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addressed to the will be received at iday, 21st January, of Her Majesty's tract for four years, way, between Gran-1st April, next. ning turther infor-f proposed Contract rms of Tender may Offices on the route

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TIDE PRIMITIANIES.

No. 1. Transcriptor and the state of different nationality claimed by the Pape is set, seeming the claim of Christian State of the State of t 202, excommunicated the churches of Asia Minor for a difference of ritual. Dr. Schaff recognizes the fact of the ascendancy of the Church of Rome and endeavors to give reasons for it. First among these reasons is her high antiquity. He admits, with apparent regret, that Irenews, Tertullian and Cyprian—all of the third century—

Dower of heresy." (Epistic 70.)

Now why does this Eastern Bishop appeal to the Roman Church to the Roman Church to the Roman Church to the Church of Rome, and that its head had authority in the East?

ON "SPOOKS AND SPIRITS."

An Interesting Lecture Before The Philomathic Society, Detroit.

glorious apostles, Peter and Paul, de- versally recognized in the whole Chrisrives from the apostles, and that faith tian world, was not the Roman Catho announced to all men, which, through lie Church. But this denial is gratuit the succession of (her) Bishops has ous, and begs the question. It imposes come down to us, we confound all on him the necessity of assigning the those who in any way, whether through time when the Roman Church ceased to pleasing themselves, or vain glory, or exist, and the Roman Catholic Church blindness, and perverse opinion, as took its place. Such an important fac-semble otherwise than as behooveth tor in the religious world of the first them. For this Church, on account of a more powerful principality, it is necessary that every Church, that is demise. No such time can be assigned. those who are on every side faithful, The doctor may say-as he does-that

stein third and fourth ecuturies to the since purpose, but it is not necessary.

Even the pagan emperor, Aurelian, the existence of the chiracter of Kome and the wide-reaching author.

If the year 273 over Znoobia, Queen of horizontal Bishop of Samosata and his election of Kome and the wide-reaching author.

In the year 273 over Znoobia, Queen of horizontal Bishop of Rome and the wide-reaching author.

In the year 273 over Znoobia, Queen of the elimants "to be designed to the control of the contr

sesort."
the Roman Church usurped powers in
the stands to reason that this third
the fifth century which she did not

century Bishop knew more about the existence and authority of the Roman even if we were to grant it, which we do church than does any Covenanter min ister of the nineteenth century. We might quote other Fathers of the Church of the third and fourth centuries to the his charge of usurpation proves consame purpose, but it is not necessary.

Even the pagan emperor, Aurelian, recognized the existence of the Church of Rome and the wide-reaching author timed existence, for that which exists its role.

regrei, that Irenous, Tertullian and Cyprian—all of the third century—tenceded to the Roman Church a post it on established to the Roman Church a post it of the Bishop of Constantian of singular pre-eminence. He concludes his paragraph on the germs of the Papacy thus: "No wonder, then that the Bishops of Rome at an early which were looked upon as metropolitan pastors and spoke and acted accordingly with an air of authority which reached far beyond their immediately with an air of authority which reached far beyond their immediately with an air of authority which reached far beyond their immediately with the case of the Roman Church and heir pointing out that an altitude of the Roman Church and the Pointing. As Dr. Schaff refers to reportly when we are considered. Pointing, out that tradition which the greatest, and most an energy who was a Disciple of St. Athanasius, Partiarch of Alexandria, Jerusalem or Antonic and the great the control of the control of the provision of the p discredit revelation. For, as Bayle, a fierce opponent of Christianity, remarks: "Prove to unbelievers the existence of evil spirits, and by that alone you will force them to concede all your dogmas." The Bible is exall your dogmas." The Bible is ex-plicit in its teaching on the existence of evil spirits, but word has been passed along that the teaching of the Bible is to be discredited. Therefore the existence of a spirit world is to be denied. The Church maintains the existence of a spirit world, but she is to be decried as the scarlet woman of the Apocalypse; and therefore a spirit world cannot exist. Remarkable apparitions of the Blessed Virgin have taken place in recent times, but their reality would be a proof in favor of Christianity. Therefore again the existence of a spirit world is to be

Father Rosswinkel maintained that no one was less superstitious than an intelligent Catholic, who gratefully accepts all the proved facts of science,

After partaking of her first Communion Miss Gurney went into retreat at Poughkeepsie, where she is at the present time. It is said she will either oin the Franciscan Sisterhood or the Sisters of the Holy Souls in Purgatory. Both her parents are Protestants.

the American opera singer.

The recent converts here include Dr. Grewer, wife and seven children, Scranton, Pa.; Miss Marion Gurney, a graduate from Wellesley College; Dr. Luke Robinson, San Francisco; C. E. Allen and Frederick Long, of Cleve-land; Dr. Richard Ralls, San Francisco; Miss Bessie Livingston Webb, matron of the Meriden Hospital, Meriden, Conn.; Clarence Whitaker, Colorado ; Henry Augustine H. Boyer, formerely a Presbyterian minister in Chicago, now a student at St. Joseph's Seminary Yonkers; the Rev. E. Buckley, former rector of St. John's Episcopal Church, Newport, R. I., at present engaged in study in Europe for the priesthood.

A BRITISH SOLDIER.

whose perversion is to us no less a surprise than a grief.

From the hundreds of cases where this weird thing has wrought deadly harm, and of which I have been personally cognizant, I will mention but one. Of course it is well known that the "Christian Scientist" adjures all the remedies of the physician and the herbs which were intended for the healing of the nations, and simply denies that the disease exists. Alittle girl was seized with croup, and a false membrane formed in the throat. The misguided mother at once proceeded to deny the existence of croup; and, with the help of a healer of her own faith, made use only of the incantations it directed. In a short time the child died and was buried. A few days after that, the mother met the old family physician, and her sore heart, beginning to repent, desired comfort.

"Doctor," she said, "tell me the truth. Would Amy have been saved if I had called you?"

He was familiar with the case, and was in-

RETROSPECT.

Between remembering the old year and looking forward to the new year, New Year's Day should be a busy one for a Christian. It ought to be a day of examination of conscience. Good Christians examine their consciences in some manner or other daily, and some are so vividly in God's presence that they scrutinize every act of their lives; and this is what it is to be thoroughly conscientious. Conscientiousness when cultivated is nothing less than habitual consciousness of the Divine Presence. To be sure, some per sons are over-particular in examination of conscience, and these are called scrupulous. But most of us are not scrupulous enough. The cultivation of the conscience tends to a constant realizing of the Divine Presence, and when this becomes habitual the soul becomes perfect.

The war on the High Church party in the Church of England has commenced, and it has been announced that henceforth they will have no peace until their "Romish" practices are completely banished from the English Church. Hitherto, the Evangelical party in the Anglican Church has looked on in passive disgust at the exhibition in churches of crucifixes and confessionals and vestments and altars. But it seems that this passive attitude has now been definitely abandoned, and war to the knife is to be the motto henceforth.

the dividing of the roads, and Satan laughs as he notes the choice.

Let us not mince words. The devil is abroad with honey on his tongue. He may wear a Worth gown and belong to the "first families," but he is the same being who has ever been the enemy of man. We need a new crusade—a new renouncing of the devil and his works and his pomps; a new advance of Christ's true army against spiritual wickedness in high places, and "God be with us!" for a war-cry.—Flora L. Stanfield in Ave Maria.

RETROSPECT.

Between remembering the old year and looking forward to the new year, New Year's World.

THE STUDY OF THE SCRIPTURES.

A favorite argument against the Church with certain of our Protestant friends is that it forbids or discountenances the reading and study of the Scriptures by the people. You can find that argument in one form or another, in almost every Protestant book, paper and sermon, and although it has been refuted time and time again, it comes forth again as if its accuracy had never been questioned.

An Australian prelate, Dr. Delany, who is



which no home can be thoroughly happy. It is the music of childish laughter.

A baby's prattle is the best music for the home. A baby is the only tie that can finally bind together in absolute happiness, usefulness and confidence a man and a woman. It is a cold and cheerless home that never knows the music of a baby's laughter. There are thousands of homes all over this land that were once cheerless and childless, but are to-day happy and lighted with babyhood's smile, that bless Doctor Pierce's Favorite Prescription. It is the best of all medicines for women who suffer from weakness and disease of the distinctly feminine organs. It acts directly on the delicate and important organs, giving them health, strength, vigor and elasticity. It allays inflammation, heals ulceration, soothes pain, stops debilitating drains and tones the nerves. It fits for wifehood and motherhood. It rids maternity of its perils. It banishes the qualms of the expectant period and makes baby's advent easy and almost painless. It insures the child's health and an ample supply of nourishment. It is the discovery of Dr. R. V. Pierce, an eminent and skillful specialist, for thirty years chief consulting physician to the Invalids' Hotel and Surgical Institute, at Buffalo, N. Y. All good druggists sell it.

sell it.

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faith in your 'Favorite Prescription.' After two
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system, but now I am happy and well. I will
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LORD EDWARD FITZGERALD

An Historical Romance

BY M. M'D. BODKIN, Q. C.

CHAPTER IX. THE AIR BITES SHREWDLY; IT IS

VERY COLD." -Hamlet. Myself must hunt this deer to death."

-Henry VI. Part ii. "Return with me And push distraction and perpetual shame Out of the weak door of our fainting land."

-- King John. To tell of Lord Edward's life in the bar-To tell of Lord Edward's life in the barracks at New Brunswick would be foreign to the purpose of our story. The all-pervading military discipline, which made the very atmosphere of the place imparted the powers of self-restraint, which served him well in later life. It taught him, if he could not check at least to him, if he could not check, at least to hide from careless eyes the fiery enthusiasm of his nature. The responsibility which, in that lonely station, was thrown on the officer, and the readiness of resource of situation in command called for fitted him for the perilement of the command called for, fitted him for the perilous part he was hereafter to play as leader of an oppressed people, to whom fortune alone denied vic-tory.

His letters at this time, written with sweet, playful humor to those at home, show how lightly his emancipated spirit now sported with the fancy which so seriously enthralled him a little time before. He wrote:—

"I ought to have been a savage, and if

it were not that the people I love and wish to live with are civilized people, and like houses, I really would join the

There would be then no cases there of looking forward to the fortune of children, of thinking how you are to live; no separations in families, one in Ireland, one in England; no devilish politics, no fashions, customs, duties, or appearances to the world, to interfere with one's hap to the world, to interfere with one anappiness. Instead of being served and supported by servants, everything here is done by the people one loves, and the mutual obligations you must be under increase your love for each other. To be sure, the poor ladies are obliged to cut a little water of the people of the Sure, the poor lattes are obliged to cut with the wood and bring a little water. Now, the dear Ci ss and Mimi, instead of being with Mrs. Lynch, would be carrying wood and fetching water, while Ladies Lucy and Sophia were cooking or drying fish. As for you, dear mother, you would be smoking you, ping. Collyie and us be smoking you pipe. Ogilvie and us boys, after having brought in our game, would be lying about the fire, while our squaws were helping the ladies to cook or taking care of our papouses. All this in a fine wood, beside some beautiful lake, which when you were tried of, you would, in ten minutes, without any baggage, get into your canoes and off with

One would like to linger over this busy, and not unhappy, period of his life, of which many details remain to us, but the chief action of his career cries "Forthe chief action of his career cries

ward."
The military genius of Lord Edward was stimulated by a military life. Daily and daily he mastered more and more completely the details of his fascinating profession. Daily his active and page. profession. Daily his active and pene-trating mind showed him more clearly how these details could be combined for stupendous results.

More and more his old brilliant dream

More and more his old orbitant dreams of victory and conquest beset him. He pictured himself at the head of a nation's armaments, wielding its powers as Jove's arm wields the thunderbolt. The clash, the struggle, and the triumphs of the battle-field delighted him. He dreamed of great armies beaten, and yast territores overrun, his name on all men's lips, in all men's ears, at once the glory of his country and the terror of her foes. His cheek flushed and his heart beat

faster at these glorious visions. The cost of victory — the plains strewn with mangled corpses, the myriad happy homes made desolate, were quite forgotten.
The young soldier's eyes could only see
the glories of war, not its horrors.
But there were times, too, when the

nobler instincts of his nature rebelled against the dull routine of the life he led, and the hard, hurtful splendor of the scar of his old love wound would rankle at his heart. Then he would start on long expeditions in the unknown land, alone or with little company. The soli-tary communion with Nature soothed his troubled soul for a time. But the rest-lessness increased upon him and grew

daily harder to appease.

He longed for adventure with a spice of danger in it, and fortune threw what he

longed for in his way.

He volunteered for the command of a wild and dangerous expedition — from Frederickstown, where his troops lay, to Quebec, and was accepted. Forthwith he embarked on the strangest piece of inland navigation ever attempted. navigation ever attempted.

One hundred and seventy miles he must pass through the primæval forest. To miss the way (where no way was visble) was to meet death. Lord Edward ible) was to meet death. Lord Edward commanded the little troop, which con-

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Mr. J. W. Jennison, Gilford, Ont., writes Mr. J. W. Jennison, Gillord, Unt., writes as follows: "I spent between two and three hundred dollars, tried all kinds of treatments, but got no beneft. One box of Dr. Chase's Catarrh Cure did me more good than all other remedies. In fact I consider myself cured, and with a 25 cent box at that."

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sisted of an officer, younger than himself, and two men of the rank and file. Tony, of course, was of the party. Their food supply was coarse and scanty, for the double question had to be determined, what was the least that could sustain them through the journey, and what was the most that they could carry. For guide through the illimitable waste they trusted to a pocket compass. On the trusted to a pocket compass. On the delicate quivering of the little morsel of magnetised iron the lives of these four men were staked with perfect confidence.

Boldly they plunged into the still depth of that illimitable tangle — more blood-chilling than the fierce ocean at its wildest—in whose recesses death lurked, with hunger and cold for his attendants.

It was mid-winter when the expedition started. The snow lay thick upon the ground—soft, dry, and powdery as white sugar. The sky was of clear, distinct blue in the daytime, with vivid flushings at sunrise and sunset. At night a myriad stars burned cold and bright in the great

olack vault. In Indian file the party marched, their broad snow-shoes sinking half a foot or so in the soft drift, where a man without such support would have gone down to his waist. Lord Edward walked first for his waist. Lord Edward walked first for the most part. The others followed, stepping carefully in his track. The pressure of each man's foot made the track firmer for him that followed. The

ast man walked almost on solid ground. At night they cleared a narrow circle the snow, and spread the ground thickly with soft, sweet-smelling spruce leaves. A huge fire was kindled in the centre irewood, at least, was abundant in those

Within the radiant and glowing circle, hemmed around by the cold, they ate their frugal meal, of which steaming hot coffee was the chief luxury. Pipes were smoked and story and song interchanged, Then, with a pleasant chorus of "good nights," they turned on their soft, sweet-smelling couches to taste that perfect reoose which only hard work can buy.

They were up with the first ray of morning, to rekindle the smouldering fire with armfuls of wood, just as the re kindled sun, peering over the globe's rim threw a red glow across the white world Snow and frost! frost and snow grew very monotonous at last; trudging along, all day, and every day, as it seemed over the same white ground through the same interminable woods. At times the very air appeared to freeze into clear fluid ice, chill and motionless. At times there was a thin, cutting breeze that blew out of the trees and sky a cloud of frozen dust, powdered them all over white, and made them glitter in the sunshine like the figures that delight chil-dren at Christmas time.

They had been twenty-one days on the

expedition—each day as like another as the miles of white forest. Their food supply was running out, and it was thought necessary to shorten the rations to make sure of their holding on to the last. They had at first grown a bit tired of corn and grease, which were the chief staple of their repast. But the first hint of scarcity converted both into luxuries— not the quality but the quantity of the food was henceforth considered.

Of game they saw little and got none. The tracks of wild animals were indeed, abundant, but the animals themselves were missing. There had now been a hard frost and no snow-fall for a fortnight. They could not tell if the tracks they met were fresh or old, and they dared not start from their line of march in pursuit of game that had perhaps vanished from the place a forthight ago.

Lord Edward, as chief of the expedi-

tion, felt the food dearth most keenly, for his comrades' sake rather than his own. The thought of their peril often broke his rest at night when a hard day's march enjoined sleep.
One such night be lay with eyes wide

open, and senses alive to the sweet smell of the spruce bed and the quiet beauty of the night, while his comrades, soothed by the "kindly ministrations of "nature's soft nurse" were as still as the earth's

bosom where they lay, and as insensible.

Lord Edward's troubled thoughts yielded to the magic of the night's beauty.

The moon shone placidly from a clear far sky, touching the tree tops with light, and marking the silver ground with black tracery that waved with the swaying branches as the light breeze softly stirred dreams he dreamt. Ever and again the them, making no sound. His thoughts as he gazed on the vast still sky were away from earth. In one of those supreme trances when the soul seems for a moment to pierce a little way to the mystery of the invisible world which surrounds it, and to which some instinct tells

us the road leads skywards.

His quick ear, which kept sentinel while his thoughts wandered, caught the white his thoughts wandered, caught the sound of a light rustle in the woods. Instantly he was down on earth again with all his bodily senses keenly on the alert. Very quietly he drew his rifle to him, and slowly and gently cocked it. The moon shone coldly on the barrel as he stretched it in the direction whence the could earn the direction whence the

stretched it in the direction whence the sound came.
Suddenly out of the darkness of the thick wood the huge black quivering shadow of a deer's head was projected flat on the white ground. The body followed, the long legs striking back right into the shadow of the trees.

It was a waird and chastly sight to

into the shadow of the trees.

It was a weird and ghastly sight, to send a thrill through the heart of a watcher in the still meonlight, but Lord Edward felt no such thrill. He knew there was a substance behind that shadow. As he steadied his rifle across his arm where he lay and waited for the substance to follow the shadow into the light. the savor of hot grilled venison steak was the homely anticipation that absorbed

him.

