

The Catholic Record.

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

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EDITORIAL NOTES.

It has been announced that Rev. W. H. Porter, Baptist, London, has engaged the services of Rev. Justin D. Fulton, Baptist, Boston, to preach at the anniversary service of his church on the closing day of the year. Rev. Mr. Fulton, Baptist, was here some weeks ago, and Rev. Mr. Porter, Baptist, found him an attractive and drawing institution. He played the anti-Popery card vigorously. He did not ascend to the sublime at all, but revelled in the ridiculous and the dirty; and truth was smashed to atoms. But what matter! The crowd came and saw and heard and pitched their pennies on the plate. Rev. Mr. Porter, Baptist, is a live preacher and full of business.

He must follow instructions. His lay employers must have money to meet expenses. They are businessmen; and probably 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 gospel if you can; but make money anyway." Preaching the gospel of Christ falls 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 building into a roller rink than degrade and degrade it by such exhibitions as Rev. 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 before 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 hands." 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 Pompeii; closing with a touching exhortation to all to contribute 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, nor to the left of him. He turned about in despair and distraction. What! Is it possible? A hand loomed up before him. It was a hand, truly, and the arm that bravely rose it upward was that of the Rev. Mr. McGillivray, Presbyterian. New life seemed to animate the doctor, and once again he advanced to the front. Another sweet and heart touching allusion was made to Boston's Baptist and Boston's Baptist's Book. He asked all to raise their hands. A pause. Not a hand to the front of him nor to the left nor the right of him. In the rear, however, he now beheld two hands pointing heavenward. Both of them were owned by Rev. Mr. McGillivray, Presbyterian.

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

SCHEM of the Mail's constituency appeared before Police Magistrate Denton, in Toronto, on Saturday last. These were the young people who turned out in procession with 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 case:

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 ten days was imposed in this case. Frank Williams was another of the rowdies, 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 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 could be obtained.

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

In another column we publish an account taken from the Toronto Globe of still another exhibition of anti-Catholic rowdiness in that city. It is a pleasure to note the fact that the police have taken earnestly in hand the task of putting down these disgraceful displays. Both the Globe and Empire are severe in their terms of condemnation of the lawless element, and we feel sure the vast majority of Toronto's citizens will hail the appearance of such a peaceable state of affairs as well in a measure take away from that city the odium now attached to it in the minds of thousands of people all over the continent. The Mail, the pearl keyed organ of the dump heap element, after giving a half-hearted report of the outbreak, concludes with this observation: "Those who witnessed the affair say that the blame rests on the police, and that had they allowed the band to go along the street possibly no row would have occurred."

The pen that wrote these lines was guided by the brain of a bigot. Are the police to be held blameable when they endeavor 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, Messrs. Chamberlain and McIntosh.

The libel case of the Jesuits against the Mail has advanced another stage. On the 6th inst. the Hon. Mr. Leflamme and C. C. Smith, the Mail's counsel, made a motion to amend their pleading by inserting certain specific vows and certain clauses of the constitution which were struck out. The motion was argued and Judge Doherty took the matter in deliberation. 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 Mahomedans 81,000,000; Aborigines 6,500,000; Buddhists 3,500,000; Christians nearly 2,000,000; Sikhs nearly 2,000,000; Jains 1,250,000. Parsees and Jews are comparatively few. Of the Christians, 143,000 are of European birth; 63,000 are Eurasians, and 900,000 natives. The nationality of the rest is not specified. Of the Christians there are about 1,000,000 Catholics; 360,000 belong to the Church of England, 20,000 to other Episcopal Churches, 20,000 to the Church of Scotland, and 138,000 to other Protestant Churches. The rest are not classified.

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 evening last, Rev. Mr. Langtry, in assigning some cause for the falling away in numbers of attendance at Sunday school, 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 agnosticism 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 compared with "medievalism." The Catholic Church in general, and the French-Canadian in particular, are forever being taxed with what the Toronto Mail and the preachers are pleased to call "Medievalism." 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 is opposed to Christianity being inculcated in the schools, and he is right. Medievalism 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 Protestantism.

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

ant Christianity. The godless schools will soon bring on an era of spiritual darkness, compared to which the dark ages were light indeed.

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 abolished. Therefore be it resolved,—To hell with the Pope.

The resolution was signed by David Fuller, 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. L. 624: "Whereas—Catholics have separate schools. Whereas—They intend to keep them. Therefore be it resolved,—That we consider the agitation for their abolition nothing more nor less than the playing of a desperate game by disgruntled and fanatical politicians to gain possession of the Ministerial leaves and fishes.

ANOTHER instance has just come to light in St. Louis whereby it is seen how, under pretence of non-sectarian teaching, 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."

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 said: "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 Church has not been half filled. There is no use trying. Employ every device, you cannot secure a congregation."

IRISH PROTESTANT, in Monday's issue of the Empire, takes this journal to task for having stated that the Toronto riots were the inevitable consequence of the preaching of such firebrands 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 frequent 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 fellow-citizenship 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.

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MR. MEREDITH'S PROGRAMME.

