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EV. F. LOER,

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o. Oct. 19, 1896.

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DERS, addressed will be received ay, 8th January, Her Majesty's atracts for four ek each way, red London, Fern-Post Office and action, from the

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ıly.

than ordinary interest the religious controversy carried on in the columns

of your paper between "Catholic Lay-man" and Rev. Dr. Langtry. From a careful and impartial perusal of the arguments adduced by the latter in support of his groundless contention against the orthodox teaching of Catholic theology, I have come to the conclusion that Rev. Dr. Langtry is not an honest controversialist. I feel sorry that a clergyman of a great re ligious body that has so much in com-mon both with the history and doctrin-al belief of the Catholic Church, should adopt the methods of those who strive for notoriety at the expense of truth, and who endeavor, by means of base in-nendoes, covert sly insinuations, or even direct falsehood, to malign the educated by wilfully and maliciously falsifying Catholic doctrines and prac tices. I am told that the controversial tactics adopted by Rev. Mr. Laugtry have gained for him a certain unenvi methods worthy of a man who has no great difficulty in overcoming that punctilious regard for truth which Catholics or Methodists his charges the opprobrious epithet of idolaters Yet Rev. Mr. Langtry says we are idolaters-and sure he is an honorable

If Mr. Langtry wishes to understand the doctrine of the Catholic Church regarding the veneration of images, he has but to apply to any priest in the city for a copy of the "Canons and Decrees of the Council of Trent;" and there he shall learn what he doubtless knows before: — "(Sess. 25) The images of Christ, of His virgin mother, and of other saints, are to be had and retained especially in churches, and a due honor and veneration is to be given to them, not that any divinity or virtue is believed in them for which they are to be honored, or that any prayer is to be made to them, or that any confidence is to be placed in them, as was formerly done by the heathens, who placed their hopes in idols ; but, because the honor which is given them is referred to the originals, which they represent." Here is the manifest doctrine of the Catholic Church which every Catholic, be he Bishop, theologian, or simple layman, is obliged in conscience to believe, on

the veneration of images.

The image of Christ excites our sentiments of honor for our crucified Lord. We take off our hats to it; we kiss it, consequently we show honour to the image, but that honor, however, is referred to the person of Christ. Just as the image of the Queen arouses our sentiments of loyalty and respect for our gracious sovereign. We take off our hats to her image, the moment it is unveiled before us, and consequently we show marks of honor to the image, but that honor

does not satisfy Rev. Dr. Langtry. He must go behind the arras of Catholic theology in search of the mysterious superstitions of the Church of Rome.

Accordingly, he wanders forth (mayhap among the second-hand book stores of the city), like another Aeneas, into hap among the second-hand book stores of the city), like another Aeneas, into regions hitherto unexplored, where held, but like ketter, it less farmer and described to the city of the city of the city of the city of the regions hitherto unexplored, where amonded so as to bring them in the corrupted tax's of Christianity in her secret meetings of Fitzelmmons' enemies amongst the guards were held, but Drake summarily stopped counsel when (vide his letter in last Saturday's Mail were amended, so as to bring them introduced goblin by the name of Good John, sometime a dweller in Lyons.

In the writings of the Fathers brake summarily stopped counsel when trying to find out the business transacted at those meetings, as Mr. McColl and, of course, the works of St. Thomas publicly stated that he was "responsible for those meetings, "according to Sir blinded by the opaque doctrines of his shadowy companion, he tells his neighbors in the columns of the daily press of the strange things he has

teaching of Catholic theology. Catholic theology was meant but for ings, nor conversant with its techni-How does he prove this charge? Does ng an episcopate without ordinal and question and article of the work of a priesthood without a sacrifice, St. Thomas; he even unnecessarily added the usual form of citation (Summa II., 25, 3); and then, when he is compelled to substantiate his charge by giving the original context, he produces—mirabile dictu!—not the authentic work of St. Thomas, but by his own showing in his fragmentary description of the book, a summary that seems to have about as much connection with the work of St. Thomas as Rev. Dr. Langtry has with the Pope of Rome. Why did the reverend gentleman pretend to quote from the original work of St. Thomas and thus endeavor to gull his unsuspecting fellow Protestants as to the true doctrine which Catholics hold? Why did he give a false translation of the Latin quoted in your issue of the 5th? He makes a plural noun agree, not once, but twice, with two different Latin participles in the singular number.

spurious category of amended writings. I must ask Rev. Mr. Langtry to prove his allegation that the writings of the Fathers were cor-rupted. What Pope corrupted them; in what century were they corrupted ; which of their writings were amended; when was the Summa Theologica cor-rupted; by what Pope was it brought into conformity with the Roman dec-trine? If Rev. Mr. Langtry can answer these questions satisfactorily he is worthy to receive the mantle of the sainted Littledale. But Dr. Langtry only "supposes" that the works of St. Thomas were corrupted. Is the mere suspicion of corruption sufficient reason why a reckless statement should be made? Rev. Mr. Langtry must either answer my question or take the consequences of silence, which imagine would seriously affect his character. I wish to be fair with him, and will place at his disposal, at the office of the Mail and Empire, or will send to his own house, three different editions of St. Thomas' work. The Cathedral. Toronto, Dec. 10th. Editor CATHOLIC RECORD-Sirhave read with considerable interest your remarks in issue of October 24th, re "The Penitentiary Commis-sion." As one who has lived in British Columbia for many years, and who, consequently, knows the country well, Catholic amongst those who are to investigate - thoroughly I hope - the better to let the matter alone alto gether. There was quite enough wickedness perpetrated at the farcical investigation presided over by Mr. Justice Drake in 1894 to'do for one hundred such commissions; and the remark made by one who was present that : "The first thing to be done with the room where Mr. Justice Drake has himself is to thoroughly fumigate it,' was not a bit too strong. If Mr. Moy-lan be not a member of the Commission Every village school-boy who has acquired an imperfect knowledge of rudimost certainly he ought to be present mentary Latin knows the old rule of grammar, which Dr. Langtry forgets, here with his reports and papers to throw light on matters. Messrs. Drake Stewart (Inspector of Penitentithat the participle should agree with the noun in number and gender. ary) Foster, (accountant or ex accountant of penitentiaries,) and Fitzsim-Why does he make a plural noun agree mons (Deputy Warden of Maniwith a participle in the singular number? Is there one rule of grammar for Rev. Dr. Langtry and another for Catholics, Presbyterians and Method-Supreme Court Judge of British Columbia? Of course he is. This is British ists? When we shall get him on the Hebrew bible, as we hope to do within a month, he will surprise all the professors of 'Varsity by his proficiency would have been impeached at once. in Syro Chaldaic translation. Why does this minister of the gospel of

"WORSHIP" OF IMAGES.

A discussion has been going on for some time in the Toronto Mail and noble lady who rules so well and moble lady who rules so well and sue some time in the Toronto Mail and Empire having reference to the use of images by Catholics and to the hone they pay the Blessed Virgin. Rev. Dr. Langtry, an Episcopalian clergyman, has been most (ffensive as well as unjust in his contentions. We have much pleasure in reproducing from the Mail and Empire of Saturday last the following very able letter of Rev. Dr. Trees is no unity of religious belief which has not not for Dr. Dr. Trees of the catholic Church, as oftentimes damper of Sitr.—I have watched with more than ordinary interest the religion.

Sir.—I have watched with more than ordinary interest the religions and an ordinary interest the religions and an ordinary interest the religions and an ordinary interest the religions of the Catholic Church, and the process of the response of the good and noble lady who rules so well and wisely over the boundeds dominated the more of the saw who rule to find out what truth there may be in his charges; and Dame Rumor, with her thousand tongues, tells us the four than the many than the catholic church. It has been controlled in the scale of the Catholic Church. It has been controlled in the proposed new through the for himiding at annexation. I ment thousand tongues, tells us the iso charges and Dame Rumor, with her thousand tongues, tells us the iso charges and Dame Rumor, with her thousand tongues, tells us the iso charges and partition of the iso charges the truly the rule of the Catholic Church. It has the control of the sax who were with a very exalted opinion even of his powers of simulation. When he is iso charges and the many than the religion of the catholic church, it has there is no unity of religious belief amongst their doctrines except a unity of distintegration, and no agreement in doctrine except a well-pronounced agreement to differ as widely as possible on the most fundamental doctrines of Christianity.

But the simple explanation of Catholic doctrine from the Fathers of Trent does not satisfy Rev. Dr. Langtry. He would be discassed in the control of the most fundamental doctrines of Christianity.

But the simple explanation of Catholic doctrine from the Fathers of Trent does not satisfy Rev. Dr. Langtry. He would be defined us the case of Catholic doctrine from the fathers of the most fundamental doctrines of the most fundamental doctrines of the most fundamental doctrines of Christianity.

But the simple explanation of Catholic doctrine from the Fathers of Trent does not satisfy Rev. Dr. Langtry. He would be defined us the most fundamental doctrines of the most fundamental doctrines of Catholic doctrines of Christianity.

But the simple except a well-pronounced agreement to differ as widely as possible on the most fundamental doctrines of Christianity.

But the simple except a well-pronounced agreement to differ as widely as possible on the most fundamental doctrines of Christianity.

But the simple explanation of Catholic doctrine from the Fathers of Trent does not satisfy Rev. Dr. Langtry.

He would have got it there. But he says that he says that he says done here in Mr. Fitzsimmons case—ment defined by the been necessarily corrupted by the popen. "Angels and ministers of ment before the Chief Justice—as was done here in Mr. Fitzsimmons case—ment defined by the been necessarily corrupted by the popen."

But the simple except a well-pronounced agreement to differ as widely as possible on the supposition that it has been necessarily corrupted by the popen. "Angels and ministers of the Chief Justice—as was done here in Mr. Fitzsimmons case—ment before the Chief Justice—as was done here in Mr. Fitzsimmons case—ment before the Chief Justice—as was done here in Mr. Fitzsi and immediately his vivid imagination conjured up the dark phantom of the scarlet woman of Babylor sittle.

strange fact that during five years of residence at Rome, as a student, I never heard once of the "amended" writings of the Fathers; and yet Rev. Mr. Langtry, who doubtless received all his education in Toronto, knows all about them. Granted these ction before appointing Mr. McColl Judge of the Supreme Court of British

knows all about them. Granted that all the writings of the Fathers were There is another matter concerning corrupted, does it follow that the which something should be done. A great deal of the trouble in this Penworks of St. Thomas met the same fate? Here is another evidence of itentiary arose in connection with the appointment of a new Warden. In 1895 Sir C. H. Tupper, then Minister of Justice, although he knew well D. Church, and consequently his theo-logical works could not come into the W. Fitzsimmons was perfectly innocent of wrong-doing, instead of appointing him Warden, as Sir John Thompson had promised Inspector Moylan, to phease Mr. Corbould (then M. P. for

wilful dishonesty and very bad logic. St. Thomas was not a "Father" of the

Yours, etc., James Power Tracey

SION.

is district), who, there is every reason to believe, was actuated by personal motives against Mr. Fitzsimmons, trans erred that gentleman as Deputy Warden to Manitoba Penitentiary, and appointed Corbould's nominee, Mr. Moresby. This gentleman was, no doubt, ex-cellent as governor of the Provincial

Gaol, and detective; but it is an open secret that only a few weeks before his death, which occurred last month, D. W. Bourke had found it necessary to write Inspector Stuart demanding his presence in British Columbia. The Wardenship of a Penitentiary demands special training, but, unfor-tunately, owing to D. W. Fitzsim-mons' reluctance to injure ex-warden McBride, the impression has got abroad that anybody can run a Peni tentiary. All that is required is to keep the rules! "Anybody can be a sculptor, all one has to do is to get a block of marble and with a hammer and chisel knock away all you don't want.

The position is worth \$2,000 a year with a fine house; and as the Warden, THE PENITENTIARY COMMIS- judging by the past, has little else to do than show himself for a couple of hours each day and sign his name doing all the real work-it is no wonder there are crowds of applicants. It is generally conceded that the man who has the best chance is one who worked hard for the election of our present M. P. last June, on the princiam satisfied that if there be not a ple of "To the victors belong the spoils." It matters not that he probasestigate — thoroughly I hope — the bly knows no more about a Peniten. affairs of this penitentiary it will be tiary than it does about him. Deputy Warden will be compelled to do the work or have to suffer as his predecessor did from the last crowd that we sent to Ottawa as our representatives, but who showed us that they

considered themselves our masters.

I write to the CATHOLIC RECORD to protest against the continual passing over of Catholic Deputy just finished making an exhibition of simply because they are Catholics. A great deal of the opposition to D. W. Fitzsimmons arose from the fact of his being a Catholic. There is strong reason to believe that Judge Drake persecuted him, and all who were with him, simply from religious intolerance, that curse of our day. We pay our taxes, and we are loyal subjects, as we have proved again and again on the battlefield. It is our boast that toba penitentiary), ought also to be present. Is Judge Drake still a religion in any country over which the Union Jack floats; then why not prove it in this connection and appoint Mr Columbia, and we are three thousand miles away from Ottawa. Had he friends frightened Sir C. H. Tupper acted in the East as he did here he last year into committing a gross ac of injustice in that man's regard, and Aulay Morrison, M. P., was Deputy we showed our appreciation on June truth state that the book from which he quoted is entitled "The his prosecution, or rather persecution Mowat a Grit or has he as little of that which he quoted is entitled the his prosecution, or rather persecution and the late of the fragment of the title given by him itself states that it is merely a theological abridgment for the compared to the compare pilation of which a certain mediaval not. It would not pay a lawyer in theologist Carled by the euphonious British Columbia to meddle with one of Some claim that there would be discovered for the control of the contr

Messrs.

even when the boom fever was at its height?

3. Is it a fact that an attempt was made to induce Sir J. Phompson to buy that site at the rate of \$25 an acre. If so, by whom, and in whose interests? There are strange stories told here in this connection, and it is only fair to those whose names are mentioned that, if untrue, they should be officially and authoritatively contradicted.

4 Does anybody know whether Mr. G. L. Foster is Accountant of Penitentiar.

A Does anybody know whether Mr. G.
L. Foster is Accountant of Penitentiar
ies or not? Some fifteen months ago
Mr. Moresby was appointed Warden of
this institution, yet Mr. Foster is still
here, drawing as, is believed, the full
pay of Accountant \$1800 a year. Is
this also because we are in British
Columbia and nobody cares what is
done amongst us?

lakes are among the lovellest to be
seen.

'The Irish people, like Jesus, are
often lightly esteemed; indeed, some
people despise the Irish and sneer at
them. Perhaps some of you deem it an
affront to be called Irish. While in
Ireland this summer I was twice said
to have Irish blood in me and to have
the face of an Irishman. It did not

oppointed as Wardens of Kingston, Stoney Mountain and British Columbia Penitentiaries respectively. Had they not been Catholics there is little fear that they would have been passed over. If Sir O. Mowat be as great a craven as Sir C. H. Tupper, and fears to appoint Mr. Fitzsimmons to this place, let him at least be manly enough to state his reasons; let him give the names of those whom he fears,

point any but lawyers to our judg

inserting this, I am yours, etc.

OLIC IRELAND.

failing to see him, left a request for

just to both the Irish and the Catholic In speaking of St. Patrick Church. he says." It is thought that Pope Celestine ordained St. Patrick to be a estine ordained St. Patrick to be a Bishop," a point which non-Catholics the religious status of the people, viewed from a Protestant standpoint, fute, yet Dr. Zartman asserts that, "in and said that Ireland's greatest, deephis teachings he makes no allusions to est need is " earnest, fervent piety his teachings he makes no allusions to purgatory, the advaction of the Virgin,

It is not to be supposed that in saytransubstantiation or to the authority of the Pope," though, he says, "the Church which he founded is monastic, than other peoples, as even now ascetic and sacramental.

that the omission to mention a doctrine is not necessarily a sign of disbelief in name of Good John, is alone responsible? The only reason for this shufiling of controversial cards is that he ing of controversial cards is that he

1. In the year 1893 did the Dominion Government own the whole or any part of the proposed new site for the British Columbia Penitentiary, opposite New Westminster?

2. If they did not, is it true that that proposed new site was, and is still, a swamp, or little better, never worth more than \$10 or at most \$20 an acre, even when the boom fever was at its height?

Columbia and nobody cares what is done amongst us?

I have already intruded too much on your space, but cannot conclude without vigorously protesting against the continual putting aside of Catholic officers in our Penitentiaries. In justice Deputy Wardens Sullivan, McDonnel and Fitzsimmons should have been oppointed as Wardens of Kingston, Stoney Mountain and British Columbia

enough to state his reasons; let him give the names of those whom he fears, and we will undertake to show the reason, or reasons, for their antipathy.

Three Catholic Deputy Wardens are enough to kick on one side. Let the spell be broken. To appoint an inexperienced man is to court a gaol delivery or bloodshed. We don't appoint any but lawyers to our judgpoint any but lawyers to our judg amassed a fortune in the gold fields. Ships. None but doctors are permitted Both of these brothers were born in to practice in our hospitals; and most Ireland. One had not been home for assuredly experience, and much experience, is required for the successful been absent forty-six years. When management of a Penitentiary.

Thanking you in behalf of many for they wept for joy. They seemed almost foolish in their demonstrations of delight. But their ecstacy was par-A MINISTER'S VIEWS ON CATH-donable because they were seeing and nearing their dear old homestead."

couple of his name Warden Or The Land of St. Patrick." subject of a short instruction on love of country, which would prove of benefit to some of our so-called patriotic orders Philadelphia Standard and Times.

Rev. Rufus Calrida Zartman, D. D., pastor of Heidelberg Reformed Church, this city, who has lately arrived by the standard and Times.

who imagine that they possess a monopoly of that virtue. Continuing, he pastor, who has lately arrived by the standard and Times. his city, who has lately arrived home things that are to it a bane and that from a tour of Europe, delivered two retard its progress. One of these evils sermons last Sunday week. In the is landlordism. The land is owned morning he spoke of "Dr. Pierson's chiefly, almost entirely, by English morning he spoke of "Dr. Pierson's chiefly, aimost entirely, by English Renunciation of Infant Baptism," lords, who extort exorbitant rents from criticizing the changed views of the the poor Irish peasantry. About three-former pastor of Bethany Presbyterian Church, of this city, who, it will be remembered, succeeded the late Rev. do not own the land; only a Charles H. Sourgen as minister of the very few Trishmen own the land. Charles H. Spurgeon as minister of the very few Irishmen own the land

Dr. Zartman made this incident the

Baptist Metropolitian Temple of London. In the evening his subject was "The Land of St. Patrick."

which they occupy and the soil which they till. They are kept so poor by the landlords that they cannot a subject was the small feature of the soil A representative of the Catholic purchase the small farms on which Standard and Times called at Dr. Zartman's residence on Monday, and, poverished manner. These farms, too, are mere patches of earth, from half an acre to fifteen and twenty acres in stating that such extracts as might size. Nearly all the money earned on prove of interest to our readers would be used. The manuscript and an article on "The Emerald Isle," written while in Edinburgh, were afterwards mailed. hope of transmitting it to their posterin the address are naturally Protestant, yet there is evidence of a desire to be stimulated to be far more industrious and energetic. May the day soon come to Ireland when landlordism shall be only a historical memory

He devoted considerable attention to

than other peoples, as even now As regards the Rev. Doctor's allusion preachers are contrasting the fervent to St. Patrick's belief, it might be said piety of the Irish Catholic servant girl

present her dogmatic teaching, and pander to the low instincts of the undeducated by wilfully and meliciant. able notoriety. In his attacks upon religious denominations other than his own, he is known to have adopted practices that are sanctioned by the punctilious regard for truth which should be characteristic of every Christian, and more especially of every Christian minister. He might remem ber, however, that the truth is best in the end, and whether he is attacking calities. If such people do not under-catholics or Methodists his charges stand the arguments of Catholic theoagainst their respective beliefs should be supported, not by wanten invectives either to ignorance of the Latin lanor garbled quotations, but by the plain manifest statements of doctrine, which every honest man will recogwhich every honest man will recog-nize as being exclusively Cath-olic or distinctly Methodist. It is they are under no pressing necessity of exposing their own short-comings to the enlightened readers of the daily one of distinctly stated to really unbecoming in one of my years press. Rev. Dr. Langtry pretends to lecture such an ancient controvershave read the theological works of St. but when he can take upon himself to dictate to the Venerable Pontiff of the Vatican, I assuredly may be read the theological works of St. Thomas on the question of image worship. As a result of his reading he insinuates that St. Thomas in the Vatican of the Va Vatican, I assuredly may be pardoned this breach of ecclesiastical etiquette towards the pastor of St. Luke's. We have no quarrel with the clergy or members of the Church of England; lic theology upheld the practice of we admire the Anglican community as a time honoured institution of great against a saint and a scholar, by one national importance; we respect its who may have the holiness of the formembers; we admire its clergy; and mer, but who certainly cannot lay members; we admire its clergy; and for those among them with whom we claim to the education of the latter. have had the pleasure of personal acquaintanceship, we entertain feelings of sincere friendship despite our differ. Thomas? Not at all. Does he even of sincere friendship despite our differences in religious belief; and although the position occupied by the Anglican Church as a sacerdotal institution position. The sacerdotal institution position occupied by the Anglican church as a sacerdotal institution position. tion, a priesthood without a sacrifice, and an altar without a victim-although such a position from a Catholic strangely paradoxical and open to attack, which need not be strong to prove effective-yet we Catholics do not feel justified in charging our Anglican brethren wantonly in the public press. Why, then, should we receive from an Anglican minister

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A WOMAN OF FORTUNE

BY CHRISTIAN REID, Author of "Armine," "Philip's Restitu-tion," "The Chird of Mary," "Heart of Steel," "The Land of the Sun,"

CHAPTER I.

"I WILL LEAVE IT BEHIND."

"And you will certainly go, Cecil?" It was a question rather than a statement, and as such Cecil Lorimer

answeredit.
"Yes," she said. "There is no reason why I should refuse to do so. It will be an agreeable change in my life-a bit of novelty and social adventure. I am rather stupid," she added. with a laugh. "Perhaps Paris will improve me.

Her sister, Mrs. Bernard, did not reply for a moment, but the expression of her face plainly indicated that she dissented from this opinion. Presently she spoke.

"I do not think any one else would call you stupid," she said. "And I do believe Paris will improve you. According to my observation, it has, generally speaking, rather a contrary

effect on people."
"You think it will demoralize me?" asked Miss Lorimer, with another laugh. "My dear, forgive me if I say that such ideas are a trifle narrow. There is no possible reason why Paris should demoralize anybody of good

"Then few of those who go there have good sense," re-turned Mrs. Bernard; "for you must acknowledge that it does moralize a great many of them. Think of the women who virtually give up their homes and their husbands in order to live there !- think of the girls whose one idea becomes whether they have money or beauty enough to buy a husband with a title! 'And do you think me likely to

ense.

swell the ranks of the last? I could not very well belong to the first?" "You! Don't misunderstand me so dreadfully. I cannot express myself

easily, but if you will be patient I will try to tell you what is on my mindwhat has been on my mind ever since you received that letter.

