BLECTORS OF OTTAWA! VOTE FOR BRONSON!

We have just learned as we go to press that Mr. E. H. Bronson has received the unanimous Liberal nomination for Ottawa. This nomination is a splendid one, and we call upon our friends to give it hearty endorsation at the polls.

Every Catholic elector in the City of Every Catholic elector in the City of Ottawa with backbone, honor or manhood will support the Mcwat government in this crisis by casting his suffrage

Electors of Ottawa!-The "No Popery" agents will ask you to oppose Mr. Prensen because he is a Protestant. But be ye men of honor and principle. Join hands with your Protestant fellow citizens and sweep the city from the grasp of the vile tricksters who would deprive your children of schools, your orphans of bread, and your sged and infirm of shelter. Put no trust in any man that tells you to vote against Bronson. Spurn and reject all such advice, as the expresion of that craven hearted cowardice and blackest treezon to country, that would have you, as the Kirgeton Freeman lately so well expressed it, DCG LIKE, LICK THE HAND THAT SMITES YOU.

Electors of Russell !- We have just one word to address you before polling day. Turn out in all your strength on that day -bring your neighbors with you and make it a day of gloom forever memorable in the annals of the No Popery brigade led by Mr. Cummings. Let every man in Russell do his duty and vote for Robillard, the candidate of equal rights

THE INCARNATION.

MASTERLY SERMON OF THE BISHOP OF LONDON.

A very large congregation assembled in St. Peter's Cathedral on Sunday evening to hear His Lordship, Bishop Walsh's Sermon on the "Incarnation, After the Magnificat, His Lordship ascended the pulpit and spoke as follows:

"And the word was made firsh, and dwelt amorgat us, and we saw his glory; the glory of the only begotten of the Father, full of grace and truth."—John

The Ir carnation of God the Son was the make of His infinite goodness, love and mercy for the human race. He had created man through love-He redeemed him through mercy. The creation was a manifestation of Almighty love-the Redemp. tion was a manifestation of infinite and

Man was originally created and constituted in justice and innocence. He was a child of God and an heir of heaven. By his fall he inrocence and justice and forfeited his Sonship of God and his heirably of heaven. He was banished from Paradise, and was driven into exile — a fugitive from the face of God, his offended father. Jesus Christ, the Son of God incarnate, comes down from heaven, to restore to man the Sonship of God and the heirship of heaven, and to bring him back from his exile and his flight from God to a union of friendship and of love with Him. The incarnation of Christ was in principle the redemption of mankind, and their restoration to their place in God's eternal plains and to their own immortal destinies.

In the o'den dispensation the fear and

In the o'den dispensation the fear and dread of an offerded God ruled and over In the olden dispersion the text such dread of an effected God ruled and over powered the hearts and minds of them In that dispensation God ruled his people by the manifestation of Almighty power, to the force of stupendous miracles, by signal and tremendous chastis ments of guilt, and in the might of H's out stretched arm. When Adam sinned he was seized with fear, and he hid himself from the face of God. "I heard Thy voice in Paradise, and was afraid, and because I was maked I hid myselt." This unholy fear, which carried away man frum God, was transmitted with life to all the posterity of fellen Adam—tanished and proceribed and expelled from Paradice by a sword of fice. All antiquity fled and hid itself from the face of an effended and angry God. And, this fear and hid itself from the face of an effended and angry Gcd. And, this fear which dominated antiquity was differ-ent in kind from that boly fear of God which is the beginning of wisdom, and which inspired the sinner at the same time with a dread of divine justice, a hatred of sin and a loving hope in the a hatred of shall and a mercy. The fear of the ancients was a slavish fear, that had its origin in hatred of God, who punished ain and in hatred of the penalty ished sin and in hatred of the penalty inflicted on the sinner and not in repentance for the sin that merited the divine chastisement. And what what were the bitter fruits of this unholy fear, that eventuated in the flight of mankind from God? Under its blighting in fluence the world had become thoroughly corrupt and out of joint with the purposes of its Creator. Men had for the most part lost the knowledge of the true God and of the pricelets value of the immortal soul. Paganism, with its degrading rites and superstitions, and its vast system of idolatry, held the world enthalled. A dead sea of moral corruption repentance for the sin that merited the divine chastisement. And what what were the bitter fruits of this unholy fear, that eventuated in the flight of mankind from God? Under its blighting in fluence the world had become thoroughly corrupt and out of joint with the purposes of its Creator. Men had for the purposes of its Creator. Men had for the most part lost the knowledge of the true most part lost the knowledge of the true mortal soul. Paganism, with its degrading rites and superstitions, and its vast system of idolatry, held the world enthralled. A dead sea of moral corruption

LONDON, ONTARIO, SATURDAY, DECEMBER 25, 1886.

teach all the truths He taught and He will make it the store-house of His sacramental graces. That church will feed the hungry, will clothe the naked, will relieve the poor, will visit the sick, will bring hope and peace into the prison cell, will, like another Veronica, wipe the sweat and trars and blood for the feet of Taine humanity and all its problems unsolved and its destinies and purposes unexplained; and man, "noble in reason, infinite in faculties, in form admirable, in action like an argel, the beauty of the world, the paragon of created beings," became worthless in his own eyes—the sated slave of his sensual pleasures, and ignoble passions. Such is the appalling picture which all sacred and profane writers draw of the moral state of the world in the days of Augustus Ce at

lost children, to dissipate their unholy and destructive fears, to bring them back from their banishment, and to win their confidence and their love. He will not come in great power and majesty as he did on Sinai, when he was clothed with the lightnings of heaven and spoke in a voice which was as the roll of thunder, and when the terrified people cried cut to Moses, "O Moses, speak thou to God for us, but let not God speak to us, lest we die." No, God the Saviour will veil the splendor of His majesty, the awfulness of His power, the terrors of His justice, and will come gently as the dew of heaven falls on the thirsty earth—silently as the footsteps of the dawn descending the eastern hills. He will become man, He will become our brother; nay, He will come in the sweetness and tenderness and dependence of an infant; and with the pleading cutstretched arms and the winsome and irrealstible smiles of a child, He will destroy our fears and will bring us beck again to faith and hope and love in God our Father who is in heaven. This is the divine philosophy of the Ircanstion and birth of Christ, in which "mercy and truth have met each other and justice and peace have embraced each chter."

Misericordia et verilas obviace and sib justitiae of pax osculate sunt — (P. lxxxiv, 11) relations of friendship and union with Him. Man was made for God, and it is lost children, to dissipate their unholy and destructive fears, to bring them back from their benishment, and to win their

Misericordia et veritas obviaverunt sibi justitia et pax osculate sunt — (P. lxxxiv, 11)

The birth of the Incarnate Go1 was the visible manifestation of the divine bounty and goodness. Hence, St. Paul says of it, that in it "the grace of God the Saviour hath appeared to all men." (Titus 2 ct). And rgain, "the goodness and kindness of God the Saviour sp. peared." (Titus, 3 chap, 4 h verse) Henne, also, St. Bernard commenting on S. Paul's words, ask-, "How could God better commend or manifest his goodness

rom heaven in the Incarnation to seek his

shall be celled Jesus, for He is come to save His people from their sins. (Matt.) And suddenly there was with the angel a multitude of the heavenly army raising God and singing. Glory to God in the highest, and peace on earth to men of good will.' Luke II. The olj ct and purpose of the Savicur's mission was announced by the angel's voice at the same moment as his birth. He is a Saviour Christ the Lord; He is Jesus because He has come to save who try to assimilate themselves to us. angel's voice at the same moment as his birth. He is a Saviour Christ the Lord; He is Jesus because He has come to save the people from their sins, sud his birth brings to all humanity glad tidings of great jot; and the argelic hosts of heaven rejoice, and they make the midnight air resound with their heavenly music, and the hills and dales of Galilee re-echo the glad refrain, and the buden of their song is: "Glory to God in the highest, and peace on earth to men of good will." He has come to destroy the kingdom of Satan and the reign of sin on the earth, and establish in tead the kingdom of God's peace and love. All power is given to like the same that the same their greating, in order to conciliate their feelings, to disarm their prejudices, and to win their peace and love. All power is given to

peace and love. All power is given to that Divine Child in heaven and on earth, and He will use that divine power to destroy the reign of Satan, to forgive sin, to save man and to restore a fallen, guilty world to the friendship of God. The bruised reed he will not break, and the smoking flax he will not extin-

the mind of God; He will establish His to be made like unto his brethren that he the mind of God; He will establish His Caurch, and will empower it to represent Him in the world when He shall have returned to His eternal throne. That church He will commission to teach all the truths He taught and He will make it the store-house of His sacramental graces. That church will feed the hungry, will clothe the naked, will relieve the peor, will visit tha sick. the hungry, will clothe the naked, will relieve the poor, will visit the sick, will bring hope and peace into the prison cell, will, like another Veronica, wipe the sweat and tasts and blood from the face of suffering humanity, and, like an angel of consolation, will enter every Getheemane of human sorrow, to comfort and to strengthen man in his deepest spony.

the beauty of the world, the paragon of created beings," became worthless in his own eyes—the sated slave of his sensual pleasures, and ignoble passions. Such is the appalling picture which all sacred and profane writers draw of the moral state of the world in the days of Augustus Ca ar—such was the moral condition of the world that the Saviour of mankind came to redeem and save. But how is this to be accomplished? How are justice, peace and mercy to be made to work together in this divine work of human salvation and restoration. "Behold," cries out the prophet, "God himself will come and save you." "Ecce of the world so againty world." It is son to a guilty world.

comfort and to strengthen man in his deepest agony.

She will feed man with the food of divine truth, will heal the sin wounds of divine truth, will heal the sin wounds of divine truth, with a mother's care, guide him safely through the darksome the days of life, will, with a mother's care, guide him safely through the darksome the comfort and suffering and nexile here on earth, that, through him, we might be made sharers of a happy etermity. He became proor and suffaring and nexile here on earth, that, through him, we might be made sharers of a happy etermity. He became proor and suffaring and nexile here on earth, that, through him, we might be made sharers of a happy etermity. He became proor and suffaring and nexile here on earth, that, through him, we might be made sharers of a happy etermity. He became proor and suffaring and nexile here on earth, that, through him, we might be made sharers of a happy etermity. He became proor and suffaring and nexile here on earth, that, through him, we might be made sharers of a happy etermity. He became proor and suffaring and nexile here on earth, that, through him, we might be made sharers of a happy etermity. He became proor and suffaring and nexile here on earth, that, through him, we might be made sharers of a happy etermity. He became proor and suffaring and nexile here on earth, that, through him, we

forth a Saviour." Isaias. The great hearts of the Prophets in these passages did but of the Prophets in these passages did but give expression to the aspirings, to the cravings and the cries of man at all times for unin with and the possession of God by friendship and love. In msn's unfallen state God walked with him in paradise, and conversed with him as a friend, and the memory of that happy intercourse haunted him in his exile like that of a happy dream that can never he intercourse haunted him in his exile like that of a happy dream that can never be forgotten, like the recollection of a vision of unutterable beauty once seen in the far off years, but has never faded from

lience, also, St. Bernard commenting on S. Paul's words, sake, "How could God better commend or manifest his goodness and than by assuming our field? How could He more strongly declare His mercy than by clothing Himself with our miseries?"

As Moses made known to men, God the Creator, God the Masker and Sovereign in Lord, God the Hall powerful and the infinitely Just and Terrible, so the Incarnation and birth of Christ revealed to the would God the Saviour that appeared to all mm."

The Incarnation and birth of Jesus Christing gave hope of pardon and confidence to the guilty fallen would. He was the day star from on high that roce above the horizing of the man insert and the radiance of pardoning love like the smiles of God on the darkness of the man insert and the radiance of pardoning love like the smiles of God on the darkness of the man insert and the special control of the small being of the fall and the first gave hope of pardoning love like the smiles of God on the darkness of human misery at deepair. "Fear tor," said the angel, an norming you tidings of Ernat j y that shell be unto all the people. For this day is born unto you as Savieur, who is Christine high to people from thirt siles, (Matt) And and declared the small be called Jesus for Heis come to save this people from thirt siles, (Matt) and and the result of the small be called Jesus for Heis come to save this people from thirt siles, (Matt) and and the result of the small be called Jesus for Heis come to save the first and the rough ways of similar hall be made and visible to the small be called Jesus for Heis come to save the first called the save of the come of the

disarm their prejudices, and to win their confidence and affections. Now, the Son of God, in becoming man, acted on this principle. In order to win our hearts He clothed himself with our flesh. "He was made," said St Paul, "in the likeness of man, and found in fashion as a man. God sent His own Son in likeness of sinful flesh" (Rom 3rd chap) He allowed Himself to be tempted in all things like unto ourselves, except in all things like unto ourselves, except sin. "Therefore," says the same Apostle (Hebrews II., 14) "therefore because the children are partakers of flesh and blood, he also Himself in like manner had been pattaker of the same, that he might deliver them who, through the fear of death, were all their life subject to servitude, for nowhere doth He take hold of the angels, but of the seed of Abraham he taketh hold. Wherefore it behooved him in all things

work together in this divine work of human salvation and restoration.

"Behold," cries out the prophet, "God himself will come and save you." "Ecce Deus ipse veniet et salvabit vos."—Isaias C. xxxv., 4. God himself will come down from heaven in the Incarnation to seek his from heaven in the Incarnation to seek his come and the hope of parametric first the birth of God made man was to inspire mankind with the love of God, and to bring them into a pulled to the wants of all men. In this Sacrament we become one with Him. We receive him into our souls and hearts—we feed upon Him—we live of his life, and form a most intimate union with him.

form a most intimate union with him.

"As the Father hath sent Me, and I live
by the Father, so he that eateth Me the
same also shall live by Me. He that
eateth My firsh and drinketh My
bloo! abideth in Me and I
in Him and I will raise him up on
the last day." St. John vi. So that the
Catholic church is in a spiritual sense
Berndier recovered and restored. In it Paradise regained and restored. In it we may converse daily with God, and God is daily with us, as he walked with our first parents in the cool of evening in the olden paradise. In it we eat of the tree of life so often as we partake of that living bread which came down from heaven and giveth life to the world. And the waters of life are there—those fountsing of the Saviour—the sacraments. Paradise regained and restored. In it And the waters of life are there—those fountains of the Saviour—the sacraments, through which the blood of Christ is applied to our souls to cleanse, to purify, and invigorate them and to make them fair and beautiful and fruitful in all virtue and holiness of life. And the sun of truth shines therein and maketh a perfect day for the clear of God at lighter. feet day, for the glory of God en lighten-eth it, and the lamb is the lamp thereof. And the nations walk in the light of it, and the kirgs of the earth bing their glory and honour into it, for it is the tabernacle of God with men, and he dwelleth with them, and her children are His people and God Himself with them is their God." (Apo. c. xxi)

them is their God." (Apo. c. xxi)

O, dearest brethren, let us forever thank and praise and bless God for His in finite goodness and His boundless mercies to us in the incarnation and binth of Ets only Son, for He so loved us as to give us His only begotten Son—the gratest gift that even He in the omnipotence of His goodness and their finitude of His riches could bestow. Let us forever sing his praises, saying, with holy David, "The mercies of the Lord I will sing forever and I will show forth the truth with my mouth to generation and generation." (88th Psalm) Let us say, with the church, "O how admirable is thy goodness towards us; O how inestimable thy love: thou hast delivered up thy Son to redeem a slave,"

make straight his jeans and every mountain and shall be filled up and every mountain and shall be brought low; the crooked shall be brought low; the crooked shall be made straight and the rough ways plain, and all fissh shall see the Salvation of God." Let us prepare our souls of Nova Scotia. Had he shown that Mr. Blake held the same relations with the same relations with the next of Secession in the present and then we shall see the salvation of God and share and rejoice in its eternal blessings. Amen.

From the Evening Semi Tropic, Colton, San Bernardino County, California, Dec. 2nd, we clip the following concerning an old and respected friend: Judge John Doran, of Pembroke, Ontano, Canada, a gentleman who spent several months here some two years ago, arrived in Col-ton yesterday afternoon, intending to spend the winter with us. The Judge is gentleman of wealth, intelligence and igh education, and we hope he will conclude to make his permanent home with us. He was very much surprised at the improvements made on all sides since his last visit, and also equally sur-prised at the rapid increase in values in real estate of all kinds, and feels some little regret that he did not invest a few dollars of his wealth with us two years

Rev. Dr. Arthur V. Higgins, O. P., rector of St. Mary's Church, New Grace, Connecticut, has been made doctor in theology by the Holy Father, and is the first priest in this country to receive this honor.

REV. A. P. FINAN, Parkdale. - I am always pleased with the Record. Continue to send it.

PETER J. ROONEY, E.q., 60 Yonge st., Toronto.—Again I have much pleasure in enclosing your amount of my subscription. Your paper cannot fail to be a great source of comfort to every family that reads it.

MR. MEREDITH AND THE "MAIL," "THE SWEEPING AWAY OF THE SEPAR

ATE SCHOOLS ALTOGETHER IS A CONSUM-MATION THAT MUST BE BROUGHT ABOUT BEFORE WE CAN TALK SERIOUSLY OF BUILDING UP A UNITED CANADA.

"The Catholic Chur, his poisoning the wells popular education." Mail 15, N.v. 1886; 2.

ARE AT LAST FACE TO FACE WITH THE STRUGGLE BETWEEN PROGRESS AND RE-ACTION, BETWEEN THE PRINCIPLE OF RE-LIGIOUS FQUALITY AND THE PRINCIPLE OF R. MAN CATHOLIC PRIVILEGE AND DOMINA-

"Ultramont nism (Catholicity) is of the hard-won charter of huma (Mail, 6, Dec. 1886, 8 Aug., 1886.)

In a shamefully mendacious attack upon Catholic charitable institutions, such as the Hotel Dieu and House of Providence, because of the petty pittance allowed by government to the por inmates, the average grant for each being less than six cents, and in similar non Catholic institutions ten and a third cents; the Mail (June 10th, 1886) says: "MR FRASER PROVIDES TOO GENEROUSLY FOR HIS CO RELIGIONISTS. A CONSIDER ABLE PROPORTION OF THE MONEY VOTED TO THEIR INSTITUTIONS GOES IN REALITY TO SUPPERT THE RELIGIOUS CRIDERS IN CHARGE OF THEM."

but faintly typified the "leader" of the trilateral army of oppositionists hemmed in by the dreadful alternative, "death, if I don't." He foamed with rage and terror; he indignantly protested that he would not be troopened." nantly protested that he would not be "coercea" into an explicit repudiation of the No Popery organ; he would neither be "coaxed nor driven to that" by the Globe; he appealed from the court of public opinion to the hidden court of his private "conscience;" finally, summoring my the course of the second of the his private "conscience;" finally, sum moning up the courage of despair he did repudiate—not the Mail, but the moning up the country of the Mail, but the Globe, and wound up with splendid intangible generalities about this being a country of mixed religions, and he would not, could not, destroy Separate because they are secured by

His refusal to answer that most legi timate and pertinent question was, in existing circumstances, a virtual and all-sufficient admission before the public jury of his countrymen that he is in 'combination' with the scandalous Mail combination" with the scandalous Mail but lacks the courage to vindicate his repute for sincerity by candid avowal or disavowal. In private life no one would more readily than Mr. Meredith disacciate himself from a companion that has behaved disgracefully in society; but now he is a politician and a candidate for high place; he aims at being, or being reputed, a "leader;" and in the candict between honor and interest he sinks his honor in the political cesspool and bows most humbly to his Sovereign Lord, the Mail.

HIS ATTACK ON MR. BLAKE. party of Secession in the present and the past that he has held, and continues to hold, with the Mail and its No Popery party, the argument would have concluded no more than equal guiltiness of them both: "Arcades ambo, ego et Cluvienus." Consequently he stands Cluvienus." Consequently he status self condemned of cowardice and prevarication in denouncing Mr. Blake's silence, whilst he himself declines to be "coaxed or driven" into repudiation of the Torontine organ that strives to enkindle religious strife between creeds and races in this peaceful Province, and, let us add, helps with might and main in the direction of secession—it may be civil war. We must, says the Mail, civil war. We must, says the Mail, "Smash Confederation into its original fragments.'

FACTS FOR IRISH CATHOLIC ELECTORS.
It is a fact that the Mail ras been identified, from the first day of its existidentified, from the first day of its existence, with the party to which Mr. Mere
dith belongs, and has been universally
regarded as the organ of that party, just
as certainly and definitely as the Globe is
the organ of the Liberal party. If, there
fore, it enuntiates a policy on the spproach of a general election; repeats it
in every day's issue for monthe; gathers
all the small fry of journalistic supporters of that party into unity of
thought and purpose with itself; delivers
its teachings, not in the form of theory
or problem, but as schemes of L-pislative
work prepared for the next session of or problem, but as schemes of persister work prepared for the next session of Parliament (should its party gain power;) and, raising its voice above the din of political agitation, proclaims in a tone of authority, "this is what the Government will do," and this other "must become lear" and "nothing less will content the law," and "nothing less will content the Mail shall our intelligence be stultified and our natural mother sense be held up to mockery by the pretence that neither Mr. Meredith or his party have had any band in those pronouncements or sympathy with them? Whom has the Mail been addressing? In whose name does it speak those words of menace?

MR. MEREDITH AND MR BUNTING. Personal and political relations of

most intimate character have been persistently maintained between Mr. Moredith and the managing Director of the Mail for the past decade of years. Free and easy access to the various bureaus and even private apartments of the Mail office is his special privilege. Mutual entanglements have hence resulted. That they both took part in concocting the handbook of "Facts for Irish Catholic Electors," as a means of uniting the Catholics with their party in warfare against the Liberals during the electoral campaign of 1883, is established by the sworn testimony of the gentleman whose literary services they engaged for that work. Are we to be told that, such union having been frusmost intimate character have been pergaged for that work. Are we to be told that, such union having been frus-trated, the new "combination" of O ange-

trated, the new "combination" of Orangeism and the Presbyterian Review with the Mail issued from the brain of Mr. Bunting, as Athena from the head of Z-uz, without interchange of thought or plans of policy with the Tory leader?

