A New Year's Greeting.

For the CATHOLIC RECORD. I wish you a happy New Year;
May you find it a season of joy;
May your heart know the blessing of peace
And no canker that fair flower destroy!
I wish you Happy New Year!

I wish you a Happy New Year—All bright may it be and right glad-May the sunshine of happiness light. The paths that were gloomy or sad! I wish you a Happy New Year!

I wish you a Happy New Year —
Though many a hope may have fled
With the year to the Past's dread depths,
Forgotten like those long dead—
I wish you a Happy New Year.

I wish you a Happy New Year
While the stars watch the old year die
And shine on the New Year's dawn,
As they look from their realm on high—
I wish you a Happy New Year!

I wish you a Happy New Year!
The hours are singing their flight
To seek the years that are gone
Into eternity's night
I wish you a Happy New Year!

I wish you a Happy New Year
May the bells bear glad greeting to thee,
As they tell of the year that is fled
With a sorrowful sound in their glee—
I wish you a Happy Year!

Montreal, Dec. 20, 1895.

ARCHBISHOP IRELAND.

The following is a brief synopsis of Judge ! Archbishop Ireland's sermon at the Cathedral in St. Paul last Sunday:

Master. Before His tribunal, she tells tion of the sinner? The sinner is deus, all men must appear and give to lighted with the prospect of annihila-Him an account of life passed upon earth, of thoughts, words, deeds, omissions, of which this life was made up. The accountability of man to God up. is the dominant note in the preaching however ferocious be the temptation. of Christ, and so it must be in the preaching of Christ's Church. Christ put forth no philosophic theories of life, He made no guesses as to its purposes and its outcome; He spoke in clear words and with authority, as a more spoken; heaven and earth shall messenger of divine truth would, and messenger of divine truth would, and

the world to come, for which life in this creature be compelled some day to world is a preparation. It is the reconfess His supremacy and law, willligion of this world, precisely because ing or unwilling, before His majesty. it is also the religion of the next. revelations of the next life teach the proper directions which the present —this the sentence of the just. 'Depart —this the sentence of the just.'

of duty in this world. "Humanity is fitted into a great

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ditions of their physical existence and being; he can if he so wills, create in and around him moral disorder and chaos; but the laws remain, indicating the lines of righteousness and duty. The violation of these laws is a sin against his own reason, his own being, against his fellowmen and society, and and the offended party, one way or another, punishes the sin. But the violation of laws is more than all that ; it is a sin against the Supreme the head of the whole the master, because the creator, and His perfections require that He He could have created man only on The the condition that man do right. Violation of these infinite being. Violation of these laws is rebellion against God's authority, an offense against His majesty

verdict of the human conscience that pared for the announcement by Christ "There take that, you poor clay in of the future life as the place or final the coffin. I'll be dead myself inside a judgment. There virtue unknown to the secret recesses of the heart will be rewarded. There iniquities hidden from the world, some even condoned and applauded by the world, will be punished; there all things will be un-

veiled and weighed in the scales of absolute justice; there man, escaping as he believes, all human judgment by self-destruction, meets the Avenger so that no evil doing goes unpun ished

'How sacred and solemn life becomes when we view it in the light of our final accountability! Words and acts seem small and unimportant, as so many grains of dust cast upward by the wind to fall back at once into the mass, unnoticed, unremembered. most important are they; for they make a record on far-off eternity. 'I paint for eternity,' said the artist courting worldly fame. 'I work for eternity,' says in full truth the servant of the Almighty. Poor and brief is life hemmed in by the frontiers of earth; it discourages; it begets despair. 'Night presses down upon us,' said in his sadness the pagan Horace, 'and the brief duration of life forbids the building up of distant hopes.' Not so with the child of God. With him there is room for vast projects, for great and noble ambitions; there is motive for heroic sacrifices and high virtues; his being projects into eternity labors are for eternity. How precious is time, how solemn is life, when spent under the eye of the great Creator and

"Reward for law observed; but punishment for law violated. Punish-"In her offices of the first Sunday of Advent, the Church brings home to her children the great fact of the finance accountability of all men to the Supreme Accountability of all men to the Supreme Accountability of messenger of divine truth would, and He told of man's dependency on God, of death and judgment, of heaven and ment, in which each one is made to achell. The Church must do likewise.

A presentment of the Gospel which eral judgment, in which all humanity does not hold in the foreground man's together is brought into the presence accountability is incomplete and truncated Christianity; it misleads and claimed to reign over the whole deceives. Of such Christianity there human world, as over souls singly. deceives. Of such Christianity there is too much nowadays in the land; we must be on our guard that we do not adopt it as ours.

"The Christian religion is the religion of this world; it teaches the duties belonging to it; it makes it better and belonging. But it is also the religion of the religion o But it is also the religion of truth and eternal justice, unless His

"'Come, ye blessed of my Father must take; they afford the motives and the stimulus needed in the performance the stimulus needed in the performance from me ye accursed into everlasting fire'—this is the sentence of the

"God is a God of love; Heaven is cosmos, a universe of order and law-Each part in this cosmos has its laws which make for its own perfection, and establish its relations to other parts. Man has his laws, which mark his Alvies to bimself to his fellow men, to duties to himself, to his fellow men, to society, to his Creator. These laws are not the result of arbitrariness; they effort of divine love. God demands society, to his cream. These is they effort of divine love. God demands issue from his very being as a rational that we serve Him and live with Him. creature. They are the conditions of He creates hell that through very a true rational life, just as the physical fear we love and serve Him. But laws of material beings are the concomes the impenitent sinner. Fear of usefulness. Man is a free agent: he God is a vital element of the Christian usefulness. Man is a free death of the second if he so wills, violate the laws of his being: he can if he so wills, create in must we repeat — 'How terrible it is to must we repeat — 'How terrible it is not must we repeat — 'How terrible it is no fall into the hands of the Living God ! Let us love Him; let us fear Him, and so live that our sentence shall be Come ye blessed of my Father into the kingdom prepared for you!

Forrest's Soliloquy.

Nate Saulsbury once met Forrest, the great actor. But he had better tell the story himself. "It was at commonwealth of creation. Man is not Columbus, Ohio, in the railroad station independent of God, no more than at midnight. It was cold, bleak, bitthe material universe. God is ing weather, and the old fellow master, because the creator, hobbled up and down the platform, but there was majesty even in his very maintain order in the creation, and house. An undertaker's wagon insist on the observance of its lare pulled up at the station and a corpse was removed from it. The baggage man carelessly hustled the body into laws of righteeusness are the laws of his dray and wheeled it down the plateternal reason, the laws of God's own form. As he halted old Forrest broke

out into the most horrible cursing, and with his tongue lashed the baggageman for his careless handling of the. Man's accountability is a necessary consequence of the creation: it is the consequence of God's dominion. God reigns; therefore man is subject to law and amenable to the divine tribunal. and amenable to the divine tribunal. the frightened baggageman and "Human accountability brings judg- handful of actors. The great actor's ment, and with judgment reward and voice rose and fell and the subtle tears punishment. In this very life God and resolute thunder of the oration rewards and punishes; but it is the awoke the echoes of the station as a grand organ in a majestic cathedral. on earth neither reward nor punish He read every line of the oration, and ment is condign, and the race was pressaid in an aside speech, as a climax,

year.' And he was.

Gorgeous Display at St. Mary, the Virgin- A Description of the Church and its Adjacent Chapel and Mission

Services in the new and magnificent temple of ritualism, the Church of St. Mary the Virgin, New York, were held for the first time Sunday. In the morning solemn High Mass was celebrated : in the evening solemn Vespers At both services ritualism predominated strongly-more strongly, perhaps, by reason of the importance of the casion.

But for the fact that Latin was not used there was little apparent difference in the ceremonies in St. Mary's and those which would have been called forth by a similar occasion in a

Roman Catholic church. There was the promp, the grandeur, Vestments of the light, the color. splendid richness hung from the shoulders of the celebrant, the august Bishop Grafton, of the sea of Fond du Lac; and almost equal in their magnif icence were the robes of the assisting

clergy. Upon the altar were the vessels and the candles of Ritualism, and assisting in the services were acolytes and a surpliced choir. At the eastern side of the church, fixed high upon a pilaster, was a massive crucifix, with the agony of Calvary fixed upon the face of the Christ.

THE DEVOUT CROSSED THEMSELVES, To this and to the cross upon the altar the congregation made worship with bended knee, and at the proper periods in the reading of the services the more devout made the sign of the cross. Another note of ultra - High Church tendency was the appearance of the visiting clergy in cassocks, surolices and berettas, some with clear cut, clean-shaven features of the Roman Catholic priest and the almost

identical manner of worship.

To the Rev. Thomas McKee Brown the day was one of extreme import It represented to him not simply the wenty-fifth anniversary of his connec tion with the church, but rather the crowning of twenty five years of effort

With him the Church of St. Mary the Virgin has arisen as the ideal the ritualistic Episcopalian Church in America, and has weathered, through the strength of his hand at the helm almost overwhelming storms of criticism and disapproval. So his congre gation rendered homage to him yester day by appearing in force. And to augment their numbers came the their numbers came the worshipful of other churches and the curious

AS GRAND AS GRAND OPERA The music, as at all services in St. Mary's, was splendid and varied. There was an orchestral accompaniment of deep-toned, rumbling kettle-drums, a cornet, violins, and the organ of marvelous power. In the choir were forty voices, men, women and boys, many of them singers of rare excellence. It was, as the son of Father Brown said in enthusiasm, as grand as grand opera.

At the beginning the organist gave "The Consecration of the Temple." Then the processional sounded, and earing the crucifix and colvtes b thurible appeared, leading choir, clergy and celebrant. As the cross was borne along those who came beneath it gave the sign or adoration, while the blue smoke of burning in cense rose in wisps toward the slanting bars of light, pouring rich in color from the stained-glass windows.

Before the altar, upon it and at each side lighted tapers stood. In the procession were two candle bearers. There were tapers everywhere about

CONGREGATION DID NOT SING.
At 11 a. m. Haydn's "Imperial High Mass" was sung rarely and impress It had the breadth of the orchestral accompaniment and the power of the forty or more voices, but it was so intricate, studied and unsuited for untrained voices that the congregation as a whole sat mutely instead of joining in the singing as usual.

After the "Gloria in Excels, and "Kyrie Eleison" and 'ne sequence, "Rise, Crowned with Glory," the Rev. Arthur Ritchie, rector of St. Ignatius church, in 40th street, arose to preach

Like the Rev. Dr. Brown, Mr. Ritchie is a Ritualist; one of the highest order. Like the Rev. Dr. Brown, he is called by his parishioners, Father.

His sermon, fitting for a ritualistic service of importance to ritualism, told the history of the High Church, and of its present manifestation in the Church of St. Mary the Virgin. At the end of the sermon, Father Ritchie said : THE MEANING OF THE DAY.

"Dear friends of the Parish of St. Mary the Virgin, I give you greeting on this glad day, and bid you godspeed. It is no small thing for Catholics of our communion throughout this country to feel that there is here in New York splendid, so stately, so perfectly appointed a church as this, where thousands of fellowmen must come to know, despite the taunts of enemies and the timid disclaimers of half believing friends, that the American Church has still the old Catholic mass, she has still the Catholic sacraments, way the memory shall be preserved; come to have woven into my soul so as dition.

RIPUALISM IN THE EXTREME, and is ready to administer them freely and lovingly to all fainting and sin-laden souls; that she is not the Church of the rich and well to do only, but quite as much the mother and friend of the poor.'

THE SACRIFICE OF THE MASS.

Proofs from History, Reason and Revelation are Given.

