, which was in a side chapel near the chancel with a heautiful rose window. chancel, with a beautiful rose window above it. He leant his elbow on the key-board

and his head on his hand and walted in When he was beginning to think of

going home, at last the footsteps passed behind him, and his blower began to work the lever up and down, and the great desp breath began to blow with a noise of wood and a rushing of air.

"A nice time for you to come. I have The time for you to come. I have been waiting for you. If this occurs any more I shall not have you again," said John Jynks, in a sharp whisper directed toward the side of the organ where the blower worked the handle of the bellow beyond his sight.

He began practicing the dirge of his own

composition. The blowing was even, the handle went noiselessly up and down. But somehow John Janks could not man sge the organ that day. The dirge would not come right. It changed into sounds not come right. It charged into sounds like the Gloria. When he pulled out the sjops there was no "swell;" the pipes sang cilver-throated, and went up into the softest sweetness that mortal ears ever In a pause in the music John Jynks

heard a sigh, a most delicious sigh, as if from a heart too happy to listen any more. He stood up and looked around the ride of the organ to see what Tommy was doing. And there, seated on the pave-ment in an attitude the Italian painters of old might have envied, there was the living angel, with the polished wooden haddle, swayed by the touch of his light immortal hadd. It was still now, for the music had censed. The eyes were closed; the face wors such a look of listening ecstasy that words could not describe its peace or its bestitude. The wings, like very bright reflections, were against the plain church wall; the garment woven of the sunset fell in red and gold on the poor earthly pavement.
Now what was John Jynks to do? He

had never been in such a position in his life. He felt amszed, of course. But he was a commonplace, practical sort of man, and he thought it awkward—extremely awkward. He dared not go nearer, and he would not go away. He gave a little cough; he dropped a music book; he tried again, and coughed and dropped the

again, and coughed and dropped the music book at the same time.

The spirit opened radiant eyes and locked at him; rose as noiselessly as a light or a shadow moves, and coming laid hands upon his arm with a touch that he could not feel. You don't know me," said the spirit.

John Jynks was a very precise man. He drew back a little and said: "I-1have not that pleasure." The beautiful spirit smiled at him,
"Ah! I thought you did not know me. We have never been together. I am the angel of joy."

angel of joy."

The very precise man made a little bow.

The epirit smiled again. His smile was
like the sunshine when one is up in the
pure air of mountain heights; it made one

glad.

"And pray what do you do?" the spirit saked. "What do you do every day that you have not come across me?" "My time is spent in literary leisure, and in music—for music's sake," said John Jynks, condescending to explain.

Ah!" said the angel wistfully"—and it

is such a dark world !

With that he turned away. Every-thing darkened indeed as his presence departed. It was like the coming of night. Just to get light, and to see what would happen, the man followed him.

When he walked with the angel everything was bright again-the best aspect everything seemed to be turned toward

him.
The church was decked with holly; the The church was decked with nolly; the crib was ready, and a merry sound of volces came from beyond the wall. The angel opened a locked door, and smiled so gay an invitation that John Jynks had to follow.

"I can't help stepping in for a minute, though I waill have not time." aid John

though I really have not time," said John Jynks, not liking to come to a children's party. "I was not aware that door was over unlocked." "Oh! I can unlock all things," said the

joyous angel; "and I can rule like a king; you do not know half my power." Well, in this school-room there was a Christmas tree, and all the children got playthings except one. This last little one came in late with a crutch, and leant against the wall and cried most bitterly. Nothing was left for her. She had limped in from the cried most bitterly. in from the street-a ragged little gutter

"Can a child like that live?" asked John Jynks, locking at the puny crocked frame, the small pinched face blue with cold. "She will die off soon," said the angel; "she has only one week more."

"And she cries so piteously," said

DECEMBER 21, 1889.

limp, and she is very weak. So never a toy in her life—not one."

"Oh! poor child." The man's he wrang with pity—and all about "Can't she have something?"

"Yes," said the angel; "I we care of that. I can blow out a she her from the carpenter's shop at her of the court. It will do for itime is so short. She will be very it. She will take it home and course when the nights are losed. her finger when the nights are lo next week they will find it un

next week they will find it unpillow."

"Oh, no, no," said the man, ope purse, "I'll buy her the best toy town. I'll try not to let her die."

But while he was speaking, a away, and the voice of a girl was weeping, and a little light came up, and showed the whitewashed a prison cell. A girl with eyes I mends, and hot, flushed cheeks, whing there in a passion of anger as monds, and hot, flushed cheeks, whing there in a passion of anger at 'Oh! what will become of moried. "If I'd had a bit of funthe lot in the lane, I might nergone with them. I hate them no I hate myself. I am done for no I lyegot in here. I wish I was drought and she flung herself down and I she was dead, with her face on the

The spirit turned to the man. "Poor drudge!" he said. "
work enough, but she had no p
this is the end of it—the beginning

"But will nobody do anything f "I will," said the angel. "I l in this dark world a thousand hea

in this dark world a thousand heaful of warmth and light. They her yet and lift her up; she is p for want of a little joy."

With that word John Jynk His show was on the keyboard, head was on his hand. Tom standing behind him with a brupon his face.

Dalsy Wimple bad failed to showman; but wonderful to state showman; but, wonderful to state evening of the factory girls' public show arrived at the school. moment the tea was over—two n a reed and a drum, Punch, Judy, baby, Joey the clown, the Disti Foreigner, the Beadle, the Ghost

Bogey-all in uproarious spirit Bogey—all in uproarious spirit came too—the most intelligent T ever took Punch by the nose.

The children's evening on Hocents' Day was also the occasion terious event. Dalsy Wimple, gay, came early in her warm half a dezen friends with her, to children.
"I wish I knew Santa Clar

"I wish I knew Santa Clair
Dalsy, "We might have got seents from him. We want then
Then she opened the school ro
and drew back with with a cry o
Why, the tree was loaded from
bottom with glittering toys, an
baskets were clustered under it.

"Santa Claus!" cried the git
same Santa Claus that sent P
Judy." Judy."

Dalsy peeped into the baskets

Tears brimmed into her eye good he is, and no one ever kne When the Twelfth Night ps John Jynks was one of the fir at the brightly lighted house way.

Nobody would have recog
Jynks. It had been such a hap
mas, he said, and what a blesst
mas was! "If we could only he
mas eve all the year round, whe
tt would be!"

Why shouldn't we?" sa'd De

"Why shouldn't we?" ea'd D
Why not, indeed?
"Anyhow," said Mrs. Wimpl
mas lasts for twelve days. Nob
cheat us out of a day of it."
It was a Twelfth Night pa
good old style. Carols were
the "Twelfth Cake" was cut, an
figures from the top were dist
lot, and John Jynks was the Daisy was the queen. Now had to rule the evening an arrange the pastimes for the of "I to arrange pastimes!" exc Jynks, looking serious sgain ment, and feeling like a fish, o among all his gayety. "Au gentleman would do it twice

me. Do excuse me, Miss Dat did such a thing in my life." "No!" said Dalsy.
The tone meant "Question! and there was a funny arch eyes.
"I'm positive I did'nt,"

Jynke.
"Ah! And who made our t girls laugh—two hundred poor were that night—I thought yo to know the number, and would set them up for six Punch and Judy was such fur "Oh!—now—now—Mee De
"You know you did," sai
little maiden; "so there's no
ing it. And the Christmas it
you could have heard the child

'I never touched a Christ Perhap not; but you mad "Well if I am to be king said, to escape from the su generosity, "I can tell you a and you can make up the re gramme, so long as we fine Roger de Coverly."

Sir Roger de Coverly! W lous suggestion from the c Jynks. The company greet with laughter and applause came Queen Daisy's part "If I am to make a la

So nobody sang, 'Oh! tha lying under the churchyard thing of that sort, which ind yet made any one brighte Shelly may have said that "are those that tell of said

but they are not the song life's reality. Somebody through old Scotch verses who was "but a lassic y

oking round with a prouch a privilege, "I rule, as Night Queen, that there shappy music to-night, and us shall sing sad songs—an shall recite poetry about and all that—you know, beclike anything dismal or sad,

pillow."

"Oh, no, no," said the man, opening his purse, "I'll buy her the best toy in the town. I'll try not to let her die."

"But will nobody do anything for her?"

"I will," said the angel. "I have yet in this dark world a thousand hearts brimful of warmth and light. They will find her yet and lift her up; she is perishing for want of a little joy."

With that word John Jynks awoke. His elbow was on the keyboard, and his head was on his hand. Tommy was standing behind him with a broad grin upon his face.

Dalsy Wimple bad failed to find her showman; but, wonderful to state, on the evening of the factory girls' party the whole show arrived at the school-room the moment the tea was over—two men with

whole show arrived at the school-room the moment the tea was over—two men with a reed and a drum, Punch, Judy, and the baby, Joey the clown, the Distinguished Foreigner, the Beadle, the Ghost, and the Bogey—all in uproarious spirits. Toby came too—the most intelligent Toby that ever took Punch by the ness.

ever took Punch by the nose. The children's evening on Holy Inno cents' Day was also the occasion of a mysterious event. Daisy Wimple, rosy and gay, came early in her warm furs, and half a dezen friends with her, to help the

children.
"I wish I knew Santa Claus," said
Dalsy. "We might have got some presents from him. We want them badly."
Then she opened the school room door, and drew back with with a cry of surprise,
Why, the tree was loaded from top to

bottom with glittering toys, and several baskets were clustered under it.
"Santa Claus!" cried the girls, "The same Santa Claus that sent Punch and Judy."

Daisy peeped into the baskets, and saw

mough warm little shoes to set up a shop.
Tears brimmed into her eyes. "How
good he is, and no one ever knew it!"
When the Twelfth Night party came,
John Jynks was one of the first arrivals
at the brightly lighted house across the

Nobody would have recognized Mr. Jynke. It had been such a happy Christmas, he said, and what a blessing Christmas was! "If we could only have Christmas was! "If we could only have Christmas over all the ways and the christmas over all the christmas over all the ways and the christmas over all the mas eve all the year round, what a world it would be !"

Why shouldn't we?" sa'd Daisy.

"Why shouldn't we?" ea'd Daisy.
Why not, indeed?
"Anyhow," said Mrs. Wimple, 'Christmas lasts for twelve days. Nobody should cheat us out of a day of it."
It was a Twelfth Night party of the good old style. Carols were sung, and the "Twelfth Cake" was cut, and the little figures from the top were distributed by lot, and John Jynks was the king and Daisy was the queen. Now these two had to rule the evening and had to arrange the pastimes for the other guests.
"I to arrange pastimes!" exclaimed Mr.

me. Do excuse me, Miss Daisy, I never did such a thing in my life." "No!" said Dalsy.
The tone meant 'Question! question!" and there was a funny arch look in her

eyes.
"I'm positive I did'nt," said John Jynke.
"Ah! And who made our two hundred

"Ah! And who made our two hundred girls laugh—two hundred poor girls there were that night.—I thought you'd be glad to know the number, and they said it would set them up for six months, the Punch and Judy was such fun!"

"Oh!—now—now—Mies Daisy—I—"

"You know you did," said the merry little maiden; "so there's no use in deny ing it. And the Christmes tree—I wish you could have heard the children shout."

"I never touched a Christmas tree in my life,"

my life."
"Perhap not; but you made one worth touching

"Well, if I am to be king to night," he said, to escape from the subject of his generosity, "I can tell you a ghost story, and you can make up the rest of the programme, so long as we finish with Sir Roger de Coverly."

Sir Roger de Coverly! What a frivo-ous suggestion from the dignified Mr. lous suggestion from the dignified Mr.
Jynks. The company greeted the news
with laughter and applicates. But first
came Queen Daisy's part of the pro-

gramme.
"If I am to make a law," she said "If I am to make a law," she said, looking round with a pretty blush at such a privilege, "I rule, as the Twelfth Night Queen, that there shall only be happy music to-night, and that none of us shall sing sad songs—and none of us shall recite poetry about soldiers dying and all that—you know, because we don't like anything dismal or sad, do we?"

So nobody sang, "Ohl that we two your

limp, and she is very weak. She had never a toy in her life—not one."

"Oh! poor child." The man's heart was wrong with pity—and all about a toy. "Oan't she have something?"

"Yes," said the angel; "I will take care of that. I can blow out a shaving to her from the carpenter's shop at the corner of the court. It will do for her, her time is so short. She will be very glad of it. She will take it home and curl it on her finger when the nights are long, and next week they will find it under her pillow."

"Ob, no, no," said the man, opening his was the love worth having—worth the

spirit vanished he had realized that joy is power, that it is an angel's work to go about the world giving gladness away—that we are selfish if we are sad about ourselves, when the world is full of people drudging to death for want of a holiday, going down the wrong road for want of a little brightness or an honest laugh.

"I suppose," said John Jynks, "these things had always been somewhere at the back of my own mind, and I had just met Miss Wimple, who talked of a Caristmas tree, and I had seen an angal in red and gold on a card in a stationer's window.

"Anyhow, my angel of joy in the dream

"Anyhow, my angel of joy in the dream was most persuasive. Unfortunately, my little organ blower, Tommy, was standing behind me when I woke. I came to my sensee, and turned round half asleep. John Jynks meant to be sad no more;

and if ever there was a Mrs. Jynks she should not settle down; she should not go

should not settle down; she should not go for her honeymoon to the British Museum! His home should be a warm, genial centre in the wintry world, and the spirit of Christmas Eve should be always upon it. Well, there was the old country dance; and it was the funniest thing in the world to see John Jynkslead Mrs. Wimple down the middle trying to say something about to-morrow, which the laughing hortess could not understand.

To morrow—he called on the same To morrow—he called on the same hostess, and she said, "Wait a year!"

Before another year was over, there was not a more genial man, or, as people said, "not a better fellow in the town," than John Jynks. There were flowers in his study, and his music took to joyous ways. It may have been the work of the dream angel; or it may have been the influence angel; or it may have been the influence of somebody else. For after that next Christmas, after a year of valiant efforts to be not "a sadder," but a happler 'and a wiser man," he brought Daisy home; and the whole house brightened, and every life that came near them brightened too; for Daisy was an argel of juy better than the gold-winged fancy of his dream.—Catholic Fireside.

FALSE AND MISCHIEVOUS!

Dr. Lyman Beecher, the father of Henry Ward Beecher, said there were three false and mischievous maxims, viz, "No matter what a man believes, if he is only sincere; No matter what he believes, if his conduct is right; and, No one is responsible for his belief." The drift of the times is well represented by the action of a Universalist convention. The Rev. Dr. H Sawyer offered a reso-The Rev. Dr. H Sawyer offered a resolution declaring it to be the settled conviction of the denomination "That the arrange the pastimes for the other guests.

"I to arrange pastimes!" exclaimed Mr.

Jynks, looking serious again for a moment, and feeling like a fish, out of water among all his gayety. "Any of those gentleman would do it twice as well as gentleman would do it twice as well as the compelled to take leave of the denomination "That the Gospel of Christ is a special and miraculous interposition of God for the sal-vation of the world." The convention refused to adopt the resolution, and thereupon Dr. Sawyer said that he would be compelled to take leave of the denomination "That the Gospel of Christ is a special and miraculous interposition of God for the allowance of the denomination "That the Gospel of Christ is a special and miraculous interposition of God for the sal-vation of the world." The convention refused to adopt the resolution, and therefore the convention of the denomination "That the Gospel of Christ is a special and miraculous interposition of God for the sal-vation of the world." The convention refused to adopt the resolution, and therefore the convention of the world." The convention refused to adopt the resolution, and the convention of the world." The convention refused to adopt the resolution of the world." be compelled to take leave of the denom be compelled to take leave of the denom nation. However, on the motion of Dr. A. A. Miner, the following resolution was passed: "Resolved, That the Chris tian Church and ministry must stand on the truth of the New Testament record. It is evident that the convention did not consider it essential to believe in the consider it essential to believe in the divinity of the Christian religion. So far has a large part of New England Congre-gationalism departed from the teaching of Dr. Lyman Beecher.—Catholic Review.

When the summer's rose has faded what shall mase it fair again?
When the face with pain it shaded what shall drive away the pain?
Never shall a blossom brighten After blighted by the frost,
But the load of pain may lighten,
And we need not count as lost
all the pleasure of life when the wife and mother, upon whom the happiness of home so largely depends, is afflicted with the delicate diseases peculiar to women. It is terrible to comtemplate the misery existing in our midst because of the prevalence of these diseases. It is high time that all women should know that there is one sure remedy for all female complaints, and that is Dr. Pierce's Favorite Prescription. Do not allow ill-health to fasten itself upon you. Ward it off by the use of this stand ard remedy. But if it has already crept in, put it to rout. You can do it, by the use of the "Favorite Prescription." It is GUARANTEED to give satisfaction in every case, or money paid for it will be returned.

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happy music to-night, and that none of us shall sing sad songs—and none of us shall recite poetry about soldiers dying and all that—you know, because we don't like anything dismal or sad, do we?"

So nobody sang, "Oh! that we two were lying under the churchyard sod," or anything of that sort, which indeed has never yet made any one brighter or stronger. Shelly may have said that "sweetest songs are those that tell of saddest thought," but they are not the songs that sweeten life's reality. Somebody went blithely through old Scotch verses about a girl who was "but a lassie yet—a bonnie," The SPECIAL ANNOUNCEMENT which ap-

FAMILY PRAYERS.

BY M. A. D. A recent number of the Catholic Mirror contained a very interesting and instruct ive article on a plous custom which, in day gone by, was very generally observed; namely, that of eaving the daily prayers together. The article referred to was headed: "A Plous Custom Which Should ways," and ending with, "And it God choose, I'll leve thee but the better after death." This was the right sort of affection—not the earthly passion of which novelists weave untrue tales. This was the love worth having—worth the labor of a man's life. As yet to the girl in white it was only a beautiful song; no shadow of the reality had ever crossed her way. From his reverie, John Jynks was called to tell his promised ghost story, and all the candles were put out.

Headed: "A Plous Custom Which Should Be General Among Catholica." Nowadays to shad a family rayers were more general people would be more easily led to understand the absolute necessity of prayer as the great means of salvation, and would consider the omission of their daily prayers abeing a matter of rather serious import. The catechism published by order of the sn. I'll try not ...

But while he was speaking, way, and the voice of a girl was heavesping, and a little light came in high up, and showed the whitewashed walls of a prison call. A girl with eyes like did monds, and hot, flushed checks, was sobbing there in a passion of anger and tear.

'Oh! what will become of me?" she cried. "If I'd had a bit of fan without the lot in the lane, I might never have gone with them. I hate them now, I do; I hate myself I am done for now, once I've got in here. I wish I wes drownded!" and she flung herrelf down and lay at in free he had found an angel clad in the she was dead, with her sace on the stone floor.

The spirit turned to the man. "She had work enough, but she had no play, and while is the end of it—ihe beginning of the and." "will nobody do anything for her?"