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, officially, 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 authoritative 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 casting 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 treatment of French schools in the Province.

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 thunder-balls of the hierarchy of Rome were launched against him;" and he now repeats: "It was a great mistake when separate schools were established in Ontario, and he wished his Roman Catholic fellow-citizens 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 Ontario. 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 nauseous bilis. Mr. Mowat also gave us to understand that he would prefer to see Catholics attend 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 Catholic 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 "he 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 a 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.

A very successful session was held in St. Patrick's church, Raleigh, commencing on the evening of Monday, 9th inst., and terminating on Thursday morning, the 13th. Two instructive and touching sermons each day were given by Rev. Fathers Gahan and McRae, while Rev. Father Connolly labored untiringly in the confessional. Masses were celebrated at 7, 8 and 9 o'clock and a High Mass at 10, 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 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 spoke of the consolation it afforded him to witness the truly Catholic spirit in which the mission 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 Christians.

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 occasion.

Many of the public schools in Georgia employ Sisters of Mercy as teachers, paying them the salaries of other teachers. August and Mason 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 Giam, the present pastor of Oil Springs and the mission's adjutant, has been remarkably successful in the erection of churches. His first attempt in that line may be seen in the handsome edifice 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 Wyoming and Petrolia, at a cost of several thousand dollars. This done, he at once began the remodelling of St. Ann's Church, at Oil Springs, and transformed it into a very handsome and devotional chapel.

The dedication began at 10:30 a.m. and as London Diocese is at present without a Bishop, the ceremony was performed 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 deacons started, moving slowly from right to left, around and through the sacred edifice, and singing the Psalm 119, 120 and 121, and reading dedication prayers. Next followed High Mass, which was sung by Rev. Father Giam.

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 Petrolia Catholic church choir were present and rendered Peter'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 (Gen. 28:17). 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 as musical as a silver bell; his enunciation rapid and distinct; his language simple and elegant, and his delivery easy and graceful. Hence it is not surprising that Father McKeon is known all over Canada and the United States.

The congregation at Vesper, in the evening, was even greater than it was in the morning. The singing was very good, especially a duet by Messrs. Stevenson and Brantingham.

Just before the benediction service, Father McKeon gave a very clever lecture on anti-Catholic Bubbles. The lecture lasted an hour and fifty minutes and was listened to by all with close attention, except when his flashes of wit and humor would convulse the audience with laughter. The lecture was honey-combed with scriptural quotations and left an excellent impression on the minds of all, Protestants as well as Catholics. The result of the 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 happy and contented.

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

ST. JEROME'S COLLEGE.

SPECIAL to the CATHOLIC RECORD. Never in the history of St. Jerome's College has such a large crowd assembled to witness the annual entertainment and banquet given by the St. Jerome's Literary and Dramatic Society as on the night of Dec. 12th.

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 national colors. The programme was an excellent one, and was rendered in a very creditable manner, as evinced by the repeated applause which followed each rendition. It is but just to say that the Literary Committee acquitted themselves in a very able manner in directing the affairs of the banquet and entertainment. The literary part of the entertainment consisted with an address by the president of the society, 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, President of the college, who is absent on account of sickness. The following is the programme:

Selection—College Orchestra
Quartet—College Glee Club
Essay—Mr. W. Meyerhofer
Reading—Mr. J. Walsh
Serenade—College Glee Club
Recitation—Mr. J. Malone
Duet (vocal)—P. Hauck and N. Lohman
Selection—College Orchestra

After the entertainment the invited guests and members of the Society sat down to a sumptuous banquet. The meal was an excellent one. In the rear of the table at which the guests sat was a large picture of His Lordship the Right Rev. Bishop of Hamilton, which was adorned with a beautiful flag of the Papal colors. During the progress of the banquet many speeches were made, and at the end the beloved Vice President of the college, Rev. T. Spez, D.D., C.B., 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.

Among the many invited guests present the following may be mentioned, Rev. J. Schweitzer, A.M., C.R., Rev. J. Stefan, D.D., Ph.D., Rev. A. Waller, D.D., Ph.D., and Messrs. H. McPhee, J. Miller, A. Dozer, L. Richter.

DEAN WAGNER'S BAZAAR.

This Bazaar is in aid of the Catholic Colored Orphan Asylum 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 Rev. Dean Wagner. See advertisement in lower corner of last page of this number of the Catholic Record.

DIOCESE OF HAMILTON.

PARISH OF THOROLD.

SPECIAL to the CATHOLIC RECORD. Sunday last, the feast of the Immaculate Conception, was solemnized at the church of Our Lady of the Holy Rosary. A large number of children (between forty and fifty) received their first holy Communion at the early Mass. Tastefully and appropriately attired, the boys wearing white roussets 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 their full realization of the importance of the act they were about to perform, and the solemnity of the occasion. As they received from the hands of the pastor, for the first time, the Body and Blood of our divine Lord into their young and chaste souls, the ecstatic expression of their countenances seemed indicative of the incomparable joy 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 themselves into living tabernacles, since they were the recipients of the Body and 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 blessings 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 overlook this occasion, but to take advantage of the opportunity to present their petitions, and requests to the throne of grace, through the pure souls of their children, who were that morning, by the reception of their first Communion, made mediators, as it were, between God and His creatures, and channels of grace to the household.