The Rev. Luke Rivington, M. A, reaching at the church of the English Martyrs, Preston, England, selected as the subject of his discourse the origin and import of sacrifice, based on the text, "In every place there is sacrifice, and there is offered to My Name a fice, and there is offered to My Name a clean oblation" (Malachias i., 11). Sacrifice, the preacher said, is found

wherever you go up and down the his-tory of human life. Always, and everywhere, man has thought of sacri-fice; whether it be the offering of the fruits of the earth, the pouring out of a libation of wine and oil, the burning of a place that smoke may ascend to beyond, the consuming of the victim entirely, you find written large upon the page of human history that man has the conception of sacrifice. It argues a primordial law of human You can no more find nature. people of any magnitude, or tribe that has risen to any strength and extent without the idea of sacrifice, than you can find one without the idea of religion: the two go together. There is perhaps nothing that so manifestly separates and creates a chasm between human and purely animal life than this conception of sacrifice. The animal has no idea of it. It has been said - often with mere impiety in old times - that "fear creates divinities; and, alas! it has been repeated in our modern times. But fear by itself does no such thing. The animal may fly from or resist that of which it stands in awe, but it does not lead it to offer

If it were merely fear, without any

thought of higher instinct, the very conception which leads man to fear omething which the animal does not would simply make him fly or resist; there would be no idea of sacrifice. Man has the idea of sending something on before him within the veil; he be lieves in the invisible and he cannot help expressing his belief by his sacri-fice. Now we may ask the question, then, could not the nature of man left to himself have set him upon the track of seeking an explanation of this exchange between the unseen and him self. As a matter of fact revelation lifts the veil for us. We know that God Himself originally instituted sacrifice, and made it to be the law of commerce between Himself and His creature. What does that which is called science teach is on this oversion. called science teach us on this question and by science he meant the patient investigation of facts, to which we have to give due honor in these times when we behold them so careful in their ex plorations and so accurate in detailing the facts. Now what are the facts con cerning sacrifice? If you ask those who would argue apart altogether from revelation, and very often with a per fect disbelief in revelation, what are the facts in human history, they will tell you this: first, sacrifice is not a mere individual act, it is a social institution; it begins, indeed, with the father of the family before the family has developed into the more complex life of society, but, as human life thus advances into the higher and more complex stage of society, the caste comes in, and the father has no longer the offering of sacrifice-there is neces sarily a caste set apart for the perform-

ance of it. And so sacrifice is written upon the life of man as, what he is, namely, a social being. No sconer does he develop his true self than it seems to be part of his very nature, a 'aw of his life, that he should devel p the idea of sacrifice as part and parcel of his social life. Further, always and everywhere, when you go to the

bottom the matter, you will find that there is the idea of sacrifice being means of alliance with the Divinity In some way or other man comes in contact with the unseen, with the invisible protector of his life; it is written deep upon the heart of man, it comes to the fore in the history of human life, that through sacrifice there is a means of alliance with God. It has somehow to do with commerce and union with the invisible: so much so is this the case that if you take a race sunk in its idea of Divinity to the very lowest possible grade, you will find that there lingers there the idea of sacrifice as a means of access to the unseen. Can Reason, by herself, explain this? She can go a little, a very

little, way. We have to knock at the door of Revelation, and she will open to us the treasures of explanation. Now, what can reason teach us? First, that sac-Now, what rifice as a practice is universal, that it is a social institution, that it implies some idea of commerce with God; and so you find that sacrifice is wont to be offered in every place, a place which it is believed has been selected by Almighty God. There has been a visitation from the unseen, a great victory, a deliverance, some blessing which it attributes to the Divinity; so the pomp and with all the accessories of the ancient, traditional ritual; that an altar will be built, so that in some something and through that gift I have for we do not admit that it is mere tra-

for God seems to have chosen that to become a very part of the texture of place, and, therefore, it is a place of sacrifice, because sacrifice is a means of union with the unseen, and since This idea, however disfigured, and the unseen Protector of the nation has obscured, they would find even in the manifested Himself and His power in sacrifices of such a tribe as that which that place, that place shall be conse-crated unto sacrifice. Let them listen fice and you destroy the idea of God for a moment to the explanation which Himself. has been and is being given in the name, should they say of nature ?—no, not of nature, and yet they called it the naturalistic explanation of sacrifice. It is this: First, man as he started in his savage condition, saw in the dark forest or in the thunder rolling among the hills or even in the majesty of the blue sky, in the sweep of the river or in the beneficient succession seasons, or thought he saw or felt the hidden power behind.

This was his first idea as a savage so the theory goes; and then he attributes to this unseen power the attrib utes of his own humanity, and the power becomes a magnified man, and as man needs above all things nourishment so, it argues, does this unseen power need nourishment, and there fore gives it sacrifice, and sacrifice enters into a sort of mysterious union, and to the grosser ideas of the savage is ultimately given an idealistic meaning, and that, so this theory runs, is precisely what man has done during Instead of at once progress. abolishing sacrifice or being unable to do it, he has attached to it certain high and spiritual ideas; and so, according as men's minds and man-ners are softened, human sacrifice dis appears altogether. Christianit; suppresses it wherever it appears Christianity that is admitted on every side then Christianity has attached to the idea of sacrifice a sublime ideal, the Sacrifice upon Calvary ; and not only has it done that, but it has given to its disciples a sacrifice which is the repro-duction and mystical reiteration of that sacrifice wherever there is Christian worship. Protestantism taught that the sacrifice on Calvary had exhausted the virtues of sacrifice alto But a still further stage of this progress was to be reached, and men, so runs the theory, will come to say that "Christ was a sage, and His death an accident, and so we have rid ourselves of that which was part and parcel of the furniture of the savage line. We have got rid of sacrifice."

Ah! yes, said the preacher, for they have got rid of God, and the two go This, then, is the natural istic explanation of sacrifice. there is one point amongst others -there are multitudes of flaws in it there is one flaw in this absolutely fatal. You make man start as a savage. Where are your facts upon which to build? There are none. man at his start, and so you see how man originally thought about those things which have been thus strangely developed, idealized and perfected in various progressive stages." Where is various progressive stages. your proof that this modern savage is man at his start? The preacher quoted in disproof the experience of one who practiced as a doctor for twenty years religious opinions, and was told that there was an ancient one whom their leader worshipped in a way that the younger generation did not follow. This tribe was in a state of decadence, for the predecessors of the present generation knew more than the latter did, and there was nothing to prove that they represented the human race at its start. This theory failed in its facts.

No one supposes that man started with all the appliances of modern civilization and then lost them, but in matters of communion with the unseen, in the knowledge of many of the laws and those especially of the world, which connected the invisible with the visible, man started with an infinitely greater stock than your modern savage possesses. seen in a savage tribe of Africa certain drawings of figures with much spirit in them, and when they were asked how they came there and who did them, they could only say they were done by their prede-The whole naturalistic conception of sacrifice was built upon a purely gratuitous assumption. preacher then proceeded to consider what reason rightly directed, taught about sacrifice, which is part and parcel of the worship of God, because order that it may be maintained there is a necessity for some throne, kissed the voluntary renunciation. It is a law of token of reverence.

our life. They might say, there is ! morality. No, mere morality will not do. Morality forbids one the enjoyment of that which is absolutely hurt ful, but this conception of sacrifice teaches one to make the voluntary renunciation of that which one might keep to himself; and so when reason says in its pride: "How can I believe in a beyond, in an unseen?" heart of man, the generous heart of man which is as much part of man as reason, much part of man as reason, says: "How can I do otherwise than believe in the unseen. Lleft my hostages there, I have gone forward there

fice and you destroy the idea of God Himself. Where the idea of God is, comes the idea of sacrifice, and whole the idea and act of sacrifice go, there, too, goes the idea of God. The preach er then went minutely into an explan-ation of the various kinds of sacrifice to show how true was this, and in conclusion said revelation in Christ alone threw a flood of light upon the true conception of sacrifice. Our first parents sacrificed directly they came out of the Garden of Eden. have learned it in the Garden, where they offered the fruits of the earth. sin had intervened, and where there has been sin there must be shedding of blood Alluding to the symbolical offering

of Isaac, he said the whole ritual of the Law of Moses is full of sacrifices and victims; and yet if they looked into history they would see a strange seeming contradiction, because they would find in the law the most minute descriptions as to the ritual to be observed, and prescribed by God Himself and in the prophets a certain disdain of sacrifices, as though God was disgusted with the very sight of sacrifice.
"Cleanse your heart"—let the heart
be the true sacrifice—that was the
voice of the Prophets; and when the Israelites came out of their captivity, taught by that great teacher of all true ssons, sorrow and distress, they offered the sacrifice to the heart of God. But they did not neglect eternal sacrifices; they were still more careful and accurate about the minute ritual of their law, because the sacrifice of bulls and calves

had a value in their symbolism They told of Another to come. He has come, the true Sacrifice, the One "clean oblation," offered once upon Calvary. It is mystically renewed upon every altar of the Catholic Church, and the law written upon human history and upon the heart of man is its explanaion-that is, the Sacrifice of the Holy

WROTE A LETTER TO CHRIST.

Some Carious Armenian Traditions-Showing King Abgar's Interest in the Saviour.

"The Armenians," said a clergyman of that race the other day, "are the first Christian nation; we accepted Christ when all others rejected Him. Abgar, King of the Armenians at Etesia, the city of Abraham, heard of Christ, who was at that time in Jerusa-You take the modern savage and you lem, healing the sick. Abgar wrote a say, "Here we have him, investigate him, see what he does. Thus you have God's son or God yourself, for what you are doing no man in this world can do. Pray, come to my country; it is not a large country, but it is large enough

for you and for me.'"
"This letter is still in existence. It is in Cairo, in the famous 'strong room' of the museum, and has been read by many English scholars. I told the story of this letter to an Eng in the midst of an African tribe, who lish gentleman not long since arrived at length got at the very heart of their religious opinions, and was told that gun it when he said: 'Oh, yes, I know about that letter, I saw it myself in the strong room at Cairo, and it was trans-lated to me there.' This letter is written in Armenian words, but with Syrian letters, for at that period of our history our language was not complete, and we were using the Greek

and Syrian letters. 'Christ replied to Abgar's letter that His mission forbade him to depart from Jerusalem, but that He would send His Apostles into Armenia to teach and heal. Shortly after this Abgar, who was completely converted to the Christian faith, sent a man to Jerusalem to make a portrait of Christ, as he wished to behold His features. the artist found it impossible to do, as the features of the Christ defied por-trayal, and His color changed readily from red to white with His varying

When Christ observed the futile attempts of the artist to make His likeness He asked for a handkerchief and when it was given to Him He pressed His face into it and made thereon a perfect likeness. This handkerchief the artist and his company carried back into Armenia, un to Abgar he was overcome with emo-tion, and, coming down from his throne, kissed the handkerchief in

"Shortly after this the Romans, hearing of this wonderful handkerchief in Abgar's possession, went to war with him for it. The Armenians made a brave fight, but were as a handful compared to the Romans, and were soon in such straits that it was clear the handkerchief would be wrested from them. At this crisis wrested from them. At this crisis Abgar determined that the sacred treasure should never fall into the hands of the Romans, and weighted the handkerchief with stones and threw it into a well in Etesia, and to this day the name of that well is Surp Tuschrag, or Holy Handkerchief.

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force of the sacrifice she was making, there came into my soul such feelings as had been there never before. I resolved to devete

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MOTHER'S SACRIFICE; OR, WHO WAS GUILTY? "As a first step in my course for the

CHAPTER XXII. - CONTINUED

me to accompany you home.

strange attachment which you'

safe.

med to have formed for me.

tured conscience-it was from your

own unconscious admission that I knew 'Roquelare' was pursuing you,

and I rejoiced because I felt that I was

Miss Calvert's hand. I obeyed only too

gladly, stifling the thought of my

between me and the object of my pas

sionate attachment. I did not think

then that your affection for Miss Cal-

vert was reciprocated, and I fancied that you did not declare your attach-

ment because of your imaginary crime.