"will n

to points them out thus: "Prayers made in common remind a person of his principal duty here below—that of ador ing God. . . There is in this union of the members of the family at the toot of the members of the family at the foot of the crucifix a persuasive elequence which speaks to each one of his duty to God, his neighbor, and himself. And this gathering together for a common purpose each evening is calculated to have the most happy effects on the family itself. When the father and mother are exercising a species of priest. hood in the midst of their children, does it not inspire feelings of greater resp If some have been grieved and vexed during the day by any of those thousand-and-one little miseries that may disturb peace and harmony everywhere, will they not be disposed to forgive and forget when, at the foot of the crucifix, they rewhen, at the lost of the crucinit, they re-peat: 'Forgive us our trespasses as we forgive those who trespass against us?' He that has fallen into ain, will he not be disposed to repent of it when he makes his short examination of conscience at night and joins in the Confiteor and Act

of Contrition ?"
St. John Chrysostom and other Fathers St. John Chrysostom and other Fathers of the Church speak in eloquent terms of the power of prayer with God when the people and the priest are assembled to gether and their united prayers ascend to the throne of grace. And what they so eloquently say of the efficacy of prayer when thus addressed to God, may, the proper allowance being made, with full justice be said of family prayers. Let the words of Jesus Christ never be for gotten: "If two of you shall consent upon earth, concerning anything whatso gotten: "It two of you shall cousers upon earth, concerning anything whatso ever they shall ask, it shall be done to them by My Father, who is in heaven. For when there are two or three gathered together in My name, there am I in the midst of them." Matt., xvii, 19, 20) -Catholic Mirror.

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HOSPITAL REMEDIES.

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Dominion.

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Catholic Record.

London, Sat., Dec. 21st, 1889. RAIDS ON THE DOMINION

We have been so frequently told by the Francophobiac press that the Province of Quebec is very anxious to feed upon the vitals of Ontario, that we of Ontario had come to the conclusion that we were a very much martyred people : we were martyrs to the rapacity of the French Canadians. Thus it came to pass that we were particularly concerned in French Canadian legislation, at all events whenever the expenditure of money was involved. Ontario, Nova Scotia, Manitoba, above all, might do as they pleased. The last named Province had even attained a species of independence, and could build International Railways in defiance of Dominion interests and laws, and Ontario freely accorded it sympathy and encouragement in its assertion of Provincial Rights. Not so Quebec. This Province was represented to us as bankrupt, and if it spent a cent for any purpose, it would be sure to come beg. ging of the Dominion Government to foot the bill; and the ill treated martyrs of Ontario, contributing most largely to the Dominion revenues, would, of

course, suffer mostly by the transaction.

The raids of Quebec upon the Dominion treasury are purely imaginary. Quebee stands in relation to the Dominion in exactly the same position in which the other Provinces do, but as the Dominion Government is constituted by the British North America Act a sort of impost collector for all the Provinces, of course Quebec gets a proportion from these imposts similar to the other Provinces, and it is just as likely that any other Province will make a raid on the Dominion as that Quebec will do so. If such a raid were attempted it may well be supposed that Ontaric, which is the chief Province in representation as well as population, will take care of its own interests and will not allow itself to be unjustly treated. At least we have been so frequently treated by the Francophobiacs to disquisitions on the ignorance of French-Canadians, and the superior intelligence of the Ontarionians, that we should imagine that Ontario will be able to hold her own against all the efforts of Quebec to outwit her. Hitherto, at all events, Ontario has drawn her full share from the Dominion Treasury, in proportion to Quebec, and the dismal prognostications of the Mail and other Francophobiac journals, when ever they think proper to be not pleased with Quebec legislation, are as foolish and absurd as the forebodings of evil entertained by the superstitious when the contents of the salt-cellar are over. turned on the table. The fact is, it is only because the people of Quebec are of French origin and Catholic that the lugubrious fears have been expressed at all that they have any such purposes in view as have been so readily attributed to them. Designing politicians know that in Ontario it is always easy to stir up religious rancor in the breasts of a certain class, and they take advantage of this from time to time to procure for themselves a political following, their desire to gain political power and unfluence being much stronger than their love of country, which ought to restrain them from raising dissension by means

of racial and religious outcries. It is amusing, under these circumstances, to notice that a recent attempt has been made from one of the Provinces to better its position at the expense of the public in the rest of the Dominion ; but unfortunately for the case of the demagogues, the effort does not come from Ozehec. It was a Nova Scotian deputa tion which the other day waited upon the Government to ask that higher duties be placed upon pig iron, and that a bonus be granted for a railway in that Province which would connect the iron mines with the Intercolonial Rail-We do not attribute any wrong motives to the gentlemen who have asked these concessions, but if the demand had come from Quebec there would be no end to the charges which would be made of Quebec rapacity from which poor martyred Ontario would be the great sufferer. "We told you so"

rould be the cry of those gentle who prognosticated that Ontario would be called upon to foot the bill Quebec determined to appropriate \$460,000 fairly between Catholics and Protestants for purposes of higher edu-cation. The annual interest on this sum, at 6 per cent., would only amount to \$27,600, and one would suppose that as each Province has the management of its own educational matters, the Quebec Legislature might be allowed to deal with the question itself. No other Province ever dreams of interfering with the manner in which Ontario man ages its schools, although the total amount expended for high schools in this Province amounted in 1887 to \$529 322 . 63, and is increasing every year. There is no doubt that in 1889 Ontario spent over twenty one times as much on higher education as the interest of the sum which the Quebec Legislature appropriated to the same purpose in the Jesuit Estates Act. Would it not be far

lavish? It will not do to say that only a com paratively small portion of the amount paid by Ontario for high school purposes is derived from Legislative grants. Whether the amount be given by the Legislature or derived from direct municipal taxation, it comes from the pockets of the people all the same, and tends to impoverish them to the same degree. If it be a just cause of complaint against Quebec that it apportion small sum for such a purpose, the other Provinces have twenty-one times the reason for complaint against Ontario for apportioning the larger sum. Of course the fanatics will say that

more plausible for the other Provinces

of the Dominion to say that Ontario has

in view a raid upon the Provincial

Treasury to save it from the bankruptcy

which must ensue from expenditure so

there are reasons for objecting to the Jesuit Estates Act, besides the largeness of the amount. The introduction of the Pope's name into the preamble has been one of the staple cries against it. We have before now shown that it does not, as pretended, substitute the authority of the Pope for that of the Queen, and we do not propose to enter upon this question here. It has been sufficiently settled by the decisions of Lord Stanley and the Imperial Government that the statement is groundless. It is merely our purpose here to point out the absurdity, which has been recently and is now being reiterated in the anti-French journals, that the Quebec Legislature is threatening to inflict a grave injustice upon Ontario. The endeavor of the Nova Scotian deputation to favor Nova-Scotians by measures which will undoubtedly throw additional burdens upon the rest of the Dominion shows that the pockets of Oatarionians are quite as likely to suffer from the efforts of the Protestant Provinces to better themselves as from those of the

Catholic Province of Quebec. We may add that the last financial statement of Mr. Shevbn shows that Quebec is not at all in the disastrous con dition approaching bankruptev in which the Mail is so fond of representing it to be. It is further worthy of remark that the Mail, in an editorial a few days ago, speaking of the Nova Scotian demands, treats the deputation with great consid eration and respect, though it maintains that only part of its demands should be ourselves the indignation it would have shown if the petitioners had been from Quebec. The whole thing would have been represented as a hierarchical and Jesuitical plot against the well-being of Protestant Ontario, and there would be no end of resolutions from the Orange lodges denouncing the horrible Popish conspiracy. It is fair to add, however, that these frantic appeals to bigotry are not countenanced by the people of Ontario generally. By them the Mail has only succeeded in rendering itself ridiculous, and in losing the influence it once

AN IMPORTANT DECISION.

undoubtedly possessed.

A man named John McGuire died some months ago while attending a lecture delivered by Dr. McGlynn in the New York Academy of Music. The authorities of Calvary Cemetery refused to allow him to be buried in consecrated ground, as he died in the act of disobedience to the Church, but McGuire's sons applied to the courts for a mandamus to compel the trustees to admit his body to he buried in consecrated ground, as he had a plot in the cemetery. Judge Beach would not issue the mandamus, and the family brought the matter to the Supreme Court of the State. The decision has been given by the Supreme Court in favor of the trustees of the cemetery. Judge Barret in giving the decision of the court says that under the contract by which the plot was purchased only Catholics in good stand-ing could be buried in it, The Judge adds: "It seems to me that the Ordinary's jurisdiction in spiritual matters cannot be questioned by the civil courts at all." Judge Daniels dis-

of the Court; but the decision is of great importance, as it maintains the liberty of the Church to adhere to her laws in exeluding from Christian burial those nominal Catholies who disobey the laws of the Church and set them at defiance It is but just that the authorities of the Church should be free to decide the question of Church membership in ac ordance with the laws of the Church.

Judge Barret in declaring the decision of the court cited many authorities to sustain his argument, and said :

sustain his argument, and said:

"I have thus considered this case precisely as though the rights of property claimed by the plaintiff had come from a secular cemetery. But when we consider that the transaction was with a strictly denominational cemetery, the weakness of the plaintiff's equity is still more strikingly apparent. The record contains an express admission by the plaintiff of the allegation in the answer that the cemetery lands in question were set apart and consecrated, with appropriate religious ceremonies, by the ministry or a priest or priests of the Roman Cath olic Church, for the exclusive purpose of the burial of the remains of persons who may die in communion with that Church. McGuire was a Ustholic. As such he entered the denominational domain; as such he obtained the receipt in question from the denominational commeters office. What transpired at the ery office. What transpired at the time he so obtained that receipt is, as we have already seen, entirely unknown. What may safely be affirmed, however, is that he sought burial privilege in a denominational cemetery thus consecrated to the exclusive purpose of those dying in communion with the Church. That denominational rule must certainly be implied (a part of the agreement) from the receipt and the surroundings under which it was sought and obtained.

"It is as though the receipt had read Received from John McGuire \$10, being amount of purchased money of a grave

Received from John McGuire \$10, being amount of purchased money of a grave two feet by eight in the ground of Calvary Cemetery, which has been cased crated for the exclusive purpose of the remains of persons wuo may die in communion with the Roman Catholic Church.

'That is the parol agreement—the only one which can possibly be implied. The plaintiff, too, recognized this, for he averred in his complaint that McGuire died in the Catholic faith and in communion with the Church. And it was only when, upon the trial, the difficulty of

when, upon the trial, the difficulty of proving affirmatively the latter assertion weighed upon him that he struck it from his complaint and claimed that it was superfluous,"

A FORLORN HOPE.

An amusing, yet instructing, episode has occurred in Stanstead in connection with the "Equal Rights" movement. It has been very confidently and constantly asserted by the bogus Equal Rights organ that the Catholic vote has been for sale, and has been indeed actually sold, though, of course, there was not a particle of truth in the statement, nor was any species of proof offered in support of it. Now, however, the tables have been turned, and it has been asserted by the Equal Rights people of Stanstead that they were themselves offered in the market. The rumor which they have circulated is to the effect that Sir John Macdonald told Mr. Colby, when the Jesuit Estates Act was before Parliament and under discussion, that he would have to take charge of the Onebec Protestant vote, and that Mr. Colby declared he would take care of it; and now the unpurchasable party of "purity, righteousness and truth," profess great indignation because the Protestant vote was supposed to be "in any man's vest pocket," Of course no reasonable person supposes for a moment that this is the case, yet the amount of indignation Rights people of Stanstead on the subect is calculated to show that their leaders, at least, are not above suspicion, while they have been endeavoring to throw the odium of venality on the Cath. olic body.

At the last moment a bogus Equal Rights candidate has been brought out in the constituency to oppose Mr. Colby. It seems that this party have no expectation of winning the election, but they do not wish to have it said that they are nowhere even in the Protestant constitu encies of the Province, and they hope that under cloak of the Reform opposi tion to Mr. Colby they may make a respec table showing at the polls, and so Mr. Le Baron of North Hatley was induced to allow himself to be nominated as the candidate of Equal Rights : the members of the party declaring that "if it were only a general election, they would make it hot for Mr. Colby" on account of his truly noble speech in Parliament where. in he deprecated the attempt to excite religious dissension in the Dominion. Up to the time of our going to press, we have not received the returns of the result of the election, but we presume it will show that the Quebec Protestants will not allow themselves to be made the tools of a coterie of blatant demagogues. The big if shows the magnitude of the expectations of the fanatics.

TO OUR SUBSCRIBERS.

We would remind all who remit their order system is the cheapest and safest method. When this cannot be convenimethod. When this cannot so conveniently done it is desirable in every case that the letter should be registered. If either of these precautions be not taken, subscribers will be responsible for any loss that of Lucifer to the Gar. santed from the decision of the majority | that may coour.

ROWDY TORONTO.

We clip the following from the Mail of Thursday :

"The party organs on each side did their pest to exaggerate the conduct of two or three street blackguards on the night of Archbishop Walsh's arrival in Toronto. It was a struggle between Pompey and Scipio as to which could secure the favour of the new master, and all regard for truth was set aside in the first to magnify that occurrence. The New York Freeman's Journal has, however, outdone both the party pages?

What new master had the New York Freeman's Journal to subserve that it should outdo the others in megalfying the occurrence ?- And if all those had masters to serve, who magnified? We might ask what or who was the master the Toronto Mail was serving when it also magnified in its own way? That paper exaggerated the smaliness of the outrage by saying that "some by threw a stone."
Well it knew, and every paper in the city had it, that many stones were thrown and much harm intended. Carriage windows were smashed, the Archbishop struck, and lasting disgrace prought on the name of Toronto. Why did the Mail minimise all this in its first report? And why does it still hold on to the "one or two arabs or two or three blackguards version?" Because the Mail hes a master to serve ; not indeed a new, but an adult master by this time. The master for whom the Mail caters is the Oatario bigot. It is forever exagger. ating, minimising or magnifying facts to please and flatter the low instincts and insatiable cravings of that tyrannical master, the Toronto Bigot. Under the head of 'Bigot" we may class all its natural offspring, viz: The Young Britons, the night brawlers, the armed hoodlums and fanatice, young and old, who read the Mail and support it; for it has no other support. Both Whige and Tories have thrown the Mall overboard. It has fallen back on the bigoted fanaticism of the Province, which it keeps on forever fapping into a fisme. The Mail has be youd all doubt a master to serve-the most tyrannical because the lowest and most unreasonable—the bigot, the hoodlum and fanatic.

D'ALTON McCARTHY IN OTTAWA.

The Equal Rights meeting held in Ottawa last Thursday was not attended with that enthusiasm and unity of purpose that would be necessary for the succers of any party. A resolution was proposed by Mr. P. D. Ross, of the Ottaws Journal, to the effect that "the use of the French language as the language of instruction in our public schools should be absolutely and forever prohibited, and that no indecisive measures for the attain ment of this end shall be satisfactory to the people of Oatario." He could not even ret a bona fide seconder. Mr. George Hagne seconded the motion, but he abso lutely dissented from that portion of it as to the language of instruction. He would rather it read "that English should be introduced as soon as possible as the sole language of instruction." Everyone is in accord with this. The French-Canadians themselves are anxious to have their children learn Eng. lish, and the fact is that Without any Interference of D'Alton McCarthy or the Equal Rights people there are very few should it be expected that the French French Canadians of any respectability or who are well educated in religious matposition who cannot speak English as flu- ters, and who would part with their life raise a tumult about what is patent to all all their religious practices and sacred and accepted by all is only borrowing and cherished traditions at the dictation trouble and seeking to have war to the knife without cause or object. Mr. McCarthy was received with loud

cheers, of course, by the few fanatics who were present. He said "he would continue to promote the abolition of the dual language system and the separate schools in Manitoba and the North-West Territory." We would respectfully ask what particular interest has D'Alton McCarthy in Manitoba or the North West Territories? Has he children attending school up there? Does he fancy the new settlers In that country are not capable of taking care of themselves? Or does he imagine that bitterness and bickerings and rumor of civil strife and internecine war will promote emigration to Manitoha and benefit the farming or railway interests of that new country? He has already done mmense, if not irreparable, injury to the prospects of that newly settled portion of our country. He went up there last spring and remained part of the summer traversing the country with the flaming torch of discord in his hand. Where friendship and fellow-citizenship existed he went to create mistrust and hatred among the well-disposed pioneers. Where a combined effort was necessary, where no one man could get along without the help of his neighbor, McCarthy introduced bigotry and war-cries that isolated Catholic and Protestant English settlers and French habitants, and made pandemonium reign instead of that happy Itopia to which after the Riel troubles all parties were settling down-a compact and solid Manitoban nationality. The Paradise. Happily

the

people of Manitoba have already seen through McCarthy's selfish ambition, and both Archbishop Tache of St. Boniface and the Protestant Bishop of Rupert's Land have expressed their abhorrence of McCarthy's principles. His mission in Manitoba was productive of nothing but a transitory ripple on the surface. The people were not stirred to their depths ; they had too much good sense. But now in Ottawa the would be leader of Dominion politics, frustrated and ignored as a statesman in Canada, appeals to England and the British Parliament. Was ever such noncense, such unpatriotic gibberish heard from a public man who would lead Canadian politics. Hear him: "We will," continued Mr. McCarthy, "ask the British Parliament to eliminate such clauses as are bad in the Act of Union." Is Canada to be thrown back on the mercles or prejudices of the British Parliament? The British Parliament has already more than enough on its hands without shouldering the bigotry and fana-tical intolerance of the Methodist preachers of Canada who, with Principal Caven ex Bishop Carman and a few strongminded women of both sexes, form what is called the Party of Equal Rights. The British Parliament will be advised by Lord Stanley, our Governor General, to tell D'Alton McCarthy and the preachers that they ought to be ashamed of themselves, and that they must learn to be tolerant of other people's convictions and interests if they want to avoid trouble and build up a peaceable and firm

Canadian nationality. "Are we bound down," exclaims Me Carthy, "to the separate schools in Ontario, to tithes in Quebec and dual languages in Manitobs and the North West?" certainly are, Mr. McCarthy. You are ound down to them by the constitution of the country, and whether you like it or not our separate schools will live and flourish. The people of Quebec will decide for themselves how they are to support their priests. They certainly will not take advice from you or the Orangemen or the preachers whether they will continue to pay tithes to their priests or adopt the envelope system or any other that you would suggest. They are abla to mind their own business, and you and and the preachers will have to wait a long time before the British Parliament Interferes to prevent them. "The French . Canadians." said Mr.