In the evening the ceremonies were also of a very imposing and impressive nature. The children who had just received their first holy Communion, under a solemn renewal of their baptismal vows, in the presence of their pastor 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 Francis Conlon, read aloud, in a clear and distinct voice, the solemn renewal of vows, after which, he and his partner made their re-ordination of sasan, and all his re-ordination of sasan, 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 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 caused 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 disciplines displayed by the children reflected the highest credit upon their teachers. The military precision with which they departed themselves was to the entire satisfaction of their preceptors, and to the edification of all who witnessed the ceremonies throughout. A marked impression was made upon the congregations at both morning and evening services, and certainly seemed a most laudable evidence and a striking reminder of the superior training that the religious teachers are alone capable of imparting to children, and only those who witness such ceremonies as these can realize the boon and blessing it is to have their children under the wise and prudent government of religious and lay teachers such as the Catholics of Thorold are favored with.

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

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. Thorold, Dec. 10th, 1889.

THE LOTTERY AT MATTAWA.

At the lottery held in Mattawa the winner of the lot (worth \$200) was Miss Olesette Collins, Philadelphia, Pa. The drawing took place at Mattawa on the 11th 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.

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

"Oh! poor child." The man's heart was wrung with pity—and all about a toy, "Can'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 night is long, and next week they will find it under her pillow."

"Oh, no, no," said the man, opening his purse, "I'll buy her the best toy in the town. I'll try to let her die."

But while he was speaking, all faded away, and the voice of a girl was heard weeping, and a little light came in high up, and showed the whitewashed walls of a prison cell. A girl with eyes like diamonds and hair, flushed cheeks, was sobbing there in a season of anger and tears.

"Oh! what will become of me?" she cried. "If I'd had a bit of fun 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 was drowned!" and she flung herself down and lay as if she was dead, with her face on the stone floor.

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

"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.

Daisy Wimple had failed to find her evening; 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 a red and a drum, Punch, Judy, and the baby, Joey the clown, the Distinguished Foreigner, the Beadle, the Ghost, and the Bogy—all in apron and top hat. Toby came too—he, the most intelligent Toby that ever took Punch by the nose.

The children's evening on Holy Innocent's Day was also the occasion of a mysterious event. Daisy Wimple, rosy and gay, came early in her warm fur, and had a dozen friends with her, to help the children.

"I wish I knew Santa Claus," said Daisy. "We might have got some presents from him. We want them badly."

Then she opened the school room door, and drew back 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 enough warm little shoes to set up a howl. 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 way.

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

"Why shouldn't we?" said Daisy. "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 had to rule the evening and had to 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 gaiety. "Any of those gentlemen would do it twice as well as me. Do excuse me, Miss Daisy, I never did such a thing in my life."

"No!" said Daisy.

The tone meant "Question! question!" and there was a funny arch look in her eyes.

"I'm positive I didn't," said John Jynks.

"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—Miss Daisy!"

"You know you did," said the merry little maiden; "we all know it in denial. And the Christmas tree—I wish you could have heard the children shout. I never touched a Christmas tree in my life."

"Perhaps 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 frivolous suggestion from the dignified Mr. Jynks. The company greeted the new with laughter and applause. But first came Queen Daisy's part of the programme.

"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, "Oh! that we two were lying under the churchyard sod," or any thing 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,

blinking, helter-skelter lassie yet." And poor John Jynks felt despairing.

But when Daisy Wimple sang in her deep soft voice, his despair was of a different sort—not that she was too young and bright, but that she was too noble and too high for such poor clay as he. Her song was short—Mrs. Browning's lines, "How do I love thee? Let me count the ways," and ending with, "And if God choose, I'll love thee better than the better after death." This was the right sort of affection—not the earthly passion of which nov-lists 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. Only the firelight illumined the long, old-fashioned drawing room and the groups of listeners.

He prefaced it by saying: "It is really quite misleading to call it a ghost story. It is a dream story—an angel story, if you like."

Then he went on to tell how on Christmas Eve he had found an angel clad in red of fire and in gold, condescending to rest on the church pavement so to work the lever of the organ; and how the music that day came sweet and new, uninfused by the working of the keys, and how the angel sat listening in ecstasy.

He told how this angel of joy had reproached him with never having known him before—and how somehow ere his 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 dragging to death for want of a holiday, going down the wrong road for want of a little brightness or 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 Christmas tree, and I had seen an angel in red and gold on a card in a stationer's window."

"Anyhow, my angel of joy in the dream was most persuasive. Unfortunately, my little organ blower, Tommy, was standing behind me when I came to my senses, 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 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 Jynks lead Mrs. Wimple down the middle trying to say something about to-morrow, which the laughing hostess could not understand.

