

The Catholic Record.

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

VOLUME XIV.

LONDON, ONTARIO, SATURDAY, DECEMBER 31, 1892.

NO. 741.

The Parish School.

Two little nuns are teaching school
Near by, on Cozy street;
I pass each morning, as a rule,
And now and then we meet.
The humble house is small and low;
Its walls are bare and bare;
And yet I love it, for, oh,
It seems so peaceful there!
I never like to go to school;
I'd always rather play;
I hated any kind of rule,
And sometimes ran away.
But when I pass that little door,
And breathe that holy air,
I want to be a boy once more,
And learn my lessons there.
Oh, little nuns, with wimples white,
And hearts of purest gold,
My heart is growing cold,
My heart is growing cold.
Oh, little nuns, of sad dress,
And souls of drifting snow,
Teach me the way of righteousness,
And I can learn, I know.
—Albert Bilgeway Poole, in Harper's Weekly.

"CATHOLIC LAYMEN."

Mr. Onahan's Eloquent and Forceful
Lecture in Milwaukee.

Hon. W. J. Onahan, of Chicago, was greeted by an appreciative audience last Monday evening at Lincoln Hall, Milwaukee. His was the second lecture in the Columbian Popular Lecture Course, and there was no little desire among Milwaukee Catholics to meet and listen to one who so well exemplified in his own life the lessons of his lecture.

"It is for me a pleasure and a privilege," said Mr. Onahan, "to appear before a Milwaukee audience this evening, under happy auspices, to add in my own poor way, the 'Columbian Lecture Course.' Apart from the persuasion employed to induce my acceptance of the invitation to lecture I was, I confess it, captured by the title 'Catholic Laymen.' We were disposed to think in Chicago that Columbus belonged to us, that we had an exclusive proprietary right and title to his name and memory. The claim would not stand; Columbus belongs to the world. Certainly you could not have placed your lecture course under more appropriate auspices—nor given it a happier title. By it you recall the historic career and memorable services of the great Catholic navigator who first opened the new world to Christianity and civilization. His inspiring motive was zeal for God's glory and the propagation of the Christian religion. His steadfast faith in his mission, his unflinching resolution which enabled him to rise superior to every trial and to overcome every obstacle—were the result and consequence of his strong and ardent religious faith; and this spirit possessed Columbus to the end of his career." The speaker eloquently referred to the part Catholics took in the settlement of this country and how this fact was emphasized in the recent Columbian celebration so as to bring out the strong points in the Catholic cause against bigotry.

"And just here," continued Mr. Onahan, "comes in the opportunity for the exercise of the influence of the Catholic laymen which forms in a general way the subject of my address this evening. I am in no way disposed to exaggeration when I assert that at no period in the history of the Catholic Church was there greater need or wider opportunity for the exercise of the influence of Catholic laymen than in this our own age; and nowhere under more favoring conditions than here in the United States. The conditions of the Church and of human society afford opportunity for individual activities beyond anything seen in the past for enlarging the sphere of religion and religious influences, for extending the blessing of charity and good works, uplifting the lowly, benefiting society. Let me not be misunderstood nor misinterpreted.

"I would aim at no foolish crusade of religious propagandism and a warfare of polemics is far from my thoughts. No, if the non-Catholics in the United States are to be won to the knowledge of the true faith it must be, next to the grace of God, by and through the influence of example, the most powerful and effective of all preaching. While their ears may be closed and their understanding sealed to the sermons from Catholic pulpits and the sacrifice daily offered on Catholic altars, their eyes are at the same time wide open. And how chiefly lies our responsibility as Catholic laymen and a great responsibility it is!

"The influence of the Catholic laymen may, and should be, exerted chiefly by example which, as I said, is the most powerful of all influences. This example is to be shown in his daily life and works; by exemplary conduct and correct habits, by charitable deeds, by, in fact living up as nearly as possible to the teachings of the Church. There are many effective ways and agencies through which and by means of which this benevolent influence may be exercised; most effectively perhaps by organization, by union of forces. This is an age of organization, of combination.

"To effect any result in these days we must unite, combine, stand together. In union is power, and we must employ the agencies which union makes possible. We should join the religious, charitable and literary

organizations which already exist and stand in need of our support.

SECRET SOCIETIES.
"I do not need to say that Catholic laymen can have nothing to do with secret oath-bound societies, which are under the ban of the Church. Indeed, speaking for myself, I have no great sympathy with secret societies of any kind, whether condemned or not.

"I believe no organization ought to be encouraged that fears the light of day and lurks in secret places and operates through furtive methods. The genius of America is opposed to these secret societies and agencies. The gospel teaching of brotherly love, doing good to all is a sufficiently broad and comprehensive platform on which all can stand in union and harmony.

"When I plead for Catholic organization, as such, I do not mean that Catholic laymen are to isolate themselves and stand apart from the general body in public and social life. Of course not.

"And let me be distinctly understood as disclaiming any thought of Catholic political organization. We want no 'Catholic party' in the United States, no more than we want an 'Irish' or a 'German' party. (Applause.) Catholics will I trust always act and vote as freemen, each following his own political predilections according to his judgment and conscience. I do not believe that any hostile anti-Catholic movement or party can become powerful enough in the United States generally, to force Catholics into counter political organization. I believe, whenever and wherever such hostility is shown, in appealing openly and fearlessly to the sense of justice and fair play of the American people. Bigotry and fanaticism may now and again in localities attain a temporary ascendancy, but this will only be passing and local. Better and broader views will prevail. Assuredly the time has come when the American people begin to see and to realize how precious and important is the influence exerted by the Catholic Church in the United States.

A CONSERVATIVE POWER.
"It is a power and a safeguard. It guards the purity of the family, it guards the peace of society. It stands at this time the paramount influence over the masses in our chief centers, restraining them from evil, directing them towards the good.

"More potential in its benign influence than battalions of military forces and platoons of police it is the moral power which will save the country and society from the threatening danger of anarchy and sedition. Nowhere in the world is the work of the Church carried on under happier conditions. The Catholic Church in the United States is free, thank God. It asks no favors, it seeks no privileges. As Catholics we aim only to stand on an equality with our fellow-citizens, and this we are fairly entitled to under the constitution and the laws of the land.

"For this equality we have a right to contend. It is ours by the principles of justice and the mandates of the constitution. And what we demand for ourselves as Catholics, we equally insist on for others of whatever religious faith. Our motto: 'Religious freedom and equal rights for all.'

CATHOLIC SOCIETIES.
"In referring to organization perhaps you may expect me to be somewhat more definite and specific as to the kind and character of organization I have in view. I do not, of course, intend to speak of societies of a purely local character; nor of sodalities and confraternities, though these latter are recognized powerful agencies in strengthening the faith and shielding from evil courses the individual Catholic. I confine myself to societies and organizations of a general character. I place first, above all others, the society of St. Vincent de Paul, a society which I do not hesitate to say is the most admirable as it is the most widespread among the organizations of Catholic laymen. And this society was the work of a Catholic layman—the ideal Catholic layman of this century—

FREDERIC OZANAM.
"The circumstances under which the society of St. Vincent de Paul was founded shows the splendid possibilities open to the zeal of the intelligent Catholic laymen in the domain of good works. Let me briefly narrate the incident. In the year 1831 Frederic Ozanam was a young student in attendance at the University of Paris, seeking to complete his studies. The atmosphere and the influences of Paris and especially of the university at that period, were unhappily even more infidel and materialistic than at the present day.

"The few young Catholic students were surrounded on every side by infidels and scoffers, in the faculties of the colleges, in the halls, in the class rooms. On a notable occasion in one of the discussions in the Lyceum Ozanam was stung by the taunts hurled at the Church and one of them struck home. 'Yes,' it was said, 'your Church, the Catholic Church, undoubtedly was a power in past ages—Christianity worked wonders centuries ago in this and in other lands; but it is now a wreck—it no longer possesses force or vitality. What does this old Church do in the nineteenth century—what do

you Catholics do to show your faith by your works?"

Ozanam answered the scoffer and the sophist, as well he might, that the Catholic Church at that very time, as in past ages throughout her entire history, was seeking to fulfill her heaven-appointed mission. She was sending forth, as of old, missionaries to the ends of the earth to carry the torch of Christian truth and the blessed fruits of Christian civilization to nations dwelling in the darkness of paganism. She was still as of yore spreading the teachings of her Divine Founder, carrying peace and charity into countless homes, and showing by example, the blessed fruits of these teachings in the lives of innumerable holy men and women. He might have pointed, as doubtless he did, to the glorious Sisterhoods devoted to works of charity—spending their lives in the prison and the pest-house, in refuges and reformatories, seeking to lift up and save from sin and death the erring and the afflicted.

"He could have appealed to the monuments and testimonies surrounding them on every side. Who built these magnificent cathedrals? Who laid the foundations of these splendid universities and colleges? of these noble institutions of charity and benevolence? And do you fancy the principle that governed the motives which inspired the enthusiasm for religion, for learning, for charity, is dead or dormant? No; it is as strong and vigorous to day as when the holy St. Francis of Assisi aroused Italy by his religious fervor; as when St. Francis Xavier went to the Indies to conquer nations for Christ; as when St. Vincent de Paul toiled in the galleys for the degraded helots of France. But Ozanam went out from that meeting dissatisfied—the sneer still rang in his ears and burned in his heart. "What do you Catholics do what do you do to show your faith by your works?" He could not rest under the taunt. What did he do? He called around him a few of his young associates—like himself, ardent and practical Catholics. In the presence of an older and a wise counsellor—a Catholic journalist—Ozanam laid before them his scruples. What do we do? They prayed and reflected as to how and in what manner they should show their faith by their works. And they then and there resolved to take thought for the poor. They formed themselves into a conference and proceeded to seek the needy and poor of Paris, and aid them by alms and counsel. And thus was formed the first conference of the society of St. Vincent de Paul, whose benevolent work and influence is known and felt the world over.

"This glorious society was founded by a Catholic layman, it is supported by Catholic laymen, and it is to my mind to day the model Catholic society. Its motto is charity and good works. It permits no grips or passwords. It is open to all and rich and poor stand on an equal footing in its meetings. It performs its work without newspaper notice, and its members are admonished to avoid and shrink from public applause. This is the form of organization that most effectively

BEATS DOWN ANARCHY AND SOCIALISM, the society of good works! Of course this is not the only organization of Catholic laymen devoted to charitable labors. I emphasize it because to my mind it is the ideal society.

TEMPERANCE SOCIETIES.
The lecturer proceeded to pay a high tribute to temperance societies and to expatiate on the direfulness of the drink plague. He favored high license and local option and every moral agency that might check the evil. The saloon is the worst enemy of the Church.

"We need to bring to the front the trained and educated Catholic laymen; nor are they few in number or far to seek. I am convinced there is a large and growing reserve force among the laity of thoughtful, educated men and women in whom may be developed great possibilities of useful Catholic influence. I think Bishops and priests do not always nor sufficiently realize this fact.