SIR JOHN'S EXAMPLE

Sir John Macdonald, seeing that the anti-Catholic ferocity of the Mail had been understood in Quebec and Eastern Ontario as foreshadowing his policy of the future, publicly repudiated that journal and withdrew its charter as his organ, although it owed its origin to him. organ, although it owed its origin to him, and a long record of mutual services might have been pleaded in bar of the divorce. What is it that hinders "The whole principle of sectarian grants is a bad one." "The money bestoned upon these charites is largely expended in maintaining the religious orders of the Church?" (Mail. assaiting the Bishop of Kingston ere yesterday, 18. Bec., 1886.)

It was very amusing, yet not a little ludicrous, to witness the contortions of poor Mr. Meredith in endeavoring to pairy the deadly thrust of the Globe, when in the name of the Liberals and Catholics of this Province, it demanded a plain Yes or No to the question "Will you repudiate the Mail"? Lacoon writhing in sgony under the serpents' coiling strain and gripe, "as twice round his waist their winding volumes rolled," "And twice about his gasping throat they fold,"

"and twice about his gasping throat they fold," the finite twiffed the tileviley. Set the period of the divorce. What is it that hinders the Provincial subordinate from immiating the grade of the divorce. What is it that hinders the Provincial subordinate from immiating the grade of the divorce. What is it that hinders the Provincial subordinate from immiating the grade of the divorce. What is it that hinders the Provincial subordinate from immiating the grade of the provincial subordinate from immiations the provincial subordinate from

than sgainst Sir John. Why, then, in the name of good-ness, does he obstinately refuse to be ress, does not driven to repudiation, unless it be that he cannot dare to tell an open lie, or cannot afford to relinquish the political advantage he expects to derive from the No Popery combina-

THE SEPARATE SCHOOLS.

We overhold till next week what we had prepared to lay before our readers on this cardinal question of Separate Schools. If there be any one so simpleminded as to think that the rights of Catholics on this head are not in immi-nent peril from the No Popery Party and their Mail ridden chief, we promise to open his eyes .- Kingston Freeman

BRANIFORD NOTES.

Our annual Chr's mas Tree is becoming Our annual Chr's ma. Tree is becoming the most prominent attraction of the holiday season to most people in Brantford. Every year since its first establishment it has been more successful than it the preceding one. Unusual off reares being made this season, and a greater stride of progress is expected. Scarcely a member of the congression but will have one or more articles displayed on the tree. one or more articles displayed on the tree. There are some remarkably fine gifts to be disposed of this season. A sewing machine worth \$40 will fall to somebody a lot, and a reclining chair of almost equal value is already waiting for its owner. But if we would try to specify it it would only confuse your readers, so great is the variety and abundance of the articles offered. Music will be furnished each evening and from the earnestness dis

the Tree will be a grand success.

The choir of S. Basil's have prepared Von Webber's Mass in G for Christmas Day, with the usual Christmas hymns and Est's musical vespers will be

anthems. Est's musical vespets will be sung in the evening.

During the winter Father Lennon and Father Murphy deliver Sunday evening sermons on Catholic decirine. The salies began the first Sunday in Advent, and the congregations have grown larger since their commencement.

The retiring members of our school-bord are Messrs. Savage, J. Quinlan, Hathe, M. Quinlivan and A. Nelsell. Amember to serve out Father Crinior and expired year will also be elected owing to his removal from the city.

his removal from the city.

CHOIR CONCERT AT GRAFTON:

The concert under the auspices of St. Mary's choir, given on Thursday evening, 9 h inst, was a success in every particu-lar. The hall was well filled with an appreciative audience, who expressed their appreciative audience, who expressed their appreciation by the many ercores called for. Dr. Coughlin by his renderlyg of the songs, "Newfoundland Dog" and "Postiliou" shows that his is a trained voice. Prof. McNaughton's club swinging held the audience in rapt silence. Too much cannot be said for Miss Bagley, the accessibility description in the superconduction of complished organist, in her endeavors to make the concert a success and in her make the concert a success and in her painets king with the children and young people who did their part so admirably. The recitations of Miss M. Begley, and si ging of Miss L. McCabe, made a very favorable impression on the audience. Father Lakim contributed no small share to the success of the even if g by his fine rendering of some fine violin solos. We are pleased to learn that the affair was such a success, and, by the way, we believe it is the intention of the way, we believe it is the intention of the choir to arrange fir another concert some time next month. Good luck attend it.

— Sentinel Star.

The merchant, the farmer and the professional man is now represented in the Legislature. Give the workingman a show by voting for Peddle.

Electors of London, vote for Peddle. He will protect the interests of all in the legislature.

'me Flight Into Egypt.

BY FATHER PROUT.

There's a legend that told of a Gypsy who dwelt
In the land where the Pyramids be;
And her robe was embroidered with stars,
and her belt
With devices, right wondrous to see;
And she lived in the days when our Lord
was a child
On his Mother's Immaculate breast;
When he fled from his foe—when to Egypt
exited,

He went lown with St. Joseph the blest.

This Egyptian held converse with magic, And the future was given to her gaze, For an oblisk marked her abode, and a sphinx
On her threshold kept vigitalways,
She was pensive, and ever alone, nor was

asen
In the haucts of the dissolute crowd:
But communed with the ghosts of the Pharoahs, I ween,
Or with visitors wrapped in a shroud,

And there came an old man from the deser one day.

With a maid on a mule by that road;

And a child on her bosom recitued—and the

Led him straight to the Gypsy's abode;
And they seemed to have traveled a weari-And they seemed to have traveled a weari-some path, From their home many, many a league— From a tyrant's pursuit, from an enemy's Spent with toll and overcome with fati-

And the Gypsy came forth from her dwell-Ing and pray'd
That the pilgrims would rest them awhile;
And she offered her couch to that delicate maid
Who had come many, many a mile:
And she fondled the babe with affection's

caress, And she begged the old man would repose; "Here the stranger," she said, "ever finds

free access.

And the wanderer balm for his woes."

Then her guests from the glare of the noon-day she led
To a seat in her grotto so cool;
Where she spread them a banquet of /ruits—and a shed
Wita a manger, she found for the mule;
With the wine of the Paim tree, with the

dates newly culled
All the ton of the road she beguiled;
And with so gin a language mysterious,
she kiled
On her bosom the wayfaring child.

When the Gypsy anon in her Ethion hand, Piaced the infant's diminutive paim, Ah, 'twas fearful to see, how the features she scanned Of the bab; in his slumbers so calm! While she noticed and marked every furrow that crossed O'er the tracings of Destiny's line; "Whence come ye?" she cried, in astonishment lost, "For this calld is of lineage divine!"

"From the village of Nazareth," Joseph re-"Where we dwelt in the land of the Jew, We have fied from a tyra it whose garments are dyed

In the gore of the children he slew;

We are told to remain, till an angel's com

Shall apprint us the hour to return; But till then we inhabit the foreigner's

And in Egypt we made our soj ourn." "Then ye tarry with me !" cried the Gypsy In joy,
"And je make of my dwelling a home;
Many years have I prayed that the israelite
boy,
(Bleased hope of the Gentiles!) would

And she kissed both the feet of the Infant and knelt And shored him at once;—then a smile Little face of his mother who cheerfully dwelt With her host on the banks of the Nile.

BEN HUR: THE DAYS OF THE MESSIAH

BOOK SECOND.

CHAPTER IV. JUDAH'S MOTHER.

The mother resumed her easy position against the cushion, while the son took place on the divan, his head in her lap. place on the divan, his head in her lap.
Both of them, looking out of the opening,
could see a stretch of lower house tops in
the vicinity, a bank of blue-blackness
over in the west which they knew to be
mountains, and the sky, its shadowy depths brilliant with stars. The city

deputs orbitate with stars. The city was still. Only the winds stirred. "Amrah tells me something has hap-pened to you," she said, caressing his cheek. "When my Judah was a child, I allowed small things to trouble him, but he is now a man. He must not forget" —her voice became very soft—"that one day he is to be my hero."

She spoke in the language almost lost

she spoke in the language almost lost in the land, but which a few—ent they were always as rich in blood as in possessions—cherished in its purity, that they might be more certainly distinguished from Gentile peoples—the language in which the loved Rebekah and Rachel The words appeared to set him thinking

The words appeared to set him thinking anew; after a while, however, he caught the hand with which she farmed him, and said, "To day, O my mother, I have been made to think of many things that never had place in my mind before. Tell me first, what am I to be?"

"Have I not told you? You are to be my here?"

He could not see her face, yet he knew she was in play. He became more seri-"You are very good, very kind, O my

He kissed the hand over and over again, "I think I understand why you would have me put off the question," he continued. "Thus far my life has belonged to you. How gentle, how sweet your control has been! I wishit could last for ever. But that may not be. It is the Lord's will that I shall one day become owner of myself—a day of separation, and therefore a dreadful day to you. Let us be brave and serious. I will be your hero, but you must put me in the way. You know the law—every son of Israel must have some occupation. I am not exempt, and ask now, shall I tend the herds? or till the soil? or drive the saw? or be a clerk or lawyer? What shall I be? Dear, good mother, help me to an answer."
"Gamaliel has been lecturing to day,"

"Then you have been walking with Simeon, who, they tell me, inherits the genius of his family."

"No, I have not seen him. I have been up on the market-place not to the Temple. I visited the young Messala."

A certain change in his voice attracted the mother's attention. the mother's attention. A presentiment quickened the beating of her heart; the fan became motionless again.

"The Messela!" she said: "What could be say to so trouble you?"

"Roman i" she continued, haif to her-self. "To all the world the world meaus master. How long has he been away ?" "Five years."
She raised her head, and looked off into

"The airs of the Via Sacra are well

lower order of people? Why should I, even in Casar's presence, feel the shrinking of a slave? Tell me especially why, if I have the soul, and so choose, I may not hunt the honors of the world in all its fields? Why may not I take sword and induce the passion of war? As a poet.

fields? Why may not I take sword and indulge the passion of war? As a poet, why may not I sing of all themes? I can be a worker in metals, a keeper of flocks, a merchant, why not an artist like the Greek? Tell me, O my mother—and this is the sum of my trouble—why may not a son of Israel do all a Roman may?"

The reader will refer these questions back to the conversation in the market—place; the mother, listening with all her faculties awake, from something which would have been lost upon one less interested in him—from the connections of the subject, the pointing of the questions, possibly his accent and tone—was not less swift in making the same reference. She sat up, and in a voice quick and sharp as his own, replied, "I see, I see! From association, Messala, in boyhood, was almost a Jew; had he remained here, he might have become a proselyte, so much do we all horrow from the idea.

you, O my mother, you can do better by giving me what he cannot—the resolution which is the soul of a man's soul."

She swept the heavens with a rapid glance, trying to compass all the meaning of his questions.

"While craving justice for ourselves, it "While craving justice for ourselves, it is never wise to be unjust to others. To deny valour in the enemy we have conquered is to underrate our victory; and if the enemy be strong enough to hold us at bay, much more to conquer us"—she hesitated—"self-respect bids us seek some other explanation of our misfortunes than

other explanation of our misfortunes than accusing him of qualities inferior to our own."

Thus, speaking to herself rather than to him, she began:

"Take heart, O my son. The Messala is nobly descended; his family has been illustrious through many generations. In the days of Rupublican Rome—how far back I cannot tell—they were famous, some as soldiers, some as civilians. I can recall but one consul of the name; their rank was senatorial, and their patronage always sought because they were always rich. Yet if to day your friend boastsd of his ancestry, you might have shamed him by recounting yours. If he referred to the sges through which the line is traceable, or to deeds, rank, or wealth—such allusions, except when great occasion demands them, are tokens of small minds if he mentioned them in proof of his superiority, then without dread, and standing on each particular, you might hereathers—the superior for shadows, and crying the while, so his another particular, then which, so his another in the family noble, is time alone sufficient?"

"Ah, you forget, you forget; our claim rests not merely upon time; the Lord's preference is our especial glory."

"You are special glory."

"She hesi'ated, t if he mentioned them in proof of his superiority, then without dread, and standing on each particular, you might have challenged him to a comparison of

records "
Taking a moment's thought, the mother proceeded:
"One of the ideas of fast hold now is

"One of the ideas of fast hold now is that time has much to do with the nobility of races and families. A Roman beasting his superiority on that account over a son of Israel will always fail when put to the proof. The founding of Rome was his beginning; the very best of them cannot trace their descent beyond that period; few of them pretend to do so; and of such as do, I say not one could make good his claim except by resort to tradition. Messala certainly could not. Let us look now to ourselves. Could we better?"

A little more light would have enabled him to see the pride that diffused itself over her face.

"Let us imagine the Roman putting us to the challenge. I would answer him,

and I, with many rejicing friends, went up into the Temple to present you to the Lord. We escrificed the doves, and to the priest I gave your name, which he wrote in my presence—'Judah, son of Ithamsr, of the House of Hur' The name was then carried away, and written in a book of the division of records devoted to the saintly family.

the night.

"The airs of the Via Sacra are well enough in the streets of the Egyptian and in Babylon; but in Jerusalem—our Jeru salem—the covenant abides."

And, full of the thought, she settled buck into her easy place. Howas first to speak.

"What Messala said, my mother, was sharp enough in itself; but, taken with the manner, some of the sayings were intolerable."

"I think I understand you. Rome, her poets, orators, senators, countiers, are mad with effection of what they call saire."

"I suppose all great peoples are proud," he went on, scarcely noticing the interruption; "but the pride of that people is unlike all others, in these latter days it is so grown the gode barely escape it."

"The gode escape!" said the mother quickly. "More than one Roman has accepted worship as his divine right."

"Who, Messala said, my mother, was sharp enough in itself; but, taken with the protes, orators, senators, countiers, are mad with effection of what they call saire."

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"The grain devotica to the castom of registration in this mode began. We he then the began. We registration in this mode began. We registration in this mode began. We had the hard

"Hitlel said it was, and of all who have lived no one was so well informed upon the subject. Our people have at times been heedless of some parts of the law, but never of this part. The good rector himself has followed the books of Generations through three periods—from the promises to the opening of the Temple; thence to the Captivity; thence again to the present. Once only were the records the present. Once only were the records disturbed, and that was at the end of the second period; but when the nation returned from the long exile, as a first duty to G.d., Zerubbabel restored the books, enabling us once more to carry the lines of Jewish descent back unbioken fully two thousand years. And now"—
She paused as if to allow the hearer to measure the time comprehended in the

measure the time comprehended in the statement.

"And now," she continued, "what becomes of the Roman boast of blood enriched by ages? By that test, the sons of Israel watching the herds on old Rephaim yonder are nobler than the noblest of the Marcik?"

"And I mother—by the books, who

measure the time compresented in the compression, Morals, and the properties of the first tabernace, said almost a Sey, had be remised to make the highest had been all borrow from the influences that it incomes of the Roman bast of blood on well for him. I do not wonder at the change; yet"—her votes fell—"the might have dealt tenderly still be the service of the first tabernace, said when the bears of the Roman bast of blood well bloowed are notice than to tolke the him you doer are notice than the tolkes of the Marcis?"

"And I, mother—by the books, who am 1?"

"And I amended the service of the first tabernace, said the him you doer are notice than the tolkes of the Marcis?"

"And I amended the service of the first tabernace, said the him you can be not the common of the Roman peace and the propose of the Roman peace and the him you can be not the common of the Roman peace and the him you can be not the service of the ser descent sanctified by time, is not the honour perfect? Do you care to pursue further? If so, take the Torah, and search the look of Numbers, and of the seventy-two generations after Adam, you can find the very progenitor of your house."

There was silence for a time in the

than you have. Yet, to make a family truly noble, is time alone sufficient?"

children at birth reach out their untried hands grasping for shadows, and crying the while, so his spirit might, in temporary blindness, be struggling to take hold of its impalpable future. They to whom a boy comes asking, Who am I, and what am I to be? have need of ever so much care. Each word in answer may prove to the after-life what each finger-touch of the artist is to the clay he is modeling.

"I have a feeling, O my Judah," she said, patting his cheek with the hand he had been caressing—"I have the feeling that all I have said has been in strife with an antagonist more real than imaginary. If Messala is the enemy, do not leave me to fight him in the dark. Tell me all he said."

CHAPTER V.

God, while the Roman never knew Him; consequently comparison is not possible. "Your friend—or your former friend—charged, if I understood you rightly, that we have had no poets, artists, or warriors; by which he meant, I suppose, to deny that we have had great men, the next most certain of the signs. A just consideration of the start was definition.

addressed to strength, the only divine quality he can clearly conceive; hence his faith in heroes. What is Jove but a Roman hero? The Greeks have their great glory because they were first to set Mind above Strength. In Athens the orator and philosopher were more revered than the warrior. The charioteer and the serific to work or a strength.

thank you with all my heart I was right in not having the good rector called in; he could not have satisfied me more was the Hellene the first to deny the old barbaric faith? No. My son, that glory is ours; against brutalism our fathers erected God; in our worship, the wail of fear gave place to the Hossuma and the Paslm. So the Hebrew and the Greek would have carried all humanity forward and upward. But, alse! the government of the world treasures. of the world presumes war as an eternal condition; wherefore, over Mind and above God, the Roman has entbroned

his Carar, the absorbent of all attainable power, the prohibition of any other greatess.
"The sway of the Greek was a flowering time for genius. In return for the liberty it then enjoyed, what a company of thinkers the Mind led forth? There was thinkers the Mind led forth? There was a glory for every excellence, and a perfection so absolute that in everything but war even the Roman has stooped to imitation. A Greek is now the model of the orators in the Forum; listen, and in every Roman song you will hear the rhythm of the Greek; if a Roman opens his mouth speaking wisely of moralities, or abstractions or of the mysteries of nature, he is either a plagiarist or the disciple of some school which had a Greek for its founder. In nothing but war, I say again, has Rome

school which had a Greek for its founder. In nothing but war, I say again, has Rome a claim to originality. Her games and spectacles are Greek inventions, dashed with blood to gratify the ferocity of her rabble; her religion, if such it may be called, is made up of contributions from the fatths of all other peoples; her most venerated gods are from Olympus—even her Mars, and, for that matter, the Jove she much magnifies. So it happens, O my son, that of the whole world our Israel

The Dead Cannot be Raised. Messala certainly could not. Let us look now to ourselves. Could we better?"

A little more light would have enabled him to see the pride that diffused itself over her face.

"Let us imagine the Roman putting us to the challenge. I would answer him, neither doubting nor boastful."

Her voice faltered; a tender thought changed the form of the argument.

"Your father, O my Judah, is at rest with his fathers; yet I remember, as though it were this evening; the day he

matheticipies, alleved by leve of a play.

In the serious in the control to find excelly a lines can dispute the apprinciply of the serious in the plant of the serious in the parity gave no force in the parity of the part of a languist span of the first the said and reference to the sperio of the part of a languist span of a languist span of a languist span of the first the visitor had been fit of the come away brait is pickle, we to mote definition in the say from might take, because a come had been fit of the serious and the say from the particular of the say of a lock set about the say of a lock set about the say of a lock set about the take, her native power reinfected by that the say of all others had control to the say, because the say of the set and the say of all others had control to the say, because the say of the

master bui'ders of the first tabernacle, said to have been skilled 'in all manner of workmarship,' wrought the cherubim of the mercy-seat above the ark. Of gold beaten, not chiselled, were they; and they were statues in form both human and divine, 'And they shall stretch forth their wings on high, . . and their faces shall look one to another.' Who will say they were not beautiful? or that they

thread of her thought, she rested awaine,
"You are so good, my mother," he said
in a grateful way. "And I will never be
done saying so. Stammai could not have
talked better, nor Hillel. I am a true son

of Israel again."

"Flatterer!" she said. "You do not know that I am but repeating what I heard Hillel say in an argument he had one day in my presence with a sophist

"Well, the hearty words are yours."
Directly all her earnestness returned.
"Where was I? Oh, yes, I was claiming for our Hebrew fathers the first statuer. The trick of the sculptor, Judah, is not all there is of art, any more than art is all there is of greatness. I always think of great men marching down the centuries in groups and gordly companies separable according to nationalities; here the Indian, there the Egyptian, yonder the Assuian; above them the music of the Assirian; above them the music of trumpets and the beauty of banners; and on their right hand and left, as reverent on their right hand and left, as reverent spectators, the generations from the beginning numberless. As they go, I think of the Greek, saying, 'Lo! the Hellene leads the way.' Then the Roman replies, 'Silence! what was your place, is curs now, we have left you behind as dust trodden on.' And all the time, from the far front back over the line of march, as well as forward into the forthest future attracts. back over the line of march, as well as forward into the farthest future, streams a light of which the wranglers know nothing, except that it is for ever leading them on—the Light of Revelation! Who are they that carry it? Ah, the old Judean blood! How it leaps at the thought! By the light we know them. Thrice blessed, O our fathers, servants of God, keepers of the covenants! Ye are the leaders of men, the living! and the dead. The front is thine; and though every R.man were a

the living and the dead. The front is thine; and though every Roman were a Crear, ye shall not lose it!"

Judah was deeply stirred.
"Do not stop, I pray you," he cried.
"You give me to hear the sound of timbrels. I wait for Miriam and the women who went after her dancing and singing."

She caught his feeling, and, with ready wit, drove it into her speech.
"Very well, my son. If you can hear the timbrel of the prophetess, you can dear

"Words fail to express my gratitude," says Mr. Selby Carter, of Nashville, Tenn., "for the benefits derived from Ayer's Sarsaparilla, My system was filled with scrofala; blotches, ulcers, and mattery sores, all over my body." Mr. Carter was entirely cured by Ayer's Sarsaparilla, eight months ago, and has had no return of the scrofulcus symptoms.

prophets. Turn we to the best of Rome.
Against Moses place Caesar, and Tarquin
against David; Sylla against either of the
Maccabees; the best of the consuls against
the judges; Augustus against Solomon,

There was then a long silence in the summer chamber.

"You have my permission," she said finally; "if only you serve the Lord stead of Casar."

stead of Cwar."

He was content with the condition, and by and by fell asleep. She arose then, and put the cuebion under his head, and, throwing a shawl over him and kissing him tenderly, went away. TO BE CONTINUED.

How To Save Money.

Wherever you live, you should write to Hallett & Co., Portland, Maine, and learn about work that you can do while living at your own home at a profit of at least from \$5 to \$25 and upwards daily. Some have made over \$50 in a day. All is new. Etther sex. All ages. Hallett & Co. will start you. Capital not needed. All particulars free. Send along your address at once and all of the above will be proved to you. Nothing like it ever known to workingmen.