McCarthy, "were anxious to carry their religion, laws and institutions through Ontario, Manitoba and the North-West Territories. And the French would die game in the fight," This is especially what frightens McCarthy and the Orangemen. They are afraid to attack the French Canadians in Montreal or Quebec. They can attack priests or blehops in Toronto but they durst not attempt anything of the kind in the Province of Que. bec, because, as Mr. McCarthy knows, "the French would die game in the fight." But why should they not take their religion with them through Ontario or any other country? Would Mr. McCarthy have the French Canadians change their religion and become Orangemen the moment they enter Ontario? Is the man taking leave of his senses? Or does Mr. D'Alton McCarthy fancy that any kind of rubbisl or tomfoolery will go down with the bigots who form his audience? Why of D'Alton McCarthy or any other man or set of men? "Mr. McCarthy then spoke of aspersions on his motives. He was told in a speech by a Minister of the Crown that he was urged on by dis-appointed ambition. When that gentleman and he were face to face he would ask what he meant," Everybody knows the minister of the Crown alluded to is the Hon, John Thompson. McCarthy met him before on the Jesuits Acf in Ottawa and came off second best, He got such a drubbing on that occasion it is not likely he will be anxious to cross swords with Mr. Thompson a second ime. If in his future harangues Mr. Mc Carthy gives no better evidence of patriotic sentiment or common sense, the Equal Rights Party, of which he is

chief, is doomed to perish soon, and Canada is safe. Ir will be remembered that the city of Painesville, Ohio, rendered itself notorious by the bigotry of its school board which refused to appoint Miss Gill as s teacher because she was a Catholic though she had gained the right through a rigorous examination in which she distanced all competitors. Another Catholic young lady was second on the list. Since that time, one of the members who opposed Miss Gill's appointment died, and a more liberal gentleman was elected in his place, and as the Board were before equally divided on the question, Miss Gill has now been appointed to the position by a majority two. It is worthy of remark that the first two places in the competition should be gained by Catholics, while the no-Popery press are proclaiming on the house tops the absolute inferiority of Popery press are proclaiming on the

Catholic schools both in the United States and Canada, Facts point the other way, and "facts are stubborn things."

CHRISTMAS MEMORIES.

All alone.

Nothing breaks the slience in my room this X mas Eve save the mosning of the pine trees outside my study windows and now and then Breton song from a lusty Canadian throat.

Snowfiskes are falling gently, draping Quebec in a garment of purity for tomorrow's feast. Stars are merrily twinkling, and the epheres pulsate with the harmony of angel voices chanting the wonders of the birth of the Son of man. Surely on such a night as this one's soul must be lulled to peace and happi-

But alas! the phantom shapes of fifty sad years came trooping through my memory and upon my spirits fall the funeral pall of melancholy.

I see before me men whose youth seemed to shadow forth a glorious manhood, but lured away by the siren voice of temptation, they drift past wrecked and tempest-worn. Others I behold who bartered away

their independence and very soul for money. They, as so many of this century, were ever prostrate before the juggernaut car of the hideous idol Success. They had no fixed principles. Drifting ever on the waves of popular opinion their dwarfed soul desired no pobler reward than the meed of praise that the world gives to demagogues and political weathercocks. They tacked on their poor bodies the rage of some office, and fancled, as lepers do, that none beheld the rotten bones, their "whitened sepulchres" but poorly veiled Others sailed out on life's ccean with the greatest treasure that can be confided to mortal hands—the treasure of their Catholic faith. As Torquatus was bidden to carry the sacred vessels through Rome and preserve them from pagan scoff and

and preserve them from pagan scoff and insult, so also were they many times commanded to be Catholics in every thought and deed—to be earnest and enthusiastic in their belief.

Godless companions weakened their good intentions; magazine sucking sowed the first germs of indifference and unbelief; Onida, the Duchess, and the other literary garbage-pickers of the century softened and incapacitated the brain for the serious business of life.

Others there were who came from col-

the serious business of life.

Others there were who came from college equipped with all the advantages of a good education, yet became intellectual nobodies. Why? As the college portals closed behind them they threw study to the winds, forgetting that the most brilliant course in any institution is chiefly valuable because it fits us to enter intel-ligently upon the sublime duty of educating ourselves. They renounced study and the secret labor that fashions the noblest characters, and ranged themselves in the great aims of the indolent and un-skilful, and when we ask them why they, like the faithless servant of the gospel, hid the talent with which God had enriched them, we receive for answer that the walks of life were over crowded. Anyone who has brains enough not to

be a fool will not rest satisfied with suc

"The patient, skilled workers of the world will ever find themselves, it mat-ters not how, where there is room and to spare. Take anything which it is well to do, learn how to do it thoroughly well, better, if possible, than anyone else, and you are at the head of a realm, high or low, but in any event away from the crowd's pressure."

Let me not be censorious, "for it is bet-

ter to fight for the good than to rail at the ill."

The old rock city shrouded in histor ical memories can give us one man who may help us to understand what a well-

spent life can effect.

I refer to Bishop Laval, whose memory will be ever revered by all lovers of heroic souls and whose spirit will ever live amidst the whose spirit will ever live amidst the noblest association of Canadian history. Analysts style him "a great and glorious bishop," and well they may, for page after page of his history tells us how justly these epithets may be applied to him—great and glorious by that faith that never flygged during the long years of his labortious agrees. In that home that made him lous career, by that hope that made him look aloft in all his trials, by that charity that impelled him to give up everything, to sever himself from country and friends and to spend his energies in a foreign clime for the salvation of souls—great and glorious by that mortification which, recalling the times when anchorets dotted recalling the times when anchorets dotted with their cells the mountains and plains of the East, give us a glimpse into the re-cesses of that pure and noble soul. In short, we look from the time when Laval bent himself to the task of Canada's

Laval bent himself to the task of Canada's salvation to the moment when, weighed down by age and infirmities, he resigned himself into the hands of his Creator, his life was one which must command the attention and admiration of every unprejudiced reader of history. G'adiy would I portray all the virtues, which form the holy tissue of his life, but in this article I can but pay a humble tribute to his zeal for the salvation of souls. I could not he for the silvation of souls. I could not be more happy in my choice from that cluster of virtues, which, gem-like incrust his beautiful soul, for his burning love for his beautiful soul, for his burning love for the salvation of souls was ever the main-spring of all his actions. Even in tender years his enthusiasm was fired at the recital of missionaries who told him of the country that lay beyond sunny France, with its leagues of territory, and multitude of inhabitants whose brows had never been laved by the regenerating waters of baptism.

As years rolled on the youthful fancy became the irrevocable resolution that

became the irrevocable resolution that, come what may, he would give his life to

its origin was lost in the twilight of fable-

made this heroic resolution.

His family was amezed on hearing of his design, and did everything to prevent its execution. They reminded him of his its execution. They reminded him of his illustrious birth, and that he was the only hope of their line, and bade him don the warrior's mail. The youthful Laval re warrior's mail. The youthful Laval re mained firm, overcame their obstacles, and thus the hand which they fondly hoped to see wielding the sword or bearing in battle the proud pennon of the Montmorency, took up the cross of the

Apostle.

He had determined at first to have come to Cauada as a simple priest, but was pre-walled upon to allow himself to be ad-vanced to the episcopal dignity. Accord-ingly, he was consecrated Bishop of Petree in 1658 The following wear he sailed for Canada, and arrived at Quebec, where he was received with the greatest joy by the inhabitants who then comprised the little colony.

He was at last in the land after which

his heart had so long and ardently desired, and in the fervor of his zeal busied himself without delay about the work for which God had destined him.

As the difficulties of his undertaking financial before him to all the difficulties.

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I hold that it becomes no man to nurse But in the teeth of clinched antegonisms. To follow up the worthiest till he die. The flock which he had to govern was

cattered here and there, and lodged in miserable cabins, and destitute of everything except temperal and apiritual miseries. Nothing daunted, he went amongst, them, and his burning words reanimated their fatth. But the Indians were the special objects of his zeal. Not content with sending them missionaries, he himself, cross in hand, penetrated to the abodes of the children of the forest. The sylvan glades, which had re echoed the accents of a Lallemant, of a Bret e 1f, rang with the voice of the "great Bishop," and the Indians, as they heard him now depicting the evils which must necessarily accompany sia, now telling them in pathetic language of the "thousand wounded head," "the wide open heart," of the crucified, wondered what manner of man had come amongst them. And when they were told that he had abjured a princely name that He might save their souls their savage hearts were softened. Floods of grace burst the barriers that surrounded their souls and washed from out them the foul stains of sin and pagan

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WOMEN'S RIGHTS.

A public meeting was held on last Thursday evening in Toronto under the auspices of the Women's Enfranchisement Association, in one of the parlors of the Young Men's Christian Association. A resolution was passed to the effect that, whereas, "in the realm of thought, as in that of nature, no vicarious work is or can be done; and as all valuation based on the relative service of the sexes is un- patches scientific and without precedent, etc.; is now go Resolved, that in the opinion of this to expel meeting the interests of society will be best subserved by the immediate removal of all barriers which now obstruct and withheld women from the free exercise of this; and the franchise, thus enabling them to cothe assen operate with men in building up a civilihave a s zation and social structure of which the century now nearing its close may justly be proud." Mr. Gibbs "pointed to the good results that had followed the allowance of the vote to widows and spinsters in municipal affairs. But for this, ex-Mayor Wm. Howland, who preached better than he practiced, would never have been elected by so large a majority (applause). Men called women angele, and would not allow them to vote either at the Local or Dominion elections. Was this fair? Should not angels vote?"

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ever lived ? Rev. Dr. Wild advised the women to peg away until the public got sick of them and became impressed with the justice of their demands. Denial of the vote to placed or women reduced their status intellectually and morally. Man and woman are corelative, and he would be sorry if it were not so. He would be sorry if the women were all men." (Great applause).

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ern ment summer that the Upon its revolutio at Rio Ja troops s stopped. were the between upon wh

she took Upon ou was roug boats to agitated hands ar being harmyself w

its origin was lost in the twilight of fable—made this heroic resolution.

His family was amezed on hearing of his design, and did everything to prevent its execution. They reminded him of his its execution. They reminded him of his illustrious birth, and that he was the only hope of their line, and bade him don th warrior's mail. The youthful Laval re mained firm, overcame their obstacles, and thus the hand which they fondly hoped to see wielding the sword or bearing in battle the proud pennon of the Montmorency, took up the cross of the

Apoetle.

He had determined at first to have come to Canada as a simple priest, but was pre-vailed upon to allow bimself to be ad-vanced to the episcopal dignity. Accord-ingly, he was consecrated Bishop of Petree in 1658 The following year he sailed for Canada, and arrived at Quebec, where he was received with the greatest joy by the inhabitants who then comprised the little

He was at last in the laud after which his heart had so long and ardently desired, and in the fervor of his zeal busied himself without delay about the work for which God had destined him.

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that stage of civilisation which permitted the enfranchisement of half the citizens. She was a representative of the United States although a Canadian by birth, and she mentioned by the way that the oath of allegiance had been to her a hard pill to swallow, as she belonged to the peace society. She argued that men should die before they would impose on women taxation without representation. Man and wife are separate belong abs declared and could be separate. beings, she declared, and to call them one beings, sae deciared, and to call them one was all rot. She would never beg for her rights, and she had passed beyond that at ge where women weep for their wrongs. She came from Kansas and declared herself a fighter. She advised the women at the next session of Parlisment to go down and stand round the House ton thouand etand round the House ten thou-eand strong and say to the men, "You cannot leave here until you have given us our rights" (Applause) She declared that in Kansas they would have state and national enfranchisement and then they would put a woman in the presidential chair.

How the pious, bible-reading young men of the Protestant Christian Association allowed such people to meet and talk such sacrilegious balderdash in their halls is hard to explain. It was Almighty God who said: "Now they are two in one flash-bone of my bone, etc., and now they are no longer two but one." Mrs. De Greer knows better than all that. In fact she maintains that the Christian idea of marriage is all rot. Mrs. De Greer should be sent out of the country and left in the care of some gentlemenly conductor who would see her safe back again in Kansas. Canada is too small for a woman of her size.

BRAZIL.

Dom Pedro, the deposed Emperor of Brazil, is now in Lisbon. He states that ne yielded the Empireonly to the superior force to which he was subjected. He and his family were forced to take shipping and leave the country. He says ne will not receive any money from the usurping Government. If the people of Brazil wish him to return he will do so, but if they wish for a Republic he will offer no opposition to their will. The quietness with which the new order of things has been accepted is very remark. able and wonderful, yet it is universally cknowledged that the deposed monarch has been a kind and paternal ruler. Even as far back as August he bimself announced that he would offer no opposition to the will of the people if they manifested their wish for a Republic, but it is certain that they have made no such manifestation as vet. It is therefore quite possible that they may not accept the new condition of things, which has been brought about by the military and the discontented slavebolders, who are dissatisfied with the emancipation of slaves which was apparently so quietly effected last year. It is not easy to foretell what may be the course of the representative assembly which is soon to be called together, but as the country has been constitutionally governed for many years it is not probable that they will submit to be governed by military usurpers who wish to introduce a reactionary policy. It is among the possibilities that Dom Pedro may be recalled to the throne which has been so suddenly rendered vacant, and that a civil war may arise

which will have for its purpose the restoration of the Emperor. It is already announced by cable despatches that the military junta, which scientific and without precedent, etc.; is now governing the country, proposes Resolved, that in the opinion of this to expel the Jesuits, and to sell their houses and lands. A grateful people to the illustrious order will scarcely submit quietly to so arbitrary a measure as this; and there is every likelihood that the assembly which will soon meet will have a stormy session, the result of which it would not be safe to predict.

In Lisbon Dom Pedro was received with royal honors. He was very affectionately received by King Carlos, and a guard of honor was drawn up at the anding place when he and his family disembarked, the artillery giving at the same time a royal salute. The dethroned monarch states that he still considers himself as Emperor, and the Empress says : "I will never forgive those Republicans for their rough treatment of me.' The ex Emperor gives the following account of the manner in which the

Revolution was effected:

"I have no desire to busy myself longer with Brazilian affairs. I had no intercourse with the Republican Gov. ernment. I received a telegram at the summer palace at Petropolis announcing that the revolution had triumphed Upon its receipt I went to Rio Janeiro and placed myself at the disposal of the revolutionary Government. The palace at Rio Janeiro was instantly encircled by troops and ingress and egress was stopped. The siege lasted for thirty two hours, during which time my family suffered much from want of food. We were then taken such that the between a double file of soldiers from the palace to the arsenal, and placed on board a war ship. The vessel placed on board a war ship. The vessel upon which we were placed was the Parnahyba. As soon as we were on board she took her departure for Ilha Grande. Upon our arrival there, though the sea was rough, we were transferred in small boats to the Alagoas. The Empress was were all men." (Great applause).

We take the following verbatim from the Toronto Empire:

Mrs. De Greer, an American lady, felt ashamed that in the "giorious Province of Canada" people had only advanced to

shore line dropped below the horizon I let fly a carrier pigeon, bearing my fare-well message to Brazil."

Of some of the prime movers in the revolution, he speaks with great respect, of others with disdain. measures preparatory to the revolution were carried out with very great secrecy, and the Government were taken completely by surprise when they were brought to a successful issue.

The Provisional Republican Government issued a decree on 15th November proclaiming a Federal Republic. The Provisional Government proposes to rule only until a new Government be elected by the people, and Rio Janeiro is pro claimed the provisional capital of the Confederation, which is to be called the United States of Brazil. Each of the twenty Provinces is to be a Sovereign State, somewhat as the forty-two States which form the great Republic of North America.

So far the new Constitution appears to have been quietly accepted without opposition by all the Provinces, although no enthusiasm has been manifested; and we are informed that the Brazilian clergy also accept the new situation. The Holy Father on hearing of what had occurred telegraphed to Mgr. Spolverini, the Apostolic inter-Nuncio in Rio de Janeiro, directing him to call upon the Catholic episcopate and clergy to forbear from all political manifestations, and to ask nothing of the new Government except to guarantee to all Catholic ministers entire freedom in the discharge of their sacred

ARCHDIOCESE OF TORONTO. Brilliant Recention at Loretto Convent

Rife as receptions have been, numerous s have been the presentations of addresses, here was not the allohtest indication of lack of interest in the proceedings at Loretto Convent, Bord-street, yesterday. The occasion was a reception in honor of the new Archbishop, given by the pupils of this well known institution. entrance to "good bye" success character-ized each stage of the proceedings, and His Frace confessed that he felt as though in oral bowers with fairy entertainment.

The World's Ecclesiastical Young Man The World's Ecclesistical Young Man noticed these clergy accompanying the Archbishop: Vicars-General Roomey and Laurent, Fathers McCamp, Granottier, Teefy, Cassidy, McPhillips, Kternan, Crutes, Lynch, Murray, La Marche, Walsh. There were also present Christian Brothers Maxentips, Mark, Lewis, Hon T. W. Archin, Dr. Cassidand a large arthropy. Anglin, Dr. Cassidy, and a large gathering of Catholic citizens and the parents of the

eliquo. The lecture hall of the convent presented a lovely scene. The decorations were choice: "Thrice Welcome to Loret o" was worked in gold on crimson cloth Other cordial aspirations were in conspic uous places. But prettier than decor-ative art were the pupils themselves as rising tier above tier they occupied one end of the hall. All were dressed in white, all bore tasteful and fragrant bou quets, mostly of roses red and white, fine chrysanthemums with beautiful sprigs of tern. Colored lamp shades, exotic and hot house plants enhanced the tasteful effect and music from harps, pianes and one hundred youthful voice

contributed its charms.

The "grand welcome" was distinctly and unitedly given in these words: Thy presence crowns at last the hour For which we've looked and hoped so long Then hark! from out this festive bower Break lorth glad notes of welcome song.

Then followed an address to His Grace, read by Miss Doherty. Couched in words of devotion and fillal affection, its terms varied little from these which have already been published in The World.

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Chorus singing, piano and harp playing, recitations successively followed, all admirably rendered. The music was under the charge of Mr. Torrington. The planists were Misses Hugbes, Lindsay, Collins, Miller; harpists, Misses Breen, Collins, Reinhardt; chief singers in the semi-chorus, Misses Coxwell, McGann, Hannighan, Reinhardt. Coxwell, McGann, Hannighan, Reinhardt Mas Hobberlin recited the trapic and pathetic "Mona's Waters," Miss Doberty the interesting legend "Raphael and the Madonna." The semi chorus was "Erin, Home of my Childhood," and the best effort of the choral class, "O God Whose Glory Filleth."

The "Little Children's Greeting" was the most charming incident of the recep-tion. Some of the little ones were mere dots, happy in childhood's innocence and ne'er a one betraying the least semblance of nervousness. A pretty, simple ode they recited, bowing to His Grace exactly as a piece of mechanism at the prope occasion. Holding up their tasteful nose-gays and extending the right hand they recited :

Accept our heartfeit tribute, Culied in Loretto's bowers; Others may rich offerings tende We greet you with our flowers

And therewith they deposited the And therewith they deposited the bouquets in the prepared stands, and the devices formed the figures of the years of His Grace's former labors in Toronto and the present year of grace. The Archbishop was happy in his brief reply. He thanked them for their beautiful entertainment, kind wishes and warm greeting. Said he: "The entertainment is lovely in every respect, I do not know where you get all these paster flavors. Up in London it was

do not know where you get all pretty flowers. Up in London it was winter; in Toronto here it is spring, (Laughter). It must be a sign that I am as welcome amongst you 'as the flowers of May,' as we say in the Old Country." His Grace then told a story of his boy-hood in Ireland; how he then believed in fairies, but could never find them. 'As I grew up," said he, "I began to lose faith in the fairies; but now in Toronto begin to realize my boy's faith again.
I this afternoon believe there are fairies. (Applause and laughter.) And their mothers have reason to be proud of them."