But there is many a slip between the game and the bullet. The high-piled camp fire at this instant fell in with a The black shadow vanished suddenly as ghosts vanish, and only the keenest ear could detect the rustle through the snow as the frightened moose

through the snow as the rightened mose deer field away into the night.

Lord Edward called up his sleeping comrades. Here was a chance of fresh meat not to be neglected. But the meat was alive on four swift, strong legs, and must be caught before it was cooked.

They recognified the snot where the

They reconnoitered the spot where the shadow vanished, and at the covert's edge found a deep track stretching away through the woods. Very quickly their simple belongings were bundled up, their

by no means easy to follow. The snowshoes of the party sunk deeper than ever
from the quick motion. The front man
who laboriously beat down the track for
the others, had to be constantly relieved.
Every half hour or so there was a change
along the whole line, so that the labor
might be more equally divided. But
Lord Edward, light and active, insisted
on more than his share of the toil as the
leader's right.

on more than his share of the ton as the leader's right.

So they plodded rapidly and doggedly forward along that white furrow from red sunrise to redder sunset. But the stout deer ploughed his way still faster; and from sunset to sunrise their strained eyes caught no glimpse of moving thing in the still white forest.

caught no glimpse of moving thing in the still white forest.

By endurance, plainly, not speed, the brave prize was to be captured.

Wearied, but hopeful, they camped round their huge fire that night, and ate more freely of their scanty store, and drank success to their strange chase in cups of scalding coffee.

Before dawn they were up and away again. By sunrise they had come where the wood was more open, and a broad expanse of white ground flushed pure red in the morning light.

Young Lieutenant Langley, who headed the party at the moment, peering out into the crimson haze, thought he saw two black branches stuck up from the white, bare ground, and quiver and wave in the dead calm.

in the dead calm.

At the same instant he felt Lord Edward's hand heavy on his shoulder.

"Down, Artie, down!" the leader cried, in an excited whisper. "It is he—only three rifle shots away. With caution we may creep on him."

Crouching and cautious, the party moved stealthily as spectres over the white ground.

white ground.

It was no use. The quick ear of the deer caught the faint rustle in the snow; the keen eye marked the string of dark figures sharply outlined on the white. Before half the distance was over-passed the slender branches that stuck up out of the snow were violently shaking. one moment they caught the full outline of the great deer as he leaped from his rehe snow like a swift ship through th water, throwing up as he went a cloud of frozen foam, that glistened and sparkled with myriad colors in the glancing sun-

pressed forward, as the trail of foam lengthened out before their eyes. But the moving cloud distanced them, despite their utmost efforts.

Stepping carelessly, in his haste, young Langley's snow-shoes interlocked. He fell forward on his hands and face in the deep, soft drift, and the whole party came tumbling after and over him. They gathered themselves up, laugh-

ing, from the frozen bath, shaking off the clinging white dust, like so many water-dogs fresh from a plunge. But the useful lesson was learned once again that by steadiness, not speed, the moose deer was to be captured, if at all. On they went, steadily, with eyes straining through the forest, for yet an-

other peep at their quarry.

About noon Lord Edward noted a thin dark line leading down through the wood on the right hand towards the deer's trail.

As he came up he discovered with dismay the distinct impression of snow shoes like their own, following the deer's trail like themselves. The party stock still for a moment in surprise and disgust. The sharp breeze which they had scarcely felt in their excitement seemed now to warp their flesh with cold It was wonderful how tired and hungry other competitor for their live venison. and he had got the start of them.

Lord Edward bent down and examined

the track carefully.

"More than one man has passed here," he said; "the weight of two at least was needed to press the snow so hard. Come along, my boys," he cried out with sudden cheeriness. "They have kindly made a path for us. We will catch them and the deer yet if we make haste, and at least share the venison we started."

His words put new life into his party. They reckoned confidently that the great advantage of a ready-made path would soon bring them level with the men and deer they pursued. An hour later they noted (at first with

An nour later they noted (at list with joy) that the snow lay less thickly on the ground, and they moved forward more easily and more rapidly than ever.

But very quickly they realized that what was good for them was better for those in front.

The deer's track was no longer an even continuous furrow, ploughed breast deep

continuous furrow, ploughed breast deep in the snow. His deep footprints clear apart showed where he had leaped more ightly forward. Soon their snow shoes began to be a hindrance, not a help.

The men in front must have found the same, for the tracks of their snow shoes

suddenly changed to Indian mocassins.

Quickly taking the hint Lord Edward and his party discumbered their feet and

pressed forward with an energy born of despair.
Shallower and shallower the snow grew.

Shallower and shallower the snow grew.
The frozen earth began to show through
it in patches. Then the snow began to
show in patches on the frozen earth, then
in specks, then it vanished.
The deer's trail was now hard to find. They could only creep forward cautiously, with their eyes on the ground, seeking here and there some slight mark to guide

them. They had noted before the trail was lost that his strides had grown short-er. Their last hope was that, wearied out (as they were) with the long day's chase,

as they were) with the long day's chase, he might take cover and rest.

They no longer moved in Indian file, but spread, fan-like, to miss no chance of catching the faint trail, which grew fainter and fainter as they advanced. An arched tree root caught young Langley's careless foot. He fell forward with a careless foot. crash, his rifle discharging itself into the offending tree.

At the sound, right out from the cover

beside him, not fifteen yards off, sprang the persecuted deer. It was a last chance—a rare chance for the deer. Young Langley had stumbled to his feet, and the man behind him dared not fire.

For one long moment the line of the deer's flight was covered by the body of

shadow vanished, and at the covert's edge found a deep track stretching away through the woods. Very quickly their simple belongings were bundled up, their snow-shees strapped on, and they were away in pursuit.

The trail was easy to find. There was a broad, deep furrow where the resolute deer had ploughed his way, belly deep, in the loose snow dust.

The trail was easy to find, but it was the longest. The deer still bounded swiftly forward—the swifter for the sounds. In despair they watched him thas along the clear space from great tree trunk to tree trunk. He was just vanish-

ing out of range, when Lord Edward, with something that sounded like a curse, flung his rifle on the ground. At that moment a tongue of flame flashed out so close beside that it startled him, a sharp report rang through the crisp air, the distant deer leaped five feet sheer into the air, and fell on his side dead.

With a cheery laugh, Maurice Blake broke from the thick cover, his smarifle in his left hand, his right stre cordially to greet Lord Edward, who thick cover, his smoking hand, his right stretched a cry of glad surprise, sprang forward to

Christy Culken followed, as imperturbable and sedate as if they had only parted yesterday, yet with a twinkle of humor in his eye.
"An old friend," said Lord Edward, to

his astonished comrades. "I may ven-ture to invite you all to this supper of his providing. It is not the first time his rifle has fed me." Soon a huge fire was blazing cheerily flashing its fierce light into the dim re-cesses of the wood, and killing the sting-

cesses of the wood, and kinding the stage-ing cold within the wide circle of its gen-ial influence. Very speedily, for hunger makes haste, the venison steaks were hissing on the live embers, and the warmed air was redolent with the grateful savor.

It was a Homeric banquet, and they
and they appetite. "When

fed with Homeric appetite. "When hunger was appeased and strength restored," they sat or lay amid the soft sprace within the ambit of the fire's glow, sprice within the simo of the respective springs and told wild tales or sang gay songs, waking the echoes of the woods and flouting the pale moon and solemn stars with uproarious merriment. For the full meal of venison after the long fast exhibitation when the wilds with a star like with the wine. them like wine.

Then sleep claimed her due from fatigue. One after another the party fell into deep slumber. But Lord Edward and Maurice Blake, who lay close beside and Maurice blake, who lay close beside each other in the thick, sweet-smelling leaves, their blankets wrapping them warmly, were too excited by their meet-ing for sleep to come easily or soon. As silence settled around they dropped into more serious talk of what had chance since they met. Maurice Blake's story was short. His life had run in the old groove. When peace came, he resumed his wanderings in the woods, but the life palled on him. Though he hate war, he was fain to confess he missed th excitement of the war out of his life.

Lord Edward, in whose soul the young dreams of military glory were re-awaken-

ing, smiled, pleased at the confession. seemed as if Blake guessed his thoughts.

"It was not war but work I wanted," he added, hastily. "Work and human sympathy. I feel my life was not meant to be wasted killing venison and eating it. Even the grandeur of the forest palls

on an empty or discontented soul."

"How strange," cried Lord Edward.

"I have heard that gospel ably preached to me in the very heart of the wilderness, and I have much to tell you of that same preacher. Then he ran shortly through the invidents that had chequered his life. the incidents that had chequered his life since he and Blake had grasped hands at parting. Shyly and slightly, he touched on his own love sorrow, but he dealt at length with Dr. Denver's story and his own startling experiences amongst the Indians. He made no secret of his belief that his strange monitor, the gloomy hermit of the woods, was the lost Sir Valen-tine Blake, the father whom Maurice had

Blake listened with breathless interest There was a long silence when Lord Ed-

ward's voice ceased. "I feel quite sure it is so," said Blake, at last, speaking very low and earnestly.
"Some instinct tells me you are right, but I have no claim to break in upon his lonely life until he calls or comes to me. Still the words he has spoken are for me as well as you—for me more than for you - they are spoken from a father to his They are the echo of the voice of my own heart.'

There was another spause. This time Lord Edward broke it.
"Whither are you bound?" he asked Blake.

" For Ireland," the other replied with a curious tremor in his voice as it dwelt lovingly on the name. "Let me confess," he added impetuously. "I had some o me reproachfully by the silent camp fire in the lonely woods, and has set me pacing restlessly all through the night. You have been in Ireland since we last

"I have," said Lord Edward, sadly, "I "I have, said Lord Edward, saily. "I have seen her misery without the power to help it. I have felt weak and bewildered, and ended by swimming with the current, with eyes and ears close shut."

"I will not believe," Blake broke in,

that you saw misery without trying to

"Twill not believe, Blake broke in,
"that you saw misery without trying to right it."
"I felt helpless—that is a'l. There was no point where I could set the lever—no power I could apply to raise the people. There was no use, I thought, trieving over what I could not remedy. I tried to forget, and I did forget. I grew absorbed in my own life, and I paid the penalty of selfishness. I drifted, and my drifting has landed me here. Our life's course is fashioned before our lives begin," he went on gloomily, with a touch of that dreary philosophy, old as the hills and false as the seas, which youth borrows from disappointed love, and thinks new and true: "Our lives are made for us like our minds and bodies. We can change none of the three. We revolve in a narrow self-conscious circle from day to day, but the great orbit of our existence is shaped by great orbit of our existence is shaped by mysterious powers which we neither know nor can control. We are what we are, and will be what we must be."

A half-conscious admiration of his own cynical wisdom mingled with the bitter-ness with which he spoke. "I deny it," cried Blake in earnest pro-

test, "God has made us masters of our-selves for good or evil. He has given us own heads are the folly, crime, and punishment if we mis-shape them.

The earnestness in his voice touched Lord Edward, more than he cares to

show.
"Give fate her due," he cried lightly. "At any rate she has tied your life and mine together. For the third time we have met by the strangest chance in the heart of this lonely forest, far from all the

beaten tracks of human footsteps."
"The thought that our lives are fated to run together," Blake replied, "has often been in my own heart, and has been very pleasant to me, but our meeting here has not been chance. I knew of your expedition and came to seek you. When I reliable, easy to take, easy to operate.

rossed the trail of the moose I knew he was hunted, and guessed who the hunters were. I knew, too, that where the snow ceased there was danger of losing him. I followed the deer and you followed me,

and so we met." "Not soon to part, I trust," said Lord Edward, with something of his old boy-

ish enthusiasm.
"Most sincerely, I hope so," Blake re-"I had the offer of long leave," the impetuous young soldier continued, "as I started on this expedition. I have a great mind to take it. I have caught home sickness from you. I am tired of the loneliness of barrack and forest alike I want familiar places and faces. Will you have my company to Ireland?"

"It is of all things what I most longed for "the light of the light of the

for," replied Blake.
"It is a bargain then?"
"A bargain," exclaimed Maurice.
Half rising from their rough couch, the
two men clasped hands once more.
Then, with a murmured good-night, they
nestled snugly down amongst the spruce, nestled snugly down amongst the spruce, drew their blankets closer, and dropped into a dreamless sleep that lasted to the

dawn.

The trouble of the expedition was over. Blake knew the forest as a cabman kr

a city.

His rifle and woodcraft combined provided them with food, dainty and abunant, as regularly and assuredly as the most careful housewife that ever haunted the meat marked for city epicure. Their right was the region ward juried. painful march was thenceforward turned into a holiday expedition.

TO BE CONTINUED.

CAN'T HELP IT AND DIDN'T MEAN TO

These twin disturbers, Can't Help It and Didn't Mean To, have wrought a great deal of misery in this world. They are the defences of the flabbily weak, the wicked and the shiftless And what poor defenders they are They are cowardly subterfuges behind which skulk many a fellow who might have been a reputable citizen if he had not constantly yielded to his temptations, and then cowered under the brittle shield, "I can't help it"; as if he, as an intelligent being, had not free will and understanding and powers of resistance like the rest of numan creation.

The habitual drunkard, who has weakened his will by his excesses, at-ways puts forward the plea, "I can't help it," and he obtains from many excessively sentimental people sympathy, on this excuse. This makes him even worse than he was before, and he goes on sinking lower and lower every day under the weight of "I can't help it Then, if he commits a crime when he is intoxicated, which is likely to bring him to life imprisonment or the gallows, the equally absurd plea, "I didn't mean to, "is brought out. Tais is a. bout what heredity amounts to when it is advanced as an apology for crime. That we are nearly all born with an inclination to commit some especial sin may be readily acknowledged, but we are also given the power to overcome it, and by exercising this power we win heaven. We are not saved by faith alone, however strong that may be. So, to yield to any temptation. whether it be in the direction of intoxication, sensuality or anything that is vile, is to commit an act that can not be covered in the sight of God or man with the excuses, "I can't help it, and "I didn't mean to."

It is cowardly to try to dodge responsibility by the employment of these terms. If you have unfortun-ately committed offences that should you outside the pale of decent society, manfully acknowledge your errors, and say, "Yes, I did so, with my eyes open. I am sorry for it, and he added impetuously. "I had some hope of your company. Do you ever think at all of that talk of ours on the night before we last parted, when, as it seems to me, we swore fidelity to the old land? Often the remembrance has come land? Often the remembrance has come to me representably by the silent camp. which he is likely to be eventually

lost.

What I would ask of the bright, young, healthy, well-intentioned, brave fellows whose friendship I hope I have made in these papers, is to be honest with themselves and with these who appreciate their good qualities and are sorry for any tendencies which may lead to the acquirement of bad habits. The Church in which most of you were born offers you plenty of assistance in your endeavors to lead a manly life, and by this I do not mean the brutality which some people mistake for manliness. I do not wish to preach to you. There are trained minds that are better able to do this than I am, and I would ask you to listen to them attentively when they speak from the pulpit or the altar. My mission is to give you a little friendly advice from an everyday point of view, as if we were sitting and smoking our

evening pipes together. I know that young men are apt to think that youth is to last for a long time, for, in the happy saying of the day, "I have been there myself," and they put off the correction of their faults on that account. But youth, as the poet asserts, passes as quickly as the opening flower. Therefore, do not form habits that will pursue you into middle life or perhaps into old age, for virtue is not always an accompani ment of the latter, and, to do this, banish your exclamatory phrases, "I Can,t Help It!" and "I Didn't Mean To!" Hell is paved with them. -Benedict Bell in Sacred Heart Review.

Catarrh is a Disease

Catarrh is a Disease
Which requires a constitutional remedy. It cannot be cured by local-applications. Hood's Sarsaparilla is wonderfully successful in curing catarrh because it eradicates from the blood the scrofulous taints which cause it. Sufferers with catarrh find a cure in Hood's Sarsaparilla, even after other remedies utterly fail.

REMARKABLE INST. FAITH AND PERSEV

JANUARY 8, 1898,

Sometimes a striking ex power of prayer and the goodness of Almighty God our faith more than man So we will relate to day Sacred Heart Review, a ren cident that occurred on th setts seacoast in the mont put on record for the gre God, as an act of thanksgi and also to give us more cry to Him out of any dept no matter how dark an

A boy of sixteen, nam son of one of our well ki a raft on Wednesday, Aug St. Joseph's day of the we afterwards remarked. merry, bright, active boy perfect health, and was his sister Mary old family none of them were able to a little fellow not strong of any use. A young lad of the place and an exp came to the aid of the He had already sunk thr without waiting to remo ing at least to bring the to the shore. Her noble

in vain. Meanwhile, the chil screams had reached to far across the water. gathering in crowds, and was a man named Con already received a me Humane Society for say the risk of his own. He reaching the boy, but be out of breath with runn not retain his hold and again below the sea. Joe's sister, instead of

fainting, was praying ea God who is indeed ou strength. And in her in the true communion began to say her resary the great St. Anthony, things," that he would pl A fisherman named Flyn the cliff in his boat, put tra sprit into the water, help, put it beneath the be as Mary began the third that her brother might man drew him to the su He had been, at the lo eight minutes under the say ten or fifteen. His

weight, lay across the swollen, lifeless. Then Conroy's direction, at morning, what seemed less task. Still Joe's sister pra afterwards that she sup how to pray to God befo found that she never then. It was a heartre but a beautiful one that have been glad to pa men working over the i the faithful sister on t hoping against hope a the very face of death : circle of earnest won offering up the rosary near by a little comrad hands and innocent eye

en, all praying that .

again. But in half an

men came to Mary an

"I am sorry to say i done all that is in ou Your brother is dead." She did not cry. The seemed to herself to be She could only pray. man, "I don't believe on with her praying ought to be clearly absolute faith in God grant her prayer. No long experience of st and death had they like this. There cam life, and at length the carried him to his frie heavy had the slender become that it took the terrible weight of been ten minutes unde began a desperate struggle with death, t

breath alive, that seen flicker of a candle? kept it there at all? The men were five remained by the bo The physician of th Catholic, came and again, and he said to she arrived the follo startling words: " I than that your son jaws and limbs were there was any breath

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What gave the mer

The water poured i if out of a pitcher. of brain fever or o lungs. By and by l piteous moans, yet th ers rejoice, for they Terrible delirium en him. But if his fa hostess spoke to him her voice and with of courtesy and obed ply. His friend sa of restoration was ant and severe that it carried on could co men put their phy

powers to an unp But beside and above efforts were aided prayers and faith

FAITH AND PERSEVERANCE.