C. A. Livingstone, Plattsville, says : "I Thomas' Edectric Oil, from having used it myself, and, having sold it for some time. In my own case I will say for it that it is the best preparation I have ever tried for rheumatism."

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

and give it a trial.

THOSE TWIN FORS to bodily comfort,
Dyspepsia and Biliousness, yield when
war is waged against them with Northrop
& Lyman's Vegetable Discovery and Dyspeptic Cure. Its use also insures the removal of Kidney and Uterine maladies,
and promotes unobstructed action of the
bowels. The purity of its ingredients is
another point in its favor. As a blood
purifier it has no equal. It is also a great
is vorite with the ladies.

A Seasonable Hint. A Seasonable Hint.

During the breaking up of winter, when the air is chilly and the weather damp, such complaints as rheumatism, neuralgia, lumbago, sore throat, croup and other painful effects of sudden coid, are prevalent. It is then that Hagyard's Yellow Oil is found truly valuable as a household

To lessen mortality and stop the inroads To lessen mortality and stop the inroads of disease, use Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure. For all diseases arising from Impure Blood, such as Pimples, Blotches, Biliousness, Indigestion, etc., etc., it has no equal. Mrs. Thomas Smith, Elm, writes: "I am using this medicine for Dyspepsia; I have tried many remedies, but this is the only one that has done me any good." The Christmas Rose. BY MAURICE F, EGAN.

"But yo

thirg, you Thrue vinture's

selves the

in the las

slipped l

O Rose of Sharon ! this thy day of glory Fill all cur hearts with sunshine; gone is And from our raptured lips burst the sweet of how thou, Rose of roses, cam'st to

A tud theu wert when Gabriel out of Hea-Came, bending low before thee, Humblest I didn't k
Heart,
And told thee of the Gift to thee Gcd given—
"Then among wenen, Mary, blessed art!"
Kate, an'

And through the spring of the Annunciation, And through the studer, grew thy Hope and Joy.

God gave thee peace for will's renunciaDan'e, an His great, sweet reace, pure gold without allow.

The summer passed; like swift-wirged doves the days flaw.

Fierce flocds had gene, filled was each rippled sprile.

And August heat had leng dried up the May's ctw.

The Life within thine grew—O wondrous thing:

O Mystic Rose! O Rose of Joy at d Sorrow!
What pasce, what leve abede with thee and thine!

Stretched happy days to-morrow and to-What resce, what leve abode with the banked is and thine!
Stretched bappy days to-morrow and to-morrow
For thee, God's hardmaid with his Son face. So Catholic World. not see.

Kelly O'Connor's Chris'mas.

MAURICE F. EGAN.

same ev of sims sound, l pair of s MAURICE F. EGAN.

The room was small and scantily furnished, but in all its arrangements there were traces of womanly taste and thrift. The window was low and narrow, and locked into an uninviting court, but it was covered with a curtain of dainty white, through which a stray gleam of sunshine fell upon Nelly O'Connor's plants. These were a living sprig of green shamrock from the old soil, and a pet geranium, the gorgeous crimeton blessems of which shore out like rubies amid the emerald setting of its foliage, in spite of "winter and cold weather." It seemed as if the in fluence of Nelly O'Connor's loving heart had power to protect her silent pets from the blight of the fiercest frost, for while her neighbors' plants withered and died at the first touch of cold weather, hers throve well, and from their little window nodded defiance to sleet and snow.

On the neatly papered walls of this little room hung three pictures—the Immaculate Conception, right above Nelly's head; St. Patrick and the Serpents, and Daniel O'Connor's arm-chair.

Having told all I remember about the room, I shall try to describe Nelly herself.

She sat in her usual place by the win. The room was small and scantily furn-

self.
She sat in her usual place by the window engaged in her usual occupation—sewing—for Nelly O'Conner had to work for her own living and for that of her

father, too.

That pale gleam of winter sunthine lightly touched her smooth brown hair, and formed a halo around the head that bent over the work so intently. Imagine a graceful little woman cled in a dark dress with snowy collars and cuffs; imagine an oval face with less color in it than it roseessed three months ago, when imagine an oval face with less color in it than it possessed three months ago, when it looked its last on a certain given like across the sta; a pair of dark blue eyes, scree, ca m, yet bright, with at times a sparkle of laughter in their depths, and at others a shadow of sadness. Imagine—but what's the use of imagining at all i—anybody that never saw Nelly O'Connor

anybody that never saw Nelly O'Connor can not imagine what a chanming, modest Irish girl she was at that time.

After a while it became too dark to saw. Nelly cose and stirred the fire until it cast a red clay on the wall opposite

sew. Nelly rose and stirred the fre until it cast a red glow on the wall opposite. Then she flitted silently about the room and brought out the tea things.

"Father's late this evening," she murmured, when the table was fully arranged.

"If I hadn't so much confidence in Tip, Ild feel as views." I'd feel at xious." And Nelly went to the door and locked

into the gleomy court. There was nobody coming, so she lighted her lamp, and again the seldom idle needle began its flight. Five minutes later pattering steps be-Five minutes later pattering steps occame audible without, and there was a sound of scratching at the door. Nelly opened it, and a small, curly black dog bounded in and stood on his hind legs to

receive the girl's caress.

Slower and heavier footsteps followed. and a tall, strongly built man entered the room. His hair was white as snow, his face was ruddy and unwrinkled; though old, he would have seemed perfectly hale old, he would have seemed perfectly had and hearty, were it not for the strange indicision of his motions and terrible expression of blankness—of some incomplete.

That want of something—that it completes that want of something—that it completes the strange of the strange of

pleteness—was real. For ten years Brian D'Connor had teen blind. Light and

O'Connor had teen blind. Light and darkness were the same to him.

"I was beginning to be anxious about you, father," she said, taking the old man's hat and overcoat.

"An' sure hadn't I Tip with me?" answered he in a cheery voice, as he atooped to pat the dog's curly head.

"Faith, he's the real Tip an' no mistake in his love of fightin'. If I hadn't held on to his string with all me strength, he'd have been the death of half a dozen curs to day. But that's nayther here nor there.

to day. But that's neyther here nor there. Let's have tay, Nelly jewel, an' I'll tell

Let's have tay, Nelly jewel, an' I'll tell you something?

The meal over, Nelly gave him his pipe, and he sunk into his arm chair, which was always placed in his favorite position, poposite the print of Daniel O Connell. He could not see the picture; but as the gitator often figured largely in his conversation, it gave him pleasure to emphasize his remarks by pointing with his pipe at the potrait of "ould Dan himself,"

"Well Nelly mayourneen," he began,

"Wel!, Nelly, mavourneen," he began, settling himself comfortably in his chair, "Tip and myself have had a long walk through the city, but there's no work stirrin' that a blind man can do.". He spoke gravely, but without bitterness.

"An' what if there isn't, father?" said

Nelly hastily dropping her work, "Sure's there's plenty for me to do."

The old man shook his head. "It isn't the likes of you, mayourneen, that ought to be slavin' here from morn to night, wain' your firgers to the bone for a worthless ould wreck that can do nothin' but eat and sheep."

The Christmas Rose.

BY MAULICE F, EGAN.

O Rose of Pheyon ! this thy day of glory Fill all our hearts with sunshire; gone is And from our reptured lips burst the sweet story thou, Rose of roses, cam'st to bloom.

A kud theu wert when Gabriel out of Heabending low before thee, Humblest Came, bending low before thee, Humblest Heart, And told thee of the Gift to thee Gcd given— "Theu smorg wenen, Mary, blessed art!"

And through the spring of the Annunciation, And through the summer, grew thy Hope and Joy. God gave thee peace for will's renunciation-His great, sweet reace, pure sold without alloy.

The summer passed; like swift-wirged doves
the days fit w.
Fiere flucks had gone, filled was each
sippled spills,
and August heat had long dried up the
May's dew.
The Life within thine grew-O wondrous
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Kelly O'Connor's Chris'mas.

The room was small and scantily furnished, but in all its arrangements three were traces of wemsnly teste and thrift. The window was low and narrow, and looked into an uninviting court, but it was covered with a curtain of dainty white, through which a stray gleam of sunshine fell upon Nelly O'Connor's plants. These were a living sprig of green shamrock from the old soil, and a pet geranium, the gorgeous crimeno blessems of which shot cut fike rubies amid the emerald setting of its foliage, in spite of "winter and cold weather." It seemed as if the influence of Nelly O'Connor's loving heart had power to protect her silent pets from the blight of the fiercett fost, for while her neighbors' plants withered and died at the first teuch of cold weather, here strove well, and from their little window nodded defiance to sleet and snow.

On the neatly papered walls of this little room bung three pictures—the Immaculate Conception, right above Nelly's head; St. Patrick and the Serpents, and Daniel O'Connell, whose "counterfeit presentment" was allosed directly contained." As a placed directly contained the wather. That pair of arms belongs to Pierce Toole. He's a fine, strappin' gossoon, sure enough, but, the brough he saved my life; I couldn't help hotigh' thelp hotigh' the photogh he saved my life; I couldn't help hotigh' the photogh he saved my life; I couldn't help hotigh' the photogh he had exper red.

"Sure, father, the best of men take—"
"Sure, father, the best of men take—"
"Sure, father, the best of men take—"
"I know—I know," interrupted the manure. Sure he might have maried you at home with me full manure. Sure he might have maried you at home with me full would. Here to be soft men take—"
"I know—I know," if know him, I say; whin he gets can be to walk, his father and mother were comeled to leave the home which had now maried you at home with me full who had been maried you at home with me full was wither and old it was here. "
"I know—I know," if know him, I say; whin he gets a directly of the first teuch o

well, and from their little window nodded defiance to sleet and snow.

On the neatly papered walls of this little room hung three pictures—the Immaculate Conception, right above Nelly's head; St. Patrick and the Serpents, and Daniel O'Connell, whose "counterfeit presentment" was placed directly opposite old Mr. O'Connot's arm-chair.

Having told all I remember about the room, I shall try to describe Nelly herself.

self.

She sat in her usual place by the window engaged in her usual occupation—sewing—for Nelly ("Conner had to work for her own living and for that of her

That pale gleam of winter sunthine lightly touched her smooth brown hair, and formed a halo around the head that bent over the work so intently. Imagine a graceful little woman clad in a dark dress with snowy collars and cuffs; imagine an oval face with less color in it than it reseased three months ago, when imagine an oval face with less color in it than it possessed three months ago, when it looked its last on a certain green is locators the sea; a pair of dark blue eyes, screne, cam, yet bright, with at times a sparkle of laughter in their depths, and at others a shadow of sadness. Imagine—but what's the use of imagining at all l—anybody that never saw Nelly O'Connor can not imagine what a chaiming, modest Irish girl she was at that time.

After a while it became too dark to sew. Nelly rose and stirred the fire until it cast a red glow on the wall opposite.

sew. Nelly lose and stirred the freuntiit cast a red glow on the wall opposite.
Then she flitted silently about the room
and brought out the tea things.
"Father's late this evening," she murmured, when the table was fully arranged.
"If I hadn't so much confidence in Tip,

And Nelly went to the door and locked into the gleomy court. There was nobedy coming, so she lighted her lamp, and again the seldom idle needle began its

Five minutes later pattering steps became audible without, and there was a sound of scratching at the door. Nelly opened it, and a small, curly black dog bounded in and stood on his hind legs to receive the girl's caress.

Slower and heavier footsteps followed,

and a tall, strongly built man entered the room. His hair was white as snow, his face was ruddy and unwrinkled; though old, he would have seemed perfectly hale and hearty, were it not for the strange indicision of his motions and terrible expression of blankness - of some incomplete ness—in his countenance.

That want of something—that is com-

pleteness—was real. For ten years Brian O'Connor had been blind. Light and

darkness were the same to bind.
"I was beginning to be anxious about you, father," she said, taking the old man's hat and overcoat.

"An' sure hadn't I Tip with me?"

answered he in a cheery voice, as he atooped to pat the dog's curly head.
Faith, he's the real Tip an' no mistake in his love of fightin'. If I hadn't held on to his string with all me strength, he'd have been the death of half a dezen curs to day. But that's nayther here nor there. Let's have tay, Nelly jewel, an' I'll tell

ou something."

The meal over, Nelly gave him his pipe, and he sunk into his arm chair, which was always placed in his favorite position, was always placed in his favorite position, poposite the print of Daniel O Connell. He could not see the picture; but as the gitator often figured largely in his conversation, it gave him pleasure to emphasize his remarks by nointing with his pipe at the portrait of "ould Dan himals."

"Well, Nelly, mavourneen," he began, settling himself comfortably in his chair, "Tip and myself have had a lorg walk through the city, but there's no work stirrin' that a blind man can do.". He spoke gravely, but without bitterness.

"An" what if there isn't, father?" said Nelly hastily dropping her work. "Sure's there's plenty for me to do."

The old man shook his head. "It isn't the likes o' you, mayourneen, that ought

the likes of you, mayourneen, that ought to be slavin' here from morn to night, wain' your fit gers to the bone for a worthless ould wreck that can do nothin' but eat and sleep."

What our own Father Kevan from

"The same, God bless him! A priest's a priest anyhow, but it's a great comfort entirely to have one from our own place. I met Pierce Toole this afternoon." He

paused for an instant.

Nelly involuntarily bent over her work, as if to hide the heightened color in her face. She forgot that the old man could

not see. "I was steppin' off the ferry boat whir I slipped betwixt it and the wharf, an' sure I'd have a cowld bed in the Delaware this same evenin' if it wasn't for a strong pair of arms that pulled me out, safe and sound, before I touched the wather. That pair of arms belongs to Pierce Toole. He's

across the room to the spot where a small looking glass hung, and, with eyes and checks unusually brilliant, occupied herself in giving some extra touches to her

Her father understood the movement. He smiled, half in saduets, halt in mirth. "Och ohone!" he said, "women are all alike. They'll lave their ould fathers any

"Och obone!" he said, "women are all alike. They'll lave their ould fathers any day, to take up with the first spalpeen that asks them!"

"An' sure didn't my mother take up with you?" murmured Nelly, with just a tinge of sauciness in her tone; and then charging to earnestnes, 'but I'll never leave you, father; don't be thinking of such a thirg. As for Pierce, he has a good heart in spite of the whisky, and, lather, I'll make him take the pledge."

"The pledge!" groaned the old man. "That mighty well; but a man that don't kepe his promise won't kape his pledge! Faith, what's the pledge to him, if he hasn't got the grace of God and the will to back it? Maybe I'm wrong, Nelly, but I've seen too many pledges taken and broken in my time—"

A knock at the door interrupted him. Nelly hastened to open it, and the subject of their conversation stood before them.

Pierce Toole was a handsome, stalwart young Irishman, with a frank, winning way about him that was apt to preposees people in his favor. He had one great failing. He was intemperate in the use of intoxicating liquors. This failing had alone prevented his marriage to Nelly O Connor. With Brian O'Connor's full consent, Nelly had said "Yes" when Pierce alone prevented and "Yes" when Pierce Toole had asked her to be his wife. But several times, in spite of promises given to old Brian, Pierce had "taken too to old Brian, Pierce had "taken too "What! a human being here on this "What! a human being here on this several times, in spite of promises given to old Brian, Pierce had "taken too much," and the justly-indignant father had withdrawn his consent to the marriage. Nelly was obedient; though Pierce Toole had crossed the ocean in the same vessel with her and her father, she never during the voyage excharged a word with during the voyage exchanged a word with him. Od Brian saw that his prohibition

gave Neily great pain, and probably his sympathizing, fatherly heart suffered as much as hers. It is a great mistake to think that hearts grow colder as they grow old; they may gain wiedom, but they do old; they may gain wiedom, out they do not lose their capacity of suffering. And so, when Pierce Toole saved the old man's life that day on the ferry boat, the latter's heart softened, in spite of his

better jadgment; and here the prodigal stood, very near the door of the little house, locking extremely uncomfortable in his best suit, and twirling his hat

in his best suit, and twilling his here nervourly.

"Come in, Pierce, and shake hands," the old man said; and as Pierce obeyed, he continued in a low tone: "Before we begin again on the old terms, I want you to take the pledge."

The young man's face reddened. "Let bygones be bygones. "I'll not taste a drop o' the stuff. I'll give up drinking entirely."

entirely."
"You've told me that before. Will you

take the pledge?"
"Sure me promise is equal to me pledge, any day."
"I hope not," said Brian, dryly.
"Well, I'll take the pledge, thin; but it's

mighty hard——"
"You'll see Father Kevan about it next

Sunday?"
"I will." And the young man, with a

"I will." And the young man, with a relieved look, turned away from Brian to Nelly, who, during this colloquy, had been trembling with apprehension.

The evening was a happy one to the two young people. The cld man sat, smiling and sighing, among the shadows, thinking of the two to whom life just now seemed all joy and brightness.

"She's a changed girl," he mutttered the next morning, as he heard Nelly carolling at her work like a lark. "Sure she hasn't sung for many a week. If I

"But you promised to tell me some thing, you know."

"Thrue for you. I've had as many advinture's as the Seven Champions themselves the day. Who do you think I met first—from cur place at home?"

"I'm not good at guessing, father."
And he chuskled. "But it was one of Dan Dea, an's six daughters. She came across in the last stamer, and I knew her by her rough, haish voice, jiet like her father's. I didn't know her name, an' I didn't want to tell her I'd forgotten ir, so I called her Kate, an' faith I bit the nail on the head."
He laughed cutright, and continued, pointing to the picture opposite, "For that's what they called a daughter of ould Dan's, and iver since the whole country—side has been ewermin' with Kates. She tells me Father Kevan is stationed at a chusch outside the city. I've the name on a bit of paper."

"What our own Father Kevan from leaves the first—from cur pleasure record when he memory of bygone days and twas the general opinion that Pleace at home?"

Three for you. I've bad as many advinture's as the Seven Champions themselves in the lack to him the memory of bygone days and the server. Champions themselves in the lark and broughts, and brought back to him the memory of bygone days and the server. Toole cook the pleage, and keep it. One day Father Kevan in the knowledge of God and Caristian practices. The spirit of the world is abroad in the land, and success in worldly occupations is the one organical to good will was not great of ject of the American people. God, religion, and hereafter are put in the back ground, and erroundy every soul was not want to good wages, but the spirit of good will was not great of ject of the American people. God, religion, and hereafter are put in the back ground, and erroundy every soul man, and an arrow of the world is abroad in the land, and success in worldly occupations is the one verified. The plant of the world is abroad in the land, and success in worldly occupati no sorrow marred their present.

But old Prian died on the same day that his grandson—a small Pierce Took—

came into the world. Bitterness and sweet-ness were equally mixed in Nelly's chalice Pierce grew more irregular in the per-Pierce grew more irregular in the per-formance of his religious duties, and, in consequence, his power of resisting tempt ation became weaker. He attended Mass, but merely from the force of habit, Nelly's remonstrances were met by smiles and evasive words. At last she discovered the consequence of all this. One night he come staggering home. He had broken

the pledge.
Old Bian's words floated to Nelly's ears as she stood facing her husband-not auguity-but in bitter heart-breaking

on those window panes in the distant city, which were twinkling with a thousand happy lights on their happiest night of all Separated from the gaze of the watch-

ful stars, one of which had cast its silvery ray on the path of the wise men long ago —separated from the gaze of the pitying stars and the blasts of the winter wind by atottering fabric of frail boards, lay a pale, wan woman, wasted to a shadow of her former self. Near her was a child.

The wide, long interior of this barn was desolate and barren. The remains of a fire smouldered in a broken stove. On a chair stood a candle, but its dim flickering light only served to make the darkness The woman who lay their sick, almost

dying, was Nellie, Pierce Toole's wife. A red-fever flush burned in her cheeks, and her eyes shown with a terrible brilliancy from the dark circles that surrounded them. Through her white attenuated them. Through her white attenuated fingers she was rapidly passing a rosary—the one gift of her father she still retained. Her head moved restlessly, and once or twice the attempted in vain to rise and

epproach the door.
"I am dying—dying," she moaned, "with none near me—no priest—no abso-lution—no—" She stopped abruptly, and bent her head in a listenir g attitude. "Oh, Blessed Mother, help me!" Her voice be-

"Sure he was weak, Father," she answered, willing that her last breath should be an excuse for him.

Father Kevan thanked God for the

accident to his old gig which had led him and his sexton, Mick, to seek shelter for a

and his sexton, Mick, to seek sneiter for a time in this deserted place.

There was no blessed candle—none of those holy symbols which make the Catholic sick room a vestibule of Heaven. Mick prayed fervently, holding his lantern where it would give the best light.

Nelly seemed to have forgotten everything but the Secred Guest.

thing but the Sacred Guest.
"Depart, Christian soul..."

It was over.
The priest raised the little child which, thin and pale, clung to its mother's empty breast. The child did not cry or move. "Bring the light nearer, Mick

A figure had shuffled in at the door, and The priest laid the child beside its

The priest land the chili beater is, mother, gently and reverently. Then he turned. The new comer was Pierco Toole. He seemed dazed by the picture before him. Father Kevan did not speak. Mick could not stand the silence.
"They're dead, Pierce—dead!"

Pierce Toole did not burst into sobs or cries. "I have brought the curse o' God

"You rejected his grace," said the priest, "Piedge or promise is nothing without it." Pierce Toole knelt beside his wife and child. His form shook and a big tear fell

down his cheek.

Dead! Gone! He fell forward at the

priest's feet. * * * * * * *

now seemed all joy and brightness.

"She's a changed girl," he mutttered the next morning, as he heard Nelly carelling at her work like a lark. "Sure she hasn't sung for many a week. If I could only trust him!"

An impression of distress crossed the old man's face. He tose and went over to the windowsil, where the shamrock grew in the earthen flower-pot. He placed his hands tenderly among the

August.
The country north of us is not all Arc-

The country north of us is not all Arctic however; far from it. Those who know best, hardly realize how vast is the new domain of arable land which has just been opened by the completion of the Canadian Pacific railroad, and how much mera remains yet to enter. A new north, vast in resources of all kinds, stands ready for occupation. Wheat is raised 1,500 miles beyond the boundary of the United

States.