A second story the Archbishop told to the great delight of old and young. It

was how the great O'Connell, in defending a prisoner charged with sheep stealing, a extelled the man's excellencies that the The

accused could stand it no longer and broke forth: "I declare on my life that I never thought! I was half so good" (Loud laughter) "Well, here in Toronto,' said His Grace, 'I feel just as the sheep steeler felt." (Renewed laughter Continuing, he said: "I should be ex tremely happy if I could believe that I deserve one half the good things which the children, the priests, the citizms of Toronto say of me. However, these compliments make me feel at home amongst

such kind, generous people."

The Archbishop then asked the nuns to grant the children a holiday to day, which vas immediately done, to the great delight

"God Save the Queen," heartily sung, closed the interesting proceedings.

Reception at St. Michael's Palace.

Toronto Emipre, Dec. 11.

A parlor reception was held yesterda Palace, Courch etreet, by His Grace Arch bishop Walth. The reverend prolate was waited on by a great number of citizens. watter on my a great number of clazens.
The following clergymen assisted at the reception: His Lordship Bishop O'Mahony.
Vicars General Rooney and Laurent,
Venerable Archdeacon Cassidy and Father. SeBride, Walsh, Morris and Gibbons.

The following were among the visitors Anglin, Hon. T. W., and Mrs. Anglin nglin, Mr. Frank A.; Auglin, Mr. Aranu V.; Archbold, Mr. C. P.; Archbold, Mr W.: Areboold, Mr. C. T.,
Arthur A.,
Barratt, Miss; Blanchaud, Mr. A. H.; Besford Miss; Burns, Mrs. P.
Collins, Dr. J. H.; Councilly, Mr. Ioseph;
Crawlord, Mrs.; Coleman, Mr. J. F.; Cox
Mr. E. Strachan; Curran, P.
De La Haye, Mrs.; Doherty, Mrs. C. B. wan, Mrs. M.
Elliott, Mr. Grenville P.
Foy, Mr. Edward; Foster, Mrs. B. H.;
oy, Mis.; Foy, Mr. J. J., Q. C., and Mrs.
oy; Foy, the Misses; Foy, Mr. Augustine.
Graham, Mr. Charles P.
Kelly, Mr. D.; Kelly, Mr. H. T.; Keilty,

Keily, Mr. D.; Reily, Mr. H. A.; Keily, Mrs.
Lappin, Mr. J. J., and Mrs. Lappin; Law,
Commander, Fredk. C., Law, Mrs.; Lee,
Mr. Fred L.; Long. Mr. Thomas, and Mrs.
Long: Long, Mrs. C. T; Lynn. Mrs.
McConnell, Mrs. M.; McDonnell, Mr.,
Alexander: McGill, Mrs.; McGee, Mrs.
John: McKeown, Mr. and Mrs. Erward; McFailane, Dr. Murray; McLoughlin, Mrs. J.
F.; McLoughlin, Dr. Alice.
Macdonsid, Mr. A. C.; Macdonell, Mr. A.
D., and Mrs. Macdonell; Macdonell, Mr.
John P.

Macdonkio, Mr. A. O., Macdonell, Mr. O. and Mrs. Macdonell; Macdonell, Mr. ohn P. Mallon, Mrs. M. T.; Monorieff. Mr. and Jrs.; Monohan, Mr. John; Morton, Mrs.; dorris, Mrs. Charles S. O'Connor, Mrs.; G'Connor, the Misses: O'Keele, Mr. Eugene; O'Leary, Mrs. J. O'Keelly, Dr. Charles; G'Keilly, Mrs. O'Reilly, Mrs. O'Reilly

ars. USGIIIVAN. Pape, Mr. and Mrs. John. Rsiliv, Mr. E. J.; Rooney, Mr. M.; Rooney, Ars. Rosebrugn, Dr. A. M.; Ryan, Mr. and Mrs. Hugu; Ryan, Miss; Ryan, Mr. and Mrs. Ullians Salter, Miss; Smith, Mr. and Mrs. J. Thompson. Mr. J. Enoch, K.C.L; Tocque, Rev. Philip; Tracey, Mr. M. J; Tracey, lsh, Mr. M.; Walsh, Miss, Webster, Wilson, Mrs. T. J.; Wilson, Miss A. C.

> DE LA SALLE INSTITUTE. Toronto Empire, Dec. 12.

Yesterday afternoon the girls of the eparate school high class, which is under the charge of the Sisters of St. Joseph. seembled in the board room at De La Salle Institute for the purpose of re-ceiving His Grace Archbishop Walsh, who and engaged to distribute to the successful candidates at the recent examinations the graduating certificates awarded them by the educational department.

AMONG THOSE PRESENT. AMONG THOSE PASSENT.

Some forty of the pupils were in attendance, and the following clergymen and trustees graced the occasion with their presence: Fathers McCann, M.Phillips, Vincent, Murray, Teey, Grenotier, Gib-bons, Lawler, Laurent, Corduke, O Dono ghue, Rooney, La Marche, Cruise, Cas sidy and Klernan, and Mesers. Ryan, C Burns, Kielty, Smith, Cahill J. O'Concor, Walsh, Anglin, Monohan, Dr. McMahon, P. O'Connor, E. J. Reilly, P. Curran and John Herbert.

WELCOME TO HIS GRACE. The errival of His Grace was the signal for beginning the proceedings, and the class, rising, sang a splendid welcome chorus. The rendering, as indeed did all their selections, showed not only fine antitude of ear and voice but that the singers bad been trained by the most skilful and cultured instructors. An illuminated address on vellum, bound in pale blue plush and white satio, and symbolic of the Immaculate Conception, was then read by Miss Katle O'Rourke, and presented to His Grace. The text of the address was as

MAY IT PLEASE YOUR GRACE—Long have we, the lest, the lease of Your Grace's spirit-ual children, awatted the moment when we might m'igle our welcomes with those now echoing and re-echoing over the dicesse— our diocese that so proudly greets it devoted priest of long ago as prelate, pastor, friend

our diocese that so proudly greets its devoted priest of long ago as prelate, pastor, friend
Could we welcome Your Grace at a more or portune period—nay, at a more soul-rejoicing or hallowed time than this pure Octave week, while the incease lingers around Mary's shrine, and the voice of prayer proclaiming her immediate, ascends heavenward to her starry throme.

Our welcome is indeed a welcome true; for the dark clouds of sorrow that shrouded our souls when our late venerated Archbishop was called to his reward have passed away; the Sovereign Pontiff sends to us one who will be all that the saintly dead was—ther, friend and guide; one whose kind words of encouragement will smoothen the difficulties oftimes bestresting the rugged path of knowledge, one whose wise coussel will guide us safely and sinlessly, we trust, through perhaps a weary life.

With the heartiet feelings of children then, meeting again a long-sbeent father, we greet Your Grace; and with sun feelings we offer our father not a material gift, but one little soul-offering; we give not even wa greet Your Grace; and with such feeling we offer our father not a material gift, bo one little soul-offering; we give not ever earth's fair fo werets, which, though beautifd, soon fade and die-but the pure blossom of prayer, gathered in the shade of the san that y, immortelles, not of earth, but heaves We have placed them before our Divin Lord, praying Him to shed their perfunuous Your Grace, to let fail upon your so from out the depths of His own most secre heart those raws of life-giving light which will enable Your Grace to write again, you have heretofore written, the giories of His heart.

His heart.

That a memory of this day, so fraught with happiness to us, may awaken sometimes within Your Grace's soul and prompt you to bestow upon us, and upon our studies, your fatherly benealction, is the prayer of your grateful. your fatherly benediction, is the prayer of your grateful CHILDREN OF THE HIGH CLASS. The chorus "Bring Back the Spring-time," was then sung, after which Miss Katie Kelly gave a recitation entitled "Discipline," which was greated with loud applause. Another chorus, "Daar Harp of My Country," followed, and then Miss Cantilin recited "A Crusade Memory" in

manner that would do credit to ar artists of experience.

PRESENTATION OF CERTIFCATES. His grace then presented the certificate, and the following young ladles received the reward of months of studious appli-

and Lizzle Korman.

Third class—The Misses R. Corporan and M. Murphy.

and M Murphy.

A pleasing feature of the occasion was when Miss L Msledy, of St. Paul's achool, stepped to the front to receive the gold medal offered by Vizar General Laurent to the pupil obtaining the highest number of marks at the midsummer entrance examination to the girls' high class. She was one of the smellest particulation to was one of the smallest pupils in the class, and the Archbishop addressed a number of complimentary and encouraging re-marks to her on presenting the medal.

THE ARCHBISHOP'S SPEECH.
His Grace then said that he was delighted to be present on such an occa-sion. When he considered the various branches taught in the school, as evi-denced by the certificates bestowed, it reminded him of the description of the schoolmaster in Goldsmith's poem :

And still they gaped, and still the wonder How one small head could carry all he knew. For himself he wondered that their heads, and especially that of the little girl who obtained the medal, did not split. He obsained the medal, did not split. He had visited, he said, most of the convents since coming to the city, and was impressed with the good work they were doing, but he thought the teaching in the parish schools was still more important. Catholic schools, he was glad to be able to say, were coming to the front, and at the present time sent more than an average resent time sent more than an average number of pupils to the collegiate in-stitutes and high schools of the province. Knowledge was essential to success, but he would remind his hearers that knowledge alone was not sufficient. It was a fact that many of the riminals filling the prisons and penttentiaries of the country were educated people. For success moral goodness, nonesty and other virtues were required. In fact it was necessary to be a good Cath-olic Caristian. In view of this, he said, in closing, the schools should be under the charge of the church, so that the children aight not slone be taught worldly wis-

om, but might be prepared for the great life after death.

When his grace had finished the class sang a closing hymn, after which the victors dispersed.

St. Michael's Cathedral. Torento Empire Dec. 16. St. Michael's cathedral was crowded st evening when His Grace Archbishop walsh lectured on the providential pre-paration of the world for the advent of the Messiah. Tae lecture was remark. able for elequence of the peculiarly im pressive kind which employs only the simplest language and flows thoughtfully and in brief sentences from the lips of the speaker. There was scarcely a word spoken by Dr. Walsh last evening that was not caught and understood imme diately it was uttered by every listener in the church. For an hour he seemed literally to make the prophets speak for, whenever he quoted the historian of any period before the coming of Christ, he would quote-to use a newspaper expression—in parallel columns the Scriptures as a proof of the accuracy of history. He is a beautiful speaker, in the style that Ruskin is a beautiful the style that Ruskin is a beautiful writer. He can impart information which, clothed in many words, would be dry and wearisome, but which in the garbof simplicity which he throws around it, charms the listener and holds his undivided attention. The argument of the lecture throughout was the idea which its title contained. It never deviated from that. The history of the

Roman Empire had the most attention. The slavery of the time of Augustus Casar was depicted briefly. There were 60,000 000 slaves in the empire, upon whom the most awful atrocities were committed. The elave was a thing, a chattel that might be bought and sold. It a slavebolder was killed by any of his claves all the other slaves were sub-ject to capital punishment, and the first sight that met the eves of St. Peter on entering the gates of the Eternal City was three hundred slaves on their way to the place of execution because one had murdered his master. The philslavery. Another feature of the time was the gladiatorial games, in which from 10,000 to 20,000 human beings perished per month. The victims were resigned to their fate and the last shout which they uttered before going to their death was a shout of praise to Cæsar. The immorality of the period was awful and it was better to draw a veil over it, Divorce of marriage had come to that which admitted the right of any man to dismiss his wife when he wished. Thus the family was destroyed, and the family is the basis of human society, the foundation of the Church, the foun dation of all. What the fountain on the nountain is to the river that flows from It the family is to society. If you pollute the fountain you pollute the river. The world felt the need of a Divine Redeemer, and the Roman E npire had prepared the world for His coming. The power of Nebuchadnezzar gave way to that of the Medes and Persians, and theirs to that of Alexander the Great, and that in turn to the power of the great Roman Empire, under which the human race was practically one family. In the time of the Causes the discordant tongues of Babel were reduced practically to one language, the Latin tongue. The Apostles could reach all peoples through this tongue. For centuries men had expected the coming of the Redeemer, and when He had come they seized upon His doctrines. He came as a child to reach out His hands to men; He came to save, to lift up the fallen, to heal broken and bruised hearts; He came to shed the light of hope into the dungeon and the prison cell, and His mission to His Church was to continue the work hrough all ages till time shall be no more. May all hearts love our Lord and Saviour Jeeus Christ; may all human minds bow down and adore Him; may all men walk as He has commended in the way that leads happiness amid the trials, sorrows and

The persecution of the religious orders in France has not ceased yet. Recently the Trappist Convent at Mont des Cats, near Lille, was suppressed by the Gov-ernment, and foreign religious were ordered to leave the country within

pitfalls of time.

Second class-The Misses K. Loarden LETTER FROM MR. JAS. BRADY. Editor of the Woodstock Sentinel Review:

> DEAR SIR-The able defence made by the Hon. O. Mowat in your town last week in behalf of the actions of the Local Government was read by me, as I am sure by every honest Reformer, with much pleasure. The action of the Local Government in dealing with the Catholic minority of this Province, while fair, is far from being partial. On the school question the few amendments introduced cannot be said to be upjust to any one, while they assist in making the act workable for the Catholics. The power given to separate schools to select and rend a representative to the High School Board is only just and fair, for Catholics as well as Projust and fair, for Catholics as well as Protestant contribute to support these schools, and where there is taxation all will admit there should also be representation. If, however, county councils and other public bodies were more liberal in sending Catholics to represent them there might be no necessity for this amendment, but as they usually omit doing so there is a necessity of providing for Catholic representation on the bigh school board. It has sometimes happened that separate has sometimes happened that separate echools suffered injustice by the misappli-cation of moneys to public schools which were collected for high schools. Catholic were collected for high schools. Catholic representation acts as a preventive to such injustice. Where the public and high school boards are united the public school trustees are apt to imagine that such application of high school funds is fair, is readily seen that in this case Catholics would be unjustly taxed for public school purposes, whereas they are themselves supporting their own schools. To all hese amendmen's no objection was raised these amendmen's no objection was raised by the Opposition at the time of their passage. They seek, however, at the present time to raise an alarm and excite Protestant feeling against these amendments for political purposes. I do not besitate to say that every just and honest Protestant will acknowledge that the amendments simply give interpretation. amendments simply give just protection to their Catholic fellow-citizens in school matters.

In reference to Catholics occupying public positions, Mr. Mowat's statement that there are fewer holding such posi-tions than the Catholic population of this Province would entitle them to, I find correct. I find on referring to statistics on this subject that last year out of fortythree sheriffs only two are Catholics, of fifty five registrats six are Catholics, of fifty-five registrats six are Catholics, or forty-one county attorneys four are Catholics, of forty-one clerks of the peace four Catholics. In Mr. Mowat's own department, where there are eight of a staff with salaries (including bis own) of \$14300, there is not one Catholic, and might go through all the offices and public positions in the gift of the Local Government with similar or nearly similar results. When, however, we come to the poorer offices, such as battiffs, license commissioners, county constables, etc., where there are no salaries, or very small ones, the proportion of Catholics is much larger. I do not, however, mean to hold the Government responsible for this state of affairs. It may result from the fact that Catholics have not applied. I do not believe, however, that a man should re-ceive an appointment to any position be-cause be is a member of a certain denomination. My principle is that these positions should be given in accordance with the fitness of the applicant and his cervices to his country. It may be asked why Mr. Mowat's party receives the almost undivided support of the Catholic people notwithstanding the foregoing facts. The reason is not far to seek. The Outario Government, with Mr. Mowat at the head, administers the affairs of the province justly, fairly and honestly in the interests of all classes and creeds. Before concluding I may say one word

about the French schools. alsing such an outery against our French Canadian fellow-citizens seem to forget that, though speaking the Frenchlanguage, they are as much Canadians and British subjects as we are who speak English. They are therefore entitled to all the rights and privileges which we claim and tion to have English taught in their schools. They are, on the contrary, anxious for it, and they fully co-operate with the Minister of Elucation in his efforts to introduce efficient English teaching into their schools. This ought to satisfy the most ultra English people of the Province. But the best way to throw obstacles in the way of introducing English into French schools would be to introduce it by compulsion and to demand that the French language should be tabooed. It should be borne in mind that people have a natural affection for their mother tongue, which is even laudable and worthy of en-couragement. Besides, to prohibit the use of French in French localities would only result in making it imposs each the children at all. It would be equivalent to prohibiting French children being educated. Mr. Mowat's Government have adopted the proper course in introducing English teaching by degrees and with the good-will of the French Canadian people, so that now English is taught more or less efficiently in all the French schools of the Province. Hon. Mr. Mowat in his able speech at Woodstock produced document after document to establish and to prove beyond all question or doubt that beyond all question or doubt that the defects existing in the French schools were due and chargeable to other administrations than the present one. The report of the commissioners appointed by Mr. Mowat's Government ear out these statements, and shows that the present state of these schools is much better than represented by better than represented by Conservatives.

Thanking you, Mr. Elltor, I am
Yours very respectfully,
JAMES BRADY.

Ingersoll, Dec. 12, 1889,

DEATH OF MRS. JOHN CRUICKSHANK, BR. At we go to press we regret to be called upon to announce the demise of this ex-cellent lady, in the seventy-seventh year of her sgs. She passed peacefully away on Monday, November 16th. She was one of the oldest as well as one of the most highly esteemed residents of London, always a most devout and charitable Oath-olic lady.

Our Lady of Lourdes.

For the CATHOLIC RECORD. Today, virgin Mother, thy most humble the illusions by which he's beturus his soul to that firmsment's impress of nature joins beauty and migds, nope, fervent hope, does its blessing impart mpart, and the desire of each Catholic heart, beyond those bright orbs one day may Lady of Lourdes, Sweet Immaculate

From the taint at the fount of humanity's hield of God's power has kept thee supreme: the children of old in the farnace of flame tact still was guarded thy virginal name. hen the mandate went forth to the ends of

ain ing thy royal immaculate birth joy filled our hearts with affects Lady of Lourdes, our Immaculate

nction the dogma Christ's vicar decrees s the wonderful shrine of the famed renees, he halt and the sad every day do Virgin we love thee! Oh mother nost mild. whose presence announced to the poor peasant chid
Thy spotiese conception, thy heavenly mien,
Dear Ludy of Lourdes, our immediate

On Calvary's height when the rabble did And the blood of thy Bon from the cross trickled down; was broke t Jesus that moment these words to hee spoke:
ild! Mother, thy Son," and St. John
ook the place
deputy there of the whole human "Gon, "lis thy Mother," whose pitiful mien Pleads for mankind, their Immaculate Queen.