Sometimes a striking example of the power of prayer and the answering goodness of Almighty God will animate our faith more than many sermons. So we will relate to day, says the Sacred Heart Review, a remarkable in cident that occurred on the Massachusetts seacoast in the month of August of the present year. It deserves to be put on record for the greater glory of God, as an act of thanksgiving to Him and also to give us more courage to cry to Him out of any depths whatever, matter how dark and deep they

A boy of sixteen, named Joseph-, son of one of our well known Boston citizens, was drowned by falling from a raft on Wednesday, August 11, 1897, St. Joseph's day of the week, as it was afterwards remarked. He was a merry, bright, active boy, in absolute perfect health, and was visiting with his sister Mary old family friends, but none of them were able to swim, except a little fellow not strong enough to be of any use. A young lady, a resident of the place and an expert swimmer, came to the aid of the stronger lad. He had already sunk three times, but without waiting to remove her shoes she threw herself into the water, hop ing at least to bring the lifeless body to the shore. Her noble efforts were

in vain. Meanwhile, the child's piercing screams had reached to the sand hills People were far across the water. gathering in crowds, and among them was a man named Conroy, who had already received a medal from the Humane Society for saving a life at the risk of his own. He succeeded in reaching the boy, but being spent and out of breath with running he could not retain his hold and the body sank

again below the sea. Joe's sister, instead of screaming or fainting, was praying earnestly to that God who is indeed our refuge and strength. And in her practical faith in the true communion of Saints, she began to say her resary in honor of the great St. Anthony, "who finds jost things," that he would please find Josie. A fisherman named Flynn came round the cliff in his boat, put down an extra sprit into the water, with Conroy's help, put it beneath the boy's knees, and as Mary began the third bead, asking that her brother might be found, the man drew him to the surface.

He had been, at the lowest estimate eight minutes under the water; some say ten or fifteen. His body, a dead lay across the boat, black, swollen, lifeless. Then began, under Conroy's direction, at 11:30 in the morning, what seemed at first a hope

less task. Still Joe's sister prayed. She said afterwards that she supposed she knew how to pray to God before, but that she found that she never bad known till then. It was a heartrendering scene but a beautiful one that an artist would have been glad to paint-the brave men working over the inanimate form, the faithful sister on the cliff above, hoping against hope and praying in the very face of death : on the beach a circle of earnest women, kneeling, offering up the rosary, and in a field near by a little comrade with clasped hands and innecent eyes lifted to heaven, all praying that Joe might live But in half an hour one of the men came to Mary and gently said : "I am sorry to say it, but we have done all that is in our power to do.

Your brother is dead. on with her praying in what was, as Mrs. ---, I am, yours very truly, ought to be clearly remembered, an absolute faith in God that He would grant her prayer. Never in all their long experience of storm and wreck and death had they met with a case like this. There came a faint sign of life, and at length they lifted him and carried him to his friend's cottage. So heavy had the slender boy of sixteen become that it took ten men to bear the terrible weight of a body that had been ten minutes under the sea. Then began a desperate hand to hand struggle with death, that lasted incessantly till midnight had passed. There

was something marvellous in it. What gave the men the courage to struggle on and keep the little faint

The men were five in number who remained by the boy till day broke. The physician of the place, a non-Catholic, came and went, again and again, and he said to the mother when she arrived the following day, these startling words: "I can say no more than that your son was dead. His jaws and limbs were set in death. there was any breathing left it was the smallest amount that could be pos

The water poured from his mouth as if out of a pitcher. Even if he recovered at all there was imminent danger of brain fever or congestion of the lungs. By and by he began to moan, piteous moans, yet they made the hearers rejoice, for they were signs of life. Terrible delirium ensued, when it took all the five men's strength to control him. But if his faithful friend and hostess spoke to him he seemed to know her voice and with his life-long habit of courtesy and obedience strove to re-His friend says that the work restoration was so intense, incessant and severe that only those who saw it carried on could comprehend it. The men put their physical and mental powers to an unprecedented strain. But beside and above this, their heroic efforts were aided by the intense prayers and faith of his sister and the

REMARKABLE INSTANCE OF Christian women in the place. Water of Lourdes was sent to moisten his blackened lips, candles were lighted for bim in St. Joseph's honor. The priest came and anointed the boy, and Joe, who had been for years a notably faithful altar boy in his beautiful parish church, strove to speak to him. Perhaps the familiar sound of the Latin woke memories of the many, many Masses he had lovingly served.

Surely the prayer of faith and the holy oils had visible power this time to the sick. For at last God's wonderful mercy granted what was asked with such wonderful faish. Half an hour after midnight the boy opened his eyes rationally and knew everything except one thing—that he had been drowned and had been had been drowned and dead. Neither congestion of the lungs nor brain fever set in, por have any ill effects of any kind followed from that time to this. On Friday, feast of the altar boys' patron, St. John Berchmans, Joe was out on the cottage piazza; on Sunday he walked to the beach and looked unaware on in the next world. the spot where he was drowned and rose again; on Monday night he returned to his happy home, and on Tuesday morning he was at Mass once Commandments and trust more. All around him were those ing death of our Saviour?" had watched him from his childhood, rejoicing, with awe in their hearts, to see him rehearts, to turned as from the grave. Beside him knelt the faithful sister whose prayers and faith had not once fal- he tered and who had the courage to claim him and win him from the very laws of death. And before them was he tabernacle and the altar and the Real Presence of Jesus Christ. One could but think of Jesus and Mary and Lazarus and Tennyson's beautiful lines:

No other thought her mind admits, Than he was dead and there he sits. And He that brought him back is there.

Joe is now studying at college and serving Mass again, strong, well and happy. We subjoin the letter of anhappy. other physician, a practical Catholic, who was visiting at Scituate at the time of the accident. It is taken from a copy made for us by the boyish hand that lay ten minutes under neath the sea in the icy grasp of death All who know the boy and his happy Christian home cannot fail to rejoice with them over this wonderful event and to unite with them in sincere thanksgiving to Almighty God, with whom nothing is impossible and in whose strong hand are the issues of life

The physician's letter is here given permission:

Derr Mr .- : Your note of thanks is most gracious, but entirely undeserved When I arrived at the ene the good men who had your son in charge had done the really vital work. They are deserving of vital work. the highest praise and gratitude, not only at your hands, but from every over of humanity. Their nam should be inscribed on bronze. think that your dear boy was under the water a good ten minutes might deter man of science from efforts at resuscitation which those brave fellows carried to success. God bless them. If a testimonial to them is got up l want to know it and contribute a mite for their self sacrificing and noble work calls for recognition far beyond you personally.

If I gave any useful suggestions later they pale before the work of the men of Scituate. God was kind to you in the matter, and I am willing to see it the whole affair a merciful suspension Your brother is dead."

She did not cry. Through it all she seemed to herself to be turned to stone. She could only pray. She said to the man, "I don't believe it," and went hearty congratulations to you and

The Mother.

No teacher can adequately supply the place of the mother. No one has the same hold that she maintains on the intellect and affections of her child. She is not only an authority whose right to rule is never questioned, but an oracle that is implicitly believed. The words and example of a parent especially of a mother, exert a lifelong influence on the chi'd. of righteousness sown in the youthful mind by the maternal hand usually bears abundant fruit. The salutary lessons the mother has taught are selbreath alive, that seemed like the mere flicker of a candle? And what had engraved on the heart in luminous characters, and the sacred image of the mother herself stands before us silently but elequently pleading the cause of God. The tablet of the soul, like a palimpset, may afterwards receive impressions that will hide from view the original maternal characters written upon it, but the waters of com punction and the searching rays of Divine grace will bring them to light There is no exaggeration in again. saying that the hope of the rising generation is in the Christian mothers The individual and national character may be traced to the training imparted under the domestic roof, and its beneficial or baneful influence may be guarded by the religious and moral standingof the family circle . - Cardinal Gibbons.

Yonge St. Fire Hall,
Toronto, March 16, 1897.
Gentlemen—I have used Dr. Chase's Kidney-Liver Pills for Biliousness and Constipation, and have proved them the best that I have ever used—will use nothing else as long as they are obtainable—Remaining yours, respectfully.

E. C. SWEETMAN. respectfully.

You need not cough all night and disturb your friends; there is no occasion for you running the risk of contracting inflammation of the lungs or consumption, while you can get Bickle's Anti Consumptive Syrup. This medicine cures coughs, colds, inflammation of the lungs and all throat and chest troubles. It spromotes a free and easy expectoration, which immediately relieves the throat and lungs from viscid phlegm.

"QUESTION BOX

Queries Now Submitted Show That the Lectures and Answers are Bearing Fruit.

Rev. Joseph V. O'Connor lectured on "The Sale of Indulgences" at S: Teresa's on last Sunday evening and answered a number of the queries placed in the question box. Some of these show that the lectures and answers are bearing fruit. S. A. K., whose father and mother

were Episcopalians, asked a number of questions : (1). "Would it be wrong for me t pray for departed friends? I think the Catholic custom is so charitable and

beautiful that God could not be offended with one who so prayed.' It certainly would not be wrong for you to pray for the dead, yet it is scarcely consistent to do so and at the same time deny doctrinally that such prayers are efficacious or that there is a place of probation such as purgatory

" Do you not think that salva-(2). tion is possible in any Christian Church provided we keep the Ten Commandments and trust in the aton

This has been answered before When the baptized Caristian is not a contumacious heretic, but only remains outside the one true Church because of ignorance of its truth, may be saved. The non-Catholic who believes in the Church, out does not unite himself with it for worldly reasons, or who doubts and oes not investigate, rejects the grace of God and endangers his salvation.
(3). "The Church of Christ is one,

but you have added to the Creed ?" You This charge is too general. nust specify the additions to obtain a reply.

"The Church is holy, but Catholic countries are less moral than Protestant. In South America half the births are illegitimate, and in Italy there is a regular system of organized murder, the Mafia?"

The Church condemns impurity, divorce and everything derogatory to the sanctity of the relations be tween the sexes. It condemns secret societies like the Mafia. If you will read Father Young's " Catho lic and Protestant Countries Com-pared," you will find that your estimate is erroneous, and yet the author of this work depends on official and in most instances Protestant authorities to prove Catholic countries superior in

morality.
(5). The only Apostle you speak
of is St. Peter. It is doubtful if he

was ever in Rome."
St. Peter is not the only Apostle spoken of by Catholice, but he was chief of the Apostles and hence is chiefly named. St. Peter's residence in Rome was never questioned until the fourteenth or fifteenth centuries. Read Romans i., 8, and then tell us who converted them. Cave, in his Literary History of Ecclesiastical Writers;" Erastus Bunsen, in a letter to London Times, June 5, 1871; Calvin, in his "Institutions;" De. Von Dollinger, in his "History of the Church," all of them Protestants, testify to St. Peter's presence in Rome as its first Bishop.

E. F. S. thought the Pope sides with Ireland against England, because the atter is Protestant and sends Bibles to another, grace and simple beauty. Italy and Spain. The people of Ire land fear the priests, who horsewhip them, and they believe the priests can turn them into animals. Does your Church teach that Protestants will go to hell? If a Protestant girl marries a Catholic, would she have to go to con-

cians who think the Pope sides with England, but to him all souls are of ike value, whether encased in the body of an Irishman, an Englishman or an African. Why should the Church have preserved the Bible if she opposed its reading? Remember that he Protestant Bible is not all the Read answer to S. A. K. about non Catholics and their salvation. A Protestant does not become a Catholic by marrying one, hence does not have

o go to confession.
O. G. C.: "Where is Heaven?" Heaven is a state best described by St. Paul when he said, "Eye hath not seen, "etc. etc.

J. J. Y. asks if the Ancient Order of Hibrnians is fully recognized by the universal Church? All societies not approved are but tolerated. All are tolerated which are not formally condemned. The A. Q. H. is not a universal order.

J. C. says he would have become Catholic long ago, but he is a Mason and Odd Fellow and his business would be ruined : besides, his wife and children are very strict Presbyterians and would make it hot for him. He thinks he could manage the matter if the Church would permit him to conceal the fact that he is a Catholic and not insist on his abstaining from meat on Friday. "Could I not become a Catholic on the quiet?" "Could I be a Catholic and go sometimes to a Pro-testant church?"

The communication of which this is the epitome illustrates most eloquently what is meant by the boasted liberality of Protestants. Here is a man that believes the Catholic Church is right and is atraid to take the step because it would ruin his business and estrange his wife and family. If any sign were needed to prove that the Catholic Church is true, this petty persecution would prove it. Our Lord said, "Leave all and follow Me." True love for your wife and family would, it seems, demand that you should make known your change of faith that they

but it would be wrong to deny it. It is best for you to consult some priest as to your difficulties.

A non-Catholic friend asked if Mary, he Mother of Jesus, ever had any other children and who were they?

The idea is repugnant to every Catholic instinct. As if she who was thought fit to be the Mother of Christ could be the mother of any mere crea-ture! The Church believes that Mary was ever a Virgin and the Scripture so teaches. Why would our Lord on the cross commend her to the care of St. John if she had sons, as some would contend? Protestant scholars, such as Pearson, Mill, Westcott and Lightfoot, agree with Catholics on this point.

W. J. M: Were not some Popes forcibly intruded into the Holy See by factions of nobles and were no others nominated and installed by Em-If these were not canonically cted, they were not Popes at all, and consequently the Roman Catholic Church lost the Apostolic succession and ceased to be the Church of Christ.

From the tenor of this it might be asumed that the writer is a believer in hrist. If the Apostolic succession is lost and it is necessary to mark the true Church, then this Caristian is placed n the awkward position of arguing that Christ's promises have failed The Apostolic succession and the primacy are separate; the former dethe Bishops from the Apostles and is the result of the sacrament of holy orders; the primacy is the succession to St. Peter as head of the Church and is not sacramental. The visible manner of selection does not preclude that the Holy Ghost inspired the choice and does not prevent the person selected from having all the attributes which a Pope shoud have. Many Protestants con tend that they are inspired by the Holy Spirit in the interpretation of the Scriptures. Why should not the Catholic Church, with whom Christ promised to be all days, even to the consummation of the world, then claim this inspiration for ex cathedra definitions of faith and morals made by it Catholic Standard and Times.

SOUL PICTURES.

God's studio is the universe, and His ne unchanging model is Himself ; His olors are the light He commandeth in being, His beauty, His goodness, nd His truth. His canvas is space llimitable, and upon it the pictures of His manifold creations are but the faint reflections of Himself. The The heavens declare His glory, the firma ment. His handiwork, and the earth. the riches of His providence and love He sits above and views all at a glance life, immortality, time, eternity-s are unrolled before Him, and, to His all seeing eye, there is neither death nor darkness, nor distance, nor obscur ity, nor past, nor future time, but one living, lighted picture of the ever

lasting "now."
We turn the pages of His portfolio to find His pictures as infinitely varied as they are numberless. Here is shown a bit of sunny landscape; there an uncertain mass of shadow. Here the majesty of the revolving spheres, and there an microscopic marvel. On one page is strength, and sublimity; on

Such is the abyss of God's infinitude n the universe of nature, and no less varied is His handiwork in the souis He who has made each that people it. single mountain crag unlike to any other, and ordered for each land its own peculiar beauty, its blessing and Strange to say, there are Irish politi in the glory of their beams, paints also, in His impenetrable wisdom, His soulwork in various ways-in wonderful,

unsearchable ways.

In one, He reflects the beauty of His holiness and spotless purity; in an other, the depths of His ever-burning love. In one His never erring justice in another His tender, pitving, long enduring mercy. Here He shows a dazzling glimpse of His glory ineffable, and there the shadow of His cross. Here a Mary, there a Martha. On one page a martyred missioner; on another an Aloysius, or a gentle, joyous Stanis laus. Side by side are painted in the robes of royalty and the single tattered garment of a beggar and the lovely, spotless Agnes stands close beside

veeping Magdalen. We are but motes upon His canvas. and, to our shortened vision, there is little but conjecture, or mystery dead and unsolvable. His lights confuse and dazzle us, and the shadows He has painted in with care, to us are meaningless; till, like as in one vast kaleidoscope, we see but never ending forms and colors which we cannot understand ; but to faith's discernment God's hand is in it all. God's thought is over all, and by its harmonious

blending, God is glorified. Among these beautiful soul-pictures given us by the Artist Divine, there is one that attracts us more and more not by its portraval of wealth and rank and worldly preference-though it has all of these-but by the simple, charming beauty of its truth and gentle sweetness—that of the amiable Bishop of Geneva, St. Francis de Sales.