"Very well," said Miss Lorimerand she did not laugh again. "I will be patient, and you shall tell me once for all what is on your mind."

She certainly looked patient, but it was the patience of one bound by courtesy to undergo something tire-some and useless, as she leaned back in her chair, and absently stroked the head which a handsome Irish setter laid in her lap. Her large, gray eyes - fine, thoughtful eyes, under dark lashes and darker brows-wandered away over the lawn that sloped in green beauty from the veranda where the two ladies sat. People frequently spoke of Cecil Lorimer's beauty as "classical," probably because the nobly shaped and poised head, the finely cut features, and lily-like skin, recalled the somewhat vague idea o classical loveliness which floats through the popular imagination; but for once often misused term was not inap propriately applied, and this for a reason which lay deeper than the outlines of her nose or the bearing of her figure.

The modern mind is somewhat prone to overlook the fact the ancient standard of beauty was an intellectual one — that the old sculptors never chiselled a type of unintelligent loveliness. Be hind the brows they moulded one feels that no weakness could dwell; from the lips they sculptured it is impossible to imagine that words of folly could fall. And herein lay Cecil's chief claim to classical beauty - that hers was a beauty of almost severely inte lectual character, only redeemed from coldness by a flash now and then of imperious brilliancy. It was evident at a glance that she was a person of strong character; one, too, who had been early accustomed to habits of independence and command : but there vas a frank nobility in the face which promised well for that power of selfonquest which does not always accom

pany strength of will. Her sister resembled her, as relations often resemble one another des pite much difference of appearancehe noble outlines of one face being softened to graceful prettiness in the Whatever superiority for the former this difference implied, Mrs Bernard would have been the first to acknowledge; for her admiration of her younger sister knew no bounds In her eyes there was no one so beauti ful, no one so charming, no one s elever as Cecil; and her confidence in that young lady's powers of judg ment being of the highest order, it cos her no little effort on the present occa sion to assume the character of mentor. A minute or two passed before she spoke again, and then it was with ome hesitation.
"I am sure," she said, "you do not

believe that I think you would find the same attractions in Paris-I might say in Europe-that the foolish people do of whom we spoke an instant ago there are attractions there of a different order for people like yourself, and I am certain that if you go in this way, you will either never return, or if you return you will never be contented to live here again.

"What a dark prophecy!" cried "I must really ask you to ex-Cecil. plain it. Why, if I go in this way in other words, if I accept the invitation of the Vicomtesse—will I be more likely to become sensible of such at tractions than if I went abroad as most

people do?" I think you might see for yourself where the difference is," observed Mrs. "FAIR CANADA," 25e—j" A FAREWELL to Ireland," 40e; two new and pretty songs. Send for same to WHALEY, ROYCE & CO., 198-tf. to explain her meaning. "People is Yonge street, Toronto." 198-tf. travel abroad to see churches and

scenery and works of art; but you are going to visit a woman who has lived her cousin?" in Europe for thirty years, and who will introduce you into a society where your beauty and wealth must make an impression, and-and the end will be that we shall never see you again. "But what is to become of me? You

have not explained that." "You will be married," said Mrs. Bernard, with melancholy decision. "I am sure of it. The Vicomtesse, who successfully bought a title for herself, will never rest until she has man aged to marry you to some impecunious Count or Marquis."

"And that is your opinion of me?" said Cecil. "If it were worth being angry over—but it is not! I am only obliged to you for letting me know exactly how foolish you consider me.

"O Cecil, you are angry, and how unjust you are! You see, I was right in not wanting to explain myself. knew you would misunderstand me. I think you foolish !-well, that, you know, is absurd. But I do think that you are very ambitious, and not at all sentimental; and how can I help fearing that you will be led to make some great marriage, that will give you a brilliant place in the world, and

separate you from us?"
"What an absurd little creature
you are, Nelly!" said Cecil. "How is one to reason over such nonsense? But it does seem to me that if there was a woman in the world who might be considered apart from the possibilities of which you speak, I am that woman.

"I cannot see why.' It is true that no man has ever pleased you yet, but that does not prove that some man may not do so eventually. And in Europe it is natural that men should be more refined, more attractive than with us. They certainly have much more to offer-when they have anything at all.'

"I do not believe that any man in the world has anything to offer that I could care to accept," said Cecil, decidedly. "I cannot imagine myself being tempted by rank, and that is the only thing I do not possess."
"You like power—you must know

that you do.' suppose I do, but it is power which I must win and exercise myself. All my dreams are like a man's: of doing some great work, of making myself of use-of importance, too, I fear—to a great many people.
No doubt this is because my dear father filled me with such thoughts. How often he said, 'Wealth is a great responsibility, because it is a great power; never forget that, my dear!"

"Of course it is," said Mrs. Bernard, as if assenting to a self-evident truth. "But is is a great temptation, also; and when you find what it will purchase for you in Europe, I cannot but fear you will be tempted.

"Then the best way to relieve your mind will be to leave it behind me,' said Cecil. "That is easily done. Very few people here know the amount of my fortune, and I doubt whether the Vicomtesse ever heard of it at all. I am not altogether so obtuse as you imagine: the danger of her making matrimonial plans for me did occur to me, and I determined before you spoke to say nothing of my possessions, and simply enjoy a glimpse of foreign life like any modestly dowered American girl. "But would that be quite - quite

right?" asked Mrs. Bernard, hesitat-

ingly.
"Why not? What I possess is my own affair; whom else does it concern? If I choose to protect myself from possible annoyance by simple reticence, have I not a right to do so? When one asks a friend to visit one, vitation is not supposed to depend upon the amount of his or her The Vicomtesse has invited income. me, not my fortune."

But think what you will give up in the way of social importance and consequence! I know it is a wretched, nercenary world, but one must take it as it is; and you are not accustomed to sing insignificant.

"No," said Cecil, with a laugh. 'It would certainly be strange to me to find myself so; but if the degree of my significance depends upon outward things, and not upon myself, then it will be well to know it. So not another word! My mind is made up, and I hope yours is relieved. Are you resigned to my going now?"

"Y-es," said Mrs. Bernard, rather doubtfully. "But I wish we knew more of Madame de Verac."

"Ah!" said Miss Lorimer, as she

brought the setter's beautiful silken ears over to a point on his forehead. "She is a little of a mystery; but if she were not so, one element of uncertainty and therefore of pleasure would be taken out of my proposed visit. Did you ever see her? I think you said you did long ago."

Yes, about twenty five years ago. I was a very small child, of course, but I shall never forget how beautiful she was; the recollection of her is like a picture in my mind. She was then in mourning for her first husband. He had been minister to some court abroad, and I remember hearing mamma say, · How Adela affects foreign manners! She went back to Europe soon, and the next thing we heard she had married the Vicomte de Vérac.

" Apres? "I scarcely know. There was a good deal of gossip; it was said that the marriage was unhappy. But who can tell what is the truth? They certainly never separated, and since his death she had lived in Paris, and had very little to do with her country people. I do not think she has written to any member of her family "People for years—until her letter to you." ches and "It is a little odd. Why should she

"They were not like ordinary cousins. Both were orphans, and they were brought up together like sisters by their grandmother. I have often wondered - when I chanced to think of her-that she could let us slip out of her life so entirely."

"No doubt, as she candidly says, she forgot our existence until she saw that photograph of me which the Jerninghams—oh!"—her hands suddenly dropped from the dog's ears—"I did not remember the Jerning-They may have spoiled my

plan by telling her of my fortune."
"I don't think there is the least probability of it. They have been abroad for years. Mrs. Jerningham considers it cheaper and more amus ing than living at home, and better for the education of the girls.

"True. It has been a long time since I saw them—I had quite forgotten how long. So there is no danger of my importance being betrayed, and I am to go, like a crowned head, incog.! What a nice joke it is, eh, Leo?" Hearing his name, Leo responded with a sharp bark. "There, there! I did not mean you to enter into the conversation. bring my hat, and you shall have a walk. I don't ask you to join us, Nelly "-as the dog darted awaybecause I know you prefer to wait for Jack."

"I certainly do not share your pas-sion for exercise," said Mrs. Bernard. 'How Leo will miss you when you are gone!

"Dear old fellow! I am afraid he will," said Cecil, looking affection-ately at the dog, who came back bring-ing her hat. "Jack must give him exercise. It is a shame for so fine a creature to be spoiled."

"Why not return him to his former master? He would give him exercise enough. ... Mr. Gilbert? I might do that.

I do not suppose he would mind the trouble."

for you," she said. Something like an expression of im patient disdain came over Cecil's face. 'If you could know how disagree-

able such remarks are to me, Nelly," she observed, "I do not think you would make them." "I have said nothing that ought to be disagreeable to you," replied Mrs. Bernard, who felt that the eccentricities of this young lady should occasion-ally be checked. "Most people desire

to be liked." "I do not share the taste of most people, then," said Miss Lorimer. lecidedly object to be liked-in that

Then she put on her hat, descended the steps, and walked away.

CHAPTER II.

THE DESIRE OF THE MOTH FOR THE STAR.

Mrs. Bernard looked after the graceful figure with an expression half-

"Such a girl!" she said aloud.
"What is to become of her?"
Naturally the question remained uninswered, and for several minutes silence reigned undisturbed. The pretty country house, with its air of mingled simplicity and luxury, was quiet and empty behind her; while in ront long sunbeams were streaming over turf vividly green with the fresh

ness of spring, on flower-beds covered with bloom, and on a distant city that lay wrapped in golden mist. many minutes after Miss Lorimer had passed out of sight, however, this quiet wheels, and a dog cart containing two gentlemen came spinning rapidly round the drive. As it drew up before the veranda, Mrs. Bernard rose. Both gentlemen were on the ground in moment, and one of them came toward

her, hat in hand.
"How do you do, Mr. Gilbert?" she said, very graciously. "I am glad Jack has brought you out with him." "Thank you, Mrs. Bernard.

are always so kind that Jack never has the least difficulty in inducing me to accept his invitations," replied Mr. Gilbert. "I sometimes think I should refuse occasionally, if only to increase my value in his eyes; but my strength "I hope it never will be," said Mrs. Bernard; "for if it were we should not believe in it as strength of purpose at

all, but as the deplorable fact that you had grown tired of us."

"As if such a thing were possible!" said Mr. Gilbert, with a most sincere

accent. He was not at all an ill-looking man as he stood uncovered, a gleam of sun-shine falling over his ruddy locks—of that color which discriminating friends call auburn; his intelligent face lighted up with pleasure, and his eyes -apparently small because deeply set but clear and keen-passing by his hostess to scan the open windows behind her. Would not a beautiful,

stately presence that he knew well appear at one of them? Mrs. Bernard saw the glance, and understood its meaning at once.
"It is a pity," she observed, "that

you did not arrive a few minutes Cecil has just gone to walk alone. If you had been here she might have had an escort."

"If you will tell me which way she went, I will take great pleasure in following her," said Mr. Gilbert, quickly.
"Oh, don't go rushing away and

overheating yourself!" said Jack Bernard, coming up. "Cecil will be back presently.
"So shall I," said Gilbert. "Thanks,

write to me when mamma was only direction. "I am a famous walker,

you know."
"I should think so," said Bernard, regarding the long strides with which he departed. "But what was the he departed. good of sending the poor fellow off like that?'

"It pleases him," said Mrs. Bernard, with a laugh; "it will do Cecil no harm, and it gives me an opportunity to say a few words to you. Come! (she put her hand into his arm) let talk

"This is almost as bad as being sent to take exercise with Gilbert," said Jack, with a sigh. "Well, what is

dissuade her from accepting Madame de Vérac's invitation, but she is determined to go." "So I supposed," said Bernard. "I

never entertained the hope that you

would change her resolution. When

a young lady has had her head as long as Cecii has, she generally knows what she wants to do, and does it." "I suggested what you spoke of—the probability that the Vicomtesse would try to arrange some marriage for her; and, though she was vexed at my sup posing there could be any danger on her part, she acknowledged that she had thought of the possibility of annoy ance that way; so, to prevent anything of the kind, she has determined to say

nothing of her fortune, but to go-according to her own expressionmerely like a moderately dowered girl. "Nonsense!" said Bernard. "Doe she suppose that out of all the Ameri-Paris there will not be some cans in one who knows the amount of her for

"That was my thought at first, but on consideration I am inclined to think there may not be. After all, though there are stories afloat, not many people here know the exact amount of the fortune she inherited. Her father was very reserved about his affairs, and how can people estimate the value of ranches in Texas and silver mines Mrs. Bernard laughed. "I do not think he is likely to mind any trouble in Mexico and real estate in San Francisco ?

"Not easily," said Bernard, with a laugh. "Your step-father was cer-tainly a great speculator, and all his speculations turned out well. He left a fortune of five millions, and had he lived a little longer it would have been

fifty."
"Five millions is more than enough for one woman," said Mrs. Bernard. "I can't help fancying the Vicomtesse must have heard of it, else why should she have written to Cecil? But if she really does not know-Jack, we are strange creatures! I, who have been unhappy over the fear of Cecil's making some grand marriage, now feel disappointed at the idea of her not doing so. If ever there was a woman ought to be a princess, it is Cecil.

Jack laughed. "She is very princess-like," he said ; "quite enough under existing circumstances, I think. If by a grand marriage you mean a marriage with some ruined nobleman. willing to barter his title for an American fortune, I sincerely hope she may never make it. I had much rather see her marry a good, sensible, straight-forward fellow like Gilbert; but I suppose there is no hope of that."

"Not the least. I never saw a gir! who thought less of marriage; in fact, it provokes her to hear it spoken of. She has all kinds of ideas about the tremendous responsibility of wealth, and of doing some great work in the world-I don't know what, exactly. "Nor she," said Jack, with another

laugh. "It is a pity that she is cut out on such original lines. It makes her charming, but not safe." "How can you say that when she is

The most gigantic mistakes in the world are the mistakes made by clever people, and there is no telling into what pitfall the cleverness of such a wilful, original young lady may finally lead her. I wish we knew more of this Vicomtesse de Verac."

'So do I. I have felt all the time that I wished it were possible to obtain some information about her." "I have just thought of a person

who perhaps can give it," said Bernard, reflectively. "You've heard me talk of Ralph Craven?" 'Your friend who has been abroad

"Paris is rather more his headquarters than anywhere else, I think -at least I generally write to a standing address there, and he answers from Russia or Egypt, as the case may

be. So I think it likely he may know something of Madame de Vérac, and he will also be able to keep an eye for us on Mademoiselle Cecil."

But how can he keep an eye on her from Russia or Egypt?

"That could hardly be expected, but he may be in Paris; and if so, he is trustworthy in every point of viewsensible, fastidious; a man of the world, and not at all likely to fall a

victim to her charms.

"Then he ought to suit Cecil exactly. I am so glad you thought of him! Pray write at once, but don't mention her fortune even to him."
"Why should I? It will not con-

cern him at all. Confound the fellow! If he cared more for money it would be better for him: he would not be wasting his time and his talents as he is doing.' "What is he doing?"

"Nothing, as far as I am aware. He is one of the class of people who find America too crude for their refined sensibilities. But now I beg to suggest that although this promenade is exceedingly delightful, I should like to go and change my coat before dinner.

"Cecil is right," said Mrs. Bernard,

more highly appreciated unmarried than married. Think of Mr. Gilbert's

delight at being able to walk with her! Poor fellow, yes! How warm he must be by this time!" said Jack, sympathetically.

The gentleman thus commiserated was meanwhile unconscious of being in any degree an object for pity. He had overtaken Miss Lorimer difficulty, and been greeted very kindly. Though aware of his admirakindly. Though aware of his admira-tion, she wholly ignored it, and by this ignoring, repressed it more effectually than by any possible severity; while there can be no doubt that the consciousness of its existence was pleasant to her. She would have been surprised "It is about Cecil. I have tried to had any one convinced her of the exist ence of this pleasure, but she would none the less have missed the homage had it been withdrawn. It was an atmosphere to which she had been accustomed all her life, and to which she only objected when it became too palpable. That men should admire, should even from afar off respectfully adore her, was very well; but that any of them should draw near enough to propose to marry her, filled her with a sense of repulsion and indignation. 'How dare he!" was always her first haughty thought, and it is safe to say that no man whose wooing she rejected ever returned to encounter rejection

> She was sometimes reasonable enough to ask herself by what possible right she felt in this mannerwas she conceived her dignity outraged by proposals over which other women waxed exultant as proofs of power, or regretted as suffering they alternative but to inflict. Such ques tioning was vain: the feeling was too instinctive to be reasoned away, nor was it in any degree due to the circumstances of her life. It was no doubt owing to these circumstances—to her great gifts of wealth and beauty-that it had been brought into prominent exercise; but it would have existed in the same force had her position been wholly different, since its spring lay deep in a nature too proud to rate its value by extraneous things.

Mr. Gilbert, wiser than many of those whe had gone before him in the perilous path of admiration for Miss Lorimer, knew exactly how hopeless was any expression of the feeling which he entertained for her. He was too sensible to deceive himself for an instant, and he often laughed in not very mirthful fashion over the folly which made him continue to emulate a moth, and singe his wings in the vestal flame that allured him. "But vestal flame that allured him. I am not like other men," he sometimes remarked to himself. "A hopless passion is the only kind of a pas possible for me, because I should have o poor an opinion of the woman who bould be satisfied to find her ideal-and I would not want a woman who did not have an ideal-in me, that she would fall from her pedestal at once.

In this whimsical manner he con soled himself for the fact that nothing could be imagined more unlikely than that Cecil Lorimer would find her ideal in him; and, secure in the belief that no other man was any nearer his goddess than himself, he was content to worship from afar-the more readily since she was a woman whom no man of intellectual culture could fail to en oy meeting on other grounds than those of mere sentiment. somewhat crude youth it was not possible to pay her the famous compli-ment paid long age to a noble woman, and say that "it was a liberal education to have loved her," it was possible—at least Gilbert felt it possible—to have been led to many high sources of interest and pleasure through loving

These two, therefore, were very good friends, notwithstanding the fact that it was not entirely friendly regard that looken out of Gilbert's eyes, and that his companion was too thoroughly a woman not to be aware of this. Leo's welcome told her whose was the quick step along the shaded road behind her, she turned with a cordial

"Mrs. Bernard encouraged me to come," said Gilbert. "I hope I don't disturb you.' "Not at all," she replied. "I am

very glad to see you, and Leo speaks for himself." "He certainly does. Hold your tongue, sir !"-for Leo was still uttering short barks expressive of delight. 'What a beautiful dog he has be-

"Has he not? Did you think he would be so pretty when you gave him to me?" "Oh, yes; for I knew his parentssplendid imported dogs both. It is

almost a pity so fine a dog should not be trained for sport." "Then take him and train him, will you not? Oh, I know what you will say "-as Gilbert looked vexed at havescape—"that you gave him to me for my pleasure. Well, he has given

my pleasure. Well, he has given me a great deal of pleasure; but now that I am going away, I should like for you to take him and keep him, if you will. Nelly and Jack care little for Of course I will take him and keep him if you wish it," said Gilbert seriously. "But I am sorry to hear that you are going away. May I ask

where ?' "Only to Paris, which seems very near at hand in this age of the world, although I have never been there.

"When do you go?" "Not for a week or two, so you will not be called upon to take Leo home with you to night. But one always feels like making one's arrangements for departure as soon as a decision is

taken-at least I do.' Mrs. Bernard, "as she indicated the dropping his arm. "One is much anything," said Gilbert. "There is a

soldierly quality of pron you that one does not

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"That is because I wa My father taugh

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I should never rest un minister of some gre general in chief of som 'You would permit salute you from afar, Gilbert, laughing too, with a painful sense with a painful which is familar to all hopelessly, that she lo a country or to lead at though she was. though she was. 'fancying," he added "that you will play so the world, though it w

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CHATS WITH

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A Good Chara character; for the high character this world's goods borrow more tha That was the reply at a recent meetin Louis, when asked ity of small capita small business credit. Another bluntly, saying he money to an hone the rich knave, stantial security. replies was a tri husiness men to t reputation for hon ing evidence of integrity is busin such capital is every man.

> On the B Bishop McQua men who break will find have downward in the an old man with ence, and often r young persons w drop away from had to study the was in the saloon man may be al into a saloon, be kind of company taking to their becomes a drunk drunkard is a d ity and on the h if we can only sobriety until years of age, th

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important promptitude is in life, and how irritating the lack of it may be." your mind on your business; because jects are constantly frustrated by the 'A wise teaching, but many women

would not have profited by it."
"I think I am more of a man than a man my ambition would be boundless. I should never rest until I was prime minister of some great country, or general in chief of some great army.

"You would permit your friends to salute you from afar, I hope," said Gilbert, laughing too, yet thinking, with a painful sense of remoteness which is familiar to all who have loved hopelessly, that she looked fit to rule a country or to lead an army, woman though she was. "I cannot help though she was. "I cannot help fancying," he added involuntarily, that you will play some such part in the world, though it will be as inspirer

rather than doer. "I am afraid that I am not humble enough to care to achieve through others," shesaid. "Isit not a fortunate thing that, having such a vaulting ambition, I should not possess the opportunity for it to overleap itself, as vaulting ambitions are likely to do? Disappointment must be a terrible

thing in such a case."
"And to fall, worse than never to have climbed."

But what would become of the world if nobody cared to climb?"
"That is hard to say, for there are people glad to climb at any possible risk. The world is rather in need of a few more quiet people like myself, who prefer that others should have both the labor and the glory of such

undertakings."
"I really think you are the most enviable person I know," said Cecil. "You are so thoroughly content with your lot, so perfectly sure of gaining all that you want from life. You are to me an embodied essay on the wisdom

of moderate desires."
"Yes," said Gilbert, not without a secret sense of amusement at the un-conscious irony of her words. "My desires are, generally speaking, very moderate; and if by chance I fix my eyes on something beyond my reach, I do not deceive myself with false hopes of ever gaining it; but, recognizing its excellence, I am glad that the world is richer for possessing it-though I am not, and never can be.

TO BE CONTINUED. CHATS WITH YOUNG MEN.

It is an aid to contentment to remember that nothing need be done in a servile spirit, that the lowliest employments may be raised and glorified with a high motive, and that the noblest purpose of life—sanctity—can be attained as well in drudgery as in conspicuous occupations.

A Good Character is Capital. "Thousands of dollars are loaned on character; for there are men of such high character — though not rich in this world's goods - that they will not borrow more than they can pay. That was the reply of a bank president at a recent meeting of bankers in St. Louis, when asked concerning the ability of small capitalists - men doing a small business — to raise money on The tenor of all the stantial security. The tenor of all the replies was a tribute of hard headed siness men to the great value of a reputation for honesty. It was a strik-ing evidence of the fact that proved integrity is business capital, and that such capital is within the reach of every man.

On the Read to Ruin.