CLERICAL MISTRUST OF LAY MOVEMENTS.
"Perhaps from and as a result of certain local scandals in past American Catholic history they fear a repetition of these scenes by calling into more general use the activities of the lay forces of the Church. I do not believe these fears are well founded. No one, I fancy, would suspect me of suggesting an invasion of the sanctuary by Catholic laymen or of hinting at any usurpation by them of the functions and duties of the clergy. But there is at the same time a wide field and extended opportunities for employing the zeal and intelligence of the Catholic laity in multiplied practical works of charity and as social and literary activity. The intelligent Catholic laymen may be trusted to keep within the lines of duty. The happy influence of the Baltimore Catholic congress of 1889 may be cited as an example of the power and the steadfast loyalty of the lay forces. And what was witnessed with such pride and benefit in Baltimore will, I am sure, be seen repeated with even more splendid effect in the Columbian Catholic congress to be convened in Chicago September, '93. With what pride and satisfaction do we not read of the im-

posing demonstrations of lay Catholic intelligence in other lands.

CATHOLIC JOURNALISM.
"I wish to lay special stress on the importance of giving an adequate and generous support to Catholic journals. If Catholic laymen are to take the part suggested and pointed out by the Holy Father and by the Bishops of the Church in the United States; if they are to become the active and influential advocates and champions of the truth; they must be fully equipped and qualified for the responsible and honorable duty. Hence they require to be well grounded and carefully instructed in Catholic principles and Catholic teaching. This is especially necessary in these days of daily, almost hourly, newspapers and journals. These, as you well know, are often unscrupulous, frequently misinformed, and rarely careful when there is question of religious faith or religious teaching. Do we not often see the grossest and the most ridiculous statements and assertions as to matters of Catholic belief put forward in these journals, and do we not sit idly and permit the slander and calumny or misstatement to pass unchallenged.

"We need a Catholic Truth Society in every city; and just here permit me to pay a tribute of deserved praise to the admirable and efficient Catholic Truth Society of St. Paul, which is doing a power of good by its publications and by the work of its members in the local press. A Catholic journal ought to be a recognized necessity in every Catholic family, and magazines and reviews should be added wherever possible. And books? Surely in these days of cheap literature the humblest home ought to boast a library—at least it can be provided with a selection of standard works. Not show books, not so called 'Subscription works' against the folly of which I warn you. Don't buy those big Bibles, and those unwieldy Lives of the Saints and of the Blessed Virgin that nobody ever reads, and when once acquired, as some innocent people seem to imagine they have acquitted themselves of their duty to Catholic authors and Catholic literature!

"Not every one can command the time, may have no inclination or taste to go deeply into the vexed and sometimes involved questions of current religious and social controversy; but all may gain valuable light and information on matters and questions of world wide Catholic concern and interest through the columns of the Catholic journals. We in the United States need to take example by the zeal and the active intelligence of the Catholic laymen of Europe, and especially of Germany.

"See what has been effected for religion, for society by the unity and conservative power of the German Catholics. All honor to them! All honor to the leaders who are gone and to those who manfully stand in their places battling for the right!

"Catholic laymen, then, must take part in the activities of PUBLIC AND SOCIAL LIFE if they are to exercise the influence due to their numbers, their intelligence and their wealth. We are in and of this country, we cannot shrink, we ought not to abdicate our share of its responsibilities. Do not imagine your full duty is performed by sending a check or handing over a subscription to this or that good work. Whatever concerns the whole community concerns you. Do not shrink from a burden of duty because it involves labor and attention. What use is wealth or intelligence or capacity unless employed, and usefully employed? Few people die from over-work; less die of rust. Be active, be alive in every generous work around you, in your locality, in your city, in your state. There are not a few injustices and inequalities in regard to which Catholics reasonably enough complain, but I must say my own experience and observation leads me to conclude that in most cases these evils might have been averted had we shown proper activity and alertness at the right time.

"We take no part in affairs, we let things go, and then when they go against us we make a great outcry. We must be up and doing. In the present age and march of progress there seems to be but two places in the procession, the front and the rear. I believe in getting to the front."

In conclusion Mr. Onahan referred to the Church as a great conservative and moral power. No country stood higher in the esteem of Pope Leo XIII. than the United States. The Pope was in sympathy with every noble aspiration of the people. The Church should naturally be on the side of every good movement and be a safeguard against the danger threatening the Republic. The greatest danger threatening us was the corruption of the people, due to the diminishing standard of public honor, to vile customs, immoral papers, the growing desire for riches, and the spread of infidelity.

Charlemagne Koehler, the talented young actor who recently took the stage to become a friar in the Dominican Order at St. Rose's Monastery, near Louisville, where he is known as Brother Aquinas, writes to friends that the life he has chosen "is peaceful and placid, and full of blessings."

ARCHDIOCESE OF KINGSTON.

Peter's Pence Collection, 1892.

In response to the Archbishop's Pastoral Letter calling for a collection throughout the Archdiocese of Kingston for the maintenance of our Holy Father, Pope Leo XIII, the very respectable sum of \$4,337.00 has been realized and already forwarded by His Grace to Cardinal Ledochowski for presentation to His Holiness on New Year's Day. We congratulate the Archbishop and clergy and laity on the great success that has attended this effort to creditably discharge Kingston's duty towards the Common Father of the Christian family, who is now dependent altogether on the loyalty and bounty of his spiritual children throughout the world for the means whereby to accomplish the manifold works demanded of the Chief Ruler of Christendom and to uphold the dignity of his Sovereign status before the world of believers and unbelievers. Kingston has nobly done its duty on this as on former occasions; and doubtless Pope Leo XIII. will recognize in the generous tribute that will be presented to him on New Year's Day another evidence of the fidelity and filial attachment of the Archdiocese of Kingston to his august person and office. The subjoined list of contributions reflects credit on all the parishes, and especially on the clergy, whose offering amounts to more than one-third of the whole sum collected. They, together with the Archbishop, number only forty at present; and yet they have contributed the splendid sum of \$1,480, which, all things considered, is a manifest proof of their generous loyalty and filial devotion to the Vicar of Christ. It is true, that the Peter's Pence collection on two former occasions realized, under our present Archbishop's administration, larger aggregate amounts from the clergy as well as from the laity. But it must be remembered that the Archdiocese of Kingston has been very considerably reduced in territory by the canonical separation of some of its richest counties, the result of which has been a grave diminution of the number of both its clergy and laity and of its pecuniary resources. It must also be borne in mind that the times are just now very hard upon the farmers and the people generally in this, as in all other parts of Canada. When these circumstances are taken into consideration, we are enabled to form a just estimate of the Catholicity of spirit displayed by our clergy and people in contributing the magnificent sum of \$4,337.00 towards our Holy Father's support.

PETER'S PENCE COLLECTED IN THE ARCHDIOCESE OF KINGSTON, 1892.

Parish	Clergy	Laity	Total
St. George's Arch.	100.00	100.00	200.00
St. Peter's	20.00	20.00	40.00
St. Paul's	15.00	15.00	30.00
St. John's	10.00	10.00	20.00
St. James's	8.00	8.00	16.00
St. Michael's	6.00	6.00	12.00
St. Francis's	4.00	4.00	8.00
St. Anne's	3.00	3.00	6.00
St. Elizabeth's	2.00	2.00	4.00
St. Rose's	1.00	1.00	2.00
St. Mary's	1.00	1.00	2.00
St. Joseph's	1.00	1.00	2.00
St. Anthony's	1.00	1.00	2.00
St. Ignace's	1.00	1.00	2.00
St. Basil's	1.00	1.00	2.00
St. Nicholas's	1.00	1.00	2.00
St. Demetrius's	1.00	1.00	2.00
St. George's	1.00	1.00	2.00
St. Andrew's	1.00	1.00	2.00
St. Peter's	1.00	1.00	2.00
St. Paul's	1.00	1.00	2.00
St. John's	1.00	1.00	2.00
St. James's	1.00	1.00	2.00
St. Michael's	1.00	1.00	2.00
St. Francis's	1.00	1.00	2.00
St. Anne's	1.00	1.00	2.00
St. Elizabeth's	1.00	1.00	2.00
St. Rose's	1.00	1.00	2.00
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St. Andrew's	1.00	1.00	2.00
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St. Demetrius's	1.00	1.00	2.00
St. George's	1.00	1.00	2.00
St. Andrew's	1.00	1.00	2.00
St. Peter's	1.00	1.00	2.00
St. Paul's	1.00	1.00	2.00
St. John's	1.00	1.00	2.00
St. James's	1.00	1.00	2.00
St. Michael's	1.00		

GRAPES AND THORNS.

By M. A. T., AUTHOR OF "THE HOUSE OF YORK," "A WINGED WORD," ETC.

CHAPTER VII.—CONTINUED.

How it must have been branded on the souls of Adam and Eve to last so long...

Whether he perceived or acknowledged any truth in what he heard or not, it certainly had the effect of making Mr. Schoninger ashamed of his ill-temper.

led him so far as to extend his hand to open the door. Ah! if we did but yield to generous and affectionate impulses as we yield to bad ones...

like a bird over its nest, when the drapery her artist-husband had arranged on her hair would drop from him...

not look quite so much astonished as she had expected him to be. The other and most troublesome part of the story followed immediately...

would not have liked to go after him alone. "Did he say anything?" demanded the priest.

Old Chum (CUT PLUG.) OLD CHUM (PLUG.) No other brand of Tobacco has ever enjoyed such an immense sale and popularity in the same period as this brand of Cut Plug and Plug Tobacco.

Mungo Kicker Cable. Universally acknowledged to be superior in every respect to any other brands in the market.

D. DAVIS AND SONS, Montreal, Largest and Highest Grade Cigar Manufacturers in Canada.

ROBSON'S HAIR RESTORER NO MORE GRAY HAIR. Why allow your gray hair to make you look prematurely old...

L. ROBITAILLE, Chemist, JOLLETTE P. O., Canada.

STAINED GLASS BRILLIANT CUT, BEVELLED, SILVERED, BENT, PLATE 44 McCAVSTAND

BENNET FURNISHING COMPANY LONDON, ONTARIO. Manufacturers of CHURCH, SCHOOL AND HALL FURNITURE.

THE ANCIENT CHURCH

The Anglican Theory. On Sunday night the Vaughan, continuing monks at the Church Heart, Camberwell...

THE ANCIENT CHURCH OF ENGLAND.

The Anglican Theory of Continuity.