But when I found that even as you

loved, so were you loved in return -when I knew that I, the truly guilty

"When the crisis came and I wit

nessed her unselfish efforts in your be-

Away

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crime which fain would thrust itself

"You insisted that I should sue for

defence, I thought carefully of all that my uncle had told me about Bertoni, By Christine Faber, Authoress of "Carrol O'Donoghue." and I worked upon it, with what result you are already aware; but I found that Bertoni would still retain the case despite his expulsion from 'Roquelare.' Of which expulsion I first learned on "He entered the religious house bearing no other name than Lorgu-ette, and I, in accordance with his last the day he met us" — glancing at Margaret for an instant — "when we request, published that he had been lost at sea, in order that they would not require his body to give it the cuswere returning from the prison, and he lifted his left hand to show the crimson bandage about it. From the In my heart, then tomary honors. In my heart, then, ambition took the place of my old de sire for revenge, and I worked early knowledge my uncle had imparted to me, I knew that bandage was the mark of expulsion. The stamp of the society with which every member must be branded, had been burned out of Berand late to rise in my profession. I visited my uncle once, and I found him strangely altered—he who had been so worldly-minded, so irreligious, toni's wrist; and just so long as he re-tained any hold upon public life, just was remorseful and penitent, and he sought to effect the same change in me; he even begged me to give myself up to justice. I fled from him, so long as he practiced his profession, just so long he would be compelled to wear that crimson bandage, to proclaim his disgrace as it were, to every member of 'Roquelare.' If he refused trusting however, that the strength of his love would prevent him betraying me, and my trust was not deceived. o wear it, spies would track him everywhere, and only leave him when "Directly after that, accident en abled me to serve young Delmar, and he had felt the full weight of 'Roquelare's vengeance. If, on the contrary, he had dropped the case and sunk into by him, you remember "—turning his eyes from the grate at which he had Requelare would have been steadily looking, to Hubert-" I obscure life was introduced to you. I tried to get away from you, to get away from the been content to watch that he never again emerged into any public career That he would adopt the latter course topic you would introduce in conversawas my hope; but, when he hissed to my teeth that he would continue the tion-Cecil Clare's murder-but you were persistent, and you even forced prosecution in order to defeat me for the sake of revenge, and when I saw "From that time an image haunted the gestures which accompanied his speech in the court, after his expulsion me-both of you understand whose-a face that would thrust itself into my from 'Roquelare," I knew my chances sleeping and waking hours; that came of saving you, Hubert, unless I gave when I repelled it most, and that was myself up, were meagre indeed. Every gesture of Bertoni's was signifiever wearing the frightened expression it wore when it met me so unexcant of the society's own rules. pectedly in company with him who imagined himself to be the murderer pelled member though he was, the body was bound by its own regulations to assist him to the utmost in the prosecuof Cecil Clare.
"I could not resist the fascination tion of a case which had begun under that made me appear to return the its auspices-to assist, that the extreme ing again from the fire to Hubertrigor of the law might be inflicted on the criminal, for any leniency, after a fancied you were shrewd, and that you clear case of circumstantial evidence has been shown, would throw discredit on "Roquelare." And every time that carefully concealed from me the burning secret you carried, when in reality Bertoni's bandaged wrist came in sight you were laying bare your poor tor-

> and fainter. "I had heard you sometimes speal o Delmar of Hugh Murburd, and of your correspondence with him, and, after your arrest I learned from Delmar the residence of Murburd. thence in order to sound the mother and son regarding the evidence they might give if summoned to court ; but Bertoni's detectives had been before me, and I was foiled. Mother and son ere absent. The domestic could give no further particulars than young Mr Murburd had gone to New York some time before, and his mother had fol lowed him on the next day.

I knew it was to show how he still felt

aispower, and my hope grew fainter

one, stood between you-that it needed "I returned to the city to study but a confession from me to remove the again every point of the case, and to wrong impression from your mind, discover, if possible, some loophole, by and leave you free to grasp your hap piness, I was content to let the wrong which I might free my client, and at the same time save myself.

"In what way Cecil Clare had been connected with Hubert so as to provoke from the latter the blow which made him imagine himself a murderer, I knew not. That there had been a connection, even a close acquaintance, I already inferred from the conversation which occurred between Delmar and tion to the latter. On that occasion, Delmar, reviving the circumstances of warrant the bringing of his and Miss Calvert's name before the public; but Hubert made some evasive reply, and in deference to his apparent reluctance to answer, the question was not repeated.

"I questioned neither of you on the subject,"-looking again at Hubertbecause I felt that whatever were the anterior circumstances they would do little for the benefit of the prisoner, and I, with my burning secret, shrank from questioning those who were suffering for my crime. "I hoped that my efforts at least

would avert the worst—that you would crime stood between you and your not die, that you would be free from prison walls sometime, and I tried to fore, though it did not bar my prewould avert the worst—that you would harden myself to a feeling of indifference about it; but the face that ever haunted me, came more persistently hen-came with its frightened look as I had seen it first-came with its implor ng expression as I saw it afterward—came with the entreaties that I heard it make to you to return to your God and your duty-came with low, sweet speak to me years before-and it well

migh wrung my secret from me.
"Oace, while I waited at the door
of your cell, I heard you express your determination to forgo marriage, even though you should be acquitted, because of the crime which you fancied you had committed, and I heard Miss Calvert express a similar determina-tion. Then I knew that my crime would have to be acknowledged, if I would give happiness to her whom I I saw her agony, but I saw also loved. her brave, noble resignation, and I was conquered.

"Yet, I would make one more appeal to herself. I would ask her if your acquittal would not be sufficient, and if her own lips again assured me that the murder of which she too believed you guilty, was always to remain an obstacle to your union, then I would obtain one final victory over myself, and accept the bitter consequences. I clined to attribute it to a betrayal by Hannah Moore, of the confidence which my mother had given her. But when But Clare shook his head.

you, Hubert— to do all in my power— I remembered the woman's solemn oath, and the tender attachment she that.

the idea my fancy.
"I saw Miss Calvert-I obtained from her the assurance I dreaded to receive, and then I held the final struggle with myself.

'I went for the second time to the religious house in which my uncle abode, and when he learned that the object of my visit was to request his presence in court in order to prove that was the murderer of Cecil Clare, I knew by the glad eagerness with which he received my proposition that my secret had borne as heavily and sicken ingly upon him as yours had done

upon Miss Calvert.
"It was his voice which spoke from the crowd to Hannah Moore, command ing her to speak - ventriloquism enabled him to do that — and it was his sudden appearance which caused Bertoni to look so strangely, and to exhibit such emotion. My uncle's coming was, as it were, from the dead. 'Roquelare,' had believed him drowned, and Bertoni had coveted the high place made vacant by his supposed death. The strange and simul aneous rising of the judge and some of the jurors was due to the sign which my uncle made—a sign that only he, because of the high degree which he had attained in the society, was per-mitted to make, and which compelled or him whenever he chose to use it, such deference as was then given. He employed it on that occasion to prove his identity, and to insure for his evi-dence such consideration as would not have been given to the words of an "You know what followed. Of the

of the time that has elapsed since last l saw you, I may not speak "-he shud dered slightly. "I can only say that there was a long, and painful, and tortuous examination, and death, dis graceful and public for me, and secret nd torturing for my uncle seemed im minent-frightfully imminent - until t was shown in a review of my uncle's ife, that from the time he had entered the society his career was marked by sacrifices made alone for the commo good, by rejected opportunities of honors and emoluments of himself by which he alone would have been beneited, and repeated refusals of even the ast high honor, the final acceptance of which was due alone to stern compulact that he had told me nothing of the rue secrets of the society, that I had

cenes through which I have passed-

These things, together with the helped to vindicate the honor of uelare' by exposing Bertoni, and that given our freedom we both intended shut ourselves forever from the world, obtained pardon, and in some measure even kindness from 'Roque

"I was obliged to submit to an in itiation and afterward to have the mark burned out, as they had already lone to my uncle "-he rolled slightly back the sleeve from his left arm and disclosed a crimson bandage like that which had encircled Bertoni's wrist —
"And now" — he rose suddenly—" I have only to ask that when thoughts of me come unbidden, and perhaps, unwished for, and you remember my willingness to let an innocent man suffer for my crime-nay, the desire to have him suffer, which I had at first, balance it with thoughts of the torture which I endured in after months; when you remember my daring aspira Hubert on the occasion of my introduc- tions to a pure hand, remember also that I was maddened by a love all the

deeper because I felt that it ought to be the first investigation of the murder, so hopeless; when you think of me as one night; but the lawyer firmly redesired to know what acquaintance having been willing to win that hand, Hubert had with Clare that could in pity think also that I was goaded by very desperation to the attainment of a happiness which I felt ought to be beyond my reach. If your sufferings were severe" — turning slightly to Hubert — "if you loved also and yet Hubert — "if you loved also and yet permitted that fancied crime to come between you and the object of your love, I reasoned that your attachment could not be the maddening thing that mine was, and I did not then know that your love was returned. When on one occasion I said that we were both drinking of a bitter cup, it was only to believe that mine contained the most wormwood and gall. A fancied sumptuous approach to, my heart's

"Think of these things when you remember my perfidy, but more than all" — his voice sank to a deep, low tender tone, as if the swell of feelings which had grown with every word, had obtained now complete mastery-"re member it was a woman's holy pleadender words like my mother used to ings with another - her devotion, so like heaven's own love in its pure disinterestedness: her unswerving loy alty to the teachings of her faith ; her complete sacrifice of self, which brought to me at last the strength to do right; - that caused desperate struggles in my soul, that frequently made a confession spring almost to my very lips, and that brought back the memory of my mother, and the religious practices of my childhood as the had been brought back never before.

"In my future life of voluntary pen ance, the thought that you both have fully pardoned, have even perchance sometimes kind memories of me, will be a nucleus about which to gather the prayers and deeds of the remainder of my life.

He shaded his face with his hand as if to conceal its expression, while his listeners seemed too much surprised and even awed to speak.

Hubert was the first to recover himhad fancied that her trust in me was self, to give his visitor unmistakable assurances that much more than he re-

"I must away to-night; and, besides, I am pledged to partake of no man's hospitality until sacred walls in a distant country enclose me. "What Order?" asked Hubert won-

deringly. "I cannot tell yet; my plans will not be matured until I shall have seen the Superlor, possibly of such a house as that of which my uncle has been an inmate, and to which he has returned with the intention of entering the

Order."
"Why not join your uncle?" ques tioned Hubert.
"Because I would sever myself from

kindred and friends, and everything that could tend to make my renunciation of self less complete.

Margaret, whose true, tender heart was much more pained by the recital of suffering she had heard, than her woman's vanity was gratified by the flattering things which had been said about her, seeing that Clare was determined upon an immediate departure, asked if he would not speak to

"Certainly," he answered with glad eagerness: "I was about to make the request, for the good creature deserves my gratitude for the faithfulness with which she kept her painful knowledge

of me And Hannah Moore was put into a state of the most flurried excitement by the unusual announcement that Miss Calvert wanted to see her in the parlor;

and with a hasty smoothing of her apron she left the kitchen to obey the strange order. Miss Calvert met her in the hall on which the parlors opened, and ushering her into one of them, said, with a

re assuring smile : "He about whom we have all been o anxious is waiting to see you.

Withdrawing, she closed the door soft'y, and left Hannah Moore and the awyer together.

The interview lasted but a few min utes, and the cook was crying joyful tears when she came forth, and saying.

as well as her emotion would permi her to speak : "It's your mother that's happy in heaven this night, and it's yourself that God loves, Mr. Frederick, to make

you so good at last. And then she returned to the kitchen going slowly, and turning often, as it to take one more look of the young

man Hubert and Margaret, with Madame Bernot, who had joined them as soon as she learned of the termination of their confidential intercourse with Clare, waited in the adjoining parlor, and thither, when Hannah Moore had at last disappeared in a turn of the stair

way, the lawyer hastened.

The extreme limit of the time which he had allotted for his stay had expired, and he extended his hands in farewell-extending them to Margaret first, while he looked down upon her with indiscribably sad eyes.

He did not speak—the pressure of his hands and his look constituted his "good-bye;" and she, too full also to speak, only bowed her head: for an instant they stood thus, then he drew his hands away, murmured an adieu to Madame Bernot, and turned with Hubert who would accompany him to the door. Then Margaret threw her-self on Madame's breast, and sobbed out all the pent up feelings of the past hour.

It was raining fiercely, and the wind drove the storm in a wild dash against the young men as they stood in the open door-way. Hubert again be-sought Clare to remain at least for that fused, and with one last grasp of hands and one last very sadly, very tenderly, spoken: "Farewell, till we meet in Heaven," Clare darted down the steps, and on in the very teeth of the fierce, wild tempest, until his form was lost to sight, and Hubert turned slowly and sadly inward. TO BE CONTINUED.

Max O'Rell.

Max O'Rell has proved his title to good judgment and aesthetic taste. Here are some of his good points : "In Buda Pesth and Dublin I found the finest and most beautiful types of womanhood. The beauty of the Irish girls, it may be added, is not skin deep." This proves that the brilliant deep." This proves that the brilliant author and lecturer has the true aesthe-tic instinct. His good judgment is apparent in the following: "What strikes Europeans the most forcibly as they travel the length and breadth of this land, is the total absence of stupidlooking faces. This is a great thing to Europeans." Again: "You have no dukes, no marquises, but you can buy them. We have them. They look to you to get their coats of arms out of pawn by marrying girls whose ancestors probably had no arms to Max O'Rell is a combination of Irish

wit and French vivacity, but he can be serious sometimes. Thus: America, is the greatest country in the world, a fact that cannot be disputed, for you admit it yourselves." — N. Y. Free man's Journal.