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, 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 happier "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 angel of joy 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 beliefs." The one is responsible for his beliefs. The action of a Universalist convention. The Rev. Dr. H. Sawyer offered a resolution declaring it to be the settled conviction of the denomination "That the Gospel of Christ is a special and miraculous interposition of God for the salvation 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. However, on the motion of Dr. A. A. Miner, the following resolution was passed: "Resolved, That the Christian 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 divinity of the Christian religion. So far has a large part of New England from the drift of business, is afflicted with the national disease departed from the teaching of Dr. Lyman Beecher.—Catholic Review.

When the summer's rose has faded
When the face with path is shaded
When the dew drops on the pain
Never shall a blossom brighten
After blighted by the frost,
But the bloom of path may lighten,
And 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 contemplate 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 standard 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.

For biliousness, sick headache, indigestion, and constipation, take Dr. Pierce's Pellets.

TO OUR SUBSCRIBERS.

The SPECIAL ANNOUNCEMENT which appeared in our column some time since, announcing a special arrangement with Dr. B. J. KENDALL CO., of Escoburg Falls, Vt., publishers of "A Treatise on the Homeopathic Diseases," whereby our subscribers were enabled to obtain a copy of that valuable work FREE by sending their address to us in a separate envelope enclosing a two-cent stamp for mailing same) is renewed for a limited period. We treat all with this valuable work. To every lover of the simple manner of the opportunity of obtaining this valuable work. To every lover of the simple manner of the opportunity of obtaining this valuable work. To every lover of the simple manner of the opportunity of obtaining this valuable work.

SCOTT'S EMULSION OF PURE GOD LIVER OIL AND HYPOPHOSPHITES

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FAMILY PRAYERS.

BY M. A. D.

A recent number of the Catholic Mirror contained a very interesting and instructive article on a pious custom which, in days gone by, was very generally observed; namely, that of saying the daily prayers together. The article referred to was headed: "A Pious Custom Which Should Be General Among Catholics." Nowadays it is the exception to find a family, the members of which say their prayers together. If the pious custom of having family prayers 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 as being a matter of rather serious import. The catechism published by order of the Third Plenary Council of Baltimore clearly conveys the teaching of the Church of God when it says: "Prayer is necessary to salvation, and without it no one having the use of reason can be saved." Family prayers would certainly be one of the means that would prove most conducive toward making people realize the absolute necessity of prayer for securing the salvation of our souls. Hence, nothing should be left untried to make general once more the pious custom of families saying their prayers together. Bishops, priests and teachers should all strive to re-establish this pious custom, which, as everybody will readily admit, would be a most practical and the most beneficial result in many respects. The writer of the article referred to above well says: "A serious effort should be made to keep up the practice of family prayers, for it is really one of the most efficacious means to preserve the spirit of piety, to keep faith alive, and even to preserve the spirit of union in the home circle."

Referring more particularly to the beneficial results flowing from family prayers, the writer of the article referred to points them out thus: "Prayers made in common remind a person of his principal duty here below—that of adoring God. . . . There is in this union of the members of the family at the foot of the crucifix a persuasive eloquence which speaks to each one of his duty to God, his neighbor, and himself. . . . This gathering together for a common purpose each and every one is calculated to have the most happy effects on the family itself. When the father and mother are 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 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 the wrongs of the day, and to forget the past? Forgive us our trespasses as we forgive those who trespass against us? He that has fallen into sin, 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 of the Church speak in eloquent terms of the power of prayer when assembled together, 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 forgotten: "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 am I in the midst of them." Matt., xvii, 19, 20

HOSPITAL REMEDIES.

To meet a demand for a line of reliable remedies of unquestionable merit, the Hospital Remedy Company obtained the prescriptions of the most eminent medical authorities of the Old World—London, Paris, Berlin and Vienna. These hospitals are presided over by the most eminent medical authorities of the world, and to obtain the prescriptions, elaborate and place on the market the remedies in use and endorsed by such eminent medical authorities was a bold and brilliant piece of enterprise, and worthy of the highest praise. Shoals of quack remedies crowd the market, each absurdly claiming to cure every ill, and many of them are so dangerous that they have caused blindness and shameless cataplasms, and paralytic, not a remedy, but a list of remedies, each of which is a specific for a single disease, and has the recommendation of having been originated (not by the Indian or the bestial Indian, as the quack advertisements read), but by educated gentlemen, who are physicians and specialists of the highest standing in Europe, and whose patrons have to pay from \$25 to \$50 to command the most valuable medicine of the greatest departure known to modern medicine. The specific, which are sold at one dollar each, are: No. 1, Catarrh, Hay Fever, Rose Cold, No. 2, Syphilis, Gonorrhoea, Gleet, Cold, Bronchitis and Consumption No. 3, Rheumatism and Gout, No. 4, Dyspepsia, Indigestion, Liver and Gall, No. 5, Fever and Ague, Dumb Ague, Neuralgia, No. 6, Female Weakness, the incurable, No. 7, Syphilis, No. 8, Syphilis, No. 9, Syphilis, No. 10, Syphilis, No. 11, Syphilis, No. 12, Syphilis, No. 13, Syphilis, No. 14, Syphilis, No. 15, Syphilis, No. 16, Syphilis, No. 17, Syphilis, No. 18, Syphilis, No. 19, Syphilis, No. 20, Syphilis, No. 21, Syphilis, No. 22, Syphilis, No. 23, Syphilis, No. 24, Syphilis, No. 25, Syphilis, No. 26, Syphilis, No. 27, Syphilis, No. 28, Syphilis, No. 29, Syphilis, No. 30, Syphilis, No. 31, Syphilis, No. 32, Syphilis, No. 33, Syphilis, No. 34, Syphilis, No. 35, Syphilis, No. 36, Syphilis, No. 37, Syphilis, No. 38, Syphilis, No. 39, Syphilis, No. 40, Syphilis, No. 41, Syphilis, No. 42, Syphilis, No. 43, Syphilis, No. 44, Syphilis, 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The Catholic Record.