Bishop McQuaid says: "Young men who break away from God you will find have taken the first downward in the saloon. Now, I am an old man with a great deal of experience, and often my heart is sad to see young persons who have begun so well away from God, and naturally I had to study the cause, and I found it was in the saloon. Although a young man may be all right when he goes into a saloon, he soon comes to like the kind of company he finds there, and, taking to their speech and habits, he becomes a drunkard like them, and a drunkard is a disgrace to the community and on the highway to hell. Now, if we can only save the young to sobriety until they are twenty-one years of age, they are generally saved

Put Life Into Your Work. A young man's interest and duty both dictate that he should make himself indispensable to his employers. He should be so industrious, prompt, and careful so that even his temporary absence should be noticed. A young man should make his employer his friend by doing faithfully and minutely all that is entrusted to him. It is a great mistake to be over-nice or fastidious about work. Pitch in readily, and your willingness will be appreciated, while the "high-toned young man who quibbles about what it is and about what it is not his place to do will get the cold shoulder. There is a story that la log that one of his corporals ald not handle; and the greatest peror of Russia worked as a shipght in England to learn the busingst in England to learn the busings. That's just what you want to s. That's just what you want to Be energetic, look and act with The state of the provided of the contains and we all know how numerous they are the market. It is not a controver state of the market in the market. It is not a controver state of the market in the market. It is not a controver state of the market in the market. It is not a controver state of the market in the market in the market. It is not a controver state of the market in the market in the market. It is not a controver state of the market in the market in the market in the market in the market. It is not a controver state of the market in the mark George Washington once helped to roll a log that one of his corporals would not handle; and the greatest emperor of Russia worked as a shipwright in England to learn the busi-

soldierly quality of promptitude about alacrity, take an interest in your are-must then be mainly attributable LEGENDS AND STORIES OF THE it is that which is going to help you, not those outside attractions which would not have profited by it."

"I think I am more of a man than a woman," said the girl, laughing. "I have always thought so. I have a passion for men's work, and I don't like women's work at all. If I were a like women's work at all. If I were a like women's work at all. If I were a like women's work at all. If I were a like women's work at all. If I were a like women's work at all. If I were a like women's work at all. If I were a like women's work at all. ing thus for others, you are laying the foundation of your own success in life.

Character Building.

Dr. George H. Hepworth, editor of the New York Evening Telegram, lately delivered an interesting address on "Character Building." Dr. Hep-worth said, among other things: "It is absolutely necessary, if you

are to build, to have a foundation-a good foundation, too. There must be no sham about it: it must represent honest and faithful work. Then it is necessary for you to feel a divine consecration to the work you have in hand or which you are to pursue. The Lord's work can be done by you as well as by the graduate of any carpenter as a minister has been called to his work. So long as you live in this world be a part of it, but be a good part of it. Money is not to "born again."

Original stil planted in our hearts, and which makes it necessary that we be not simply obedient to God's law, but of the desired by the desired by the desired by the leavest of the state of the desired by the leavest of the leavest of the desired by the leavest of be despised, but to be won, if possible, and I wish I had more of it.

upon it as a dollar that you have conthe world. Keep your heart and con-science clear, so that you may be able to say with the going down of the sun: 'I have done nothing wrong this day.' It's hard work to get from every blow and success will come

"There are too books which have given me great comfort during my life. One the Bible and the other Mother Goose's Melodies. There is one

There was a man in our town,
And he was wondrous wise,
He jamped into a bramble bush
And scratched out both his eyes:
And when he found his eyes were out,
With all his might and main,
He jamped into another bush He jumped into another busin And scratched them in again.

"This verse exemplifies the manner in which a man who has met with misfortune and lost his all ought to act. It is to persevere, persevere, and do it in the face of all odds. Though you have to begin again do it with a determinedly strong will. Look carefully after your reputation. Put on no pretense, but have a good sterling character, one that you can face the world with and court investigation without shame. Be true to your principles and yourself always, no matter what happens. Then only you are

"Rather die a poor man respecting yourself than a millionaire despising yourself. The funeral is a barometer, and when a man cries at the side of a small business—to raise inducty on credit. Another banker put it more bluntly, saying he would rather lend money to an honest poor man than to the rich knave, who could give subther rich knave, who could give subther in life that has met God's thing in life that has met God's approval. Strive to gain that tear.

Cultivate the Judgment.

There is no one who looks in upo his own nature with close scrutiny that is not conscious of a deficiency judgment. Indeed this lack may be said to be the source of by far the judgment. greater part of the suffering that is endured in the world.

In physical matters conclusions are drawn from the most superficial examination; and ignorance and prejudice pronounce dogmatically upon subjects which, if a sound and educated judgment were brought to bear upon them, would at least be treated with modesty. We are disposed to trust our senses more than any of our other faculties. These, at least, we think, will not fail us, whatever else may. And in this we are correct, though the udgments we deduce from them are requently very erroneous.

Though some philosophers aver that our senses are often delusive and fallacious, and bring many instances to prove it, yet the ablest among them have shown this to be impossible. Reid, the famous Scotch metaphysician, gives an interesting example of this supposed fallacy of the senses. He imagines one anxious to prove it, taking a piece of turf, cutting it into the shape of an apple, and scenting it with essence to imitate the odor of that fruit. Thus it might be declared, that the sight, the touch, and the smell all deceive us, and render false testimony. But to this Dr. Reid justly replies No one of our senses deceive us in this case. My sight and touch testify that it has the shape and color of an apple; this is true. The sense of smell testifies that it has the smell of an apple; this is likewise true, and is no deception." It follows, therefore, that the error we make belongs not to the senses, which convey truthful im-

pressions, but to the judgment, which

employer's success, work as though to a failure in wisely selecting the best the business was your own, and let means of accomplishing our intentions, woman."

"That is because I was trained by a man. My father taught me early how place absolute reliance in your word judgment. In all private and public place absolute reliance in your word judgment. In all private and public place absolute reliance in your word judgment. In all private and worthy obsame cause. Through it the charitable frequently increase pauperism, the wise fail to impart their wisdom, the enthusiastic injure their own cause,

> hand is thrown away. It becomes, then, a matter of vital interest to every one to consider how far he has progressed in the education of his judgment; and if the self-education of the judgment is so invaluable, it is no less desirable that it be made a | be betrothed. large part of all the education of youth.

> > Conquer the Body.

higher may live. The animal must my father not to force me into an allidie that the man may live. And if literal death be not hereby signified, for all my life. vet so really destructive of mere ap-Human ease and pleasure are opposed bella in her trouble theological school. God has given to the soul's fulfilment of its destiny. A few days afterward the Count you a portion of the world's work to In itself no doubt the natural joy of Graziano de Luzman called Isabella to you a portion of the world's work to in itself no doubt the natural joy of do, and it makes little difference what this life is not evil. But there is no sphere you are in. You are just as joy of man simply "in itself." It all truly called by God to be a mason or a lows from that root of bitterness which then at the Court of Spain with the carpenter as a minister has been original sin planted in our hearts, and French ambassador, had asked for her

These are very strong words. They and the many other such words in Holy "But, remember, money is of no value whatever unless honestly earned. When you look upon a dollar, look upon it as a dollar, that you have one that the crucifix over our altars, the shamefaced confession, the constant scientiously earned, as a dollar for which you have given due value to the world. Keep your heart and coneven the touch of sadness in her most joyful offices. Indeed, the true joy of a Christian is in the theological virtue father angrily. "Dost think that I of hope-is placed in a paradise which this day.' It's hard work to get money, and it's hard work to make a success of life, but the great secret is higher and lower nature to be quite to put your teeth together and keep happy, except in anticipation of a vic them there! Never feel beaten and tory never fully gained this side of the you will never be beaten. Rise up grave. And it is only when the very taste for ease and pleasure has become blunted that the consolations of the Holy Spirit begin to be felt. The whole inner life of a Christian is regulated by his power to deny himself, especially in outward things-in eatverse in the latter that I want you ing and drinking, in working and always to remember. It runs:

resting, in seeing and hearing.
To noble spirits the very innocent care of the body is irksome, and this from no sin of sloth, but because the soul, absorbed in high spiritual things, is vexed by the mean things of our animal nature. Hence the every day business of a religious man is to restrain the headlong folly of corrupt nature by the bit and bridle of morti-fication. And this is every Christian's fication. And this is every Christian's duty. Though one may feel no call but to the ordinary Christian state, yet is he plainly called to self-denial. Outside the Church there is little or nothing of the practical self-restraint of the Gospel. And even among our selves many are forgetful of this war of the spirit against the flesh, except at the rare intervals of infrequent con-fession, or during such seasons as Lent and Advent. The need of constant self-denial is one of those truths that the over flowing waters of forgetful-ness wash out of our memories the quickest. Hence it is related of St Philip Neri that he was accustomed to say in the morning : "Lord, keep Thy hand upon Philip, to-day, or, O Lord, Philip will betray Thee."

So there is no grace that you have more need to pray for than the strength of will to practice some daily mortification. Nay, pray for the grace to accept those trials that God sends every day and it is enough. Not a wee passes over but we must give up one day to God and to our better selves by abstinence from flesh meat. season goes by but the three Ember days are set apart for hunger and thirst. Holy Advent, the penitential season of Lent, makes a loud callwould it were better heeded-on our higher nature to reduce the beast to subjection.

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PLAIN FACTS FOR FAIR MINDS

The Betrothel of Isabella. CHAPTER III.

Isabella was much admired at Court. Her beauty was of an uncommon kind in Spain, where dark eyes and hair prevail. She was asked in marriage prevail. over and over again, but for some the thoughtless impair their health, reason or other her father refused all and much labor of head and heart and the offers, until at last one day her aunt entered the girl's boudoir and said:

"Said I not well that thou shoulds never see Hugh Lynton again? Thy father has accepted a brilliant offer of marriage for thee, and soon thou wilt

Isabella fell on her knees at her

"Oh, aunt," she cried imploringly. Mortification—the lower nature that save me from this cruel fate of being is in us must be put to death that the separated from Hugh. Save me; beg

Her aunt only mocked the girl; the petite is the Christian's union with truth was, she was jealous of her youth Christ that mortification or putting to death is one condition of obtaining it.

given him his promise that she should

be his bride.

"He is young, handsome and rich,"

the is young, handsome and rich,"

the his bar tather. "What more can a girl want? And, hey, why these

Isabella threw her arms around her father's neck, and besought him to break off the promise he had made to the Marquis de Lusignan and to allow

am going to give the only daughter of the house of Graziano di Luzman to a humpback? Forsooth, I would almost as soon see the lying dead than give thee up to such a life.'

thee up to such a lite."

"Run away, girl," he said at last, patting her cheek; "run away. Thine is but a girl's light fancy. Soon thou wilt forget Hugh Lyuton, and in after years wilt thank me with all thine heart for having been firm at this In vain Isabella protested. Her

father was resolute; he had never heard of such a thing as a girl wisho choose her husband for herespecially when she had no more use that to choose a young man could not but be a disgrace to her all her

The weeks rolled by. Isabella grev at once, with his scented locks and beard, his finely pointed mustache and affected airs. Every day she spent more and more time in prayer, half hoping that God would send some way of escape, perhaps at the last moment, to save her for Hugh. She had had no letter from Hugh, though he had promised o write, and he had never come to Madrid, and she thought sometimes, in an agony of despair, that perhaps Hugh was dead. Her aunt told her mockingly that Hugh was faithless, as

back to the castle, so as to celebrate the festival in the chapel which nad been the scene of all the family eremonies for many generations back Poor Isabella had lost all her light partedness now. She was never see

o smile or laugh. Often and often

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she spent the whole night in prayer and weeping. For the days flew by, and no tidings of Hugh and no sign of no tidings of Hugh and no sign of relenting on the part of her father soothed her breaking heart. That journey home that she had looked forward to so long, oh, how sad and harrowing to her feelings! Still the time passed by. It wanted only two days to Christmas and still no ray of hope lightened her nath. At last Christmas ightened her path. At last Christn Eve arrived, and the family assembled at midnight to hear Mass. The next at midnight to hear Mass. The next day was fixed for the wedding, and Isabella was so ill and trembling that

she could hardly approach the altar rails to receive holy Communion at the midnight Mass. Christmas Day dawned, and still no help came. And Isabella, half dazed with grief, was dressed by her maids and led into the chapel for the wedding ceremony. The young Marquis knelt beside her at the altar rails. The chapel was thronged with guest and retainers, and the priest came in and began the service; then Isabella broke forth into bitter tears, and with a look of agony to the statue of the holy Virgin with her Child above the altar

she prayed: "O infant Saviour, on Thine own birthday wilt Thou not set me free?"
And lo, before all the multitude, the
Holy Child stretched forth His hand, The weeks rolled by.

thiner and paler every day. The thiner and paler every day. The Marquis was presented to her by her father, and she took a dislike to him father, and she took a dislike to him from that the Marquis de Lusignan from that the Marquis was presented locks and locks and locks are the locks and locks are the locks ar became blind. And a noise of horses was heard in the court yard, and th door opened, and there entered the Lord Lynton, of Lyncourt, and his son Hugh, no longer small and hump backed, but tall, lithe and stalwart the Count's own sons. And Isabella left the altar, and went to meet him, and he clasped her in his arms, and vowed never to let her go until he had the promise of the Count that she should be his bride. The Marquis de mocking)y that Hugh was faithless, as all men are, and that he bad most likely and how Isabella had given her faith found some pretty Italian girl with whom he was already wedded. Indeed chevalier, could no longer claim her she affirmed having heard the news from a lady who had been at Court.

The court is the property of the news as his bride, and so that happy Christians morning Hugh and Isabella were mas morning Hugh and Isabella were The marriage was fixed for Christ wed. And as they came into the hall mas Day, and the family were to travel of the castle, and eager guests pressed ound them to congratulate them and wish them every happiness, when Isa-bella gave her hand gently and compassionately to the Marquis de Jusignan to thank him for his genersity, his eyes opened, and he saw

learly and was no longer blind. And the little chapel was built on the summit of the crag, and seven silver bells were placed in the belfry, hat far and near the children might ove and revere the Saviour, and put their trust in Him, remembering, when they heard the silvery chin the betrothal of Hugh Lynton and Isabella. Every Christmas to this day the little children come in procession, and Mass is sung and aims are given to the poor in gratitude and thanksgiving to Him who never faileth to "heal the broken of heart."

TO BE CONTINUED.

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London, Saturday, Dec. 19, 1896.

TO OUR SUBSCRIBERS.

A statement of their accounts has been mailed to all our subscribers who if they would kindly remit before the New Year. To those who owe a considerable sum we desire to say that a portion of their indebtedness will be thankfully received. The following extract from the New York Catholic Review, one of the leading papers of America, will, we trust, be taken to heart by that class to which it has reference :

slowness of readers to pay their ons? Is not a debt to a news blisher as obligatory as a debt to person? But year after year the st the delinquents goes up, and year their number continues to be upaid subscriptions have wrecked a hundred Catholic papers; unpaid sub-scriptions now hamper the Catholic press, prevents improvements, retards development, delays progress. Is your subscription

THE MANITOBA COMPROMISE.

The Toronto Globe quotes a partisan paper published at Ottawa, and which claims to be Catholic, to show that Catholics should be satisfied with the proposed "settlement" of the Manitoba school question agreed upon between Messrs. Laurier and Greenway.

We are told in the extract quoted that it is "arrogant impudence" to suppose that the Pope will condemn the agreement. While we have no authority to predict what the Pope may or may not do in the matter, we have never supposed that the Holy Father will interfere with the settlement in any way, as it may be presumed that the Hierarchy of Canada know what is required to secure a Catholic education for Catholic children, and that they know also what provisions the constitution of Canada makes for the protection of the Catholic minority. It is not necessary to refer to the Pope in a matter wherein we know that the guarantees given in the Constitution have been grossly violated.

We are referred to the attitude of the Holy See in regard to the Belgian school question, as a proof that it "never seeks or provokes quarrels with civil governments." We are quite aware that the Holy See has no the Catholics of Canada should submit to the insult and injury which Mr. Greenway has subjected them for over six years, and to which, for the sake of an ignominious peace, Mr. Laurier is willing to submit. Neither Mr. Laurier nor the Ottawa Potter of eastern New York are among paper quoted has the right to accept such terms in the name of the Catholics of Canada.

We can regard the proposed settle ment only as a base capitulation of Catholic rights and privileges which have been guaranteed by solemn compact between the whole people of Manitoba and the Government of Canada. These are rights which Mr. Laurier has not the authority to barter away, and he has much mistaken the Roman usurpation and tyranny. causes which led to his victory at the polls in June last if he imagines he has thereby acquired any such right.

We know very well that the Protestants of Canada would not submit tamely to the putting of any such indignity on their co-religionists in Quebec, as is being attempted on the Catholies of Manitoba. We have no wish that such an injustice should be on our co-religionists in Manitoba.

The reference to the attitude of the

Holy See in regard to the schools of Belgium is fraudulent. The Holy See never approved of the practical abolition of Catholic education in that kingdom, which lasted only during the life of one Parliament. The infamy was duly punished at the first opportunity, miership. and the Catholic people of the country have sustained, with constantly increasing majorities, the present Catholic Government which restored Catholic education on the defeat of the anti-Catholic Government. The lesson should be a warning to Canadian poli- which means really Lord Salisbury,

Manitoba might not now be one of the Provinces of the Dominion.

The next matter referred to in the item quoted by the Globe is the "Fariibault plan of Archbishop Ireland," which is said to have been indirectly approved by the Pope. By this plan religious instruction was given after school hours.

Yes, the Holy Father declared that the Faribault plan could be permitted -posse permitti-because in the localities where it was in use the Catholics were not in a position to maintain their own schools. They had, therefore, to make the best provision possible under adverse circumstances. are in arrears. We should feel obliged But where the Faribault plan was resorted to there was no constitutional guarantee professing to maintain Catholic, or any other minority, liberbetween the two cases, and in the Manitoba case we adhere to the provisions of the Constitution. We shall into force.

> The city of Windsor is also referred to in the extract used by the Globe. There, though there is a large Catholic population, there are no Separate schools. All the schools are under control of the Public School Board, the majority of which is Protestant. It is true that the Protestant people

of Windsor have treated the Catholics of the city with every fairness, and for necessary to establish Separate schools there under the School Acts of Ontario. It is not the name "Separate schools" that Catholics are contending for, but the substance, "Catholic Education." This they have in Windsor, and they are quite content, and may remain so as long as the Protestant majority continue to treat them with the same fairness they have shown in the past. But if this fair treatment were to come to an end, it is well understood that the Catholics of Windsor could have recourse to he Separate School Acts for self-protection. We cannot say whether or not the consciousness that this is the case is one of the influences that keep the Protestant majority tolerant, but we do say that the condition existing there is not a sufficient reason why the Catholics of Manitoba should be, against the provisions of the Constitution, subjected to the whims of a majority which has already shown that it does not know how to exercise the virtue of toleration.

THE ELECTION OF AN ANGLI-CAN BISHOP.

The recent discussions which have taken place in connection with the such desire, but this is no reason why Pope's decree declaring Anglican Orders invalid have given occasion to much boasting on the part of Anglican divines concerning the freedom of the Church of England from Roman usurpations.

The Bishop of Salisbury and Dr. those who have congratulated themselves and their diocesans that the decision will prove a strength to their respective churches, as it will be an occasion which will effectually prevent any Anglicans from entertaining as heretofore vain hopes that they may be able to bring about a reunion of Anglicanism with the Catholic Church, a reunion which in their opinion would bring back all the evils of

In view of this boasted freedom, it is interesting to observe the steps taken in the so-called election of an Anglican Bishop, the recent election of Dr. Temple to the Archbishopric of Canter bury bringing the matter forcibly to our attention.

It has been generally supposed that Dr. Temple, who was Bishop of London, had been appointed Archbishop attempted, but neither can we stand of Canterbury two months ago in the by impassive while it is being inflicted place of the late Dr. Benson, whose sudden death was recently announced. But this was not the case, any more than that the Hon. Mr. Laurier became Premier of the Dominion immediately upon the announcement of the result of the general elections on 23rd June, or before his being sworn to fulfil the duties of the Pre-

Dr. Temple was elected to his office by the Dean and Chapter of Canterbury only two weeks ago, and until this election took place he was not legally Archbishop of his new See. treated. The law of the case is that the Crown

mean to say that Catholics will domin- the name to the Chapter with the per- on the Catholics of Manitoba. ate the Canadian Parliament, but we mission to proceed to an election. But, on the other hand, neither have confidence in the majority of This permission is called the conge the people of Canada of all creeds d'elire, but it is accompanied by a principle of giving religious teaching that they will assist in maintaining mandate that the person named therethe solemn compact without which in is the one whom the Chapter must elect. If the Chapter were to select come subject to the penalties of a already a Bishop, there remains now to be done only the ceremony of his installation: otherwise the election of an Anglican Bishop is in every respect always done in the same manner as in the present case.

It is evident that the election by the Chapter of the cathedral is but an empty form, as it is bound to accept the person named by the Crown. This arrangement dates from the days of Henry VIII., when Henry was proclaimed Supreme Head of the Church of England instead of the Pope. Before that time the Dean and Chapter were really free to elect whom they thought worthy of the office, though ties. Herein lies the chief difference the Pope as Head of the Church was free to reject the candidate or candidates so selected, and could even appoint another to the office, independnot be satisfied till they are again put ently of such election; but this step would be taken only if the Chapter persisted in electing an unworthy or unsuitable candidate.

The boast of the freedom of the English Church has been very frequent especially of late years, but it may be judged from the method of election we have described whether Anglicans have gained either real freedom, or any spiritual benefit from the change they have made in the mode of electthis reason it has been found not ing Bishops. The Church has been made entirely a civil as well as a merely local institution, as it has been described to be by the late Lord Macaulay in his review of Ranke's History of the Pope's-" an institution as purely local as the Court of Common Pleas.

> In making the boast we have already referred to Anglican polemists are fond of saying that the Church of England has reasserted and regained the freedom she possessed in ante-Reformation times, and Magna Charta has been frequently appealed to as bearing out this assertion, whereas it was one of the provisions of the great Charter wrung from King John by the Barons at Runnymede that the "Church of England shall be free."

It is to be understood that the Church of England here meant was not the modern Church known by this name, but that part of the Catholic or Universal Church which was in England, the usual form of speech in ante-Reformation times, and the freedom here secured was not a liberation from the universal jurisdiction of the supreme head of the Church, a species of freedom which would make it cease to be a part of the Catholic Church, but a freedom from the constant interference of the monarch with the liberties of the Church, and the assertion of its inalienable right to govern itself.

In justice to the Anglican Church of Canada it is to be said that being not an established Church, it has been able to assert its liberty in a manner in which the Church of England cannot do. It has been for a number of years entirely independent of the Crown, but it has gained this status only by separating itself from the Church of England and proclaiming its total independence. It has thus justified more than ever the statement of Lord Macaulay that the Church of England is a purely local institution, and it has same act. . The declaration of independence was therefore an avoidance of Scylla to fall into the yawning abyss of Charybdis.