We love them all—the lovely Baptist, the lofty Theresa, the stainless Aloysius, the learned, humble Bernard, the glorious Francis Xavier-but in the pure and noble nature, diffusing as it were luminous reflection upon the dark and troubled times in which he lived, we recognize the character of a true and tender shepherd, and give our souls without resistance to be led in

ways of pleasantness and peace.
His whole life, so widely known and might also in time enjoy that grace of conversion. You are not compelled to its goodly length, a beautiful concep-

trumpet abroad your being a Catholic, tion of a shepherd's devotedness, hap we look our lips repeat with the propily united to those other qualitles no less essential to the welfare of the flock, manly strength and fearlessness in their defence.

Gentle and meek, and yet so full of chivalry; a lover of pacific meansgenial, sunny and so full of heaven' light and love that his soul seemed like a golden censer, and the unremitting sweetness of his spirit its heavenly Added to all these levely perfume. qualities were noble birth, personal attractiveness, and a profound learning tempered by prudence that emin ently fitted him for a defender of the faith, and the redeemer of a straving flock from the raving wolves of heresy that were then invading it.

From his youth, the one affliction o his lefty spirit, was the error of his countrymen and his once beautifu and of the old time faith laid waste and desolated by the fearful storm of the Reformation that had recently wept over it, and as he pours forth hi plaintive lamentations upon its de ecrated churches and ruined monaeries, we may truly picture him a nother Jeremias weeping for the de parted glory of his people, Israel, for as well as to the faithless Jews, coulave been applied the lamentations of

God's holy prophet:
"My people have been a lost flock their shepherds have caused them to go astray, and have made them wander n the mountains; they have gone from mountain to hill, and have fo gotten their resting-place." (Jeremia

The rich, the poor, the priest, the beasant; even the rough boatman of the lakes, and the simple herdsmen with their flocks about them, all claimed him as their common shepherd, who knew and loved them all and whose only care it was "to seek that which was lost and that which was driven away," "to bind up that which was broken and strengthen that which was weak.

Though always affable and ready to assist all who came to him, it was upon the weak and straying members that head the Vicar of Christ?—Pailadelphia
Catholic Standard and Times.

his devotion was most lavishly be
stowed. This God like trait of charac ter was shown most plainly in his apostolic labors among the mountain districts of his diocese, where his shepherd-spirit never wearied in searchin for the lost, or felt its obligation less of nourishing one poor unfortunate than of providing for the "ninety and nine" who had never left the fold.

Nor were his diocesan labors ever s extensive, so manifold or so absorbing but that his gracious heart found time to minister to the tender portion of his flock-the lambs-the little children.

Attracted by his sweet, cheerfu piety and by the invincible gentlenes of his voice and manner, they troope merrily about him, falling at his fee to receive his blessing and to kiss hi robe. He never found their presence annoying or their innocent prattle wearisome, and never permitted then to be sent eway, as his friends some times desired him ; but, drawing them nearer to him, he would say, "Suffer them to come to me; they are my little

With the little ones gathered thu about him, listening to his instruction or singing the beautiful French hymns hat he himself composed for them, he formed a picture strikingly alike to that of the Divine Shepherd in the Gospel narrative, of whom it long ago was prophesied: "He shall gather together the lambs with His arm and shall take them up in His bosom.

Throughout all his writings, which are the faithful revelations of his charits use-who made the stars to differ acter, there is a vein of rich and poetic thought that seems the natural ou growth of his sympathy with the scenery about him. His style is some times soft and soothing as the air o the Vale of Chamonni, or the songs o the Alpine shepherds that charm us by their sweet simplicity.

Again, it rises grandly like the eagle, seeming scarcely to belong to earth, and shows a soul as lofty and sublime as the Alps themselves; as clear and as calm as the skies that bend above them; as pure in its affections as the eternal snows that wrap their cloud swept summits, as tranquil in its emotions, and with depths as lucid and bright with heaven's sunshine, as the sheltered lakes that nestle at their feet, and a faith as firm and impregnable as their adamantine bases.

What a beautiful-what a heavenly picture! How it draws us with its rresistible charm, to love the beauty of its Creator, there so perfectly por-trayed. We turn to look at it again and again, long and lovingly, and as

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mountains are the feet of him that bringeth good tidings and that preacheth peace."-" Poems with other selections from the writings of Sister M. Genevieve Todd.

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ancholy, hopeless feeling. Soon this merges into dark and dreary despond-Then follows insanity - which The invariable tendency of all who uffer from melancholy insanity, is to ommit suicide. In nine cases out of

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l'ablets-one or two after each mealor a couple of weeks, and the thing is Dodd's Dyspepsia Tablets are a per ectly perfect digestive. They digest be food themselves. They don't need.

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REV. GEORGE R. NORTHGRAVES,
Author of " Mistakes of Modern Infidels."

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Arrears must be paid in full before the paper can be stopped.

can be stopped.

When subscribers change their residence it is important that the old as well as the new address be sent us.

London, Saturday, January 8, 1898.

HE WAS IRISH.

It has been ascertained that the piper Findlater who has made himself famous by playing "The Cock of the North" at the head of the column of Gordon Highlanders while they charged up a precipitous mountain in Hindostan, defeating the tribesmen and capturing their stronghold, was an Irishman. Forty per cent. of the regiment are also Irish Catholics, though wearing the Highland dress, and being in a so-called Highland regiment. It has been taken for granted that Findlater is Scotch, but it is no uncommon thing for the press to attribute the heroic acts of Irishmen to Englishmen or Scotchmen, though if their actions were disreputable, we would be sure to be told that the perpetrators were Irish.

OSTRACISM.

Since the article appeared a few weeks ago in the CATHOLIC RECORD, dealing with the shameful manner in which Catholics are ostracised in Ontario as to judicial appointments, we have received many letters from different parts of the province, showing that in the matter of other positions our people have been treated in a most unjust manner. In several localities it has become notorious that when a Catholic presents himself for municipal or other honors, his faith stands in the way of his receiving the appointment. Take, for instance, the county of Kent, which contains a large Catholic population. In this county not a Catholic has been appointed by the Government to any position during the past twenty five years. Surely it is high time our Protestant friends began to take thought; or will they forever allow their bigotry to warp their sense of justice and fair play. Verily the province of Oatario is to a large extent remarkably like some places in the North of Ireland wherein Protestant ascendancy is still rampant.

DEFEATED AGAIN.

Notwithstanding the opposition shown by the almost defunct A. P. A., President McKinley has made the appointment which has been expected for some time, namely that of the Hon. Joseph McKenna to be Associate Justice of the Supreme Court of the United States. The appointment is subject to the approval of the Senate. The objection raised by the A. P. A. was that Mr. McKenna is a Catholic, but no attention was paid by the President to their remonstrances. The A. P. A. would have saved themselves from a second humiliation, if they had taken the very broad hint given them by the President, when last spring he appointed Mr. McKenna to be his Attorney. General. On that occasion also objection was made by the A. P. A., but to no purpose. President McKinley is too patriotic an American to be swayed in his administration by bigotry. The President has had an excellent opportunity to know Judge McKenna's ability and integrity, as they were together on the Ways and Means Committee, of which Major McKinley was chairman during the 51st Congress.

SECULARIZED EDUCATION AND CRIME

Bishop Ellison Capers of the Protest ant Episcopal Church of South Carolina, makes the astounding announcement that during the past year the number of murders committed in the urged that all ministers within his jurisdiction should preach on the sin of life on Dec. 19. In most of the Protestant Episcopal Churches the request was complied with. South Carolina is peculiarly American in its population, population is Protestant.

tend to prove that the absence of religious instruction in the schools is not only destructive to faith in Christian. ity, but is also fatal to public morality. The Bishop says in his letter to the

"The sin of murder is upon us. Homocides are of frequent, distressing occurrence, and in our judgment the public conscience tends to be instructed and the public mind aroused to a sense of the danger which threatens the character of our people. We call upon our clergy to rebuke the murder er and to proclaim the law of Almighty

PRIVATE JUDGMENT.

Germany will not tolerate public at tacks upon Christianity or on religion in general, and the freethinker Dr. Bruno Wille has been recently found guilty of attacking the Christian and Jewish religions, and has been in consequence condemned to imprisonment for eight days. The period of punishment is undoubtedly short, but the principle is asserted that at the close of the nineteenth century, a Protestant country will not allow that freedom of private judgment which Protestantism has always proclaimed to be the right of every man. If the offence be re peated, it is to be supposed that the punishment will be repeated also, and probably prolonged. If the incident had occurred in a Catholic country the press would ring with cries of persecution, and a retrogression toward mediævalism.

AN EVIDENT MISTAKE.

A cable despatch states that the Prince Regent of Bavaria has appointed Dr. Von Stein, who has liberal tendencies, to be Archbishop of Munich, but that the Pope does not approve of the appointment, and the whole ultramontane press protests against it. For appointment, it is evident we should read nomination, as the appointment cannot be made by the civil authority. In those Catholic countries where the power of nomination is given to the head of the State, such nomination is not put into effect unless it be approved by the Pope. Thus the liberty of the Church is maintained. It is different in the Church of England, wherein the queen, or the premier in her name commands the chapter to elect such a one to a vacant see, and the chapter meets merely for the ratification of the appointment Toere the head of the State is as much the master of the Church as is the case in Russia or Servia.

NEEDLESS ALARM.

We have received a copy of the Chatham, N. B., Weekly World, with a reques to republish a long letter which appears therein from the pen of Mr. William Joseph Garvey Cashin Hayes. In this letter the writer makes an appeal to his Irish fellow countrymen to be extremely cautious in their speech and action at the celebration which they propose of the Centennial of '98. Mr. Hayes also remarks that England deserves the moral and material suppor of all who are interested in the progress of Christianity. He remarks, too, that the salvation of Ireland lies in imperial union. We hasten to inform Mr. Hayes that, so far as we know, there is not the slighest intention on the part of the Irish-Americans who are going to Ireland next summer, to destroy the British fleet and turn the Government of the mother country topsy turvy. We are sure all those who intend to cross the Atlantic will feel very much obliged to Mr. Hayes for his advice, and as it may be desirable that those who intend to make the trip should require further instructions as to the manner in which they ought to behave themselves, we advise them to communicate with this gentleman, who takes such a deep interest in their behalf. For the benefit of such we publish his address in full. Here it is : Mr. William Joseph Garvey Cashin Hayes, St. Peter's post office, Bartibogue, Miramichi River, North umberland County, New Brunswick, Canada.

NOT A HOUSE OF MERCY.

The New York Herald has published an extraordinary account of the manner in which the Protestant Episcopal State was double that of the preceding House of Mercy at Inwood, not far year. To stem the tide of murder he from the city, is conducted. The house is in charge of a society of women called "Sisters of Mercy." The gag, murder and the sacredness of human the whip, dark cells, bread and water diet, and similar forms of punishment, which have been long discarded from such institutions in civilized countries, have been in use in this House of as there are almost no foreign born Mercy, which is a home for girls, who citizens there, and almost the entire are for the most part from twelve to of Mgr. Merry del Val to all Canadian inflict any injustice on Protestants,

mitted to the institution by the police magistrates at the request of parents, or agents of the Society for the Preven tion of Cruelty to Children. They were for the most part committed because they were wild and intractable. It appears to be impossible for Protest ant institutions of this kind to be conducted in the kindly and maternal manner in which Catholic religious orders manage their houses, for such scandals as the present one are of too frequent occurrence, and yet every effort is made by some people to throw discredit on the charitable works of Catholic Sisters of Mercy or Charity. The present scandal is being ventilated in the courts, an inmate named Fanny Hirchberg having been cited by Justice Smyth to appear to give evidence.

HEIR TO THE EARLDOM OF ELDON BECOMES A CATH. OLIC.

What revenges time brings! Who would have thought in 1829 that a descendant of John Scott, Earl of Eldon, and the heir to his title and estates, would ever become a Catholic! Yet here is the announcement contained in the Mail and Empire of the 1st Jan.:

Viscount Encombe, heir of the Earl of Eldon, has been received into the Roman Catholic Church. lineal descendant of the Lord Chancellor of George III. and George IV., wh was the most stubborn opponent of Catholic Emancipation.

When the Dake of Wellington in troduced the Emancipation Act in the House of Lords, the most determined and bitter opponent the Act had was Lord Chancellor Eldon, who predicted dire results if the measure became law. Amongst other things foretold by him was that the Catholics of Ireland when accorded their freedom would rise in their might and exterminate the Protestants. His chagrin and disappointment that his prophecy would never be fulfilled is thus alluded to by Byron, in "The Davil's Drive :"

The devil went next to Westminster,
And he turned to "the room" of the Com mons;
But he heard, as he purposed to enter in there
That "the Lords" had received a summons;
And he thought, as a "quondam aristocrat."
He might peep at the peers, though to hear
them were flat:

them were flat; And he walk'd up the house so like one of our That they say that he stood pretty near the

He saw the Lord Liverpool seemingly wise, The Lord Westmoreland certainly silly. And Johnny of Norfolk – aman of some size-And Chatham so like his friend Billy: And he saw the tears in Lord Elion's eyes, Because the Catholics would not rise,

ingA certain Chief Justice say something like And the devil was shock'd-and quoth he, " I For I find we have much better manners below; If thus he harangues when he passes my bor I shall hint to

THE ENCYCL CAL ON THE MANITOBA QUESTION.

We announced last week, as far as the cable report gave the information, the terms of the Pope's decision in regard to the duties of Catholics in the matter of Catholic schools in Manitoba.

According to the telegraphic summary of the Apostoli encyclical, the grown that Catholics would be now in Holy Father exhorts Catholics to claim their rights guaranteed under the Canadian constitution, and to endeavor to secure them, as far as possible, by

conciliatory methods. In one issue of the London Times, that journal declares the Pope's letter to be a message of peace, but the cable report informs us that in its next issue the same journal, referring to the matter, says: "It is not clear at the first glance why the Pope should have published on Christmas eve an encyclical upon the school question in Manitoba. Certainly nothing could be more opposed to the spirit of the season than a Papal re-opening of such a question. It is no longer, or, at least, is not at present, a 'live question,' and the only certain result of reviving it is to stir up strife in regions that are now peaceful. The compromise arrived at by Sir Wilfred Laurier did not suit either the Catholic or the Protestant zealots, of whom each desired to use the Public schools as a propaganda of his respective religion. But it was accepted, though under protest by these, and was acquiesced in loyally by the mass of citizens. It has seemed in fact, to be working very well. Why then should the Pope interfere to disturb the settlement, and to re open the question?"

these assertions. We do not propose to discuss the school settlement until the proper text of the encyclical letter become known, as we have already declared our acceptance of the request

We shall not have long to wait for this, as it is understood that the encyclical has already reached the Archbishop of Quebec, by whom it has been probably already sent to the Canadian hierarchy. It will therefore soon be made public. The probability is that it will be found to differ considerably from the versions of it which have appeared so far in the papers.

We have all along held that the Manitoba school legislation of 1890 inflicted a most grievous wrong on the Catholics of the Province. We are still of the same opinion, and though it is possible that, in the interest of peace, the Holy Father may have spoken in his encyclical somewhat less strongly than we have done in our columns, that is no reason that we Catholics, who feel that public faith has been violated, and that the wedge has been entered for the purpose of destroying by degrees our constitutional rights, should no stand forth to maintain those rights and we shall, therefore, continue to maintain them, notwithstanding the blandishments of politicians, and the threatenings of certain organs of both political parties.

We are virtually counselled by th Times, and actually by the Globe, to be content with the so-called settlement of the question with the Manitoba Government, and these jour nals, and some of the politicians whose views they echo, call us zealots because we do not express satisfaction therewith. We care nothing for the bad names they invent against us. We are conscious we are in the right, and this species of abuse will not divert us from our course.

The first argument used, by the Times to show that the Pope's encyclical should not have been written, is that it is now Christmas time, a time of peace and good will to men, whereas the encyclical is calculated to stir up

The date of the adverse Manitoba legislation of 1890 suggests of itself a sufficient answer to this. More than seven years have passed since the injury was inflicted, and since that time the Catholics of Manitoba have been doubly taxed for the education of their children.

This burden has been borne for over seven years by the Manitoba Catholics, and are we to be told that the festive season of Christmas is not an opportune time for the assertion of our rights? In such a cause all seasons, all times, are opportune, and the holiness of the time to some extent sanctifies the effort to procure liberty and justice. And we have the confidence that firmness on this point will be rewarded with success, for easier were it to hurl the rooted mountain from its base than force the yoke of slavery upon men determined to be free.

The constitutional guarantees for liberty of education have been respected by the Catholics of Quebec, the Protestants of that Province being treated not only justly but generously. If the population in Manitoba had so the majority, as was the general expectation when the laws were passed, whereby freedom of education was guaranteed to both Catholics and Protestants, we can safely say the compact would have been sacredly observed, and Protestants would have been left as free to conduct their own schools as they might desire. We ask the same now for the Catholic minority. It is not generosity we ask, but justice, and this we would ask if the Pope had not been referred to in the case at all. The Pope's encyclical states facts of which we were already aware, though through respect for Mgr. Merry del Val's request, we have abstained from pushing our demands until his pronouncement should be made known.

Is it to be the case, then, that this justice may be denied to Catholics

because they are Catholics? We are told indeed by the Globe that if Catholics unite in demanding their right, it will be the signal for a union among Protestants, but such a threat does not deter us. What we demand is not anything injurious to Protestants or Protestantism. It is the liberty to Catholics to educate their ichildren in accordance with conscience. We are told, indeed, that Catholics have that liberty now. Yes; the Catholics of Manitoba are at the present moment supporting The Thunderer certainly does not their own schools at a great sacrifice, exhibit great acquaintance with the but we demand that, such being the actual state of the case in making case, they should not be required to educate also the children of their rich Protestant neighbors, who have not spirit enough to educate them without asking Catholics to bear their burden.