Oh! virgin, thy grief in that sorrowful spot By earth's lowly children is never forgot; Of thy care have we proof in Blessed Simon ck; irdes, La Salette, Mount Carmel and knock, is land of the West, the bright hope of a are true shrines of affiction for Our hearts are true shrines of affection for thee: Oh! guard and console us in life's darkest Dear Lady of Lourdes our Immaculate

P. J. LEITOH.

AN EPISODE IN MR. MANS-FIELD'S LIFE.

BY MAURICE F. EGAN.

Mr. Orton Mansfield—he had inherited whole fortune of the Baltimore Ortons, and had, out of gratitude, prefixed Ortons, and had, out of gratitude, prefixed Orton to his name—was said by everybody who did not know him to be a happy man, and to be happy for three reasons: he was good, he was healthy, he was rich. His house was the best in New York—or one of the best; he had brought a famous pleture from Europe, and nearly everybedy spoke well of him. His children had turned out well. Alber, in spite of the slowness of promotions in the army, had gone up twice in rank since he left West Point; and Alice was about to marry a millionaire, who was, like Mr. Mansfield himself, a convert to the Catholic Church. His nices, a young girl named Louise, an His niece, a young girl named Louise, an orphan, had come home to his very grand house to spend the Christmas holidays.

Louise seemed emaller than she was; she was just sixteen, very slight and shy, with soft brown eyes, curly hair a little darker, and a complexion that suggested the apple blossoms. She was rather ellent. "Reserved," the gay Alice called her, "Proud," Mr. Manefield said to himself, as he looked closely at her on this Christ-mas Eve from under his shaggy eyebrows. He had just told her that she might go He had just told her that she might go out that afternoon and buy all the pearls in Tiffany's, if she wanted them, and half a dozen evening frocks, and had thrown between the process she was reading a blank cheque signed with his weighty signature. "What could be more generous than this?" he asked himself. Louise had not a cent of her own. Here she had the whole of an afternoon before her, with unlimited money at her command. How many girls would be perfectly, deliriously happy if such a gift were to fall to them!

But Louise only let her long eyelashes fall on her cheek and said: "Thank you, uncle." Mr. Mansfield waited a moment, uncle." Mr. Mansfield watted a moment, hoping to see the cyclide raise themselves, and a bright flush make the checks grow redder. He watted in vain. Then he went off grumbling, under his great white beard, Alice never showed any particular elation over his gift. But, then, she was used to them. Louise, on the contrary, had probably never had a finer gift than a new caltee freck or an indifferent pair of shoes while her parents were alive on the shoes while her parents were alive on the used-up North Carolinian plantation.

Mr. Orton Manefield was to give a Mr. Orton Mansfield was to give a dinner on Christmas night to a few men out of his club. He had been busy all Christmas Day in his study, after he had come from Mass, whither Alice and Louise had accompanied him. Alice had showered gifts on him—all of them gorgeous and useless things bought with his own money. It was kind of Alice, of course; but it rather bored him, particularly as it was plain that she was thinking more of a smoking cap she had made for her future husband than all the glittering trifles she had spread before her present father after breakfast. father after breakfast,

He had watched Louise during Mass.

He noticed at the Gloria a great gladness in her eyes and flush of joy on her cheek. The girl was capable of feeling! Why should she appear so ungrateful to him? She had not even taken the trouble to adorn herself with any of the gewgaws that made Alice the most remarked person in the crowd that went up Fitth Avenue after the High Mass. Mr. Mansfield never rode to church, and Alice never rode from church—the one following some reveren-tial tradition, the other following her de sire to be seen in the well dressed throng which makes Fifth Avenue gay after the services in the various churches are over on Sunday. While Alice's attire in every detail plainly showed the touch of the English Redfern—then the most fashionof ladies tailors -Louise wore a

his cix guests. Neither Alice nor Louise was present. It was strictly a men's dinner. If the rather sombre caken room lacked the color of ladies' dresses, it was not missed; for there were great banks of pink roses everywhere, and above them in the dome glowed a modern stained glass window of St. Elizabeth and the roses, through which yellow electric light flowed and mingled with the glow of the candles on the table. The men were pleasant principally because the cook was exceedingly good.

pleasant principally because the cook was exceedingly good.

After much chatter the host's thoughts returned to the subject which vexed him much—the ingratitude of the poor.

"I wonder if St. Elizabeth found the poor at all grateful?" he said glancing at the jewelled stained glass above him.

Somebody yawned and said he did not know; but a reflective looking man at the and of the table observed:

end of the table observed:

"I presume St. El z beth knew how to reach their hearts. But I fancy she did not care whether they were grateful or not," he added.

"But she was a saint," remarked Mr. Mansfield, "and I'm not." "Well," said the reflective man, "gifus given without love—gifus given out of pity only—do not gain anything but a perfunctory kind of gratitude. Why, my dear Mansfield, the hardest virtue to culti vate is a gratitude which is not a lively

vate is a grattede which is not a lively sense of favor to come."

They a I laughed except Mr. Mansfield. "I don't know," he said, "whether that is cycleal or not, but I do know that is my experience."

"Then I am afraid your giving has lacked something important, and that is a little affection."

This same from a young fallow who

a little affection."

This came from a young fellow who reddened a little when he felt how sentimental he would seem. But he was thinking of a little souvenir that had come to him that morning, done by his mother on a bed of sickness.

Nobody noticed his speech just then, for a new entree and a new wine came in. But Mr. Manefield did not forget it. He thought it over before he went to sleep that night.

III.

Louise sat in her little room the day after Christmas. It was raining—the enow of the day before had turned to rain. She rose and picked up Mr. Mansfield's cheque from the table.
"I shall take it back to him without

word. He, my dear mother's brother, gives me money because I am poor. Money, nothing more! Oh, how insolent the rich are! Am I not dependent enough and poor enough without being constantly re-minded of it? I almost hate him! Oh yes, yes," the continued, impatiently brushing a tear from her cheek, "I know! am ungrateful! I suppose I ought to show some gratitude; but how can I be grateful for this magnificent blank cheque! He gives things like a banker, not like a

Louise tapped on the pane. A though occurred to her. Perhaps he had no picture of her mother. She knew that her mother had loved him intensely. There was a faded daguerrectype in her There was a faded daguerrectype in her drawer of a small girl in a stiff white frock and red coral armlets. She would leave that in his study with the cheque, and show that at least she was not so ungrateful as she seemed. She brushed the tears from her cheeks, and, tenderly taking the daguerrectype in her hand, she stole down to Mr. Manafield's elaborately-appointed study. She knocked alteblar appointed study. She knocked slightly. "Come in!"

Louise entered and then stopped short.

Louise entered and then stopped short.

'Oh, come in!" Mr. Mansheld said, a smile showing in his eyes. He had felt rather lonely all the morning.

Louise put one hand on the back of the courteously-offered chair, and rather timidly, and with an utter loss of her presence of mind, held out the picture.

"When the land was all the local the picture. presence of mind, held out the picture.
"Why, it's Lucy—dear little Lucy!"
said Mr. Manfield, a glow coming into his face.

his face.
"It's a Christmas gift, uncle," stammered Louise—"the best I have."
"Here's one of those very coral clasps of hera," said Mr. Mansfield, opening a drawer. "I've kept all these years. And you may have it. Dear little Lucy, how I love hei—and," he said in spite of him self, "how I love her daughter!"
Louise clasped his hand in both hers.

and they stood for a moment, very happy.
Louise forgot all about the cheque. It was of no importance now—whether she kept it or not. Afterward she remembered it with some pleasure in the new light of a little love.—Ave Maria.

THE POOR KING.

The lesson of the crib is opposed to the teaching and philosophy of the world. It is natural for the successful in this life to look with subdued contempt and perhaps suspiction upon the poor. But Ohrist said, "The poor ye have always with you," re minding us of our duty to give alms and practice the supernatural virtue of charity. If an instrinsic value could be attached to the goods of this world the Father would. the goods of this world the Father would not have denied them to His own Son. The Son of God was born in a stable! This The Son of God was born in a stable! I has scandalized the Jews, who valued earthly goods and splendor. It scandalizes the pagan in heart to-day, who sets too great store by the goods of this world. Worldly wisdom ever seeks for a reason to justify its want of charity. It has allied poverty to sin and diagrace. The prosperous and comfortable who scarcely work a day in the week will say, "They are lazy." Those whose cellars are crammed with liquors will eay, "They drink." But this is sophistry, for it is quoted as an evil of the world that "the wicked prosper" while virtue famishes. The crib teaches the lesson that poverty is no disgrace. For the sake of the poor King do not ask the suppliant if sin brought this poverty. If you seek for sin look within.

The Mighty Dollar Is long distanced by a 10 cent bottle of Polson's Nerviline, the newest and best pain remedy. It cures colds, oramps, colic, pain in the head, sciatica, wain in the chest: in fact it is equally efficacious as an external or internal remedy. Try a 10 cent sample bottle of the great pain remedy, Nerviline. Sold by druggists. Large bottles only 25 cents. Try a sample bottle of Nerviline only 10 cents. Take no substitute.

Mr. Mansfield was vexed. And he had hardly recovered from his irritation when acting on the Stomach, Liver and Bowels, he entertained his dining room and seated removing all obstructions,

A PIOUS CUSTOM WHICH SHOULD BE GENERAL AMONG CATHO-LICS.

Formerly the plons custom of saying the daily prayers together was very generally observed in families; but in proportion as people are growing worldly wise, these good old Catholic customs are disappearing. A seriouse ffort, however, should be made to keep up the practice of family prayers, for it is one of the most should be made to keep up the practice of family prayers, for it is one of the most efficacious means to preserve the spirit of pisty to keep faith alive, and even to preserve the spirit of union in the home circle. The labors and cares of the day are at an end; the shades of night surround the earth and invite to repose; the hour is favorable for the Christian family to join in prayer. What a charming spectacle to behold the whole family in this action! We can see them in imagination kneeling before the crucifix and an image of Our Lady, the father and mother, the venerable grandparents, the children, and servants. The father or mother anys the prayer aloud, the others answer, thus imitating the choirs of blessed spirits; and thair prayers are carried up by angais as incense to the Lord. Then having made a commemoration of all the faithful departed, especially of those of their own family circle, all retire in silence to take that repose which seldom fall to visit refreshingly the peaceful conscience.

This simple and brief outline of what family prayers mean will suggest to the

refreshingly the peaceful conscience.

This simple and brief outline of what family prayers mean will auggest to the plous reader some of the benefisial results that are calculated to flow from the practice. Prayers made in common remind a person of his principal duty here below—that of adoring G.d. Shitary prayer is often made with less care and canestness; sometimes it is hurried over and shortened; sometimes it is quite for gotten. When the whole family are accustomed to join regularly in this devortion, such faults are in a great measure, if not altogether, removed. There is in this union of the members of the family at the foot of the crucifix a parsuasive elequence which speaks to each one of his duty to God, his neighbor and himself. And this gathering together for a common purpose each evening is calculated to have the most happy effects on the family itself. When the father and mother are thus exercising a species of priesthood in the midst of their children does it not inspire feelings of greater respect? If some have been grieved and vaxed during the day by any of those thousand-and one little miseries that may disturb peace and harmony everywhere, will they not be disposed to forgive an i forget when, at the foot of the crucifix they repeat: "Forgive us our treepasses as we forgive those who treepass against us." He that has fallen into sin, will he not be disposed to repent of it when he makes his short fallen into sin, will be not be disposed to repent of it when he makes his short examination of conscience at night and joins in the Confiteor and the Act of

Fathers and mothers, and other heads of houses, will be doing much for their own souls and the souls of those under their of houses, will be doing much for their ownsouls and the souls of those under their care by introducing and maintaining the custom of family prayers. It is generally difficult, often impossible, for the family to meet for morning prayers; but in the evening there is seldom any difficulty. All that is required is the good will of the father and mother. If the family cannot be assembled im mediately before the hour of retiring, let the prayers be said just after supper, or at any other convenient time. It is not necessary that the prayers be long; let them consist simply of the "Our Father," the "Hail Mary," the "Creed," a short examination of conscience, the "Con fittor," the "Acta," and the prayer of St. Bernard to the Blessed Virgin. These prayers will not take ten minutes, and, when said with attention and devotion, they will be more readily and more abundantly heard by God for being offered in common. "If two of you shall consent upon earth concerning anything whatsoever they shall ask, it shall be done to them by My Father who is in Heaven. For when there are two or three gathered together in My name, there I am in the midst of them." (St. Matt., xvii., 19, 20) Matt., xvii., 19, 20)

PLAIN LIVING.

The rule of plain living and high think ing is in accord with the dictum of the philosopher who advanced the truism that we can all have what we like by simply liking what we have. The rule is liberal and the trusim is profound. If we could and the trusim is profound. If we could convince the poor man that he has enough we would enrich him; but there is no escape from poverty while the appetite of possession grows as fast as the accumulation of wealth. It may be said of many eager, auxious, and disastisfied people that what they have is a great deal better than that which they desire. The most necessary things and the most enjoyable are the most abundantly supplied and are the least expensive—utr and sunahine, water and daily bread. It is one of the evils of our civilization that it creates artificial our civilization that it creates artificie wants, and thereby men and women who are really prosperous are made to feel poor. A thoughtful observer of American life has remarked that we are not as happy as we ought to be in this country, because so many of us are emulous of a richer neighbor's style of living. Something, indeed, might be said on the other side. We might really for instance, that side We might reply, for instance, that the same tendency is observable elsewhere; or we might claim that this unrest is an or we might claim that this unrest is an incentive to industry and enterprise, and a great motive power which contributes vastly the world's progress But, in point of fact, we must confess not only an undue love of luxury, but also a vulgar passion for the display of luxury. For this reason may families live beyond their means, while others work and worry themselves to death in making hasts to build new homes instead of trying to be happy in the old ones.

Colic and Kidney Difficulty.—Mr. J. W. Wilder, J. P., Lafargeville, N. Y., writes: "I am subject to severe attacks of Colic and Kidney Difficulty, and find Parmelees Pills afford me great relief, while all other remedies have failed. They are the best medicine I have ever used." In fact so great is the power of this medicine to cleanse and purify, that diseases of almost every name and nature are driven from the body.

To Invigorate both the body and the

GOING BY THE BIBLE.

From Indo-European Correspondence.

So you would like to examine the claims of the two Churches by the light of the Bible. I am only too happy to accede to your wishes, but before beginning you will kindly allow me a few remarks.

The Bible is the word of God, therefore the standard began to take it as our test.

most sacred ; hence to take it as our tes in deciding the right and wrong of our eter in deciding the right and wrong of our eter nal welfare supposes we place outselves in the right dispositions for such an inquiry, lest, according to the Bible itsalf, we be of the unhappy "many who wrest the Scriptures to their own destruction"

It is therefore necessary we should lay aside all that could in any way hamper our judgment. Each one very naturally believes himself right:

"'Tis with our judgments as our watches Go just alike, yet each believes his own."

We are all biased in favor of our own views and see our opponent's through a false medium. We come, as I told a friend of mind when beginning a similar discussion, with our minds made up that we are right and that consequently all that is said against us is necessari'y wrong; of course, with such dispositions, it is impossible to come to any fair conclusion. Let us there fore for the present lay aside our private opinions and hold in absyance our prejudices, the effects of early training. Let us each, as it were, leave our own camp, divested of all that could hinder us from being impartial judges, and stepping on the neutral ground of the Bible examine the claims of the two Churches. May God help us to see what is right and give us our age to embrace the truth in spite of all difficulties. We are all biased in favor of our own

of all difficulties
You do, I believe, admit with all
Protestants that in the beginning the
Roman Catholic Church was the true
Church of Christ; but as time rolled on
abuses crept in; new dogmas were made;
corrupt doctrines were introduced; and
the once beautiful Church fell se low the once beautiful Church fell so low that she needed a complete reform; that God raised up reformers in the persons of Luther, Henry VIII., Calvin, and others, who purified the Church of its errors and gaye to the world the benefits of the "Glorious R-formation" Now let us see how far this will stand Bible test. Opening your Bible at St. Matthew, xvi, 18, we read: "And I say also unto thee that thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it," which means obviously that the Church would never fall into error, for if

she erred how coust Cariss affirm that the gates of hell would never prevail against it? Therefore, that Cauron spaken of in this text must be now existing just as Christ established it, without ever having erred. Here you will pardon me for the final conclusion I am forced to draw. If the Church could not err, she never needed a re form therefore the so-called reformation is a nullity You, no doubt, think this rather a peremptory way of disposing of all arguments, a sort of wholesale siaughter of every possible objection. In this I agree with you; but if it is peremptory, is it not at the same time Scriptural? Have I at all twisted the text?

But there is nothing like examples

Have I at all twisted the text?

But there is nothing like examples
Let us therefore suppose a man comes
and tells you that "one is greater than
two," you would think the fool hardly
deserves an answer; but suppose not one
but a hundred, a thousand tried to prove
to you the same thing, why! you would
naturally ask yourself, "Agn I dreaming
or are they mad?" But having con
vinced yourself that you were in the full
possession of your reason, you would let vinced yourself that you were in the full possession of your reason, you would let them babble away without further notice. The same applies to our case—reason says Christ cannot er; the Bible gives me Christ's promise; in spite, therefore, of all I have been taught to believe of what others say, what one says, what a hundred, what a thousand say, what the whole world may say, I am obliged by reason and Scripture to admit that Christ's Church never erred, never needed a reform.

needed a reform.

By this I do not mean to deny that in by this I do not mean to deny that in the sixteenth century there were disorders in the Church, grave scandals even in high quarters; all this is only a fulfilment of Carist's prophecy that scandals would arise; but it does not prove the Church to have erred. It only prove that the discipline was releved in proves that the discipline was relaxed in some parts and could only be charged as a blame on the Church, if it was done

with her connivance or approval. But far from it; it was to remedy those dis orders that the Council of Trent was convoked, and by so doing the Church repudiated the responsibility of the relexation.

Had Luther and his party contented themselves with such reforms, they might now be honored as salute; but they went further—they undertook to reform the doctrine, and their very attempt was their strongest condemnation; for by so doing they went against the promise made by the Son of God to His Caurch.

All this I suppose by personal experi-ence is very painful to admit, and to be called upon to change our earliest views, to consider as heretics those whom our in fant lips have learnt to praise as the chosen of God is no easy task; it runs counter to our fondest dreams, and yet, if we wish to be honest men, led not by if we wish to be honest men, led not by imagination but by reason, we must make this ascrifice. There must be some people in this world who have to undergo this transformation, if I may so call it, this change of views; all cannot be right. I have passed through this ordeat; you must do the same if you wish to be consistent with reason and by our own does Fible.