EDUCATION IN QUEBEC.

of Quebec, and much complaint has so that its average attendance at defects and shortcomings, and we do than that of Ontario. This being great improvement in many respects. We trust these improvements may be made, and as the Provincial Govern- backward therein, though there are ment has announced its intention to localities where the backward condition introduce at the earliest possible moment legislation for the purpose of making the schools more efficient, we But we may be sure that in taking these steps the Government will not deal with the Protestant minority in the same tyrannical way in which the Catholics of Manitoba have been

There is no Catholic party urging retaliation in Quebec, in return for ticians. We do not for a moment nominates the candidate, and sends the tyranny which has been inflicted

is it to be tolerated that the in the schools should be abolished, and we are assured that the Government has no intention to do this, though any one else the members would be- there are some fanatics who urge that this course be taken. The schools may premunire. As Dr. Temple is and should be improved without destroying their essential feature of uniting religious with secular teaching.

> Much stress has been laid upon the defects of the Quebec school system, which has been represented as most deplorable. While we admit that, like all human institutions, there is much to be improved in the status of many schools, we must say that on exemination of the school reports of the Province we cannot help thinking that the defects have been greatly exaggerated for the purpose of making it appear that in that Catholic Province education is in a hopelessly backward state, so that there may be some excuse for the agitation against Catholic schools generally, and especially against the restoration of the Catholic schools of

In judging the school system of Quebec we must not forget the fact that the Province has not had the same opportunity for educational progress which the rapid settlement of Ontario, the advantages of its soil and climate, and the progressive spirit of the peo ple of the Province, have enabled them to make.

The revelations made by the correspondent of the Montreal Herald, who has been investigating the School sys tem of Quebec, are in some instances deplorable, but these revelations have reference chiefly to the state of education among the fishing and seafaring population, the precarious nature of whose callings makes them careless in regard to the education of their children. The whole population on the banks of the Lower St. Lawrence are very poorly supplied with schools, and many of those which do exist are of a very primitive and inferior character. It appears also that while the men are at their work at sea, the boys, and even the girls, are depended on to take care of and to protect their homes, hence the attendance at school is very poor, and as the parents depend upon their daily catch, or their uncertain trips, for a livelihood, they are very sparing of the means necessary for the maintenance of schools. An instance of this is found especially at Tadoussac, where three schools were maintained for a year on a total income of \$229. The schools too are frequently closed because there are no children to attend

them. We do not close our eyes to the fact that it is to be regretted that such a state of affairs should exist at all, but we say that such local conditions are no index to the character of the education given generally throughout the The general attendance of children at the schools is a much more accurate test of what is being done in the way of education, and by this standard education is not at all so backward as has been represented, nor days does it appear to be really backward at

There are evils, deplorable evils, in regard to the backwardness of certain ocalities in this important matter, but the school reports show that in one year the averge attendance of children at school throughout the Province was 210,090, the average at High or superior schools being 73,304. The localized itself in Canada also by the year we take is 1893, as we have at hand the complete correct figures for that year. During the same year, the average in Ontario was 273,137, of which 13,711 was attendance at High schools. Now comparing these numbers with the population of the two Provinces, we find that to be equal to Much has been said during the past Ontario in attendance, Quebec only few weeks concerning the school system needed an average of 192,295, been made regarding its many alleged school is really much higher not at all doubt that it is capable of the case, it cannot be said that the people of Quebec are indifferent to education, or that they are really very cannot be denied.

We do not forget that the average number of children to each family is have no doubt that measures will be also larger in Quebec, but we say that, taken in this very desirable direction. making due allowance for this, the Province is making very satisfactory progress, and we hope that good school legislation will make it more satisfactory still.

"I will tell you," said a gentleman not long since, when conversing with a friend on temperance, "how much it cost me to open my eyes on this subject. I commenced housekeeping with a beautiful supply of liquors; I continued in this way till my boy became a drunkard. Then my eyes were opened,"

MORE ABOUT DIANA VAUGHAN.

Is there such a person in existence as Miss Diana Vaughan, ex high Priestess of Luciferianism? The order has gone forth, it appears, among the brotherhood of Masons that her revelations of the true and diabolical inwardness of Masonry in the highest degree should be met with a flat denial of her very existence. Mr. J. P. Tardivel, the well-known and highly-esteemed editor of La Verite (Quebec) attended the anti-Masonic Congress held in Trent the first week in September last. A steadfast and indefatigable opponent of all secret societies, and of Masonry in particular, Mr. Tardivel took the deepest interest in the debate concerning the existence and writings of Miss Diana Vaughan, which debate was referred, for final decision, to a committee of men of experience and eminent scholars, who have met in Rome, and whose judgment shall soon be made public.

Meanwhile Mr. J. P. Tardivel was commissioned by Cardinal Parochi to investigate and send on to Rome whatsoever facts or documents came to his knowledge in proof of the personality of the young lady in question. Iran editorial of La Verite dated 28th Nov., we read :

"During our late sojourn in Europe, specially in these latter days at Paris, we had an opportunity of studying this question seriously. To day are absolutely convinced of the exist ence of Miss Vaughan, and that she is what she claims to be, a Masonic Luciferian devil-worshipper of high degree, converted to Christianity and to the Catholic faith.

"It is very certain that she was in Paris in December 1893, where she breakfasted with M. Leo Taxil, Dr. where she Bataille (alias Hacks), M. Lautier (Chief Advocate of St. Peter's, and editor of the Echo of Rome.) M. Esnault (photographer) was also pres ent, sent by Mr. De la Riva to take the portrait of Miss Vaughan. This incident, which took place at the Hotel Mirabeau, is disquieting to those who deny the lady's existence. To get over the difficulty they would have us be lieve that M. Lautier was the dupe of Leo Taxil, who induced one of chambermaids to assume the role of Miss Diana Vaughan. The Parisian journalists which accepted this ridiculous explanation might have easily found the truth by a search in the hotel daily register of arrivals and departures. What their object was in not having recourse to this simple expedient it is difficult to surmise.

The Quebec editor, determined at any price to clear up this matter both for his own information and that of his subscribers, went to the Hotel Mirabeau, accompanied by a court officer, who drew up the following official declaration:

"11th November, 1896. Be it known, that at the request of Mr. J. P. Tardivel, editor of the Verite, Quebec, Canada, now stopping in Paris, at the Burgundy Hotel, Burgundy street, No. 15 (Rue de Bourgoyne) I, Jules Sauvaistre, bailif in the Civil Court of the Seine district, ... at the request of Mr. Tardivel accompanied him to the Hotel Mira-No. 8 Peace street Mr. Tardivel asked the proprietor to kindly examine the hotel register of visitors, and ascertain if, on the 21st Dec, 1893, a lady named Diana Vaughan, foreigner, had taken a room, and boarded some days at his hotel. The proprietor thereupon took down the room, boarded the police record of that date, and showed us the following inscription: Room 14 (bis) Miss Vaughan D, age twenty-eight years, tenant, London, coming from Versailles, occupied room from the 14th December to the 21

Pursuant to the above I make this present declaration, to be used as may eem right and lawful. Cost 21 francs and 20 centimes. J. Sauvaistre.

PORTIONS OF A LETTER FROM MONSIGNOR VILLARD, SECETARY OF HIS EMI

NENCE CARDINAL PAROCHI.

Rome, 19th Oct., 1896. Miss Vaughan-I have long since had the intention of writing to you personally, but was restrained by the fear of importuning you, and by the wish you so often expressed in your "Memoirs" of not being hampered with so many letters. What I especially desire is to address you a few words of encouragement in the midst of the moral sufferings your noble heart is now made to en-

You are not ignorant of the deathly war now declared against you. Not only are the valuable revelations you have published on Masonry called in doubt, but your very existence is denied. I had proofs, material and spiritual, of both your existence and and the Saviour, going on to say that the genuineness of your conversion, thanks to which I had the opportunity, I may add the honor, of your cause on more than one occasion. In this infamous warfare against you I can easily detect the astute cunning of one, whom you, above all others, know to be the Father of lies.

Continue to employ your pen and your piety in furnishing arms for the overthrow of the enemy of the human race. Every saint met with contradiction in his works. Why should yours be spared? The Carmolite Sisters of Perpetual Adoration now occupying the house in which St. and strengthened by his words of wis-Brigid of Sweden formerly dwelt at dom, dares to uphold principles held

prayers for you. They beg of me, their spiritual director, to assure you of their continued supplications now more than ever in your behalf.

Domestic prelate of His Holiness Secretary of His Eminence Cardinal Parochi.

We subjoin a letter of Miss Vaughan lately addressed to one of her most able defenders who had apprised her of the debate held concerning her existence at the Congress of Trent :

To Monsignor Parodi, editor of the Echo of Italy, Genoa:

Monsignor - With all my heart I thank you for your kind letter, but I cannot accept the praises of which you are so prodigal in my behalf. I merely fulfil a duty. This duty I shall accom-plish to the end, with all the prudence necessary to my safety from th of the sects whose crimes are known to the world. Indeed I would prefer the peace of my cloister and entire forgetfulness in prayer alone. the wish so formally exobey pressed in these terms: inue to write good lady, con tinue to unmask the iniquities of the ect of which, for this purpose Providence permitted you so long to be a member. (Letter of the 11th July 1896, by a private secretary of the Pope, in acknowledgment of my volume on Crispi.) If the Vatican commanded silence, my voice should be hushed at once and forever, but it is not so. The men Lemmi, Nathan and other

heads of Lodges and Triangles, know me weil, and it is not in their power to contest or deny the absolute uthenticity of the documents which I have published; but, in order to weaken the effect of the revelations that stand up against them in terrible accusation, they have sent out the order to deny my identity, even my very existence. right in saying at the Congress Trent: "That is an old trick. Before denying me, they denied the existence of Dr. Bataille, of Margiotta and that of Sylvester Zola. denied even Leo Taxil, saying that the book written on his conversion was the

work of the Jesuits. Bataille, Margiotta, Zola and Taxil have replied, as they were in duty bound; but my position is different from theirs, and I shall not fall into the snare. What they want is to drive me to extremes, so that an imprudent act of mine would lead to the discovery of my place of retreat. What concerns my person is should remain the secret of the Holy Office at Rome. Blind, indeed, must Catholics be who do not understand this. I pity them for not seeing that they give joy to the infernal sect which has no other resource than to spread stupid rumors solely because it is impossible for them to contest the authenticity of my proofs.

Happy in having been blessed with faith in the only true God, I despise the calumnies of wicked men, and am not troubled about doubts that are really childish enough in themselves. Truth is in the hands of God, and God will make it shine forth in His own good time. Down with satan! Live God, who never dies!

I authorize you, Monsignor, to publish my letter, and beg share of your prayers for one who, weeping over her past errors, deigns to sign, your respectful servant in our Lord Jesus Christ,

Diana Vaughan Oct. 9, 1896.

We read in the Ave Maria (Dec. 5): "The energetic editor of our Quebec contemporary, La Verite, was in attendance at the anti Masonic congress at Trent. If Masonry in Canada makes less vigorous strides than in some other countries, it is due, at least so far as French Canada is concerned, to the active and unceasing war upon it kept up by Mr. Tardivel. He comes in for a large share of opposition, criticism, and even malignant calumny from some of his fellow journalists from time to time; but his thoroughly Catholic heart must have been consoled for all such trials incidental to a fearless and conscientious editor, by the kindly welcome accorded to him by the Sover eign Pontiff, on the occasion of his visit to Rome."

ARCHBISHOP LANGEVIN.

The correspondent of the Montreal Fazette writing from Cornwall on Dec. 7 makes the following reference to a very eloquent sermon delivered by Rev. Father Corbett at St. Columban's church the previous day:

"At St. Columban's church yesterday morning the Rev. Father Corbett made reference to the Manitoba school question. Taking up the gospel of the Sunday he recalled the sending by St. John the Baptist from his prison cell of his disciples as ambassadors to our Blessed Lord, and commented on what passed between them we need not be surprised that St. John was in prison; his mission was to prepare the minds of the people to receive the Saviour's teaching. therefore expect him to be a man of suffering. Why was he in prison? He had the fortitude to reprove vice and to cross the path of the wordly in the high places Forthwith he was put down as rash; the spirit of the world condemned him. The spirit of the world has not changed, as we have lately been forced painfully to witness.

An Archbishop, fresh from an interview with the Vicar of Jesus Christ, Rome, have offered up many fervent sacred since the days of our Lord Himtells them to give preference to of God before all others. lics first," he said ; and forth put down by the press and b A man imbued men as rash. spirit of wordly ambition ar dowed with power, calls him 'an extremist," "a man wi perience." He turns into ric advice of the Archbis his flock. Are we to this Archbishop by the of the press and the lang worldly men, or by the prin our faith? What would Lord say to this sorely tried A under these circumstances? He call him rash for refusir substance the shadow which ness of men might at any t to disappear? Would He re for clinging to those sacr which enable him to protect and the morals of the youth to his care, and hand down t cessors these same sacred r the benefit of generations Would He not rather commen his firmness as we see Him ing the Baptist in to day's Go offer to him, our sorely-tr bishop, the encouragement I two thousand years ago to Hi when He sent them forth into world. "If the world hate y ye that it hath hated Me, With an exp hated you." regret at the recent appe Cornwall of a minister of responsible, according to patches, for utterances so posed to the teachings of th the reverend gentleman co comments on the Gospel of th A CHRISTMAS GREE

We reproduce from this issue of The Canadian, t organ of the C. M. B. A., the beautiful Christmas Gree tended to the members by th and brilliant Grand Preside M. F. Hackett. This Greeti read with pleasure and p alone by the members of th A., but by those also who hav ship in other Catholic and we trust the kindly warm words of the Grand will take root in the hearts of

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joyous and familiar greeting ow spontaneously to all li It woul the holiday season. ill become me if I did not g this most suitable of all occ this best of all channels to co time-honored custom, and, v erating my thanks for the l me by my brethren of the C in electing me their Grand to heartily wish them, far throughout the Dominion, Christmas and a Happy N The coming anniversary of ity is the first upon which given to me to preside over ies of our great Association thoughts which crowd my such a time, naturally con and fast that I find it diffic press them all, even if audacity to so far trespass time. However, l valuable say that the familiar greeting, which in too m sounds so hollow and cor conveys a deeper and holic when exchanged between the of the brotherhood of the We should and can never "the good tidings of great were flashed from heaver bleak hills of Judea near hundred years ago, and whi the Christ the coming of His wondrous mission of demption, with its glorious peace on earth, good wi were the precursors of the brotherly and neighb of God-like charity, revolutionized this world which it is the great of Order, after the example of Model, to inculcate and e may, perhaps, in our day to witness the universal of man, but we can at feeble mortal share by o and teachings, by the c fraternity and, above all, cise of love and charity neighbors as towards ourse on the great doctrine of more ial regeneration involved try of the Incarnation.
blessing of God and of Church, which He came of feeble and lowly Infant t shall continue to do this, the success of our heave and seeking by all the n power to extend to our lics the benefits of out tion. Unlike the M may not be able to

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self. In his instruction to his flock he tells them to give preference to the laws of God before all others. "Be Catholics first," he said ; and forthwith he is put down by the press and by wordly nen as rash. A man imbued with the tinue the good work of the C. M. B. A. spirit of wordly ambition and lately endowed with power, calls him "rash," "an extremist," "a man without experience." He turns into ridicule the advice of the Archbishop to his flock. Are we to judge this Archbishop by the estimate with all its traditions of good cheer and hospitality, nobrother, of the C. M. B. A. especially, should be suffered to want, nor his little ones of the press and the language of to imagine that the dark cloud, which worldly our faith? Lord say to this sorely tried Archbishop under these circumstances? Would He call him rash for refusing for the of the Saviour, find them out also, and substance the shadow which the fickleness of men might at any time cause to disappear? Would He reprove him for clinging to those sacred rights which enable him to protect the faith and the morals of the youth committed to his care, and hand down to his successors these same sacred rights for merry one for the children. But still Would He not rather commend him for are the poor-God's poor-whether they his firmness as we see Him commending the Baptist in to day's Gospel, and B. A. or the greater brotherhood of offer to him, our sorely-tried Archbishop, the encouragement He offered two thousand years ago to His disciples scope, especially at this blessed season, when He sent them forth into the sinful for that God like virtue which, we world. "If the world hate you, know are told, covereth a multitude of ye that it hath hated Me, before it regret at the recent appearance in Cornwall of a minister of the Crown responsible, according to press des for utterances so flagrantly posed to the teachings of the Church. the reverend gentleman continued his comments on the Gospel of the day.

A CHRISTMAS GREETING

We reproduce from this month's issue of The Canadian, the official organ of the C. M. B. A., the following beautiful Christmas Greeting extended to the members by the talented and brilliant Grand President, Hon. M. F. Hackett. This Greeting will be read with pleasure and profit, not alone by the members of the C. M. B. A., but by those also who have membership in other Catholic societies; and we trust the kindly spirit and warm words of the Grand President will take root in the hearts of all :-The near approach of the greatest

and the grandest of all the Christian festivals, with its divine message of peace to men of good will, and its sacred associations of earthly ties and heavenly love, naturally suggests the joyous and familiar greetings which w spontaneously to all lips during e holiday season. It would therefore the holiday season. It would therefore ill become me if I did not gladly seize this most suitable of all occasions and this best of all channels to conform to a time-honored custom, and, while reiterating my thanks for the honor done me by my brethren of the C. M. B. A. in electing me their Grand President. to heartily wish them, far and wide throughout the Dominion, "A Merry Christmas and a Happy New Year." The coming anniversary of the Nativ ity is the first upon which it has been given to me to preside over the destin ies of our great Association, and the thoughts which crowd my mind at such a time, naturally come so thick and fast that I find it difficult to express them all, even if I had the audacity to so far trespass on your this that boarders insist on quantity as valuable time. However, let me briefsay that the familiar Christmas greeting, which in too many cases sounds so hollow and conventional, conveys a deeper and holier meaning when exchanged between the members of the brotherhood of the C. M. B. A. We should and can never forget that "the good tidings of great joy," which were flashed from heaven over the leak hills of Judea nearly nineteen hundred years ago, and which heralded the coming of the Christ Child and His wondrous mission of human redemption, with its glorious message of peace on earth, good will to men, were the precursors of that spirit of brotherly and neighborly love, of God-like charity, which have revolutionized this world of ours and which it is the great object of our Order, after the example of its Divine Model, to inculcate and extend. may, perhaps, in our day never hope to witness the universal brotherhood of man, but we can at least do our feeble mortal share by our example and teachings, by the cultivation of fraternity and, above all, by the exercise of love and charity towards our neighbors as towards ourselves, to help on the great doctrine of moral and mater ial regeneration involved in the mysblessing of God and of His Holy Church, which He came on earth as a feeble and lowly Infant to found, we shall continue to do this, confident in the success of our heavenly mission and seeking by all the means in our power to extend to our fellow-Catho benefits of our organizalics the Unlike the Messiah, al the broken-hearted or to comfort the mourning widow, as He comforted the Widow of Nain, but we can at least help to pour balm upon their sorrow, to bring glad tidings of great joy to their bruised and bleeding spirits,

of Christmas is the little children's fes-

seasons, to set to our own youthful offspring the example of that thoughtful affection, that brotherly love and that charity towards our neighbors which will inspire them to take up and con when we are gone. As such a happy, joyous time as the Christmas season, with all its loving and pleasant memmen, or by the principles of towers o'er their homes, possesses no th? What would our Divine lilver lining for them. Let the gladness which irradiated, and still irra diates the whole world at the coming brighten their cheerless existence. Let them have a recollection of their childhood's days. Happy children make virtuous, devoted, parent loving youths, and good members of our Order in the future. So do not forget that the coming Christmas must be a benefit of generations to come? of greater importance even than they

> mankind in general. We have these ever with us, and there is always While the rich and comfortable sins. With an expression of are feasting, the poor should not be recent appearance in forgotten. Moreover, charity knows neither creed nor clime. Its snowy wings are spread over all in need and all are welcome to their shelter. Thus God's work is done and the bruised heart is comforted. And most certainly the sweet recompense of doing that can be derived from selfish enjoy ment. Let each member of the C. M B. A. resolve, therefore, that this wil really be a glad Christmas for all—the young and old-the rich and poor Let the Christmas greeting be not a mere expression from the lips. Let i be accompanied by some tangible evi dence that it has a real and a holy meaning, in keeping with the principles of our great Order. And let us pray that when another Christmas comes it will find our Order even still happier, stronger and more numerous

belong to the brotherhood of the C. M

the sincere wish, the hope, and prayer, with Christmas greetings of Yours fraternally, M. F. HACKETT, Grand President.

EDITORIAL NOTES.

and prosperous than we are this year,

with the blessing of the Divine Child,

the anniversary of whose lowly but glorious birth we shall celebrate on the

25th of December. At least such is

A DETROIT paper gives the following extract as a sample of the sermon delivered on the 6th inst. by one of the most popular preachers of that city:

"In these hard times when you go to the butcher's shop you buy three pounds of round steak. You buy round steak because you get more for your money. Now, let me tell you that one pound of porterhouse steak at Now, let me tell you 18 or 20 cents a pound contains more nourishment than a dozen pounds of round steak, and it is this principle of false economy which is ruining our homes and our health, and is driving many to debauchery and crime."

The editor remarks in regard to well as quality, and if boarding house keepers acted on the advice here given them, they would soon be obliged to close their establishments. We fear that under the system by which such pabulum is furnished from the pulpit instead of the Gospel, many Christians who are hungering for Gospel truth go frequently to bed supperless.

THE Anglican Archdeacon Taylor of Liverpool takes the Pope's Bull declaring the invalidity of Anglican Orders with much more equanimity than the ministers of the same Church on this side of the Atlantic. He declares that he is rejoiced to find that the Pope declares that the Anglican clergy are not sacrificing priests. He admits without hesitation that the Holy Father is correct both in his reasoning and his conclusion, for it was never the intention of the framers of the Anglican form of ordination to ordain sacrificing priests. He adds: "I am glad that so high an authority has shown the untenable position of those in our t ry of the Incarnation. And with the Church who profess to be sacrificing priests." Our Anglican friends in Toronto should not take it so hardly that their orders have been declared invalid, for the Bull has not changed the practical attitude of the Church in regard to them. From the beginning Catholics have regarded them as innot be able to altogether valid, and the Bull has just made the matter more certain.

THE freaks of students at the godless college are an object lesson which ought to be seriously considered by the to rejoice the hearts of the fatherless enemies to Catholic or religious educaand helpless. And, above all, let us tion in general. On Thursday last, try to remember that the golden feast the 10th inst., the freshmen of Colum-Master of all good came upon this sor- gramme made for a banquet, but the Scott points out that when the educatival par excellence-that the great rowful and sin-laden earth in the form sophomores engaged every cab in the of a poor little humble Child to manifest His divine love for the little ones; and seized each freshman as he came from that it is our duty, therefore, at such seized each freshman as he came from ity the right to establish Separate betrayed. What happened in Mani-

drove to a house on Madison avenue. where all were confined in the cellar till midnight under guard of armed sophs. The banquet was, of course ostponed. Much worse freaks than this have been perpetrated in various colleges, even those engaged in the training of theological students, but we have never heard of anything the like having occurred in any Catholic institution, where a religious training is given.