On Sunday night the Rev. John S. Vaughan, continuing his course of sermons at the Church of the Sacred Heart, Camberwell New Road, on "The Ancient Church of this Country," dwelt upon "The Anglo-Saxons and the Mass." From the first dawn of Christianity in England, he said, the Holy Mass was the central object of devotion, and although the Anglo-Saxon period was separated from the present generation by more than a thousand years the celebration and its liturgy in those days differed from the celebration and liturgy to-day in nothing that could be called in any sense important. In those days the Latin tongue was the language of the Church and liturgy, and if it were possible to transport ourselves to...

the following letter was addressed by the Secretary of the Protestant Alliance, 9 Strand, London, to the Bishop of London on October 14: My Lord, I have on the part of the Protestant Alliance respectfully ask Your Lordship's attention to the proposed consecration of the Church of St. Philip, Stepney, in the diocese of London, on the 27th inst. by the Bishop of Wakefield, under the authority of Your Lordship. This church has been renovated by the Vicar, and contains a Lady chapel and other accessories for worship which are not required by the service of the Church of England as established by law; but the feature to which the Protestant Alliance desires to direct Your Lordship's attention is the erection of brick and stone altars in this church, which the committee of the Protestant Alliance respectfully submit are not communion tables, and cannot lawfully be substituted for such, as will be seen by reference to the cases of Parker v. Leach, Faulkner v. Lichfield, Masters v. Durst, and Liddell v. Westerton. The committee of the Protestant Alliance desire me to express the hope that Your Lordship will direct the removal of the brick and stone altars, and will withdraw the authority for the consecration of such church until the said altars be removed, and respectfully ask the acknowledgement of this letter. I have the honour to be Your Lordship's faithful servant, A. H. GUINNESS, Sec.

A copy of this letter was also forwarded to the Right Rev. Lord Bishop of Wakefield. A reply was received from the Bishop of London, stating that his attention would be given to the matter. The Secretary of the Protestant Alliance is glad to say that a large stone altar in the church, and the brick and stone altar in the Lady chapel, have been bodily removed and wooden tables erected in their places, for which the thanks of the Protestant Alliance have been duly forwarded to the Bishop of London. However (continued Father Vaughan), the interest associated with the fact that altars of stone existed in all the early churches in Britain was due to what they indicated, viz., sacrifice. Another point which vividly illustrated the closeness of resemblance between the early Church of Britain and ourselves, and, on the other, had its contrast with the cold, barren forms of Protestantism, was the use of vestments. These were, Dr. Rock reminds us, "with very few and unimportant differences, the same both in number, shape, material and ornament as those which to the present day the Catholic priesthood in England and throughout Christendom wear at the altar." The Anglo-Saxon priests wore, as the priests do still, an amice, alb, girih, maniple, stole and chasuble, the chief difference being that those ancient priests did not cross the stole over their breasts as the priests to-day do, and

that they carried the maniple in their hand instead of hanging it from their arm or wrist, which now was the more convenient method. Venerable Bede told that "Pope Gregory sent to St. Augustine (the great apostle of England) several laborers and ministers of the Word, and by them sacred vessels and vestments for the priests and clerks, as likewise relics of the holy Apostles and martyrs, besides many books." All these eternal appeals to the senses, and all such pomp and ceremonial as was then, as now, connected with the Mass, showed that men believed a higher and greater act of divine worship was being enacted than at other times, and this was distinctly intimated by the enactments and edicts of some of the so-called Reformers. Thus Guest, writing to...

Queen Elizabeth's Secretary, said: "Because it is thought sufficient to use but a surplice in baptizing, reading, preaching, and praying, therefore it is enough also for the celebration of the Communion." Transubstantiation had at that time been abolished, and the "Reformers" were afraid of some still clinging to this doctrine taught by the Catholic Church in all ages; so the document went on to say, "for if we should use another garment—i. e., priestly vestments, etc.—it should seem to teach us that higher and better things be given by it than be given by the other service, which we must not believe." But it was precisely because "higher and better things" were given in the Holy Mass, viz., the sacred Body and Blood, the soul and divinity of Jesus Christ—that our forefathers, like the Catholics of to-day, surrounded its celebration with as much pomp and glory as they could possibly give. Those who care to consult the great authoritative work by Haddon and Stubbs would therein find proof that not only vestments but lighted candles and incense were ordered to be used even in the seventh century, and that such very anti-Protestant practices as the veneration of relics and the use of holy water were distinctly ordered and encouraged. The priest said the various prayers and praise out of a Missal or Mass-book, but, since printing was not invented until the fifteenth century, these Missals had to be laboriously copied out with pen and ink by the old monks and scribes. They were often beautifully illuminated and adorned, and quite works of art, written on parchment or vellum, and often bequeathed by will as the most precious treasures. So valuable were they that oftentimes they were worth two or three times their weight in gold. There was still extant a curious old Saxon will made by...

THE BISHOPS OF THE EAST ANGLES, afterwards Bishop of London, in the tenth century in which, among other things, he said, "I bequeath to St. Paul's church my two best Mass vestments with all the things that therein unto belong, with a chalice and cup and my best Mass-book, and all my relics." The value of such books might be judged by considering the enormous sums that men were prepared to give for them. He would merely mention in passing that a small book containing "a homily was exchanged in the ninth century for two hundred sheep and five quarters of wheat." Now-a-days, of course, ten thousand copies of a Missal might be struck off from the same printing press, and the last would be as accurate and exact as the first. But in the olden days to which he was referring, when each letter and stop had to be copied by hand small inaccuracies used to creep in—one letter might be substituted for another, or a syllable or word omitted or put in the wrong place by the copyists, whose eyes were often weary with watching, and whose fingers were often numbed with use. To remedy this certain persons were appointed to go round at intervals to the cathedrals, churches, and monasteries and compare the Missals in use with a standard copy which they brought with them, so important did they consider it to have the words of the Mass and pray exact and true, as laid down by authority. Indeed, no pains were spared by our ancestors to do honor to the sacred mysteries celebrated in the Mass. Their strong faith spoke in their works, and was manifested in all they did. That the Christian inhabitants of Britain really and truly believed in the presence of Christ upon the altar from the earliest times was, then, proved beyond a doubt.—London Universe.

Dyspepsia's victims find prompt and permanent relief in Hood's Sarsaparilla, which tones the stomach and creates an appetite. We have some Catholic Home Almanacs on hand of the year 1888. Any of our subscribers who may wish one may remit 10 cents and we will mail a copy. For 50 cents we will mail a copy of almanac of 1888 and a copy of that for 1893. Four Doses Cure a Cough. FENTLEMEN.—My little boy was troubled with a very bad cough, and a lady friend advised me to try Hagar's Pectoral Balsam. I got it at once and can truly say I did not give more than three or four doses until his cough was gone. I have never been without it since, as I find it the best for troublesome coughs. Mrs. J. B. RUDLEY, Glen Williams, Ont. Mr. John Anderson, Grassmore, Ont., writes: "The Vegetable Discovery you find me all gone, and I am glad to say that it has greatly benefited those who have used it. One man in particular says it has made him a new man, and he cannot say too much for its cleansing and curative qualities." For swellings and Felons. GENTLEMEN.—My little girl, aged 3, had a large swelling on her neck. I used Hagar's Yellow Oil on it and it disappeared in a short time. It also cured a felon I was troubled with. Mrs. C. E. WENDOVEL, Manda, Man. Mrs. Sabin, of Eglington, says: "I have removed ten corns from my feet with Hagar's Corn Cure." Reader, go thou and do likewise. Keep Mianard's Liniment is used by Physicians.

WHAT PROTESTANTISM HAS DONE.

The following extraordinary remarks were made by the late Dr. Ewer, rector of a Protestant Episcopal Church in New York, in the course of a lecture which he was invited to deliver before the citizens of a town in New Jersey on the subject of religion. They are well worthy of careful perusal:— "The instinct of Protestantism is the instinct, alas! of disruption, disintegration and death. Leaping upon Jesus Christ it hath rent His Body mystical, the Church, apart from His Body natural of Palestine, and sent Him with His Body natural into a far-away, astronomic heaven. Leaping, then, upon His Body mystical, the Catholic and Apostolic Church on earth, it hath disconnected its outward and visible, from its inward part; and while it lauds its disembodied 'Church invisible and spiritual' buries the dead visible part as some offensive thing it only to be put out of sight.

"Leaping upon Christendom it lacerates it into numerous fighting sects, and, alas! glories in its disorganizing work as producing a beautiful and actively writing variety. "Leaping upon the rounded, perfect number of the seven sacraments, it slays five outright; and instantly springing upon the other two, it tears its soul from its body—Baptism is left without the divine regenerating force of life; the Eucharist is despoiled of its tremendous, adorable freight, and is left a mere natural and lifeless piece of bread, and a memory of the natural man. "Leaping upon man as an immortal being, it disjoins body from soul, and, ignoring the former, appeals only to the latter with 'Save your soul, oh, save your soul.' But, O Jesus, Thou didst tell us to fear Him who is able to destroy both body and soul in hell. "Leaping upon man as a worshiping being, it sunders body from soul and forbids the worship of the body—no fasting, no reverent bending of the head on entering God's presence in His House, or at the mention of the sacred Name, as little kneeling and standing as possible. But, O Jesus, Thou hast taught us that the body is a creature of God as well as the soul, and Thou hast taught us to worship the Lord our God; and to pray that both our hearts and bodies may be directed, sanctified and governed in the ways of Thy law and in the works of Thy commandment. O Jesus, Thou hast taught us, too, that we are to worship Thee in spirit and in truth; and how can we worship Thee in truth if our body play not with our spirit in its changing moods of glorious praise, of holy humility, and of reverent adoration? How can we worship Thee in truth if our body belie the moods of the spirit? O Jesus, Thou hast taught us, too, that our body is grafted into Thine; that it is precious to Thee, too, as it is to the very instincts Thou hast planted in us; and that Thou wilt rescue it from death. And thou hast taught us to pray that through Thy most mighty protection we may be preserved both here and ever in body and in soul. Nay, cries Protestantism, we have decomposed the man, and the body is dead as a worshippier. "Not satisfied with slaying the Body Mystical, it has cut the Church asunder, not only longitudinally, but also transversely. For it has sundered Church Militant here from Church Expectant and Triumphant there, hurling the beloved departed so far away that the gulf between the living and the dead is bridgeless, that all communication is gone, and that neither can give the other the charity of its prayers. O God upon Thy throne, must not even Thine Heart have been filled with amazement, as, to Thy listening ear, the voice of Thy needy children's prayers for each other died away into silence. "It decomposes the organic Christian creed, and holds out in its hand the poor disjecta membra of the once fair flower, that the world may admire its death. It lays hands upon the ancient Apostolic three-fold ministry, slays the Bishop and the deacon, and, at last, leaves the world without even a priest. "With boisterous might it has divided religion from aesthetics, and has then proceeded to deprave architecture and to trample ecclesiastical fine arts under its feet. "It has gone down with its bosom to sweep hell away; nay, in its Unitarian form it has even mounted to the throne of God Himself, and has there disintegrated and separated the Holy Trinity, slain the Holy Ghost, destroyed the Son, and left the Father alone upon His Throne. "Behold Catholicity! A life issuing from God; an organizing, centralizing, harmonizing, constructive and beautifying Force! And behold, too, Protestantism, then other of uncomeliness, a disorganizing, decentralizing, disruptive, and destroying power! One cannot but admire its might and its daring. Its work on the slopes of time is, indeed, a mighty work. But, gentlemen, it is a ghastly work."

CHARITABLE BAZAAR. To be Held in Stayer 3rd, 4th and 5th January, 1893. Rev. Father Moyna, the zealous pastor of Stayer, took this opportunity of notifying the many persons to whom he has addressed Books of his Bazaar Tickets that he expects them to make their returns without further delay. He has gone to considerable trouble in keeping lists of the names and addresses of all persons to whom tickets have been sent, as well as those who have either sent him money or returned his tickets. He is accordingly in a position to charge up all unreturned tickets to those parties from whom he has not heard. Kindly therefore send in the money or return the tickets on or before 1st January, 1893.