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Catholic Record.

London, Sat., Dec. 21st, 1889.

RAIDS ON THE DOMINION TREASURY.

We have been so frequently told by the Francophobic 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.

would be the cry of these gentlemen who prognosticated that Ontario would be called upon to foot the bill, when Quebec determined to appropriate \$400,000 fairly between Catholics and Protestants for purposes of higher education.

of the Court; but the decision is of great importance, as it maintains the liberty of the Church to adhere to her laws in excluding from Christian burial those nominal Catholics who disobey the laws of the Church and set them at defiance.

ROWDY TORONTO. We clip the following from the Mail of Thursday: "The party organs on each side did their best to exaggerate the conduct of two or three street backguards on the night of Archbishop Walsh's arrival in Toronto.

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.

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 silence in my room this Xmas Eve save the moaning of the pine trees outside my study windows and now and then a Breton song from a lusty Canadian throat.

its origin was lost in the twilight of fabled heroic resolution. His family was amazed on hearing of his execution, and did everything to prevent his illustrious blood, and that he was the only warrior's line, and had a him don't mated firm, overcame their obstacles, and thus the hand which they fondly hoped to see welding the sword or bearing in battle the proud pennon of the Montmorency, took up the cross of the Apostles.

Our Lady of Lourdes.

For the CATHOLIC RECORD. Written on reception of an image of Our Lady of Lourdes, by Mr. Louis, from High. Rev. E. M. De Pauw, Hal, Belgium. Today, virgin Mother, thy most humble...

his six guests. Neither Alice nor Louise was present. It was strictly a men's dinner. If the rather sombre oak 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 rose, 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.

A PIOUS CUSTOM WHICH SHOULD BE GENERAL AMONG CATHOLICS.

Formerly the pious custom of saying the daily prayers together was very generally observed in families; but in proportion as people are growing worldly and these good old Catholic customs are disappearing. A serious fault, however, 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 piety to keep faith alive, and even to preserve the spirit of union in the home circle.

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 wish, but before beginning you will kindly allow me a few remarks. The Bible is the word of God, therefore most sacred; hence to take it as our test in deciding the right and wrong of our eternal welfare supposes we place ourselves in the right dispositions for such an inquiry, least, according to the Bible itself, we be of the unhappy 'many who sweet the Scripture to their own destruction.'

Save Your Hair

By a timely use of Ayer's Hair Vigor. This preparation has no equal as a dressing. It keeps the scalp clean, cool, and healthy, and preserves the color, fullness, and beauty of the hair. It was rapidly becoming bald and gray; but after using two or three bottles of Ayer's Hair Vigor my hair grew thick and glossy and the original color was restored.

Ayer's Hair Vigor,

It has apparently come to stay. The Vigor is evidently a great aid to nature. J. B. Williams, Florenceville, Texas. I have used Ayer's Hair Vigor for the past four or five years and find it the most satisfactory dressing for the hair. It is all I could desire, being harmless, restoring the hair to its natural color, and requiring but a small quantity to render the hair easy to arrange.

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Mr. Orton Mansfield—had inherited the whole fortune of the Baltimore Ortons, and had, out of gratitude, profited 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 home was the best in New York—one of the best; he had brought a famous picture from Europe, and nearly everybody spoke well of him. His children had turned out well. Albin, 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.

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 suspicion upon the poor. But Christ said, "The poor ye have always with you," reminding us of the fact that the poor are to be found in every generation, and that the supernatural virtues of charity, if an intrinsic value could be attached to the goods of this world, the Father would not have denied them to His own Son.

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Is long distanced by a 10 cent bottle of Polson's Nerveine, the newest and best pain remedy. It cures colds, cramps, colic, pain in the head, sciatica, wains 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, Nerveine. Sold by druggists. Large bottles only 25 cents. Try a sample bottle of Nerveine only 10 cents. Take no substitute.

PLAIN LIVING.

The rule of plain living and high thinking 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 trust 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 with the accumulation of wealth. It may be said of many eager, anxious, and dissatisfied 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 least expensive—air and sunshine, water and daily bread. It is one of the evils of our civilization that it creates artificial 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 reply, for instance, that the same tendency is observable elsewhere; or we might claim that this unrest is an incentive to industry and enterprise, and a great motive power which contributes vastly to 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 many families live beyond their means, while they work and worry themselves to death in making haste to build new homes instead of trying to be happy in the old ones.