So thorough is the excellence of Ayer's Hair Vigor that it can be used with benefit by any person, no matter what may be the condition of the hair, and, in every case, it occasious satis-

the benefit which invariably comes from its use.

faction and pleasure, in addition to

RUDOLF THE MUSICIAN. Maud Regan, London, Ont., in Wa'sh's Maga-

Out in the quaint old street the children romped and sang, for the soft spring rain that had been falling all day long had ceased at last, and now from the west where the sun was setting in crimson glory, there poured a flood of ruddy light, gilding the peaked roofs of the odd little dwellings and bathing in liquid radiance the whole of the village street.

At the open windows the mothers sat talking in deslutory fashion, while they watched the children at play, pausing now and then to croon soft lullabys to the drowsy little ones nestl

ing in their laps.

Memories of the recent rain still lingered in the tiny pools of water which had found a resting place in the flags of the uneven pavement where the grooves worn by generations of restless feet were deepest, and there an occasional sparrow dipped his thirsty beak or fluttered the water in sparkl ing drops from his dusty wings, fear

ess and unmolested. Down in the garden of the gray stone house where Rudolf, the musician, dwelt, the rain still lay heavily on the grass, and when the breeze swayed the branches of the giant linden's great drops were shaken shower like to the ground with a soft pattering sound

pleasant to hear. Very quiet the old house was, set far back in its large, old fashioned garden, where roses ran riot, for the Gray House was not then, as now, a place of pilgrimage, and he whom dead the world has delighted to honor, living found few to praise him, and fewer etill who cared to listen to the wondrous strains which stole out from the old piano when his thin, white hands wandered to and fro among the keys

In truth, because of the quiet life of its lonely inmate, the Gray House had come to be regarded in the village as rather an uncanny place, and when sometimes at evening the sound of the professor's playing might be faintly heard in the street, many shook their he ds, thinking perhaps that strains so weirdly sweet, must needs be fairy music to which it were better not hearken.

It may be that Rudolf at times felt very lonely during those long years when his nephew Carl was studying at the great conservatory and he was the only dweller in the Gray House. See ing the very children run by the place with bated breath, glancing fearfully the while at the gleam of gray show ing among the green of the lindens may have awakened sad memories of those other days when the Gray House had been full of life and laughter and many trod the rose bordered path leading to its hospitable door, who in the after time seemed to have forgotten the way.

The merry company which in the old days was wont to gather at the place, had predicted a wonderful career for the young musician so singularly gifted, and Rudolf shared the common belief, feeling the power within him and fancying with the glad hopefulness of youth, that he could order the future to his liking. He had been a great dreamer then, and despite many hard awakenings he was a dreamer to the end. Perhaps it was because in his own time so few of his dreams came true, that his life always seemed like a sad little story, although it would be puzzling to fashion its simple happenings into a tale that many would care to hear. There had been a little love in for he was to have wed Car mother in the days before learned to love his younger brother. There had been much ambition, for Rudolf had hoped to do great things in his art and to leave behind him a famous name, but after love slipped from his grasp he grew to think of fame and the acclamations of men as

little worth. Then, just as he was growing old, and shortly before little Carl came to him, fortune went the way of love and fame, and of the three left fewest re grets.

It was one of the beautiful things about the professor that, despite, many cruel disappointments, he never lost faith or courage, but continued in his quiet way, hoping, striving, till the end, and left the world, which after all had treated him ungently, still holding his boyish belief that it was a very bright place even though somehow he had missed the sunshine.

It was in the later years that Carl

came to him, a sacred charge held in trust for his dead brother and the only woman who ever had part in the pro fessor's life. The sunny, careless boy with Rudolf's own gift and so like what he had been before the shadows began to gather, found his way straight to Rudolf's heart. Then began for him the drudgery of lesson giving and the days of self-denial, happy days withal, brightened as they were by dreams of Carl's future, one more brilliant than his wildest fancies had pictured for himself and which each toilsome hour was bringing nearer. They seemed even happier in the retrospect when at length the professor's slender store augmented by privations of which Carl little guessed, had grown large enough to admit of the lad's entering upon his long course of study at the great conservatory - the first step towards the realization of from its use.

The Medicine for Liver and Kidney Complaint.—Mr. Victor Auger, Ottawa writes:
I take great pleasure in recommending to the general public Parmelee's Pills, as a cure for Liver and Kidney Complaint. I have doctored for the last three years with leading physicians, and have taken many medicines which were recommended to me without relief, but after taking eight of Parmelee's Pills I was quite relieved, and now I feel as free from the disease as before I was troubled." the professor's dreams. The years which followed, bright enough for

Rudolf seemed fo in a waking drea would kindle a straighten as his triumphs awaitin Nor was his b at all shaken by

which, as the their way to the wonder that careless and restraint and his new life restraint dreary monoton village? Or wh a short space l cost others years Thus indeed it s days of the pro well nigh spent. things Rudolf

last days preced and, perhaps, nearness of the seemed longer But, though enough they pa great day of the at last. It se was to witness when the rain great drops h on the roses yet at evenin was golden, flooded his room ance on the da floor, wherein chairs were di to Rudolf as bowed low ov piano, that his held little in shine. It was dreams had o of his life. T from the cons Rudolf had hands, thinki triumph com short ; just young, and it Rudolf to v sentence which life of all its

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the plaudit His though half uncons Adagio, sor strains of h away at la his grief g ened withi love for Ca even in th the boy, though pl Every e gate, and

must sure Carl di days he v coming brought was near fused an past, the part. Perhaj

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brance to grasp ping fre brighter was we great m so long Carl—tl playing So e dreams awaker

> Wha happen needed ness th village

was ha

in a waking dream, and his dark eyes many pilgrims to the Gray House. would kindle and his bent form triumphs awaiting the boy.

Nor was his belief in Carl's future

wonder that the boy was often careless and erratic, finding the restraint and ceaseless toil of his new life as irksome as the dreary monotony of his days in the at all shaken by less welcome tidings village? Or what mattered it since in a short space he accomplished what cost others years of ceaseless endeavor? Thus indeed it seemed when the long days of the professor's waiting were well nigh spent, for the conservatory's

grasp.

There is no telling what impossible things Rudolf dreamed during those last days preceding Carl's home coming, and, perhaps, because of the seeming nearness of their fulfillment the days seemed longer and lonelier than ever. But, though they lagged drearily enough they passed somehow, and the great day of the professor's life dawned at last. It seemed to him strangely out of harmony with the event it was to witness, for it was that day when the rain fell ceaselessly, leaving great drops heavy on the grass and on the roses in the garden. And, yet at evening when all the street was golden, and the sunset light flooded his room, casting a faint radi-ance on the dark wood of the polished floor, wherein the carven high-backed chairs were dimly mirrored, it seemed to Rudolf as he sat alone with head bowed low over the keys of the old piano, that his life for the years to be held little in common with the sun It was only that another of his dreams had come to naught, but he was old and the dream had been part of his life. That day there had come from the conservatory a letter which Rudolf had opened with trembling hands, thinking it told of some new triumph come to Carl. It had been short; just a few kindly written words saying that "the boy was young, and it was doubtless but a passing whim "-a preface which caused Rudolf to wonder, and then the sentence which seemed to have robbed life of all its brightness, for Carl had left the conservatory just when its brightest laurels hung within his

reach to join a troupe of singers.

For a while Rudolf's heart had been hot with anger as he thought of his own sacrifices, so lightly prized, and the art to him a sacred thing, which Carl held at such little worth; but that was soon past, for all else was forhis great grief that little gotten in Carl should have gone out of his life, leaving him no word.

Before him on the piano lay the finished score of his last and greatest work, a sonata which he had written as a graduating gift for the boy. His hand had trembled a little that morning as he wrote the dedication. There the twilight he was to have played it for him, and when the last notes had died away Carl was to have come behind him with the caressing way he loved so well, and resting his strong young hands on the stooping shoulders, murmur words of loving admiration, dearer to the professor's heart than all the world beside. His thoughts dwelt sadly on it now as, half unconsciously, his fingers began to stray among the harmonies of its grand Adagio, sounding so like the Requiem of his buried hopes. But as the music grew louder, dwelling on the air in strains of haunting sweetness that died away at last in one long sobbing note, his grief grew calmer and hope awak-ened within him once again. His old love for Carl began to assert itself, and even in thought he was very tender of the boy, murmuring sometimes as though pleading for Carl against the reproaches which rose unbidden to his lips, "He did not understand."

Every evening he would walk down the rose bordered path to the little gate, and shading his eyes with a hand which of late had grown more unsteady, gaze earnestly out, out to where the stones of the street gave place to the dust of the road, for Carl must surely come soon.

Carl did return, on one bright evening at the summer's end, for in those days he was constant to nothing ; the pity of it was that he should have returned so late, for soon after his hometurned so late, lot so that the Gray coming the professor left the Gray House forever. And when they brought the boy to the room where Rudolf lay still and weak, for the end was near, his mind was strangely confused and his memory busied with the past, the far past wherein Carl had no

Perhaps the boyish face, white and set with grief, bent low over his pillow may have awakened some dim rememseemed to be striving hard to grasp some memory which was slipping from him. All at once his tace brightened, and he said in a voice that was weak but clear, "Little Carl—a great man—now. Thou wert gone—so long." And after a space, "Nay Carl—there is too much of joy—in thy playing of the Adagio. It should go—condolore."

The Rosary of Mary, says Leo X., is the abridged Gospel of Jesus Christ. It is a most complete and explicit revelation; it exhibits in full relief the true place that Mary occupies in the enemble of the Divine plan of man's redemption, and at the same time it gives to the divine Mother the worship that belongs to her, and declares to us,

So even at the last the Professor must have been busied with those dreams of his, but, perhaps, the next awakening (which came soon after) was happier than the others.

What remains is an old story, for it happened with the professor as with many another, that only death was separable from each other. needed to set the seal upon his greatness that the world might worship at his shrine. Tales of the wonderful village genius, which soon began to be

Rudolf seemed for a while to move heard in the outside world brought One day a goodly company of musi straighten as his fancy pictured the cians, the greatest of their time, softly entered the room where all of life's pleasure and pain had come to the professor, and where Carl now gave them

and a great hush fell upon the room. Carl sat apart from the rest with bowed head, and as the plaintive notes of the Adagio throbbed and swelled on highest honors lay easily within Carl's the air, and he thought how Rudolt's love for him had inspired it all, many things became clear to him whereof he had not dreamed in the boyish carefree days that seemed so long ago.

save he whose hands were forever

stilled, could breathe into its harmonies,

And though like the others he bowed before the genius which had created such wonderful things, his higher reverence was given to the noble soul so careless of self, so tender of him, which had gone from him forever. Then was born within him that lofty purpose which, gaining strength as the years passed, ennobled all his actions, makng his life beautiful as Rudolf's had been, and his career in art, such an one as Rudolf had dreamed for him.

The last notes of the wondrous nusic had trembled away into a silence, and there followed a rever ent hush, more eloquent far than loud voiced acclamations, for were loath to break the spell. Then the greatest musicians of their time said wonderingly one to another, "In

truth this is the work of a master! It was something like the glory that Rudolf had dreamed of in the early days of his dreaming.

Out in the old-fashioned garden the birds twittered their drowsy even songs among the lindens, and the rose petals were blown in a pink shower in the quiet corner where the professor slept, heedless at last of blame or

THE ARMENIANS.

Rev. L. A. Lambert, LL. D., Scotts-ville, N. Y.:

Reverend and Dear Father - Will you kindly state in the editorial columns of the Freeman's Journal to what church or churches the Ar-menians belong? Macaulay, in his essay on "Gladstone on Church and State," speaks of the Armenians as a sect. Does he refer to the Armenians that are now being persecuted? If so, are there many Catholic missionaries among them, and what success has attended their labors.

Yours most respectfully, 3, 1895. Subscriber.

Nov. 23, 1895. The Armenians were the first, who, as a nation, embraced Christianity St. Gregory, surnamed the "Illumin ator," was to the Armenians what St Patrick was to the Irish, their Apostle. In the year 802 he baptized King Tiv idates and propagated the faith throughout the whole country. He died in 332, leaving the Armenian Church in a flourishing condition. His most illustrious successors were Saints Nerses, Sahak and Mesrop. last named invented the Armenian alphabet and translated the Bible into Armenian.