We have seen something of the immensity of the wheat fields tributary to the Northern Pacific railroad. The statistical report just issued shows an accumulation of over 32,000,000 bushels at terminal points. It seems but yesterder that this year amplie was generally day that this vast empire was generally believed to be a fr.zen waste, and Jay Cooke was ruined by being so far in advance of the people in his knowledge of advance of the people in his knowledge of this region and its resources, and by in-vesting money in developing it before the public were prepared to follow. Such another region is tapped by the Canadian Pacific railway. It appears that low prices for wheat have come to stay when the illimitable Northwest and North, by the aid of improved machinery, vie with ledia and labor at five cents a day. Oder wheat fi lds must, in many cases, be aban-

doned as upprofitable in comparison.

Nor is it wheat alone that flourishes in Nor is it wheat alone that ilounishes in the new North. The grandeur of the Canadian forests is probably the one silent feature known to everybody. Lieut. Schwatna, in his book, 'Along Alaska's Great River," describes the vegetation of the southwest coast of Alaska as rivalling that of the tropics in its luxuriance, forming a targled jungle, and trees even grow from the tops of the totems of the natives.

The latest dissoveries indicate that the

The latest discoveries indicate that the greatest surprises may prove to be in regard to the mineral wealth of these northern regions. It was this part of the continent that was first upheaved in the dawn of the archeau ages. Gold existed in paying quantities at many places in Alaska. The most supendous deposit of copper in the world has been discovered near Sadbury Junction, on the Canadian Pacific Railway, north of Lake Superior. A rough estimate makes the field 4 miles long, 1,500 feet wide, 20 feet deep, mostly sulphuret of copper easily reducible, and containing 50,000 000 tons of metal, which can be laid down in New York as cheap containing 50,000,000 tons of metal, which can be laid down in New York as cheap as 4 cents a pound—duty excepted; and when worked, will necessitate the stoppage of all other mines from the inability to compete in price.

The great work of the year has been the completion, many years before con-

The great work of the year has been the completion, many years before contracted for, and the opening to traffic of the Canadian Pacific Railway, over the whole length of which trains began run ning regularly last July. It was indeed substantially completed last fall, and was operated as far west as Canmore, a distance of 2,329 miles from Montreal. The rail road is now the shortest trans contirail road is now the shortest trans conti-nental route, and owing to its easy grades and perfect equipment, very fast time is expected to be made by the schedules of Blessed Mother, help me!"

Her voice became an appealing shrick. "Ot, Mother," she cried, "How often have I said, 'Pray for us now and at the hour of our death?"

A blast of wind made her shiver; a large one year on account of the imprudence of running too rapidly over a new road bed.

A TALE OF OUTRAGE.

POOR OLD MR. BOWIE, CAST OFF RY HIS CHILDREN, SEEKS REFUGE WITH THE LITTLE SISTERS OF THE POOR.

Washington, Dec. 1.—Some time ago there was admitted to the home of the Little Sisters of the Poor in this city an old gentleman whose story presents a sad instance of unnatural crueity on the part of children to an aged parent. His name is Richard Bowie, and he is over 80 years of age. He belongs to one of the first families of Maryland, and was at one time quite wealthy. He is first cousin to the present governor of Maryland, and also to Mr. Charles Dana, of the New York Fun.
Although he has three daughters and one Although he has three datiguities well off, this man in his age and in his poverty is allowed to starve or accept the comfortless charity of a home for the poor.

Previous to the war, Richard Bowie was

in comfortable circumstances. He enter-tained freely, as was the custom with the Southerners, and he brought up his family of children in the lap of luxury, surrounding them with all comforts, and giving them a first-class education. The war came on, and with it reverses for Mr. Bowie. His beautiful home in Prince George's county was broken up, and, to keep the wolf from the door, he although keep the wolf from the door, he although then 60 years of age, went to Baltimore and engaged in the commission business. Being unaccustomed to the work, he failed, and all the savings he had put aside from from the sale of his property were swallowed up and he was left penni-less. Then he turned to his children, who had married well while he was in tilluence with the natural expectation that they with the natural expectation that they would share of their abundance with him. would share of their abundance with him. But he was met with unkindness. They would do nothing for him. He tried to get work, and succeeded in obtaining employment in the navy yard. This was only temporary, however, and then he turned his hand to odd j bs as he could find them. He was employed at the department of agriculture in picking caterpillars off trees, and thus eked out a living. It was while at this enrobling occupation that one of his children here

Horsford's Acid Phosphate IN SLEEPLESSNESS

DR. HENRY TUCKER, Battleboro', Vt., says: "I have used it in several ca es of sleepleseness with very pleasing results."

came along, and, seeing the old man at the Church and lead souls astray by work, borrowed \$5 from him, which has spreading permicious doctrines. He renever been repaid. In time this position failed also, and old Mr. Bowie was thrown recitation of the Reservatione the time of failed also, and old Mr. Bowie was thrown once mere upon the cold charity of the world. He applied again to his children and met with cruel rebuffs. They were indignant that he should call upon them for aid; he ought to be able to take care of himself. Sometimes, but at rare intercals, they would give him some scraps of food or odd pieces of clothing. A geatleman who interested himself in the old man's case, and appealed to his unnatural children in his behalf, was subjected to man's case, and appealed to his unnatural children in his behalf, was subjected to insult by them for his kind-heartedness. The parties with whom Mr. Bowie was living, themselves very poor, at last were compelled to apply for his admission to some charitable institution. Father Chapelle, of St. Matthew's, admitted him to the Home of the Little Sisters of the Poor, and there he will probably remain until his few remaining days are num hered, at least with a roof above his head. untile his few remaining days are num bered, at least with a roof above his head,

bered, at least with a roof above his head, plenty of wholesome food to eat, and a fire at which to warm himself.

Mrs. E. D. Stone is the eldest daughter of Mr. Bowie. She is a \$1,200 clerk in the war department, and besides draws a pension of \$20 a month as the widow of an army physician. She owns the house on which the lives on De Sales avenue, and here heads a \$20,000 or \$30,000 in cash.

which she lives on De Sales avenue, and has beside \$20,000 or \$30,000 in cash. This is the lady who sent her sged father the following letter:

"I send you two pairs of drawers, and two undershitts, and two white shirts. If they are not the proper size do not wear them, but let Lottie know. I think it a great outrage to come on me every month for a certain sum and then to expect me to clothe you. Not two years ago I gave you ten dollars worth of flannels and underclothes, and you have not worn them out but left them in Baltimore, where you left your overcoat, etc. I need where you left your overcoat, etc. I need these things myself and would not buy them, but prefer to be cold than spend the money, which I need for my children and which I am much too ill to work for, and, which I am much too in to work to have the heartfelt prayer of every child for an interest of the exercise of charity. All these blessings God has given in our days. "What are able, and ought to support yourself, and certainly you have no claim upon me, least of any one in the world. My duty is to my children, and I will not be compelled." least of any one in the world. My duty is to my children, and I will not be compelled to kill myself. This will cover the \$4 I send the first of the month. Had I means sufficient for my two children and myself and you, you would get it, but I have not. This rettles it, and you know it."

The charity mentioned in the foregoing letter ceased shortly afterward, and has not been renewed. Another is Mrs. Lindsley, the wife of a gentleman worth between \$50,000 and \$60,000. The old

between \$50,000 and \$60,000. The old man's son is Leonard O. Bowie, a \$1,200 clerk in the paymaster general's office, Mr. Bowie, who has all his life been a Mr. Bowie, who has all his life been a scrict Episcopalian, is about to become a convert to the Roman Catholic Church, where he has found the kindness not tendered him elsewhere. The old gentleman enjoys his glass of grog when he can get it, but he has never been seen in this city under the influence of liquor. F. P. X.

OUR DUTY.

THE CATHOLIC CHURCH THE HOPE-THE

Cathoile Columbian. Never was there a time when Catholics Never was there a time when Catholics were afforded a better opportunity for exhibiting to the world the practical results of the teaching of the Church. Opinions are aired and crafty speculations entered into. They are not practical, are not intended to be.

The people are called upon and promised the worth of their money, an intellectual treat. Tenders of speculative opinions require their hearers to receive the blasphemies uttered as truth. The

obtained as truth. The evidence offered in proof of the vile assertions made is the dixit of the speakers. They are at variance with the most sim ple truths concerning man's destiny. They talk, laugh and gibe about things ignored by them. They try to teach others what they do not themselves know. They begin their speeches, if possible to dignify their harangues by such a term, with an acknow ledgment of their ignorance, and immedia

tely assume the office of catechist. tely assume the effice of catechist.

They have hearers by the thousands.
They are laughed at and called smart.
There is nothing in those men and women but blasphemy. They are themselves bloated with passion, and they labor to plunge mankind in the same unhappiness. Faith, they rail at it with the spite and heared of lost sands. Hence what grounds in the bosom of him who hates God? No faith to light up their path of life; no hope by which they may bridge over the pitfalls that are in it; no love to move them to pity the sorrows of their neighbor. They curse and blaspheme God and His creation. Who can listen to them? neighbor. They cause and biaspheme God and His creation. Who can listen to them? Who can read them and be a friend of God? As children of a mother so dear to ous enemy of the public schools. The

smiled then; they to him for a remedy.

Amid the confusion that reigns over the world now there is security only in the world now there. She alone on this cash was so the Catholic Church. She alone on this earth is unchangeable. As she was, so she is. This can be said of her at any date of the past, and may be said of her at any time in the future. As she was unchangeable and infallible in the beginning of her reign, so shall she be when God says time shall be no more. Her children are not disturbed by opinions; they believed and accept the teaching of the Church. When the Church speaks, the question is answered, the matter is ended, and faith is practiced. She tells us how to hope, what to hope for, and on what our hope must that. When the Church ceases to use the practiced. She tells us how to hope, what to hope for, and on what our hope must be founded. She commands us with the authority of God to love God, first, above all else, and then our neighbor as ourselves for God's sake. She points to the example of our Lord and says, children, you must love the poor and relieve their neces tite; you must forgive your enemies and do

Peter, and are being promulgated through the priests to the people. Children will be better instructed in the principles and practice of our holy religion. The morals of the people will be more strictly guarded against the destroying influences of the world. Abuses that crept into practice among the faithful having few opportunities for the reception of instruction will cease, because of the afforts made to supply their wants. The ceremonies of the Church, so impressive of piety and devotion and so instructive of the nature and effects of the Mass, will be carried out, Sacrifice of the Mass, will be carried out, as near as possible, in strict conformity to

her ritual. Public prayers and devotions are more frequent, and the hearts of our aged ones are gladdened because Gld has let them see the day of the unfolding of the glories of His kingdom on earth, in our fair, loved, and growing more beautiful and prosperous country. We love these links still uniting us to bygone times, and they lift our hearts to God by the faith that is in them. Now, when old age has worn out their bodies, and their death beds are encircled by tearful and prayerful relatives and friends and the priest places on their tongues the body and blood of Jesus Christ, they can repeat with holy Simeon: "Now dismiss thy servant, O Lord! in peace according to thy word." We have homes for our orphans, hospitals for the sick and shelter for the unfortunate, yet, the hearts of our Holy Father, Public prayers and devotions are more tunate, yet, the hearts of our Holy Father, of our bishops and priests, are grieved because want of means places a limit to the exercise of charity. All these bless-

Courch.

The Vicar of our Lord directs the return The Vicar of our Lord directs the return we should make. We must unite with the faithful of the whole world and make our Jubilee. We must go to Mass on Sandays and holy days of obligation. We must keep fast on the days appointed. We must go to confession and receive Holy Communion often. We must contribute, according to our means, to the support of religion. We must provide support of religion. We must provide for Catholic education under the super-vision of the pasters of the Church. Parochial-chools must be erected and sustained.
Parents must instruct their children by
word and example. Older brothers and
sisters must not scandalize the little ones. Families must say night and morning prayers together. The Vicar of Christ prayers together. The Vicar of Christ insists on this practice in families. There is no excuse for the omission of family night prayers. Parents should keep their children home after duck. The bessing of God is on the house and those who dwell in it where family devotions unite

RELIGION AND EDUCATION.

PROTESTANTS COMING OVER TO THE CATH. OLIC SIDE OF THE QUESTION.

In the pastoral letter read in the Roman Catholic churches on Sunday, Archbishop Corrigan speaks of education in a spirit which recalls the recent utterances of the Episcopal Bishops on the same subject. Like them, he makes on direct attack upon the public schools. no direct attack upon the public schools, but the inferences from both the Catholic and the Protestant arguments are all against secular education as supported by the State. On each side the theory is laid down that there can be no proper education without religious teaching, and such teaching is excluded from the public schools. Therefore Roman Catholics and Episcopalisms are exborted to send their children to chu

only, lest their spiritual welfare be sacrifized to their mere intellectual training.

Such views with regard to secular education are not now confined to the Episcopalians among Protestants. They re substantially the same as those not They are laughed at and called smart.

There is nothing in those men and women but blasphemy. They are themselves bloated with passion, and they labor to pluuge mankind in the same unnappiness. Faith, they rail at it with the spite and hatred of lost souls. Hope, what grounds for hope has he who laughs at the merits of Jesus Cantes? Love, how can love exist a purely accular education and brought. ous Cariel Love, how can love exist a purely secular education had brought upon society. The State, in his opinion was menaced with terrible dangers be cause of our godless school system, which was undermining the moral foundations

of the community.
When formerly the Roman Catholic Who can read them and be a ...

Who can read them and be a ...

God? As children of a mother so dear to god? As children of a mother so dear to us, we must listen to the warnings which she gives. The Vicar of Christ foretold these said times, but the mighty ones of the earth laughed at his predictions. They smiled then; they tremble now, and look to him for a remedy.

To be a content of the content of the country. But now Cataolics and Protection of the same ground with reference to the schools, and support of the content of with reference to the schools, and sup-porting each other in the contention that education without religion means

religious faith. There is no doubt about that. When the Church ceases to use the

love the poor and relieve their necessities; you must forgive your enemies and do good to them that hate and persecute you. What an admirable example of this charity is the present Vicar of Corist, Leo XIII. His own have risen up against him, and he prays: 'Father forgive them, they know not what they do:"

He calls upon his children and asks them, too, to pray for those who efflict the churches and to private associations.—New York Sun.

THE CATHOLIC RECORD SOS RICHMOND ST. LONDON, ONTARIO. THOS. COFFEY, M. A., LL.D., EDITOR

GENERAL AGENTS: Donat Crowe and Luke King. OTTAWA AGENCY:

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Catholic Record.

LONDON, SATURDAY, DEC. 25, 1886. THE MEREDITH WAR CRY.

Mr. Meredith's programme, as interpreted by his official orgen, the Toronto Mail and his travelling ambassador, Mr. School Inspector Hughes, may thus be summar-

1st. The prohibition of reading the French language, even in those public schools in Ontario frequented exclusively by French Canadian children.

2nd. The barishment from these school of all French school books.

3:d. The compulsory reading of the Protestant Bible in public schools, even in those frequented only by Catholic

4th. The compulsory recital of Protestant prayers and of the Protestant Ten nandments in schools frequented by Catholic children.

5th. The repeal of the amendments made by the Mowat Government to the Separate School law.

6th. As the necessary result of the repeal of the aforeraid amendmen's the crippling of the Separate School System and the rendering it totally inefficient and inoperative for the purposes of a good Catholic education. 7th. The threatened destruction of the

system of Separate CatholicSchools and the bbing of Catholics of their constitutional rights to the same.

8th. The withdrawal of all government grants to Catholic orphanages, hospitals and homes for the aged and unprovided

christian warfare waged against the Catho-lies of Ontario, their civil and religious rights, sgainst, in a word, all they ho'd as sacred and dear as the honor of their mothers.

10th. A war of races and of creeds which, if countenanced and carried out by the Canadian people would make this country a he'l upon earth, would ruin its

How do Catholics like this bill of fare? How would they wish to stomach it? How do the liberal Protestants of the country, and thank God they are the great mejority, relish it! Will our people by their votes help into power the fanatical and antiadian faction who assail their liberties and their rights and threaten them with penal laws and disabilities? Will they help the men who make war on the rights of their children guaranteed them by the Constitution and who say in effect that if in power they would shut up our orphanages, hosals, and homes for the poor, and would turn their helpless irmates out into the streets? Will not our people show them-selves as good cit zens by defending their rights? Will they not show themselves men of honor by upholding the Government that is assailed for the express reason that it has sought to be just to all races and sreeds in the Province? Will they not show that they are Christians and men of heart by protecting the young and the helpless and poor of their blood and faith from the power of men who are not sahamed to threaten them with starvation.

And finally, will not the Liberal Protestants of the country join with their Catholic fellow-citizens in a supreme effort to stamp with infamy, and to put down once for all the unpatriotic and malignant faction, who in their selfish and ravenous hunger for place and power, blush not to enkindle the fires of religious bate in this free and happy land, to set neighbor against neighbor and friend against friend, and to make of our country a pandemonium, compared to which, Milton's hell were as the paradise

ST. PETER'S CATHEDRAL BAZAAR.

We again earnestly urge our readers not to forget the St. Peter's Cathedral Bazaar which will take place on Monday, the 27th inst. All returns should be sent in by that date, and we trust that no effort will be spared by the friends of the cathedral in London and elsewhere to autumn; earth with its mantle of refresh. Wherefore the American remarks: eathedral in London and elsewhere to make this Bazzar as great a success as ing green; and heaven with its deep, asything of the kind ever witnessed in delicious blue and its cloudy magnification of this when delicious blue and its cloudy magnification of the contradiction of this when asything of the kind ever witnessed in delicious blue and its cloudy magnification is an indictable contradiction of this when asything of the kind ever witnessed in delicious blue and its cloudy magnification of the contradiction of this when asything of the kind ever witnessed in delicious blue and its cloudy magnification of the contradiction of this when asything of the kind ever witnessed in delicious blue and its cloudy magnification of the contradiction of this when asything of the kind ever witnessed in delicious blue and its cloudy magnification of the contradiction of this when asything of the kind ever witnessed in delicious blue and its cloudy magnification of the contradiction of the con

A LAST WORD.

the power of your numbers, unity and determination, on the 28th—to the polls to register your warm approval of good government for all citizens of this great Province, whatever their race or creed or color—to the polls to give emphatic wells of living kindness which lie in the Province, whatever their race or creed or color—to the polls to give emphatic expression to your condemnation of government by prejudice, outracism and persecution of the minority—to the polls without fail, to the polls early, that the 28th day of December, 1886, may be a day of grateful remembrance in the annals of Ontario. Let no man consider himself free from the obligation of registering his suffrage against the Mail and the Mail's man, Mr. Meredith. No man with heart or conscience is under existing circumstances free. Country, conscience, constitution, liberty—aye, God himself commands us at this crisis to be true men as were our fathers in times not less trying, in days not less threatening. The true man is the patriot, who puts country before self—before party—before ALL Electors, then, do your duty, your whole duty, fearlessly, unfinchingly do it! The eyes of the world are conficultic expression to give emphatic properties. The sum of a family, which the cares and life, and wandered widely asunder, once more to assemble about the paternal hearth, that rallying place of the affections, there to grow young and loving again among the endearing mementoes of childhood."

The Christman of the Cathelia is all this crisis is all the paternal hearth, that rallying place of the affections, there to grow young and loving again among the endearing mementoes of childhood." fearlessly, unflinchingly do it! The eyes of childhood."

of the whole Dominion are fixed on Ontario, for, the ballots cast on Tucaday next, will tell the tale of Canada's failure or Canada's entary control of the Canada's failure or Ca durance. Let no consilerations, local, many prayers and tears the Messias personal or otherwise, stand in the way of whom the holy patriarchs and prophets your supporting the candidate who sus-sains the Government of the Hon. nations sighed for, the Desired of Oliver Mowat. Let the Catholic elector the eternal hills, our Saviour, be ready to cast his ballot against the professing Catholic who endorses Mr. Meredith, no matter who the opponent of that professing Catholic may be, and let "The Son of God," continues the same the Protestant voter deal also generously saint, "has made himself little, in order by the Catholic candidates who uphold to make us great; He has given Himself the cause of right, justice and equality.

The enemy is thoroughly organized selves to Him; He is come to show us and will fight a desperate battle. His love, in order that we may respond He is unscruptulous as to to it by giving Him ours. If we wish for means—villations in expedients—light, He is come on purpose to enlighten us. If we wish for strength to resist our who have this country's welfare at heart, enemies, He is come to give us comand these are men of hitherto different fort. If we wish for pardon and salvapolitics, men of diverse creeds, and vartion, He is come to pardon and save us. ious races, but all Canadians with a If, in short, we desire the sovereign gift for them and for liberty by the bravest hearts with it; and, above all, for this and noblest blood of the renowned and illustrious kingdoms of England, Scot- and has chosen to show Himself to us

prosperity and would sooner or later rend Christmas has again come to refresh, the Confederation of Canada into fraginfluences of this sacred time are among the choicest and most acceptable o heaven's favors to man. One year of numan life, brief as it really is, is so filled the National League. Lord Salisbury' Heaven must bend to heal and comfort blessings or man withers and perishes. Unspeakable the goodness and greatness of God, indescribable the littleness and the weakness of mankind. Christmas, then, is hailed with joy-in the palace of the rich, in the hovel of the peasant, ave, even in the prison cell is the day of grace blessed and welcomed, All men, however high in station, favored as to wealth or sillicted by misfortunes. have to seek comfort from the ChildJesus. At no other season do men of every kind, class and condition approach the throne of God with such confidence as at Carist mas, nor, on the other hand, is ther any season at which God is so profuse in his gifts and graces. Not in vain does the sacred anthem Adeste Fideles ring through cathedral vault and through parochial fane, not in vain does it gladden the crowded city, the humbler town, the hillside, the moor and the mountain Its cheering invitation is heeded and the Christian world kneels in eager piety and filial love at the feet of its

mas is a season of heartfelt gratulation. Washington Irving in his own sweet. suave style says, that of all the old festilandscape, and we live abroad and murmur of the stream, the breathing fragrance of spring, the soft voluptuous-

luxury of mere sensation. But in the depth of winter, when Nature lies

belief in the future of a great country, won of divine love, He is come to inflame our illustrious kingdoms of England, Scotland and Ireland, lands whose glory have filled the world to bounds remoter than thore to which reached the fame and prowess of Imperial Rome. To the polls, then, say we once more—to the polls say we with every energy and emphasis, to the polls to register against the Mail and Mr. Meredith, against disunion and dismemberment—to the polls to vote for GOD, THE COUNTRY AND THE CONSTITUTION.

CHRISTMAS.