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CARRIAGES AND SLEIGHS. W. J. THOMPSON & SON, Opposite Bevere House, London. Has always in stock a large assortment of every style of Carriages and Sleigs. This is one of the largest establishments of the kind in the Dominion. News but first-class work turned out. Prices always moderate.

"The Midnight Mass."

The merry bells are pealing Upon the midnight air; The faithful souls are singing To worship God in prayer. Christ has from heaven descended, To bring sweet peace to earth; The choir of angels bleated In hymns of joy and mirth. Votive Adoramus! Our infant God and King; Votive Adoramus! Let all kneel down and sing. Erin knows no nobler gladness, For Christ to-day is born; And from each heart beat sadness Depart this Christmas morn. Gloria to Excelsis! From out the organ riffs; Gloria to Excelsis! Round which the angels praise; Et Verbum Caro Factum Est: Qui Christum esse Testatur; Et Verbum Caro Factum Est! Dwell with us evermore. All hail, sweet holy Mother; Who loved us as a brother, And loved us Heaven was won. Votive Adoramus! One God, the Eternal One; Votive Adoramus! Thy will on earth be done. Sweet clouds of incense raising Their perfume to the throne, Round which the angels praise; Adore Thee, Lord, thy own. The midnight Mass is ended; The prayer-rosary is done; And homeward thus they wended With hearts free from all care. Belleville. K. M. L.

THE HISTORY OF CONVERSION

I did not have the misfortune, as so many had who were born in New England more than a quarter of a century ago, to hear much of Calvinism with its pessimistic conclusions. My father belonged to none of the sects, though he attended the Congregational Church with mother, who was a member of it, every Sunday. He was, however, a religious man, 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 conscience. The religious element in my promised mother showed itself when the blessed wife to God as a minister of His word while I was of the most tender age. Every Sunday so far back as I can remember we children used to meet in my mother's room on Sunday afternoon to read Scripture and sing hymns. It was here that I learned the doctrines of the Trinity, the resurrection of mankind, and never ending happiness in heaven for the just. Here I learned that God is a merciful God, good, kind, and compassionate 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 our family worshipped. My parents were away at the time, and I was allowed to attend the meetings every evening. I soon became "converted," 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, static life, that the person, I did not feel as I wanted to be because in all probability I did "not belong to the number of the elect." Thanks be to God! I rejected this untruth, my own heart and my good angel telling me like 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 the 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 now 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 "high-Church school." Never can I forget the comfort which the first words of the catechism brought me. They were 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 strong. I asked how my sins were to be forgiven, 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 sins 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 afternoon 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?" Surprised, I made a very incoherent answer, and stated that I had been taught to believe and still did that he was Anti-Christ. C. — only laughed and assured me, when I asked him, that he believed in him. 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 story.

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 floating about among the boys and the masters, and I learned them and believed them as well. 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

rather sharp reprimand from the president for attending St. Patrick's. He told me if I did it again, I could be marked absent from church each time it happened until, bringing about a certain number of times, I might suffer the penalty of suspension. I remember calling on the Rev. Lawrence Walsh (on whose soul may God have mercy!) and being received with the utmost kindness. My motive, which must have been evident to him, was, curiously 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 college for two years a young man, or rather a boy of nineteen. Between us had 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 —. It was after 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 sent his love from his dear old bed, and that shortly before he died he had written to the Rector of the Catholic Church, to which his family properly belonged. The lesson was a profound one. "Suppose I were to die to-morrow, 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, saying, "Except you become a priest you cannot save your soul. No doubt my friend was right for me. For nearly two years after for me 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 professors said in the class: "You will find all the terms of Roman Catholicism in the prayer-book of the Episcopal 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 month and was connected with a rural parish where they had a fine choir of boys. I had been placed in charge of them, and one of my duties was to visit their homes and become acquainted with their parents. One evening a number of new boys made their appearance and I took their names down in my notebook. There was one among them that evening who, on being asked his name, addressed me with the title of "Father." I asked him what church he went to, and he answered 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, requesting him for the sake of the boy to inform his parents and his pastor that he was making arrangements to join our church. The next day I was struck at the apparent absurdity of my action. If I belonged to the Catholic Church, why had I been placed with the Greek and the Roman, when they should have done some such deed? I resolved then to begin at once the study of the primacy and the infallibility of the 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 be long to the body of the Church one must be in communion with the See of Peter.

Once I arrived at the conclusion, or, better, when the light of God's grace let me see this truth, then I joyfully made my adjustment and was relieved. Since that day I have had, at least, the incalculable privilege of becoming a priest. In closing, I beg a prayer for my reader for the grace of final perseverance. — Sacred in Catholic World. "Two pictures always present themselves when I think of our Lord in His character of Mer. A little blind 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 concerning shepherd's glory to God in the highest, and on earth peace, good will to men." This was the second announcement, 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 hands and feet, lifts His face, overhung with bloody looks, and cries, as if expiring, "Father, into Thy hands I commend 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 relation to God. — Lew Wallace, — The Boyhood 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 sneered at their pretensions, because 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 in the opinion of the world. Nevertheless, God being with them, their work prospered. Their ideas conquered the world, and their lives were a lesson to all. No remedy for blood disorders can equal Ayer's Sarsaparilla. Thoroughly concentrated and powerful, this medicine is perfectly safe, and may be taken by children as well as adults. Physicians recommend it for various ailments. Price \$1.00 per 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 Haygarth's Pectoral Balm, which cured me entirely. I highly recommend it. Jno. L. Wilson, Maguettawan, Ont.