THE case of William Harding of Windsor against several prominent members of the P. P. A. for payment for regalia furnished to the lodge has not been entered for the Court now being held at Sandwich. Efforts are being made to settle the claim outside of Court, as the members of the practically defunct secret order do not wish their connection with it to be ventilated in Court.

THE MANITOBA SCHOOL QUES-TION.

Editor CATHOLIC RECORD: Sir-Your corresponent, "Conidicus," of Antigonish, Nova Scotia errs, in one vital point at least, when he declares that the rights of Separate schools were not "reserved to any denomination" by the Manitoba Constitutional Act of 1870.

The late Sir John A. Macdonald was

one of the Commissioners representing the Dominion Government in their negotiations with the Red River delegates in 1870 when Manitoba became province of the Canadian Confeder ation, and he has left on record his unqualified opinion of the effect of the education clauses in the following letter addressed to a member of the Manitoba Legislature, in 1889: "You ask me for advice as to the course you should take upon the vexed question of Separate schools in your province. There is, it seems to me, but one course open to you. By the Manitoba Act, the provisions of the B. N. A. Act ec. 93) respecting laws passed for the protection of minorities educational matters are made applicable to Manitoba, and cannot be changed ; for, by the Imperial Act confirming the establishment of the new provinces, 34 and 35 vic., ch. 28, sec. 6. it is provided that it shall not be competent for the Parliament of Canada to alter the provisions of the Manitoba Act in so far as it relates to the Province of Manitoba. Obviously, the Frovince of Malmook. Octobers, therefore, the Separate school system in Manitoba is beyond the reach of the Legislature or of the Dominion Parlia

(Italies are mine). The late Sir Leonard Tilley in reply ing to an invitation to attend a Con servative rally in St. John, N. B., last June wrote: "As one of the parties to the contract between the people of Manitoba and the Parliament of Can-"As one of the parties to ada by which Constitutional rights were secured to the minority 'Catholic not consistently support any candidate who was not prepared to sustain a reasonable proposition to redress de-

clared grievances."
The Hon. Wm. Macdougall who was in Parliament in 1870 said: "We certainly intended that the Catholics of Manitoba, or whichever denomination

House, in a speech on the Remedial Bill on the 14th April, that it was the intention of the framers of the educa-tion clauses of the Manitoba Act of 870 to grant denominational schools to the minority. Those are the words of the honorable gentleman on that ceasion : "It is true that the intention of the framers of the Manitoba Act had een to place the Catholic minority of that Province in the same position as the Protestant minority of Quebec, or the Catholic minority of Ontario, but m account of the faulty manner in which it had been drawn the intention

The present Minister of Education for Ontario, Hon. G. W. Ross, delivered a speech in Montreal in December, 1895, and said, among other things: "I believe, under the Act by which Manitoba entered the Union, it was understood by all the other Provinces, that the minority, whether Protestant or Catholic, would have the right to establish denominational schools. vas the merest mockery to empower the Dominion Government to interfere for the protection of denominational schools unless it was assumed that such schools existed, and that in the changes incident to the growth of a new country they might need protection from pos sible interference some time in the

future." (Italics are nine). If any more testimony is required but if Mr. Laurier imagined that th to settle this question it can be shown from the debates and proceedings in the House in May, 1870, when the education clauses were under discussion. The present Secretary of State for Canada, Hon. R. W. Scott, addressed a very able and interesting letter to the Toronto Globe in April 1895 in which he outlined the debate on those clauses of the Act and showed in a very convincing manner that it was intended by Parliament to provide for Separate or denominational schools in Manitoba. Commenting on this letter the Montreal Gazette of bia college, New York, had their pro- 11th April, 1895, said: "Senator tion clause was being considered Mr. Oliver moved an amendment raising neighborhood, and by arrangement the question of granting to the minor-

the college, threw him into a cab and schools. A discussion ensued, the toba yesterday may happen in Ontario The ministers are up in arms in New granting of Separate schools to the minority, and upon a vote being taken the House rejected by 81 to 34 that after the Constitutional Act had been passed, the press and the public recognized that Separate schools has been conceded to Manitoba, and, so far I have been unable to find any objection urged at that time against the policy.

Another fact that may be stated to support my contention is that among first Acts passed by the Manitoba Legislature after the Union was one establishing Separate or denominational schools for Protestants and Cath It is hardly likely that this would be done were it not generally understood that the Act of Union contemplated the granting of those priv ileges to the parties concerned. I am aware that the Law Lords of

the Privy Council declared in 1892 the Manitoba Education Act of 1890 to be intra vires of the Legislature, but their decision on that occasion admits of an explanation from their preliminary re marks in rendering their second judg ment in January 1895, when they said: "It was not doubted that the object of the 1st sub-section of section 22 was to afford protection to denomi national schools, or that it was proper to have regard to the intent Legislature and the surrounding cir cumstances in interpreting the enact ment. But the question which had to be determined was the true construction of the language used. The function of a tribunal is limited to constru ing the words employed : it is not ins tified in forcing into them a meaning which they cannot reasonably bear Its duty is to interpret not to enact In other words we know what the object of sub. sec. 1, of sec. 22 of the Manitoba Constitutional Act is, but we must be guided by the words of the clause, not by the intent and meaning of the framers; not by what was in tended to be enacted but by what was

really done. Unfortunately those who framed the education clauses of the Act of 1870 were not careful enough to choose the proper language to convey their meaning, and this it is that caused the

whole trouble from beginning to end. Regarding the present settlement of the question I have nothing to say what I am contending for is that the Dominion legislators of 1870 passed the Manitoba Act fully understanding that denominational schools were to be established and protected for all time Yours, A. B. M. Prescott, 9th Dec., 1896.

To the Ed. of the Kingston News:

Sir - The terms of the Manitoba chool "settlement" are at length made known, and after careful reflection, and after considering the ques tion in all its bearing, having due regard for the rights of the Province in matters of education, and having also regard for the rights of the minority or Protestant,' in that province, I could I cannot but express the opinion that a more unjust measure was never con emplated, or a greater violation of political faith and public morals was never perpetrated in the political life of Canada. The national school sys-The national school system remains subject to amendments. Separate schools are to be no more Religion instructions of any and every might be in a minority, should have quality, may be given in the National the right to establish and maintain schools at the close of the day, upon a majority vote of the trustees, or if Hon. Mr. Laurier admitted in the petitioned for by the parents of ten or nore children. If more than one denomination petition for the right to hold religious exercises in the schools after 3:30, then the privilege of Divine supplication is to be doled out in rotaion by the Education Department and each denomination must await its turn One more "concession" is granted. In owns and cities where there are mor than forty pupils, and in rural dis tricts where there are more than Catholic teacher is to be employed - as arrangement in itself utterly useless in all schools, the Catholic child must nave his history filtered through hostile urces, and his reader, his literature verything in fact that forms his char eter, or that has a permanent influ ence on his life, must reach through the same channel. There are to b no Catholic members on the Board of Education, as formerly, no Catholic inspectors—in a word, Catholic influ ence, thought and guidance are to be entirely eliminated from the formative process of the Province's educational

And with this so called settlement Mr. Laurier declares "no remedial bill will be necessary," and that "the burning question will disappear for ever from the political domain. doubt the wish is father to the though minority of Manitoba and their friends throughout the Dominion would accept this so-called "settlement," the events of the past few days must have awak ened him from his dream. The min-ority will have nothing to do with it. Never was repudiation more emphatic From press and pulpit, lay and clerical. without distinction of position or political affiliation, comes the universal cry of "no settlement," and the express determination of continuing the struggle until justice is done. The injustice inflicted has been too great and the questions at issue to momentous, not only to the Manitoba minority, but to Catholics throughout the Dominion, to permit of their remaining silent while their interests are being sacrificed and their rights

House of Commons was well aware that the to-morrow. It is entirely beside the York on account of a permit issued by the Act of Union contemplated the takes up the warfare. The result, in Catholic priest to erect a chapel in the the amendment to abolish the dual system. Hon, Mr. Scott goes on to say ance of Mr. Laurier. Who can tell then be a good thing, and would be where the next blow will be struck?

> it were an evil to be tolerated, will not of the Catholic text-books used there in, of their influence on the minds o the young children thus nurtured. with religious thought and influence pervading the school room, not for a few moments, but morning, noon, and evening, teaching the children that all their labors must be begun and ended for the honor of God and their own

glorious immortality. Was it to accept this paltry "settle-ment," this abortion of justice, that Catholics in Quebec and elsewhere were called upon to support the Re form party? Did not their leaders great and small, proclaim that th Remedial Bill was entirely inadequate that it wass the shadow without th Did they not give writte pledges, in many instances, that justice would be done their "down trodden brethren," that their right that even the Federal chest would be in the city of Quebec, pro-claim, most solemnly, that if his ways of conciliation should fail he would restore the rights of the minority, even if in doing so he would And his fidus Achates, Tarte, was even more pronounced. Said this patriotic Frenchman: "We can grant no conessions. There is no tribunal under the sun that can rob a people of its religious liberties. There will never be peace till we are replaced in the enoyment of the rights guaranteed by the Constitution. Our moderation will consist in refusing every compromise We have a right to Separate schools under the Constitution, and we must have them."

Now this same man, who, through this very question has been raised rom penury to opulence, travelled westward in Oriental splendor to tell he poor Catholics of Manitoba what a fine institution that Public school system is, how all classes should take advantage of it, how beautiful a thing it s to see children dwelling together in peace and love! He has even the imoudence to ask these people to forge all these wrongs, to set at naught the voice of their Church, to neglect their children's salvation, that he and those who with him are perpetrating this outrage, may enjoy the sweets of

No ; the Catholics of this Dominion will have nothing to do with this settlement, and to their credit be it said, there has not been a single voice lifted in its defence. The principle of Separate schools must be maintained. There can be no compromise on such a question. And I have every confidence that the Catholic people of Canada, zealous of the eternal welfare of their little ones, and guided by faith in the means of securing it, will not traffic on this sacred principle for the ake of political expediency-will no falter for a moment in this great struggle-will not lay down their arms till the day is won. Catholicus.

CATHOLIC PRESS.

A very bloody war has now been aging in Cuba for three years Spain makes no progress in restoring order. The condition of the island i ne of continuous and increasing misery. Spain has apparently failed There must be a limit to an affair of this kind. The United States has re nained neutral, and given the Spaniards a fair chance to compose their difficulties. But we can not tolerate an Armenia right at our doors. The time has arrived for the United States to inimate to Spain that her withdrawal from Cuba is demanded by American public opinion. The Venezuela difficulty being practically settled it is now in order to liberate Cuba. - Catholic Citizen.

The religious views of Rev. John Watson (Ian MacLaren) are disturbing not only his fellow Presbyterians, but some of the daily papers also. Among the former there has been quite commotion, the stricter of them in ome quarters calling for his excom munication, because he is regarded a too liberal in the belief that he professes. On the other hand, it is amusing to notice how secular newspapers that have often declared against religious dogmatism condemn him for not is rock-bottom. Not to speak of the being dogmatic. Take the New York Tribune, for instance, declaring that the sayings and doings of Fathers "what most Church members want is and councils, the scripture proofs of a creed with the backbone of dogma in the primacy of Peter ought to be orces of dogmatic Christianity.' cisely so; and the spiritual future of the world belongs to the form of Christ-ianity that holds, and most persistently preaches, all the dogmas of the Church founded by Christ.—Catholic Standard

takes up the warfare. The result, in so far as the minority is concerned, is precisely the same. In New Brunswick the first attack was made. Methodist minister, none of the other highly commended. There is nothing in this "settle has been issued to a Catholic priest, ment "that will recompense the minor then all the sects are aroused and war ity for the loss of their Separate is imminent. It is an unwarranted schools, for the violation of their con-stitutional rights. The mere granting an invasion of the sacred rights guarof a few moments for religious exer-cises at the end of the day, as though according to his conscience. Such is now their contention. There is no suffice. No such "concession" can reason for the protests of the minissupply the place of Separate schools, ters. The simple facts in the case are that Catholic soldiers, to attend to their religious duties, have to walk to the neighboring town, and as this is a hardship to those who go and a cause why many do not go at all, it is but natural that the priest should ask to build a chapel within the reservation, and if the United States Government cares to furnish an opportunity to its oldiers to practice their religion, it is but simple justice that the request should be granted. - New World.

There are certain timid souls who are inclined to view with suspicion the bservance of a day set aside for our national thanksgiving. They recall its Puritan inception, when it was in-They recall stituted to supersede the Christmas festivities in New England; and they do not take kindly to the idea of our federal and State authorities encroach ing, as they regard it, upon the do-main of the spiritual. The Union and ansacked, to provide the data those scrupulous people. On the second those scrupulous people, the second that were to be born anew untrary, it regards such a day of public thanks giving to the benevolent Author thanks giving the benevolent Author thanks giving the benevolent Author thanks giving the benevolent at the benevolent Author thanks giving the benevolent at the benev der the Laurier regime? Laurier, the Frenchman, the Catholic, was the man from whom justice was to be sought! D.d not Mr. Laurier, and a grateful acknowledgment on the control of all t part of the whole people of all His counteous blessings to this our land. And in these days of infidel tendencies such reverent bowing of the head and uplifting of the national heart to the exhaust the powers of the Constitution? Omnipotent Ruler of earth and sky cannot but be productive of that righteousness nation." As for Thanksgiving ever supplanting Christmas there need be no fear. Bethlehem's Divine Babe and the manger crib are too deeply enlodged in the heart of Christendom o be ever waved aside by any other day. - Catholic Union and Times

> It is hard to understand why attempts should be made among us to array race against race, to exalt cleric over cleric; to say, "here is Irish, there is German, he is French, this one Polish." All this seems nothing but the devil's work. A sowing of tares, the fostering of dissensions, the breathings of envy. When we look at the divine work of the Saviour, His Church, the ark of our salvation, and contemplate what we are here for, but to prepare for the world to come and to enjoy the inheritance of the elect, we should see only a harmonious whole, the coming up of every people, nation, tribe and tongue into the sanctuary to vorship in happy peace, and all in an ndissoluble union, seeking together that desired end, that great and sole object of God's kingdom on earth, the salvation of souls. out all discord, banish all prejudice, Catholic? If prayer and humility superabounded would not these things ease that now affliet? Prayer and but the heart is far away. - Pittsburg Catholic.

Loss and Gain.

St. Ephrem compares the Christian to a good business man, who, while carrying on his business, wishes at the same time to be certain whether he has gained or lost. He says: "The industrious business man bestows no little care on his account book, seeking always to be well-informed about the condition of his affairs. When he pereives that he has suffered a loss and is in danger of further detriment, he hastens to repair the defect. Should not you, O Christian, imitate this cau tious man of business, since the busi ness of your soul is so much more important, and the question is about eternal loss or eternal gain? the account book of the Christian is his conscience, as St. Chrysostem aptly says: "Conscience is a book in which one's sins are daily written down. Examine this book every day, and when you find a debt liquidate it by the second baptism; for we have two baptisms — a baptism of water and a baptism of tears - the holy sacrament of penance. - Father Faber.

Papal Supremacy the Turning Point.

It is as plain as day that the whole question between the Church and Anglicans, Eastern schismatics, etc., turns upon Papal Supremacy, says the Ave Maria. The See of Peter is the rock of the Church, the source of jurisdiction, and the centre of unity. "and that it is this tendency that has roused into greater activity the prejudiced mind that it is of divine appointment. Those outside the Church must submit to her authority. Controversy on other points of Catholie dogma, leaving aside the question of Papal supremacy, is like

CARDINAL MORAN ANSWERS A PROTESTANT BISHOP.

In answer to an attack on the attitude of Catholics towards the Blessed Virgin, made by the Protestant Bishop of Goulbourn, Cardinal Moran has ad dressed the following admirable and incontrovertible reply to the editor of the Sydney Herald: The Protestant Bishop of Goulbourn, in his letter in serted in your columns on Saturday, for once deems it the better part of valor to acknowledge his mistake as regards the words imputed to Cardinal Vaughan on the worship of the Blessed Virgin; but he makes the acknowl edgment of his error with a very bad grace, and, indeed, in a singularly discourteous manner. Nevertheless, discourteous manner. in accordance with the Italian proverb, Al nemico che fugge, ponte d'oro (" For your enemy who takes to flight build a bridge of gold"), I have pleas ure to accept his withdrawal of the mis-statement into which he was be

In his letter His Lordship professes to be startled at my statement that titles which belong to our blessed Lord may, when properly understood, be applied also to creatures. He asks in attonishment, "What is meant by properly understood?" I mean that such forms of expression are not to be scanned with the jaundiced eye of heresy and infidelity, but are to be understood in the simple, every-day meaning which Christian common sense assigns to them. The example which I gave in my discourse should have sufficed to make clear the mean ing of my words. Our divine Saviour is the true light of the world ; and yet, addressing the Apostles, He said to them, "You are the light of the world." There were heretics in the early days of Christianity, who read these words with jaundiced eyes and interpreted them as if they referred to the material light of the world in which we live. I need not say such is not the common-sense Christian meaning of the Redeemer's words. Let me add another example The title of Lord is repeatedly given in sacred Scripture to Almighty God. Now, what would be said if some Chinese visitor, who, finding a "House of Lords" in London, would write to a Pekin newspaper that England was a land of idolators, because it kept in its capital an Olympus of Deities? less ridiculous and absurd are the statements, too often made by our Pro testant friends, when they set them selves to interpret the simple forms of Catholic piety used in daily devotion in regard to the Blessed Virgin.

Sometimes, for instance, Protestants have taken offense at the words used by Catholics when they salute the Blessed Virgin as "Our life, our sweetness and our hope ;" and yet the simplest child in our schools would ex plain that such titles do not refer t any innate merit or prerogative of Our Lady, but solely to the singular mis sion of mercy given to her by her Divine Son. As far back as the second century the Fathers of the Church loved to repeat that "As death come to us through the first, so life comes t us through the second Eve;" and se from age to age in the spiri invocations, the faithfu have saluted her as the refuge of sinners, the comfortress of the afflicted and the help of Christians Doctor Chalmers tells us that to the in spired words, "Behold, from hence forth all pations shall call me blessed, he every day says "a devout Amen." So far so well. But why would he not every day also repeat the no less in spired words, "Hail, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb." I commend this daily invocation to him : and, further. I assure him that he may regard it as a compendium of all Catholic devotion to the Blessed Virgin.

His Lordship, however, is in busy search of some words of exaggeration used by fervent Catholic hearts when offering the tributes of their affection to the Blessed Virgin. I have n doubt but that such forms of exaggera tion may be found. St. Augustinused to say: "Love God, and do wha you please." In such tributes of affec tion the out-pouring of love is the measure of our words, and it would be ridiculous to interpret them by the cold standard of verbal criticism. mother caressing her child may style him "My angel." A mother's love must be the interpreter of such words. It should not surprise us that they who have no love for the Blessed Virgin would fail to understand the language of Catholic piety and Catholic love and to those who are always striving to find some room for criticism in such language, I would say: "Go and kindle in your cold hearts some spark of love for her whom the Redeemer loved.

Doctor Chalmers asks: "May no the Catholic Church pronounce to mor row the deification of the Blessed Virgin?" I reply: "May it not after to morrow pronounce the deification of Doctor Chalmers?" When he asks at absurd question he need not be sur prised if an absurd answer be given. Our guarantee against such absurdi ties is the divine promise: "I am with you all days, even unto the consummation of the world;" "I will send the Spirit of Truth, who will teach you all truth, and will abide with you for-ever;" "on this rock I will build My Church, and the gates of hell shall not prevail against it.

Again, he is scandalized at the phrase that presents our Saviour and the Blessed Virgin and Saint Joseph as an "image on earth of the august Trinity." He is quite free to reject such a figurative form of expression if he so thinks well. We who adore the

most august Trinity love to find its types and figures in the material world in which we live. Saint Patrick sought an image of Patrick sought an image of that great mystery in the little shamrock, with its triple leaf. Saint Augustine found its type in the triple faculty of the human soul-the memory, the understanding and the will. The home of Nazareth was the brightest and most perfect picture of Heaven that was ever seen on earth. Hence pious writers have dwelt with delight upon the image of the Trinity which it presents, and I may add that this religious picture is the more pleas ing to the Catholic heart because the Divine Redeemer is the one source of all its life and sacred joys and blessed

I need not follow Doctor Chalmer into the many byways into which he runs. I will only add that when he cites as an approved Catholic form of words "The Blessed Virgin is present, and received together with her Divine Son in the Holy Eucharist," he adds another to the long list of gross misrepresentations of Catholic doctrine of which he has been convicted. a sentiment and such words are dis tinctly contrary to the teachings of the Catholic Church. I would beg to remind him of the admonition I have already given: "Thou shalt not bear false witness against the Church of

NEWMAN'S INFLUENCE

Has Not Diminished, but Has increased, Since His Death.

It is a gladdening fact that the influ ence exerted by the life and writings of Cardinal Newman has not diminished in the least since his lamented death six years ago, says the Ave Maria. If anything, it is rather on the in-crease. Interest in the subject of Papal supremacy roused by the question of Anglican orders, now happily settled by the Pope's authoritative letter, will probably lead many persons to seek for light and guidance in the works of the great English convert. Papal infallibility is now recognized as the test question by our separated brethren. If the Pope be not the vicegerent of Christ on earth, entrusted with the right to teach His name, then to whom shall we go for the words of eternal life? It was the unmistak able evidence of the great power of the Pope in the early ages of the Church that first opened the eyes of Newman to see that the English Church was in schism.

The whole world recognizes John Henry Newman as the leader of the great religious movement which began at Oxford. His spiritual perception, the mysterious influence which he gained, the veneration which he inspired, were unique. He was sent by God like the Baptist; and his mission was a similar one-to prepare the way of the Lord and make straight the path of salvation. As time goes on, the world will think of Newman more and more as a great father of souls. No man of the century has influenced religious thought to the extent that he has done. And what is true of Newman's personality is true also of his writings. As no individual of our time has exerted a greater sway over the general mind than he did, so no books that have appeared in our century have so fascinated the reading public as his. "Many voices of powerful teachers have been heard, but none that ever penetrated the soul like New

It has been well said of the great English cardinal that it seems as if he had been destined to sound to its depths every reason for staying where he was: that no one who came after him might be able to say that he had discovered a reason for remaining which was not at some time or other present to Newman's mind. It is a blessed thing that his mental struggles have been so fully revealed. We know the trials of his mind, and can follow his steps better than those any other convert, from the time when fourth and fifth centuries-by which the real character of the Church is especially to be determined-until, in 1844, he put these stern questions himself: "Can I be saved in the English Church? Am I in safety were I to die to-night?"

The chasm which had separated Cardinal Newman from the green pastures watered by the river of life, he bridged over for himself and for all who have the courage to follow his leadership. He has taught the great lesson that the way to God begins in humility and prayerfulness; and that progress in it-steadfastness, too-can only be by prayer and constantly repeated acts of tidelity to grace. It can not be doubted that the more the life and writings of Cardinal Newman are studied, the more conversions to the Church will be multiplied. It is a blessed thing indeed that an influence o precious as his should have suffered no diminution. We have good reasons for thinking that the power of his books on this side of the Atlantic was never greater than at the present time.