After the fourth General Councilthat of Chalcedon, held in the year 451—the Armenians fell into the Monophysite heresy, which holds that there is but one nature in Christ. In rejecting the authority of the Council of Chalcedon and the Papal Primacy they became schismatics. They continued in this schism for 112 years. After the defeat of the Persians by Heraclius, Byzantine Emperor, in 626, the Armenians returned to the communion of the Catholic Church. This reunion lasted about 100 years, and the schism was renewed at the commencement of the eighth century. former Monophyism they added the heresy of Monothelism. The schism thus renewed continued till 1439, when the Armenians were again received into Catholic communion. In course of time, however, they returned to their schism and heresy, in which the great majority of them have continued up to the present time.

The schismatic Armenians number about 3,000,000. In Turkey proper there are 2,000,000; in Turkey in Europe, 400,000; in Russia, 500,000. There about 100,000 Roman Catholic Armenians. The schismatics believe in the seven sacraments, in prayers for the dead, in prayers to the saints, in the Real Presence in the Eucharist, and in the sacrifice of the Mass they use unleavened bread, as is the practice in the Catholic Church. — N. Y. Freeman's Journal.

Mary's Place in the Plan of Redemp-

that belongs to her, and declares to us, that, after God, all our hope is to be placed in her. From even a superficial examination of the component parts of the sublime devotion we shall parts of the subtline devotion we shall readily see that only the wisdom of Heaven could have devised it, and that it is the will of Heaven that Jesus and

Have you tried Holloway's Corn Cure? It has no equal for removing these trouble-some excresences, as many have testified who have tried it.

A MARTYR-MISSIONARY OF SCOTLAND.

The Countess of Courson in The Ave Maria.

The recent publications of the Fath ers of the London Oratory, and of several eminent English priests and Jes uits, have brought to light many valu able documents concerning the times of persecution in England, and the story of those dark and terrible days has been told in all its thrilling details. It is not so as regards Scotland, where, in spite of recent works on the subject, there is still much that is comparative ly unknown, or, at least, obscure. difficulty of communicating with the Continent, the extreme severity of the persecution, the scarcity of priests and missionaries, - all contributed to in crease this obscurity; and the annals of the persecuted Scotch Church are as yet incomplete and confused if we compare them with those of its English sister. Still, amidst the sad confusion of those terrible days certain figures of surpassing heroism stand forth, like stars in a dark night on a troubled sky. Among them is that of a young Jesuit missionary, Father John Ogilvie, martyred at Glas gow on the 10th March, 1615.

Before telling the tale of his short life and bitter agony, it is necessary, if we wish to make our story clear, to review, however briefly, the fortunes of the Catholic Church in Scotland from the fatal day when the ancient faith was efficially abolished thror ghout the country. On the 17th of August, 1560, the Scotch Parliament adopted a Calvinistic profession of faith; and it must be owned that the Bishops who remained in Scotland were too alarmed or too discouraged to oppose a vigorous resistance to this iniquitous pro-Their chief, Beaton, Archceeding. Their chief, Beaton, Arch-bishop of Glasgow, had left the counand, of all his colleagues, only the Archbishop of St. Andrew's and the Bishops of Dunkeld and Dunblane showed sufficient firmness.

A few days later, on the 24th of August, the Parliament completed its evil deed by abolishing the supremacy At the same time a law of the Pope. was passed prohibiting the celebration of, and even the assistance at, Mass under the severest penalties - exile, loss of property, and even death.

The nominal sovereign of Scotland The nominal sovereign of Scotland at this critical period was the young Queen dowager of France, Mary Stuart, who had only reached her eighteenth year. The unholy decrees of the Scotch Parliament were never signed by her; but, although she remained steadily attached to the angient faith, she was too young and people.

peopie.

The following year, 1561, when she arrived at Leith, she found the land of her birth a prey to religious and political warfare. The treachery of her nobles, the secret enmity of Queen Elizabeth, her neighbor and cousin; the fanatical violence of the Calviness headed by John Knox.—all Calvinists, headed by John Knox, -all contribued to render the young queen's position one of extraordinary difficulty. It would have required the intellect of a genius, a will of iron, and long experience of men and things, to steer through these troubled waters with anything like success. No wonder, then, that a girl of nineteen, brought up in a foreign court, found, herself unable to cope with difficulties

that would have taxed to their utmost the powers of a consummate politician. If, however, Mary Stuart was unable to re establish the true faith in cestral kingdom, she proved her de votion to the Church by the generosity with which she remained faithful to its teaching through dangers and difficulties, even unto death. In the of her brilliant youth at the court of France she had know a French Jesuit, to whom she had promised that she would suffer death rather than re nounce her faith; and on the eve of her execution at Fotheringay she was able, with a clear conscience, to send him a message stating that she had kept her word.

During her short and troubled reign the unfortunate young sovereign had one friend whose interest and assistance never failed her. Pope Pius IV. followed with keen pain the events that were passing in Scotland; and in 1561 he sent a Jesuit named Nicholas de Gonda to the friendless queen, with instructions to strengthen her in her fidelity to Rome, and to assure her of the faithful affection of the common Father of Christendom.

But Mary Stuart's movements were too closely watched for her to communicate freely with the Papal Envoy. Gonda had only one short and stolen interview with the queen. Several of the Catholic Bishops were afraid to receive him; others were satisfied with writing to him. It is not surpris ing, therefore, that on his return he should have drawn a dark picture of the religious and political state of Scotland. In this report, published by a German periodical* some seventeen years ago, Father de Gonda represents the Queen as closely watched; and, to all intents and purposes, a prisoner in the hands of her own subjects. Treachery and apostasy on all sides, and everywhere the evil influence of

the English Government serving the cause of Calvinism. All through the kingdom the monsave in the royal chapels. De Gonda deplores the apathy of certain Bishops, the apostasy of many priests; but he concludes by praising the courage of a

"they are but a few where an army

would be needed." In 1566 Pius V. succeeded Pius IV on St. Peter's Chair, and continued from afar to watch over the perishing Scotch Church. The queen sent William Chisolm, Bishop of Dunblane, to congratulate him on his election, and at the same time to inform him of her difficulties. In answer the Pope sent the Bishop of Mondovi as legate to Scotland, with a large sum of money for the young queen, and promises of further assistance. But, the Protestant liards having declined o receive him, the Nuncio never went farther than Paris; and a portion of the money sent by the Pope was taken to Scotland by Edmund Hay, rector of the Jesuit College in Paris; and by John Beaton, a Scotch gentleman in the ucen's service.

The last public ceremony performed in Scotland according to the Catholic ritual was the baptism of Queen Mary's nfant son, James, on December 19, 1566. The baby prince was christened by the Catholic Bishop of St. Andrew's.

After the downfall of Queen Mary and her imprisonment in England, he condition of the Catholic Church pecame still more hopeless. Countless priests and religious sought a refuge abroad. Thus the Franciscans, to the number of eighty, fled to Flanders and the universities on the Continent were peopled with Scotch priests Those who remained in their own country continued to exercise their sacred ministry amidst perils of all The penal laws were carried kinds. out with unsparing rigor; and the missionaries, hidden among the wild hills and forests, could say Mass only at night, and visit their scattered flocks under all kinds of disguises. Our hero, Father John Ogilvie, was dressed as a soldier; a Capuchin, Father Lindsay, assumed the guise of a shepherd.

After the first moment of bewilder ment and panic, the Scotch Catholics, both priests and laymen, seem to have grown stronger for the struggle; and n the year 1608 we find the Protestant ministers ordering extra prayers, "because of the daily progress of papistry and idolatry.

When, in 1606, James I. ascended the throne of England, the Catholics of both kingdoms hoped for better times. The knew that the king himself was strong Protestant, and especially jealous of his spiritual supremacy; on the other hand, he was, they re-membered, the son of a mother who had loved the faith even unto death and, on ascending the English throne, he had spontaneously promised the ancient faith, she was too young and too inexperienced to contend succes fully with the fanaticism of her cruelly disappointed. James, whose promises had been made when he wished to obtain the support of the faithful, had no intention of keeping them. He gave full power to Cecil, the bitterest enemy of the Catholics: them. and deliberately made use of the fines and taxes levied upon the "Papists" to replenish his exchequor. Says an historian: "When James began to feel considerable embarrassment how to satisfy the claims of his own countrymen, crowds of whom had followed him to England, he hit upon the ingenious expedient of transferring to them his claims against the Catholic recusants.

After the Gunpower plot the con dition of Catholics became worse. oath of supremacy was demanded of them, drawn up in terms so ambiguous that, among the faithful themselves, opinions were divided on its lawfulness. Some laymen, and even a certain number of priests, contended that it denied only the Pope's temporal authority over princes, not his spirit ual jurisdiction. At length, however Rome decided the question by con-

demning the oath as unlawful. In Scotland matters were, if possible still worse. The penal laws were the same as in England, but were, perhaps, carried out with still greater contempt for even the common forms of legality and justice. The Scotch prisons were filled with Catholics, of all ranks and ages, many of whom died of misery and hunger; in fact, the French ambassador in London does not hesitate to write home that the condition of the Church in Scotland was even more deplorable than in Eng-

In 1607 the Scotch Catholics were re quired to take the oath of supremacy and, as had been the case in England, many consented to do so, either cause they misunderstood its real import, or because they feared that, in case of refusal, they would be driven from their homes, deprived of all they possessed, and left to die of hunger

The measures against the Papists were carried out, not only by the officers of the law and by men paid by government, but the lairds and other landlords often took the law into their own hands; and it was no unfrequent event for them to raise a troop of from three to four hundred men, pillage the houses of the Catholics, destroy or carry off their goods, and throw the unhappy "recusants" into prison, where they were left to perish. Father Lindsay, in a letter to Father de Gamache, chaplain to Queen Henrietta Maria, relate several instances of this kind of outrage, and tells how certain lairds used to hunt the Catholics "day and night.

In spite of this cruel persecution, the nissionaries never wholly abandoned the country; and among these brave laborers in Christ's vineyard the Jesuits worthily hold their place. Their superior, under James I., was Father James Gordon, a man of great ability and courage, who made many conversions and exercised consider handful of brave men, who still fought able influence over the Catholics. He on for the defense of the ancient faith; was several times obliged to leave "although," he mournfully adds, Scotland, owing to the violence of the

persecution; and returned, after two shipwrecks and many adventures Finally, he was sent into exile by James I.

In 1587 Father Abercromby and Father William Ogilvie landed in Scotland. The former, it is said, re ceived the abjuration of Anne of Den mark, queen of James I. It is as serted, with sufficient proofs, that the queen had at one time a strong leaning toward Catholicity; but if she really received into the Church, her conversion could not have been very solid, as she evidently died a Pro-testant. Be this as it may, Father Abercromby's acquaintance with the queen was enough to expos him to the hatred of the Scotch minis-ters. He was at length obliged to leave the country, and became rector of the Scotch College in Rome. Father Gordon, writing in 1615, states that in the whole of Scotland there was onl one priest left. It is probable that he was mistaken; for the Fathers were so closely disguised and so carefully hidden that their existence was often unknown, even to their own brethren At any rate, their numbers were great ly reduced; and Father Gordon then de termined to send to Scotland two of his own subjects—Father John Ogilvie and Father James Moffet.

It required no ordinary amount of courage and prudence to venture on a mission so perilous. The Earl of Angus, a convert to the faith, who was living in Paris in the year 1610, says in a letter to the Father General of the Jesuits: "I especially entreat your Reverence to send none to Scotland but such as both desire and are able to bear with a courageous heart the bur den and heat of the day."

The story that follows will show us whether Father Ogilvie possessed the qualifications required of those who volunteered to serve the desolate Church of Scotland. Fortunately for us, there have come down to us, through the confusion and darkness of those troubled times, documents of rare value, written either by the martyn himself or by his companions and friends, which enable us to follow him step by step through the different stages of his Via Dolorosa.

These decuments—which have been published by Father Forbes-Leith in his French life of Father Ogilvie, * and in part by Father Karslake, a Scotch Jesuit, 1 - consist of an account of our hero's imprisonment and torturings, written by Father Ogilyie himself, and completed by his fellow prisoners; of the official reports of his trials at Edinburgh and Glasgow; and finally of the testimonies of the wit nesses called upon to give an accoun of his martyrdom with a view to his subsequent beatification. These depositions are corroborated by an account of the martyr's death written by his enemy Spottiswood, who, in spite of his desire to blacken his victim's char acter, unconsciously confirms the other and more favorable testimonies.