The gladsome, the joyous, the wellow come—the hearty and holy season of Christmas has again come to refresh, comfort enliven and inspirit tried and comfort enlivent and comfort enlive

COERCION.

It would seem that the government had decided on measuring swords with with sorrow, sfliction and privation, that administration is of necessity a landlord administration or nothing. The Irish it with the sunshine of its smiles and its aristocracy is closely connected by social and family ties with the aristocracy of England and the latter is perforce of circumstances obliged to come to the assistance of their needy brethren. While before the legislative union of 1801 the Irish nobility was the wealth iest in the world, it has since become almost as impecunious and impoverished as the tribe of Italian counts, marquises and princes who make their titles the laughing stock of the world. The debts of the Irish landlord are heavy-their creditors importunate Living away from their own country they have contracted the vices and extravagances of foreigners, and have lost the respect and affection of the Irish agricultural classes among whom their ancestors loved to dwell. The lot of these noblemen were pitiable did we not know the injustice, the extortion and the blood-thirsty cruelty practiced by them and their agents in rack-renting a pauperized and almost enslaved nation The Irish tenantry having suffered from succession of bad years, find them Infant God. To the non-Catholic as a succession of bad years, find them well as to the Catholic Christian Christ. selves unable to pay even the judicia rents that the landlords seek merci lessly to exact. They have, therefore combined to offer fair rents-rent vals Christmas awakens the strongest and within their means to pay without starymost heartfelt associations. There is ing their families-and further decide something, he says, in the very season that if these rents are not accepted, to of the year to give a charm to the fes. place them in the hands of trustees wh tivity of Christmas. At other times, we will hold them for the landlord's benefit, derive, as he points out, a just portion of pending his acceptance. Needless our pleasures from the mere beauties of say that the landlords repudiate the Nature. "Our feelings sally forth and just, and, under the circumstances, gendissipate themselves over the sunny erous offer of the tenants. They will have their pound of flesh or nothing. everywhere': The song of the bird, the The Irish Attorney-General has, appears, given it as his opinion that the government cannot legally interfere in this crisis between landlord and tenant.

spiracy at common law. It is quite possible that the chief of these legal advisors persists in his view of the law, but that some of the Q. C's associated with him are more complaisant in advising the Castle to do as it lists. It is to be remembered that it is an Irish landlord of no very lofty-type and of extremely bad family traditions,—a man whose family won its honors in enforcing 'Protestant Ascendency,'—whom the Tories have made the Queen's representative in Ireland. All that the Castle can do to favor the landlord interest will be done, so long as Castlereagh's grandson is the Irish viceroy. And the trick of passing by a troublesome counselor to take the advice of younger and less responsible men, is not a new one. It was true of king Rehobosm, and of Lord John Rus sell in the Alabama case, with notable results in both cases.

"It must be said for the younger men that the common law notion of conspiracy is elastic enough to cover almost anything you choose to bring under it. Whenever two or more persons did anything the judges or their friends found to be uncomfortable, that was a conspiracy. In the United Kingdom, however, the notion of conspiracy has received a serious restriction through the act of Parliament which declares that lawful for a single person. And that the tenants have taken any step which is unlawful for a single person, is yet to be decided by judge and jury at Sligo."

Such is the lamentable condition of things in Ireland, that it can hardly be

results in both cases. The match scale the proper merity in the case of the first we we self-right and the case of the complete of the first we self-right and the case of the first we self-right and the first was a complete to be uncomfortable, that was a complete, but more fortable, that was a complete, but more first we self-right and the case of the first we self-right and the case of the first we self-right and the case of the first we self-right and the forest an association of persons, which is lawful for a single person. I self-right and the first were in this self-on of the self-right and the first were in this self-on of the self-right and the first were in the self-on of the self-right and the first were th

of the league. We ask our young men especially to undertake the good work of organizing branches of the league in our towns, villages and countrysides. The help from Canada moral and material will be of great essistence to our brothers. neip from Canada mora and marria win be of great assistance to our brothers across the sta. That help they deserve, that help they justly require, that help they certainly expect. We must not then embitter their misery by a athy and neg-

NO CATHOLICS NEED APPLY. In the opinion of some men, it is not only impudent but positively unjust for Catholics to apply for any portion whatever of the public patronege, whether Dominion, Provincial or Municipal. Till very recently Catholics, French or Irish or ch, had very little share, if any, in the distribution of government patronage in Canada as a whole; to day their share is very limited in Dominion and Provincial patronage in Ontario, which by a singular contrast, under the circumstances, but not at all a surprising one to us-the Protestant minority in Quebec has far more than its share, numerically, of the good things going in that Province in the shape of fat offices, Dominion, Provincial and municipal. We have again and again in these columns—the Irish Canadian, the Tribune and the Canadian Freeman have also done likewise_shown that Catholics, because they are Catholics, are tabooed and ostracized by agencies of active intolerance working against them openly or secretly. Time there first letter says: was, and it is not long since gone by, was, and it is not long since gone by, when Catholics hardly dared, in Ontario at least, even to make application for a within the county in the gift of either at least, even to make application for a place under government. From nineteen twentieths of the municipal positions in this Province, they are to day as rigidly excluded, as if a law had place on our statute books disabling and disqualifying them. In old times, even under the old Parliament of Canada, Irish Catholics were almost entirely excluded from place, and French Catholics treated with great injustice. The position of the latter will be readily seen from a speech of M. Cimon in the Legislative Assembly of the Province on the 8th of March, 1860 We give our readers a few extracts to show how generous and the months of the dount of the strench catholics within the county in the gift of either party.

There is the Judgship of the Quarter Sessions and the Division Courts; then the offices of Sheriff, Deputy Sheriff, Police Magistrate, Clerks of the County and Division Courts, Bailiff, &c., besides two Registrars and two License Inspectors; and, for anything I know, more places in the gift of the Local Government.

There are the Cuatoms and the Dominion. This make an array of fifty or sixty officers at least in the gift of the Local Governments, proting and Division Courts, Bailiff, &c., besides two Registrares and two License Inspectors; and, for anything I know, more places in the gift of the Local Government.

There are the Cuatoms and the Dominion. This make an array of fifty or sixty officers at least in the gift of the two governments, proting and Catholicity." Father Davis is not orly a clear thinker and a ripe scholar, but a lucid and convincing writer. His make an array of fifty or sixty officers at least in the gift of the two governments, which the county? I answer every one of them, with the exception of the gradient state. at least, even to make application for a

French domination, which led some gentlemen in Hamilton, whom he did not know to prepare a statement showing how unjust was the allegation. From that paper it appeared, that out of 320 persons employed in the Customs, and receiving \$114,184, there were only 5 French Canadians who received \$1.880, giving a surplus to those of British origin of \$110,424. There was then paid in all to persons of British origin, \$357-532 50, while those of French origin meceived \$30,704.70, giving a surplus to the former of \$276,978. Among these were not included the numerous local public servants of Upper Canada, all of British origin. Nor was account taken of the patronage of the Fublic Works which amounted to \$576,000, whose officers were almost exclusively of British origin. When this statement was made there were 10 ministers, only 4 of whom were French. There were then also 56 members of the Assembly of British origin, and 21 British, while the whole 65 of Upper Canada were British.

From 1860 let us come down to the part of the part of

From 1860 let us come down to the very present times. Figures that have lately appeared in these columns, and that we will not fatigue our readers or ourselves repeating, show that the spirit of intolerance and of exclusiveness is still ence to which we desire to call our readers' attention. One is an extract from a letter from Northumberland Co., Ont., that appeared in the Irish Canadian of Dec. 9.h, the others are excerpt from a letter which appeared a full month before in an Essex county paper. The writer of the

kindly the representatives of the race and revenge party of that day, the political ancestors, as it were, of the zealots and bigots of to-day, who are sowing the seeds of inter-provincial warfare. M Cimon said:

The number of persons now employed in the House was 66. exclusive of messengers, of whom 40 were British and 26 of French origin, the latter speaking both languagas; while only seventeen of the former possessed that qualification. There were eleven heads of offices of whom only two were of French origin, including the Chief Messenger, and of the nine ofter, five spoke English only. There were fity one permanent officers, and of them twenty two were of French origin, receiving \$25,610; and twenty nine British, receiving \$25,610; and twenty nine British

Mr. Tasse, M. P. for Ottawa, is, we believe, editor of La Minerve, Montreal. This gentleman is anxious for honors in the No Popery brigade, for, in the backboneless organ just mentioned, he invites active, tireless, energetic, defiant. We his countrymen of French origin to fall have, however, two items of correspond- down and kiss the dust before the Moloch down and kiss the dust before the Moloch of Orangeism. This sanguinary deity may it is true, soon call for more French blood, and Mr. Tasse may perchance be himself a (political) victim offered to appease fits anger. Mr. Tasse is not, however, to be disturbed in his devotion to the god of his political allies who curse the French. Let the hon gentleman devote a little of his herculean intellect to other work and not seek to set up a reign of No Poperw not seek to set up a reign of No Popery in Ontario. Toere is ample scope for his genius in other directions.

OUR CIRCULATION. The demand for copies of our last issue

was something unprecedented in the bistory of Canadian Catholic journalism. We had printed a total edition of 35,000 figures of copies is expectation that this supply figures would meet an unusual demand. The demand, however, far surpassed our most has litt our article, "For God, the Country and that ou the Constitution." We earnestly thank like ou our friends and well-wishers everywhere have, in for their kind, thoughtful and generous to our recognition of our services. The RECORD'S choose ambition is to stand by the cause of are no Church and country in every emergency. land of We feel that through the generous co op- ority, eration of kind friends we have done some in min little service on the side of right. Our power speaki for good, will, we expect, be largely increas- ing ma alivened and strengthened during the it sha coming year. We ask our friends every- name where to renew at once their subscrip. tions, and, of each, we make the request, to procure us at least one other sub-scriber. The RECORD has no desire to be difficu cheap and thrashy. It claims to be able avoid to give every man the worth of his money and will never ask support on the ground of mere cheapness. It is as cheap as the best of the Catholic papers in America. in O No cheaper will any supporter of genuine No cheaper will any supporter of genuine Catholic journalism ask us to make it. To merchants throughout the country we may say that the RECORD is one of the best of advertising mediums. We ask their support in this line also. But we are, in all respects, in the hands of our friends—and feel safe in relying on their earnest and lasting support. and lasting support.

THE "HICKORY CATHOLIC" RAM.

The Catholic Church in Ontario has from the very beginning had to suffer from internal treason. Her openly avowed enemies in the sects and secret societies have indeed done her grievous injury, but none at all to be compared with that inflicted by individuals calling themselves Catholic and profiting by the profession of our holy religion. If they want place or emolument then they proclaim them selves Catholics, and are obsequious to the clergy in quest of endorsation. Office once obtained, however, they seem with diabolical ingenuity to set themselves to work to sow discord in the fold to which they belong, and bring religion and its ministers into hatred and contempt. Such men as those are a disgrace to the Catholic name. They are to be found everywhere, in Toronto, Ottawa, and London, and per chance Kingston, as the following from the Mail of Dec. 15th very clearly shows:

"A BOLD STROKE. Bishop Cleary's High-handed Action on Sunday Last.

WHAT OCCURRED IN ST. MARY'S CATHE DRAL—THE CONGREGATION REQUESTED TO KNEEL AND PRAY FOR HIS LORD-SHIP'S "INTENTION"—WHAT THE "IN-

To the Editor of The Mail :

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Sir,—I have just read in the Mail a brief despatch from your Kingston correspondent relating what occurred in St. Mary's Cathedral on the previous day. As I was present, and was, like many others, more than astonished at the action of Bishop Cleary, perhaps you will permit me describe just what occurred. It was on Sunday morning at High Mass. The Bishop's secretary, preached—and a very elequent and powerful sermon it was. On concluding his sermon it was. On concluding his sermon Father Kelly announced to the congregation that he desired them to join with him in praying in the greatest fervor of their hearts for an "intention" of his Lordship the Bishop. Father Kell then requested all present to get dow on their knees, and we did so; and during the solemnity of the occasion hannounced that the "intention" with the temperature of the consistence of the consistency of the

them those to the Hotel Dieu, the Hou of Providence and the orphanages might not have the power to succeed.

Many members of the congregation, I have said, were startled at ti announcement, which I have given Father Kelly's words as nearly as I creollect them.

A LOVER OF CIVIL LIBERTY. Kingston, Dec. 13.

Some might imagine that the ab was written by a Protestant, but we fire believe that some "hickory" Catholi the worthy parent of the producti Our LimestoneCity friends will, of courcadily locate the slimy individual, wh vindictive meanness is all the more m fest because of his diaphanous flatter Father Kelly. We believe we know author, as one looking for ho as a Catholic, and who till reco held a position to which he was credit, but is ready for filthy lucre for menial place to do a little is dirty work for his leaders, who mu

Let us hasten to offer our heart an love to that God who, to gain our sacrificed His blood, His life, and whole self.

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All writers, all preachers, all constantly than prayer.

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Many members of the congregation, as
I have said, were startled at this
announcement, which I have given in
Father Kelly's words as nearly as I can them. Yours, etc.,
A Lover of Civil Liberty.

Kingston, Dec. 13. Some might imagine that the above was written by a Protestant, but we firmly believe that some "hickory" Catholic is the worthy parent of the production. Our Limestone City friends will, of course, readily locate the slimy individual, whose vindictive meanness is all the more manifest because of his diaphanous flattery of Father Kelly. We believe we know the author, as one looking for honors as a Catholic, and who till recently held a position to which he was no credit, but is ready for filthy lucre and for menial place to do a little more dirty work for his leaders, who must at heart despise him.

Let us hasten to offer our heart and our love to that God who, to gain our love, sacrificed His blood, His life, and His

All writers, all preachers, all confessors would recommend nothing more conhould recommend tantly than prayer.

INTERESTING FIGURES.

It is really interesting, in view of the "French Invasion" ory raised by the Mail, to cast a glance at the official figures of Ostario's population. These figures are at the moment instructive and significant. They show that Outario has little or nothing to fear from a essentially a British Province, and that it is to remain so in respect of language and of laws. We of the English speak. ing majority must not, however, forget that our French Canadian brethren are, like ourselves, British subjects, that they have, in the eye of the law, rights, equal to our own, and that, therefore, if choose to make homes in Ontario they are not to be treated as aliens in the land of their fathers. The French minority, on the other hand, must ever bear in mind that this is Ontario, an English speaking Province, that the overwhelming majority of its people are determined it shall be so for all time to come, in name and in fact, as to laws, language and institutions.

Thus by mutual forbearance, and by kindly Christian sentiment, will much difficulty and many heartburnings be What do the figures show They show that while in 1861 there were 36,666 persons of French origin, there were in 1881, 102,743 French Canadians in Ontario. They also show that while in the first mentioned year there were in this Province, 22,906 Germans, there were in 1881 188,394 persons of this nationality. Yet we hear no talk whatever of a German invasion. The counties in which the French number more

than two thousand soul	are ten.
Essex	14 658
Essex	14 601
Prescott	0 384
Russell	5 240
TT - Aim an	
Cornwall	
The counties in wh	ich the German

e more than 2,000 are,	
ust:	0.006
Dundas	
TT -1:	
York	4.270
Simcoe	2 495
Welland	7.657
Welland	6.261
Monck	.4 595
Lincoln	3 839
Huron	6,56

the German element has a strong and firm foothold. The growth of the German element, with its virility, its frugality, its industry, its courage and its perseverance, so far from filling us with alarm, is really a source of heartiest satisfaction. We fear neither a French nor a German invasion. Welcome, say we to all comers ready to obey our laws and co-operate in the development of our vast resources. Ontario is a broad, a fair and a generous land, and while giving homes to men of every creed and race and color, will never sully her statute books with enactments making either or any of these a source of legal disability. The presence here of 627,-262 Irishmen, 535,835 Englishmen, and 378,536 Scotchmen, makes the future of Ontario safe against invasion of any and every kind and character. The Dominion of Canada now consists of eight Provincial divisions. In none of them does the French element prevail but one, In the great and growing com-

munities of the west, Manitoba the North-West Territories and British Columbia, the British races have already secured a predominance that every year will accentuate. These new countries will, before many years, have in the Canadian Parliament a representation as large as that now enjoyed by Quebec. We are safe in predicting that great as may be the growth of the latter Province, and it cannot be greater than we desire, its political importance in the Confederation will, at the beginning of the twentieth century, be, on account of the growth of Canada's great western empire, much less than it is to-day. The men, therefore, that are seeking to raise bad blood by a race and revenge cry are men with purely selfish ends in viewwithout a spark of true manhood or

An upright intention is the soul of our actions; it gives them life, and makes them good.

patriotism.

When faith grows weak, all virtues are weakened; when faith is lost, all virtues are lost.

MR. CURRAN, M. P.

We had the pleasure on Saturday last of a call from J. J. Curran, Q. C., member for Centre Montreal, in the Canadian Commons. We are always rejoiced to welcome the hon, gentleman to London. He disclaims any connection whatever with the No Popery brigade in Ontario politics. He has no sympathy with the Mail or Mr. Meredith in the pending local contest. He repudiates the no-Popery organ most emphatically and wishes success in no manner however small to the opponents of religious equality led by Mr. Meredith. His sole purpose is to defend his own course and the course of his party on Dominion issues, especially on the Riel and Home Rule questions. He denies having thus far in his tour in Ontario made the slightest allusion to Provincial politics. The Minister of Justice, who is a stranger to our provincial questions did, however, we are credibly informed, in one place, at least, invite the electors to oppose Mr. Mowat on the Riel issue! Mr. Thomp. son has, till now, enjoyed the esteem of a large portion of the Catholic body not friendly to his politics. But no Catholic, we can tell him, cares to see a Catholic constantly appealing to anti-Catholic prejudice-much less giving aid, even in the remotest manner, to a no Popery

We have since the above writing been informed that Mr. Curran has been stump ing West Kent and South Essex in opposition to the government. We can hardly believe that the member for Montreal could have so soon forgotten his solemnly reiterated pledges made in two places in contrary comes from most reliable sources. We cannot permit ourselves to be deceived by any one. Let Mr. Curran then explain himself. While here he was so outspoken against the Mail that he declared that Mr. Meredith had no chance of success in the Province, &c., &:.

PERTH BAZAAR.

We have much pleasure in announcing that the Very Rev. Dean O'Connor's Bazaar will open on Monday, the 27th inst., in the Town Hall, Perth. Dean O'Connor is one of those priests of whom it may in all truth be said that his heart is ever in his work. He has done great service to religion in eastern Ontario. We are personally acquainted with his successful labors in Perth. We, therefore, trust that the bazzar he has undertaken will be a great triumph in its way. This it can be made by the ready co-operation of the parishioners and their friends, with the friends of their excellent paster through-

FATHER McKEON CONFOUNDS THE MAIL.

The Rev. Father McKeon, a talented young priest of the Diocese of London, where he is pastor of Bothwell, thus demolishes certain of the Mail's conten-

PETER'S VERSES.

To the Editor of the Mail.

SIR,—In a recent issue of the Mail you
have the Mowat Government with have SIR,—In a recent issue of the Mail you charge the Mowat Government with having excluded verses 13 20 of the First Epistle of Peter from the Public Schools at the request of Archbishop Lynch. Allow me to say that you have been misinformed. I can state without fear of successful contradiction that Archbishop Lynch never requested these "yerses" (I Peter ii.) to be excluded from the Public Schools. 1. Because these "yerses" are read to the people in St. Michael's cathedral every year on the third Sunday after Easter, and with the Archbishop's knowledge and consent they are read on the same day in every Catholic Church in Ontario.

2. Because the great principles proclaimed by Peter's "yerses" are studied by all Catholic children as soon as they come to the use of reason, and they will be found in Butler's catechism, pages 57 and 58. It may be news for some of your readers to hear that Butler's catechism is the English catechism authorized by Dr. Lynch for the archdiocese of Toronto. Now in the face of this evidence I will venture to ask, what object could his Grace have in excluding Peter's verses from the Public schools? The answer is simply this. The Editor of

dence I will venture to ask, what object could his Grace have in excluding Peter's verses from the Public schools? The answer is simply this. The Editor of the Mail has been misinformed. His Grace had nothing to do with the exclusion of Peter's verses from the Public schools; on the contrary, the principles proclaimed by these verses are taught in Dr. Lynch's authorized catechism, and the same verses are read to every Catholic congregation in Canada on the 3rd Sunday after Easter every year.

The "verses" (I Peter, ii., 13 20) were first uttered by the Pope of Rome A. D. 48; the Catholic Church took them up and has been echoing them ever since, and if these "verses" are not found in the so called Ross Bible, then his Grace at all events should not be blamed for the consistion.

the omission.

In conclusion let me say that in my parish alone there are 153 Catholic children that are now compelled to attend the Public schools, and the amount of Catholic property assessed for Public schools in my parish is about \$180,000 and yet some of your correspondents go so far as to say that we Catholics should have nothing at all to do with the Public schools. I am happy to know, however, that this is not the opinion of all intelligent Protestants, Yours, etc.,

Yours, etc., ALBERT McKEON. Bothwell, Dec. 16.

An humble heart readily acknowledges the special favors it has received from Our Lord, and humbles itself the more.

THE FAMILY COMPACT AND ITS ALLIES.

The "Family Compact" has found another spokesman in Canon Innes-at pest a not very formidable piece of ecclesiastical ordnance. The worthy Canon, whose swagger has become more accentuated and whose strut a little more solemn, or rather slightly suggestive of increased self importance, since his admission by a lucky hit, into the charmed circle of the compact, is anxious to demolish Rome. He tells an intensely amused public, for the Canon is really amusing when he ssumes that air dogmatic, in quality quasi military and semi-rustic, that he is bound to resist Romish aggression. Good Canon, Rome will yet stand even when some stranger from Komoka is sketching the ruins of St. Paul ! If the Canon was only lucky enough to own the whole of the earth, he might indeed settle matters of grave moment and complicated character by a nod of a vacant, tenantless head. But as the Canon does not own the whole of the earth his credit and his influence are lamentably small. In his eagerness to defend the cause of some of his able bodied male relations, he last Sunday condemned a book he had never read and hence set all London in a roar of good natured laughter. Pity is felt for such manifestations of departed good sense and absent intelligence. The Rev. Mr. Hunter on the same day also blew his little tin whistle, the Rev. Evans Davis with ominous brow and formidable aspect discharged his pop-gun, whilst the Rev. Mr. Hicks smiled from his little stool, on the ministerial Olympus, at the folly this city. But our information to the and wickedness of both political parties. Hence much laughter all along the line and general merriment in every polling sub-division of London, urban and sub-

> nrban. NORTH ESSEX REPUDIATES THE

The Conservatives of North Essex, like those of the South Riding of Wellington, have lost no time in formally and decisively repudiating the Mail newspaper. The party in Essex, made up of men of divers races and creeds, see very clearly the mischief that the Mail is work. ing to the best interests of Canada. They feel, as we know thousands of others do on the same side of politics, mortified and humiliated at the course of the paper that is supposed to be the leading organ of Canadian Conservation. We give place with pleasure to the Conservative address presented at Windsor to Sir John A. Macdonald during his last visit there, for not only have we no desire to do the Conservative party injustice, but ever admire open, outspoken, manly language in friend or foe. The address speaks, we are assured, the unanimous feeling of the Conservatives of North Essex. It reads

To the Right Honorable Sir John A. Macdonald, G. C. B. Premier of Canada.