Genuine ghost-story has yet to be attested; but not so a genuine blood Over and over again it has purifier been proved that Aver's Sarsaparilla alone among medicines as the most reliable tonic alterative in phar macy. It stood alone at the World's

TIANITY.

Simple Test Which the Early Chris tian Applied to Novel Opinions-The Foundation of Catholic Belief.

Rev. Joseph V. O'Connor, a distinguished authority on sacred Church history, recently lectured in Philadel-"The Creeds of Primitive Christianity," Referring to II. Tim., i, 14, "hold the form of sound words," he said in part :

Perhaps the perfect ideal of the

Christian Church excludes all set form-

ularies and systematic statements of

articles of belief, and the strongest evidence that the creed known as the Apostles' dates from their day is fur nished by its simplicity and its dealing with nothing but primary doctrines. Formal declarations of the Christian faith were necessitated by the spread of opinions which were not in accordance with the teachings of the Apostles. The creed is called by Irenaeus "the unalterable canon and rule of faith, the message which the Church has received and which she preaches, teaches and hands down to osterity." (Adv. Haer., lib. 1, c. 11). The Apostles' Creed, substantially as we have it to-day, had been long in use in the times of Tertullian and Clement of Alexandria. Its form and structure, consisting of brief and emphatic propositions which embraced the great outlines of the Apostles' teachng, made it suitable as a profession of faith before baptism, and as a compend-ium of doctrine which the mind could

grasp and the memory retain. THE GOSPELS AND THE EPISTLES. were addressed to persons already in structed, and in possession of the sacred deposit of Christian truth. written word nowhere exhibits the Christian doctrine entire, nowhere states it systematically, or, as we should now say, scientifically. The writings of the apostles, far from being in the form of a set creed or a catechism, are casual and unconnected pieces which imply, and, in fact, ex pressly indicate, the living, oral inter pretation and exposition of the Church Toe latter organization is designated by St. Paul as "the piller and ground of the truth," in connection with subjects of doctrinal import, and with l'imothy's office as ruler and teacher

That the articles of faith as set forthir the creed were regarded chiefly as the tradition of the Apostles, is the expres eaching of Athanasius. (De Synod The Anglican Bishop of Cali fornia, Rt. Rev. Dr. Kip, says in his "Church of the Apostles" (p. 47) that the Fathers who framed the Nicen Creed "regarded their interpretation of the doctrine which they embodied in the Creed as one fixed and recog nized, formally committed to th guardianship of every Bishop every where, and by him made over to his successor. And we know that such a deposit did exist, and such a tradition or transmission with regard to fundamental doctrines was formally observed in and from the Apostolic unanimity which prevailed in the Council of Nice was something higher than a mutual sacrifice of difference for the sake of peace. It was the joint testimony of the many branches of the Church represente by their Bishops as INDEPENDENT WITNESSES

o the separate existence in each of them, from time immemorial, of the doctrine on which they found they all The orthodox Fathers did not reason from their own interpreta-tion of Scripture or base their arguments upon it. They bore witness to simple matter of fact, that the doc frine they avowed had been received by them from the generations before them and they knew of no other as ever existing in their respective churches. On the contrary, the Arians made no appeal to uninterrupted tradition ; they only argued from their

own views of Scripture. The Apostles', Nicene and Athanas ian Creeds are in reality only explicit definitions of the faith of the Church in the Trinity and in the proper divinity of our Lord. Their value as historica vidence of the faith of the primitive Church cannot be estimated too highly in an age like ours, which sees thee ogy too anxiously concerned with min ate Biblical criticism and with the efutation of the pallid theism of John Stuart Mill, Matthew Arnold, Thomas Carlyle and the Agnostics who apply the awful name of God to every thing and to nothing.

Not so the grand, old

FATHERS OF THE ANCIENT CHURCH. The three great creeds sound like triumphal chants. Here is no shadowy God, "the unknowable Power that makes for righteousness," or the "Veracities and Eternities," but God the Father Almighty, and His only begotten Son, true God of true God, consubstantial with the Father, and God the Holy Ghost, the Lord and Giver of As Rudolph of Saxony says There are three symbols-the first, of the Apostles; the second, of the Nicene Council; the third, of St. Athanasius. The first, for instruction in the faith; the second, for explanation of the faith; the third, for defence of the faith.'

Men of all Christian denominations begin to prize more highly the immeasurable force of the argument from historical Christianity; and nowhere is it manifested more strikingly than in the great creeds which link us to the Apostolic Age. Not without deep significance and providential guidance are these symbols of faith held and proclaimed by the great Churches of Christendom, even after our unhappy divisions and doctrinal

THE NICENE CREED is known in Greek to every Russian

bilant peal of the great bell of the Kremlin; it is wrought in jewels and gold upon the robes of magistrates a well as the copes of priests. Daniel Webster spoke of the martial music of England as accompanying the sun in its course over her world wide empire. The statement would also hold good of the liturgy of the Church of England, which contains the three great creeds and, like the Greek Church, places the Nicene Creed before the reception of

oath of the Czar; it is sung to the ju-

the Holy Communion to warn off the Arian who does not confess the Godhead of our Lord Jesus Christ. The glad acclaim of the "Te Deum" is verified day by day in that holy Church throughout the world, confesses the Trinity, and will continue to chant the Creed until the second coming of the Judge Himself.

The contemporary conflicts of relig ious thought summons all Christian men to do battle for Christ against Atheism. History shows us that men who reject Christianity do not rest in Deism, but sink gradually to absolute disbelief in God, as Creator and Provi The study of the primitive dence. creeds and their historical evolution will bring us back to the

GOLDEN AGE OF CHRISTIANITY, and to a realization of the intense faith and absolute conviction of the first Caristians. We may learn much from the simple test which they applied to any novel opinion: "Is it from the Apostles?" Scriptural scholars know that the ancient manuscript gospels are without division of text and with out capital letters or punctuation When the Arians tried to make St John not say that the Word was God, because they could make grammar and sense out of a divided sentence, what did the Catholic Church answer? know what John said and what he meant. Here is the testimony of men -Ignatius of Antioch, for examplewho were taught by the Apostle himself." From the beginning the himself." voice of the Christian Church has been heard in the Creeds. They are pub-lic, universal, authoritative. He who holds them with Divine faith, who be lieves that these truths are revealed by God, knows how tolive and how to die God speed the day when all the follow ers of Christ Jesus, . joined in visible unity, shall take up the glorious strain. which has resounded from Nice throughout all the ages and in every nation under heaven: "We believ n one Holy Catholic and Apostolic

THE MISSIONS TO NON-CATHC-LICS.

Father Elliot being asked to state exactly the chief purpose of the mis-sions to non-Catholics that he is inaug urating in the archdiocese of New York this week said: "Our purpose in these missions is to explain Catholic doctrine and to disseminate a bette knowledge of the teachings of the Catholic Church. There are in this city at least four or thousand who are absolutely un-churched. Our meetings will be in no sense controversial, and will contain Lo attacks upon other forms of religion. With regard to making converts, the responsibility lies with individual Our immediate duty is to make the Church known to those who are no of her fold, and thereby help to dispe the ignorance concerning her teach ings and to dissipate the prejudice against her professions. Did we neve make a convert, we cannot escape the

con cientious obligation of this duty. The spirit in which this work undertaken and the object it hopes to accomplish are very evident from this andoubtedly authentic statement from Father Elliot. To any one who has any knowledge of the religious life of this great metropolitan city, it is very plain that the teachings of the strong st religious body here are compara tively little known outside its own During a political excitemen the campaign that is carried on and the interest that is awakened in the ssues, impart to all classes of people a pretty thorough knowledge of the questions at stake, but issues tha are far more vital, because they refer to the eternal interests of the soul, are very often passed by with seeming in difference. One of the most notable things, in our judgment, is the lack of knowledge among intelligent men and women of the beliefs that demand the submission of the most enlightened men in the community.

Not only are people content to remain in ignorance of the teachings of the Catholic Church, but they will often delude themselves with false notions regarding the Church. Men who would be ashamed to hold false ideas concerning theories of the day wil hug delusions about the Catholic relig ion, and voice opinions that are belied by an ordinary school boy's knowledge of history or science. Whether we of the Church are to blame for this, it is not our purpose to even conjecture. The fact of the case is that the Church in this city has had a colossal work to accomplish. During the past genera tion it has had to receive the vast throngs of people who have come from other lands, and its mission was to take these people and build churches for them, organize them into par-ishes, preach the gospel to them, build schools for their children. and generally to develop Christian . How well life, within their hearts. it has succeeded in fulfilling this mission in spite of almost insurmountable obstacles is evident to him who runs. Its energies have been directed almost entirely to the interior decoration of the house, arranging the furniture, beautifying and making habitable the material building. To the external

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Competitors to save as many "Sanlight" I. Every month during 1897, in each of the 5 soap Wrappers as they can collect. Cut off districts, prize will be awarded a follow; the top portion of each write per-thact portion; containing per-thact portion; containing beautiful period to the following per-thact portion; containing beautiful period by the following period b HOW TO OBTAIN THEM. NO. OF DISTRICT Western Ontario, consisting of Countries W. and S. of the

appearance of the church, how its doctrines commend themselves to others, and to what its influence is on the vast throng who are strangers to it, comparatively little attention has been paid. When a man has settled his home aright and is in complete enjoyment of domestic happiness, he then wants to make his dwelling place com-

mend itself to his neighbors. To this stage of progress have we come. For the work within the Church and Altar Brand we are thoroughly equipped. We have commodious churches, we have excel-lent schools, we have an awakened devotional life, we have a splendid seminary for the training of the younger We can now say that there is no Catholic in this great city who cannot satisfy the thirst of his religious life at the ordinary fountains. time is ripe therefore, to present the Church to our non Catholic brethren. This movement that is being inaugurated means this, and nothing more is simply directing the energies of the ordinary workers in the Church to the "other sheep that are not of their fold," in order that the desire of Christ may be accomplished, that "there may be one fold and one shepherd."

It is noteworthy in this new work that its special design is to train the diocesan clergy. The Church has al-ways, and must always, depend upon the diocesan clergy for any progress she may make. A work that the dio-cesan clergy do not take in hand will never meet with its full meed of success. The religious orders may stimuate a work that already exists, but they can never inaugurate and carry to its fullest perfection any great uni

versal movement in the Church without the help of the diocesan clergy. -Catholic News.

Unanswered Prayers.

St. Augustine says there are three kinds of people who pray and are not heard, and three ways in which they First, those who pray in a bad state

of mind-that is, a state of mortal sin. There is nothing which turns God from man so much as sin. Man, after being regenerated by baptism, should always have his soul in a state of purity, instead of which he very out n has it in a state of sin, thus compelling Almighty God to leave him and go far Therefore, when we pray we should always be in a state of grace Secondly, these who pray in an unfit manner-with a heart full of distractions and a mind overwhelmed with the turmoils and affairs of this wicked world. They may be on their kness- they may be in the temple of the Almighty, but their heart is not there. When this is the case they cannot be heard, neither can God

grant them their prayers. Lastly, those who ask for things which they should not, viz, things of the world, or those which would be in jurious to us. God, Who is all love, has created man for everlasting glory therefore, how is it possible that He could grant us a petition which would only conduce to our own confusion and injury?

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Total given during year 1897, \$19,500

competing.

4. A printed list of winners in competitor's district will be forwarded to competitors 21 days after each competition York, Sincoe & all Counties W. and B. of these East'n Ontario, consisting Counties Ontario, Muskoka & all Counties E & N. of these the prizes fairly to the best of their ability and judgment, but the understood that all who compete acree to accept Province of Quebec the Province of Nova Scotia and Prince Edward Island

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From the Representation of the Representation o

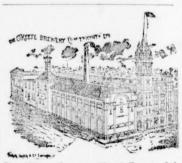
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DECEMBER 19, 1896,

CRITICISING OUR PASTORS "Therefore judge not before the ti

Fourth Sunday of Advent

These words, my dear b and criticised God's ministe need them at this day as muc more than those to whom the written. It would have been b many to have kept them in mi times. By them we are prom judging and criticisin

Why are we prohibited? by doing so we offend God, we the work of God in our par Church, we injure seriously souls. How do we offend God

judge and criticise His ministe meddling with God's business in authority over us, our re priests, are what they are a they are by God's apper Therefore, to judge and critic is to put ourselves in God's assume to ourselves God's a God alone and those appointe to judge them are the only I earth who have a right to ministers of God. To these they responsible. We offer therefore, and frequently of gravely, when we judge His and thereby practically que wisdom and providence of G ing them to their several stati do we impede the work of (part of the Church? If the of our part of the Church do act, and speak alike, they of one mind, as St. Paul tells ful to be. They cannot wor in harmony and in peace. not work together in our o the work of God that we have all working together not o advance, but will, through fault, cease entirely or dr very slowly.

How does the judging a ing of God's ministers injur souls?

It makes us discontented, indifferent, unwilling, and bellious. We are comman to do His work in this par faithfully and well. If we such a state of mind we this, and God's work can He who continues in this st separates himself from the t faith, which every one mu or lose his soul. We become to our neighbors, many of make like to ourselves by n bad example. What must we do, the

dear brethren, to keep from God in this manner—from His work in our parish, our souls from so sad a fate must do. Be of one mind in authority over us. St and criticising them. Let be to please God in all we work in this parish is all a us, those He desires to de appointed for that very pu we have to do is to sustain, and push that work in the wills, evidently, it shall be There is but one way it ca we push it on in that wa certain. If we oppose through our fault. He ages and advances God's parish as laid out for hi record in this world for h the day of judgment, a re in heaven. He who opporthe work of God he the work of God he cess, but that he has had renothing to show for himseman. He is left out

through his own fault. Finally, remove from y ious tramps who neglec business to attend to, o judge God's ministers and We must regard even the do for God as a great priv estimable. Let us thank are permitted to have a particular for Him, for it is glory that we are permi " Therefo before the time." Leave criticising to God, who judgment to Himself, pa judging of His ministers.

Mother at Pra

Once, says a writer opened the door to my and saw her on her kno chair, and heard her sin prayer. I quickly withdrew with a feeling reverence in my heart. away from home to go then to college, and the sterner duties. But I sterner duties. that one glimpse of prayer, nor the one w name-which I heard he did I know that what I day was but a glimpse going on every day closet of prayer, and the strengthened me a the duty, in danger, and in

Singers, public speak tioneers, teachers, pre-who are liable to over-t the vocal organs, fit Cherry Pectoral, a safe speedy relief. A timel reparation has preven throat trouble.

throat trouble.

A lady writes: "I was the corns, root and bran Holloway's Corn Cure." tried it have the same expe Nervous troubles are du blood. Hood's Sarsaparil Blood Purifier and NERVE E

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CRITICISING OUR PASTORS. "Therefore judge not before the time." (I. Cor, iv. 5.)

These words, my dear brethren, were addressed to those who judged and criticised God's ministers. We need them at this day as much, if not more than those to whom they were written. It would have been better for many to have kept them in mind at all There was something almost awe intimes. By them we are prohibited from judging and criticising God's carols sung at midnight in the open,

ministers.
Why are we prohibited? Because

Therefore, to judge and criticise them is to put ourselves in God's place, to assume to ourselves God's authority.

God alone and those appointed by Him real Santa Claus; but, oh, how we to judge them are the only persons on earth who have a right to judge the ministers of God. To these alone are they responsible. We offend God, therefore, and frequently offend Him gravely, when we judge His ministers, and thereby practically question the wisdom and providence of God in calling them to their several stations. How do we impede the work of God in our part of the Church? If the members of our part of the Church do not think, act, and speak alike, they cannot be of one mind, as St. Paul tells the faithful to be. They cannot work together in harmony and in peace. If we do not work together in our own parish, the work of God that we have to do by all working together not only cannot advance, but will, through our own fault, cease entirely or drag on but

very slowly. How does the judging and criticising of God's ministers injure our own

souls? It makes us discontented, lukewarm, indifferent, unwilling, and finally rebellious. We are commanded by God to do His work in this parish, to do it faithfully and well. If we get into such a state of mind we will not do this, and God's work cannot go on. He who continues in this state of mind

Date to ourselves by means of our bad example.

What must we do, therefore, my dear brethren, to keep from offending. His work in our parish, and to keep our souls from so sad a fate? This we must do. Be of one mind with those in authority over us. Stop judging and eriticising them. Let our motive be to please God in all we do. God's work in this parish is all arranged for us, those He desires to do it airerady appeinted for that very purpose. All we have to do its to sustain, encourage, and push that work in the way God wills, evidently, it shall be carried on. There is but one way it can go on. If we push it on in that way success is certain. If we oppose all will fall through our fault. He who encourages and advances God's work in his parish as laid out for him, makes a record in this world for himself, and upon the books of God, to be opened on the doy of inderment. certain. If we oppose all will fail through our fault. He who encourages and advances God's work in his parish as laid out for him, makes a record in this world for himself, and upon the books of God, to be opened on the day of judgment, a record eternal in heaven. He who opposes finds out the work of God here a success, but that he has had no part in it, nothing to show for himself, to God or man. He is left out in the cold He is left out in the cold man. through his own fault.

Finally, remove from you the religious tramps who neglect their own business to attend to, criticise, and judge God's ministers and God's affairs. We must regard even the little we can do for God as a great privilege and in-estimable. Let us thank God that we are permitted to have a part in what is done for Him, for it is our greatest glory that we are permitted to serve "Therefore judge no before the time." Leave judging and criticising to God, who reserves all judgment to Himself, particularly the judging of His ministers.

Mother at Prayer.

Once, says a writer, I suddenly opened the door to my mother's room and saw her on her knees beside her chair, and heard her speak my name in prayer. I quickly and quietly withdrew with a feeling of awe and reverence in my heart. Soon I went away from home to go to school, and then to college, and then into life's sterner duties. But I never forgot that one glimpse of my mother at prayer, nor the one word-my own name—which I heard her utter. Well did I know that what I had seen that day was but a glimpse of what was going on every day in that sacred closet of prayer, and the consciousness strengthened me a thousand times in

Singers, public speakers, actors, auctioneers, teachers, preachers, and all who are liable to over tax and irritate the vocal organs, find, in Ayer's Cherry Pectoral, a safe, certain, and speedy relief. A timely dose of this preparation has prevented many a

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OUR BOYS AND GIRLS.

The Universal Holiday. There is no holiday in all the long calendar of the months that is so universally and so enthusiastically celebrated as Christmas. All men every-where take heart of grace and smile a cheerier smile as the music of the Christmas bells falls upon their ears. Whoever will look back to his young days cannot help remembering what a carols sung at midnight in the open, frosty air. And these Christmas Why are we prohibited? Because by doing so we offend God, we impede the work of God in our part of the Church, we injure seriously our own

souls.

How do we offend God when we that these men who broke the silence of judge and criticise His ministers? By meddling with God's business. Those in authority over us, our rectors and priests, are what they are and where they are by God's appointment. Therefore, to judge and criticise them. As we grow older we grow is to put ourselves in God's place to

Make Your Gift a Pure One, and Give

wish there were!

it With Love.

"If you had the wealth of the world you could not equal that first Christmas gift," writes Ruth Ashmore in an article on "Girls and Their Christmas." article on "Girls and Their Christmas-Giving," in the December Ladies Home Journal. "And you can only imitate it by making your gift a pure one, and giving it with love. You want to share, this Christmastide, your faith, your hope and your charity with those you love. You want to make your very 'good-morning' tell of that good morning that came so many bundred years ago when the many hundred years ago when the little Child first wakened on this earth. little Child first wakened on this earth. You want to think of the gifts that were brought to Him and what they typified. You want to have your heart full of joy, and love, and hope—so full that it will brim over and the rest of the world share it with you. You want to tell, in your speech and in your eyes, and from your heart, of the gladness of the time. You want to make this gladness go out to some one who is in grief. These are the days when you must needs give of your

who is in grief. These are the days
when you must needs give of your
good things, and among all your possessions there is nothing so good as a
belief in God and a hope for the
future. That was what the little
Child came to tell about. Surely the
Christmastide is the feast of all others
that sample to women, and as the

Judge Grace was a true son of St. Vincent de Paul in his zeal for the upifting and the preservation of home life among the poor, to whom he devoted himself, and all that he taught

the practised in his own home life.

The little ones romped and played, he older ones strung up pop-corn and twined fetsive wreaths, but at last the young fingers ceased their work ; the vee children left their play, for from ip to lip went around a glad whisper, s older ones peered into the face of the old clock on the mantel, the alarm of which was set at the hour of Santa's coming.

"See, see ! it's almost time for Santa to come-he's coming at five! See! it's almost five.

Almost five. Even the grown people grew restless, and anxiously peered through the windows into the deepening gloom, and listened for the sound of merry bells, for Santa Claus did not come down the chimney in the midnight darkness when he came to visit the happy household, but came in high state. In a fine team with prancing horses, escorted by Grandpa Frace, he had always reached this

mansion in 'the children's hour, Between the dark and the daylight."

Whir r-r-r went the alarm of the It was five, but there was little clock. It was five, but there was no Santa Claus in sight. When had the dear old gentleman ever disappointed the twelve anxious little ones

before? There was a quick ring at the door a quick summons to grandpa, then to the three young mothers of the group one little flock, alas! w s motherless -then after a brief space grandpa

entered. He smiled at the upturned faces so full of expectancy and disappointment, and then with a graceful bow to his

ful gifts that came yesterday by express from his great, great store-house of Christmas delights; gifts that the loving hands of your dear grandma and of your mammas and aunties have hung upon your Christmas tree, but which your bright eyes have not yet

to distribute among you all the beauti-

looked upon. I met Santa in a poor and desolate home. There the young eyes were so blinded by the tears they have shed for their dear mamma, whom days cannot help remembering what a strange, mystic time Christmas was. There was something almost awe inspiring in the music of the Chrismas kind voiced old man wrapped in his great fur coat was Santa Claus.

"Now, children dear, Santa Claus loves poor children and longs to make their homes happy and bright upon this Christmas Eve, but what can he do? This poor little boy and his two little sisters are strangers here; they do not know any other children at all. Now, Santa, dear good heart that he is, wants some kind-hearted young people to help him. How will they do it? Speak, children? I told Santa that I

dear old Santa Claus would have stripped the tree. But Grandpa Grace, somehow did not seem satis

All had spoken but two, the babyof the group who just toddled around
with her mamma's hands supporting
her, but who, baby as she was, wanted to be toddling into every game of the older ones; and Mary, the eldest of them all, who had the kindest of child hearts, and soothed childish sorrows always, and was a real little

grandpa looked at her, "his very first grandchild," as he lovingly called her.

"Well Mary, my child, what say you for the poor little folk where good all Santa Claus is now waiting for me old Santa Claus is now waiting for me to bring him to my happy group Mary was the only girl grandchild there who had known sorrow.

Her dear mother, like the mother of the poor little ones for whom grandpa was pleading, was worshipping the Christ Child in heaven. But the loneliness and sorrow of her young heart never cast a shadow over others' joys, but only made her long to give sympathy to others in their sorrows.