We do not desire at all to injure or twenty-one years of age, though some | Catholics to defer such discussion until | but our demand is that neither shall | ordered ceremonial is as useful now as | sovereign, his sovereignity would be This is one of many facts which are older. The girls were mostly com. the publication of the Pope's decision. such a gross injustice be inflicted upon it was two or three thousand years ago. only of a character to enable him to

us, and that having been inflicted it shall be remedied.

In further reply to the extract given above from the Times, we must add that it will be found that the issue is a "live" one. The Pope's message is not one to stir up strife. It is, as the Times itself at first declared, "a message of peace." We are anxious too that the matter should be amicably settled. We have no wish to stir up bitterness, but where there is

a difference of opinion between us and our Protestant neighbors, we see no good reason why we should not use our votes at the polls to maintain our rights, and the liberty of the press in advocacy of them, just as our neighbors use the same means for the maintenance of their political, and sometimes of their religious, opinions likewise.

We may also state that the so called "settlement" has not been accepted by Catholics, as the Times asserts.

RITUALISM AND PRESBYTER-IANISM.

The Ray, A. J. Mowat must have given quite a surprise to the Presbyterian divines who were assembled in Montreal last week to celebrate the two hundred and fiftieth anniversary of the promulgation of the Westminster Confession of Faith.

It is well known that Presbyterians have always boasted of the simplicity of their form of worship, which they claim to be like that of primitive Caristianity, which, they say, was bare of ceremony and ritual. Mr. Mowat, in describing the form of worship appointed by the Westminster divines, pointed out that they introduced "the long prayer which does not leave out anything." This feature is retained still, but "the collection or offering, which has come to be such an essential feature in modern church services, had no place at all (two and a half centuries ago) and praise a very tail end sort of place."

He then exclaimed "O shades of the fathers, what a change in public worship have two hundred and fifty years brought about !"

In reference to the absence of all rit ual in Presbyterianism, he said :

"If you go to the Old Testament, you have all you can want to sanction ritualism, symbolism, sacerdotalism Here you have a most elaborate church service, gorgeously attired celebrant, and surpliced choristers. Here you have altars and incense, processions, prostrations, feast days and fast days ighted tapers and burning lamps, an thems and solos and chants, bands of music and instruments of all sortsdances even, if you want them There is thus Scripture for all you have of form and flaring ceremonial sm in Romish and Ritualistic Churches: and be not so fast, therefore, in condemning here, lest you may find yourselves overstepping the mark, and condemning where the Head of the Church Himself would be slow to con-

This is honest language, and it shows that Presbyterianism, in its zeal to abolish what it called all "rags of Popery," condemned what was commanded by God Himself under the Old

It is true that the ceremonies of the Old Law were not intended to be obligatory on Christians, and those who Christian public worship lay stress upon this point. Catholics, however, do not contend for the complete use of the Jewish ceremonial, which was figurative of the Redemption to come. But our Redeemer has come, and the ceremonial of the New Law was necessarily changed, as the fulfillment could not be adequately represented by ceremonies which merely foretold a future mystery. Nevertheless. the fact that ceremonies, such as the use of incense, lighted tapers, holy water, and rich vestments for the priests, was commanded under the Old Law, proves that these things were useful to excite devotion and reverence in public worship, and to remind men of the great mysteries of religion. It was left to the Church. therefore, to prescribe as much of these ceremonies as she deemed advisible, for the purpose of exciting respect for the sacrifice and sacraments of the New Law, and no private authority or Lords incompatible with their Episcorebellious assemblies of self-constituted | pall office. clerics had the right to abolish these usages established by the lawfully appointed Christian ecclesiastical authorities. If religious ceremonies were useful

Mr. Mowat says that "in the New Testament there is a bare and meagre church service-a form of worship, I venture to say, not at all suited, and, moreover, as I take it, not intended to suit the needs and requirements of these times of ours. 'Back to Christ' is the cry to day. Well, when you go back to Christ, you find Him joining. as he had opportunity, now in the elaborate worship of the temple, and now in the simple services of the village synagogue."

There is much truth in this, with an admixture of error. It is true that Christ joined in the elaborate services of the temple, and also that the services in the villages were more simple, for it is evident that in every place there were not the opportunities of holding the elaborate services which were commanded for the Temple of Jerusalem. The same thing occurs today, as it is only in cities and important towns that the ceremonies of the Catholic Church can, as a rule, be carried out with all their grandeur. But the tendency is to use these ceremonies where this can be done with due reverence.

But Mr. Mowat is wrong in supposing that there was a bare ceremonial used in the Church in the apostolic age. Tradition, history and monuments of those aucient times concur in attesting that a solemn ceremonial was appointed to be used in the earliest period of the Church's life. The description of St. John's vision of heaven, given in the Apocalypse, was undoubtedly a picture of the early Christian ceremonial of worship, and it indicates a service no less solemn and grand than was in use under the Mosaic law. That ceremonial was the foundation and basis of that still used in the Catholic Church.

WILL THERE BE A CATHOLIC SPIRITUAL PEER?

A despatch from Rome to the London Morning Chronicle states that the Dake of Norfolk, who is the British Postmaster General, has approached Lord Salisbury with a view to obtain the admission of Cardinal Vaughan to a seat in the House of Lords. It is added that the Pope would be greatly pleased if this were done, but the rumor is very doubtful, in view of the fact that correspondents to the papers are very prone to manufacture church news from Rome to make a sensation, and for no other purpose than to give interest to their papers.

Before the Reformation, a certain number of Catholic Bishops held seats in the House of Lords, and it is in consequence of this ancient practice that the spiritual peers hold their seats in that house at the present day, but the laws which give seats in the House of Lords to Anglican prelates falsely assume that they are successors to the Catholic hierarchy.

Certain journals, in discussing the expediency of thus admitting any Catholic prelate to a seat in the House of Lords, remark that the Bishops of the Church of England, being appointed by the Government of the day, represent British interests, whereas Catholic prelates would represent a foreign potentate; and this is made a serious objection to the hypothetical attack the use of a grand ritual in the appointment, unless the Catholic Church would submit to have its Bishops also appointed by Government. This, of course, could never be agreed to, even if the Government were Catholic. The Holy Father would virtually resign his headship of the Church if he were to accept such a condition of affairs. It would be impossible to allow even a Catholic government to appoint Bishops, and it would be still more incongruous if a Protestant government exercised such a power.

We are not convinced that the present rumor is correct, nevertheless we do not see so serious a difficulty in the way of the idea being carried out as our contemporaries have conjured up. The Government did not appoint Bishops before the Reformation, though it was permitted to approve, and sometimes even to suggest appointments, and yet no difficulty ever arose to make their position in the House of

The appointment of Cardinal Vaughan would be a graceful act towards the many millions of her Majesty's subjects in all parts of her Dominions; and it cannot be said that under the Old they are also good if appointed he would represent a under the New Law, and the Catholic foreign power. The Pope is no longer Church has wisely retained many of in fact a temporal sovereign, though them, and instituted new ones appro- his status as such is still recognized priate to Christian worship. Man's by the powers of Europe. But even if nature is not changed, and a well- the Holy Father were still a temporal

preserve the Church in its being essent institution, i foreign to an head be rega tate. The a Vaughan to t therefore be ment that the last remnant Catholics short olics be free which still rea notwithstand penal laws seventy year would also A PRESBY

JANUA

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form of or ence follothat Mr. further of Scribed, y Oct. 22, w head be regarded as a foreign poten-

tate. The appointment of Cardinal

Vaughan to the House of Lords would

therefore be a courteous acknowledg-

ment that the time has come when the

last remnant of the penal laws against

Catholics should be removed, and Cath-

olics be freed from the disabilities

which still remain on the statute books.

notwithstanding that nominally the

penal laws were repealed nearly

seventy years ago. The appointment

would also be in accord with the

ancient traditions of England itself.

A PRESBYTERIAN THUNDER-

BOLT.

Episcopalian service, which it was

of Edinburgh.

understood was to be read by the Dean

The Dean, clad in surplice, com-

clapping their hands, stamping their

Geddes, after tiring herself with shout-

"Amen" to the hymns. The objectors

regard this as an approach towards Anglicanism or Episcopalianism, and

for this reason one gentleman of the

congregation, Mr. Thomas Grainger

Wilson, to use his own words, "prac-

tically left the congregation," until, as he asserts, the Rev. Mr. Rue, the

clergyman in charge, assured him that

the innovation would not be introduced

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CATHOLIC EER?

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of Cardinal graceful act tolions of her Maall parts of her nnot be said that ald represent a Pope is no longer vereign, though still recognized ope. But even if still a temporal ignity would be o enable him to

a unanimous vote was passed suspending him from membership in the Church, on the charge of interrupting preserve the independence of the Church in its own sphere. The Church being essentially Catholic by Christ's public worship, and refusing to attend the Session meeting to which he was institution, it cannot be considered foreign to any country, nor can its

cited for trial.
In a circular issued by Mr. Wilson, it is stated that the appendix "Amen" has not been sanctioned by the Church. But whether this be the case or not, it appears that Mr. Wilson's protest is a very trivial cause for his suspension, as he did no more than adhere to the traditions of his Church, and he now merely protests against the unauthorized introduction of new forms
The Toronto World, commenting on

the case, said a few weeks ago:
"If the Roman Catholic Bishop of Kingston had read a member out of his Church for defending the form of worship of his youth, the Protestants of Ontario would have been loud in de-nunciation of his un Christian act."

INGERSOLL.

It was on the 23rd of July,1637, that the most determined effort was made by King Charles I. to introduce Episcopalianism into Scotland, but the Presbyterians of Edinburgh on their side determined to make a desperate resistance. The Church of St. Giles was selected to be the field of battle, and on the side of the Episcopalians were ranged a number of Bishops and Archbishops, Lords of the Privy Council, judges and magistrates. The congregation, too, mustered in extraordinary strength numerically, for it was expected that the battle between the two factions would be violent and decisive. The Presbyterians had attended a meeting to prepare for the combat, and were violently haranged by a number of their favorite preachers, who excited them to a high degree against the new Episcopalian service, which it was understood was to be read by the Dean

JUDGE MACMAHON ON LIBEL.

menced to read the service-book, whereupon the bulk of the congregation began the most discordant cries, leaving their heads stamping their.

The Canada Law Journal for this month

The Canada Law Journal for this month says;
"One of the ablest and most lucid charges made to a jury on the subject of libel and the question of qualified privilege was that recently delivered by His Lordship Mr. Justice MacMahon at the last Toronto assizes in an important libel action."

The Journal gives part of Judge MacMahon's charge which had the most general bearing, uthough the charge of libel was made againsmen who had signed a petition, the principles apply to all public comment. His Lordship said: feet, blowing their noses with as much noise as possible, and hissing and S screaming. The women were the most tumultuous, and the celebrated Jane

ing abusive epithets, seized a stool and

ing abusive opitheta, seized a stool and threw it at the Dean's head. A shower of Bibles, Testaments and Pealm books followed, as one graphic describer of the event says, "by bagfuls."

A young man who had the temerity to answer "Amen" to one of the prayers, was struck on the face by a woman near by, who exclaimed: "Would you dare, you false thief, to say the Mass at my lug?" Sir Walter Scott states that it was the famous Jenny who thus expressed her feelings. Others called the Bishop of Elinburgh "Crafty Fox," "False anti-Christian Wolf," anti-Christ," "a Pope," etc., when he attempted to restore order, and a cry was raised to "stone him."

At Victoria Church, Toronto Junction, there was a few months ago a scene which recalled the Jenny Geddes episode, though there was not the same amount of violence in the disturbance.

It is generally known to our readers that he Presbyterians of Canada recently introduced a new hymnal into the public worship, to which some of the denomination object on account of, an innovation by the addition of the word "Amen" to the hymns. The objectors regard this as an approach towards the state of the property in the office of the public worship, to which some of the denomination object on account of, an innovation by the addition of the word "Amen" to the hymns. The objectors regard this as an approach towards the property in the property in the office of the public worship, to which some of the denomination object on account of, an innovation by the addition of the word "Amen" to the hymns. The objectors regard this as an approach towards the property in the property in the property, and attention, the principles and the importance of the trial in which these parties are engaged, and the importance of pointing out the importance of the trial in which these parties are engaged, and the importance of the property. The property is the property in the property is the property, and a the industry of continued residence in the same and the most general bearing and the property and attenti

A PRIVILEGED COMMUNICATION.

"Where a communication or a petition is presented, under the circumstances I have indicted, bona fide—a petition presented honestly and in good faith, it is said to be a privileged communication. Now, I will state to you just what a privileged communication is, as it is defined, and that is the best way in which to give it to you, and then I will illustrate it by something which will make it perfectly clear I hope to every one of you. It is said that a privileged communication is this: If the circumstances are such as to make it right that the defendant should plainly state what he honestly believes to be the plaintiff's character, the occasion is said to be privileged, and although the statement may prove to be false, yet such publication on such privileged occasion is excused in the interests gof society at large. I said I propose to illustrate that by

the innovation would not be introduced into the Church service.

On this assurance Mr. Wilson returned to the Church, when to his astonishment Mr. Rae directed the choir to sing the "Amen" as laid down in the new hymn-book.

There is certainly nothing very objectionable in the singing of "Amen" at the end of a prayer, and church hymns are a form of prayer, nevertheless the tradition seems to have been handed down since the days of Jane Geddes, who is honored as a religious heroine, threw the stool at the Dean's head, that the use of the Amen in this connection has an Episcopal or even a "Romish" flavor, and old-fashioned Presbyterians are resolutely opposed to it. Mr. Wilson protested in these terms: "Mr. Rae, I enter my protest on behalf of myself and other members of the congregation against the Episcopal innovation, as it is not in accordance with the old and honored form of our Presbyterian worship."

The most amazing part of the occurence followed. It does not appear that Mr. Wilson was guilty of any further offence than what we have de-

signing the petition should have been personally aggrieved or injured, for it is said that all persons have an interest in the administration of justice and in the efficient carrying on of the departments therewith. So that, any member of the community, although having no connection with the plaintiff, nothing to do with him, perhaps never having spoken to the man, but two being aware of some misconduct, some misfeasance, or maifeasance in his office as a bailiff, has a perfect right to petition or to send any communication to the proper authority calling for an investigation, so long as the petition is clothed in language which did not exceed the necessities or the circumstances of the case. For instance, a man might write a letter to the inspector, staling that he knows so and so, and perhaps it would have been better in this case if a communication of that nature signed by those who were cognizant of the facts, had been sent to the inspector, clothed in language that would convey exactly what offences he had been guilty of, and in that way, the redress which it is said by the defendants the community desired they should have, would have been just as effectual, and the method just as effectual as in the petition which has been presented. While I say that, I say there can be no objection to the whole community, if they deem it advisable, petitioning against any man in the public service, who has been guilty of any misconduct in the administration of the office.

A SUCCESSFUL CANADIAN.

Arry found in officials of similar positions.

Mr. AlcIntyre is one of our best citizens, live and progressive and charitable far beyond his means. He is a member of and arlent worker in the Catholic church; in fact, one of its mainstays here in this section.

Gadsden is proud of his citizenship, and the weil-known company he represents is to be congratulated upon having in charge of its interests here so valuable and experienced a representative.

LONDON SEPARATE SCHOOL TRUS-

The nomination of Separate School Trustees for two-year terms was held at St. Peter's school or Wednesday before Mr. P. Mulkern, returning officer. All the vacancies were filed by the unanimous re-election of the retiring members: —Mr. Philip Peccek, representing No. I Ward; Mr. M. O'Sullivan, No. 2 Ward; Mr. John Forresta', No. 3 Ward; Rev. M. J. Tiernan, No. 4 Ward; Mr. John B, Murphy, No. 5 Ward, and Mr. Wim. P. Regan, No. 6 Ward.

phy, No. 5 Ward, and Mr. Wm. P. Regan, No. 6 Ward.

Two vacancies occurred on the Board during the year, and these were also filled by acclamation. Rev. Father McCormick, who represented the Fifth Ward was removed from the city, and Mr. Jerry Loughin was chosen to fill the position for the remainder of the term—one year. The death of Dr. Hanavan, who was last year elected to represent South London for two years, caused the second vacancy, which was filled by the appointment of Mr. J. P. Murray.

Besides the Trustees chosen, the Board comprises Messrs. P. Mulkern, No. 1 Ward; J. D. Lebel, No. 2 Ward; James Ward; Vm. McPhillips, No. 4 Ward.

Mr. M. O'Sulivan is Socretary.

THE CHURCH IN MICHIGAN.

Popple, Mich., Dec. 27, 1897.

Dear Sir—I am pleased to inform you that in this little congregation of principally Highland Scotch Catholies that we have built a very fine, solid, white brick church dimensions 36 x 75 feet, 18 feet wall; the cross towers up 109 feet above grade level, and it is a credit to any congregation. The mason work, such as stone, brick, plastering is finished, and all the outside carpenter work and painting is also finished. The altar and seating is to be done through the winter, and we expect to dedicate it to St. Columbkille on the 9th of June next, when we hope to have it all completed. The most of this centregation left. West Williams, Ontario. The following are the names of those who donated fifteen of the main windows;

Rev. C. T. B. Krebs, Mathew MeIntyre, Angus O. H. Enley, sen., Angus McEachen, Donald O. H. Enley, sen., Rory McDonald, Ond. H. Snley, yen., Milliam Martin, N. O. Decker, Alex, McCormick, John Hickey, John Gillis, Donald Cameron, Hugh Ross, John Ryan, Bad Axe. Yours truly,

Angus O. H. Enley.

A Rich Gift.

A Rich Gift.