RIGHT HONORABLE SIR,—On behalf of

the Mail you ent with hav.

RIGHT HONORABLE SIR,—On behast of the Liberal Conservative Association of this Riding, we bid you and your honorable colleagues welcome to North Essex.

Looking back to the occasion of your last visit to Essex, it is gratifying to us to ness of your reception here, although you were then out of power, aided in encourag-

were then out of power, aided in encouraging you to persevere in the struggle in which you were at that time engaged, and which culminated in the glorious national victory of the 17th of September, 1878.

The course of your Administration since your restoration to office has been an ample fulfilment of the pledges you made on behalf of your party when in opposition. Owing to the policy which you have adopted, to the wisdom of your Administration, and to its fostering care Canada has advanced an hundred-fold in the eyes of foreign nations, her trade and the eyes of foreign nations, her trade and commerce have been greatly enlarged, her

commerce have been greatly enlarged, her agricultural, manufacturing and mining interests have acquired a healthy development, and her material prosperity has in every way increased in an unprecedent d manner.

We congratulate you on the completion of the Canadian Pacific Railway, with which great national enterprise your name will always be identified, as, had it not been for your courage foresight and not been for your courage foresight and statesmanship, the work might have lan-guished and lingered for years before

guished and lingered for years before reaching completion.

We desire to express our unqualified approval of the whole course of your administration, believing it to be your sincere and sole desire to govern our country well and honestly and to administer its laws with equal justice to all, without distinction of race or creed.

We heartily approve of the policy of your government in the appointment of a Royal commission to enquire into the questions of Capital and Labor, the position of the workers and the wage earners

questions of Capital and Labor, the position of the workers and the wage-earners
throughout the Dominion, and the relation between employers and employed,
and we trust that the promised legislation
and the proposed Labor Bureau will be of
material benefit to the mechanics, artisans
and workingmen of Canada, as the vigorous growth of a democratic country such
as ours is dependent on their welfare,
happiness and prosperity.

The action of your Government in the
appointment to the Superior Court Bench

appointment to the Superior Court Bench of our Province, of a former Representa-

action of the Mail newspaper in dealing with religious and racial questions in a man ner calculated to would the tenderest susceptibilities of many of our fellow countrymen, and which in a country like ours, composed of different races entertaining different beliefs, caunot fail to be hurtful. Such a course on the part of a public journal originally fostered by Conservative support, and even now aspiring to lead Conservative thought in this Province, is inconsistent with the record of the Liberal Conservative party, and is widely divergent from the example set to us by your career as the whole scope of your lifework as a broad minded, tolerant and progressive statesman has been to harmonize, unite and solidify our people and not to accentuate unavoidable points of differer ce.

We trust that on some future occasion you may be able to revisit Essex, accomaction of the Mail newspaper in dealing

panied by Lady Macdonald, at a season when, with more leisure at your disposal, the natural resources and advantages of this portion of the Dominion can be more fully seen and appreciated.

We pray that a kind Providence may bless you with renewed health and strength so that you may long be enabled to guide the affairs of the Dominion with the impartiality, wisdom and justice which have hitherto characterised your administration, and we desire to assure you of our continued confidence and support.

Windsor, Ontario, Dec. 15th, 1886 Windsor, Ontario, Dec. 15th, 1880 (Signed) Charles E Casgrain, President Liberal-Conservative Associ-tion of North Essex. (Signed) M. A. Mchugh, Secretary.

We are assured that Sir John A. Mac donald in his reply to this address, while refusing to be held in any way responsible for anything the Mail or any other paper said, emphatically repudiated the utterances of that journal on the racial and religious questions it has attempted to liscuss. We believe that Sir John A. Macdonald can have no sympathy with any cry bearing a No-Popery character even in the remotest degree. But we must say to our Conservative friends that as they had the making so they have the unmaking of the Mail in their own hands. There never was yet in a freely governed state of modern times a great party or an administration without a leading journalistic mouthpiece. If the Mail, then, has ceased to be the leading Conservative organ, where is that organ to be found? If it exists not yet, let it be produced as soon as possible, or one party in the state will be thrown back fifty

years in its course.

If the Conservative party is in earnest in its denunciation of the Mail, it can kill that paper as it killed the Telegraph and

BISHOP CLEARY'S PRAYER FOR

We have before us a Kingston despatch dated the 19th, couched in these terms:
"This morning, in St. Mary's cathedral, dated the 19th, couched in these terms:

"This morning, in St. Mary's cathedral, after the congregation had responded to an order to kneel, Father Kelly read the following document:—Your Bishop requests you to kneel down and yin him in praying with all the fervour of your souls to the Heavenly Father, through the merits of our dear Lord Jesus Christ, the head of the whole Church, and the intercession of the blessed Virgin Mary the help of Christians, that he may be pleased to look with pity upon this distracted Province of Outario to repress the violent passions of the wicked combination of men who are clamouring for penal laws against our holy religion, and to infuse this divine spirit of charity, peace and union into all Catholic hearts throughout to understand what takes places, and to the response of the bride-prior of the marriage.

It is not necessary that one witness be all men or all women. They may even be all men or all women. mion into all Catholic hearts through union into all Catholic hearts throughout this struggle that is forced upon us. In particular you are requested to pray that our enemies may not be able to deprive us of our constitutional right to our Separate schools, against which they are wag-ing a most butter and desperate war, nor ing a most bitter and desperate war, nor deprive our sick and our orphans and our helpless old people in the Hotel Dieu and House of Providence of the means of subsistence. The Bishop of Kingston still maintains his attitude of strict neutrality in Canadian politics, but as pastor of 65,000 souls he feels bound to guard his flock against the 'wolves in sheep's clothing,' who go about seeking to seduce them from a loyal defence of their religious rights, by the hypocritical pretence that the atro-cious menaces uttered aloud from day o day by the recognized organs of the 'No Popery' combination are not to be considered in this electoral contest for the Provincial Legislature. Our religion and our honor are here at stake; so also and our honor are here at stake; so also are our moneyed interests; for, should our enemies succeed and our Separate schools be legally abolished, the 350,000 Catholics of Ontario shall henceforth be burdened with a double school tax if our little ones are to be reared in the faith of their fathers."

A VOICE FROM THE PEOPLE.

To the Edstor of the Catholic Record :

To the Editor of the Catholic Record:

The sulpherous blasts issuing from the Mail's laboratory are daily increasing in intensity. The person at the bellows is a vigorous blower and earns his unholy wages in a work of which no honorable man will envy him. That worthy man, Bunting, who claims to be the true exponent of temperance and Protestant principles, would be truly formidable if his herculean exertions had been earlier undertaken. Sudden conversions are not always to be depended upon, because converts possessing large imagination not always to be depended upon, because converts possessing large imagination are more susceptible of adopting new theories in religion or politics than more staid and phlegmatic individuals. The fruits of his efforts after the elections are over will demonstrate more security. tive of this county in the person of the Honorable Mr. Justice O'Connor, was highly pleasing to us not meraly on personal grounds, but because the appointment removed the reproach which has attached to successive Governments, both Conservative and Reform, of excluding men otherwise qualified from the highest judicial positions in this Province on account of their religious beliefs.

We greatly regret and disapprove of the

thrown down the gauntlet on the No-Popery cry. We accept the challenge and will fight out the battle on the issue it has set before us. It has alleged that we have received too many favours, especially in school matters, from the Ontario goverment (which is not a fact) and covertly appeals to the bigotry of certain Protestants to withdraw on that account their political allegiance from the Reform party and transfer it to his. There are, I hope, not many Protestants who will be seduced by so base an appeal, and as for us Catholics, we would be unworthy members of our Church, to say nothing of what we owe to our self-respect and manhood, if we did not resent the insult of the Tory organ by casting our votes for the government which is put upon its trial for doing us something less than justice. There may and possibly will be a few of our people who are too much attached to party to break off from their old associations from motives of false delicacy or self-interest, tut the good men and true who place church before party will on the 28th inst. administer a rebuke to the Mail in a way that will convince it of the folly of its course and be a warning in the future to others who may be inclined to adopt similar tactics. We do not at present feel in the mood of giving effect to the precept of offering the other cheek after one has been stricken.

CEREMONIES OF MARRIAGE WITH

CEREMONIES OF MARRIAGE WITH NUPITAL MASS.

The bride shou'd have her head covered and be dressed modestly, out of respect for the Blessed Sacrament. Full dress, or anything approaching it, should be rigorously forbidden.

Gloves should not be worn, either by the bride or bridegroom. In many very ancient rituals it is prescribed that the bride, if she be a widow, should have on gloves; if not, her hands should be uncovered.

Baruffaldi, however, says: "Decet manus esse nudes et abeque chirothecia," without making this distinction between first and second marriages; and Martinucci, who is the highest authority on the subject, expressly prescribes that the bride and bridegroom, if they wear gloves, should take them off before approaching

It is to be regretted that the custom of wearing gloves is so general at Catholic marriages. The glove is often cut to bare the ring finger, but more frequently the service is suspended for some minutes, while the bride, with great difficulty, takes off a tight fitting kid glove; and the bridegroom often wears gloves during the entire ceremony, Mass included, and even receives Holy Communion without taking them off.

The ushers should never be allowed to conduct the ladies to their pews, linked arms. Such a practice might be tolerated in the drawing room, but it is certainly unbecoming in the house of God.

It is customary at some fashionable marriages, where ignorant Catholics try to ape Protestant customs, for the bride and bridegroom to present themselves without witnesses, the people present answering for this purpose, two of whose names at pleasure are entered upon the record. the altar.

It is to be regretted that the custom of

give testimony in regard to the marriage.

It would seem more in accordance with
the spirit of the Church, although not expressly prohibited, not to have mo

expressly prohibited, not to have more than three witnesses.

Martinucci says that the witnesses should be known to the pastor; but we do not think that this is of strict obliga-

The Negro Priest In St. Louis.

Among the religious attractions of St.
Louis this week will be the appearance, for the first time, of a black priest.
Father Tolton is a native Missourian. He was born a slave in Ralls county, and now comes from Rome with the learning and sanctity of a priest, and the preeminent distinction of the approbation of the papal authorities. The Catholic Church is a church of all nations and all races; it draws no line that will place the Church is a church of all nations and all races; it draws no line that will place the black man on one side, and the white man on the other side, when a Negro enters the priesthood of that Church, his color can form no bar to privileges which belong to the order. Rev. Tolton will hold services, morning and evening, at Father Pausker's Caurch to-day, and doubtless will be induced to lecture to our people in some prominent hall before he leaves the city.—St. Louis, Mo., Advance.

and Father Hammel, of Shackelford, Mo, and Father Graham, of St. Joseph, Mo, have a plan for building an asylum for aged priests. The plan is to raise a fund of \$100,000, out of which \$25,000 will be used in the construction of a building somewhere in Missouri, and the balance will be invested so that the research will be the second so that the second so the second so that the second so the second Father Hammel, of Shackelford, Mo., will be invested so that the revenues will support the home. These two priests are now in St. Paul, Mo., furthering the matter.

The reason why the lukewarm run so great a risk of being lost, is because tepidity conceals from the soul the immense evil which it causes.

If he be blind who refuses to believe in the truths of the Catholic faith, how much blinder is he who believes and yet lives as if he did not believe!

Let us try to make up for lost time; let us give to God the time that remains to

Our Lord, to increase our merit in this life, wishes us to be led therein by faith. Let us enlarge our heart; we have to deal with a God full of love; it is folly to distrust Him.

A Christmas Legend.

- It was the holy Christmas-tide
 In Ireland long ago;
 The hills and vales were covered o'er
 With newly-fallen anno.
 It was a Christmas in the days
 Of misery and fear.
 When it was ceath to say a Mass,
 and dauger Mass to hear.
- There stood a ruined abbey church,
 All open to the sky;
 Happy the brethren to whom God
 Had given the grace to die
 And rest within their quiet graves
 Before the day of woe.
 That saw their peac (cil.) happy home
 A prey to cruel fce.
- A peasant woman from her sleep
 Arose that Christmas day,
 And from her cottege window looked
 out on the twilight gray.
 Forth from the 'ulised' church there
 atreamed
- atreamed
 Across the spotless srow
 Drilliant light, and white-robed forms
 Were passing to and iro.
- The holy music of the church
 Fell on her raptured ear;
 She roused her children and went forth
 The holy Mass to hear.
 They knelt within the ancient walls
 Till Masses three were said.
 But as they knelt and gazed in joy
 The giorious vision fied.
- No footprints save their own were seen Upon the new-fallen snow; They knew not whence the priest ha
- come,
 They never saw him go.
 And whether he were mortal man
 They would not dare to say,
 Or one come back from 'mong the dead
 To keep that Christmas day.

THE CHRISTMAS ANGEL

A BEAUTIFUL STORY FOR CATHO LIC CHILDREN.

My little children, Christmas is your especial feast. You learn now that Jesus was once a little babe and a child like you. You are no longer frightened, nor think that God is too great to notice you. Your hearts are full of love; you kneel before the crib and lock at Him, and teel sure He knowseand loves you. Look at Him well, note His sweet face, His hands and His hair. Then think those eyes never looked cross or angry; those lips never uttered an unbecoming word; those outstretched hands were never raised in anger. Now look at yourselves, and see the difference; sometimes you are both cross and angry, you speak unkindly to your playfellows, and disrespectfully to your parents.

parents.

This is your feast, for when the kind

"Suffer

This is your feast, for when the kind Jesus lived on earth, He said, "Suffer little children to come unto Me," and He loves you as much now as then.

How kind He is! He has sent a beautiful bright angel from heaven to take care of you, who is always close by your side; he knows and sees everything you do, and tells Jesus all. When you are naughty, he hides in his wings, and sorrows for your sins, but when you are good he smiles upon you and throws his wings around you. The next time you are tempted to do wrong, think about this good angel.

good angel.

Christmas is a happy time for little children, every one is so kind, and they get so many nice presents. The church looks so beautiful, you would like to be looks so beautiful, you would like to be always there. The snow lies upon the ground, and you have some fine sport with the snow-balls. There is no school, a long holiday, and nearly all play. But I am going to tell you about a little boy, who had no mother to make him nice things, no home, no bright fire; no loving little brothers and sisters; who scarcely knew what the name of God meant, and had never been inside of a church.

to eat. You could see the blue veins plainly through the small white hands. Charlie was not seven years old; he was a good boy though no one had taught him his catechism. His guardian angel took care of him, and whispered in his car what was right and what was wrong, and Charlie always did the right.

The old woman who had the care of Charlie was called Nanny, and she was one of the crossest old women you would meet with. She was always scolding or beating the little fellow, and he had but a miserable life. Charlie sometimes went out into the yard to play with the children. One morning when he got up, he dren. One morning when he got up, he felt very cold, and his head ached; so he went out in the yard to run about, and

"What's that—why, its Christmas day, I tell you; every one has a plum-pudding; my mother cays we shall too."

"how nice penny!"
Some if

with a large altar in it, and full of pictures and flowers and candles; and Oh, Charlie, there is one picture so beautiful of the Blessed Lady and holy Jesus."

"Who are they?" said Charlie.

"Well, God lives up in heaven, you know, and He loves us all, and he sends a

The untidy appearance of a grizzly beard should never te allowed. Bucking had at any drug store. A continuation of change their color to a brown or black, at discretion, and thus keep up your reputation for neatness and good looks.

A Wedding Present

A Heavy Load.

A Heavy Load.

A Heavy Load.

When I ate, my food was like a lump of lead in my stomach. I took Burdock Blood Bitters. The more I took, the more it he honey moon and the removal of corns both assured by its use. Beware of imitation for neatness and good looks.

A Heavy Load.

When I ate, my food was like a lump of lead in my stomach. I took Burdock Blood Bitters. The more I took, the more it he honey moon and the removal of corns both assured by its use. Beware of imitation.

A Heavy Load.

W J. THOMPSON.

MR. John Morrison, of St. Anns, N. S., was to seriously afflicted with a disease of the kidneys that dropsy was developing and his life was despaired of. Two bottles of Burdock Blood Bitters cured him after phy sicians had failed.

J. BURNETT & CO

will tell you. Good-bye Charlie, I must go in."

"Good bye," said Charlie, going slowly back to the nouse. All day he sat by the fire thinking about what Tommy had told him, and wondering if the angel really stood there.

"What on earth are you turning round in that way for?" said old Nanny.

"I am looking for my angel."

"For what?" said Nanny, frightened.

"My angel; but I can't see him;" and his little head dropped wearily.

"I'll cure you of that nonsense!" she said," and she gave him a blow which made Charlie fall.

"Oh, don't beat me, my head aches so bad."

But Nanny was a wicked woman; she

But Nanny was a wicked woman; she hated all things good and holy, she was the worst of all bad people, an apostate Catholic.

"Angels, indeed! Go up to bed, and don't let me hear that again."

Little Charlie went sobbing up to his

wretched room.
"On angel," he said, throwing himself

"On angel," he said, throwing himself on the dirty straw, "take me to God. I want to go away."

He cried himself to sleep. The next morning, when he awoke, his head ached, and he felt burning hot; his legs and arms hurt him, too, and he could hardly walk down stairs. When he got into the kitchen, old Nanny was in one of her dreadful cross tempers; he was afraid to speak, but after a little while he asked:
"Nanny, please may I go to church?"

"Nanny, please may I go to church?" Already furious, she grew quite sav-

"Church!" she almost shrieked. "What "Church!" she almost shricked. "What does the boy mean? I'll send you to church, never fear!" and she seized the trembling boy by the arm. Dragging him to the door, she opened it, and pushing him into the yard, exclaimed, "There! Now go to church? Mind you had better not come here again. I'm not going to have you preaching about angels and churches. A pretty life I I should have of it. I'll beat you until you have done with all that."

Poor little Charlie! Out he went; down the dirty yard, and into the long.

Poor little Charlie! Out he went; down the dirty yard, and into the long, endless streets. The snow was thick upon the ground, and the cold so intense, he could not keep himself warm. He put his hands under his little ragged pinafore, and then blew upon them as little children do. But he could not warm them. He wandered on through the long streets. Grand ladies passed him, dressed in velvet and fur; troops of happy children, with beaming faces; big, stalwart men, wrapped in great coats; carriages and horses, loaded drays, cabs, porters; men with baskets full of game and poultr; till Charlie's aching head grew dizzy, and he sat down upon the door-step of a fashionable-locking house. He rested his head on his hands, and was just going to sleep, when a police-

to a shop around which stood a crowd of boys and girls. Hot pies, smoking and steaming, filled the whole street with went out in the yard to run about, and get warm. There, sliding up and down, he saw his companions.

"Oh, come along, Charlie, here's such fun," taid one of them, "the dey after to-morrow is Christmas day?"

"Christmas day!" said Charlie, "what that?"

"How I should like a pie!" he said; they mice they smell! I wish I had a their savory fragrance. What a picture were those hungry eyes and pale faces round the window! What a mixture of

"how nice they smell! I wish I had a

I tell you; every one has a plum-pudding; my mother says we shall too."

"And," said Billy Hopkits, "my father says I may slide all day, Christmas is such fun!"

"I thought people went to church on Christmas day," said a curly-headed little boy.

"Some do," said a big boy; "but that's not my way."

Little Charlie crept up to the curly-headed child and said, "Toumy, what is "church?"

"Church!—why it's a beautiful place, with a large altar in it, and full of pic tures and flowers and candles; and Oh," i am glad; I am sure my angel to say the winds whispered through them; and they seemed to speak to him. He came to a large house with a porch before a faint, he entered and lay down.

"I am glad; I am sure my angel to say the winds whispered through them; and they seemed to speak to him. He came to a large house with a porch before a single property of the came to a large house with a porch before a single property of the came to a large house with a porch before a single property of the came to a large house with a porch before a single property of the came to a large house with a porch before a single property of the came to a large house with a porch before a single property of the came to a large house with a porch before a single property of the came to a large house with a porch before a single property of the came to a large house with a porch before a single property of the came to a large house with a porch before a single property of the came to a large house with a porch before a single property of the came to a large house with a porch before the came to a large house with a porch before the came to a large house with a porch before the came to a large house with a porch before the came to a large house with a porch before the came to a large house with a porch before the came to a large house with a porch before the came to a large house with a porch before the came to a large house with a porch before the came to a large house with a porch before the came to a large house with a porch before the came

with a large altar in it, and full of pictures and flowers and candles; and Oh, Charlie, there is one picture so beautiful of the Blessed Lady and holy Jesus,"

"Who are they?" said Charlie.

"You are a funny boy; don't you know about our Lord and the Blessed Virgin? I do; and my mother often talks to me about them."

"Ah! but I haven't got a mother."

"Doesn't old Nanny tell you about God?"

"No," said Charlie with a reverent face, "will you?"

"Well, God lives up in heaven, you faint, he entered and lay down.

"I am glad; I am sure my angel brought me here;" and he put his cold and not know it. His head felt so fiery and light, and his little limbs were so heavy that he could not stir. Then his senses began to wander. The darkness frightened him, and he thought he really saw his angel standing by him.

"Oh, take me to God," was his moaning, pitiful cry. "I am so cold and hungry."

A Wedding Present

"Will they love me ! No one loves me here."

"Yes, they will love you very much."

The music grew louder and sweeter, and a great light shone in the porch.