Mianard's Liniment is used by Physicians.

THE CATHOLIC WRITER.

A Thoughtful and Able Preacher Gives His Views on the Mission of the Press.

Rev. William Barry, D. D., one of the foremost Catholic preachers in England and a deep student, lately delivered an address on "The Catholic Writer" which is worth recording. He says: "The power of the press consists in the knowledge—or even in the ignorance cunningly disguised as knowledge—of those who write in it multiplied into the number of those who read them. Its purpose should be the greatest enlightenment of the greatest number; so that, while we enjoy a free constitution, we should not degenerate into what Burke has denounced as a 'frantic democracy,' and that while art and science create a sound material civilization, the Christian faith may carry it up to divine and everlasting heights. But can we maintain that literature, among Catholics, has a recognized position, or is a career in which we should recommend even a man of genius to embark with any confidence? A Catholic man of letters who should devote his services to Catholics alone, would fail disastrously. Even those who, with private means, or earning their bread elsewhere, contribute to our journals, magazines and other literary enterprises, do so at a dead loss, for the most part. They give in a spirit of self-sacrifice what they cannot always spare. Others who must live by their labor fall silent and turn their attention to pursuits which will reward them; while the cheap or gratuitous work alone, encouraged under the present system, fills our catalogues with productions the economic value of which it would be difficult to estimate in any market. Are these things not true? or will it be said that I am exaggerating? I appeal to publishers, editors and authors to bear witness if my contention is unsound. Now, I am well aware that literature is no mere mechanical art; that genius is born and not made, nor soon recognized even where it really exists; and, though I am not talking of genius, but of the more discernible thing called talent and average literary power, still I say that Catholics...

What do I ask for Catholic writers? Recognition, first, as exponents of saving truths, religious, philosophical, scientific, political and social. Recognition from their own and with recognition, honor and support. All his we could give, were our fifteen millions at home and abroad of one mind in the matter. The many should be taught to realize their obligations; and a few who are possessed of means which they desire to employ in the service of religion, should seriously meditate whether any more necessary or more fruitful employment can be found for their riches than in establishing the Catholic press. There can be no doubt on this head. The Catholic press—I do not mean books exclusively or mainly, which again, I say, is the outward visible form of the Catholic writer—is, in our day, and will become more and more as education spreads, the great religious order, the most effective propaganda, the instrument of expansion and progress, and an indispensable state and condition of life in the Catholic Church. We have had, and still have with us, contemplative orders, preaching orders, missionary orders. Why should I hesitate to avow that...

Religion is not a matter of inheritance, but of faith. And, therefore, the Catholic writer has a prospect in front of him which abounds in hope. Is it not high time, then, to spread the best literature we possess, to stimulate and reward exertion in so fruitful a province, and to wake from the sleep of futile and antiquated ideas? Again, the growing weakness, presaging near defeat, of materialistic and agnostic science in the presence of deadly superstition, does it not announce that the era of blank unbelief is passing away? Who shall occupy the room it is leaving? Every one of our writers who can, in this critical time, expound with force and freshness, in a language level to the common, yet not vulgar, mind, any principle of religion, of philosophy, of moral or social science, will be helping to scatter the darkness into which millions have gone down for want of such teaching. Reward from his own side, or perhaps from any side, he may not receive. But if he has light, IT IS HIS DUTY, and it must be his recompense, to spread it where he may. If St. Augustine has taught many centuries, and Cardinal Newman a whole generation, it was not because the one was Bishop of Hippo and the other Cardinal of St. George, but because they were Newman and Augustine, with the Catholic Church behind them to secure their freedom by guarding them against error. The greatest name in Catholic literature, if it is not Shakespeare, is Dante. Can we say, then, that only the clergy need concern themselves to show forth religion in its most taking form? The layman of to-morrow will be trained in our schools, the priest in our seminaries. If literature is to flourish, the roots of it must be planted in both these wide fields. Would it not be a grand thing if from the beginning it were admitted on all hands that the career of a Catholic writer is not only honorable, but worthy of reward; that it can be made such only by the multitude of Catholic readers, eager and willing to accept what he offers them, and prepared to pay a price for it, as they are prepared without grudging to support Church and school now? It depends on Catholics themselves, on the wage-earners in this democratic time who can spend their earnings how they will and where they will—on them it depends whether we shall have a literature not unworthy of the faith and of the nation we would win back to the faith. Numbers are not wanting to us, nor material resources, nor talent, nor industry in those who possess them. Why, then, should we fail? We shall not fail. But, if we are to succeed, I affirm that literature must be recognized amongst us as a sacred calling, with its own place and prerogatives and a befitting sustenance. Furgatory as Viewed by the Holy Fathers of the Early Church. "The venerable prelate coming prays over the dead body."—St. Dionysius, disciple of St. Paul. "By punishment after death men must expiate every sin, even the least, before they can enter heaven."—St. Clement, A. D., 200. "All souls are purged by the punishment of fire before they enter into bliss, unless they are so pure as not to stand in need of it."—Origen, A. D., 257. "There be some which after their death may have absolution of their lighter offences, in the debt whereof they passed out of life, either after just punishment for the same suffered or else through the prayers and alms of their friends, with the celebration of Masses."—St. Jerome, A. D. 420. "The amending fire."—St. Augustine. "The fiery sword."—St. Ambrose. "Why dost thou gather the poor people to come to thy friend's funeral? Why dost thou bid the priests to pray for his soul? The answer, I am sure, will be that thou dost these things to provide for his rest and to obtain mercy and favor at his Judge's hands."—St. John Chrysostom. "Purgatory fire will be more intolerable than all the torments that can be felt or conceived in this life."—Venerable Bede. "It (purgatory) will be more grievous than whatever a man can suffer in this life."—St. Augustine. "In the liturgy, we mention the faithful departed to pray for them."—St. Cyril of Jerusalem. The Children's Enemy. Scrofula often shows itself in early life and is characterized by swellings, abscesses, his disease, etc. Consumption is scrofula of the lungs. In this class of disease Scott's Emulsion is unquestionably the most reliable medicine. MILDREN'S COD LIVER OIL EMULSION with Wild Chlorella and Hypophosphites builds up and strengthens the entire system. LITTLE MEN AND LITTLE WOMEN sometimes suffer from worms. Loos's Worm Syrup is very highly recommended as a cure. DR. WOOD'S NORWAY PINE SYRUP CURES Coughs, Cold, Asthma, Bronchitis, Hoarseness & Consumption if taken in time.

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Rev. Father B. Googers, of Maple Valley, Mich., knows of a case of St. Vitus' dance which was cured by two bottles of Father Koenig's Nerve Tonic. I can have no doubts as to the virtue of Pastor Koenig's Nerve Tonic, for I have recommended its use where persons are afflicted with diseases of the nervous system and in every case the result was such that my own confidence in this medicine was confirmed and its good name spread in the respective locality. REV. P. J. HURTIL, N. AMHERST, O., February 28, 1891. For over 2 years I had become hopelessly afflicted (times a month). Since I used Pastor Koenig's Nerve Tonic I have not had an attack. The medicine is very good. AUGUSTA DRAYES. (Per Rev. J. ROBERT.) Rev. Father B. Googers, of Maple Valley, Mich., knows of a case of St. Vitus' dance which was cured by two bottles of Father Koenig's Nerve Tonic. I can have no doubts as to the virtue of Pastor Koenig's Nerve Tonic, for I have recommended its use where persons are afflicted with diseases of the nervous system and in every case the result was such that my own confidence in this medicine was confirmed and its good name spread in the respective locality. REV. P. J. HURTIL, N. AMHERST, O., February 28, 1891. For over 2 years I had become hopelessly afflicted (times a month). Since I used Pastor Koenig's Nerve Tonic I have not had an attack. The medicine is very good. AUGUSTA DRAYES. (Per Rev. J. ROBERT.) Rev. Father B. Googers, of Maple Valley, Mich., knows of a case of St. Vitus' dance which was cured by two bottles of Father Koenig's Nerve Tonic. I can have no doubts as to the virtue of Pastor Koenig's Nerve Tonic, for I have recommended its use where persons are afflicted with diseases of the nervous system and in every case the result was such that my own confidence in this medicine was confirmed and its good name spread in the respective locality. REV. P. J. HURTIL, N. AMHERST, O., February 28, 1891. For over 2 years I had become hopelessly afflicted (times a month). Since I used Pastor Koenig's Nerve Tonic I have not had an attack. The medicine is very good. AUGUSTA DRAYES. (Per Rev. J. ROBERT.)

FATHER KOENIG'S NERVE TONIC. SPREADS ITS GOOD NAME, 5 St. Edwards College, Austin, Tex., April 22, 1892. I can have no doubts as to the virtue of Pastor Koenig's Nerve Tonic, for I have recommended its use where persons are afflicted with diseases of the nervous system and in every case the result was such that my own confidence in this medicine was confirmed and its good name spread in the respective locality. REV. P. J. HURTIL, N. AMHERST, O., February 28, 1891. For over 2 years I had become hopelessly afflicted (times a month). Since I used Pastor Koenig's Nerve Tonic I have not had an attack. The medicine is very good. AUGUSTA DRAYES. (Per Rev. J. ROBERT.) Rev. Father B. Googers, of Maple Valley, Mich., knows of a case of St. Vitus' dance which was cured by two bottles of Father Koenig's Nerve Tonic. I can have no doubts as to the virtue of Pastor Koenig's Nerve Tonic, for I have recommended its use where persons are afflicted with diseases of the nervous system and in every case the result was such that my own confidence in this medicine was confirmed and its good name spread in the respective locality. REV. P. J. HURTIL, N. AMHERST, O., February 28, 1891. For over 2 years I had become hopelessly afflicted (times a month). Since I used Pastor Koenig's Nerve Tonic I have not had an attack. The medicine is very good. AUGUSTA DRAYES. (Per Rev. J. ROBERT.)



Mrs. Anna Eutherford, Kalamazoo, Mich., had swellings in the neck, or Goitre from her 10th year, causing 40 Years great suffering. When she could not walk two blocks without fainting, she took Hood's Sarsaparilla. And is now free from it all. She has urged many others to take Hood's Sarsaparilla and they have also been cured. It will do you good, which will be...

HOOD'S PILLS Cure all Liver Ills, jaundice, sick headache, biliousness, sour stomach, anæmia.

NOTICE IS HEREBY GIVEN That at the next session of the Parliament of Canada, application will be made for an Act to incorporate the society known as "The Grand Council of the Catholic Mutual Benefit Association of Canada," the object of which society are to unite fraternally all persons entitled to membership under the constitution and by-laws of the society; to improve the moral, mental and social condition of its members; to educate them in integrity, sobriety and frugality; to establish, manage and disburse a benefit and a reserve fund, from which a sum not exceeding two thousand dollars shall be paid to each member in good standing, his beneficiary or legal representatives, according to the constitution and by-laws of the society. LATCHFORD & MURPHY, Solicitors for Applicants. Ottawa, October 29th, 1892. 755-9.