FOR QUIET MOMENTS.

Lean not on earth; 'twill pierce thee to the heart; A broken reed at best, but oft a spear. On its sharp point peace bleeds and hope expires. — YOUNG. Think before 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 McDOUGALD. 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 horizon is too near his nose to suspect that there are places and peoples and ideas in the world not known to him — N. O. Piquette. And thou must still upon the sea a long, eventful voyage. The wise may suffer wreck. The foolish must. O, suffer, be early wick. Partly expands, brightens the soul and promotes its growth; it is the spring time. Vice contracts, withers, and withers it; it is the winter, or perhaps the breath of the devil who passes. Accept no one for your companion in life 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 there 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 blossom again. 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 sullied, it reflects nothing that is pure. A bad man seldom sees a good trait in his neighbor. An imperfect glass reflects nothing correctly, but shows its own deficiency. A perfect mirror reflects nothing but bright and pure images. 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: "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 can send word to your parents that you have conquered your evil habits by the grace of God and become external victor. O, dispel 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 a loud for forgiveness as you may over the mound in the churchyard, they will not answer. Dead! Dead! And then you will take out the white lock of hair that was cut from your mother's brow just before they buried her, and you will take the cane with which your father used to walk, and you will think and wish that you had done just as they wanted you to, and it would give the world if you had never trust a pang through their dear old hearts. God pity the poor young man who has brought disgrace on his father's name! God pity the young man who has broken his mother's heart! Better if he had never 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 confined and repulsed. There is no balm powerful enough to heal the heart of one who wanders about through the dismal cemetery, rending the hair and wringing the hands and crying: "Mother! Mother!"

A WORD FOR THE ESTABLISHED CHURCH. What is called Unitarianism — the denial of the doctrine of the Holy Trinity, and the denial 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 doctrine of the Incarnation is fully enunciated. A century ago a number of clergyman, who were at heart Unitarians, tried hard to get rid of the Athanasian Creed. In these days this effort has been renewed. Those who have authority have resisted the attempt, and I thank God for it. It is one more barrier in the way of the descent of religion — it is one more bond to hold the Christianity of England from hastening down the rapids which have wrecked the faith of Germany and Switzerland. 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 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 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 Methodists, 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 'ifs' and 'buts' and 'whys' or 'wherefores' in the congress, but 'right' on the platform, asked there by Governor Carroll of Maryland, set the colored priest, Father Tolson, of Chicago, while directly behind the Cardinals and Papeal legates sat two full-blooded 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 family. What a difference in the congress that met in the convention that met in Baltimore and the convention that met in New York, which dodged the status of its colored members and ignominiously postponed its consideration to a more convenient season! It will not grow less by postponement, and in the meantime 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 means to various church institutions than any other man in New Jersey, and I might add, New York. He is of Scottish birth, and 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, and by industry, honesty and skill reaped a rich harvest in the dry goods trade. He has retired from active business, but takes lively interest in all current events. When in the Orient, he, although at that time a Protestant, assisted, candle in hand, at the death bed of a Catholic friend. He never forgot that solemn incident. 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 condition he was received sacramentally into the Catholic Church. 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 GILMORE'S CONVERSION. At the celebration of the fiftieth anniversary of Father Hannon's temperance pledge, in Toledo, recently, Bishop Gilmore related the following interesting and very important event in his life: My first acquaintance with Catholicism 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 he incidentally. I then said there knelt down and took the pledge for five years. The priest had no medals at the time, but explained that he would have some soon. At his suggestion I called at the church next Sunday to receive my medal, but it had not come. That Sunday I traveled five miles on a fruitless journey. Another, another and another Sunday passed and I visited the church, but received 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 an what what I became."

Death Dealing Drugs. Such as Calomel, Morphine, etc., are no longer better left alone. They often weaken even strong constitutions. This Blood Bitter does not, it contains no mineral or other poison, and cures all diseases of the stomach, liver, kidneys, bowels, and blood by unobscured secretions and removing all impurities. Make No Delay! Is a perfect cure for cramp and colic, and I can recommend Haygarth'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, Pittsville, Ont. A Little Spark May kindle a great fire, just so dyspepsia and bad blood give rise to countless complaints which cannot be cured until the dyspepsia is removed, and the blood purified. To do this is the work of 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 Haygarth'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. ANN HELMS, Rose Island, Ont. EXPUL THE WORMS by using the safe and reliable anthelmintic Freeman's Worm Powders.

What strange events have marked the year! What tales of woe it heard, what joys...

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

THE SEASONS. In Janu'ry Winter cold and snowless...