"Charlie." whispered the angel, "speak after me." And the angel said, 'Our Father," and Charlie repeated it

me! Have I got a father in heaven? Shall I see my mother there?" "Yes; your mother is waiting for

Then the angel bent down his head and leaned over Charlie, and a sweet per fume floated over him. The music grew louder and the light clearer. "Will you go with me, Charlie?" said

"Yes," he whispered.
The eyelids quivered, the little frame shock, and then all was quite still.
Charlie was dead; his soul had gone to

heaven.
Suddenly the house door opened and

a powdered footman came out.
"Hallo!" he cried; what is here? "Get up, little boy," and he touched the life-less body with his foot. It did not stir; then the man was frightened and stooped

down, "Why he's dead! starved to death, I declare! eclare!"
"I wonder," said the nurse, "what he ould have been smiling about when he died? "I don't know," said another standing

near. "People do say that children often see angels when they die." Three days afterward they carried

Three days afterward they carried little Charlie to the cemetery, and there buried him. He was left in his snow. covered grave; the leafless trees waved over him, silent stars shone down upon him; the birds sang cheerily in the colo, clear frost; but the little boy was unconscious of all; he had joined the band of angels in heaven.

There was a paragraph next morning in the newspaper, telling how a fair-haired boy had been found dead. Papas and mamae, over their comfortable breakfast table, sighed, and said it was a pity such things should be. Brighteyed children paused for a moment and looked sad. And then he was forgotten. None knew of the aching head and weary himbs, or guessed how hard blows or harder words had driven the helpless child from the wietched place called his home.

The night Charlie died old Namer had

The night Charlie died, old Nanny had gone out to look for him; but he was many miles away. After a long search she returned, and the next day she heard how he had died. His pale face haunted her; his meek replies, his earnest, "Don't beat me, Nanny," were ever in her ears. She never forgot the sorrow of his eyes, and his pitiful little voice; and the result was that, after a long life of dark sin, she returned to the faith she had so long foreaker. The prayers of the angel child were unswered, and old Nanny endeavored to repair the scandal she had caused. Dear reader, my story is ended now. who had no mother to make him nice things, no home, no bright fier; no loving little brothers and sisters; who scarcely knew what the name of God meant, and had never been inside of a church.

The little boy lived in Londor; his mother was dead, and his father had gone far awar, no one knew where; and he was left with an old woman, who cared little whether he lived or died. His poor mother had been a Catholic, and he had been a Catholic, and he had been a prize girl gar haired boy with deep blue eyes and rosy lipe. He was thin, for he had not half enough to eat. You could see the blue veins plainly through the small white hands. Charlie was not seven years old; he was a good boy though no one had taught him his catechism. His guardian angel took care of him, and whispered in his car what was right and what was wrong, and Charlie always did the right.

The old woman who had the care of Charlie was called Nanny, and she was one of the crossest old women you would meet with. She was always scolding or beating the little fellow, and he had but a miserable life. Charlie sometimes went out into the yard to play with the child care was cone of the yard to play with the child left. One morning when he got up, he doorstep of a fashionable-looking house. He rested his head on his hands, and hand, and the was come of the crossest old women who had the care of Charlie sometimes went out into the yard to play with the child case was one of the crossest old women you would meet with. She was alvays scolding or beating the little fellow, and he had but a miserable life. Charlie sometimes went out into the yard to play with the child cher. One morning when he got up, he doors the part of the went and the lamps were lighted. Still the poor girl, with a sweet face, but scanly dress, stood and watched him; but, slas! she was houseless and home to a shop around which stood a crowd of the yard to play with the child cher. One morning when he got up, he doors the part of the same than the farm and the was leaded. His pale face haunt

Archbishop Ryan and a "Catholic Charity Ball."

N. Y. Freeman's Journal. The "Catholic charity ball" was for several years a social event in Philadel phia. It was as well-managed as any gathering of the kind can be where tickets are sold, and anybody of decent

exterior admitted. The Most Reverend Archbishop has called the attention of the managers of the ball to the decree of the Third Plenary Council, prohibiting balls and like entertainments for charitable pur-

The Philadelphia Catholic charity ball, under the management of the gentlemen of the Philadelphia Institute, was one of the best of its kind. It was the occasion of no scandals, and respectable people attended it. But it gave occasion for late hours and round dancing. The American girl could go to it, attended by her "gentleman friend," at nine o'clock, and not return home until two in the morning. This custom is sanctioned by

beautiful abgel to take care of us. You've got one and so have I."

"Have I? Where is he?"

"By your side. My mother says the angel never goes away; he never leaves you for a moment; he is by your side now."

"I wish he would nurse me, my head aches so bad."

"Nurse you! why, you can not see him."

"I wonder," said Charlie, after musing some moments, "why God didn't give me a mother, if he loved me so much."

"That question puzzled Tommy, and he answered "I don't know. I don't know much about anything, but my mother will tell you. Good-bye Charlie, I must go in."

"Good bye," said Charlie, going slowly back to the nouse. All day he sat by the fire thinking about what Tommy had told him, and wondering if the angel.

Where speaking to him. Then he though the sargel knelt by his side, and placed his cool hand on his head. There is no more besutiful custom in the Catholic Church than this long continued one of her bisheps going to and returning from the Apostoic See at regular intervals of a few year.

"My dear Charlie, I am going to take you to our good God in heaven, and you will be an angel there."

"I am so glad," said Charlie; "my head is so bad, I want it to reat in heaven. Will old Nanny come too? Will she beat me there?"

"There is no more besutiful custom in the Catholic Church than this long continued one of her bisheps going to and returning from the Apostoic See at regular intervals of a few year.

Thus go as St. Paul went to Jerusalem to ree Peter, as the people of Corinth came to consult Chement (although an Apostle was still amongst the living) in old Nanny come too? Will she beat me there?"

"There is no beating in heaven, my will old Nanny come too? Will she beat me there?"

"Shall you be there, dear angel?"

"Yes, my child, I will take you and show you to our Blessed Lady, and to all the asints."

"Yes, they will love you very much."

"Yes, they will love you very much."

For, who is it we now honor in Rome? Certainly not the good citizen of Perugia as such, who sgainst his desire is elevated to the chair of Peter, not the sged man, who, worn out with anxious care, is tottering to the grave, not the weak mortal, who despite his many virtues, makes daily confession of his faults to God. No, he who is honored there is not the man, the mortal or the sinner. It is the Vicar of Christ; as such superhuman, immortal and infallible. About the Supreme Pontiff, in as much as he is vested with the title of Christ's Vicar on earth, all that is personal, all that is weak, vested with the title of Christ's Vicar on earth, all that is personal, all that is weak, all that is mortal vanishes. In him we see ever the same infallible one, and with the Fathers of the great councils we exclaim "Peter speaks through Leo," "through Gregory," "through Hormisdas." In him we see realized the grandest ideal of the legislator and executive, whose laws reach up to heaven and whose sway extends to the ends of the earth. Nine-teen contunies have not weakened his arm

him, scattereth." Standing on the watch tower of God, he has seen the jarring elements of the world form into line, reel and then break again and again, whilst he alone remained immutable. He assisted at the last gasp of the old civilization, he ushered in the new. He saw the cradle and the shroud of all the former barriers and the abroad of all the the cradle and the shroud of all the former heresies, and the last has battered itself to pieces against the rock on which he stands; nothing but the spray of Protestantism now remains to tell of the once great tide which seethed and dashed around his feet.

And through all these conflicts what has been his strangth? What were him

has been his strength? What gave him power to rest his feet on the banks of the Tiber, where the ancient empire could remain only by force of arms? What gave him strength to subdue the barbarous hordes of the North, before whose chilling breath kingdoms and empires wanted? nordes of the North, before whose chilling breath kingdoms and empires vanished? What gave him light to dispel the darkness of error, or vitality to withstand the crushing weight of nineteen centuries? This unconquerable power is furnished by a few words—they are but words uttered by the Son of God, "Thou art Peter, and on this rock I will build my Charch."

out whose strength we must fall

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and custachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness, and hay fever, are cured in from one to three simple applications. Sufferers are not generally aware that from one to three simple applications made at home. Out of two thousand patients treated during the past six months fully ninety per cent. have been cured. This is none the less startling when it is remembered that not five per contract the meaning of the contract of th cent. of patients presenting themselves to the regular practitioner are benefited while the patent medicines and other advertised cures never record a cure at all. In fact this is the only treatment which can possibly effect a permanent cure, and sufferers from catarrh, catarrhal deafness, and hay fever should at once correspond with Mesrs. A. H. Dixon & Son, 303 West King street, Toronto, Can-ada, who have the sole control of this new remedy, and who send a pamphlet explain-ing this new treatment, free on receipt of stamp. - Scientific American.

A Cure for Drunkenness

AYER'S PILLS

CURE HEADACHE.

CURE BILIOUSNESS.

CURE BILIOUSNESS.

John C. Pattison, Lowell, Nebr., writes:
"I was attacked with Bilious Fever, which was followed by Jaundice. I was so dangerously ill, that my friends despaired of my recovery. I commenced taking Ayer's Cathartic Pills, and soon regained my customary strength and vigor. I feel certain that I owe my recovery to your invaluable Pills."

CURE COUT.

S. Lansing, Yonkers, N. Y., writes:
"Recommended to me as a cure for chronic Costiveness, Ayer's Pills have relieved me not only from that trouble, but also from Gout. If every victim of the disease would heed only three words of mine, I could banish Gout from the land. Those words would be, 'Try Ayer's Pills.'" CURE INDICESTION.

extends to the ends of the earth. Nineteen centuries have not weakened his arm
or tainted his doctrine. Above him ever
hovers the Spirit of God to quicken his
words with holiness and fortify them with
truth. He still fulfills the mission "to
confirm his brethren." From his lips still
fall words as pleasing to the Divine Master as when he said "Thou art Christ the
Son of the living God."

His prerogative of infallible authority
and universal jurisdiction are as staunchly
defended to day as they were in the days
of Isidore, Augustine or Optatus. It is
as true now as in the days of St. Jerome,
that "whoseever does not gather with
him, scattereth." Standing on the watch
tower of God, he has seen the jarring ele-

Peter, and on this rock I will build my Church."

All hail, then, to the Chief Pastor! With our good Bishops we send our greetings. Through them we profess our allegiance to the Vicar of Christ, certain that he alone is the divinely constituted one with whom we are to stand and without whose strength as must fell.

Catarrh, Catarrhal Deafuess, and Hay A NEW TREATMENT.

Plenary Council, prohibiting balls and like entertainments for charitable purposes. He has likewise announced that none of the proceeds of such entertainments can be received by Catholic charitable institutions.

"This," the New York Sun says, "has caused much commotion in Pailadel. phia." But we are sure that it is, among thoughtful people, a commotion of approval.

The Philadelphia Catholic charity ball, under the management of the gentlemen of the Pailadelphia Institute, was one of the best of its kind. It was the occasion of no scandals, and respectable people attended it. But it gave occasion for late hours and round dancing. The American girl could go to it, attended by her "gentleman friend," at nine o'clock, and not return home until two in the morning. This custom is sanctioned by usage; but it is a bad custom.

A Heavy Load.

A Cure for Drunkenness.

The Cure of drunkenness is a task withwhich the regular practitioner has been unable to regular practitioner has been unable to cope. Nither Sas a sa does at hear unable to cope. Nither Sas a sa does at hear unable to cope. Nither In the confirmed drunk-mass is a bad habit, we all admit look upon drunkenness as a social sas and habit, we wall admit look upon drunkenness as a scale and hear the regular practitioner has been unable to cope. Nither In the confirmed drunkenness ad social sas and habit, we wall admit look upon drunkenness as a social sas and habit, we will all the confirmed drunkenness and seasons as a scale and heit we will all the proposed of the drunkenness above consists in

CURE RHEUMATISM.

Headaches are usually induced by costiveness, indigestion, foul stomach, or other derangements of the digestive system, and may be easily cured by the use of Ayer's Pills. Mrs. Mary A. Scott, Portland, Me., writes: "I had suffered dreadfully from Sick Headache, and thought myself incurable. Disorder of the stomach caused it. Ayer's Pills cured me entirely."

CURE RHEUMATIOM.

Rheumatism is among the most painful of the disorders arising from vitiated blood and derangement of the digestive and biliary organs. Ayer's Pills relieve and cure Rheumatism when other remedies fail. S. M. Spencer, Syracuse, N. Y., writes: "I was confined to my bed, with Rheumatism, three months, but, after using a few boxes of Ayer's Pills, became a well man."

CURE COUT.

CURE PILES.

Ayer's Pills aet directly on the digestive and assimilative organs, influencing health-ful action, imparting strength, and eradicating disease. G. W. Mooney, Walla Walla, W. T., writes: "I have suffered from Dyspepsia and Liver troubles for years past. I found no permanent relief, until I commenced taking Ayer's Pills, disagreeable disorder, but gave me new life and health."

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AT THE COLONIAL EXHIBITION.

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aged they are priceless.

THEEL OINTEMENTAL

Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers, It is famous for Gout and Rheumatism. For disorders of the Chest it has no equal.

FOR SORE THROATS, BRONCHITIS, COUGHS, Colds, Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm.

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F. B. LEYS,

OFFICE—Opposite City Hall, Richmond St. London Ont.

The Usual Course.

BY JOHN BOYLE O'REILLY. The world was made when a man was born; He must taste for himself the forbidden

springs,
He can never take warning from old-fashioned things,
He must fight as a boy, he must drink as a youth,
He must kiss, he must love, he must swear
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Of the friend of his soul; he must laugh to

Of the friend of his John; he share taught to soon morn. The hint of deceit in a woman's eyes That are clear as the wells of Paradise, And so he goes on, till the world grows old. Till his tongue has growneautious, his heart has grown cold.
Till the smile leaves his mouth and the ring leaves his laugh.
And he shirks the bright headache you ask him to quaff; He grows formal with men and with women polite. And distrustful of both when they're out of his sight.

Then he eats for his palate and drinks for his head.
And loves for his pleasure—and 'tis time he were dead!

CATHOLIC PRESS.

Catholic Columbian.

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Tuesday's cable brought us the news of the ordination by Cardinal Manning of a former Anglican clergyman. On the same day was chronicled the conversion of the widow of Hon. W. H. Hunt, Secretary of the Navy in Garfield's cabinet and afterwards Minister to Russia. Last week was ware harmy to field's cabinet and afterwards Minister to Russia. Last week we were happy to mention the resignation of Mr. Bowne from a Protestant pulpit to embrace the faith of our fathers'. And so the spread of the light goes on. There is often, however, an unjust outery against the man who changes his views, be the inducements ever so strong and beyond logical resistance. Orestes A. Brownson, in January, 1844, his own views on religion especially then undergoing a salutary January, 1844, his own views on religion especially then undergoing a salutary change—sketches the morale of the whole matter in these words: "He who really has an object to gain, independent of his own reputation, will change his views often as to the means to be adopted; but changes of this kind imply no fickieness or want of stability; they imply merely an educating experience of more practical an enlarging experience of more practical wisdom. There is fickleness only where there is frequent change of purpose.

Colorado Catholic.
We are sure the editors and managers of the daily papers would not let their own children read the sensational fiith that is being dumped over from London. For God's sake, keep such rot away from the young. They will learn vice soon

enough.

Fathers who spend the Sunday fishing and hunting instead of going to Mass ought not, be surprised if their boys go to play base-ball or loaf around saloon. and nutting instead of going to blass ought not, be surprised if their boys go to play base-ball or loaf around saloon on that day. It would be a surprise were it otherwise. Like parent like child, like child like parent, is an old but true saying Sunday is the Lord's day and those who devote it to indolence, pleasure and unnecessary work to the exclusion of God'honor commit a grievous sin beside scandalizing their neighbors and the families, and for this scandal and sin in occasions they are held accountable. Parents should so conduct themselves at the the guide for the emulation of the children; and if thay did so, there would be far less sin, trouble and suffering for them in this life, and probably a more hopeful prospect for them in the next.

Catholic Times.

If a statement that a Berlin correspondent who is usually well informe be correct, Emperor William cherished the desire to ratify the re establishmen of religious peace in his dominions by personal meeting with His Holiness Lex III. The following report appeared in a recent issue of the Osservator Cattlotic Wa hear from Berlin toat Mgr. This

a recent issue of the Osservatore Callolic
"We hear from Berlin that Mgr. This
the learned B shop of Varmia, has he
an interview with his Majesty th
Emperor. The Minister of Worsh Emperor. The Minister of Worshi Baron Gossler, was present during ta sudience, which lasted about an hou The Emperor, in the course of the coversation, said to the Bishop: 'I as glad to have restored religious peace my country. I wish to see the Popbefore I die, but how can I do it.' Aft the interview, the Bishop dined with the Emperor.'

Emperor."
N. Y. Freeman's Journal. N. Y. Freeman's Journal.

It is of great importance that the qu
tion of the rights of laboring peoshould be disassociated from the ruin
theories of Communists whose theor
would end in confusion and despotis
The interests of honest labor, looking The interests of honest labor, looking the acquisition of some little property the reward of industry, has a deameny in Communism, that would dest all independent organizations of rig and leave nothing but the weak, unaid individual in face of "the State," organizas ever, by the most unscrupulous grasping of its most adroit members. Christian organization of society grathe State only the powers of a high poto protect the law abiding, and to pur law-breakers. It is of pagan origio, moted by the system of pagan Rome, reproduced by the legists that destroliberty in Europe in latter centuries, it the entire property of the people below to the State.

to the State.

Baltimere Mirror.

One of the bitterest reproaches advan against the Church by the shallow thinl of the day is, that she represents principle of authority, of "despottem," they call it. She, forscoth, is out of j. with the times, a relic of medievalist spectral form of the powerful organizal which once controlled the social elemn of the civilized world. We are "en cipated" now; mind is free; every it thinks and does what he likes, so lon he refrains from breaking the laws of land. Yet there could not be a feview of the world as it now ex Thomas Carlyle touched the keynot the situation when he declared that it was less individuality now than the situation when he declared that was less individuality now than before. There has simply been a shi of authority. One man no longer his fellows; the majority rules ins And this authority, be it noted, ha effect of crushing individuality. Ferly, the rulers at least had a chan leavelon their neculiarities; but now develop their peculiarities; but now a thing is not allowed. And this tend a thing is not allowed. And this tend towards the strongest and most substr form of authority increases every We behold working men enrolling t selves in organizations for the purpo-securing higher wages. On the hand, employers are forming similar ciations to keep wages down. Whe

Paltimore Mirror.

The Usual Course.

BY JOHN BOYLE O'REILLY.

The world was made when a man was born; He must taste for himself the forbidden springs,
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Tuesday's cable brought us the news of the ordination by Cardinal Manning of a former Anglican clergyman. On the same day was chronicled the conversion of the widow of Hon. W. H. Hunt, Secretary of the Navy in Garfield's cabinet and afterwards Minister Brazie Leat wask we were hanny to to Russia. Last week we were happy to mention the resignation of Mr. Bowne from a Protestant pulpit to embrace the faith of our fathers'. And so the spread of the light goes on. There is often, however, an unjust outery against the man who changes his views, be the inducements ever so strong and beyond logical resistance. Obestes A. Brownson, in January, 1844, his own views on religion especially then undergoing a solution change—sketches the morale of the whole matter in these words: "He who really has an object to gain, independent of his own reputation, will change his views often as to the means to be adopted; but

Colorado Catholic. We are sure the editors and managers of the daily papers would not let their own children read the sensational filth that is being dumped over from London. For God's sake, keep such rotaway from the young. They will learn vice soon

Fathers who spend the Sunday fishing and hunting instead of going to Mass ought not, be surprised if their boys go to play base-ball or loaf around saloons on that day. It would be a surprise were it otherwise. Like parent like child, like child like parent, is en old but true saying. Sunday is the Lord's day and those who devote it to indolence, pleasure and un-necessary work to the exclusion of God's necessary work to the exclusion of Order honor commit a grievous sin besides scandalizing their neighbors and their families, and for this scandal and sin it occasions they are held accountable. Parents should so conduct themselves as to be the guide for the emulation of their children; and if they did so, there would be far less sin, trouble and suffering for them in this life, and probably a more hopeful prospect for them in the next.

Catholic Times. If a statement that a Berlin corres pondent who is usually well informed be correct, Emperor William cherishes the desire to ratify the re establishment of religious peace in his dominions by a personal meeting with His Holiness Leo XIII. The following report appeared in Baron Gossler, was present during the sudience, which lasted about an hour. The Emperor, in the course of the conversation, said to the Bishop: 'I am glad to have restored religious peace to my country. I wish to see the Pope before I die, but how can I do it.' After the interview, the Bishop dined with the

N. Y. Freeman's Journal. It is of great importance that the question of the rights of laboring people should be disassociated from the ruinous theories of Communists whose theories would end in confusion and despotism.

The interests of honest labor, looking to The interests of honest labor, looking to the acquisition of some little property as the reward of industry, has a deadly enemy in Communism, that would destroy all independent organizations of rights, and leave nothing but the weak, unaided, individual in face of "the State." organized, as ever, by the most unscrupulous and grasping of its most adroit members. The Christian organization of society grants the State only the powers of a high police, to protect the law abiding, and to punish law-breakers. It is of pagan origio, promoted by the system of pagan Rome, and reproduced by the legists that destroyed liberty in Europe in latter centuries, that the entire property of the people belongs to the State.

to the State. Paltimere Mirror.

One of the bitterest reproaches advanced against the Church by the shallow thinkers of the day is, that she represents the principle of authority, of "despotism," as they call it. She, forsooth, is out of joint with the times, a relic of medievalism, a spectral form of the powerful organization which once controlled the social elements of the civilized world. We are "emancipated" now; mind is free; every man thinks and does what he likes, so long as he refrains from breaking the laws of the land. Yet there could not be a falser view of the world as it now exists. Thomas Carlyle touched the keynote of the situation when he declared that there was less individuality now than ever Baltimore Mirror. was less individuality now than ever before. There has simply been a shifting before. There has simply been a shifting of authority. One man no longer rules his fellows; the majority rules instead. And this authority, be it noted, has the effect of crushing individuality. Formerly, the rulers at least had a chance to days long their peculiarities; but now such develop their peculiarities; but now such a thing is not allowed. And this tendency towards the strongest and most substantial towards the strongest and most substantial form of authority increases every day.