+ The Stimmen aus Maria Laach, 1878. "Martyre de Jean Ogilvie, de la Compag de Jesus," Leroux, Editeur, Paris, 1885. "An Authentic Account of the Imprison at and Martyrdom of Father John Ogilvie.

TO BE CONTINUED.

Rev. Dr. Robert Merritt, for the past forty years pastor of St. Peter's Epis copal church, Morristown, N. J., has true. For more than a month Dr Merritt has been lying at the point of death and has been frequently visited by Father Flood of the church of the Assumption ; who, it is said, received him into the Church. A gentlema fully authorized to speak for the family of the venerable clergyman said re

Still Another One.

garding the matter:
"Dr. Merritt's well-known disinclination to talk for publication about matters which concerned him as an in dividual is respected by his family and for that reason, during Dr. Mer ritt's remaining hours of life, family will neither confirm nor deny the report of the alleged conversion. Dr. Merritt is a High Churchman, he was a staunch supporter of Dr. De Koven, of Kansas, when the latter was a candidate for a bishopric, and stoutly opposed the elevation of Phillips Brooks because of the latter's ad herence to the so-called Low Church.

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CHRISTMASTIDE

With the words: "Behold I bring you good tidings of great joy, that shall be unto all the people, for this day is born to you a Saviour," did an angel announce to some shepherds who were watching their sleeping sheep flocks er, the hills of Galilee, the news of the birth of Jesus Christ. They were men of simple minds and of pure hearts, caring little for wealth and knowing nothing of the world, to whose habits and thoughts they were utter strangers. And as they keep their lonely vigil appears in the heavens and sheds its radiance at their feet, and music such as they had never heard before falls upon their wondering ears. Down from heaven clad in robes of dazzling whiteness descends on angel in rapid flight, and the brightness of God shines round about them and they fear with a great fear. "Fear not," said the angel, "for behold I bring you good tidings of great joy." After the long waiting, the Christ had come !

They were, indeed, good tidings that thrilled the heart of humanity, announcing that the reign of death was over, that love reigned in place of fear, that the compassionate heart of a God man was ours forever for our solace and consolation, that the hope of a lasting city where joy and eternal peace abide could re animate the courage of the sons of men and render insignificant the sorrows and miseries of this earthly pilgrimage and that faith banished ignorance and made them cognizant of their duties to themselves, to their neighbors, and to God.

Were they not good tidings Humanity, like the poor prodigal of the Gospel, had gone out from its father's house of truth and in the far-off country doubt and despair had squandered the noble gifts of intellect and will in the pursuit of error and in the satisfaction of passion. Enfeebled in body and spirit it waited in sullen courage for the only-begotten Son to search out the lation crouch near His cradle. that sin had made, so that we who strengthened and made to live unto God.

We who bask in the sunshine of truth cannot well imagine the holy joy conveyed by the angel unless we understand the condition of the world at that time.

When our first parents, endowed with wondrous gifts of nature and of the face of the earth and all the myriads grace, flung them away at the suggestion of the tempter, and thereby bereft themselves and their posterity of all grace and hope of glory, the darkness of death overshadowed the world. The curse wrung from the justice of God by original sin was fast blighting the face of creation. The shadow of the first sin enveloped mankind, obscuring the intellect, perverting the will, and proving, if proof be needed, what must be the condition of men who live without the kingdom of God.

They knew they had immortal souls and that above them was a God who could reward and punish them; but passion had dimmed the remembrance of these teachings, and blended them with so many errors and superstitions that the fair form of truth could scarce be recognized in the monstrous systems of idolatry that infested the earth. The world of sense was around them, and to extract from it every pleasure, no matter how vile and deistence. The scene of degradation of individuals and of nations before the very indefinite phrase. coming of Christ show well to what depths men without supernatural aid in abject fear before senseless idols of mortal souls with every species of sen-

strength, dragged into slavery and put his trust and confidence in His the support of the Irish members, and political squabbles.

sold like cattle in the marts of com-

Still, amidst all this gloom and sin there were men who rose superior to the common ideas, and who, feeling that within them was a being that clamored for happiness and immutability, strove with all the power and energy of their nature to lay their hands upon the truth. "What am I?" "Whence have I come?" "Whither am I hearts and minds. We see them in spirit grappling with those problems, and in all the world's history there is nothing more interesting or more unutterably sad than their varying answers. The best and brightest grasp but half the truth. Acute and subtle, earnest and energetic, they were: and yet, despite these advantages, they were groping in the dark; and again and again do we hear them confessing their doubts and ignorance, and declaring that there was no hope for man but from a Redeemer.

And the Redeemer was to come. Adown the centuries, from father to son, from generation to generation, was handed the promise that was the only gleam of light during forty centuries of darkness. Prophets saw Him afar that December night a bright star and re-animated the courage of hearts weary of waiting, by proclaiming the glory of His coming. "Arise, be enlightened, O Jerusalem, for the light is come and the glory of the Lord is risen upon thee." "A Child is born to us and a Son is given to us and His name shall be called Wonderful, God the Mighty, the Father of the world to come, the Prince of Peace." And as the years went by, and the time foretold by the prophets was at hand, men longed with an intense longing for the God who was to lead them from out the slavery of sin to the kingdom of

And as they discussed the question of the mode of God's visitation, He came quietly, without pomp and without ostentation.

Mary and Joseph in the cold dark time of midwinter go in obedience to the Roman Emperor, who was enumerating his subjects and taking the census of his provinces, to the little town of Bethlebem. Timidly they go from house to house seeking a shelter, but there was no room for such way worn and poverty-clad travellers Homeless and desolate they wander until they find a bleak, unsheltered stable, and there was born the longexpected of nations, the Saviour of the world.

It is unspeakably sad-that birth No ministering attendants bow the knee before that puny, speechless end. But God had mercy upon it, and Babe, and yet the uncreated eternal with an inconceivable love sent His God; nothing save poverty and humil-

poor wanderer, to bind up his wounds But the angels are present in myriad bands singing in strains of died in Adam might be raised up and divinest triumph the love of God for man. Out over the sleeping city'rings the jubilee of praise and glory to God in the highest and peace on earth to men of good will - announcing the good tidings that the Word was made Flesh, and the light which enlighteneth every man that cometh into the world shone forth from out that stable upon that sat in darkness, and proclaimed : "I am the light of the world. He that followeth me walketh not in darkness but shall have the light of life."

ANOTHER UNION SCHEME.

The Unitarians of the United States have brought out a new basis for Christian Unity. At their recent annua convention "Love of God and love of our neighbor" was proclaimed to be the platform on which all Christians should unite into one Christian Church.

There is nothing more certain than that all this is prescribed as a Christian's duty, and not only should every Christian fulfil it, but our Blessed Lord declares that " On these two commandments dependeth the whole law and the prophets." But there is great danger that the true meaning underlying these words is very apt not to be seen by those who advocate this as the sole principle on which a Christian union is basing, became the chief object of ex- to be accomplished; and if misunderstood or misinterpreted it becomes a

When our Lord makes His pronouncement, does He mean that it is may descend. We see them crouching enough for a man to say "I love God: I love my neighbor," if he do nothing gold and silver, and defiling their im- to please God, or to benefit his neighbor in distress?

He who loves God really will obey We behold woman shorn of her dig- His law, and will accept the teachings schools. The trouble is that the bers is more honorable, patriotic, and nity and purity; and myriads of and precepts of the Church He has measure is promised by the sound, than is that of the Speaker, nity and purity, and invitade of the education of These days may have been long periods implying vindictiveness, and the colnuman beings made to door image contained in this sacred word, will defeat the Government upon it through the children a mere plaything of of time during which God did grad-onel might have understood that His

not My words. And the word which going?" These are the questions that you have heard is not Mine, but the ring out in a hundred to ses from their Father's who sent me." (St. Jno. xiv. on a purely English question, they will 21-24)

Particularly applicable to the case of the Unitarians are these words:

"He that believeth in Him is not judged but he that doth not believe is already judged." (iii, 18.) Again "Whosoever believeth that Jesus is the Christ is born of God . . for this is the charity (love) of God that we keep His commandments . .

Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" Unitarians do not believe in the

divinity of Christ, and hence even the other sects of Protestants do not acknowledge them as Christians. They may be men of intelligence, successful in their business, honorable in their dealings through a natural instinct, kind and affectionate in their family relations, even benevolent toward the poor, but we cannot ignore the fact that the holy Apostle declares substantially (Cor. xiii., 1) that with all these or other merely natural virtues, without charity it profiteth nothing.

We wish well to our neighbors whether Unitarian or otherwise; but the best we can wish to them is that they may come to the knowledge of the truth. We are satisfied that any man-invented schemes of Church unity will not avail. The only basis of union which can be laid down is that of the Divine Founder of our religion, through unity of faith. There is but one Lord, one Faith, one Baptism, all of which must be accepted heartily, and schemes of union through any other mode must be a failure.

THE EDUCATION QUESTION IN ENGLAND.

Late cablegrams report that the British Liberals are dissatisfied with the position which the Irish Parliamentary party have taken in reference to school legislation, and that they have threatened in consequence to abandon their support of Home Rule for Ireland, and to break up the alliance which the two parties had formed.

We cannot conceive that men of William V. Harcourt, John Morley and the other leaders of the Liberals should break up the alliance on any any authorized to make it. The Irish members constitute too strong a ection of the Liberals to be so readily alliance, the more especially while in the Government side of the House.

The question at issue is precisely that which is occupying so much attention liament are quite justified in voting on in Canada and the United States, that it according to their conscience. If the of the religious education of the children. It is a question on which Cath olics are a unit, and it affects equally the Catholic children of England, Ireland and Scotland. It is to be expected, therefore, that the Irish party should be an overwhelming English in them to show whether the earth was will stand for the rights of Catholics in the three kingdoms, and will support measure which will place Catholic schools in a satisfactory condition, even though the Liberals should manifest some discontent; and the Libthe Radicals, and the notions of the English people are against denominawhich they differ be a momentous one.

measure providing more satisfactorily minority. for religious education in the The position taken by the Irish mem-

ship and by obeying His precepts. might leave the Government ranks on Times, the organ of the Liberals of eral days successively, or they may Hence the duties of Faith, Hope, Charits school policy, in accordance with its denomination, that it lends itself to have been days of the ordinary length ity, and worship interior and exterior the expressed wish of the Baptist and the same purpose, threatening the of twenty-four hours. In either case are obligatory on all. It is another some other conferences which have de- Irish that "if they swell the majority the requirements of geological insaying of Christ: "He that hath my clared against denominational teachcommandments and keepeth them: he ing. But with the Irish party supportit is that loveth Me. . . . if any ing the Government, the measure is of practical politics." one love Me he will keep my word. very sure to pass, and this is why the He that loveth me not keepeth Speaker is so indignant. It says:

"Do the Irish realize the fact that by thus attacking their English allies the breach?"

It is asserted also that a distinguished Radical member of the late Parliament, 'a most ardent and pronounced Home Ruler," has retired from an important honorary post held by him in the Engish Home Rule Union, owing to his disgust with the Irish members for going over bodily to the enemy, not on in Irish, but on an English, question.