Ottawa, December 30.—A special messenger from Rideau Hall cailed on the Rev. Father Champagne, of Pointe Gatineau, on Christmas Eve, the bearer of a princely gift from Lord and Lady Aberdeen. The purcel, when divosted of its multitudinous wrappings, revealed a complete set of church vestments of exceeding richness, heavily embroidered in gold on white corded silk of finest quality, the design of the work being remarkably chaste and artistic, the whole forming a gift of very costly character. They were worn for the first time by the celebrant at midnight. Mass. The Rev. Father announced to the congregation the distinguished favor that had been conferred on the parish, and exhorted them that they should ever-hold in grateful remembrance the generous donors, whose thoughtful kindness had prompted them to supplement the munificent gift of a costly bell by this rich and beautiful set of vestments.

HONORING THEIR TEACHER.

Miss Eugenie E. Stafford, the popular and successful first assistant teacher of the Separate school, on retiring from the staff, was on Wednesday last, we learn from the Almonte Gazette, presented by her pupils with a kindly-worded address and an elegant gold bracelet and silver napkin ring. Miss Stafford replied in feeling terms, and thanked the class most heartily for their kind words and handsome presents, and also took the opportunity of thanking the trustees for the uniform courtesy extended to her during the past two years. Very Rev. Canon Foley graced the occasion with his presence. The following is a copy of the address:

advantage of the occasion for the purpose of injuring the person in received from of our Presbyterian worship."

The most amazing part of the occurrence followed. It does not appear that Mr. Wilson was guilty of any further offence than what we have described, yet at the session meeting of Oct. 22, which he was cited to attend,

MRS, ELIZABETH A. DEANE, WINDSOR.

OBITUARY.

Miss. Owers O'Boyle, Braylus, vol.
Seldom in the course of our life have we been
called upon to perform a more disagreeable
duty than that of recording the death of Mrs.
Owen O'Boyle. She died Dec. 21, after a short
illness, which though very painful, the good
woman bore with true Christian patience and
resignation.
Mrs. O'Boyle was born thirty-nine years ago
at Avion, Ont. She leaves nine children be-

woman hore with tire Christian patience and resignation.

Mrs. O Boyle was born thirty-nine years ago Mrs. O Boyle was been done of the work of the was the work of the wa

A TERRIBLE CATASTROPHE.

London has once again been visited by one of those dire calamities that has caused intense grief throughout the whole Dominion. On last Monday night shortly after the final returns of the municipal election were handed in, the candidates, and their friends, repaired to the City Hall, where addresses were to be delivered by the successful as well as the unsuccessful aspirants for municipal honors. Soon after the proceedings began a large portion of the flooring gave way, carrying with it some hundreds of the audience. A terrible scene ensued, a life and death struggle for deliverance from the terrible position in which the unfortunates were plunged without a moment's notice. Twenty-flyo persons were killed, and about a hundred more or less injured. The following are the names of the killed:

Benjamin J. Nash, carriage maker, York Benjamin J. Nash, carriage maker, York

Benjami dreet. John Turner, carriage maker, Richmond street. John Burridge, shoemaker, Kingstreet. Frank Robinson, plasterer, Horton street. Crawford Beckett, contractor, Wellington

Crawford Becket, Constructive treet.
Edward Luxton, farmer, Exeter.
W. H. Dell, baker, London West.
R. S. Deigh, plumber, Richmond street.
Abraham Phillips, flour dealer, King street.
Ben, Jacques, painter, G. T. R., York street.
Stephen Williams, laborer, Waterloostreet,
W. C. Smith, market gardener, London
township.

township.

L. W. Burke, insurance agent, King street,
John Fellows, lives near Depper's Corners,
James Harris, moulder, 244 Dundas street,
Wilson Carrothers, farmer, Westminster
township.
W. J. Borland, woodworker, Tecumseh avenue Noble Carrothers, young man, son of Noble Corrothers, of Grigg House. Fred. Heaman, young son of W. Heaman, York street. York street, W. E. Talbot, young son of W. Talbot, Hamilton Road.

Hamilton Road.
Oswald Bruce, son of W. Bruce, shoema ker
Wharneliffe Road.
Allan Towe, son of E. Towe, Princess avenue,
age thirteen years.
John Burgess, laborer, 252 Wharneliffe Road,
London West.
Herman Hilbert, peddler, Lendon South.
James Mel and London West.
Herman Hilbert, peddler, London South.
James McLean, young man, son of James
McLean, Clarence street.

ARCHDIOCESE OF TORONTO.

The Redemptorist Fathers will open a mis on in St. Joseph's church, Leslieville, o

C. M. B. A.

Resolution of Condolence. Resolution of Condolence.

Penetanguishene, Nov. 21, 1897.
At a regular meeting of Penetanguishene Branch No, 75 of C. M. 3, A. held on the 6th instant, it was unanimously adopted. That where as it is pleased Almighty God in His infinite wisdom to call to his eternal reward our Brother, Harry Maloney, who was a former citizen of Penetanguishene.
And whereas, the death of Brother Maloney leaves a void in the family circle.
Be it resolved, therefore, that we the members of Branch No. 75 tender to his wife and other members of the family of deceased, our most heartfelt sympathy in this the hour of their affliction.
Resolved that, in token of our deep sympathy that the charter of our branch be draped in mourning for the space of thirty days.
And, further, that a copy of these resolutions be noted on the minutes and for warded to the Catholic Record, Catholic Register and to the family.

Mr. McDonald, Rec. Sec.

ELECTION OF OFFICERS.

St. Mary's Branch No. 31, Lindsay. St. Mary's Branch No. 31, Lindsay.

At last regular meeting of Branch, 31, the following officers were elected for year 1898;
Chaplain, Rev. Father Magnire; chancellor, J. R. O'Neill; president, Samuel J. Trotter; vice-president, M. E. Taugney; rec. secretary; vice-president, G. P. Burke (acc.); reasurer, Daniel Curtin (acc.); stewards, John Meehan, Felix Laundry (acc.); stewards, F. Campbell (acc.); asst. marshal, Frank Scott (acc.); inside guard, H. Mailon; outside guard, Patrick Kearney (acc.); for delegate to grand branch, J. R. O'Neill.

W. Lanc, Sec. Treas.

W. Lane, Sec. Treas.

On the 8th of December the Confraternity of the Rosary was established in 8t, Martin's church, and two hundred and thirty-six communicants gave their names to be registered as members thereof.

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and sixty-nine illustrations in the text.

MARGARET M. TRAINER writes the prize
story, "A Nod and What Came of It." (All
about a curious mistake.)

ROSA MULHOLLAND-GILBERT contributes a touching story of Irish life, "Granny
Grogan."

KATHARINE TYNAN HINKSON weaves a

Grogan."
KATHARINE TYNAN-HINKSON weaves a real Irish story out of "The Wardrobe."
MAURICE FRANCIS EGAN, "An Unreasonable Man."

sonable Man."
WALTER LECKY. "Jemmy." A Canadian story.
MARION AIMES TAGGART. "The Madonna of the Falling Leaf." aonna of the Falling Leat."
RIGHT REV. MGR. THOS. J. CONATY.
"The Study of the New Testament."
VERY REV. F. GHARDEY. "Thoughts
on the list and 2nd Commandments."

VERY REV. DEAN A. A. Lings. "The Good St. Anne." REV. F. J. McGOWAN. His Excellency, Most Rev. Sebastian Martinelli, D. D.

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will be a common saying among Young Men and Women throughout our Frevince on Monday, January 3rd, when the winter session of the CONSTIAL INSURES COLLEGE of Toronto CONSTIAL INSURES COLLEGE of Toronto CONSTIAL INSURES COLLEGE.

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Charles Warren Stoddard's little book, "The Wonder Worker of Padua," recently published by the Ave Maria, of Notre Dame, Indiana, contains accounts of many of St. Anthony's miracles. One of the most interesting of these stories is given below. That miracles have occurred and are occurring even in our own day there is no shadow of doubt, says Mr. Stoddard. What is a miracie? According to Worcester, a miracle is "an effect of which the antecedent cannot be referred to any secondary cause; an event or occurrence which cannot be explained by any known law of nature; in an attitude of adoration. a deviation from the established law of nature; something not only super human, but preternatural; a prodigy,

Thousands of eye-witnesses bore testimony in their day to the wonders worked by St. Anthony in France and Italy. It would seem that his fame have preceded him, and that wherever he went his approach must have been heralded and his appearance triumph, until at last the land rang de Sully.
with his praises. On every hand he Pierre

a wonder, a marvel."

to life everlasting.

There dwelt in Bourges, the capital of Berry, in France, an Israelite, who was of all Israelites the most bitter foe of the Catholic Church. He was the miracle was repeated. The evidence leader of the anti Christian movement, is cloudy and conflicting in these an earnest worker in opposition to cases, but there is no shadow of doubt every doctrine that Anthony taught. that Anthony, the wonder worker, Guillard the Jew was not an ignorant worked that wonder in the ancient city and blind bigot; he was a man of intelligence, an honest doubter. Often he had listened to the preaching of Anthony, yet he was not convinced. Shall we not say that it was his misfortune rather than his fault that he remained without the fold and persistently assumed an attitude of antagon-

The dogma of the Real Presence of our Lord in the Blessed Sacrament was naturally his chief stumbling block. Much he could accept and much con-sider in a calm spirit of philosophical inquiry, but the Eucharist, Transub-stantiation — the perpetual miracle was in his estimation past belief. For this miracle he demanded miraculous

"The Turk does not question the word of Mohammed," observed Anthony to this follower of Didimus the Doubter; "the philosopher accepts the philosophy of Aristotle; but you who pride yourself upon being a worthy Israelite, will not accept the testimony of the Son of God.'

"I must see for myself with these very eyes before I can believe," re-plied the doubting Thomas. There are many who, like him, must put their finger in the wounds before they are convinced of the living truth.

One day Guillard said to Anthony "Brother Anthony, if by some tangi ble, outward sign you can confirm the truth you have demonstrated by reasoning, I will abjure my ancient creed and embrace yours. Do you consent?" one ma

make great concessions, nor was it beneath the dignity of Anthony to offer visible proof to an anxious and inquir

I consent." said he.

"I have a mule," added the Jew; "I will keep him for three days under lock and key, and in all that time feed him nothing. At the end of the third day I will bring him to the largest public square in the city, and there in the presence of all the assembled people I will offer him a feed of oats. You, on the other hand, will come carrying the host, which, as you believe, is the true Body of the Son of God. If the mule refuses the proffered food in order to prostrate himself before the mons trance. I will become a Catholic and no longer question the truth of the doctrine taught by the Catholic

Here was a direct challenge, and i was not declined. Anthony felt that his victory was assured. The reward of that victory was an immortal soul. For three days the young apostle de voted himself to fasting and prayer. Not for one moment did he lose faith in the success of the miracle he was about to work, but he dared not attempt it without solemn preparation. Mean-while Guillard and his companions were so sure of Anthony's total defeat and discomforture that there was much merriment at the wonder-worker's expense; and the interest in the approaching test increased from hour to

The eventful day arrived. Guillard and his friend trooped into the public square with smiles and laughter, so confident were they that the famishing mule would instantly abandon himself to his oats. The immense throngs who had gathered to witness the impending spectacle were consumed with curiosity. As Authony slowly approached, bearing reverently the Sacred Host, his eyes cast down, his air devotional, agreat hush fell upon the multitude. He was followed by a large crowd of the faithful, singing canticles and whispering prayers.

The mule was then led forward, and the oats laid temptingly before him. At that moment Anthony drew near,

bearing the monstrance. Turning towards the dumb brute, he exclaimed: In the name of thy Creator, whose body I, though unworthy hold in my hands, I enjoin and command thee, O being, deprived of reason, to com hither instantly and prostrate thyself before thy God, so that by this sign unbelievers may know that all creation is subject to the Lamb who is daily im-molated upon our altars." In the same moment Guillard and his friends presented the oats to the famished beast. Without taking the smallest notice of the food, the mule, turning away, walked to the feet of Anthony, and bending his knees knelt before the Blessed Sacrament and remained there

Great was the enthusiasm among the faithful. The heretics fled away in fright and hid themselves for shame; they dared not face the one who had proved that prayer is more powerful than the laws of nature. Many were so moved by the wondrous spectacle that though they had long wandered from the path of duty they returned into the fold. Guillard likewise sought admission, for he could no longer hailed with enthusiasm by expected doubt, and with him came his house and animated throngs. This was not hold. He publicly attested his faith. the case. Obedient to the voice of his and in gratitude erected a church upon superiors, he went wheresoever he was the spot where the miracle had taken bidden; went alone and unannounced; place, and that monument endures to a stranger in a strange land, unrecog-this hour. As late as 1850 a block nized of any until he had lifted that of marble, carved to represent a mule voice whose persuasive eloquence no in the attitude of devotion, was dis one was long able to withstand. Then covered in the wall of the facade of covered in the wall of the facade of came his triumph, complete and over the church built by Guillard and conwhelming. Triumph followed upon secrated in 1231 by Archbishop Simon

Pierre Rosset, a doctor of the Unigave abundant proof of the divine versity of Paris and a poet of the power which he was called upon to exercise. Following in the footsteps of "Annals of the Friars Minor," and his blessed Master, he healed the sick, Benedict Mazzara, in his "Franciscan raised the dead and wakened the living | Legends," bear witness to the authenticity of this memorial of a miracle. Toulouse and Rimini claim a like of Bourges, and that Guillard the Israelite then and there built the Church of St. Peter in honor of his glorious conversion.

The Mot er of the Kiss.

Sweetly she sits, the Hebrew Mother fair! Almatron, yet in look and years a maid, Holding the Sacred Child who gently laid His tiny hand upon her lips that wear A smile more sweet, e'en for the sadness

there.
And as she pressed the little hand, a shade Comes to her eyes, her cheek's sort flashes fade. A single tear falls on His curly hair.

Oh! does before the Mother-Maid arise The Saviour led in cords through Israel's

And kissing those small hands in Motherlove. The tears just trembling in her lustrous eyes. Does she foresee them pierced with crue

nails
Or stretched o'er men in blessing from above?
-Annals of Our Lady of the Sacred Heart.

Credited to Prayer

Mrs. Adrian Iselin is to-day at her home in New York City, on the high road to recovery from an illness which less than a month ago her physicians announced could not terminate otherwise than fatally. So near at hand was death that Father Kellner of St. Gabriel's church, New Rochelle, was summoned to administer to her the last sacrament of the church. When the summons came Father Kellner was conducting the Sunday school.

As he hurried to the bedside of his peloved parishioner, the priest asked the children to pray for the recovery

Father Kellner then left the church and hurried to the bedside of Mrs. Iselin. To his surprise he found her malady had taken a sudden turn for the better. The physicians in attendance could not explain it.

Father Kellner says that he felt Mrs. Iselin's improvement was nothing short of a miracle, and that it was due solely to the prayers of the children o The church is church. the one Mrs. Iselin built and endowed.

" Making the Prayer."

" How barren, how utterly stale, flat and unprofitable are many of the pray ers offered by the best men in prayer-meetings!" exclaims the Baptist Standard, referring to the ministerial habit of "making the prayer" for the congregation. Our contemporary sug-gests that a better course of rhetoric and unction be provided for divinity students in Protestant seminaries. all the brethren, however, are uninteresting prayer makers. Of the late chaplain of Congress an irreverent man once said that he could give heaven more news in a five-minute prayer than could be found in the whole Congressional Record; and a wicked young reporter in Chicago recently described the effort of a local clergyman as "one of the most eloquent prayers ever addressed to a congregation !"-Ave Maria

Bronchitis Can be Cured.

We reproduce from the English Mes senger of the Sacred Heart, published by the Jesuit Fathers at Wimbledon, Surrey, England, an highly interest ing article (by Canon Akers) on Voca tions to the Priesthood. The article is timely, since such is the January in tention blessed by the Pope for Associates of the League of the Sacred

We stand much in need of more vocations of the priesthood, to carry on the great missionary work of this country. The fields seem white for the harvest, but how few are the reapers! What is to be done to supply but how few tre the the want?

If there is a lack of men for any secular profession, it is generally easy to supply it. Certain premiums and advantages are held out, technical teaching provided at little or no expense, and a stream of volunteers present themselves. Youths choose it as their profession for the advantages of it. They have but to give their studies the right direction, and a career lies open before them.

But we cannot find priests in this way. There are two impediments. First, we have no such premiums to offer to the young candidate for the priesthood. We offer him a life of labor, not limited to so many hours in the day, or so many days in the year ; an income less than that of most clerks in a city office, and likely to dwindle down to nothing if he be promoted to be Rector of a mission; no "plums," and no sinecures, and very few honors. In short, a life of ceaseless self sacrifice and unceasing labor. There is not much to attract in all this.

But a graver impediment than this is, that a lad cannot choose the priesthood as he chooses a profession, at his own will or fancy. In truth, he does not choose the priesthood-he is chosen

What is to be done, then, to promote this good end?

The first thing to do, our Lord Him self has taught us. "Pray you therefore the Lord of the harvest, that He would send forth laborers into the harvest." Four times a year the Church bids us pray, and pray with fasting, for those about to be ordained, and we may fairly include in this prayer all those in any stage of pre-paring for the priesthood. Many holy souls, both in religious houses and in the world, offer their frequent prayers for the same intention; and all who have had occasion to know of the multitude of stray sheep in our large town missions, and of the many inquirers knocking at our gates, must be moved to join in this prayer. Is it not an in-

tention specially suitable to the Apos-tolate of Prayer? Though we cannot invent a vocation for ourselves or for others, we can do much to encourage and promote it. As a good seed planted in good ground, well tilled and kept free from weeds, will flourish, whereas among thorns or by the wayside it would be rodden down or choked, so a vocation sown in the heart of a child may come to perfection, if watched and cherished those who have the care of that child, or, on the other hand, be utterly lost through their neglect. In this matter, as in all others, God requires our co-operation. The lad himself who has had the happiness to receive the first sign of a vocation, must correspond to it, but how shall he do so if he is not taught and helped? It is the duty and the happiness of a good pastor to watch for vocations and to help them forward, but it is no less the help them forward, but it is no less the not afford us any support this term, as not afford us any support this term, as duty of parents, and the priest can do little if the parents are neglecting * * * We know not where to turn their part. A good home, pious parents - having prudence, too, as well as piety - careful training in our race. obedience, diligence, and self denial, as well as observance of religious duty -these things are so necessary to a good vocation, that it is difficult to suppose a case in which they are wanting, without the loss of it.