WILSON & RANAHAN GROCERS. 265 Dundas St. near Wellington. NEW TEAS—Ceylons, Congous, Japan, Young Hysons, Gunpowder and English Breakfast. NEW COFFEES—Chase & Sanbourne and Blend Coffees. NEW CURRANTS, Raisins and Figs. NUGARS of all grades. Finest and Cheapest Goods in London. ALEX. WILSON, THOS. RANAHAN, Late of Wilson Bros.

COOK'S FRIEND BAKING POWDER. Should be used, if it is desired to make the Finest Class of Cakes—Rolls, Biscuits, Pan-cakes, Johnny Cakes, Pie Crust, Baked Paste, etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for McLaughlin's Cook's Friend.

CONCORDIA VINEYARDS SANDWICH, ONT. ERNEST GIRADOT & CO. Altar Wine a Specialty. Our Altar Wine is extensively used and recommended by the Clergy, and our Church will compare favorably with the best imported Bordeaux. For prices and information address, E. GIRADOT & CO., Sandwich, Ont.

THE DOMINION Savings & Investment Society. DIVIDEND No. 41. NOTICE IS HEREBY GIVEN THAT A dividend of three per cent on the paid up capital stock of this Society has been declared for the current half year, and will be payable at the office of the Society, opposite the City Hall, Richmond Street, London, on and after the 22nd day of January, 1893. The transfer books will be closed from the 9th to the 31st December instant, both days inclusive. H. E. NELLES, Manager. London, Dec. 15th, 1892.

Snaps for Santa Claus. Japanese Silk Hkfs, with Initial 25c Japanese Silk Hkfs, " 50c Japanese Silk Hkfs, " 75c Scarfs and Ties, 25c Silk finished Braces, 25c Fancy and Plain Night Shirts of Every Description.

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London, Saturday, Dec. 31, 1892.

A HAPPY NEW YEAR.

With this number of the CATHOLIC RECORD we close the year 1892, and prepare to enter upon the New Year, 1893.

At the close of a year it is eminently proper that every Catholic should consider how the past year has been spent: whether he or she has been faithful to God in the fulfillment of the duties of Faith, Hope, Charity, and the exterior duties prescribed by our holy religion.

The first duty which we owe to Almighty God is Faith, defined by the Apostle St. Paul to be "the substance of things to be hoped for, the evidence of things that appear not." By faith we understand that the world was framed by the word of God that from invisible things visible things might be made.

Faith is therefore founded upon the certain testimony of Almighty God to the truths of religion as revealed to us by our Blessed Lord while He was on earth and as delivered by His Apostles in His name and by His authority. It is a primary duty for all men to honor God our Creator by believing on His word whatsoever He has revealed, because He cannot deceive nor be deceived.

Have we during the past year been faithful to this obligation? Have we borne it in mind that the fulfillment of our duty to God must be our first care under all circumstances and at all times; and that, as a consequence, we must imitate the fidelity of the saints and martyrs where our faith as Catholics is the issue at stake?

The adversaries of the Catholic Church on this continent delight in misrepresenting the consequences of the indubitable principle that our first duty is to God. They accuse us of disloyalty to our country or to the State if we say that our first duty is to our religion. It is quite true that we maintain this; but this means simply that God rules the universe, and that our first duty is to obey Him. Our religion is from God, and its purpose is to teach us our duties to God.

These include our duties to our fellow-creatures, and our obligations to the civil power, so that it is a misrepresentation to say that this principle is an obstacle to the fulfillment of our duty to the laws of our country. In fact all duty arises out of our duty of obedience to the law of God, so that there can be no conflict between our duty to God and our duty to the State. Yet our duty of obedience to God must of necessity be above any obligation of obedience to man.

Our first resolution by which we should determine our conduct during the New Year must be, therefore, to keep always in view that we are created for God, that we may know and serve Him on earth, so that we may afterwards see and enjoy Him in heaven. From this great truth follow all our duties towards God. We must by faith believe in Him because He is the truth, we must hope in Him, relying on His promises, and we must love Him, fulfilling the duty of charity, concerning which the Apostle St. Paul tells us that it is the greatest of the three virtues which have God for their object: "For now there remain faith, hope, and charity, these three; but the greatest of these is charity."

The duty of charity, besides love for God, comprises also love of our neighbor for God's sake. We must bear in mind that all mankind are created after the same image and likeness of God and are redeemed by the same Saviour who has declared it to be His will that we love one another after the pattern of the love which He entertained for us. This duty of Christian charity should not be passed over lightly in the forming of our resolutions for the incoming year. The poor are always with us in order that we may have the opportunity of relieving their necessities and thus laying up for ourselves a priceless treasure in heaven. At this inclement season of the year their necessities are most pressing, and every good Christian must perform acts of self-denial

and contribute towards rendering more happy the homes of those who are less favored with the comforts of life than they are themselves.

This summary of the good resolutions we should make at the beginning of the New Year would be incomplete were we not to mention that we must be guided in our conduct by all the commandments of God and of His Church. What we have said of the love of God and of our neighbor comprises the whole decalogue, as our Blessed Lord Himself summed up our duties in these two. But the commandments of the Church are specific in regard to certain obligations which we must fulfill for our personal satisfaction; these are chiefly the obligation of hearing Mass, and of receiving those sacraments which are necessary to preserve us in the state of grace.

Whoever has been negligent on these points during the past year should resolve to be faithful to fulfill them during the year 1893. By following the line of conduct and rule of life which we have here pointed out our readers of good will will not only help to make others happy, but will secure for themselves the testimony of a good conscience which will be their best security that not only the year 1893, but that each succeeding year, will be to them what we most cordially wish them to enjoy, namely, A HAPPY NEW YEAR.

KNOW-NOTHINGS AND REPUBLICANS.

Notwithstanding the determined efforts of the Orangemen of Michigan to prevent any Catholic from being elected to office, two Catholics have been chosen to represent the State in Congress—the Hon. James Gorman and the Hon. Thomas Addis Emmet. The latter, when accused of sending his children to the Catholic schools, answered:

"Yes, I am a Catholic, and I send my children to Catholic schools, and I shall send them to Catholic schools, whether I am elected to Congress or not. I would not send them to any but Catholic schools, if I were to be elected President of the United States."

It is no merely fanciful hypothesis that the whole influence of the A. P. A. was used for the benefit of the Republicans during the late campaign. There is documentary evidence to show that such was the case in many States, as Kansas, Wisconsin, Ohio, Michigan, etc. As a sample of the nature of this evidence we shall here quote a few passages from a circular issued by the A. P. A. of Ohio.

The document was sent as a secret circular and is signed M. H. Ammon, of Akron, in that State, and addressed to M. H. Foley, to be used at his discretion. It says:

"It is no secret that for many years an immense preponderance of the Catholic vote has been cast for the Democratic party, while a few only have voted for their opponents. But let it not be forgotten that the great Catholic vote is never obtained without being paid for. You have only to glance over our Catholic-cursed cities, observe the distribution of offices, and the plunder of taxpayers, to satisfy yourself on that point. I know that Democrats are plenty whose love of America and its institutions is surpassed by no man that lives. To these I appeal. Will you continue to vote with a compact secret organization . . . which has become so strong and arrogant that it does not even pretend to conceal its treason nor its determination to sweep the American Republic from the earth and plant a Papal despotism in its place? . . . We must work quietly. Make every Republican vote you can."

It is then acknowledged that there are many Catholic Republican voters, but the dark lantern organization wishes to hide their actions from these, so that their plans might not be known until after the national election. The circular continues:

"Remember, however, that there are 10,000 Catholic Republican voters in Ohio. We must not drive them from us yet. When we have accomplished our purpose and are firmly in power we will scorn their support as we would their company. . . . Have nothing to do with any man who ever was a Catholic, or has relatives Catholics. Once a Catholic, always a Catholic. And while many seem lukewarm, and some to have left the Church, still beware; for the poison planted in their souls when children is still there, and when the time comes will show itself. . . . Let your efforts then be tireless to secure the election of the Republican candidate for Congress. Every candidate for Congress on the Republican ticket in Ohio is with us and is our friend."

The impudence of all this is something admirable, when we reflect that all the plotting against the rights of American citizens is on the side of the A. P. A., who have actually taken an oath to violate the first principles of the Constitution, guaranteeing re-

ligious equality. This the following extract from the oath of the society will sufficiently demonstrate:

"I do most solemnly promise and swear that I will not allow any one, a member of the Roman Catholic Church, to become a member of this order, knowing him to be such; that I will use my influence to promote the interests of all Protestants everywhere in the world; that I will not employ a Roman Catholic in any capacity, if I can procure the services of a Protestant; that I will not aid in building or maintaining by any resources any Roman Catholic church or institution of their sect or creed whatsoever, but will do all in my power to retard and break down the power of the Pope, etc."

It is a credit to Ohio that the State, hitherto decidedly Republican, has manifested its indignation against the machinations of bigotry by ranging itself for once on the Democratic side. We have no preference for one side rather than the other in United States politics, but when we find a religious issue thus thrust forward by an organized band of fanatics, we cannot help feeling gratified at their signal defeat. It is the lesson of the hour that religious bigotry can never control the politics of the United States.

THE COUNSELS OF PERFECTION.

A "Catholic" informs us that a certain Anglican clergyman recently referred to the Catholic doctrine on "Works of Supererogation" declaring it to be "arrogant and vainglorious," and asks for information as to the meaning of the term, and a statement of Catholic doctrine on the subject.

Answer. Works of supererogation signify such good works as the saints of God do beyond what is required for their own sanctification. That there are such works is evident from many passages of Holy Scripture. Thus in St. Matt. xix, 16; St. Mark, x, 17; St. Luke, xviii, 18, we are informed of a certain rich young man who came to Christ asking Him, "What good shall I do that I may have life everlasting?" Jesus answered, "Thou knowest the commandments;" after which He enumerated the principal precepts of the decalogue. The inquirer after eternal life answered: "All these things have I kept from my youth: what is yet wanting to me?" Jesus said to him, "If thou wilt be perfect, go sell what thou hast and give to the poor, and thou shalt have treasure in heaven; and come, follow me."

Now it is clear that the giving up of all that he possessed, and the entering into the Apostolic community with Jesus, without earthly goods, are not required as means necessary to salvation, and Jesus does not say they are so. He commands at first what is necessary, and after being told by the young man that the latter had fulfilled all this, He gives the counsels of perfection, to sell his goods for the benefit of the poor and to enter into his Master's humble company. The character of this Apostolic community is fully described in Acts iv; but this community life is a counsel of perfection, not an obligation, just as the state of virginity or celibacy is commanded by St. Paul in 1 Cor. vii, 25, but is not commanded:

"Now concerning virgins I have no commandment of the Lord; but I give counsel. . . . Art thou loosed from a wife? seek not a wife. But if thou take a wife; thou hast not sinned. And if a virgin marry she hath not sinned. . . . He that is without a wife is solicitous for the things that belong to the Lord how he may please God. But he that is with a wife is solicitous for the things of the world how he may please his wife, and he is divided: and the unmarried woman," etc.