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Venite Adoremus!
Our infant God and King;
Venite Adoremus!
Let all kneel down and sing.
Earth knows of naugat but gladness,
For Christ to-day is born;
And from each heart bids sadness
Depart this Christmas morn.

Gloria in Excelsis!
From out the organ rings;
Gloria in Excelsis!
The priest at altar sings.
Et Verbum Caro Factum Est!
Oh! Christ we Thee score;
Et Verbum Caro Factum Est!
Dwell with us evermore.

All hall, sweet holy Mother; All hall, to Thy deer son, Who loved us as a brother, And for us Heaven won. Venite Adoremos! One God, the Elernal One; Venite Adoremus! Thy will on earth be done.

Sweet clouds of incense raising Their perfume to the throne, 'Round which the angels praising Adore Tace, Lord, their own. The midnight Mass is ended; The peop e rose from prayer, And homeward thus they wended With nearts free from all care. K. M. L.

THE HISTORY OF CONVERSION

I did not have the misfortune, as so many had who were born in New Eng-land more than a quarter of a century ago, to hear much of Calvinism with its ago, to near much of Calvinism with its pessimistic conclusions. My father be-longed to none of the sects, though he attended the Congregational Courch with mother, who was a member of it,

every Sunday.

He was, however, a religious map, reading his Bible through, "Apocrypha and all," as he used to say, once every year. He did this for over sixty years, and tried to live up to the teaching which it brought home to his heart. The religious element in my beloved

mother showed itself when she promised me to God as a minister of His word while I was of the most tender age. Every Sunday so far back as I can re-

member we children used to meet in my mother's room on Sunday afternoon to read Scripture and sing hymns. It was ere that I learned the doctrines of the Trinity, the redemption of mankind, the never ending happiness in heaven for the just. Here I learned that God is a merciful God, good, kind, and compes sionate to sinners, wishing that all should

come to repentance.

It was towards the close of my thirteenth year, when I had completed the first year in the high school, that a revival was started in the church where cur family worshipped. My parents were away at the time, and I was allowed to at tend the meetings every evening. I soon became "convinced of sin," but I could not "feel converted." I felt that I was a sinner and I felt also that I wanted God's forgiveness for my sins I remember to day the keen anguish of mind and heart which pierced me to the centre of my being when I was told the awful, satanic lie, that the reason, I did not feel as I wanted to was because in all probability I did "not belong to the number of the elect." Thanks be to God! I rejected this untruth, my cwn heart and my good angel telling me alike of the truth which I learned from my mother in the words of Holy Scripture : "For God sent not His Son into the world to condemn the world, but that the world by Him might be saved "

The rejection of this falsehood of Calvin was my first positive step towards the Catholic Church. The next great change in my life came

during the same year. I was sent to that great and new famous school for boys in Concord, N. H. It was here that I came in contact with the Episcopal Church, in what is known as the "highcomfort which the first words of the catechism brought me. They told me that I was by baptism "made a member of Christ, the child of God, and an inheritor of the kingdom of heaven." Blessed Catholic truth! For six weeks the sting of that revival had rankled in my soul, and now I was at peace. I felt

I asked how my sins were to be for-given, and I was told that Christ had left power on earth to forgive sins to His ministers. And although at this time I did not confess my sins except to God alone, yet I felt that there was the means of forgiveness ready at any time, and when, Sunday after Sunday, I heard the words of the "General Absolution" read, I truly thought that by their virtue my ips were washed away.

The question now arises in my readers' minds as to my opinion of the Catholic Church at this point in my life, It may best be told by a little circumstance which happened while I was at this school. L——C——and I were one after school. L—C— and I were one after noon out together in a boat on the large millpond beside which the school stood. He asked me suddenly, without any previous conversation on the subject: "Do you believe in the Pope?" Sur-prised, I made a very indignant answer, and stated that I had been taught to be lieve and still did that he was Anti-Christ.

C — only laughed and assured me,
when I asked him, that he believed in It is many years since this, and that boy is now a man and, like the writer, a Catholic in deed and in truth. If he chances to read this, I am sure he will pardon me for bringing him into my little

It was here that I learned many things regeneration in Baptism, the Real Presence, the sacrifice of the Mass, prayers for the dead, the invocation of saints. I do not mean to say that these things were taught explicitly by the authorities of the school, but they were deather than the school, but they were the same of the school of th floating about among the boys and the masters, and I learned them and believed

I left this school at last when I was ready to enter college, and for four years I paid very little attention to religion other than attending church every Sunday. I was an Episcopalian, but I cared very little what church I went to at that time, and I was as likely to go to a Catholic church, if the fancy struck me, as to any other. In fact, I remember receiving a Jno. L. Wilson, Magnettawan, Ont.

rather sharp reprimand from the president for attending St. Patrick's. He told me if I did it again I should be marked absent

from church each time it happened until, being absent a certain number of times, I might suffer the penalty of suspension. I remember calling on the Rev. Lawrence Waish (on whose soul may God have mercy!) and being received with the utmost hindness. My motive which the utmost hindness. My motive, which must have been evident to him, was curiosity to speak to a Roman Catholic priest Nevertheless, he received me with the greatest kindness and charity, which he knew so well how to dispense to those

who needed it.

Thus by little and little were my prejudices wearing away and becoming less

and less.
In the autumn of 187- a great thing happened which changed all my plans for the future. There had been with me in the fitture. There had been with me in college for two years a young man, or rather a boy of nineteen. Between us sprang up a deep friendship that has lasted until now, Leaving college in the spring of that same year, he went to his home in S—. It was after I had returned to college in the autumn that I reserved one day a neckage autumn that I reserved one day a neckage. atter I had returned to college in the autumn that I received one day a package. I opened it. It was from my brother, stating that W—— had gent his love from his death-bed, and that shortly before he died he had been baptized in the Roman Catholic Church, to which his family account belonged.

properly belonged.

The lesson was a profound one. "Sup pose I were to die to-merrow, where would my soul be?" The result was the resolution then made, and not for many years accomplished, to become a priest, It seemed as if a voice had spoken to me, esying, "Except you become a priest you cannot save your soul." No doubt my friend was praying for me. For nearly two years after this I was beset with difficulties which rendered it impossible to pursue my studies with the intention I had formed. But at last a way was opened and I began to prepare for a calling which I believed to be the greatest. I at once found the Catholic Church staring me in the face. One day one of the professional of the profession of the profession of the profession. sore said in the class: "You can find all the germs of Raman Catholicism in the prever-book of the Episconal Church." This sort of teaching had quite a different effect on me from what he had expected. It gave me a positive love for that Church which I had once hated, and then the step from love to union was but short.

I had been an Episcopalian minister about a mouth and was connected with a ritualistic church where they had a fine chair of boys. I had been placed in charge of them, and one of my duties was to visi their nomes and become acquainted with their parents. One evening a number of new boys made their appearance, and I took their names down in my note book. There was one among them that evening who, on being asked his name, address me with the title of "Father" I as him what church he went to, and men-tioned the name of a certain well-known Roman Catholic church in the city. The next day I wrote a note and delivered it myself to a gentleman of my acquaintance who was a member of that Church, request-ing him for the take of the boy to inform his parents and his pastor that he was making arrangement to sing in our church.

The next day I was struck at the apparent abundity of my action. If I belonged to the Catholic Church, if the Protestant Episcopal Church were a branch together with the Greek and the Roman, then why solved then to begin at once the study of the primary and the infallibility of the Pope. For five long months I labored

'Two pictures always present themselves when I think of our Lord in His character of Mar. A little plain near Bethlehem is illuminated in the night-time by a light dropped from the sky; and in the light there is movement and the flashing of wings, and one figure of indescribable majesty speaks to some cowering shepherds, 'Glory to God in the highest, and on earth peace, good will to men.' This was the second annuncia-tion, and the beautiful speech is a simple definition of the relation of Christ to men. And then the scene changes, giving me to see three crosses planted upon a low hill with millions of people around it; and there is a gloom, almost darkness, in which the crosses rock to and fro, yielding to an earth-quake, and upon one of them a man, nailed bands and feet, lifts His face, overnailed bands and feet, lifts His face, over-hung with bloody locks, and cries, as if expiring, "Father, into Thy hands I com-mend My spirit." And the awfulness of the sight, does not hide from me that the sufferer, dying as He was, tarried a moment to make definition of His rela-tion to God."—Lew Wallace,—The Boy-head of Christ. hood of Christ.

The Creator instituted Christmas, and His earthly agents were twelve poor men—twelve men who had little of the world's goods and as little of its learning. The world succred at their pretentions, be-cause it is prone to using wrong standards in its measurements. Had they been twelve great kings, commanding great hosts, it would have been a different affair Real in the opinion of the world. Neverthe-Mass, less, God being with them, their work prospered. Their ideas conquered the world

No remedy for blood disorders can equa Ayer's Sarsaparilla. Though concentrated and powerful, this medicine is perfectly safe, and may be taken by children as well as adults. Physicians recommend it perference to any other. Price \$1. Worth \$5 a bottle.

Life In a Lumber Camp. While working in a lumber camp a year ago I caught a severe cold which settled on my lungs, I got no relief until I tried Hagyard's Pectoral Balsam, which cured me entirely. I highly recommend it

FOR QUIET MOMENTS.

Lean not on earth; 'twill pierce thee to the A broken reed at best, but oft a spear, On its sharp point peace bleeds and hope ex-pires. -Young.

Think before you speak ; think before whom you speak; think why you speak; think what you speak.

Better to sit at a master's feet Than thrill a listening State. Better suspect that thou art proud Than be sure that thou art great.

-GEORGE MCDONALD If you want to make the world brighter and better, begin by being kind and loving to those in the small circle of your own family, and from that as a centre, work out as you are permitted to go.

A narrow-minded man should be kept in a half-bushel space and at routine work. His horizen is too near his nose to suspect that there are places and peoples and ideas in the world not known to him —N. O. Picayune.

And thou must sail upon the sea a long. eventful voyage. The wise may suffer wreck. The foolish must. O, men, be early wise.

Purity expands, brightens the soul and promotes its growth; it is the spring time. Vice contracts, saddens, and withers it; it is the winter, or perhaps the breath of

the devil who passes. Accept no one for your companion in ifs who does not fear God and who is not governed in every thing by the maxims of religion; otherwise he may cause you to lose your soul, whatever

may be his natural goodness of heart. When you hear a child expressing with simplicity an idea beyond his age, be sure that child was educated in a seminary or a profoundly Christian home. There, and then only, do they comprehend the grandeur of the word education.

Neither the dew of heaven nor the rays of the sun can make the plant bloom sgain. But there is a dew which can give new life to the neglected soul, and that is the tear of repentance. There is a ray of sun which can still revive it, and that is

an act of love. A real Christian seldom sees a defect in his neighbor. A pure lake reflects the beautiful sky, the clouds and the whole overhanging trees; but when it is ruffled, it reflects nothing that is pure. A bad man seldem sees a good trait in his neighbor. An imperfect glass re flects nothing correctly, but shows its own deficiency. A perfect mirror re-flects nothing but bright and pure im-

TO CATHOLIC YOUNG MEN. LOVE YOUR PARENTS WHILE THEY

LIVE TO FEEL IT. Some one said to a Grecian general: What was the proudest moment in your life?" He thought a moment, and said life ?" He tho The proudest moment in my life was when I sent word home to my parents that I had gained the victory." And the proudest and most brilliant moment in your life will be the moment when you an send word to your parents that you have conquered your evil habits by the grace of God and become external victor. On, despise not parental anxiety! The time will come when you will have neither father nor mother, and you will go around the place where they used to watch you, and find them gone from the house and from the neighborhood. Cry as loud for Pope. For five long months I labored through huge folios, picking out with much difficulty the proofs of the fact that Rome is the centre of unity, and that in order to belong to the body of the Church one must be in communion with the See of Peter.

In the churchysic, in the churchysic, in the churchysic, and then you will take the the cane with which your father used to walk, and you will think and wish that you had no just as they wanted you to, morald if you forgiveness as you may over the mound in the churchyard, they will not answer. Dead! Dead! And then you will take In closing, I beg a prayer from my reader for the grace of final perseverance.—

Sacredos in Catholic World.

disgrace on his latter's name! God pity the young man who has broken his mother's heart! Better if he had never been born—better it, in the first hour of been born-better if, in the first hour of his life, instead of being laid against the warm bosom of maternal tenderness, he had been coffined and sepulchred. There is no balm powerful enough to heal the heart of one who wanders about through the dismal cemetery, rending

A WORD FOR THE ESTABLISHED CHURCH.

the hair and wringing the hands and crying : "Mother ! Mother !"

What is called Unitarianism—the denial of the doctrine of the Hely Trinity, and thedenial thereof of the proper Incarnation of the Word—is the legitimate result of the Reformation. And this subtle heresy has spread widely in England, and its coldness has spread still more widely than its formal errors. The Church which is established by law in England, so far as its books are concerned, is not indeed responsible for this. It retains the creeds, and it retains what is called the Creed of St. Athanasius, in which the true and proper dectrine of the Incarnation is fully enunciated. A century ago number of clergymer, who were at heart Unitarians, tried hard to get rid of the Athanasian Creed. In these days this effort has been renewed. Those wh have authority have resisted the attempt and I thank God for it. It is one mo barrier in the way of the descent of re ligion-it is one more bond to bold the Christianity of England from hastening down the rapids which have wrecked the faith of Germany and Switzerland. I speak, therefore, of the Established I speak, therefore, of the Established Church of England so far with hope, and I bear a true affection to multitudes of those who are in it. I believe them to be in good faith. If they knew the light of the truth, they would give their lives for it. They would not for the world speak a syllable to derogate from the glory of the Incarnation. Therefore let glory of the Incarnation. Therefore let nothing I am about to say be understood as reflecting on those whom I honour and love, though they be in error and in separation from the Catholic Church.— Cardinal Manning.

The superiority of Mother Graves' Worm Exterminator is shown by its good effects on the children. Purchase a bottle and give it a trial,

THE CHURCH FOR THE NEGRO.

The Philadelphia Sentinel, a paper published in the interests of the colored people, says: "In bold and conspicuous contrast to the conferences that have been held by the Methodist, Presbyterian and Episcopal churches, the Catholic congress comes valiantly to the front proclaiming the principles of Christianity and giving them practical effect by acknowledging the brotherhood of man. There are no 'its' and 'puta' and 'ways'. There are no 'ifs' and 'buts' and 'whys' or 'wherefores' in the congress, but right or the platform, asked there by Gover-nor Carroll of Maryland, sat the colored priest, Father Tolton, of Chicago, while directly behind the Cardinals and Papal legates sat two full bleoded Indian chiefs in all the glory of war paint, blankets and beads and their most imposing head dress of feathers. On the floor were colored delegates from the different cities, who were received and accepted and treated as brethren of the human What a difference in the confamily. What a difference in the congress that met in the once slave city of Baltimore and the convention that met in New York, which dodged the status of its colored members and ingloriously postponed its consideration to a more convenient season! It will not grow less by postponement, and in the mean-time the Catholic congress has declared That the amelioration and promotion of the physical and moral culture of the negro race is a subject of the utmost concern, and we pledge ourselves to support our clergy in all ways tending to an improvement in their condition.'

CONVERTED AND CURED.

Mr. McKay, of Jersey City, N. J., has contributed more of his mesns to vari-ous church institutions than any other man in New Jersey, and, I might was, when very young, commissioned in the Eastern possessions of Great Britain. Accumulating a small fortune there, he made his way to America years ago. by industry, honesty and skill reaped a rich harvest in the dry goods trade. He bas retired from active business, but takes lively interest in all current events. When in the Orient, he although at

that time a Protestant, assisted, in hand, at the death bed of a Catholic friend. He never forgot that solemn in

A considerable time afterward, he stepped upon a broken bottle or tumbler accidentally. Lockjaw followed and the doctors bade him prepare for the worst. He was asked if he wanted a Protestant minister, but wrote on a bit of paper that he desired a priest. In that condi-tion be was received sacramentally into the Catholic Caurch. As the priest turned to go, there was a miraculous change in the dying man. His jaws relaxed, his speech returned, and complete restoration to health followed speedily. -J. R. Randall in the Mirror.

BISHOP GILMOUR'S CONVERSION.

At the celebration of the fiftieth anniversary of Father Hannin's temperance pledge, in Toledo, recently, Bishop Gil-mour related the following interesting and very important event in his life: "My first acquaintance with Catholics

came through the Father Mathew Total Abstinence Society. I had a dear friend and we were watching a temperance procession. My friend said there is a priest up this street, I am going to see him; will you go along with me? We walked along to the priest's house together. The priest asked my name and found out that I was not a Catholic. Perhaps you will be a Catholic some day, said ne incidentally. I then and there knelt down and took the pledge for five years. The priest had no medals at the time, of Peter.

Once I arrived at the conclusion, or, better, when the light of God's grace let my at juration and was received.

Since that day I have had, at last, the incatimable privilege of becoming a polest.

Since that day I have had, at last, the incatimable privilege of becoming a polest. passed and I visited the church, but re-ceived no medal. Before I received my medal I got so inquisitive that my mind was set on edge, and in the course of time I became what I am, and am what what I became."

> Augusta Holmes brought Pare to her feet the other day. Mille. Augusta. Holmes, the poet and musical composer of the "Triumphal Ode" recently performed in the presence of 20000. in the presence of 20,000 persons at the Palais de l'Industrie, is by birth an Irishwoman, and it is pretty safe to say that her name is really Holmes. Her father came from Ireland and settled in Parls, and Mille, Holmes has framed her life in the midst of Franch influences. It is a little curious that the only musical composer who has attempted, with any success, to celebrate in the form of ode or cantata the centenary of '89 should be a daughter of Ireland.

Death Dealing Drugs

Such as Calomel, Morphine, etc., are re-medies better left alone. They often weaken even strong constitutions. This Burdock Bicol Bitters never does, it con-tains no mineral or other poison, and cures all diseases of the stemach, liver, kidneys, lowels, and blood by unlocking the secre-tions and removing all impurities.

Make No Delay!

Is a perfect cure for croup and colds, and I can recommend Hagyard's Yellow Oil—one bottle of which cured me of a very bad cold. I would say to all sufferers, make no delay in using it as it gives quick relief. W. J. Kenny, Stittsville, Ont.

A Little Spark

A Little Spark

May kindle a great fire, just so dyspepsia and bad blood give rise to countless complaints which sannot be cured until the dyspepsia is removed, and the blood purified. To do this is the work of Burdock Blood Bitters, a medicine which always cures dyspepsia, bad blood and all complaints of a similar origin.

Rose Island Reports.

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

MRS. ABEL HELPS,

Rose Island, Ont. EXPEL THE WORMS by using the safe and reliable anthelmintic Freeman's Worm.