As the name of the retiring member s not given, which would most probably have been the case if it were strictly true, we may reasonably doubt the accuracy of this statement. However, the peculiarities of individuals are generally exhibited in an unexpected manner, and the statement may be correct, though the person who sends the telegram in the name of the United Press Association is evidently inspired by the deadliest hostiliity to Ireland, which peeps out in every clause of his despatch, which may therefore be taken with more than a single "grain of salt." At all events if the gentleman referred to magines that his sole dictum is to govern the universe he is very much mistaken. There are others to be considered, and other principles in existence than his, which are just as dear and just as sacred as those he holds are to himself. As regards the education question

being "an English, and not an Irish

question," it is required only that we east our eyes upon what is going on found at the beginning of the Bible, all over the world to see that it is a universal question; and it is even asserted in the despatch that Mr. McCarthy expects a pact with the Government under which a Roman Catholic university will be established in Ireland, "in addition to the gratification of assisting to pass a measure which the Roman Catholics of England have long desired." Is not this sufficient to show that it is more than a merely English question? The measure referred to is one whereby the voluntary or denominational schools are to be placed on an equal footing with the Public schools such weight and sound thought as Sir in regard to Government aid for their maintenance, though not in regard to establishing them. This will be under the condition that they attain the standsuch pretext, and we doubt very much ard of efficiency which the Governthat such a threat has been issued by ment demands. The measure is a fair one, and it would be more fair if it went further; and it gives that conrol to parents over the character thrown overboard, and the latter would of the education given which belongs be very foolish to threaten them after to them by the natural and divine law. such a manner. The question of edu | This is a parental right of which no cation is too serious a matter that the Government should deprive parents, Irish members should be expected to though we have the example of Manigive up their most cherished and toba to prove to us that some endeavor sacred convictions on account of the to do so. It is only hostility to Catholies that induces opposition to denomi-Opposition, for it is always understood national schools in America, and that the party in Opposition has a hostility to Catholics and Anglicans much freer hand than if they were on alike that arouses it in England now. But even if it were purely an Eng-

lish question the Irish members of Parpeople of England do not wish the Irish people to vote on English questions, let them give Home Rule, and they will have their way; but it is a very one-sided way of dealing that there to Ireland is to be voted down, while the Irish are told that they must not cast their limited vote on English questions, for fear of passing measures against the will of a majority of the erals, who bear with and humor the English people. But on this particular idiosyncracies of Mr. Labouchere and question it does not appear that the Labor party, in order to retain their tional education. The vast majority general support, must also bear with of the children now attend denominathe settled convictions of the Irish tional schools, and the Public schools until we read in verse 5: "And He ing. He lived on earth the model of people, even though the question on may be regarded simply as supplementary to the denominational The London Speaker, on behalf of system, which is the system of the Liberals, is very outspoken in its, of the country. It is an anomaly that condemnation of Mr. Justin McCarthy, the schools supported by more than twowho, in a speech at Walworth, declared, thirds of the people should be kept in a a few days ago, that the party of which worse condition than those which are he is leader will support a proper maintained for the benefit of a small

following the Archbishop of Canterbury, Home Rule will 'pass out of the range If there was ever a sentence penned

which deserved to be characterized by the epithet contemptible, this is one. If a Catholic had used such a line of reasoning, we presume the Times would stigmatize it as "Jesuitical: but Jesuits do not follow such a line. It is not their doctrine that the endand an iniquitous end in this casejustifies the means.

We are gratified to learn that the Irish members are not to be deterred from the straightforward course either by coaxing or by threats.

COL. INGERSOLL LECTURING AGAIN.

The editorial columns of a newspaper are not a suitable medium for the conducting of a theological controversy, or for the full elucidation of theological matters which require lengthy treatment. But our attention has been called to a lecture recently delivered by Col. Ingersoll in New York city under the title "The Foundations of Faith," in which the noted atheist once more attacks the Bible as the foundation of Christianity. As the points raised by the colonel are constantly in the mouths of infidels, who are at the present day both numerous and aggressive, and as an answer to the difficulties raised by them will be of interest to our readers, we will here give such an answer to the principal objections found in the lecture, though the subject treated is somewhat out of our usual course.

The author of the book entitled Some Mistakes of Moses" makes the Pentateuch, or the five books of Moses once more the object of his attack. He

"One of the foundation stones of our faith is the Old Testament. If that book is not true, if its authors were unaided men, if it contains blunders and falsehoods, then that stone crumbles to dust. The geologists demonstrated that the author of Genesis was mistaken as to the age of the world, and that the story of the universe having been created in six days about six thousand years ago could not be The colonel's argument is not by

any means a new one. He professes a great depth of original thought, but nearly all his difficulties against the truth of Holy Scripture are derived chiefly from Voltaire, Tom Paine and other flippant writers who are more remarkable for their profane wit than for depth of thought or learning.

If the book of Genesis really asserted that the universe was created within the period of six days, we should beieve it, because it is the word of God as revealed to men through Moses, and on the other hand, geology can never demonstrate that God could not create the universe with all the marks of antiquity which have been observed in the investigations of geologists into the character of the earth's surface. It must be admitted, however, that there are evidences which lead to the conclusion that the earth is much older than six thousand, or even than six hundred thousand, years, but if Col. Ingersoll had read fairly and carefully the words of Holy Scripture, he would have found that Genesis does not enter further into the question of this very great antiquity of the earth than to say, "In the beginning God created heaven and earth." These are the first words of Genesis, and there is nothing vote whereby every measure acceptable created six thousand or six million vears ago.

The main fact set forth in the first words of Genesis is that matter is not eternal but was created by God. After this creation the earth may have passed through many changes which may have occupied hundreds of thousands, or even millions, of years, before we come to the events recorded in the subsequent verses of Genesis sentation of our Blessed Lord's meancalled the light day and the darkness night and there was evening and morning one day." It would require a longer essay than

would be suitable to our editorial forgiveness of injuries: "Blessed are columns to enter upon a discussion as the merciful for they shall obtain to the nature of the six days during which God prepared the world for the good to them that hate you : Bless them habitation of men. It will suffice to say here that there are at least three opinions on this subject, any one of which may be reasonably held.

promises, and will serve Him by wor- such non Conformist dissentients as It is not creditable to the Methodist in Genesis as being done on the sevvestigation are fully met, as the period which preceded these days is ample to account for all the mutations through which the science of geology shows the earth to have passed, even if the days of Genesis were days of ordinary length.

There is still a third opinion accord-

ing to which the account of creation given in the first chapter of Genesis is to be taken liturgically rather than literally, and that the intention of the sacred writer is that as God is the Creator of all things, and that He brought all things forth from nothingness, He is to be honored and adored on all days of the week, each day being devoted to the consideration of His infinite bounty in the bestowal of some particular benefit on mankind. Thus, according to this view, on the first day of the week we are to regard Him as the Creator of light, and of the succession of day and night, which is of such great importance to mankind. On the second day He is to be honored as the Creator of the firmament and of the atmosphere of the earth, with all its changes of temperature and moisture, whereby there is established a circulation of the waters, so that on the surface of the earth they flow to the ocean by means of lakes and rivers, and return by means of clouds and vapors to their original sources, and thus keep up the constant circulation without which neither life nor growth could be maintained.

We might thus go through each day of the week, but we content ourselves with saying that any one of these three opinions is a sufficient answer to Col. Ingersoll's assertion that "the story of the universe having been created in six days, about six thousand years ago, could not be true." It can only be said that the design of God in revealing the fact of creation, with such details as are given in the first chapter of Genesis, is to elevate mankind morally, and to point out the great first cause of all existence, not chance, or any imaginary law which came into operation by the fortuitous concurrence of atoms, but the will of the infinitely wise and infinitely powerful Being who rules and controls all things created. This is the lesson which the Prophet David draws from the fact of creation : "Let all the earth fear the Lord, and let all the inhabitants of the world be in awe of Him. For He spoke and they were made : He commanded and they were created." (Ps. xxxii., 8, 9.)

How the universe came into existence is an event which has always been a mystery to philosophers who attempted to account for it in any other way than by the creative power of God. The sublime words with which Moses begins the book of Genesis give us at once the truth, and make clear what to Pagan philosophers, the Pantheists and Infidels is enveloped in an impenetrable mist. Pagan philosophy and the cosmogonies of the Pagan sacred books could not discover the truth or explain the secret which Moses tells us so plainly: "In the beginning God created heaven and earth." Here we have the origin of earth and the whole universe, and we are led to render homage and adoration to Him who is the author of our existence, and the source of all the blessings we enjoy.

We cannot in this article enumerate all the objections brought forward by Mr. Ingersoll against both the Old and the New Testament, but we will mention one more the answer to which will suggest the answer to be made to his misinterpretation of several other expressions of our Blessed Lord.

In St. Luke, xix., 27, we find these words of Christ: "But as for those my enemies who would not have me reign over them, bring them hither; and kill them before me.'

From this the colonel infers that Christ was animated with the spirit of vengeance and hatred. It is almost needless to say that this is a misrepre-He prayed for His persecutors : "Father, forgive them, for they know not what they do. " He inculcated mercy. . . Love your enemies : do that curse you, and pray for them that persecute and calumniate you. " It is not likely that with such sentiments as these He would utter an expression other meaning than imply apart from th speaks prophetically happen at the last ju enemies will be pur judgment on accou severance in sin. slain, as it is the cus put to death traitors rule. It is a mercifu to abandon their evil the gospel of salvatio We shall have me

DECEMBER 28.

Ingersoll's objection issue.

ONTARIO SE

Mr. Hugo H. Ross, county, called a me tuents for the 4th ins of obtaining their vi school question of result is interesting siderable light on t opinion in the Prothis important matte Only about one-te

tion of this county that we may draw clusion from the meeting, as to the among the Protesta more especially as equally divided bet tive and Reform pa The meeting wa was called indeper It was well attende

tives and Reforme plained his views declared that he ac " not as Grits or constituents with their proclivities, cal. He felt it secure the correct views on the scho giving his vote measure to be bro ment at the coming He explained th ligion should not

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imply apart from their context. He duty of the clergy is undoubted in this granted by Parliament, we fully speaks prophetically of what will respect. But there is a meaning conhappen at the last judgment when His cealed in these words, which was evidenemies will be punished by a just ently intended, namely, that this is the judgment on account of their perseverance in sin. They shall be slain, as it is the custom for kings to put to death traitors and rebels to their teaching the children rests on the rule. It is a merciful warning to them to abandon their evil ways and accept the gospel of salvation which he offers

We shall have more to say of Mr. Ingersoll's objections in a future issue.

ONTARIO SENTIMENT.

Mr. Hugo H. Ross, M. P. for Dundas county, called a meeting of his constituents for the 4th inst., for the purpose of obtaining their views on the Separate school question of Manitoba, and the tion, and even the legislature has no result is interesting, as it throws con- right to throw any obstacle in the way opinion in the Province in regard to this important matter.

Only about one-tenth of the population of this county are Catholics, so that we may draw a pretty fair con- and tolerantly, stating : clusion from the sentiment of that meeting, as to the prevalent feeling among the Protestants of Ontario, the among the Protestants of Ontario, the bing the hair the wrong way, more especially as the county is pretty trouble is sure to follow. I be equally divided between the Conservative and Reform parties.

The meeting was a large one, and was called independently of parties. It was well attended by both Conserva- schools. tives and Reformers. Mr. Ross explained his views very definitely. He accurately as an honest and honorable declared that he addressed the electors man. The Catholics of the Dominion constituents with minds unbiassed by Protestant fellow-citizens, and they their proclivities, religious or politi- could not avoid this even if they decal. He felt it to be his duty to sired it; and unless they associate with secure the correct expression of their their Protestant neighbors, they must views on the school question before by left behind in the race for temporal ment at the coming session.

ligion should not be taught in the Protestants are left free to practice schools at all. He considered this to be their religious obligations without inespecially the case in Manitoba, where terference from those who differ from the children have to walk three or four them. miles to the school, and perhaps attend only six months in the year. Hence his belief that religion should not be he inferred that "they cannot well taught in the schools: it is that many afford time for special religious instruc- people attend religious worship listtion while there.

we consider the facts as stated by Mr. school room. To this we reply that it ion should be taught in the schools, than that it should be excluded. However, we do not feel ourselves authorized to speak for the Protestant population in this regard. We have always maintained that while we believe that Protestants would act more wisely if they would provide more religious instruction for their children, it is for themselves to decide whether or not must not force their religious teaching on Catholic children, even to the smallest extent.

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But the main question at issue in Manitoba is in regard to Catholic localities, or sections which have Catholics enough to support a school if they are tion campaign, to the effect that they left free to do so. For such cases we would not interfere with the existing maintain that Catholics should have the same liberty to have schools to their liking, as we are quite willing to concede to Protestants. What we claim is that we are not to be compelled to adopt the ideas of Protestants in regard to religious or non-religious education.

We consider it to be of the highest importance that whatever branch of secular instruction might possibly be dispensed with in the case of those who have only limited opportunities for attending school, religious instruction should not be laid aside in any case. It is of the utmost importance, and it is an axiom which needs no demonstration, that the formation of moral character should always be attended to, whatever branch of merely secular instruction may be dispensed with, and the moral character cannot be formed without religion, on which it has necessarily its foundation. Yet we do not believe that the time necessary for instruction in religion will interfere with the secular instruction necessary. Experience proves this to be the case, for we have shown repeatedly that, both in Canada and elsewhere, Catholic schools are just as efficient with religious instruction given in them, as are Public schools,

duty of the clergy alone. From the dissent. The primary obligation of parents, and the parents must provide the means of fulfilling it efficiently. They are frequently unable to attend to it themselves, yet they have no right to throw the whole obligation on their clergy exclusively, especially as the clergy have other duties to attend to beside teaching catechism. The parents should therefore see to it that, under supervision of the clergy, the children shall have competent teachers for this as well as other branches of instrucsiderable light on the trend of public of parents who are willing thus to do their duty.