The limited space at our disposal prevents us from quoting from Holy Scripture more copiously on this subject; but we have done sufficiently to show that there are counsels of perfection beyond what we are bound to fulfill as a duty. It is a proof of arrogance and vanity in the clergyman who applied these terms to belief in a doctrine which has been believed by the Christian Church for nearly nineteen centuries, a doctrine clearly taught in Holy Writ, but the doctrine is neither arrogant nor vain.

Holy Scripture testifies that the good works of the saints merit a reward: "for your reward is very great in heaven." (St. Matt. v, 12.) "The Lord will reward me according to my justice, and will repay me according to the cleanness of my hands." (Ps. xvii, 21.) Just as our prayers benefit those for whom we pray, so do other good works, and the superabundant merits of Christ and the saints form a treasure in heaven which, if properly applied, are available for the blotting out of the temporal punishment of our sins. This treasure is partly at the disposal

of the Church, to which the power is given of relieving us from the bonds which impede our ingress into heaven, for Christ said to His Apostles, "Whoever you shall loose upon earth shall be loosed also in heaven." (St. Matt. xviii, 16.)

We are aware that the passage from St. Luke xvii, 10, expressing that "when you shall have done all these things that are commanded you, say: We are unprofitable servants," is sometimes used as an objection against the Catholic doctrine. This passage has reference to commands, so that it does not apply to the counsels of perfection; however, it is not lawful for us to boast of our virtues, and as this passage prohibits this boasting we might very well admit that it prohibits a boastful performance of the counsels of perfection, but it certainly does not contradict the merit of good works which is so frequently insisted on in Scripture.

In conclusion, we must add that the minister of whom our correspondent speaks has made an egregious blunder in attributing to the Catholic doctrine on good works the qualities of arrogance and vanity. The Catholic doctrine makes manifest God's justice and mercy, and sets forth their admirable harmony.

We are redeemed by the vicarious satisfaction whereby God blotted out our sins. The Catholic teaching shows that vicarious atonement is found throughout God's dealings with man. But the Protestant doctrine, which has always denied the utility of good works, is the one which offends against reason, and represents God as acting against all the principles of justice. We are commanded by God to fulfill the law, which is to do good works. We are told by Protestants that our obedience is useless for salvation. We may add that this doctrine is opposed to the declaration of Christ recorded in St. Matt. xxv, 34, from which it appears that heaven will be awarded on account of good works done. Christ will say on the day of judgment, "Come ye blessed of My Father possess the kingdom prepared for you from the foundation of the world;" and this reward is given to the just because of their good works: "For I was hungry and you gave me to eat; I was thirsty, and you gave me to drink," etc.

If there is arrogance anywhere it is to be found in the denial of the efficacy of good works, which is almost the only teaching which has characterized all the sects of which Protestantism is made up.

The Latitudinarian party among the German Protestants are just now making strenuous efforts to modernize the Lutheran-Calvinistic faith by abolishing the Apostles' Creed and substituting for it a new and brief formula in which "the Gospel as brought out by the Reformation shall be more clearly and accurately expressed."

The movement to this effect is led by Professor Harnack, the occupant of the Theological chair in the Theological college of Berlin. The Apostles' Creed, besides being recognized officially as part of the faith of the Protestant Church of Germany, is used frequently in the liturgy, in the ceremonial of baptisms and other rites, the clergy, and especially all theological professors, being bound to swear in their profession of faith that they will uphold and teach it.

The chief point of attack in the Creed is the article which declares that "Jesus Christ . . . Our Lord" was "conceived by the Holy Ghost, born of the Virgin Mary."

It is one of the tendencies of the Protestantism of to-day to attempt to deprive the Blessed Virgin of the respect which is due to her by reason of her prerogative as Mother of God, and on account also of her perpetual virginity. One of many evidences of this was the warmth with which the Baptist ministers of Canada honored Justin D. Fulton not long since immediately after, and in consequence of the disrespectful terms in which he spoke of the virginity of Mary.

But the controversy in Germany does not turn upon this point. It is really aimed at the personality of Christ Himself, as the Redeemer of mankind. It is founded upon the weakening faith of Protestants in the divinity of Christ, and consequently in belief in Him as having died to atone for the sins of men. In fact the advocates for the rejection of the Creed say positively that the history of the birth of Christ, as related in the first chapters of the gospels of Sts. Matthew and Luke, are not of Christian faith, and that, therefore, a Christian dogma

should not be based upon them. The movement is not, therefore, intended as a direct attack upon the Mother of God. If such were its object it would probably be better received, but like the cases of heresy teaching which are attracting so much attention, and exciting so much commotion on this side of the Atlantic, it is an attack upon the divine authority of Scripture, and the whole fabric of Christian truth.

It does not appear probable that Professor Harnack will prevail so far as to secure the adoption of his views, for nearly all the clerical conferences have declared against them, and the Protestant press generally take the same view. Thus the Evangelical Lutheran Conference expressed its views on the subject in the following terms:

"1. Every effort made to deprive the Church of the Apostles Creed is a blow aimed at the face of the Church of Christ. 2. The time has come when our students of theology should be taken from the influence of teachers who subvert the foundations of our faith and disturb our conscience. 3. That the Son of God was conceived by the Holy Ghost and born of the Virgin Mary is the ground-stone of Christianity; it is the foundation stone on which worldly wisdom shall be shattered."

This is one of many pronouncements to the same effect, and we are pleased to find that the efforts of the so-called scientific criticism, which has spread so widely among German Protestants, has not destroyed the general faith in Christianity to the extent to which there was great reason to fear it had succeeded. It is certain, however, that it has made alarming inroads, and this is proved by the strength of the party which sustains the Professor.

From this controversy and the similar ones which have recently taken place throughout the Protestant world the extent of the inroads of Latitudinarianism may be judged, and they are evidently so alarming as to threaten at a not very remote date the dissolution of the Protestant system as a phase of Christianity. It would appear that by a singular fate nearly all the theological seminaries succeeded in placing into their Theological chairs professors tainted with the neo-theological views which aim at the destruction of Christian faith.

This has been the case at Edinburgh, where the Free Kirk General Assembly itself sustains such a theological professor. In New York and Cincinnati professors of this kind are not sustained, apparently, by the highest authority of the Presbyterian Church, but they are nevertheless able to threaten a serious schism in the Church should they be finally condemned; and even in Canada, the Methodist Victoria College found it necessary only a few months ago to deprive its theological professor of his position on very similar grounds.

It has long been the proud boast of the Church of England that she is a bulwark of Christian faith among English-speaking communities; but it is well known that Free-Thought has made great strides among her clergy and laity also, so that there is a distinctly defined Broad Church party within her fold. Bishop Colenso made one of the most formidable attacks upon the inspiration, and even the historical truth, of Scripture which appeared since the days of Voltaire; and the celebrated "Essays and Reviews," which had the same purpose in view, were all the work of distinguished Anglican clergymen, some of whom were afterwards even elevated to the episcopate. A few weeks ago the Rev. Mr. Brownjohn resigned his office as chaplain to the Bishop of Bath and Wells "on the ground of the discrepancy between the Church formularies and the conclusions of modern science." This might not amount to much in itself, as he has ceased to be a clergyman of the Church, but in giving his reasons for his action he states that "several of the leading prelates have renounced their belief in the historicity of Adam, and have relinquished the basis on which the doctrine of the Fall as heretofore taught by the Church can alone be maintained;" and there is very good reason to believe that he is correct in his statement.

It may be said indeed that the entire Churches in these cases have not reached the bottom of the down grade, but they appear to be dangerously far advanced on the incline, as the late Rev. Mr. Spurgeon stated to be the case with the Baptists also.

At this rate what will Protestantism be half a century hence?

We must remember that faith is the gift of God; that conversion, whether from infidelity to faith, or from heresy or orthodoxy, or whether from sin to holiness, is the work of grace; and that even we aid to convert more by our prayers than our arguments. — Dr. Brownson.

THE EPIPHANY.

The word Epiphany is from the Greek, in which language it signifies a "manifestation." The festival of the Epiphany, celebrated on the 6th of January, commemorates Christ's manifestation, or making Himself known to the Gentiles.

The promise of a Redeemer as found frequently recorded throughout the Old Testament was made for the benefit of all mankind, not for any special race or nation. Thus in Jacob's prophetic blessing of Juda, the patriarch announces that "the sceptre shall not be taken away from Juda, nor a ruler from his thigh till He come that shall be the expectation of nations." (Gen. xlix, 10.) Similarly the announcement which God made to Abraham, at a still earlier date was that "in thee and thy seed all the tribes of the earth shall be blessed." (Gen. xxviii, 14.)

In contradistinction with this promise, the chosen people of God, before the coming of Christ, were the Jewish nation. The Gentiles, including all nations outside of the Jews, gave themselves to the service of false gods, and the Jewish nation was chosen by God to be the special recipient of His favors, and the only people to whom was given the glorious light of a divine revelation.

The first mission of the Apostles was also to the people of Israel. When Christ sent them out first to preach His gospel He said to them: "Go ye not into the way of the Gentiles, and into the cities of the Samaritans enter ye not; but go ye rather to the lost sheep of the house of Israel." (St. Matt. x, 5.) Their mission was afterwards extended to embrace the world. After His resurrection Christ commanded them: "Go ye into the whole world and preach the Gospel to every creature;" and "they going forth preached everywhere, the Lord working withal, and confirming the word with signs that followed." (St. Mark, xvi, 15, 20.)

With the same view, the first intimation of the birth of the Redeemer was made to the shepherds keeping night watch in Judea itself: "And behold an angel of the Lord stood by them and the brightness of God shined round about them, and they feared with a great fear. And the angel said to them. Fear not: for behold I bring you tidings of great joy that shall be to all the people. For this day is born to you a Saviour who is Christ the Lord in the City of David. And this shall be a sign unto you: you shall find the infant wrapped in swaddling clothes and laid in a manger. And suddenly there was with the angel a multitude of the heavenly army, praising God and saying: "Glory to God in the highest, and on earth peace to men of good will."

From this time, though the nature of Christ's mission on earth was not fully known, it was understood that God the Father designed him for the accomplishment of an extraordinary work among men.

But in the designs of God, Christ's mission was to be made known to others besides the Jews, and therefore God made it known in some way to several wise men of the East, that the Saviour of mankind had been born in Judea.

We are not told by what means Almighty God informed these wise men of the nature of the wonderful event which had happened; but it is probable that the information was conveyed to them in a manner somewhat similar to that by which it was given to the shepherds of Judea; that is to say, by a direct miraculous announcement made to them.

In the original Greek text of the gospel these wise men are called *magoi*, that is *magi*. This name was given by the Persians to their astrologers, who pretended to divine the future by the risings and settings, oppositions, conjunctions and quadratures of the stars and planets. Some have supposed from this that the wise men of the East who came to adore our Lord at Bethlehem were astrologers who by such means as we have here indicated knew of the birth of the Messias. But the Hebrews, Chaldeans and other Oriental nations applied the term *magi* to philosophers who were skillful in the real sciences, especially astronomy. We have not any reason, therefore, to suppose that the wise men were men who had devoted themselves to the superstitions of astrology. They were rather men of piety and science, as far as the sciences were known in that age.