O. M. B. A. Reunion in Mentreal.

If anyone were in doubt as to whether or not the Catholic Mutual Benefit Association were a flourishing organization, a glance inside the St. Anthony's hall would at once have convinced bim in the affirmative. Notwithstanding the unpropitious weather the building was crowded with members of the association, the particular cossion which had brought them tegether being the ennual reunion of Branch 50 of the C. M. B. A. There were also present representatives from Branches 26, 41, 54, 74, 83, 84 and 87. The officers present from Branch 50 were the President, Mr. F. McCahe; first Vice President, Mr. A. Daggan; escuad Vice President, Mr. A. Daggan; escuad Vice President, Mr. A. Daggan; escuad Vice President, Mr. P. Kehoe; Secretary, Mr. J. Farrell; and Deputies Finn, O'Brien, Tanevy and Duclos. There were likewise among the assembly the Presidents of the other Branches named—Messrs. J. J. Kane (Branch 26), P. O. Riley (41), H. Butler (54), J. Coffey (74), J. A. U. Beaudry (83), P. Grace (84), and A. Howison (87). From the hall they marched to St. Joseph's church, and as they wended their way along it was pleasant to reflect that so large a body of men were banded together with the lauriable object of mutual benefit. The large congregation assembled within the edifice was addressed by the Rev. J. E. Donnelly, who was the Spiritual Advisor to the first branch of the C. M. P. A. organized in this city. The reverend gentleman spoke at some length on society Reunion in Montreal. A. organized in this city. The reversed gentleman spoke at some length on society organizations in general and the sims of the C. M. B. A. in particular. He said that one of the marked characteristics of that one of the marked characteristics of this nineteenth century was its spirit of organization; society was permeated with it, everyone recognizing the necessity for concentrated effort and a banding to gether to secure any particular object. In deys of old organizations were formed for benevolent purposes, but they failed in that end which every man should have first in view—the immortal end—and they became simply pulitical machines. One of them became wast in its power—they (the Catholics) political machines. One of them became vast in its power—they (the Catholics) called it dreadful. It was what was called Freemasonry. It afforded a great example of what could be done by concentrated effort, for who would have thought some hundred years ago that Freemasonry would wield such a terrible power through the length and breadth of the world as it now did. It surpassed even the fondest hopes of those who of the world as it now did. It surpassed even the fondest hopes of those who organized it. It had done a great deal but, unfortunately, not for good but for evil, and to-day there was not a king in Europe who did not tremble before the power of the "International," as it was called. Witness, for example, the Czar of Russis, who trembles on his throne. Why? Because of the enmity throne. Why? Because of the enmity sworn against him by the International, sworn against him by the International, the leaders of which were all powerful over its members. The leaders had only to command and the commands were obeyed. Having remarked that Free masonry was an organization which could not be smiled upon by any good citizen, Catholic or Protestant, he went on to state that the C. M. B. A was completed for affording to its was organized for effording to is members advantages and benefits without the dangers or perils that attached to the society he had just spoken of. He pointed out the rapid growth of the C. M. B. A., out the rapid growth of the C. M. B. A., and then went on to say that we lived in an age when societies spring rapidly into existence. We had seen one—the Equal Rights Association—come into being very recently. What was the end for which it was organized? Very few people might be ignorant of it, but very few might be able to tell the real cause for it. The Cathelies in Canada were not The Catholics in Canada were not here by toleration; they were here because they belonged to here, and because their forefathers first set foot upon the soil and claimed it, and because their missionaries were the first to come and shed their blood upon the soil. They were here because it was the will of God they should be, and they were here to remain. They did not ask any toleration, for they do not need it. They stood upon their merits, and all the Equal Rights associations in the world would never make them swerve from their code of ideas. They were not there to injure others, but, as good Christians, to do all they possibly could in their sphere. Their organization was not one of aggres sive Chrissianity; it was not meant to elbow other people out. There was room for all who wished to come here without bellicose ideas. Those who wished to force or take their (the Catholics) rights from them had no position here, nor could any equal rights association or any association of any other name which might have the of any other name which might have the same ideas have any right of existence. They (the Catholics) had no quarrel to pick with them. They had a right to their Catholic faith, and so long as they were stannch and faithful to their religion no one had a right to say a word against them, for no one could say they were aggressive in the least. In conclusion the rev. gentleman referred to the chief aims of the C. M. B. A.—first, the promotion of Catholic interests among its

promotion of Catholic interests among its members, and second, their social amelior-Just before the close of the service Archbishop Fabre arrived, attended by Rev. Fathers Morrell and Rabeau, and he pronounced the benediction.

Resolutions of Condolence.

Resolutions of Condolence.

Arthur, Dec. 5th, 1889.

Whereas it has pleased almighly God in His infinite wisdom to call from this earth John Kirby, father of our esteemed Brother, P. M. Kirby, and J. J. Kirby, of Elora, be it Resolved, That this Branch tender its heartfelt sympathy and condolence to the said Brothers and other members of the bereaved family for the great loss they have sustained in the death of one who was to them indeed a father whose greatest care in life was to minister to their every want and who seemed but to live for their comfort. His last end was peaceful and fortified with all the rites of his Church, and he surrendered his soul peaceful; to his God with the confident hope of a happy immortality. Be

if furthermore
Resolved, That a copy of these resolutions
he inscribed on the minutes of this Branch,
47, Arthur, and that a copy be sent to our
omicial paper. D. Molwrosz, Rec. Sec.

Editor CATHOLIC RECORD. London, Ont.— Dear Sir—At the meeting of Branch No. 79, Beanancque, on Wednesday, the 20th Nov., 1889, the following resolution was passed: Whereas it has pleased Aimighty God in His divine wisdom to remove by death the

mother of our esteemed Brother. David Byron, the members of Branch No. 79 hereby wish to express their sincers sympathy with him in his sad bereavement. Be it, there-

Resolved. That this expression be conveyed to him and published in the official organ of the association.

Yours faithfully.

J. B. Mooney, Rec. Sec.

Moved by Brother Francis Cleary and seconded by Brother Francis Cleary and seconded by Brother John Davis that, whereas it hath pleased Almkeb; yellow the lisinfinite wiedom to call from this sintul world the wife of Brother M. J. Manning, one of the charter members and an ex-President of this Branch, we hereby tender to our Brother the sincers sympathy of his fellow members in this bereavement which he is called upon to-bear. Trusting and believing as we do that his loss with, through the merita of our Lord and Saviour, be the eternal gain of one who was long his beloved partner through life.

Resolved, That a copy of this resolution be followed to Brother Manning and published in the CATHOLIC RECERD.

J. M. MELICHER, Rec. Sec.

Election of officers.
Branch 26, Montreal.

Spiritual Adviser—Rev J Medard Emard
Chancellor—J J Kane
President—J P Nugent
First Vice. President—E T Dinahan
Second Vice. President—E T Dinahan
Second Vice. President—E T Dinahan
Second Secretary—T Dinahan
Recording Secretary—T Seulion
Resident Recording Sec—wm J Seulion
Vinancial Pecreary—Wm Smith
Marshel—John Lappin
Guard—Wm Palmer
Representative to Grand Council—J J
Kane
Alternate—James Meek
Trusteer—I Lappin, J L Jensen, M F
Nolan, T J White and J Hamilton.

Almonte. December 9th, 1889. Election of officers.

Trustees—I Lappin, J L Jensen, M F
Nolan, T J White and J Hamilton.

Almond J Hamilton.

Bit - Knowing the interest which you take in everything connected with the C. M. B. A., and recognizing your paper as the official organ of the Grand Council of Canada, I venture to enclose a report of the election of officers of Branch St. Almonds, for the item 1990. feeling confident that you will give it space in your columns. The election was one of the most interesting and spirited in the history of the Branch, though the utmost good feeling prevailed throughout good feeling prevailed throughout.

Spiritual Adv-Very Rev Cason Foley.

Representative to Grand Council—R J Dowdall

Alternate—T w McDermott Chancellor—R J Dowdall

President—Fariox Sistery

First Vice President—R McGregor

S-cond Vice President—John Curtin

Treasurer—John Fay

Recording see—W Gallagher (re-elected)

Assistant Secretary—E J Cloudter

Financial Nec-J J O'Neil (re-elected)

Maishal—T W Sheebhau

Guard—Jam O'Donohue

Trustees—For two years—T W Sheehan

and P Burke

Branch 51, St. Mary's. Branch Si. St. Mary's.
Chabcellor-John Rogers
President-a W Beardsley
First Vice President-John Heally
Second Vice President-James halloy
Treasurer-E Sevigny
Recording Secretary-J E Marrin
Assistant Secretary-J C Connell
Financial -coretary-T F O'Meara
Maranal-Geo Byrne
Guard-Michael Moore
Trustees-Wm Gallfoyle, T F Moore and
John Rogers
Representative to Grand Council-John
Rogers

Alternate—Thos Kennedy Thos. F. Moore, Sec.

Branch 102, Richmond.

Spiritual Adviser-Rev P Quinn
Chancellor-Dr Ev R.chette
President-C Badard
First Vice-President-J N Dubrule
Second Vice-President-P McDouough
Recording Secretary-Hy Pearson
Assistant Secretary-Jas Linanen
Financial Secretary-Ja Kelly
Tressurer-L Jutras
Marsnal-J Guard
Guard-G Laloude
Representative to Grand Council-Dr R
Lochette
Attennate-J N Dubrula Branch 102, Richmond.

Alternate-J N Dubrule
Trustees-G Lemaire, G Proulx and W Medical Examiner-Dr Ev Rochette Hy. Pearson, Rec. Sec.

Branch 101, Montreal. Branch 101, Montreal.

Spiritual Adviser-Rev F, X Cloutier Chancellor-Ezear Pothier President—C D Hebert (re elected) First Vice-President—F X T Berlinguet Second Vice-President—F X T Berlinguet Second Vice-President—F E Panceton Recording Secretary—Arthur Brunelle Assistant Seconding Sec-Ause me Bondy Finan -ec-Dr S P Normand (re-elected) Treasurer—Chailes G. linas (re-elected) Marsoal—Arthur Verret Senticel—Mr LacrolX Representative to Grand Council for 1890—Chailes D Hebert Substitute—F X T Berlinguet Trustees—Mess-g E norrissette, J A Sauvageau and A D Bondy.

Branch 57, Orillia.

Branch 57, Orillia. Spiritual Adviser-Rev K A Campbell Spiritual Author-Heavy R A Campbell President—R A Lynch First Vice Fre-ident—John Regan Second Vice-Fresident—R D Gunn Treasurer—R M Donnelly (re-elected) Recording Secretary—Jos Thompson Financial Sec—W J G sliagher (re-elected Assistant Secretary—A bert Birchard Marshal—Timothy Connor Guard—N J Frawley Bepresentative to Grand Council—Rev I Representative to Grand Council—Rev I

Gusta-n J Francey
Representative to Grand Council-Rev K
A Campbell
Altienate-Jas Patton
Trustees-John Fox, Dr Brown, John
Regan, Bernard Mullen and R D ougn.

E. B. A.

On Wednesday, Dec. 4th, the Toronto Branches of the E. B. A. assembled in Branches of the E. B. A. assembled in good numbers to take part in the parade of the Catholic societies of the city to St. Michael's Cathedral, for the purpose of giving a cordial welcome to His Grace the Archbishop and to present him with addresses of veneration and loyalty. The members of the Association were led by Grand Marshall M. Mathews and Marshals B. McGright I. O'Conner and I. Kating. B. McGuffin, J. O'Connor and J. Keating, in full regalia and mounted on fine horses; Heintzman's band; Emerald In thi regain and mounted on fine horses; Heintzman's band; Emerald Guards No. 1; committee for presenting address; members of Branch Nos. 2, 7, 8, 11, 12. On arriving at the cathedral the committee approached the throne of His Grace, and the following address, in a rich gold frame, was read by W. Lane, Grand Secretary:

a rich gold frame, was read by W. Lane, Grand Secretary:

To His Grace the Most Rev. John Walsh, D. D., Archbishop of Toronto.

May IT PLEASE YOUR GRACE—
It is with feelings of heartielt joy, love and veneration, that we approach your Grace to offer you a cordial welcome on behalf of the officers and members of the Grand and subordinate branches of the Emerald Beneficial Association residing in this, your Episcopal city, and respectfully congratulate you upon your appointment. When the Archiepiscopal See became vacant by the death of our late lamented Archbishop, John Joseph Lynch (of happy memory), it was the desire of our heartisthat your Grace would be appointed to fill the vacaney. Thanks be to God, our prayers, in common with those of our fellow-Catholies in the city of your early priestly administration, have been heard, and a general feeling of delight and exultation amongst those over whom you have been placed in spiritual charge has followed. We are therefore, filled with gladness, knowing, as we do, that your Grace comes to us laden with precious gifts from the children of your flock; and we behold in you the dignified representative of all that is dear to us in holy mother church. We are fully aware of the kindly interest your Grace takes in associations formed for the benefit and instruction of the members over which you have jurisdiction, and trust it will be pleasing to your Grace to know that the benevolent designs which suggested the formation of our organization are being fully realized, and have been the means of great good in the cities and towns of your archelpiscopal diocese. In asking your Grace's archiepiscopal benediction pon our association, its members and their families, permit us to wils you a long and froutful reign in your archellocese. May the Holy Spirit be with you had long and froutful

and may religion flourish under your pater-nal care.

Signed on behalf of the members—W. J.
McClean, G.V.P.; Wm. Lane, G.S.; M. Mat-thews, G.M.; C. Burns, G.O.; D. A. Carey, D. I. G.B.; J. O'Neill, President Branch No. 1; M.J. Hayes, President Branch No. 7; P. Hurley, President Branch No. 8; J. Donovan, Presi-dent Branch No. 11; J. J. Nightingale, Presi-dent Branch No. 12; J. Nightingale, Presi-

dent Branch No. 11; J. J. Nightingate, President Branch No. 12.

The address was illuminated by the good Sisters of Loretto Abbey, and great credit is due them for the very elaborate manner in which the work was carried out. The parade of the various societies was a most complete success, being the best parade that ever took place in the city of Toronto. It will long be remembered as a red-letter day by the different organizations that took part.

W. Lans, G. S.

Resolutions of Condolence on the death

of Brother Patrick J. Gibilu of Parnell Branch, No. 15. Merritton.

of Brother Patrick J. Gib!In of Parnell Branch. No. 15, Merritton.

Whereas God. in His witdom, has been pleased to call from our midst our esteemed Brother, Patrick J. Giblin, of Parnell Branch, No. 15, Merritton, of whom we can speak only in terms of highest praise, we knew him to be a kind, generous, wholesouled and fathful friend and brother and one of whom the members of this Branch were always proud. He was one to whom his business and employment was a source of pleasure, and his promotion to conductor on the G. C. R. and his long and creditable record as such is sufficient proof of his proficiency and ability; and,

Whereas, his breaved relatives have been stricken by the loss of such a near and dear friend; therefore

Be it resolved, that the members of this Branch do tender our sincere and heartfult sorrow and sympathy to them in this their hour of trial, and take the opportunity of manifesting therespect and esteem in which we have always our ever-kind Brother Emeraid; that we do offer our condoince, hoping that it will in some way after at the sorrow, and knowing the Christian spit of his relatives we leel certain that their greatest consolation is to be found in his peaceful and happy death, after an upright and Curistian life, and the hope that after a few years separation they shall have the happiness of meeting nim in another and better, world; be furthermore

Resolved, that a copy of the above resolutions be presented to the bereaved family and that it be inscribed on the minutes of the Branch and that it be published in the official and local papers.

Signed on behalf of the Branch,

be Branch and that it by particles and local papers.

Signed on behalf of the Branch,

Thes H. Sulkie,

M. Doresckle,

D. S. Ccgan.

A DISCREDITABLE DISTURBANCE.

THE POLICE HAVE TO INTERFERE TO PUT DOWN A GANG OF ROWDIES.

A kind of anti-Catholic demonstration, A kind of anti-Catholic demonstration, which very nearly culminated in a serious disturbance, occurred in the West End last evening. The King William Fife and Drum Band, followed by a garg of roughe, and preceded by a cab decorated with illuminated placards, paraded some of the principal streets. Amongst the centiment expressed in prominent characteristics. sentiments expressed in prominent thar acters were, "We want no Walsh," "No-Popery" and "We want to Worszip God as Caristians." The procession, swelling in numbers as it went along, marched in numbers as it went along, marched through King street, Young street, Queen street west, to Bathurst street There they were intercepted by the police of No 3 Division, who ordered them to disband and return to their homes. They threw the gauntlet of defiance at the police and continued their rowdy conduct. The officers, fearing that the proceedings might lead to a serious disturbance, attempted to disperse the processionists with their batons. Some one from the sidewalk called upon the one from the sidewalk called upon the boys with the cab to drive through the boys with the cab to drive through the police and the crowd. A young min named Arthur Chamberlain, a bridge builder, residing at 350 Wilton evenue, jumped on the box of the vehicle for this purpose, Police Constable M flat at tempted to arrest him, but was kicked and otherwise maltrested. Chamberlain was recursed however and an approach. was secured, however, and an unsuccessful attempt was made to rescue him. Some of the ringleaders, who are known to the police, will probably pe summoned to answer for their share in the evening's transactions. - Toronto Globe, Dec. 14.

MUNICIPAL MATTERS.—The time is now at hand when selection is to be made of men who are to manage municipal some very good men have from time to time occupied chairs at the aldermanic board, but, we regret to ear, there were others who possessed no qualification for the position. People as a rule are alto-gether too reckless in the exercise of their franchise. There is a moral obligation on every voter to write on his ballot the name of the person whom he believes the most suitable for the office, and friendship most suitable for the office, and friendship or acquaintance should never interfere with the performence of this duty. In this city we hear the names of some good men mentioned as likely to become candidates. We hope that hard-working and trustworthy aiderman, Mr. Stephen O'Meara, will again come forward. Mr. Charles Glass, son of Sheriff Glass, is also, we understand, a candidate for municipal honors. He is a young man of sterling honors. He is a young man of sterling qualities and will, we feel sure, if elected, prove a most worthy and efficient alder man.

OBITUARY.

Another old and most worthy resident has gone to his reward. Mr. John Donovan, of this city, peacefully passed away on Sunday avening last, dying, as he had lived, in the bosom of the Church, its choicest benedictions being about him in his last moments on earth. Mr. Donovan was a native of Baniry, County Cork, Ireland, and came to this country about forty years ago. Sindowed with much good sense and perseverance, and living in every regard a model life, success crowned all his efforts, and comfort and happiness was his reward. In all relations of life he was much esteemed, and his death will be very generally regretted by a large circle of friends and relations He leaves a widow and one daughter, Mrs. D. Regan. The funeral took pace on Tuesday. Previcus to proceeding to the cemetery a Requiem High Mass was celebrated in St. Peter's Cathedral by Rev. M. J. Tiernan, for the regoue of the soul of deceased. We tender our sincere sympathy to the sorrowing relatives in their sffliction.