No merry sleigh bells cheered the op'n road...

And open paths ways thro' each bush and...

The grafs—man, once dependent, now...

And grain and produce swell the busy...

Shed peace and plenty's blessings o'er...

THE JESUIT. In Canada, while yet unknown to fame...

He sought the natives in their dens...

Or by the cañons where the rock-hill...

The Savage tribes, the Huron, Iroquois...

The Wyandots, all bow'd to Heaven's...

And practised ev'ry virtue which he...

THE CONQUEST. But came the hour when England's...

O'er Abraham's Plains, with France's...

But Wolf and Montcalm perished on...

THE AGITATION. One hundred years! What changes...

Mercier, guided by his Faith sublime...

Or restitution of their plundered lands...

Now, Bigotry, alarm'd, claps her wings...

IN SECRET COUNCIL. 'Neath Bond Street church a gloomy...

Two feeble lamps its furnishing adorn...

What! idling here! What! idling here!

Up, up, my sons, why tarry here?...

Way dormant lie, while Mercier's...

By sanctioning such acts, invades the...

What! idling here! What! idling here!

THE ACT'S LEGALITY IN FINE was tried...

And all its clauses fully justified...

By large majorities and long debate...

Such eloquence, such deep historic...

Had scarce been heard in Ottawa...

Small stamp as in floor and field...

ACCIDENTS. But other topics must engage our...

And furnish matter for our modest...

Catastrophe in an "epoch" 1859...

Small stamp as in floor and field...

A new Mass was sung for the first time...

In the Church of the Three Patrons...

By Dr. Smith, the organist of the...

of £30 for a Mass in accordance with...

the rules of the Liturgy. The prize was...

awarded to Mr. Smith. The second prize...

of £5 was awarded to Mr. Joseph...

Seymour, organist of St. Andrew's Church...

Westland-Row.

THE BAZAAR. LIST OF PRIZES TO BE DRAWN...

ON JANUARY 18th, 1890.

1. From Archbishop Walsh, of Toronto, a beautiful...

2. From the Hon. Mayor, Toronto, a gold...

3. From the Hon. Mayor, Toronto, a gold...

4. From the Hon. Mayor, Toronto, a gold...

5. From the Hon. Mayor, Toronto, a gold...

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32. From the Hon. Mayor, Toronto, a gold...

33. From the Hon. Mayor, Toronto, a gold...

34. From the Hon. Mayor, Toronto, a gold...

meeting held on the 2nd inst. the following...

resolutions were unanimously passed:

1. Moved by Coun. Gray, seconded by Coun...

2. Moved by Coun. Gray, seconded by Coun...

3. Moved by Coun. Gray, seconded by Coun...

4. Moved by Coun. Gray, seconded by Coun...

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41. Moved by Coun. Gray, seconded by Coun...

42. Moved by Coun. Gray, seconded by Coun...

43. Moved by Coun. Gray, seconded by Coun...

Mr. John Donovan, London.

Another old and most worthy resident has...

passed away. Mr. John Donovan, of...

London, Ontario, died on the 19th inst.

at the residence of his daughter, Mrs. J. J. ...

at the residence of his daughter, Mrs. J. J. ...

at the residence of his daughter, Mrs. J. J. ...

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at the residence of his daughter, Mrs. J. J. ...

at the residence of his daughter, Mrs. J. J. ...

at the residence of his daughter, Mrs. J. J. ...

and may religion flourish under your paternal...

care. Signed on behalf of the members—W. J. ...

McClean, G.V.P.; Wm. Lane, G.R.; M. J. ...

G.M.; C. Burns, G.O.; D. A. Carey, D.I. ...

O.B.; J. O'Neill, President Branch No. 1; M.J. ...

Hayes, President Branch No. 7; P. Hurley, ...

President Branch No. 8; J. Donovan, President ...

Branch No. 11; J. J. Nightingale, 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. LARK, G. S.

Resolutions of Condolence on the death...

of Brother Patrick J. Giblin of Farrell Branch...

No. 15, Merrittion. Whereas, God, in His wisdom, has been...

pleased to call from our midst our esteemed...

brother, Patrick J. Giblin, of Farrell Branch...

No. 15, Merrittion, on the 19th inst. at the...

residence of his daughter, Mrs. J. J. ...

at the residence of his daughter, Mrs. J. J. ...

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at the residence of his daughter, Mrs. J. J. ...

at the residence of his daughter, Mrs. J. J. ...

mother of our esteemed Brother, David...

Byron, the members of Branch No. 7 hereby...

wish to express their sincere sympathy with...

him in his bereavement. Be it therefore...

Resolved, That this expression be conveyed...

to him and published in the official organ...

of the association. Yours faithfully, Yours...

Windsor, Nov 28th, 1890. Moved by Brother...

Francis Cleary and seconded by Brother John...

Davis that the members of Branch No. 7...

be pleased to call from our midst our...

esteemed brother, David Byron, of Branch...

No. 7, on the 19th inst. at the residence of...

his daughter, Mrs. J. J. ...

at the residence of his daughter, Mrs. J. J. ...

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