Mary looked around the group, then for a moment closed her lips tightly, as though gaining strength within her-

self to make a proposal so daring that none might second her in it.

"I've been thinking, grandpa—
I've been wishing, grandpa, while you were speaking—that you and all might be willing for Tom and me to go and

could just see that grandma was leadng in three children, a boy and two ittle girls, and placing them in chairs where they could see everything There was a moment of hushed expect incy, then folding doors rolled back ward, and an outburst of delight was

who, white bearded and fur-wrapped, stood beside the tree that shone with the dazzling brightness of the sun of fairyland. "May the Christ Child bless you all now and always, my children!" said Santa, when he had passed the last gift to grandpa, who in turn gave it

the children's greeting to Santa Claus,

the little one who came forward as her name was called. "May the Christ-Child bless you all!" He drew aside a silken screen from the foot of the tree as he spoke, and

there, in a manger of straw, lay the ittle Christ-Child. In a flash dear old Santa was gone. Aunt Alice took her place at the organ and in the voices of the children and older folks resounded the Christ-

mas carol: The snow lay on the ground The stars shone bright, When Christour Lord was born On Christmas night."

The little orphans were warmly greeted by the home group, but the hyness of children would have kept

such beautiful surroundings and in possession of gifts that each in itself seemed a fortune, but in the romping game of "Blind Man's Buff" that they had so often played in their native city, found themselves at home at once and Johnny soon became the leader in



"But isn't it too bad," asked Charles, a bright little fellow of light hair, "that sick people keep Uncle Frank so busy that he never can get home till after Santa Claus has gone; but Santa leaves a present for him al-

ways.

Through some papers that Mrs. Mahar had left in Johnny's keeping, Speak, children? I told Sauta and soon the compound ask my happy group."

From a chorus of voices came offers to share their Christmas gifts when dear old Santa Claus would have stripped the tree. But Grandpa stripped the tree. But Grandpa Judge Grace was able to trace relatives of Mr. Mahar, and soon the chillovely home where so many children romped and played, ate good things, said sweet prayers and sang happy songs around the crib of the Christ-Child, at the foot of a beautiful Christ-

ANGLICANISM AND NONCON-FORMITY.

BY PROFESSOR ST. GEORGE MIVART. Now that the Holy Father's Bull—so clear, so simple, so full of common sense, and so admirable in all ways has been published, the silence of respectful anticipation, which so many of us felt to be alone fitting, may I

sister must appear a monstrous and absurd falsehood to any one who recalls what the Establishment was before the "forties. The Archbishop of York has, I am told, declared that the Anglican Church has ever taught the doc-

trine of the Eucharistic Sacrifice.
Why, then, was I never taught such Grammar School, Harrow, or King's College, or elsewhere? But if what the very "High Church" contend for

warious Protestant bodies, one of such forms of Dissent being legally estab-lished, while, beside them all, the atholic Church has persisted-many of its members sacrificing their for tunes and their lives to maintain thos truths which some Anglicans have now the amazing impudence to de-clare the Establishment has ever taught

In referring to the various Protest ant communities existing in this country, I desire to add a few words with respect to "Nonconformity.

It was with great delight that, at the late meeting of the Catholic Truth Society (whereat I note with gratification how Cardinal Vaughan ratified my recent argument in your columns about "Authority and Evolu-) the claims of the various nonestablished Protestant bodies our sympathy and attention were variously and forcibly advocated.

And I not only rejoice at the duty which has been thus laid upon us by he Head of the English Church, but feel strongly persuaded that now is the very moment for action in the mat-

The non-established Protestant

bodies are, like the established one, each undergoing two contrary pro cesses. There is a strong current set ting towards infidelity, and it seem there is in each such English body a contrary current also. The Times of in the midst of life's battle! October 1 records how, at "the Congregational Union of England and Wales," the Rev. Dr. Barrett (Norwich), read a paper on "Congrega-tional Worship." Therein he advoyouthful audience, he made a pretty and unexpected speech.

'Dear little brothers and sisters of the Christ Child: I have seen dear old Santa Claus. He was on his way here the Christ Child: He was on his way here the Christ Child: I have seen dear old source in her illness.

Therein he advotional Worship.'' Therein he advotion in the voice that speaks the most trivial common-place. Clouds become ing that "many people could not worship so spiritually in a rude and stern ship so spiritually in a rude and stern form as they could in a building and heart beats in sympathy with our own.

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That any continuity, other than legal exists between the English Church of good Queen Mary and the Calvinstic political edifice of her miserable with the properties and above the more and above the more and above the properties and the properties and work. With a Pertrait and a View of the Foundling Asylustics and the properties and above the properties and the properties and the properties and above the properties and the pro THE PILGRIMAGE OF ST. PATRICK'S PURGATORY, (Lough Derg)

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a doctrine by any single one of the many Anglican ministers whom I knew in my boyhood — at Clapham Carbonary School Harvery on Viving and Carbonary School Harvery on Viving and Carbonary School Harvery on Viving Carbonary on Viving Carbonary School Harvery on Viving Carbonary School Harvery on Viving Carbonary School Harvery on Viving Carbonary on Viving Carbonary on Viving Carbonary School Harvery on Viving Carbonary on Viving

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The Gladdened Heart.

It is not so much regret for sins we have committed that bothers us in this world as the gnawing sorrow that attacks us when we think of the many good things we might have done, the many little acts that would have cost us nothing and been to some sorrowful heart as a veritable ray of sun-shine. As Mrs. Margaret Sangster says so beautifully in her poem, "The in of Omission:"

"It is not the thing you do, dear,
It's the thing you leave undone,
Which gives you a bit of heart ache
At the setting of the sun."

Now, why not let us all begin right now to steer clear of the heartache by making the most of what we can be and do for others? This does not mean the play begins "at places of amusea lavish prodigality in money-giving -ah! no, for there would be few indeed who enjoy the delight of such to bring much happiness to your expected answer is: By no means. genuine essence of comfort and heartsease than any benefit the wealthy can

Look over your day as you lay a tired head on the pillow and see if you could not have done much to gladden some heart, and the doing would have Buff."

Johnny Mahat and his little sisters did not find themselves at home amid such beautiful surroundings and interesting article in the Revue des Deux Mondes entitled "Allemagne Religieuse"), will pressure of a hand, a cheering word—

street. sometimes burried an excement disposition for assisting at the sacred ceremony that might have said, the kindly message that you might have sent, the close a difficult thing to come off the crowded street. sometimes burried and street. pressure of a hand, a cheering word— how much these would have meant to the footsore and weary ones struggling then to kneel down with the proper

tardy in the giving of that which is ours to give so lavishly. Many a burden becomes easier to bear through the tender influence of a gentle inflec-

with surroundings which seemed to remind them more of the realities of the unseen world."—London Tablet.

Give, then, of your own abundance, for the day will come, perhaps, when you will mourn sincerely over the sin you will mourn sincerely over the sin of omission, which, through your own charged against you.

"Five Minutes Before Mass". In most instances there is absolute-

y no excuse for coming late to church. People are not hurried or pressed by other affairs on Sunday. If they reach the church five or ten minutes after the services have begun it is wholly because of an unreasonable fear of spending too much time in the house of God. Else, why the studious care which people take of leaving the house only with sufficient margin of time to reach the church? Why do they display so much precaution lest they be too early? They are not gingerly ment. They waste ten times the time thus "lost" otherwise during the day. But is the time that a indeed who enjoy the delight of such bestowal. You need not be rich in Christian spends in church just before this world's good in order to be able the services begin really "lost?" The associates. There are gifts that the poorest can make which will be much more thoroughly replete with the and self-communion before the priest comes to the altar is productive of the best spiritual results. A practice of reaching the church five minutes before the services have begun and of spending the time in strictly religious. reflections-powerfully assisted by the associations of the place-has always ost you nothing if you had only hought. The tender word which you assisting at the sacred ceremony that

disposition before the Sacrifice of the a the midst of life's battle:

Life is at best too short for us to be Mass. The five minutes of preparation

that ensues.

CUSHING'S MANUELS. OATROLIC SECIETY REGALIA OF ALL KINDS PINS AND BADGES, C. M. B. A. REVERSIBLE BADGES FOR EASTER COMMUNIONS A SPECIALTY

R. P. Tansey, 14 Drummond-st., Montreal, Que. ESTABLISHED 1879.

C. M B. A.

A Social Event.

A Social Event.

From the Summerside, P. E. I., Agriculturist of Dec. 5 we take the following account of a very interesting C. M. B. A. social which recently took place in that town:

An exceedingly pleasant social took place at the Campbell Hotel here on Thursday evening, when Bro. Daniel D. Macdonald was, on the eve of his departure for St. John, N. B., entertained at an oyster supper by the members of Branch 215, C. M. B. A. The spread was an excellent one, and highly creditable to the house, and everything passed off in a most enjoyable manner. The speeches were eloquent and witty, and interspersed with songs and recitations, Dr. A. A. MacLellan, Emerald, accompanying the vocalists on the piano. Mr. S. M. Bent, President of Branch 215, presided, with Rev. D. J. G. Macdonald, Chancellor, as vice chairman. After the fine spread provided by Bro. Noonan had been discussed to the satisfaction of all, the following programme of toasts was honored, in cold water:

"The Queen and Royal Family." Vocal, "God Save the Queen."

"Canada, Our Country," responded to by Bro. Jas. R. Kenny.

"The Officers of the Grand Gouncil of the C. M. B. A.," responded to by Bros. Rev. D. J. G. Macdonald, Dr. MacLellan (Souris Branch), and John T. Mullin (Kensington Branch). Recitation by Bro. L. J. Reddin (Halifax Branch).

"Sister Branches," responded to by Bros.

Branch), Recitation by Bro. L. J. Reddm (Halifax Branch).

"Sister Branchs," responded to by Bros. Henry Moynagh (Kensington), and L. J. Reddin. Comic song by Bro. Thos. Donahoe (Kensington Branch).

"The Professions," responded to by Bros. D. A. H. MacLellan and A. C. Cullen. Song, "Annie Laurie," by Bro. D. J. G. Macdonald.

"Annie Laurie," by Bro. D. J. G. Macdonald.

Gour Guest," "For He's a Jolly Good Fellow," Address below read by Bro. J. B. Strong, and spoken to by Bros. Strong, Jos. McCullough, James A. MacNeill, Wr. Murphy, Patrick Hamil, S. J. Cameron, J. C. Macdonald, F. Perry, J. G. Dempsey, John E. Delaney and Jas. R. Kenny, all of whom spoke highly of Bro. Macdonald, and expressed their regret at his departure. Bro. Macdonald made a short but feeling reply, expressing his pleas ure at the honor done him on this occasion, and his regret at having to, for a time at least, interrupt his pleasant fraternal relations with the brothers of Branch 215.

"Visiting Brethren," responded to by Bros. MacLellan, Mullin, Moynagh and Donahoe.

"Our Host and Hostoss" responded to by

"Our Host and Hostess," responded to by "Our Host and Hostess," responded to by Bro. J. R. Noonan. Song and Chorus, "Bonnie Charlie," solo by Bro. Dr., Maclellan.
Then followed the song and chorus, "Swamee River," solo by Bro. Reddin, and the solo, "When Ye Gang Awa', Jamie," by Rev. D. J. G. Macdonald. The singing of "Auld Lang Syne" brought to a close one of the most pleasant affairs of the kind ever held in the Campbell Hotel.
The following is the address which was presented to Bro. Macdonald, with the signatures of the Brothers above named attached:

ADDRESS.
TO Bro. Daniel D. MacLonald.

presented to Bro. Macdonald, with the signatures of the Brothers above named attached:

ADDRESS.

To Bro. Daniel D. MacDonald,
Branch 215, C. M. B. A. Summerside, P. E. I.
Dear Sir and Brother—It is with feelings of
deep regret that we have learned of your intended departure from our miest, and we take
advantage of this occasion to assure you that
our kindinest wishes follow you wherever your
not be compared to the charter members of Branch
15, you have always taken a deep interest in
everything tending to the advancement and
prosperity of the branch, and wherever there
was work to be done, you were always to be
found doing a generous share, and doing it
willingly and effectively, and your efforts have
materially assisted in placing Branch 25 in the
position it occupies to day, the acknowledged
banner branch of Frince Edward Island.
We shall miss you in our weekly meetings,
in our social gatherings, and in our daily comings and going, and in bidding you good bye,
we again assure you of our best wishes for
your success and happiness, while at the same
time expressing the fervent hope that ere long
we may have the pleasure of welcoming you
home again.

Summerside, P. E. I., Dec. 3, 1895.
Mr. Macdonald left vesterday morning for St.
Mr. Macdonald left vesterday morning for St.

Resolutions of Condolence.

Resolutions of Condolence.

At the regular meeting of our Branch No.
48, New Germany, held on December 7, the following resolutions were unanimously adopted:
Whereas it has pleased Almighty God to visit the family of Mr. Edward Haiter with the death of his son the Rev. Jos. Halter, priest, of the Congregation of the Resurrection of our Lord;
Whereas the death of the esteemed priest occurred at the early age of thirty nine years,

in the midst of a useful career when he was a once the joy and consolation of his family it, kesolved that the members of this branch

sad bereavement, and it is our prayer that sou may console them by looking upon his many virtues and labors in the vineyardef the Lord and the precious crown he gained at the eternal resting-place in heaven, where he has gone to receive them after a God-fearing life. Resolved that a copy of this resolution be entered on the minutes, that a copy be for-warded to the CATHOLLC RECEND and a copy be sent to the family of our Rev. Brother. E. Schmalz, President; S. Forster, Rec. Sec.

New Glasgow, December 2, 1896.

At the last regular meeting of Branch 248, the following resolutions were moved by J. C. McKinnon, seconded by A. D. Gillis.:

Whereas, it has pleased Almighty God to take to Himself the beloved wife of our respected Bro., John Connolly,

Resolved, that we, the members of Branch 248, tender to Bro. Connolly, our sincere sympathy in his sad bereavement, and the assurance of our humble prayers for himself and family, as well as for the eternal repose of her who was a model wife and mother. And it was, further,

Resolved, that a copy of these resolutions be sent to Bro. Connolly, entered on the records of the branch, and forwarded to the Canadian and Catholic Record for publication. New Glasgow, December 2, 1896.

At a special meeting, held on the Sth Dec., by Branch No. 17; of the Catholic Mutual Benefit Association. New Castle, the following preambles and resolutions were adopted:

Whereas, God, in His mysterious designs, has been pleased to remove suddenly from the scene of his earthly labors our lamented brother. Chanceller W. T. Connors, of Branch No 202, Chatham, and Whereas, the association has, by his death, lost a most worthy member and efficient officer, the State a model citizen, his family a fond father and loving husband; be it, therefore Resolved, that this society, while bowing in humble submission to Divine Providence, do sympatbize with its sister branch of Chatham, and extend to the bercaved widow and family its expression of sincere condolence in this their hour of deep affliction. And, be it further, Resolved, that these resolutions be placed in the minutes of this meeting, and that a copy thereof be sent to the sorrowing wife and damily of our deceased brother, to The Canadian and the local journals.

NEW BOOK

NEW BOOK.

Another volume (an enlarged edition) of "Mostly Boys," by that popular story-teller for children, Rev. Francis J. Finn, S. J., has been issued by Benziger Bros. Any of Father Finn's novels would be a most sourable X-mas gift for our Catholic youth. Price, 85 cents.

A. O. H.

RESOLUTION OF CONDOLENCE.

The following resolutions were passed at a meeting of Division No. 2, held in the hall of the Division, Red Lion block, Yonge street, Toronto:
Whereas this Division has learned with

whereas this Division has learned with sincere sorrow of the death of Mr. Thomas Brew, father of our worthy Brother, Mr. M. J. Brew, be it, therefore. Resolved that this Division tender the bereaved family its heartfelt sympathy in the irreparable loss of their beloved parent, who was not alone a kind and indulgent father, but also an exemplary Catholic and a citizen much respected for his unobtrusive virtues and upright character. Be it, further,

virtues and upright characteristics, ther,
Resolved that this resolution be entered in the minutes of the Division; that a copy of the forwarded to Brother Brew, and that it be published in the Catholic Register and the CATHOLIC RECORD.

M. J. Ryan, Sec.

E. B. A.

ELECTION OF OFFICERS.
St. Paul's Branch, No. 8, Toronto.

St. Paul's Branch, No. 8, Toronto.

The meeting for the election of officers was well attended, and great interest taken in the proceedings. The following officers were elected for 1807: President. P. Hurley; Vice-Pres. J. Neill; Rec. Sec. J. Cleary; Fin. and Insur. Sec. J. J. McDonald: Treas... J. Leston; Guard. E. King; Steward, J. Taylor; I. Guard. E. King; Librarian, J. Davey; Asst. Librarian, W. Leston. The remainder will be elected at the next meeting.

St. Pataria Branch, No. 21 Pataria Proporty. St. Peter's Branch, No. 21, Peterborough

St. Peter's Branch, No. 21, Peterborough.
There was a good attendance of members,
and the various offices were closely contested,
the following being elected: Chaplain, Rev.
Father Scenlan: Chan., Jas. Drain: Pres. H.
Carveth: Yice-Pres. J. Lanergan: Rec. Sec. J.
Hahrahan: Insur. and Fin. Sec., J.
Hickey: Treas., J. H. Primeau: Stewards. E.
R. Ward, J. Collins, W. J. Deviln. R. McAuliffe; Mar., R. McAuliffe: Asst. Marshal,
C. Wall: I. Guard, W. J. Deviln: O. Guard,
Jas. Collins.

I. C. B. U.

RESOLUTION OF CONDOLENCE. At a regular meeting of the Catholic Celtic League, branch No. 2, I. C. B. U., the follow-ing resolutions were adopted:
Where it has pleased Almighty God to re-move by the hand of death the beloved mother of our esteemed Brothers, James and Thomas Spelman.

Spelman,
Resolved that we, the members of Branch
No. 2, L. C. B. U., tender to Brothers Spelman
and family our heartfelt sympathy in the great
loss they have sustained by the death of their
beloved mother, which sad event makes this a
time of sorrow to them. Be it, further,
Resolved that a copy of this resolution be
spread on the minutes of this meeting and a
copy of the same be forwarded to our estecined
Brothers, and that one be sent to the Catho
Lic Record and Catholic Register for publication therein.

DIOCESE OF HAMILTON.

On Tuesday, the 8th of December, the ceremonies at St. Mary's cathedral were very elaborate, as it was the patronal feast of the cathedral. Large numbers approached the lioly Table at the early Masses. Grand ligh Mass was celebrated at 10:30 by Rt. Rev. Mgr. McEvay, with Fathers Hinchey and Mahony as deacon and sub deacon. His Lordship the Bishop was present, attended by his secretary. In the evening at Vespers the sanctuary boys choir chanted the psalms and the hymn "Ave Marie Stella" in a very pleasing manner.

On Sunday evening last the Bishop assisted at Vespers accompanied by Right Rev. Mgr. McEvay and Father Mahoney. He distributed a large number of crosses and diplomas to promoters of the sacred Heart League, and then preached on the devotion to the Sacred Heart. He said he was highly pleased to know that the League was a highly pleased to know that the League was a highly pleased to know that the League was a highly pleased to know that the cathedral parish, and praised the good work done by the director, Father Mahoney, and by the promoters.

On Monday evening Dr. Balfe, of this city delivered the second of the Leo Literary Society's course of lectures. He took for his subject "Physiology." His lecture was a most interesting one throughout, and was listened to most attentively by a large audience.

DIOCESE OF LONDON.

LEAGUE OF THE SACRED HEART.

The solemn renewal of the consecration to the Sacred Heat of the Promoters of the Holy League was observed in the cathedral, London, on Tuesday evening, December S. Vespers were begun at 7:30, the celebrant being Rev. M. J. Tiernan. Seated in the sanctuary, besides the Director of the League, Rev. Father Tobin, were: Revs. T. Noonan and P. McKeon. His Lordship the Bishop was unavoidably absent.

besides the Director of the League, Rev. Father Tobin, were: Revs. T. Noonan and P. McKoon. His Lordship the Bishop was unavoidably absent.

Immediately before Benediction of the Blessed Sacrament Rev. Father Tobin stated that as it is customary in all places where the Holy League is established, to assemble the Promoters together, at least once a year, to soleanly renew their consecration to the Divine Heart of Jesus, and to place themselves in a special manner under the protection of His Blessed Mother, he thought no more fitting time could be chosen for this purpose than that of today, when Holy Church calls upon her children throughout the world to commemorate the feast of the Immaculate Conception. The Sacred Heart of Jesus is inseparably united to that of His Blessed Mother; but every intelligent Catholic knows that there is a very great difference between the divine honor which the faithful render to Jesus, and the veneration and love which is paid to His Immaculate Mother. Because of the stainless purity of Mary, it is meet that we should love, respect and honor her, remembering that in proportion as we venerate her it redounds to the honor of her Divine Son Jesus Christ. The and love which is paid to His Immaculate Mother. Because of the stainless purity of Mary, it is meet that we should love, respect and honor her, remembering that in proportion as we venerate her it redounds to the honor of her Divine Son, Jesus Christ. The Church teaches that the Blessed Virgin at the very moment of her conception, by a special privilege of Almighty God, was preserved from every stain or taint of original sin. This is what is meant by the Immaculate Conception. This favor of exemption from original sin was bestowed upon Our Lady, not from any merit of her own, but by a special privilege of Almighty God, for His owa wise purpose—in order to prepare a fitting abode for His Divine Son. Reflection upon the Immaculate Conception leads us, naturally, to a consideration of the mystery of the Nativity, the commemoration of which joyous festival is now so near at hand. Before the coming of our Divine Redeemer man was in a most deplorable condition, on account of the sin of our first parents—even the very gates of heaven were closed against him. Almighty God, had He so willed it, could have left man in that riiserable state. The angels committed only one sin, still they were hurled into the very depths of hell. Yet, how mercifully God deals with us, His creatures, who have committed thousands upon thousands of sins! He so loved us that His own Divine Son became incarnate in order to redeem and save us. And in many other countless ways has came incarnate in order to redeem and save us. And in many other countless ways has He shown His enduring love for us, His creatures, most especially by His Real Presence in the Holy Sacrament of the Altar. It is to make open profession of our thankfulness to Jesus for all the graces and gitts which He is continually bestowing upon an ungrateful world, as well as to renew in a special man-ner our consecration to His Sacred Heart, that ner our consecration to His Sacred Heart, that we are this evening publicity assembled on this the feast of the Immaculate Conception. At a sign from the Director, the Promoters, with lighted tapers in their hands, advanced to the attar-railing, and, led by Father Tobin, slowly and solemnly read the Act of Consecration to the Sacred Heart of Jesus. The Rosary was then recited, while the Promoters remained kneeling in a body until after the Benediction of the Blessed Sacrament.

THE LATE FATHER HALTER.