Mr. John S. Dormer, Lindsay.

Mr. John S. Dormer, Lindsay.

Mr. John S. Dormer, Lindsay.

We regret to announce the death of Mr. John S. Dormer, son of the late George Dormer, at one time M. P. for South Victories. The deceased young man was a general favorite with those with whom he was acquainted, and was widely known through his being cirk in Mr. J. Dobson's ettablishment.

The following resolution of condolence was passed at a meeting of the U. L. A. on Monday night, several members speaking sorrowfully of the loss sustained by the death of their late fellow member:

Whoreas it has pleased Almighty God to take from our midst our nighty esteemed Brother member, John S. Dormer, therefore, be it.

Reso ved, That, whilstitendering our deepest sympathy to the mother of the deceased, we wish to express our appreciation of his many noble qualities as an officer and member of the Catholic Literary Association of Lindsay and type, and that this heartful testimonial of our sympathy and sorrow be forwarded to the bereaved family.

Lindsay Watchman.

Toe association 1 ad a Requiem High Mass coleorated for the benefit of the soul of the deceased young men on Friday. Thus, at 7.30 a. m., which was largely a teaded.

W. Cahille, Sec. C. L. A.

Mr. Hugh O'Rourke, Trenton.

Mr. Hugh O'Rourke, Treuton.

weekeesed young man one Friedry, 7th, at 7-36

me, wellch w. A. CARILL, Sec. C. L. A.

Mr. Bugit O'Gourke, Dec. 12.

Treation Advance, Dec. 12.

The citizans of Treative were terribly successed on Saturday, the 50th lead, on learny the success of section by him in East Treation in the success of section by him in East Treation in the success of section by him in East Treation in the success of section by him in East Treation in the success of section by him in East Treation in the success of section by him in East Treation in the success of section by him in East Treation in the success of section by him in East Treation in the success of section by him in East Treation in the success of section by him in East Treation in the success of section by him in East Treation in the success of section by him in East Treation in the success of section by him in East Treation in the success of section by him in East Treation in the success of section by him in East Treation in the success of section by him in East Treation in the success of section in

meeting held on the 2nd inst, the following resolution was unanimously passed:

Moved by Coun. Grass, seconded by Coun. Micholson, That this Council having isarmed with re, ret of the sudden death of Mr. Hagn O'Rourks, one of Trenton's most outerprising and esteemed citizens, and an ex councilor, hereby desire to extend to the family their heartfelt sympathy in this their sad tereavement; and that this council attend the funeral in a body at 10 O'clock a. m. to morrow. Carries.

Deceased leaves as survivors his wife, one daughter, and two sons. Meesrs. T. A. and P. J. O'Rourse. His mother still lives at the ripe only sgo of one nuncred years. Among those from a distance who attended the last sad rites were Mrs. Fitzersid, a sister, and Mrs. B. Beangoin, a nice of deceased—both of whom live in Cleveland, Ohio—and Mr. A. Keith, of Toronto

We have made this sketch rather lengthy, but we feel that the subject deserves it. We have lost a good citizen, a large-nearted friend and an enterprising man. Peace to his sahes. To the bereaved ismily we tender our condelonce. Their loss is a neavy one—a sgood husband and devoted father suddenly taken away. Mrsy they obsain consultion from Him above, from Whom all consolu-Mr. John Donovan, London.

DEATH OF MRS DR. HICKEY.

We heartify sympathize with His Lord-ship the Bishop of Hamilton and with Dr. Hickey and the rest of the family of the deceased. She was universally respected for her charity and zual in every good work. May she rest in peace.

LATEST MARKET REPORTS.

London. Dec. 19—GRAIN—Red winter 1.83; to 1.41; white, 1.85; to 1.41; spring, 1.88; to 1.41; corn, 85 to 90, ryee 90 to 100; barrey mail, 80 to 90; barley, feed, 65 to 75; cass, 78 to 80; peas, 90 to 95; beens, bush., 99 to 1.49; backwheat, cental. t. 00.

PROPUCE.—Eggs, packed, 23 to 24; eggs, fresh. 28 to 39; batter, best roll. 18 to 29; butter, crocks. 17 to 29; butter, store packed frain, 16 to 17; cheese, 1b., whoissale, 10; to 10j., dry wood, 4.25 to 4.50; green wood, 4.50 to 4.75; soft wood, 2.50 to 8.50; lar's. No. 1, ib. 12 to 13; lard. No. 2, lb., 10 to 11; straw. load, 3.00 to 4.60; bay, ton, 7.00 to 8.50; flax seed, bush. 1.40 to 1.50.

ME a f.—Beef by carcase, 3.50 to 6.0°; mutton by gr., 7 to 8; mutton by carcase, 6; to 7; lamb, 10, 8; to 9; vest by qr., 5 to 6; weai by carcase, 6; to 6; pork, per cwt., 5.90 to 5.75; pork, per qr., 7 to 8.

POULTEX (dressed.)—Fowl, per lb, 7; fowl, pr., 40 to 60, ducks. pr., 50 to 85; ducks, 1b. 6 to 7; geese, each. 65 to 75; pessiowis, each. 65 to 76; pessiowi

meeting held on the 2nd inst , the following

Mrs. Dr. Hickey, sister of His Lordship Bishop Dowling, of Hamilton, was found dead in her bed on Sunday, 15 h 11st. She was in good health the previous evening when she retired, and her husbant was much shocked when he found her in the morning with life extinct. Death is believed to have been caused by heart disease. The remains were taken to Chicago for interment, where the family reside. We heartily sympathizs with His Lord-

LATEST MARKET REPORTS.

A new Mass was sung for the first time in the Church of the Three Patrons. Rathgar, Ireland, on the feast of St. Cecilis, 22ad November. The music was composed by Dr. Smith, the organist of the church, in consequence of the offer of a prize of £20 for a Mass in accordance with the rules of the Liturgy. The prize was offered by His Grace the Archbishop of Dublin, and the first prize was awarded to the composition of Dr Smith. The second prize of £5 was awarded to Mr. Joseph Seymour, organist of St. Andrew's Church, Westland-Row.



TEACHERS WANTED.

TEACHERS WANTED.

POR CATHOLIC SEPARATE SCHOOL;
holding 2nd o 3rd class certificate; applicants are requested to furnish retimozials and character; also qualifications; salary \$500 per year. Address JOHN POWER, cordon P. O. AN ASSISTANT TEACHER, FEMALE,

A holding second class professional cer-tificate: duties to begin January Stn, 1890; knowledge of French necessary; apply at once, sending testimonials and stating terms to Kev. Jogeph Bloch, Chairman R. C. S. S. Board. North Bay, Out. 582-2w

MALE OR FEWALE, FOR SCHCOL section No. 13. Dover East, County of Kent, for the year 1890; one holding 2nd or 3rd class certificate; must be able to teach and speak correctly the French and English languages: the school is beautifully situated near the village of Pain Court and about 4 miles from the town of Chatham. Applicants will please state saisry. Address—Theodone Bechard, Sec. S. 8. 13. Dover South P. O., Ontarlo.

South P. O., Onterio.

S81-3w

M ALE OR FEMALE, FOR S. S. No. 3,
Maidstone, County of Essex, Ont., for
the year 1890; one capable of teaching both
French and English thoroughly well; application s stating qualifications, experience,
references, religion, and salary required,
will be received till December 10th, by F.
DUMOUCHEL, Pike Greek P. O. 581-3w

FOR THE MOUNT CARMEL SEPARATE
School for the year 189). Female preferred; and to teacher holding second class
A Normal School certificate, a liberal salary
will be given; duties to commence on 6th
January, 1890. Apply Trustees, Mount
Carmel. 582 4w

And thorough musician of twenty years' experience educated in France and Germany, wheles a position in a large city. Can also teach German and French languages, Is a member of the C. M. B. A. Address "Organist." Catholic Record office, London,

ORGANIST WANTED. A NORGANIST FOR ST. PATRICK'S Courch, Gait; duties to commence at Christmas; applicant must be proficient in church music and competent to manage a choir; a good opening for a music teacher. apply to REV. R. T. BURKE, Galt, Ont

FOR SALE. A LIFE SIZE STATUE OF ST. JOSEPH; very beautiful; may be had cheap by applying at this office.

ASTHMA DR. TAPTS ASTHMALENE address, we will mail trial CURED over fails; send us your address, we will mail trial CURED over fails; send us your address, we will mail trial CURED over fails; send us your address. R. C. TAPT BROS., ROCHESTER, N.Y. TREE KNAB PIANO FORTES UNEQUALLED IN

TONE, TOUCH, WORKMANSHIP AND DURABILITY. WILLIAM KNABE & CO.,
BALTIMORE, 22 & 24 East Saltimore Street,
NEW YORK, 148 Fifth Avenue,
WASHINGTON, 817 Market Space,

A DRIAN I. MACDONELL, BARRISTER, Ont. P. O. Box 553. Collections and agency masters receive prompt and personal atten-

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

Please cut out this Coupon, fill it, and send t, with the price, to DEAN WAGNER, who will send you your number by return mail. will send you your number by return mail.

> BAZAAR IN AID OF

THE HOTEL DIEU OF ST. JOSEPH,

WINDSOR, ONT.

Name of Purchaser:

P. O. Address:

N. B.-This Coupon, with money, is

REV. DEAN WAGNER, P.P.

WINDSOR, ONTARIO.

BAZAAR IN AID OF HOTEL DIEU OF ST. JOSEPH, WINDSOR, Ont. On the 13th, 14th, 15th, 16th, 17th and 18th January, 1890.

LIST OF PRIZES TO RE DRAWN ON JANUARY 18th. 1890.

4. Hon. Senator Casgrain, Windsor, \$25 in gold.
5. The Ursuline Nuns, Chatham, a beautiful oil painting.
6. Mother Superior-General of the Hochelaga Convent, a tidy worth \$30.
7. Benziger Bros., N. Y., a fine old oil painting, the Guardian Angel
8. Alderman Patrick Egan, Windsor, \$10 in gold.
9. R. Beuliac, Montreal, framed Madonna of Murillo (oleograph).
10. Alderman John Harman, marble dealer, Windsor, a marble top table.
11. J. Rocheleau, merchant tailor, Windsor, \$10 gold.
12. Bradley Brothers, watch-makers and Jewellers, Windsor, silver pitcher and tray.
13. Victor Marentette, stationer, Windsor, beautiful lady's toliet set.
14. Dr. Joseph Reaume, Windsor, \$10 in gold.
15. St. Mary's Academy, Windsor, grand sofa cushion 16. A nice table cover, crazy work.
17. Mr. Joseph, druggist, Windsor, an elegant lady's manicum and toilet set.
18. St. Joseph's Academy, Amherstburg, wax cross under glass.
19. Dennis Rocheleau, merchant tailor, Windsor, \$10 in gold.
20. A large oil painted photograph of Leo XIII., framed, brought from Rome.
21. W. J. McKee, lum. mer., Windsor, \$10 in gold.
22. Mrs. Jos. Kliroy, Lincoln, Neb., U. S., a case of oxydis-disliver.
23. As of a cushion. crazy work
24. Wm. Haarahan and Geo. Baby, Windsor Bottling Works, \$10 in gold.

LIST OF PRIZES TO RE DRAWN ON JANUARY 18th. 1890.

1. From Archbishop Walsh, of Toronto, a beautiful Madonna (oil), the gift to His Grace from His Eminence Cardinal Bonaparte.

2. Very Rev. Dean Wagner, \$\$\frac{1}{2}\$\$ in gold.

3. His Honor Mayor Twomey, Windsor, \$\$\frac{1}{2}\$\$ in gold.

4. Hon, Senator Casgrain, Windsor, \$\$\frac{1}{2}\$\$ in gold.

5. The Ursuline Nuns, Chatham, a beautiful oil painting.

6. Mother Superior-General of the Hochelaga Convent, a tidy worth \$\$\frac{3}{2}\$\$.

7. Benziger Bros., N. Y. a fine old oil painting, the Guardian Angel

8. Alderman Patrick Egan, Windsor, \$\$\frac{1}{2}\$\$ in gold.

9. R. Beullac, Montreal, framed Madonna of Murilio (olegraph).

10. Alderman John Harman, marble dealer, Windsor, \$10 in gold.

11. Jean Harman, Marble dealer, Windsor, \$10 in gold.

12. Bradley But merchant tailor, Windsor, \$0 gold.

13. Victor Marentette, attioner. Windsor, beautiful wax cross, under glass.

14. Victor Marentette, exitoner. Windsor, beautiful wax cross, under glass.

15. St. Mary's Academy, Windsor, an elegant lady's glass of the property of the B. V. M., \$5 in gold.

16. A nice table cover, crazy work.

17. Margonian dealer, Windsor, \$10 in gold.

18. St. Joseph's Academy, Amherstburg, wax cross under glass.

19. Dennis Rocheleau, merchant tallor, Windsor, \$10 in gold.

20. A large oil painted photograph of Leo XIII., framed, brought from Rome.

21. W. J. McKee, lum. mer., Windsor, \$10 in gold.

22. Mrs. Joss Kitroy, Lincoln, Neb., U. S., a case of \$10 painted photograph of Leo XIII., framed, brought from Rome.

23. Peter Peters, watchmaker, Windsor, \$10 gold.

24. Harphael Bincette, watch-maker, Windsor, \$2 in gold.

25. Peter Peters, watchmaker, Windsor, \$10 gold.

26. Harphael Bincette, watch-maker, Windsor, \$10 gold.

27. Harphael Bincette, watch-maker, Windsor, \$10 gold.

28. Lasaline Brothers, undertakers and furniture, beautiful order at a rata arm chair.

29. A large photograph of Leo XIII., framed, by the windsor, \$10 in gold.

29. A large photograph of Leo XIII., frame

TICKETS, 25 Cents.

1. The person who will send the largest sum of money from tickets sold, or otherwise collected (such mot being less than \$25, will receive Dean Wagner's portrait, in oil, beautifully framed, worth \$100.

2. All unsuccessful competitors, who send in not less than \$25, will receive another nice gift.

3. All persons who purchase or dispose of one book of tickets will receive a list of the lucky ticket holders a few days after the drawing.

VOLUME 12.

OLD '89 EXPIRES.

BY REV. W. FLANNERY. What strange events have mark'd t

what tales of woe it heard, what joyous What sounds of jubilee its echoes fill'd And how all hearts with fear and

thrill'd As each event in quick succession fell— Be ours the task in modest verse to tel

THE SEASONS.

In Janu'ry Winter cold and snowless fr With rugged wheel-ruts in the frozen g And wagons creak'd and dragged the And wagons creak'd and dragged the ous way;
No merry sleigh bells cheered the op'r. But later on, the low'ring sky sent dow. Its mantle white to cover field and tow. And open path-ways thro' each bush as Where sturdy woodsmen fell the pine. The rafts-men, once despondent, now. And grain and produce swell the busy. Fruit crops, by constant rains and in chill'd;
The grape and apple in their buds were

The grape and apple in their buds wer But summer heats the farmer's hopes Abundant crops for winter use were sto While nature thus neath God's al

hand Shed peace and plenty's blessings o' And hymns of praise arose, and all lo The demon Bigotry chang'd day to nig THE JESUIT.

In Canada, while yet unknown to fame Spreading light and love the Black-rob With tales of earth's and Heaven goods.

goods.
He sought the natives in their densest
Or by the cataract where the rock-hill
Or by the margin of their silvery lake
The Savage tribes, the Huron, Iroquois
The Wyandotte, all bow'd to Heaven's
The Black-robe told of endless joys ab Of faith in Jesus, of His endless love.

How great the price at which each bought!

And practised ev'ry virtue which he

And practice of by Jesus wrought, as Jesus wrought, as And Jesuit his name thus came to be As Jesus too in martyr's blood he died And Lallemant with Bretowif testified A grateful nation wealth and lands be And with rich gifts, unasked, their co THE CONQUEST.

But came the hour when England'sfla
O'er Abraham's Plains, with France's
To British pluck her arms were forc'd
But Wolf and Montcaim perished on
Their treasures, ships, and stores of w
To England's King by treaty were ass
Each Habitant his lands held as before Who fealty promised and allegiance s The cottier's home and goods intact r And Church and State all previous rig And Cauron and State an previous rig Alone! the country's earliest pioneet Who all they own'd had earn'd in blo Were stript of this world's goods, of e Tieir church, their school, their fie domain.

THE AGITATION. One hundred years! What change

time! Mercier, guided by his Faith sublime mercier, guined by his Fatta sublified And sense of justice, recompense det Or restitution of their plundered lan To Jesuit Fathers, debarr'd of rights Nor deems too late the hour for right

RIGOTRY IN PERSON

Now, Bigotry, alarm'd, claps her wir And poised aloft in edying circles sw Her flaming torch, which Discord's h To Little York, the Good, incens'd s And Peace and Law and Common S IN SECRET COUNCIL 'Neath Bond Street church a gloomy

With secret doors and springs at op Two feeble lamps its furnishings rev Two feeble lamps its furnishings rev Bibles and cross bones, skulls and to Sate round an oblong deak the fam Hunter and Smith and Wild, with a McGregor, Johnson and eke James Young Britons many, Hoodlums and These Bigotry address'd with piercin What! idling here? What! sleep weeks? Up. up. wy sons. why tarry here? st

weeks?
Up, up, my sons, why tarry here? sl
Why dormant lie, while Mercier's al
The Jesuits advance. The Pope of I
By sanctioning such acts, invades th
Of ev'ry true-born Briton; up, up, a
And Freedom's banner flaunt ye to
Which said, she vanished. To th start,

start,
And swear each one—his hand upor To bend all efforts, e'en tho' it cost. To rouse the Demon of Religious at Next week from many pulpits thus In loud denunciation. Flerce and it The votaries of Bigotry defied The Pope and Mercier and all the votaries were painted black as a Dripping with gore, and stained wit Their history: maxims wrong, and To ev'ry land they reached a blight Nor were the preachers solely in the No ev'ry land they reacher a blight Nor were the preachers solely in the Lies foul and hideous issued from a The Sentinel, the Witness, Globe With sundry mongrels, yelping at a Made fierce assault in one "foriorn And dam'd the Bill because it na

DEBATE IN THE COMM Act's legality in fine was tried

And all its clauses fully justified By large majorties and long debate. In Parliament, where Grits and Tor Such eloquence, such deep historic Had scarce been heard in Ottawa b While nigh too hundred raised ale To ratify bold Mercier's just demai In opposition thirteen heads were By some call'd noble, by some the

ACCIDENTS. But other topics must engage our And turnish matter for our modest Catastrophes, in flood and field and

Shall stamp as an "Epoch" 1889 Collisions frequent, railway wrecks
Marine disasters, loss of ships and
Were weekly chronicled. St. Geo Saw bleeding masses buried in its A spreading rail to swift destructi Coaches and people plunged dor