We behold working men entolling them selves in organizations for the purpose of securing higher wages. On the other hand, employers are forming similar associations to keep wages down. Whenever clations to keep wages down. Whenever

an object is to be attained in any place, the first thing that is done is to form an organization. In unity there is strength. Society is taking a lesson, in its fashion, from the divine unity of the Catholic

Church.

Catholic Review.

The English press has been loud in its eulogies of the President's peaceful message. And how stands England to-day? Is all well within her peaceful borders? Contradictory messages from two men of special prominence and authority come to us. Aretbishop Walsh, who never speaks idly or without due seuse of the responsibility attaching to his position and sacred office, has openly warned the Government that the difficulties in Ireland, which are already appaling, will be immensely in-diameters and the door, for they were forbidden to touch the turf, and though a bog lay before the door, for they were forbidden to touch the turf, and though a bog lay before the door, for they were forbidden to touch the turf, and though a bog lay before the door, for they were forbidden to touch the turf, and though a bog lay before the door, for they were forbidden to touch the turf, and the mother walked a mite across the bog to borrow some from a neighbor. She was too weak to carry it back and the mether walked a mite across the bog to borrow some from a neighbor, she was too weak to carry it back and the mother walked a mite across the bog to borrow some from a neighbor. She was too weak to carry it back and the mother walked a mite across the bog to borrow some from a neighbor helped her. The coroner, having his suspicions aroused determined to hold an inquest into the circumstances of the providence of the providence of the providence. During the postponement, the mother did. Last we k at the inquest, after the door, for they were forbidden to touch the turf, and the mother walked a mite across the bog to borrow some from a neighbor helped her. The coroner, having the postponement, the mother than the did an inquest into the circumstances of the postponement, the mother than the difficulties in Ireland, which are did an inquest into the circumstances of the postponement, the mother than the difficulties in Ireland, which are that the difficulties in Ireland, which are already appaling, will be immensely increased, if they persist in their attempts to convict prisoners by picked or packed juries, as was done in Sligo. That warning tells its own story. Packed juries simply mean no justice. On the other hand, Lord Salisbury, the Tory Premier, has issued what can only be regarded as a mandate of war to the knife against the Irish. Well, which is it to be—peace or warf Ireland says peace, Salisbury war. It is for England, not Salisbury, to decide.

In our religious duties as well as in our manen

mandate of war to the knife against the Irish. Well, which is it to be—peace or war! Ireland says peace, Salisbury war. It is for England, not Salisbury, to decide.

In our religious duties as well as in our secular employments nothing is more important than method. Many very good Christians fail entirely, or come short, in their duty, simply because they have no plan—they do not prescribe to themselves any method—any regular time and place for the discharge of their duties. This, we think, is especially the case in the matter of contributing to the support of the Church. We know very well that if we do not have stated times for our prayers think, is especially the case in the matter of contributing to the support of the Church. We know very well that if we do not have stated times for our prayers we shall, after a while, neglect prayer we shall, after a while, neglect prayer altogether. So, too, he who deliberately violates the obligation of hearing Mass according to the rule of the Church, and goes only when convenience or inclination prompts, will ere long abandon public worship entirely, and perhaps lose his faith. Now, we suppose it will be readily conceded that it is just as much the duty of Catholies to contribute according to their ability to the support of the Church and the institutions of religion as any changes of this kind imply no fickleness or want of stability; they imply merely an enlarging experience of more practical wisdom. There is fickleness only where there is frequent change of purpose.

Colorada Catholic. us and will hold us accountable for the manner in which we discharge our trust. Yet, important and binding as is this duty, it is almost universally left to the inclination or caprice of each individual Caristian, and the consequence is that the duty is very imperfectly performed, and in too many instances, entirely ignored and neglected. Too often even very respect-able and well to do Catholics are content with contributing a small and entirely inadequate amount to the collections that are occasionally taken up in Church, and that, perhaps, not without a di-contented grumble and protest against the fre-quency of the calls.

THE VILLAINY OF AN IRISH LAND. LORD WHO STARVES POOR WOMEN.

One of these cases which crystallize the whole meaning of the Irish landlordiem, a story which deserves to become as famous, in its way, if one may say it without irreverance, as that of Ahab and Naboth's vineyard, was brought to light at a coroner's inquest at Tullamore, Ireland, November 22. David Sherlock, a well-known Dublin barrister, is landlord of a property in Kugs county, which he lately inherited from his uncle. Five years ago his uncle evicted two women, Margaret and Anne Byrne, one a mother then 85, and the other a daughter, 45, from a wretched tive and anti bilious medicine; the, are mild and thorough.

Worms often destroy children, but
Freeman's Worm Powders destroy Worms, other a daughter, 45, from a wretched little holding for which four pounds a year was a rack rent. A/ter eviction they other a daughter, 45, from a wretched a recent issue of the Osservatore Cattolico:
"We hear from Berlin that Mgr. Thiel, the learned B shop of Varmia, has had an interview with his Majesty the Emperor. The Minister of Worship, the cabin had been considered by the of one penny per week. The cabin had been "crow-barred," but the women patched up the roof as well as they could. They were not allowed to farm their scrap of land which lay idle, or cut turf from their bog, but with the aid of a little haggard in front of their cabin, they managed to raise some fowl, and the produce of these, with the charity of their priest, enabled them to keep alive. Towards the end of last September, Sherlock was shooting over his property, attended by his bailiff, when his eyes caught a number of geese and turkeys in the haggard of the old women. He sat on the stile, counted them over and coveted them. There were nineteen turkeys and two geese. He made the widow a proposition, which was that he would give him the nineteen turkeys in satisfaction for a varia rank of the characteristics. reinstate her in the holding it an would give him the nineteen turkeys in satisfaction for a year's rent owed when she was evicted five years before. The poor old creature was a type of the Irish peasant of the pre-land league days. She had the nameless horror of eviction and the nameless attachments to her sod of land. She did not know that Sherlock's proposal was atrocious, and, what was more, illegal. It did not occur to her that a rent that was fair five years ago, let alone a rent that was exorbitant, would be monstrous in these depressed times. She did not understand that since the rent was owing, an arreary act had been passed. owing, an arrears act had been passed, which should have wiped off her liability. She only thought she was about to get leave once more to till her little farm, and leave once more to till her little farm, and she was overjoyed. Sherlock sent his steward for the turkeys, and again, a few days afterwards, with the word that the two geese would also be necessary to make up the full amount of the rent. "That moment," to quote the widow's deposition, she got the loan of a neighbor's cart and sent every fowl she had in the world to the landlord's mansion, where her son counted them as they came into the yard. She was then made to where her son counted them as they came into the yard. She was then made to sign an agreement to the effect that the fowls were to go in satisfaction of one years's rent of the two due at the time of the eviction. She was also to make herself liable for the rent of the five years during which she acted as care-taker, although the was not allowed to use the

during which she acted as care-taker, although she was not allowed to use the farm this year at all, and she was to forfeit all claims to a penny a week, care-taker's wages, none of which she had ever been paid. On these terms she was established in the position of tenant once more.

their c bin, through which the rain poured in. They pawaed their gowns, and they deposed at the inquest that neither of them were clothes enough to keep the

body warm. Ten days ago the daughter died. There was no fuel in the cabin, although a bog lay before the door, for they were forbidden to touch the turf, and the mother walked a mile across the MEDDOWOROFT'S WEEKLY PAYMENT STORB.

W. S. MEDDOWCROFT,

accelerated by poverty and want, caused by being deprived of nineteen turkeys and two geess, their sole means of sup-

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mended. I immediately sent (fity mile) and purchased four bittles, and with only two applications I was able to get around, and although I have not used one bottle. I gave around to my neighbors, and I have had so many calls for more, that I feel bound to relieve the afflicted by writing to you for a supply."

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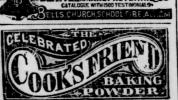
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hour of 18 o'clock, in our rooms, Castle Hall,
Albion Block, Richmond St. Members are
requested to attend punctually. M. HARTMAN, Pres. JAS. CORCOREN, Rec. Sec.

THE LONDON MUTUAL The only Mutual Fire Insurance Company licensed by the Government of Canada. Head offices, 428 Richmond street.

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This Company insures private residences and the contents thereof, and farm property; and by the lest Government returns it will be seen that it has, with exception of one other company, and whose business in Ontario it doubles, more property at risk than any other company in the whole Dominion. The business of 1886 has exceeded that of any previous year, and atlit increasing, thus making this company the largest, most accessful and best mutual fire office in the world, result of resonable rates, good management, and fair, honest dealing. For insurance apply to J. A. Hutton, city agent; Arch. McBrayne, 74 Dundas street, for East London; John Ferguson Campbell and Wm. Hanley, county spents, or at the office, Bichmond street, between 9 and daily.

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INSPECTION INVITED. FATHER GRANOTTIER.

Owen Sound Advertiser, Dec 16.

Leat Sunday moraing Rev. F. X.
Granottier sar g High Mass, and in the evening Vespere, it being his last Sunday with his congregation. The church was attended by many from a distance, as well as by many Protestants from our town. In the evening, immediately after Vespere, Mr. Arthur F. J. Spencer and Mr. Wm. H. McLarty atepped up before the Altar rails and presented him with the folk wing address, accompanied with a well filled purse. The Rev. Father was completely taken by surprise, and replied thanking the congregation. He was visibly affected, as also were the congregation, hardly a dry eye being perceptible. Rev. P. O'Donohoe, O. S. B, well and favorably known, takes Father Granottier's place, assisted by Rev. Father B. Granottier and Rev. F. Simonde.

Owen Sound, Dec. 12:h, 1886.

To the Rev F. X. Grametter.

Rev. and Dear Father.—It is with feelings of deepest regret and sorrow, that we meet here on this present occasion to any to you what grief has been brought upon us through hearing of your intended removal from our midst. Our sorrow is almost impossible to overcome, for through your invariable kindness, generosity and piety you have become thoroughly endeared to us as our spiritual pastor and father. The place a priest holds in the hearts of his children is so sacred that a shock most severe is in flicted on them by the severance of the ties which unite them to him. The esteem, respect and love your flick at Owen Sound hold towards you we cannot express in words; our grief overcomes us.

them to him. The esteem, respect and love your fick at Owen Sound hold towards you we cannot express in words; our grief overcomes us. For nearly a quarter of a century you have labored amongst us, having come here when the place was almost a wilderness, having undergone every privation and hardship that can befall a zealous priest in promoting the work of God and seeing to the wants and welfare of his children; and the churches you have built, the schools you have founded, and the rest of the good works you have done in this Mission, will always remain lasting monuments of your zeal, energy and plety. The decrees of Providence being all-wise, we feel assured that your removal is for the best, and that it will be for your own advancement and good, although forever to be regretted by us. Wherever it may be the Divine will to send you, dear Father, we wish you Godspeed; and be assured the prayers and good wishes of your children will be always with you; and that health and happiness may attend you in whatever part of the globe you may be, is only one of the many wishes we extend towards you. The accompanying purse we begyou to accept as a slight token of our esteem and affection towards you. This is the carnest desire and heartfelt prayer of us, your children, in saying farewell.

Signed on behalf of the congregation of St. Mary's church, Owen Sound.

M. Forham, Robt. Hatton,
M. Scully, A. Guttin,
Geo. Spencer, Chatsworth address.

To Rev. Father Granottier,
Rev. and Dass Father. It is with your thing and the property of the globe of the system.

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sad hearts that we meet here to day to bid you farewell. It is some time since we received the news of your departure, but time, instead of meking us more resigned, as is usual, only seems to make us more and more and. Your visits amorg us for these twenty four years we always looked forward to with joyful hearts, and it would be simply impossible to express the pleasure that your presence in our midst made us feel. Often shall we miss you, dear Father especially when we look back at the life of self sactifice and self denial, ever anxious to show your love and affection to young and old—all these things and many more have made you dear to each and every one of us, and now you leave us. Sad it deed, is it, and could you read our hearts, dear father, you would see there that words very inadequately express our feelings. We will not enumerate what you have always so kindly and cheerfully done for us—it is useless, all knew well,—so much so that we sill looked forward to your spending the remainder of your days in our midst. Aithough you be absent from us you will not force the second of the se always so kindly and cheerfully done for us—it is useless, all knew well,—so much so that we all looked forward to your spending the remainder of your days in our midst. Although you be absent from us you will not forget us, for we knew your heart too well to deem that possible. We will always cherish in our hearts a long remembrance of you dear Father, and we remembrance of you dear Father, and we remainded to the remainder of your days in our heart too well to deem that possible. We will always cherish in our hearts a long remembrance of you dear Father, and we remembrance of your days in our heart too.

Yours truly, remembrance of you, dear Father, and we beg God to bestow upon you abundant graces in return for all you have done for us, your loving children whom you are leaving behind. It is with regret that we have not something better to offer you as a token of our affection and love, but we beg of you to accept the intention and not the act.

Signed on tehalf of the corgregation of St. Stati laus':
M. Somers,
Jas. McLarly,
Jas. Hamilton,
Jas. Hamilton,

M. SOMERS,
JAS. MCLARIY,
THOS. DOWN,
Rev. Father Grannettier was much affected by the expression of love and devotion on the part of his Chatsworth corgregation, and expressed his firm attachment to them in the most feeling manner, declaring that wherever his lot might be cast and in whatever circumstances he might be placed he will always keep a warm place in his heart sacred to their memory, and in his prayers will remember them and ask blessings in their behalf,—Chatsworth News, Dec. 15th.

Address and Presentation from Pro-testant Gentlemen.

The following address was presented to

The Bov'd gentleman replied very feelingly, and expressed a hope that ere long our town, is which he had been a resident for over 23 years and had watched its commercial progress with pleasure, would become what its position jastly entitled it to—a city of 10 000 people.

To the R.v. F. X. Grannottier, St. Mary's Church, Owen S. und, Ont.
REVERBERD STR.—Having learned that it is your intention to leave our town, and return to your native land, we feel that we cannot allow the occasion of your departure thence to pass without giving some expression of our regret at lessing from amongst us, so good and valued a citizen, and so warm and genial a friend. Your urbanity and kindly disposition, so invariably manifected towards all classes of our people, irrespective of creeds or conditions, during your long residence here, have assured us of the many excellent qualities of head and hear', which you possess, and have engendered among all who have the pleasure of your acquaintance a co-relative sentiment of deep regret, which will long remain after you have reached your beloved France—your natal land. In now parting with you, Reverend Sir, perhaps never to meet sgain here, we do most sincerely wish you a safe and pleasant voyage to childhood home, and the full er joyment of a long life to health and happiness, and in the farewell we now bid you, we ask you to accept this purse, as a small token, marking the abiding respect and erteem in which we hold you. We have the pleasure of subscribing ourselves your very sincere friends. Signed:

Charles E. Barnart, M. B., S. J. Parker, D. Morrison, Thomas Gordon, Jas. McLauchlan, R. B. Butchart, James Notter, Henry LePan, A. G. Machell, M. D., G. C. Dowsley, M. D., John Creasor, Q. C., H. B. Wesgant, L. D. S., Thomas Frizzell, J. W. Redfern, Wm. Robinson, C. E., Wm. Brown.—Times, Dec. 16.

Owen Sound, D.c. 1st, 1886.

WILL THE CATHOLIC ELECTORS DO THEIR DUTY ON THE 28th?

To the Editor of the Catholic Record :

To the Editor of the Catholic Record:

DEAR SIR—In view of the grave interests that are at stake, it should be the earnest prayer of every honest man that, in the present crisis, the Catholic electors of Ontario should break asunder all party ties, and go straight to the polls on the 28th inst. to vote for the Mowat Government, which has striven to deal out evenhanded justice to the struggling Catholic minority in this Province.

In the ensuing contest the thought uppermost in the minds of the good and generous Protestants, will be to sustain Mr. Mowat for the sake of a continuance of that sound and efficient rule under which the prosperity of the whole people has been so long secured. But, under existing circumstances, I think the whole Catholic population are doubly bound and by a very imperative obligation to support the Liberal in preference to the Conservative candidates. For, how could an upright Catholic think of violating his honour and his conscience by voting for followers of Merchet hand the Mall after honour and his conscience by voting for followers of Meredith and the Mall after

A CATHOLIC CONSERVATIVE. Bomanville, Dec. 20th, 1886.

HAMILTON LETTER,

AN EDIFYING SPECTACLE To the Editor of the Record. On the Sunday within the octave of the

feast of the Immaculate Conception over

on the Sunday within the detaye of the feast of the Immaculate Conception over one hundred of the members of St. Mary's Sodality assembled in St. Joseph's Convent Chapel to witness the reception of candidates. After the hymn "Veni Creator," sang by the members, fourteen young ladies knelt at the altar rail, and consecrated themselves to the service of the Mother of God, receiving at the same time the badge of the society. After the ceremony, the director, Rev. Father Carre, spoke for some time to the new members. He earnestly exhorted them to be true to their calling; to be worthy children of their Immaculate Mother, and to always show the edification that becomes a child of Mary. After the benediction of the Blessed Sacrament all assembled in the parlor of the convent to welcome the new members.

tributed very much to the second the event.

During the past year the member's roll has increased in numbers, and thus is due mainly to the seal and untiring devotion of their good director, who labors so generously for their advancement in the path of virtue.

WHERE ON EARTH IS MEREDITA'S PARTY?

PARTY!

A scholarly writer, known to us by the initials only of his name, published a letter last week in a local daily, disputing Principal Grant's theory upon the evils of Parliamentary Oppositior. He adroitly took occasion to define the terms Whig and Toxy, and told us that the latter originally designated gangs of robbets who infeated the highways of Ireland and demanded black mail by the Irish word "Toree" or "give me." This etymolgy is correct, as lawyers acquainted with Bittish legislation in the 17th century against "Torees and Rappareee" can testify. Our classic friend, however, forgot, or perhaps designedly omitted, to mention that the Moonlighters of those troublous times were not Irishmen, nor sympathizers in Ireland's luckless and unthanked defence of the Royal House of Stuart; but English Royalists and thorough Loyalists, known as the Court Party, who lorded it ruthlessly over the unbappy victims of vanquished allegiance and scoured the hill-sides and valleys of the Green Isle night and day with lawless impunity of plunder and arson. It is related that on one occasion this Loyalist Party, setting out for attack upon a nobleman's castle, divided ther force into three sections, to travel by three different but converging roads, and had arranged that the Chief of the Party, who decired to stand well with the Irish nobleman in the event of defeat, should travel at a short distance behind, ready, however, to appear upon the acene, should the triparite army prove succession to the content of the case, and the triparite army prove succession to the content of the party who decired to stand well with the Irish nobleman in the event of defeat, should travel at a short distance behind, ready, however, to appear upon the acene, should the triparite army prove succession to the party who decired to stand well with the Irish nobleman in the event of defeat, should travel at a short distance behind, ready, however, to appear upon the acene, should the triparite army prove succession to the party was a prove suc however, to sppear upon the scene, should the triparite army prove successful. This illustrates

should the triparite army prove successful. This illustrates

MR MEREDITH'S EXACT POSITION.

In the present Provincial contest every one can see the two opposing armies of politicians, as they move along with eager step and ardor of spirit towards the battle-ground of the 28th. On one side are the Liberal Party and their Catholic allies; their flag is 'Reform and civil and religious liberty"; their leader is Hon. O. Mowat, obeyed and revered by all. The opposing Toree Party holds aloft the "No-Popery" flag all along the route. It is a trilateral army marshalled by three several regimental staffs, to wit. Orangeism, the Mail and the Presbyterian Review, with camp-fol lowers and sutlers innumerable. All whatsoever strength the enemies of Liberal Government and of Catholic freedom can bring to bear on this Provincial contrast is embodied in these. And now, while the triple column is marching boldly onward, and the trum pets sound the same note all round, we are told by Mr. Meredith that he, whom they call their leader, whose name is their watch word, whose utterances are "the order of the day" in their camp, and whose praises they proclaim, night and morning, in prose and verse, is verily not their leader at all; he is only a Conservative, unbound to them and their policy of violence, and responsible solely to his own 'conscience' for the principles and the policy that by his own mouth he shall declare! In other words, that trilsteral Party are entirely independent of him, and he is independent of them; it is by the merest accident that the unconcerted, undirected movements of those three columns against the citade of Liberalism are in perfect harmony with each other and with him. They Father, we we wishes of your children with ith you; and that health and many stend you it only one and affection towards as accompanying purse we gate a sight token of our and affection towards you. May fift enough for confirmed Catholic Consard and fireliand of the congregation of sary while and the constraint of the confirmed Catholic Consard and fireliand of the congregation of sary's church, Ower. Sound.

M. Fornax, Rour. Harton, Corn. Harton, Cito, Stracon, M. Scullt, A. Guttin, G. Gut is not "led," we do in truth believe that Mr. M. is not their leader. We confess Mr. M. is not their leader. We confess we could not think of imputing to him the origin of the shameless impiety that characterizes the warfare of the trilateral opposition. We are quite sure they planned the campaign without him, and are determined to conduct it to its ex-treme issue with or without him, and treme issue, with or without him; and, treme issue, with or without min; and, furthermore, we are perfectly confident that they care little whether he follows their movement at a short distance or far behind, because they will rudely push him aside and choose a man of "sterner stuff" to be their leader before the lapse of three months, should be falter in his allegiance to them. But we emphatically condemn Mr. Meredith for his intellectual and moral weakness in allowing

LOCAL NOTICES.

into a criminal course, because, forsooth, it he is to be leader of a Party at all, he must be THEIR leader, at least in name, so LONG AS THERE IS NO OTHER ANTI-

LIBERAL PARTY IN THE PROVINCE .- Kings

Staple and Fancy Dry Goods of every description, suitable for Fall and Winter wear. Selling cheap at J. J. GIBBONS, 199 Dundas St.

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W. W.

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TENDER FOR THE WORKS OF CONSTRUCTION.

Sealed tenders, addressed to the under-signed and endorsed "Tenders for Cape Breton Railway," will be received at 'his rffice up to noon on Wednesday, the 12th day of January, 1887, for certain works of construction.

construction.

Plans and profiles will be open for inspection at the office of the Chief Engineer and General Manager of Government Railways at Ottaws, and also at the Office of the Cape Breton Railway at Port Hawkesbury, C. B. on and after the 27th day of December, 1886, when the general specifications and form of tender may be obtained upon application. No tender will be entertained unless on one of the printed forms and all the conditions are compiled with.

By order,

Department of Railways and Cauals, Ottawa, 15th December, 1886.

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