I come to the end of the limited space allowed me, having done little nore than make a beginning. But I must add a very few words to point out mistakes too commonly made about vocations. All the care and training have bespoken above are needed, and are the bounden duty of parents for all their children. It does not therefore follow that where these are provided, and the child responds to hem, that he is called to be a priest. Piety and all virtues are demanded of the laity as well as of the clergy. It would be a bad day indeed for us all when it was otherwise. But this careful training will give room to the vocation to develop itself as it could not otherwise, and the goed priest and the good parent will soon be able to obthe distinctive marks of a priestly vocation.

These are too delicate and to various to be even enumerated with any com pletion in so short a treatise. Among them at any rate should be found-s love of the Church and of the Church services, a regular and devout frequenting of the sacraments, devotion to the Sacred Heart, the Victim of Divine Love, and to our Blessed Lady the Queen of the clergy; and a certain steadfastness and perseverance, bot in study and in play, the mark of a solid character. If fathers and mothers would realize how much is entrusted to them, how much they can and ought to do to train up their children in a good Christian life, vocations would spring up of themselves. Till the ground, hedge it about, and pull up the weeds, and God will give the increase.

The Three Stages. For the early stage, Scott's Emulsion is a care. For the second stage, it cures many. And for the last stages of consumption it so thes the cough and prolongs the life.

VOCATION TO THE PRIESTHOOD. NEW ORLEANS' COLORED NUNS

Orleans, with its narrow streets, latticed windows and jealously guarded courts, where the fig and orange tree grow, is a square of rather miscellane ous architecture. Its central building, 717 Orleans street, is several hundred years old. It has a stately entrance, with great pillars and old fashioned, ornately carved doors. It was once the old creole opera house and ball-room of the early days. Now it is the home of the colored nuns.

The powdered and ringleted damsels with hoop distended skirts who stepped daintily across the threshold to scenes of gayety in bygone years have given place to dark robed figures whose white ruffled caps only bring into stronger relief the bronze and ebony of their skins. The very names of the streets here are rich in history and ro mance. There are Orleans and Bourbon, Chartres and-him of the iron hand and gentle heart - Tonty. Snades of the past are jostling one an other, though in a gentle, side-walk way, at every street corner, and at nothing do they seem to be more aston ished than at the sight of the colored nuns.

Yet the order is not such a very modern one after all, for it was founded in New Orleans over half a century ago. Its members are now well known figures on the streets of the Cresent City. The special object of its institution was the education and moral training of the young colored girls and the care of orphans and aged infirm people of the race. It has had the cordial support of such eminent churchmen as Archbishops Blane, Odin, Perche, Leroy and Janssens who successively filled the archiepis copal See of New Orleans. It has possible, into every southern state.

In the orphan asylum 135 children are sheltered who would otherwise be thrown upon the state. These, as well as the sixty poor old colored men and women and many of the children in the school, are dependent upon the Sis ters for their daily bread.

Formerly the Sisters obtained a fair revenue by going through the streets of New Orleans, from door to door and into business houses and railroad offices, soliciting alms for their charges So quietly did they labor that few outside the city were even aware of the existence of the order, the only colored Sisterhood in the United States. the yellow fever which broke out in the south in August caused that section to be hemmed in by quarantine and the wheels of commerce were stopped. As a pathetic letter just received from one of the Sisters says, "Our friends have always been among the poor laboring classes, who seem to feel most for us, and since this class has suffered particularly through lack of employment for three months, and their distress at present is almost as great a ours, we cannot in conscience apply to them for aid. Even if we did it would not be forthcoming, as they have not the means to give us now the mites wherewith we have hitherto managed to sustain our little orphans and poor people. * * * Ours is a colored order, and it is not all who can understand and feel for us, especially

in this section.
"We find ourselves on the verge of Were our dear Archbishop

Chicago has a heart as big as her Maybe now that her poor list has, as the bureau of charities shows, been cut almost in two, she may be able to give a little of her abundance to the poor colored nuns of the South who are spending their lives in noble works of charity for the betterment of their race. And many a pickaninny of the South finding his small stock ing full at Christmas time, will stam-mer gratefully his thanks to "Santa Claus and to Chicago."-Mary J. Ona han in Chicago Post.

Where can I get some of Holloway's Corr

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also a novitiate where young girls are trained for the work of the order with the view of extending the work to every parish in Louisiana, and, it

for aid save to the people of the north. who have always been the friends of living we know he himself would ap

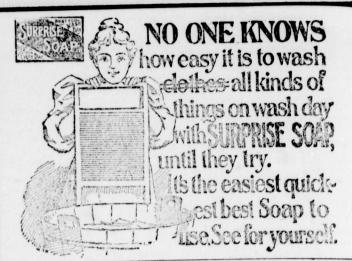
peal to the country in our behalf.

* * We can only turn to you our selves now that he is dead and our friends in this section are too seriously crippled by the paralysis of business t nelp us for months to come. We will be glad to get anything, whether in noney, food or clothes.'

Cure? I was entirely cured of my corns by this remedy and I wish some more of it for my friends. So writes Mr. J. W. BROWN,

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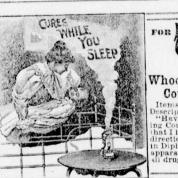
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A Definition.

"Anglicanism: a place or state of detention and purgation in this life, where some souls suffer for a time be-fore they go to—Rome." This clever fore they go to-Rome." definition is suggested to the London ent utterance of of St. James, 'Lower Garnal. Mr. Tud ball waxed wroth at some of the young members of his congregation whose conversation, during his sermons, annoyed him. He bade them be silent or be gone. "It is the mark of a Protestant." quoth he, "to talk in church. Protestantism is the religion of this world, not of the next. urged his hearers to repent. "Go to some priest," he said; confession and seek absolution. one may judge by his wrath, Brother Tudball also has found that the old definition of purgatory will do just as well for Anglicanism.—Ave Maria.

A dinner Pill.—Many persons suffer excruciating agony after partaking of a hearty dinner. The food partaken of is like a ball of lead upon the stomach, and instead of being a healthy nutriment it becomes a poison to the system. Dr. Parmelee's Vegetable Pills are wonderful correctives of such troubles. They correct acidity, open secretions and convert the food partaken of into healthy nutriment. They are just the medicine to take if troubled with Indigestion or Dyspepsia.

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First Sunday Afte VANITY OF EARTH

JANUARY 8. 10 FIVE-MINUTE

Human nature is same in all ages of quite sure that the Ap living now, would reharge to us. By means the aims, mo which human natur propose and perform ooks upon as necessar life, liberty, and the piness, when not guided by divine grade this world can do b to make of this life wh for mankind. For if and manifested a va supernatural end for what other end woul thought of? "Let u

You will hear on who say: We live are men of the wor we have faith in an towards a higher des form curselves to the or we would be left b take part in the ho and learning, and things which are to b ing. You see at cowardly Christians birthright to heaven tage. They seek aft of the world first. as of the first imports in getting honors in or an exceptionally science or art, he the "Seek ye first the and his justice, and will be added unto y Our Lord has come has revealed to us th

says the world, "f

of this world ends only kingdom that v His. To fail of ob that glorious and e and happiness is to to a state which eternal death, cha And, compared to the the state of hell deser But you may ask not conform oursel the world in so far Just think one minu where the trouble It makes them first and its estimate is f only secondary in the Irish people in t clothing and educat

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rather than conform Secondly: The good things is wron to an excess which reason as it is Money, and house ture, horses and car clothing, learning are good. But foll f you, a Christia hem. What do y money, too much l and furniture, too carriages and clot ing, and too much in any way you wi much for religion. you, as St. Paul h you in louder tone not conformed to world that canno ing against the wi

What Miss "Missions," say ing the pastoral v

awakening in the condition, and ext God. Missions at for those who hav the performance Church, or wholly but likewise for the spirit of divi tions more keenly great object for ated more firmly minds. To recei mission it is neces service five times ber of sermons; perform the pen sion church : last! for the Holy Fath

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Does not necessaril
disease provided th
condition, with th
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condition contagior
the disease germs
Hood's Sarsaparills
build up the system
rich blood, and p
good health. In co
necessary to keep t
the body is subject
more liable to dise
is the safeguard of Exposu

FIVE-MINUTE SERMONS. First Sunday After Epiphany.

VANITY OF EARTHLY THINGS.

Human nature is pretty much the same in all ages of time, and I am quite sure that the Apostle, if he were living now, would repeat the same charge to us. By "this world" he means the aims, motives, and deeds propose and perform to secure what it looks upon as necessary or desirable for life, liberty, and the pursuit of hap-piness, when not enlightened and guided by divine grace. The best that "this world" can do by its own light is to make of this life what we call an end for mankind. For if our Lord Jesus Christ had never come to this world and manifested a vastly higher and what other end would ever have been "Let us eat and drink," says the world, "for to morrow we

You will hear on every side people who say: We live in the world, we are men of the world, and although we have faith in and know of duties towards a higher destiny, we must conform curselves to the ways of the world or we would be left behind, unfitted to take part in the honors and riches, and learning, and other desirable things which are to be had for the striv-You see at once where these cowardly Christians barter away their birthright to heaven for a mess of pot-tage. They seek after all these things of the world first. They esteem them as of the first importance. If one fails in getting honors in society, or riches, or an exceptionally good education in science or art, he thinks his life is a failure. What does our Lord say to us?
"Seek ye first the kingdom of God and his justice, and all other things

will be added unto you."
Our Lord has come. He is God. He has revealed to us that He calls all men to enter and be children of His king dom which is of God ; for the kingdom of this world ends at death, and the only kingdom that will then remain is His. To fail of obtaining a right to that glorious and eternal life, liberty and happiness is to be self condemned to a state which the Scriptures call eternal death, chains, and misery. And, compared to the bliss of heaven, the state of hell deserves to be so called.

But you may ask : Why may we not conform ourselves to the ways of the world in so far as they are good? Just think one minute and you will see where the trouble lies. The world's estimate of its good things is all wrong. It makes them first and most important and its estimate is false. They are of secondary importance. the Irish people in the hard times will ingly suffered for want of food and clothing and education because to get the good things of the world they would have to put their faith behind them as less worthy, then those heroic Christians followed the advive of St. Paul and refused to conform to the world's wrong estimate of the value of its good things. They died, many of them,

rather than conform.

Secondly: The world's use of its good things is wrong. It always runs to an excess which is contrary to right reason as it is to right religion. Money, and houses and lands, furniture, horses and carriages, food, drink clothing, learning and all such things are good. But follow the maxims and practice of the world, and then judge if you, a Christian, can conform to What do you see? Too much | gifts. money, too much land, too fine houses and furniture, too costly horses and carriages and clothing, too much eating, and too much drink. Look at it much for religion. Therefore I say to you, as St. Paul himself would say to you in louder tones than mine: "Be shorten lab good will. world that cannot keep within the bounds of reason and is always fighting against the wise restraints imposed

What Missions Are For.

"Missions," says Father Luiselli, S. J., "are given for the purpose of aiding the pastoral work of the clergy by awakening in the hearts of the people a full realization of their spiritual condition, and extending the necessary means to unite them more closely to God. Missions are intended not only for those who have been lukewarm in ful Child that was born in a manger. the performance of their duty to the Church, or wholly neglected the same, but likewise for all the faithful, that the spirit of divine love may be rekindled in their souls, their imperfections more keenly discerned, and the great object for which they were created more firmly impressed upon their minds. To receive the benefits of the mission it is necessary at least to attend service five times and hear that number of sermons; to go to confession, perform the penance enjoined. and receive Holy Communion in the mission church; lastly, to offer up prayers prophet said :

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Does not necessarily mean the contraction of disease provided the system is in a vigorous condition, with the blood pure and all the organs in healthy action. When in such a condition contagion is readily resisted and the disease germs can find no lodgment. Hood's Sarsaparilla is the best medicine to build up the system because it makes pure, rich blood, and pure blood is the basis of good health. In cold weather it is especially necessary to keep up the health tone because the body is subject to greater exposure and more liable to disease. Hood's Sarsaparilla is the safeguard of health. Exposure to Disease

OUR BOYS AND GIRLS. LEGEND OF THE THREE KINGS

BY ELLA MACMAHON.

Epiphany is one of the oldest feasts of the Church, and in many places was wont to be celebrated with even greater pomp than Christmas; in fact, in the Middle Ages it was considered the greatest feast of the year for the reason that Our Saviour by calling the three Wise Men to His crib manifested Himself to the Gentiles and proclaimed Himself the Saviour of the whole world.

The three kings have ever been regarded with veneration and devotion by the faithful, notwithstanding Holy Scripture tells us little more of them than the one great fact of their lives, their beautiful fidelity to the divine call of grace. There is no mention in the Gospel of their kingly dignity, of whence they come, nor of any detail that throws any light upon their history subsequent to their visit to Jeru-

Hence there has been a large field for pious legend and tradition. following is an epitome of the chief legends on the subject which have come down to us from the early centuries, and many of its details are uncontradicted by history and the Fathers.

There was a great mountain in India called the Mount of Light, and on its summit the people built a high tow-er and stationed watchmen therein, est, perchance, the enemy come upon them unforseen, or any marvel in the heavens escape the knowledge of the great seers of the nation.

Now, as many as 1,400 years before the birth of Our Saviour, the Prophet Balaam, in this very land had said: "A star shall rise out of Jacob, a scep tre shall spring up from Israel.

And all the people of India who heard this prophecy looked eagerly for the star which was to announce the birth of the great ruler.

And behold, after many years a star arose, as brilliant as the sun, and to be seen by all, for it hovered day and night over the mountain like a glorious eagle, and departed not for the sun, but even outshone it. And in the midst of the star could be seen the figure of a little child and also a cross and a voice came forth from it say

ing:
"To-day is born the king of Juda the Expectation of Nations, the Ruler of the World." Now you must know that the land of

India was divided into three kingdoms many leagues apart. One kingdom was governed by Mel-chior, the king who brought Our and but a short time clapsed ere the

Saviour an offering of gold, another by Balthassar, who offered Him frankincense, and the third by Gaspar, who made an offering of myrrh. When the star appeared it was seen at once by the three Kings, though so many leagues apart.

Each one rose up, and donning his costliest raiment, summoned the great men of his court, and with camels and noble steeds in richest trappings, and laden with precious gifts, set out in quest of the new born Child.

And the glorious star, which pre-ceded them, shone, even at night, like the noonday sun, drying up the marshes, and lighting gloomy forests like an open plain so that there was naught to stop the kings on their way ; naught to stop the Kings on their way, continues, a beautiful something told neither they nor their prople halted to the heavens, and a something told eat or rest, but kept on till they the holy servants it was a harbinger of eat or rest, but kept on till they reached the crib of Our Saviour and offered Him their homage and their

Then only would they seek rest and refreshment for man and beast. And Melchior went first on the eight day carriages and clothing, too much eating, and too much drink. Look at it in any way you will. It is always too much. Too much for reason, and too colv from suprise to support. Thus is shorten labors conducted with a right

> The three kings met just outside the entrance to Jerusalem, and on learning that it was even the same quest which brought them all, embraced one another right heartily and rode joyously abreast through the gates. Then they met Herod, who, the Gospel tells us, was an arrant knave, and sought to use the holy men for his own base

As they neared Bethlehem certain shepherds fell in with the royal train, and could talk of nothing but the won derful music they had heard on Christ mas night, the glorious tidings pro claimed by an angel, and the wonder-The three travellers listened with beating hearts, and parted not from the shepherds till they had rewarded them

right royally.
No doubt you would fain know some what of the exterior countenance and more I may not tell you than that Melchior, who brought the offering of gold to Our Saviour, was shown of the same of the body of St. Thomas gold to Our Saviour, was short of stat-ure, Balthasaar, of middle height, and Gaspar, the tallest and most powerful of the three was black, at which we need not marvel, for had not the

" Coram illo procident Aethiopes :" Before Him the Eshiopians shall fall

down. On the thirteenth day of their journey they found the Divine Child wrapped in swaddling clothes, lying on a little straw, and beside Him stood

Mary His Mother, and her holy spouse, St. Joseph. Now, the kings, as we know, came laden with treasure and costliest rai-Jesus lay, they were selzed with a holy awe and trembling, so that at first they thought not of the earthly treasman Rome, or the holy city. They

ure they had brought, but offered now rest in the grand Cologne Cathhemselves as humble vassals to the

Infant Majesty before them.

Then Melchior presented thirty pieces of bright gold and a golden apple; Balthasaar, frankincense, and Gaspar, myrrh.

The golden apple which Melchior offered had once been in the possession of the great king and hero, Alexander of Macedon. He had had it made to represent the world which he had conquered, and he had bidden the artisan to fashion it out of soft gold that it might take any shape under his royal hand-this was to proclaim that he mighty empires to his will. But when the golden bauble was placed in the hands of the divine Child it turned to ashes, to show that all earthly grandeur and power are as dust before God, and to dust must needs return.