It is a fact mentioned by several pagan writers that about the time of our Lord's advent to earth there was a prevalent persuasion through the east

that a personage of Judea who would be especially by Tacitus and the belief in the origin in the promise of the coming of the conviction of the to seek our Lord rested upon some than a vague expectation to Jerusalem as that the "king of recently born," and Jerusalem where He "For we have seen and are come to adore King Herod, my these enquiries, ish priests for the subject a that the Christ sh Bethlehem, "for s the prophet: "An the land of Juda, among the princes of thee shall come to rule my people Isra

King Herod, there men forward to en the birth of the ch and diligently inqu and when you hav me word again th and adore him."

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EXTREME Our corresponden us some further pu ject of Extreme Un In reply to a fo mentioned that Ex sacrament instituted strength and comf those in danger of "Enquire" poi James (v. 15), " the healing of the result in every cas to which he refer why this (restorati should not always b with the health of sacrament of extre ministered?

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that a personage should come out of Judea who would rule all nations. This is stated by writers of the period, especially by Tacitus and Suetonius, and the belief undoubtedly had its origin in the promises of God respecting the coming of the Messiah. But the conviction of the magi who came to seek our Lord in Judea evidently rested upon some surer foundation than a vague expectation. They came to Jerusalem as knowing positively that the "king of the Jews had been recently born," and they enquired at Jerusalem where He was to be found: "For we have seen his star in the east and are come to adore him."

King Herod, much perplexed by these enquiries, asked the Jewish priests for information on the subject and was told that the Christ should be born in Bethlehem, "for so it is written by the prophet: 'And thou Bethlehem, the land of Juda, art not the least among the princes of Juda: for out of thee shall come the captain that shall rule my people Israel.'"

King Herod, therefore, sent the wisemen forward to enquire concerning the birth of the child, saying: "Go and diligently inquire after the child, and when you have found him bring me word again that I also may come and adore him."

The wisemen discovered the place where our Saviour was born, guided by the Star which had led them from their own country. After they left Herod the gospel says: "Behold the star which they had seen in the East went before them until it came and stood over where the child was. And seeing the star they rejoiced with exceeding great joy. And entering into the house they found the child with Mary His mother, and falling down they adored Him, and opening their treasures they offered Him gifts, gold, frankincense and myrrh. And having received an answer in sleep that they should not return to Herod they went back another way into their country."

Thus we know that they were the recipients of a revelation from God: and undoubtedly they had received from God information which brought them on such a journey. This star which guided the wisemen was evidently a miraculous light which was sent by God to direct them, and their reason for returning home by another way was that Herod's design in asking them to return to inform him of the result of their journey was that he might destroy the child when found, as he feared he might be a competitor for his throne.

This manifestation of Christ to the wisemen of the East is the event which is celebrated by the Catholic Church on the festival of the Epiphany, as it implies the call of the Gentiles to salvation, and their participation in the benefits of Redemption. The feast of the Epiphany is therefore regarded as being in a special manner the feast of nations. All nations have a special interest in the mystery it commemorates.

EXTREME UNCTION.

Our correspondent "Enquirer" asks us some further questions on the subject of Extreme Unction.

In reply to a former question we mentioned that Extreme Unction is a sacrament instituted for the spiritual strength and comfort of the dying or those in danger of death by sickness.

"Enquirer" points out that St. James (v. 15), "expressly mentions the healing of the sick as a necessary result in every case of the ceremony to which he refers, and it is asked why this (restoration to physical health) should not always be produced equally with the health of the soul" when the sacrament of extreme unction is administered?

There is no doubt that a frequent effect of the sacrament of extreme unction was the healing of the sick, especially in the early ages of the Church's existence, when it was the divine will to use miracles extensively for the purpose of convincing the world of the truth of the Christian religion. This fact is clearly proved by ecclesiastical history. We know, however, that God does not operate so many miracles at the present time. We can easily imagine why this is the case. His Church has been established on a firm foundation, and the proofs of her truth are now so clear that new evidences in the miraculous order are not needed as they were in the beginning. The miracles themselves are part of the evidence by means of which the claim of the Church of Christ to be divine is proved good and valid. When once miracles enough had been wrought to establish this claim, they ceased to be

so frequent, because they were less necessary for God's purpose.

The power of working miracles is, however, very positively given by our Lord to His Apostles, and even to true believers, in very general terms. Thus: "And these signs shall follow them that believe: In My name they shall cast out devils: they shall speak with new tongues: they shall take up serpents; and if they shall drink any deadly thing it shall not hurt them: they shall lay their hands upon the sick and they shall recover." (St. Mark, xvi, 18.)

Nevertheless we learn from St. Matt. iv, 7, that we are not to tempt God by asking from Him or requiring from Him unnecessary miracles. We therefore believe that the power of working miracles as given by Christ to true believers is limited by the necessity there is for them. The power of healing the sick is expressly included among the powers given in the above passage, and is subject to the same limitation.

Miracles still occur with a certain frequency; but we have no right to demand them from God as if He were bound to operate them at our will. We must therefore accept them with gratitude when they are wrought for our benefit or instruction, but we are not to demand them as many infidels have done as a necessary condition before we shall believe in God's revelation. To this we have the testimony of Holy Scripture: (St. Luke xvi: 29, 31.)

"They have Moses and the prophets; let them hear them. . . . If they hear not Moses and the prophets neither will they believe if one rise again from the dead."

This is to say, if we believe not the evidence to God's truth which He has furnished, neither will we believe though He should work miracles for our satisfaction. The evidences of religion which are within our reach are quite sufficient to convince those who are susceptible of conviction.

It is clear from all this that we are not to look for the physical effect of the cure of the sick, from the ministry of extreme unction, unless inasmuch as it may please God to grant such a favor; and if He deem it necessary or useful He will grant it, especially if it will be to the spiritual benefit of the sick person or of others. But the spiritual benefit of the sacrament is its principal purpose, for it will be remarked that the spiritual effects are most strongly insisted upon. The priests are to pray the prayer of faith: the sick man is to be saved: his sins are to be forgiven; we are to confess our sins, and pray, that object being "that you may be saved."

Another point is not to be overlooked in the interpretation of this passage. The scriptural references to the usages of the Church are necessarily short and not always full. But the Church has authority from Christ Himself to declare more clearly the doctrines He taught, and it is for the Church to explain the meaning of these references. We know by the constant usage of the Church that the reference is here to the sacrament of extreme unction.

We have answered the first query of "Enquirer" thus fully because the answer furnishes a key to his remaining questions. He asks why extreme unction is not administered to those whose sickness is of a slight character. We answer that the practice of the Church shows us the Apostle's meaning. However, the words of Holy Scripture indicate the same. It must be remembered

1. That the Apostle St. James wrote in Greek, *Asthemi* is translated *is sick*. This word coming from a *privatio*, and *sthenos*, strength, indicates serious sickness. The same word is used in St. Matt. xxv, 36; Luke vii, 10; John iv, 46; v, 3; xi, 1, 2, 3, 4; Acts ix, 37; etc.; in all of which passages serious illness is indicated.

2. The "sick man" is in Greek *kamnota*, which also signifies serious illness. This word is also used in Hab. xii, 3; Apoc. ii, 3, and in the Septuagint, Job x, 1.

3. The fact that the priests are to be called in, instead of the sick man presenting himself before them, is also an indication that the illness is serious. The last difficulty stated by Enquirer is contained in the enquiry, "Why is there not a sacrament instituted specially for those who are condemned to death by sentence of the law?"

To this we answer that the sacraments are instituted freely by Christ. They are His free gift to the Church, and it behoves us to accept them in the form in which He has given them, and not as we may foolishly fancy that He ought to have given them. For

God's bounties we must be thankful without inferring that He must also be similarly bountiful in all the circumstances we may conjure up in our imagination. We recommend Enquirer to read St. Matt. xx, 1, 13, and to consider especially the words: "Or, is it not lawful for me to do what I will? Is thy eye evil because I am good?"

Further, we must remind our correspondent that for those who are to die otherwise than by sickness, there are sacraments whereby they may receive all the graces needful for them. Besides baptism and confirmation, there are given only once during life, there are the sacraments of penance and the Holy Eucharist from which rich graces may be obtained.

THE A. P. A.

In nearly every instance the candidates for official positions who were found out to be members of the fanatical American Protective Association were defeated ignominiously, so that even in Michigan, where the new Know-Nothing movement is claimed to have been remarkably successful, the A. P. A. men have not had their own way. Journals of that society are boasting very loudly of the success of their efforts in that State, but the success seems to have extended no further than to have kept the usual Republican majority in the State which would have been Republican without the assistance of the bigots. But the utter rout of the Republicans in the national contest has been a sore blow to the whole Know-Nothing movement. The Republicans as a party are endeavoring to repudiate the A. P. A., as they find in the alliance with a prognostic of future disasters more decisive than that by which they have already been victimized. It seems now to be felt that the support given by the A. P. A. to the Republicans all through the country was more disastrous to the party than even the McKinley tariff.

The Know-Nothing movement may secure some local successes; but the people of the United States generally are too thoughtful and generous to encourage it, and those who have identified themselves with it have been taught a severe lesson from which they ought to derive some profit.

A DECIDED IMPROVEMENT.

We are gratified to notice a great change for the better in the tone of the political speeches which have recently been made at several political gatherings, in localities where not very long ago abuse of the Catholic Church was the staple commodity out of which political capital was made. We hope that this is an earnest of a new spirit which will animate some of our politicians. This was especially noticeable at Wiarton on Dec. 22, when Mr. A. McNeil, M. P., was entertained at a banquet. Rural Dean Cooper spoke on the occasion in a way which does him credit. After speaking of the political issues of the day, the Dean said:

"As a member of the Orange association, which he was pledged to support, he desired to say that he believed it to be for the best interests of mankind in general that they should as much as possible avoid religious strife. (Hear, hear.) They could not get rid of the fact that Canada was divided into Protestants and Roman Catholics, and they had to face this fact nearly one-half of the people were Catholics, and they wanted if they could to stand shoulder to shoulder. It trouble occurred today they would find the Lower Canadian fighting for Canada as they had done in the past. (Cheers.) They had stood side by side in the past with their English-speaking and Protestant brothers, and they would do so again if such a course became necessary. (Hear, hear.) There need be no compromise of principle whatever."

EDITORIAL NOTES.

ALEXANDER RUSSELL WEBB, late United States Consul at Manila, India, not long since resigned his office to preach Islamism, the religion of Mahomet. Like a true crank, he is making Islamism his hobby, and he is now at Hyderabad soliciting subscriptions to a fund for the purpose of sending Islamite missionaries to the United States. It appears that he is meeting with considerable success, and he proposes to establish Mahometan newspapers and lecture courses in various American cities. He appears to be thoroughly in earnest, and he declared that the western world needs only to know Islamism to embrace it.