An esteemed correspondent sends us the following additional details of the life of the Rev. Joseph Halter, C. R., and also an account of the funeral obsequies:

Rev. Joseph Halter, C. R., an esteemed member of the staff of St. Jerome's College and St. Mary's church, Berlin, died on Thursday, 26th Nov., in St. Joseph's Hospital, Guelph.

The deceased, son of Mr. Edward Halter of New Germany, was born in New Germany

pital, Guelph.

The deceased, son of Mr. Edward Halter of New Germany, was born in New Germany on March 4, 1857. Having received an ordinary education in the Public school of his native village, he spent several years of his youth in commercial pursuits in Guelph. Then he resolved to take a classical course of studies, which he did at St. Michael's College, Toronto, and St. Jerome's College, Berlin.

In 1879 he went to Rome, Italy, where he joined the Order of the Resurrection of Our Lord, completed his philosophical and theological studies at the Gregorian University and received Holy Orders June 19, 1886.

Having completed his studies he was sent by his superiors to act as professor at St. Mary's, Ky. A few years later he was called to Chicago, where he founded St. Stanislaus College, which he directed for two years. In 1894 he returned to Berlin, where he labored as master of studies and professor tof the College, and as assistant in the parish of St. Mary's.

The deceased was a deep student and ripe scholar, a thorough and efficient educator, and a clear, logical and convincing lecturer and pulpit speaker. Being endowed with the finest qualities of mind and heart, and an indefatigable worker he was eminently successful in whatever he undertock, and was esteemed and loved by all who came in contact with him.

His giant frame and sound constitution seemed to promise a long life of exceptional usefulness. But a very severe attack of the grippe in 1835, which again returned in 1856, undermined his health, and gradually brought on heart disease, resulting in dropsy.

brought on heart disease, restained dropsy.

In order to give him sill the care and treatment possible, he was taken to St. Joseph's Hospital, Guslph, where his condition grew rapidly worse until he breathed his last at about 12 o'clock Thursday night, November 26. He bore his long and at times severe illness with great Christian fertitude and cheerfulness, retaining consciousness to the end.

end.

The funeral took place on Monday morning, November 30, at 10 o'clock at New Germany, in the presence of sixteen priests and an immense concourse of people who had come from near and far to honor the memory come from near and far to honor the memory of the beloved priest and to express their condolence to the family in their hour of trial. Solemn Requiem Mass was celebrated by the Very Rev. Wm. Kloepfer, Provincial of C. R., Rav. Father A. Weiler being deacon, and Rev. S. Foerster master of ceremonies. The Very Rev. Monsignore McLvay, Rector of St. Mary's Cathedral, Hamilton, performed the absolution. Rav. H. Aymans, C. R. of St. Agatha, delivered the funeral sermon, in which he spoke feelingly and eloquently of the zeal and meritorious labors of the deceased as priest and teacher.

of the zeal and meritorious labors of the de-ceased as priest and teacher.
Father Joseph Halter was the last ordained of seven priests who sprang from this mission and also the first whom as we sincerely trust the unscrutable will of God has called to his eternal reward. His memory and many virtues will always live in the hearts of his brother priests among the students of the Collegos for whom he worked so hard, and it will be blessed in the missions where he was ever anxious to labor for the care of souls. R. I. P.

FROM BROCKVILLE.

The collections here for the revived Regiopolis College, at Kingston, as ordered by His Grace Most Rev. Archbishop Cleary, have, so far, amounted to \$2,000. This, in addition to \$1,000 donated by the pastor, Very Rev. Dean Gauthier, speaks well for the piety and zeal of both pastor and people.

For some reason best known to the people of this town, the municipal elections are run on political lines. Last year an effort was made by the leading citizens, to effect a change, but the result was not successful. Mr. D. W. Downey, merchant, is in the field for mayor on the Liberal side, although it is believed a very large number of citizens will throw politics aside and give their sutfrages to Mr. Downey as a fit and proper person for the effice. Mr. Downey has been in the municipal council for a number of years, and has the reputation of being an efficient and conscientious official. He is a prominent C. M. B. A. man. Brockville will do itself an honor by electing Mr. Downey.

CATHOLIC TRUFH SOCIETY. The collections here for the revived Regio

CATHOLIC TRUTH SOCIETY.

CATHOLIC TRUFH SOCIETY.

The Ottawa Journal, of Dec. 7, says that the Catholic Truth Society of that city held its annual meeting, on the 6th and elected the following officers for the ensuing year: President, Joseph Pope; Ist vice-president, Rev. H. Constantineau, O. M. I.; 2nd vice president, Rev. H. Constantineau, O. M. I.; 2nd vice president, E. L. Sanders; secretary, W. C. De Brisay, (re-elected); committee, W. L. Scott, E. P. Stanton, Wm. Kearns, John Gorman, J. A. J. McKenna, F. B. Hayes and D. Burke.

The Secretary reported the distribution of 5893 publications during the year, bringing the grand total, distributed since the society was organized in 1891, up to 37,440 publications. The organization of four branch societies was also reported, and the deaths of two of the Ottawa members. The city was also congratulated upon its immunity from the scourge of anti-Catholic lecturers. The treasurer reported a substantial balance to the credit of the society.

treasurer reported a substantial balance the credit of the society.

OBITUARY.

MRS. JOHN CONNOLLY, MILBANK, POTTER'S BRIDGE.

The New Glasgow, N. S., Chronicle, of Dec. 3, says: Mrs. John Connolly, Milbank, Potter's Bridge, passed away on Thursday night, at 11 o'clock. She was a long and patient sufferer, but her last hours were peaceful. Her funeral took place on Sabbath afternoon, and considering the weather and the state of the roads was the largest we have seen in New Glasgow for a long time. The steamer Elsie took up a number from Picton on a special trip. There were quite a number from Stellarton, Westville and Thorburn in attendance. There were seventy two carriages in the procession which passed down Provost street, besides the large number who went on foot. The remains were taken to the church of Our Lady of Lourdes, where an interesting and solemn service was held, and taken part in by Revs, W. B. McDonald, Lourdes, and R. McDonald, New Glasgow, Miss Roberts sang a beautiful anthem: "Angels Ever Bright and Fair." After the service was over the remains were deposited in Lourdes Cemetery, beside that of her young son who died a year ago last April.

Mrs. Connelly was a daughter of the late Phil. Carroll, Pictou, a well known and respected citizen of that town. She was a lady of fine qualities, and was greatly respected by all who knew her. She was active and diligent in good works, not only in her own communion but outside. She was a representative member of the Aberdeen Hospital Ladies Auxiliary, and took a deep interest in that institution. She will be greatly missed by her friends, but especially by her husband and family, who are left bereaved of an affectionate wife and kind mother. To her husband and three children wa, in common with their many friends in New Glasgow and the adjoining sections, offer our sympathies in their bereavement. Taken away in the prime of life, we are reminded of the sad but sure fact that Death knows no age or station in life, but all are subject to him and must come under him.

THE CHRISTMAS SPIRIT.

The Greatest Happiness Will Com From Giving Happiness to Others.

"We must not allow ourselves to forget the true meaning of the Christmas spirit," writes Edward W. Bok of "The Christmas That Lies Between," in the December Ladies' Home Journal. "It will bring happiness to us just in proportion as we bring happiness to others. To some the day will this year bring other than happy thoughts or memories. Sorrows are harder to bear on festal days than at any other time. But no sor-row should crush the Christmas spirit from our hearts. It is not in the amount that we do, or are able to do, that we shall find happiness for our-selves and for others. The simplest pleasures and acts ofttimes make the nearts of others overflowing with hap piness. To fail to do something be cause you feel that you cannot do much is wrong. What seems ever so trifl ing to you may make some little hear sing all day long, which but for you might pass the day without a note of happiness. Don't grow impatient of the Christmas myth or legend. Keep it alive. God knows that we have few enough ideals in these investigating days of ours. Let us not disturb the Christmas traditions. It is a duty to ourselves to keep this day as unlike any other. And we can only do this by fanning into flame the smouldering embers of the Christmas spirit which is in everyone of us. God implanted it there. It was good that we should have it, or He would not have given it to us. In childhood the fire burned brightly enough within us; in old age the light of Christmas will reflect in our faces and our natures. But in the meantime we must keep the spirit alive so that it may glow the warmer and softer in old age. Let us have an old-time merry Christmas this year, a real, old-fashioned, happy one. Let us make everybody forget that there is anything in the world but good-fellowship and happy laughter. To the sick let us bring forgetfulness of pain ; to the sorrowful, the sweet balm of a happy smile; to the aged, loving thoughts of consideration ; to the poor, a suggestion of the greater material blessings which are ours. Then, as we bring light to other eyes, color to other cheeks, happinsss to other hearts, we shall be happy ourselves. Christmas spirit will keep alive within us. Our years must be spanned, not with a Christmas at either end. but

tween; the Yuletide of the present, the Christ Day that is now and here.' A CHRISTIAN'S WEAPONS.

with an unbroken bow of happy Yule-

tides, the center brighter even than the beginning and the end. Living

memories must intertwine and link to

gether the golden curl and the snowy

lock. Then we will live in the full richness of the Christmas that lies be

We learn from the Gospel that we re not to expect to go on smoothly in this life without ever meeting anything that will disturb us. On the contrary, our Lord would have us clearly under stand that we are to be tried on every side, for His words are: "And thy enemies shall cast a trench about thee. and compass thee round, and straight en thee on every side."

The axiom has it, "Forwarned is

forearmed;" so then we have great reason to be grateful to our Lord for His pointing out what we are to look for during our stay on this earth. The evident reason of this prediction is that we should be prepared to meet whatever befalls us. whatever befalls us. The question arises, then, have we the means on hand to combat and overcome our enemies? enemies? Yes, in abundance. We have so many helps, all of us, that they are too numerous to mention. Why, to name some of them, we have prayer, the sacraments, our Lord Himself in the Sacrament of the Altar-what more can we ask for? If we are overcome by our enemies we have but ourselves to blame, for our Lord has said, "Come to Me all you that labor and are heavy laden, and I will refresh you." do this? Don't we rather turn to the things of earth and to try to drown our sorrows by means of them? I am afraid the latter is what many of us have recourse to, and hence we are vanquished by our adversaries. How many of us, when it pleases the Lord to take from us one whom we loved dearly, turn to Him in prayer and seek assistance in that hour of trial? Is it not often the case when, for instance, a father or a mother is taken away that the son, terrified at the affliction. endeavors to get rid of it by drinking and carrying on in a disgraceful man ner—and to what good? True, drink may make one oblivious of his sur roundings for the time being, when its influence has passed away the trouble returns with redoubled vigor whereas, if at the outset he would turn his thoughts to God and beg of Him the grace to bear his trials manfully, it would be a stay for him to sustain his troubles and a source of merit here-

There is not one of us that is not ready to oppose and conquer the enemy when he threatens the life of our body and if we are so solicitous about that which, after all, is but to last for a few years, what shall we say when He at-tempts to deprive us of what is to continue forever-the soul? Now, then, an enemy, common, I was going to say, to us all, is detraction; that is to say, telling the faults of our neighbors to their detriment to every one that will listen. Knowing, then, the adversary, what steps are we to take to put him down?

There is a hidden life in every separate being that composes each homely circle, impenetrable to the rest of its members.

The first thing such a person does is to institute a daily examination of conscience. At the expiration of each The first thing such a person does is

day it is carefully noted down how many times this fault has been committed; one day, one month, is com-pared with another, so that within a very short time the state of the con-science is pretty exactly known; and the number in this particular sin comparatively few, supposing, as we said before, the person is in earnest. This help, together with a weekly or monthly confession, will produce in six months' time a gratifying result to God and the soul who has had so much success in the warfare against the adversary.

Conversions.

The Quebec Telegraph of Dec. 11 says that on Sunday, 22nd November, at St. Patrick's church, in that city, a very imposing ceremony took place, when Mr. and Mrs. Bohn, son and daughter, of Copenhagen, Denmark, were baptized and received into the Catholic Church by Rev. Father O'Reilly, P. P. The church was beautifully decorated for the occasion. After the ceremony, the rev. pastor preached an eloquent and appropriate sermon, which was followed by the choir singing the Te Deum, concluding with the solemn benediction of the Blessed Sacrament.

For Adoption.

The Children's Aid Society have three girls and two boys for adoption in Catholic homes. Address Secretary, London, Ont.

Many critics are like woodpeckers, who astead of enjoying the fruit and shadow of tree, hop incessantly around the trunk, peck ing holes in the bark to discover some little vorm or other.—Longfellow.

MARKET REPORTS.

MARKET REPORTS.

London, Dec. 17. — Wheat, 82 to 84c per bushel. Oats, 153-16 to 20-25 per bush. Peas, 35 to 45c per bush. Barley, 19-18 to 31-15c bushel. Buckwheat, 14-15 to 30-15c per bush. Rye, 28 to 30-45c per bush. Peas, 22-5 to 35 short per bush. Rye, 28 to 30-45c per bush. Oarn. meat supply, and very good forequarters of beef could be bought for \$3.30 to \$8.40 per cwt. Lamb, 6½c. per pound by the quarters for 7c. a pound. Geese, 5c a lb. The years of to 7c. a pound. Geese, 5c a lb. Ducks. The years of years of

beef, hinds, 5 to 7c; beef, fores, 2 to 4c; lamb, carcass, per lb., 5 to 5c; veal, carcass, 5 to 5c; mutton, per lb., 4 to 5c; dressed hogs, \$4.25 to 85 25.

MONTREAL.

Montreal, Dec. 17.—(Special).—The grain market continued quiet and unchanged. Peas are nominally quoted at 45 to 30c, and oats sold at 25 to 35c.

Malting barley was steady at 15 to 47c. Buckwheat was neglected, at 35 to 35c.

Export enquiry was good to day for Manitoba floating the state of the state o

ewt.
Poultry—Chickens, 6 to 7c per pound; hens,
5 to 6c. per pound; alive, 4 to 5c per lb.; tur-keys, 8 to 9c per pound; pigeons, 15c per pair, alive; ducks, 9 to 10c per pound; geese, 6 to 7c per pound.

Hides—Beef hides. No. 1, 7 to 8c per lb.; No. 2, to 6c. per lb. for green; calf skins. No. 1, 9c per lb.; No. 2, 7 to 8c., per lb.; shearlings. 15 to 60c each; lamb skins. 25 to 50c. each; tallow,

Latest Live Stock Markets.

Latest Live Stock Markets.

Toronto, Dec. 17. — As a Christmas market our market here to day was a failure, as we had only two or three loads of what could be called Christmas cattle on sale; for these prices ranged from 3; to 4c, and occasionally 4; for the best; with ordinary butchers' cattle no change occurred.

4½ for the best; with ordinary butchers' cattle no change occurred.

One hundred and fifty to two hundred stockers were purchased at prices ranging from ½ to 3½ per purchased at prices ranging from ½ to 3½ per purchased at prices and at about these figures.

Calves were not much asked for, at from \$3.50 to 86 each.

We had no change in sheep and lambs: trade was fair, and choice lambs and sheep are in moderate demand at from ¾ to 3½ per pound for lambs, and ½° for good shipping sheep.

The run of hogs was heavy, and the market is steady and unchanged, at 4c for "tops" and 3½ for thick fat hogs, 3c for sows, and 2c for stags.

East Buffeld.

for stags.

EAST BUFFALO.

East Buffalo. N. Y., Dec. 17.—Cattle—
Two cars; unsteady. Hogs—30 cars; steady.
Yorkers, \$3.55 to \$3.60; light, \$3.60 to \$8.365.
pics. \$8.15 to \$3.90; extra choice. \$4; mixed
packers, \$3.45 to \$3.50; heavy, \$3.40 to \$3.45;
roughs, \$2.90 to \$3.05; stags. \$2.25 to \$2.65,
Sheep and lambs—90 cars; sheep slow; lambs,
10 to 15c lower; prime lambs, \$4.90 to \$5; fair
to good, \$4 to \$4.50; culls and common. \$3.50 to
\$4; good to choice mixed sheep, \$3.25 to \$3.50;
culls and common, \$1.75 to \$2.25,

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We have now in stock a very large and beautiful assortment of Prayer Books, ranging in price from 25c. to \$4.60. There are amongs the lot some specially imported for Presentation purposes. Orders from a distance promptly attended to. We will make a nice selection for any given sure that may be sent us, and if book it not entirely satisfactory, it may be re-mailed to us, and money will be refunded. Address, THOS. COFFEY.

Catholic Record Office, London, Ont



rest Like Flying.

BLAINE, N. Y., Jan. 1894, at I felt like flying day and night; when osed my eyes it seemed as if my eyeballs wer irly dancing to get out of my head; my min n from one thing to fairly dancing to get out of my near, my mine ran from one thing to another, so that I began to think I had no mind. When I had taken Fas-tor Koenig's Nerve Tonic only two weeks I feli like a new man, and now consider myself cured. Have recommended the Tonic to others, and I cliways had the desired effect.

W. H. STERLING.

A Minister's Experience.

Capac, Mich., Jan., 1894.

On account of my vocation and sickness in the family I suffered considerably from nervousness and siceplessness, and often severe headache, since I took one bottle of Pastor Koenig's Nerve Tonic I am entirely free from above troubles.

REV. F. LOEB,

A Valuable Book on Nervous Dis-enses and a sample bottle to any ad-dress. Fooi patients also get the med-th is troopy has been prepared by the Rev. Father Keeting of Cort Warne, Ind., since 1856, and is now ander his direction by the

KOENIG MED. CO., Chicago, III. 49 S. Franklin Street. Sold by Drugzists at \$1 per Bottle. Gfor \$5.

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Berry Bushes, Roses, Ornamental Trees,
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Stone & Wellington, TORONTO. MENTION THIS PARER

A TREAT FOR THE CHILDREN,

We have now on hand a supply of "Our Boys" and Girls' Annual," and are piezsed to be able to tell our young readers that it is beautifully illustrated throughout, and is replete with interesting and charming stories. Rev. Francis, Finn. S. J., the children's popular story teller, contributes a delightful tale "Lookin for Santa Claus." The other stories are: "The Robber's Hospitality (a biblical legend)," "The Story of Ludge Lifte," "Innocence Rescued," "How Small Birds Cross the Sea." "Dog Labor in Belgium." Bells Tolled for Jack Frost," etc., etc.; together with a large (illustrated) assortment of games, tricks and Price, 5 cents per copy.

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W. N. YEREX, Principal.

BROCKVILLE BUSINESS COLLEGE

\$1,000. Chicago, Oct. 19, 1896.

MR. C. W. GAY, IR. C. W. GAY,
Brockville Dusiness College,
Dear Sir and Friend
I suppose you are aware that I have secured
position with Messrs. Armour & Co., of this My salary is \$1,000 a year, with good oppor-

nent. Your friend and pupil. CHAS. E. MCCORD. 947-3



CEALED SEPARATE TENDERS, addressed CEALED SEPARATE TENDERS, addressed to the Postmaster General, will be received at Ottawa until noon, on Friday, 8th January, 1807, for the conveyance of Her Majesty's Mails, on three proposed contracts for four years 6, 6 and 12 times per week each way, respectively between Evelyn and London, Fernhill and London and London Post Office and Michigan Central Railway Station, from the 1st April next.

Frinted notices containing further information as to conditions of proposed contract may be seen and blank forms of Tender may be obtained at the Post Offices on the said services and at this office.

DANIEL SPRY.

Post Office Inspector's Office.

London, 27th December, 1896.

947 947.3

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TEACHERS WANTED. WANTED A QUALIFIED TEACHER FOR

the Catholic Separate school, No. 22, Gloucester, Ont. Apply, stating salary, to Michael Kenny, Secretary, Orleans P. O., Ont. SITUATION WANTED.

A YOUNG LADY EXPERIENCED IN housekeeping, relliable and competent, wants a situation as housekeeperfor a Catholic gentieman. Address Catholic Recomb Office.

BANDMASTER WANTED. BANDMASTER, PLAYING CORNET: A single man preferred, mechanic, carpenter or shoemaker. For further particulars tapply to Kev. Principal. St. Joseph's Industrial School, Dunbow P. O., Alta. 939-tf.

C. M. B. A.-Branch No. 4, London, Meets on the 2nd and 4th Thursday of every nonth, at 8 o'clock, at their hall, Albion Block, Bichmond Street. G. Barry, President; T. J. O'Meara ist Vice-President; P. F. Boyle, Becording Secretary.

VOLUME XV

" Bellman, Speed Th

Bellman, see! the bour a Speed thee up the dim-lit Of the belfry gray and so And the bells of rapture Bellman, tell them of the Wonderful, though ce Beautiful, though oft na Trough a thousand time Spell them with the lag Of the jubilant redempti Of the miracle of heaven

Ballman, tell them of the Of mankind the great Control of whom all kings of the Spirit age existing the God of all the age.

Tell them how this God
Took the flesh of His cr
How within a stable hu
When the stars, like ian
From the firmament, gle
In the stillness of the ni
When the snow wreath
Glistened like the dews
On a drift of spray whit
How, when every lange
How, when every agent
Steam and leaf, and flow
Wind and wave, and bir How, when every agent Steam and leaf, and flow Wind and wave, and bin Beast that in the wild w Prowleth slow, at every Seemed as silent as the As it lay in fear prostra Waiting the Divine pro Tell them how, when et Voiceless hung in expe Christ the Saviour was He, the promised One,

Then, the magic tale re Cry, O Bellman ! full as Cry. O Bellman ! full at Cry in accents loud and O, ye bells! I ling out ye In a flood of music thri In a peal of heaven sus In a myriad vibrations Till they, from their tr By thy tonds appealing Ring in cauticles delis Great the works of Goo He hath sent to all the Peace long promised a Blessed be this God Et. He hath sent His Son He hath sent His Son Ha hath sent the Chill Glory to the God of hes

-T. C. Muri

A STAR-LED A little Maine postar-song. A shimu

in it, perhaps-she she sent it to the Christmas offering. The editor, on re out something a go tude. But then, was coming and h something for the care what! So do printers. To say larder was pretty en

apt to be.
The shabby hote town had lost its Kept especially for patronage dropped to zero. Therefor pearance there of young, handsome wealthy, with his city ways, drew mo

ber than it could the preceding Aug " Name's Ashtor fore !" drawled " Business? Ye Goin' daown the I puzzled lot of nat

pacified. The young man side room to avoid spection and look
Boston Journals w A very ancient

muttered the wou

ing them down,

literal aptness of cleaner sheet lay His wrath rose : ne in this snow burie celled on the new "Snowed up at told him. He ras suddenly, laughed What could be e poet, snowed up But he had not co to be grinned at read local "poe would drive over take Antoine, the guide him, and f through the wood on the Grand Tr broad guage that Comforted by th paper again, look but there was th

The Star of Fame, it Sharp on the winti Yet, through the pur A fairer I descry. For ah, the poor and What softly blesse But the star Divine And shone on the Ba The Star of Love, it With sweet entran It proffers earth a po Of roses born to di Too soon their splen O changeless diade 'Tis Thee I seek—I' I too—o'er the sands.

time he read it :

The Star of Gold will To lead our steps a

When he had stood still a m laugh at the littl He set out fe guage station as without some na part of mine host prove the occasio gathered to see t