An angel of the Lord visited the kings in their sleep, and bade them avoid the perfidious Herod, and they went not near the knave, but returned home by another route. After a two years' journey they

reached again the Mount of Light, and on its summit forthwith they erected a magnificent temple to the young King, to whose service they had vowed themselves as willing vassals. At the foot of the Mount of Light lies the city of Stulla, and here the kings,

before separating, chose a common place of burial where they all might Then each went to his own kingdom, and ceased not to proclaim the fulfillment of the great prophecy.
And so it came about that many pagan temples adopted the device of the von

derful star with its figure of a little Meanwhile the humility and poverty
of the manger grew upon the Wise

Meanwhile the humility and poverty
See to it, my friend, that you don't run

FATHER McCALLEN'S TRIBUTE Men, and their lives increased in god down. liness and lowliness, and they grew to care less and less for the pomps and

vanities of their station. conversion of the world between them, India fell to the lot of St. Thomas.

On his arrival in the land he marvelled much to see in pagan temples the star with its figure of a little child accompanied with a cross; and when he sought its meaning he was told the tale of the three Kings and their journev to Jerusalem. St. Thomas was overjoyed and went

at once in search of these earliest servants of his Divine Master. When h met them he found their hearts were well prepared for the Divine Word, and but a short time elapsed ere they The faithful Wise Men were thence forth filled with the Holy Spirit, and

in their holy zeal and ardor for the cospel fell no whit short of St. Thomas himself. Therefore the Apostles took them as his fellow laborers, and or dained them priests, for the legend runs that they were unmarried and vowed to holy chastity.

Meanwhile St. Thomas went from province to province converting prince and peoples, destroying idols, until finally he won the crown of martyr-

After his death the three kings chose a spiritual and temporal ruler for the and, and retired to the city of Stulla. Two years later, a few days before Christmas, a beautiful star appeared in the great deliverer, death, and that they were soon to be united with their And so in truth it proved. King

strange to relate, though the journey after Christmas, in the one hundred only from sunrise to sunset. Thus is seven days later in his one hundred Our Saviour wont to lighten and and nineth year. And when his people carried him to the common grave which the three had chosen. Melchior and Balthasaar drew apart that Gaspar might rest between them. And the star continued over the grave until the holy remains were separated, which came about in this wise: the people of the three kingdoms fell out, whereupon each took his sovereign to his own land and buried him anew with great pomp and ceremony in their re-

pective kingdoms.

Thus the holy servants of God, who vere so united in life and would fain not be separated in death, continued in separate tombs until the third century, when the great Empress St. Helen, who found the True Cross, and built so many churches and cloisters, journeyed to India expressly to obtain

the holy relics.

The bodies of Melchior and Balthasaar were presented to her, but the body of Gaspar had fallen into the hands of unbelievers, who refused to

for the body of St. Thomas.

The Empress carried the relics to the capital of Greece, the city of Constantinople which was built by her glorious son, Constantine.

In the city is the great Cathedral of St. Sophia, so large that the tallest-masted ship with full sails could turn at ease in it. Here the three Kings vere reverently enshrined by the holy Empress, and many miracles were wrought at their tomb.

At this point the pious legend loses its mythical character, and assumes the sober mien of history, and we are told that in the 12th century the stand and say: 'Thus far and no farther.'"—Archbishop Ryan of Philment which they would fain have offered the new born King, but when the city was destroyed by Frederick Barbarossa, the relics were given they entered the lowly stable where to Archbishop Rainald, of Cologne,

edral in a golden shrine studded with no less than 1,540 precious stones.— Catholic Fireside.

CHATS WITH YOUNG MEN

To reach the goal of earthly success s the worthiest ambition of the heart. This can be done only by throwing aside the works of darkness and put ting on the armor of light. In a natural sense, the armor of light is truth and activity; and no character has both, without being wise, just, ruled the world he had conquered, and could bend great kingdoms and frugal. These qualities light up the way of the youth, lead him into the paths of happiness and prosperity, and conduct him to the home of success -The New World.

> Right and True. Do what you feel to be right, say what you think to be true, and leave with faith and patience the conse-

> > Easy to Find.

quences to God.

There are two things, each of which he will seldom fail to discover who seeks for it in earnest—the knowledge of what he ought to do, and a plausible pretext for doing what he likes

The Successful Man. "The successful man," said Grate-bar, "is by no means helpful to himself alone; he helps a great lot of other people as well. There isn't a healthy, vigorous, energetic, selfreliant, successful man whose example does not breed the same qualities in others, and personal contact with such a man is an active stimulant and direct aid to success. He awakens in us new strength, and arouses ambition.

Stimulating.

Nothing is more healthfully stimu Now, when the Apostles divided the lating than a genuine love for the pursuit in which one is engaged. Every gain in it is a fresh excitement. Each new method adopted, each new experiment tried, each new tool tested, each new discovery made, is a means of present delight and spur to future effort. But he who drags along an uninteresting succession of days, in which his work is only compelled drudgery, is deprived alike of incentive and pleasure.

> Learn to Talk Before an Audience. Join a society and talk. It don't matter so much what you talk about,

whether it is the constitution of the society or the speeches of Demosthenes, but talk, get on your feet, think on your feet, get over the horrible selfconsciousness and witless stampede of every idea. Learn to express yourself and then take up subjects that have a practical application to the life of the world we live in. The glitter-ing generalities of the pseudo-orator are going a glimmering. Talk sound sense just as soon as you find your tongue and can manage it, but begin anywhere. Now is a good time to form debating societies.

Aim at something great; aim at things which are difficult-and there are no great things which are not difficuit. Do not pare down your undertakings to what you can hope to see successful in the next few years, or in the years of your own life. Fear not the reproach of Quixotism or fanaticism in your own life; but after you have well weighed what you under-take, and are convinced that you are right, go forward, even at the risk of being torn to pieces by the very men through whose changed hearts your purpose will one day be accomplished. Fight on with all your strength, against whatever odds, and with however small a band of supporters. - John Stuart Mill.

While ten men watch for chances one man makes chances; while ten men wait for something to turn up one turns something up; so while ten fail one succeeds, and is called a man of luck-the favorite of fortune. There s no luck like pluck, and fortune most avors those who are most indifferent to fortune and keep to the line of duty

To be Shapely and Strong. The man who exercises at all kinds of physical exercises and competes but little in any of them, who does his work daily for health and fun's sake, is sure in time to have the most shapely and enduring body. The person who aims to excel in some one thing rarely has a well shaped body.

Religion Blesses Innocent Pleasure "I have always regarded it as great misfortune to religion that some men have so associated it with unnatural gloom that it became unamiable in the eyes of men, especially of youth. Religion is bright and beautiful, and sanctifies our legitimate recreation, as well as the performance of our most serious acts. I have no sympathy with those who make it a moral straight jacket and try to crush out the joy of the young heart. No, enjoy life whilst you remain within the domain, and it is a very extensive and lovely one, on the confines of which the

Homely Homilies. When in doubt, don't talk.

versity trieth them.

don't get what they deserve instead o complaining.
It is only through some faults and

mistakes that most of us rise to our

best and final character. To-morrow can not furnish an oppor tunity for the duty you should have

done to day.

Every man's character is what his thoughts are. "As a man thinketh,

so is he. The mind is the man. If that be kept pure, a man signifies somewhat. not, what difference is there be man has the greater power for the larger mischief?

A Cowboy's Conversion.

An amusing illustration of the adage the experiences of a missionary in Texas who has since been made an Archbishop. He was on his way to a mission, astride a mule, when the mule, with the characteristic crankiness of its kind, decided to stop and view the scenery. Blows had no effect, and the priest could not adopt the remedy usual under the circumstances—he could not swear at it -so he dismounted and tried diplomacy. It worked ike a charm. A cowboy, who had been an admiring witness of the contest, came up to the reverend rector

"See here, Mr. Priest, I ain't never keered for parsons of your stripe, but a preacher that can get ahead of a mule has got grit, and I want to hear you preach !"

The sturdy frontiersman heard the future prelate preach, not only once but many times, asked for instruction, was baptized and lived a staunch, albeit a pugnacious, Catholic. - Catholic World Magazine.

TO THE VALUE OF THE "DIXON CURE "

FOR THE LIQUOR AND DRUG HARITS. On the occasion of a lecture delivered by

On the occasion of a lecture delivered by fore a large and appreciative audience, in Windsor Hall, Montreal, in honor of the Father Mathew anniversary, Rev. J. A. McCallen, S.S., of St. Patrick's Church, without any solicitation or even knowledge on my part, paid the following grand tribute to the value of Mr. A. Hutton Dixon's medicine for the cure of the alcohol and drug habits.

Reterring to the, PHYSICAL CRAVE engendered by the inordinate use of intoxicants, he said: "When such a crave manifests itself, there is no escape, unless by a miracle of grace, or by some such remedy as Mr. Dixon's Cure, about which the papers have spoken so much lately. As I was, in a measure, responsible for that gentleman remaining in Montreal, instead of going farther West, as he had intended, I have taken on myself without his knowledge or consent to call attention to this new aid which he brings to our temperance cause. A PHYSICAL CRAVE REMOVED, the work of total abstinence becomes easy. If I am to judge of the value of "The Dixon Remedy" by the cures which it has effected under my own eyes, I must come to the conclusion that what I have longed for twenty years to see discovered, has at last been found by that gentleman, namely, a medicine which can be taken privately, without the knowledge of even one's own intimate friends, without the loss of a day's work, or absence from business, and without danger for the patient, and by means of which the PHYSICAL CRAVE for intoxicants is completely removed. The greatest obstacle I have always found to success in my temperance work has been, not the want of good will on the part of those to whom I administered the pledge, but the ever recurring and terrible PHYSICAL CRAVE, which seemed able to tear down in a few days what I had taken months and even years to build up. Therefore, on this Father Mathew anniversary do I pay willing and hearty tribute to "The Dixon Remedy" for the cure of alcohol and morthing habits. I do schemen a cause. Therefore, on this Father Mathew anniversary do I pay willing and hearty tribute to "The Dixon Remedy" for the cure of alcohol and morphine habits. I do so through a sense of duty towards those poor victims who cry out for relief from the terrible slavery under which they suffer. It is the first time in my life that I have departed from that reserve for which they controlled to the contr life that I have departed from that reserve for which our clergy are noted in such circumstances. If I do so now it is because I feel that I am thus advancing the cause of temperance. (Montreal Gazette, Oct. 23.)

NOTE—Father McCallen is president of St. Patrick's Total Abstinence Society, of Montreal, and the cure to which he refers above can be had of the discoverer, Mr. A. Hutton Dixon, 40 Park avenue, Montreal, who will send full particulars on application. 1003 2

A Running Sore Pronounced Incurable by Eight, Doctors-Cured by Dr. Ubase,

Mr. R. D. Robbins, 148 Cowan Ave., Toronto, says:—'I had a bad leg which was simply unsightly. From below the knee to the ankle was one great sore. Eight doctors treated me without benefit. I was induced to try Dr. Chase's Ointment which cured me, and all that remains to be seen are the scars."

Scars."

Skepticism.—This is unhappily an age of skepticism, but there is one point upon which persons acquainted with the subject agree, namely, that Dr. THOMAS ECLECTRIC OIL is a medicine which can be relied upon to cure a cough, remove pain, heal sores of various kinds, and benefit any inflamed portion of the body to which it is applied.

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Hood's Sarsaparilla

D-0-D-D-S

THE PECULIARITIES OF THIS WORD.

No Name on Earth so Famous - No Name More Widely Imitated.

No name on earth, perhaps is so well nown, more peculiarity constructed If not, what difference is there be or more widely initated than the word tween a man and a beast, save that the Dodd. It possesses a peculiarity that makes it stand out prominently and fastens it in the memory. It contains four letters, but only two letters of the alphabet. Everyone knows that the first kidney remedy ever patented or sold in pill form was named Dodd's. that all roads lead to Rome is given by Their discovery startled the medical profession the world over, and revolutionized the treatment of kidney dis-

No imitator has ever succeeded in constructing a name possessing a the peculiarity of DODD, though they nearly all adopt names as similar as possible in sound and construction to his. Their foolishness prevents them realizing that attempts to imitate increase the fame of Dodd's Kidney Pills.

Why is the name "Dodd's Kidney Pills "imitated? As well ask why are diamonds and gold imitated. Because dlamonds are the most precious gems. gold the most gold precious metal. Dodd's Kidney Pills are imitated because they are the most valuable mediine the world has ever known

No medicine was ever named kidney pills till years of medical research gave Dodd's Kidney Pills to the world. No medicine ever cured Bright's disease except Dodd's Kidney Pills. No other medicine has cured as many cases of Rheumatism, Diabetes, Heart Disease, Lumbago, Dropsy, Female Weakness, and other kidney diseases as Dodd's Kidney Pills have. It is universally known that they have never failed to cure these diseases, hence they are so widely and shamefully imitated

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London, Ont.

THE CATHOLIC RECORD

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pleased with the manner in which the programme was rendered that he presented each performer (about 150) with a beautiful alumin um jubilee medal of Queen Victoria. In recognition of this compliment the performers word these medals during the following entertain-

nttion of this compliment the periormers wore
these medals during the following entertainments.

This cantata in its magnitude and arisio
display of costumes, song and music may justly
be considered as a splendid revival of the mystery plays of the Middie Ages of the type of
the Oberammergau Passion Play.

Nothing of a similar style and on a so large a
scale has ever been attempted in this country,
and the fact that the whole vast programme was
gone through with three times without a flaw
or a hitch speaks volumes for the pluck and
ability of the school Sisters of Notre Dame
who directed the whole entertainment, and will
help not a little to raise the estimation of our
Separate schools in the eyes of our own people,
and also in those of our separated brethren.
The proceeds of the entertainment will help
materially in acfraying the heavy expenses sincurred by the Literary and Dramatic society
of the parish in furnishing the hail with a stage
and sears. May we soon see another similar
entertainment—Reporter.

The following programme was splendidly
given:

PROGRAMME.

The following programme was splendidly given:

PROGRAMME.

Fanfare (Bohm), plano,
Misses A. Winterhalt, G. Huck,
The 19-19 Men.

Junior Boys,
Td a Letter from Papa To-day.
Song W. Stumpf,
Jordan,
Misses A. Noll, A. Winterhalt,
Christmas Gantata.

Invisible Chorus.
Selected,
Seene I.—The Annunciation.
Chant—Holy, Holy, Holy, Lord God of Sabaoth,
Holy, Holy, Holy, Lord God of Sabaoth,
Christmas Gifts, piano.
Seene II.—The Blessed Virgin visits her could be could be could be the sheeth.
If Trovatore (J. Singelee), violin solo.

Seene III.—The Birth of Our Lord annunced to the Shepherds. Chaut—"Gloria in excelsis Deo." Carlo—"In the Lowly Manger Lying.

Vocal Duet—Stilly Night.
Pligrims of the Night (Richardson).
Seene IV.—The Magi Arrive at the Crib.—
Carol—"O Lovely Star."
Plano selection.
Seene V.—The Magi arrive at the Crib.—
Carol—"O Lovely Star."

Plano selection.

Seene VI.—King Herod's Palace. Song and Dance of the Minstreis. Herod orders the Murder of the Innocents.

Tableau representing the Killing of the Children.

Tableau representing the Killing of the Children.

A Dram of Sunshine, piano.

A. Winterhalt, G. Huck.
Scene VII.—Holy Innocents,—Hymn—"We are Jesus' Little Children."
Bohmenian Girl, piano.

L. Fehrenbach, C. Kraen.
Scene VIII.—Carols, Recitations and Tableau, What Lovely Infant....... Miss I. Gabel, Four Thousand Years..... Miss C. Fischer Glory be to God on High.

Chorus—Quem Vidists.
Little Children Do You Seek I.

Miss E. Arnold.

Come let us gather round the Crib, Miss Hickey, Adeste Fideles.

May Dance, piano.

DRAMATIS PERSONÆ DRAMATIS PERSON A:

Miss L. Motz
The Evangerist. Miss E. Dorschelt
Angel Gabriel. Miss E. Fehrenbach
St. Elizabeth. Miss F. Schmitt
Angel in the Window Miss A. von Neubronn
Angels at the Crib.

Misses B. Freeman, E. Kiefer
St. Joseph W. Mishm
King Herod E. Gruhn

Mothers of the Innocents, Missos C. Printer, M. Moser, A. Winterhalt, G. Schwartz, M. Schwartz,

New Year Thoughts.

BROTHER REMIGIUS, C. S. C. BROTHER REMIGIUS, C. S. C.
For all the good thy love has granted me,
For all the evil Thou hast turned aside,
For generous help to conquer stubborn pride,
My Good I thank Thee. May thy pleasure be,
That I grown older, may yet clearer see
That crosses carried patiently decide
Thy loved disciples true; this Thou implied
In invitation given to follow Thee.

Lord, grant the coming year a fruitful one In victories gained o'er victous mature weak; And should this be my last. Thy will be done, For good opposed by Thee, I may not seek May I not empty-handed stand aghast When summoned home to hear my sentence Jan. 1, 1898.

CARD OF THANKS.

From the Sisters of Mount Hope Or. phanage - Donations Gratefully Acknowledged.

knowledged.

Owing to the thoughtful kindness of the many benefactors of Mount Hope Orphanage, the Sistersin charge were easily and pleasantly enabled to make Christmas the happiest day of the year as usual. Nothing was forgotten by those good friends that could contribute pleasure to the old and young, for which the Sisters hereby wish to express their heartfeld gratitude; and they pray that our Heavenly Father, who regards what is bestowed on the poor as loaned to Himself, repay these generous donors according to His gracious promise, with full measure, pressed down and running over.

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ENCYCLICA

Quebec, J from Rome was read fro to day. It v from Archbi ing is an au official: To our Archbishops having peac

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