A PRETENDED Bishop named Vitatte, who has been endeavoring for some years to get up an Old Catholic move-

ment among the Belgians settled in Wisconsin, succeeded in being admitted among the Episcopalians as one of their ministers, but as recently he endeavored to have himself recognized as a Bishop, with the condition that he should hand over his congregation to the Protestant Episcopal Church, the synod has repudiated him, stating that his episcopal claims are but a myth. He professes to have been consecrated a Bishop by the Patriarchate of Antioch. It was scarcely polite for the Episcopal Synod to recognize his episcopate, as they have no Bishop with any claim a whit better than that of Mr. Vitatte.

The Board of management of Plymouth Church, Brooklyn, have decided to give no more money to the American Congregational Board of foreign missions. The Plymouth Church is that in which the late Henry Ward Beecher was pastor. Mr. Beecher was practically a Universalist, and the members of the Church are in accord with his views, which are to the effect that there is in the next life a time of probation during which those souls which on account of some imperfection are not ready to be received into heaven will pass through a preparation for heaven to which they will finally be admitted. This is a modified Universalist doctrine, but the American Mission Board refuses to employ any missionaries to the heathen who teach this doctrine. This is the reason of the recent determination of the Plymouth Church authorities to extend no further aid to the Mission Board. It does not appear that the Plymouth congregation have given any name to the place of probation which they say exists in the other life; but it is plainly a kind of Purgatory, with this difference, that the most wicked will go to it to be purified. Mr. Beecher's successor is Rev. Lyman Abbot, who does not embrace all Mr. Beecher's theories, but it seems that on the present question he is of the same belief as his parishioners.

THERE is much surprise at the refusal of Mr. John Morley, the Irish Secretary in Mr. Gladstone's ministry, to carry into effect the change in the Irish National school system which was recently recommended by the Commissioners of National Education. The proposed change was adopted on motion of Chief Baron Pales, and was designed to give Protestants and Catholics equally the right to teach religion in the schools, which are Protestant or Catholic according to the religion of the pupils attending. Mr. Morley is himself an agnostic, and it is not surprising that he is personally opposed to Christian teaching; but it is certainly surprising that he, a member of a Home Rule cabinet, should oppose the will of the people of Ireland in a matter of such importance; and it is certain that by his refusal to meet the wishes of the people he will create trouble for himself and the Government. However, if Home Rule be obtained during the present Parliament, the new Irish Parliament will have an opportunity to solve the difficulty themselves.

A DESPATCH by Dalziel's Agency states that the Pope has issued a strong and crushing letter against the Freemasons of Italy. He says that they are carrying on a warfare to destroy religion and the Holy See. He declares that they have deprived the churches of property left to them for the purpose of perpetuating religious worship, and that they have introduced atheistic teaching into the schools. Further, the Holy Father urges on parents the necessity of looking after the instruction of their offspring, and giving them a Christian education. The letter also recommends the establishment of private schools wherein religion is taught as a step toward breaking the power which Masonry possesses over the people.

FRANCE is once more threatened with a Government crisis on account of the frauds which have been discovered in the operations of the Panama Canal Company. The new Cabinet which has been only recently formed seems to be unable to control the Chamber of Deputies. It can scarcely be expected that any Government which can control the present House will be less Atheistic than the Government which went out of office only a few weeks ago, but we have good reason to believe that another general election will make a change vastly for the better. It is stated that the Royalists are meditating a revolutionary movement, but it is not probable that any movement towards the

restoration of monarchical government will have the support of the people, without which such a movement cannot be expected to succeed.

REV. DR. McGLYNN.

Restored to the Exercise of His Priestly Functions—Mgr. Satolli's Decision.

A Washington special says: Within a week, Dr. McGlynn will be restored to his old standing in the Church. The hearing of the case took place before Mgr. Satolli at the University, Washington, Rev. Dr. Bartsell acting as counsel for Dr. McGlynn. All that now remains to be done is to receive the ruling of Archbishop Satolli on the case and for Dr. McGlynn's absolution, so far as he is concerned, it is difficult to declare, save that he will, of course, be given a parish and be restored to all his rights as a priest. It is not likely that he will be again placed in charge of St. Stephen's church, though it is not impossible that the forgiveness of the Vatican may extend even so far. He will be given some parish in New York, however, and begin the works of charity and beneficence that he laid down some nine years ago.

It had not been the intention of the Papal Legate to settle the McGlynn case at this date, but at a late hour on the 23rd the following statement was furnished by a representative of Mgr. Satolli:

"I have sent the many contradictory telegrams sent to the university, it is thought expedient to state that at 9 p. m. Dr. McGlynn was declared free from ecclesiastical censures and restored to the exercise of his priestly functions, after having satisfied the Pope's Legate on all the points in his case."

The effect of this decision by Mgr. Satolli is limited. It enables Father McGlynn to serve as a priest in any parish to which he may be assigned. A return to his old fold at St. Stephen's is a subject for further consideration, and must be settled, the authorities here say, by Archbishop Corrigan, of New York.

A CHARITABLE SOCIETY.

We may well wish that other cities and towns in Canada would imitate London so far at least as the work of the Irish Benevolent Society is concerned. Well on twenty years has this society been established in London. It embraces Ireland's sons of every religious belief, and a whole-souled and most commendable ambition seems to possess every member to extend the hand of friendly help to fellow countrymen whenever the hand of poverty and misfortune is laid upon them. This year, as usual, a large amount of provisions was dispensed the day before Christmas to the suffering poor. The St. Vincent de Paul Society and the W. C. T. U. were also made the richer in their funds by the generous donations of the Society. The President of the society is Mr. John Beacock and the Secretary Mr. J. M. Daly, both of whom are active and energetic in looking after its interests.

Bazaar and Prize Distribution in aid of the Hotel Dieu Hospital Windsor, Ont.

On account of the reopening of St. Alphonsus' Church in October, a fifteen days' mission in November, and the Advent season coming in shortly after the mission, the above bazaar was necessarily postponed until the month of January, 1893. It will open on the 16th and close on the 21st January, when the drawing of prizes will positively take place, without any further postponement. Let it be remembered that ticket holders will have sixty chances for each ticket, that is, one chance on each of the sixty prizes on the ticket; whilst, in ordinary prize drawings, there is only one chance per ticket on all the prizes on the ticket. Then, whilst aiding a most deserving charity, they might possibly on one and the same ticket win several valuable prizes. The last returns should not be made any later than the 29th January, 1893. Any person may obtain a book of five tickets upon sending \$1.00 to the Rev. Mother Superior, Hotel Dieu, Windsor, Ont. 741-3

DECORATIONS.

Messrs. J. Gammage & Sons beg to announce that their stock of choice Cut Flowers and Decorative Plants are now in prime condition. Church and drawing room decorations receive their prompt and careful attention. They also carry a full line of Christmas and holiday decorative goods, such as Evergreens, Wreathing, Paper Wreathing, Holly, Mistletoe, Palm Leaves, Needle Pines, Wild Smilax, etc. Greenhouses on Oxford street. Store 213 Dundas street. Telephone 507.

Strive to correct your own faults, and study to make the others happy, and be exceedingly careful that you never reverse this rule.

DIED.

At Beaverton, Ont., Miss Sarah M. Campbell, born February 2nd, 1831, died December 10th, 1892. R. I. P.

PICTORIAL.

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The Rosary was introduced by St. Dominic about the beginning of the Thirteenth Century.

When we reflect on the sublime excellence of these prayers, which are the first we learn and sometimes the last we understand, we perceive not only the sanctity of the Rosary, which is composed of such prayers, but also the respect, humility, confidence and devotion with which it should be said. Silver and Gold Medals, Medallions, Crosses, Religious Cases, etc., etc. The Catholic Home Almanac for the year 1893, price 25 cts. Saffier's Catholic Directory for the year 1893, paper binding, \$1.25, (ready in January, cloth, \$1.50). Prices furnished on application. Mail orders will receive prompt attention.

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—it only reflects a feeling that is common,—a feeling that we kneel together at the same altar rail and in the same pew and then "cut one another dead" outside.

Are there not women in Chicago who, if it were not for certain scruples, would reflect this sentiment where the affable Mrs. Patter Palmer is concerned?

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There is something peculiarly beautiful and beautifully holy in the linked lives of the truly Christian man and wife that the Apostle can only compare them to the mystic life of Christ with His Church.

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One of the sweetest and most beautiful hymns or antiphons with which the Catholic Church salutes the ever-blessed Mother of God is undoubtedly the "Salve Regina," or "Hail Holy Queen."

This favorite prayer was composed by a Benedictine monk called Hermanus Contractus, or Herman the Lame. Herman was the son of Count Wolfrath II. and Hiltrude, and was born in the year 1013.

The concluding words of the Salve Regina: "O clement, O loving, O most sweet Virgin Mary," were added, as is well known, by St. Bernard about the year 1146.

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Let Truth be presented to the masses in its true form, and many will be attracted towards it. Truth is great, and shall prevail.

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FIVE-MINUTE

The Ep... FOLLOWING GO... Be ye therefore, follo... dear children. (Eph. v... My dear brethren, w... words of counsel or... are words of com... St. Paul. This co... God, and to follo... children, obedientl... of old. What did I... It is to do at lea... when we follow a... How do we act to... be with him a gre... to his every word... We adopt His vie... repeat what he tea... we dare to differ... that people will... sense; nor do we... any manner oppo... doing. In a few... is followed in th... in taste and in... approves his ways... His friends have... of the world, simp... his friends. An... approves and rece... to and followed h... commended him... God. He does not... wardly, any more... of us to follow th... But how can we... First: Seek to b... deal. When you d... Him? God is co... always found by... seeking for Him d... for prayer keeps... God near to us... on the altar; be... Sundays; but how... days; visit the B... Secondly: Lise... God speaks to yo... not with a voice... man, but in His... way. We must... hear the gentle w... our outward ear... with the ability t... our souls—the a... hear the voice o... our spirit; God... through His Holy... Scriptures, in th... set apart for ea... in the writings... women, in the t... parents and frien... important way... taught, and conti... is by means of... we listen to her... other instructions... of God. Thirdly: Do as... be like Him, and... case to do alwa... right. Try har... full, forgiving, a... your enemies. I... thing to do, we... do this way or t... meet with cruel t... with ingratitude... from those we l... once, how does... do these things?... me notwithstanding... sins? I shall g... people as He has... even bless them... me. Lastly: If we... at least as well... man whom we l... among us, we... friends, and obe... his name. Wh... only all good p... our pastors and... The pastor or p... sent by God to... success of God's... Any one who l... parish unites he... priest to help hi... If any one war... amount of marit... he is sure to ge... as a father amo... knows the good... and the poor. H... for each. He i... to what ought... the way it is to... he is certainly... works and char... true; but the... own necessities... follow the ord... parish work thro... and his assista... say that one u... union with tho... is worth in the... many good wor... we like to do th... To follow God... dear children... led by God in... with duty, just... led by their f... We must take c... follow His lead... honor to others t... A Business... For particula... ness or shorthan... advise any you... write to Mr. A... principal of the... College, Peterbe...