We give Mr. Ross due credit that he appreciates our view of the case, and that in his address he spoke moderately

"You see by this that the Roman Catholics have had some grievances If you persist in rub in Manitoba. lieve the Roman Catholics have no objection to associating with Protestants, but they do wish that the Roman Catholic religion be taught, and this is the reason why they ask for Separate

Mr. Ross here puts the matter very " not as Grits or Tories," but as his are necessarily in contact with their giving his vote on the remedial prosperity at least. They have, theremeasure to be brought before Parlia fore, no wish to avoid such association, and they desire to live in peace and He explained that in his opinion re- harmony while both Catholics and

Mr. Ross gives another reason for lessly, and he believes that the habit In regard to this we have to say that of listlessness is often acquired in the Ross to be rather a reason why relig. will not engender a habit of listlessness to be well instructed in religion. Those ignorant of their religion are far more likely to be listless than they who are well instructed. We can assert from experience that this is the case, and, consequently, Mr. Ross's view of the matter is to our belief a mistake. But while we differ from him in regard to these details of reasoning, we fully agree with the practhey shall have their religion intro- tical conclusion which he draws, duced into their school programme; which is in substance that Cathand what shall be the character of the olics should not be forced to adopt religious teaching, if they determine all the Protestant ideas on the subject to have any, though of course it is to be of education, however correct these understood that in mixed schools they ideas may be in the estimation of those who entertain them.

Mr. Ross explained to his audience the circumstances under which the Manitoba laws of 1890 were passed, in spite of promises made by Messrs. Greenway and Martin during the elec-Separate school system, though it was their intention to present a school law to the Legislature. This agreement they violated, and when the Dominion Government called their attention to the injury inflicted on the Catholic minority, the sole reply which was given by them was to the effect that they would not change what they had done

It is a source of gratification to us that the electors of Dundas received well Mr. Ross's honest explanations. It shows us that we may place confidence in the tolerant spirit of the wellinformed portion of our Protestant fellow-citizens, and the fact will increase the good understanding and kindly feeling which prevails in most constituencies between Catholics and Protestants.

Mr. Ross spent some time in answering questions put to him by his audience, and finally said :

"This question needs much thoughtconsideration before anything ful definite is decided upon, for we must remember that a sin once committed cannot be blotted out, so rights once granted cannot be withdrawn.

Being unwilling to be too captious, we shall not discuss the theological question of the blotting out of sin. There is a means within the Church Mr. Ross also said that it is the duty of ordained ministers to give religious instruction. To this proposition, taken will remain even after its guilt is for-

admit that it would be extremely difficult to take them away after they have been conceded. With all this in view, the electors present at Mr. Ross's meetthe question of remedial legislation when it comes before Parliament in January. We infer from this that the boast of Ontario demagogues, that they could influence the people of this Province to rise as one man to deny any concession of rights to Catholics, was but empty braggadocio.

EDITORIAL NOTES.

So full of venom is the A. P. A. that they turned all their influence against Mr. Hurst, a candidate for the Governorship of Maryland, for no other reason than that his daughter is married to a Catholic gentleman. They succeeded in defeating him, but this is no criterion of their power in the politics of the State, as they did not dare to make an open fight on any such ground. Their work was carried on clandestinely, as is always the case with this owl-like association which so loves the darkness. They would probably not have succeeded at all if their designs had been known, and they were besides favored by the wave of Republicanism which passed over the country during the last couple of vears.

ABOUT a year ago a number of Protestant young men of Ritualistic notions started a monastery at Mount Jericho, Pa. The very name of the place was an attraction, as it is a scriptural name and was considered suggestive of monastic life. They adopted the Benedictine habit, wore sandals instead of shoes, and had their heads shaven, and in every respect they thought they were full-fledged monks. But the leading of a monastic life is not so easy for those who have not made the preparation for it which is customary with the Catholic religious orders, and the Mount Jericho monks became tired of their experiment, one by one, and left the establishment, so that now the monastery has been given up altogether.

A NUMBER of preachers who took a prominent part in the last political contest in Baltimore applied recently to the new mayor of the city for political positions, on the plea that they had greatly contributed to the Republican victory, and "to the victors belong the spoils." The mayor positively refused to grant their request, saying that he will not give any municipal position to a minister, as the constitution is decidedly against a union of Church and State in any form. He considers that ministers should stick to their work of saving souls instead of dabbling in politics.

THE New York Independent has an article under the title: "Avenge, O Lord, thyslaughtered Saints," in which it deplores the fact that Christian nations, and particularly England, do not prevent the continued massacre of Armenians in Turkey. It thinks that this is the especial business of the European Christian nations; but surely it would not be amiss for the leading Christian nation of America too to give its kind offices for so noble an object as to prevent these atrocities. The Independent exclaims: "Oh for a year, a month, a day of Oliver Cromwell Lord Protector of England." Perhaps if Oliver were to day LordProtector he would interfere effectually to prevent the massacres; yet he was not himself backward about perpetrating massacres just as atroc ious when it suited his purpose The Sultan might very well say to him 'Show a good example of benevolence and paternal rule at home before interfering in the affairs of other nations. But Oliver being not now at the helm it would appear that there is no country, either European or American, to inter vene to stop the Moslems in their de stroying career. Oh for a year or a month or a day of Richard the Lionhearted!

It WOULD seem that even Belfast is growing civilized under the softening influences of the tolerant spirit which every year is becoming more and more prevalent. The Rev. Dr. Kane, who has hitherto been famous for his venomous Orangeism, gave an address a few days ago to a Belfast audience, and paid a glowing tribute to the tolerance of the Catholic Religious who have

other meaning than what they would literally, we offer no objection, as the given. But on the question of rights Kane said he had put himself to con- without any effort at discount. Who than the Mother of God. In the sphere siderable personal inconvenience to attend the funeral that he might tell his gratification at the kindness of the managers of the hospital, and of Catholic neighbors toward the deceased. sentiment thus expressed, we decidedly | ing passed a resolution that he should | They had all shown the greatest desire follow his own judgment in regard to to obtain for the dead man the services of a minister of his own Church during his illness and at the funeral.

TALKS ON CATHOLICITY.

Sermon of Dr. Halsey, the Janesville Methodist Clergyman.

"Why Does the Catholic Church Win," was the subject of Rev. Halsey's sermon in the Methodist church at Janesville, Wisconsin, Sunday evening. The theme served to draw a large audience, which comfilled the auditorium and overflowed into the gallery. The lecture was drawn on such broad and tolerant lines that, in these days of anti Catholic bigotry, it is well worth re produc

ing DOES NOT CRITICISE CATHOLICITY. The speaker began his discourse with the statement that it would be a fortunate period in the history of the progress of religion and of the world's civilization when all people, regardless of denominational peculiarities or pre ferences, draw the line between good and evil, purity and impurity, virtue and vice, holiness and sin, truth and error, then casting the worthless away, cling for life to the good. He said if anyone present thought the hour would be devoted to finding fault with the Catholic Church or with an effort to crown prejudice now hoary with age, he would go away disappointed not disgruntled and say unkind things about the preacher because he did not throw clubs at somebody's

head, causing them to howl with pain. Possibly the Catholic Church teaches some doctrines with which all do not agree. It is possible that her forms and ceremonies, or her splendid ritual is not liked by all, but it is not fair to find fault with her people because they like these things. Under the stars and stripes the Catholic Church has a right to exist, to build temples, appoint her services and observe her eremonies without molestation. She has just as good a right to do this as Protestants have to build their churches and observe their forms of worship. This is the home of all religions, because it is the home of all people, a free land with equal rights and privileges. CATHOLICITY A MIGHTY POWER.

One statement of fact which would help to prepare the way for an intelligent answer to the question under consideration is that whoever reads the history of past events with a desire t ascertain what influence any religious society has exerted upon the world's civilization or whoever can fully dis cerns the signs of the times, must, if candid, admit that the Catholic Church has been for nineteen centuries and is to-day a mighty power among men Her influence has been felt in every land. Nations have felt her power, crowned heads have trembled in her presence and rulers have bowed themselves at her feet. It is the part of wisdom to study a Church, backed up by such a remarkable history. is a question that to the speaker was fraught with deep interest and one that demanded the most careful thought. REASON OF HER SUCCESS.

The first reason for the success of the Catholic Church is that she believes she is the true Church of Christ with a pecial divine mission to a world that i in bondage to the slavery of sin. She holds to the doctrine of a supernatural revelation given to the world through inspired men for the purpose of teach ing the plan of human redemption, how to escape the fearful consequences of sin in time and in eternity. The Catholic Church believes in the

Deity of Christ, in the guilt and peril of sin, in the necessity of hearty repentance and faith as the ground of forgiveness. Souls are exposed and must be rescued. Her services, her ordinances, her altars and sacraments, the ministration of her priests, her holy days and festivals, the very chimes of her bells tell the story of the sinfulness of the human heart and the necessity of forgiveness. SHE IS EVER WATCHFUL.

Her organization gives her author ity to command her people in all mat ters of faith and conduct. She stands first and supreme in every locality

She does not bow to the will of man or any number of men. Established services are not shoved off one side at everybody's request as of minor im-

portance. Her organization enables her to give special attention to the work of training the children and youth of her fold to become zealous advocates of her doctrines and practices. In early life they are rooted and grounded in the She rocks the cradle in every faith. Catholic home, and has a right to do so She sings her Masses in the ear of the child until the soul catches the spirit of them. She puts her creeds into object lessons and thus through the eye touches the heart and inspires religious emotions which never die.

LOYALTY TO THE CHURCH. Another reason for her success is the intense loyalty of her people everywhere in every country, regardless of cost. They are in the Church, a part of the Church, and in the Church to stay until death takes them out of the world. Living and dying they are true to their profes-If they wander away they in-

ever tries to change the opinion of a of pure creatures, the Divine Maternson or a daughter in the Church has ity is the chef d'oeuvre of the Blessed a big job on hand and will doubtless Trinity. find his head white before the work is finished. The speaker had yet to find a Catholic going about the streets criticizing his Church, finding fault with her doctrines or defaming the character of those who serve at her consecrated altars. Their loyalty in this respect is worthy of commendation. Surely it is not difficult to see in this fact one element of victory. Catholics are loyal to the services of their Church. A little foolish whim does not keep them from the sacra-ments and Masses, and in this they are right. They are a church going people year in and year out. Through storm and sunshine, snow and sleet they wend their way to the altars of their fathers, to the altars of their Church.

"BEHOLD THY MOTHER."

The Beauties of our Faith and the Understanding of our Holy Religion
—Sermon by Rev. G. J. Lucas, D. D. of Archbald, Pa.

Hail, full of grace.-Luke, i., 28

In the rules of the Sodality of the B. V. M. we read: "The end of this sodality is virtue and Christian piety and progress in the study of literature The chief literature i and science.' the appreciation of the beauties of our faith, the chief science is the understanding of our holy religion. This literature and science paramount are indispensable, if ours is to be, as the Apostle Peter enj ins, "a reason if we are to be able to able service," g've a reason for the faith that is in This reasonable service has at all times flourished in the Church of God. and the luminous intellects of a Paul a Cyprian, an Augustine, and, later on, of a Thomas Aquinas, a Bonaventure a Francis de Sales : and the long and august ranks of confessors, theologians doctors which march in procession be fore us up the centuries from the apos olic times to the present hour, termin ating in the venerable figure of the reigning Pontiff, Leo XIII., are the mightiest array of intellectual nesses that the world has ever beheld. And what do they witness celestial fact that the faith of Holy Church is a reasonable service, and that it constitutes the perfection, the

erown, the glory of the human reason In consonance with this reasonable service, this divine literature and sci ence, I think it meet and useful on the present occasion to state in brief the loctrine of the devotion to the Blesse Virgin, and after to speak of its prac tical value.

It is a fundamental principle in the social order to honor the great, to im itate the excellent, by means of interessors to obtain favors of the powerful This principle is equally fundamental in the order of grace. To honor the saints, to imitate them, to ask their in tercession with God for us, by their prayers, this is what we call devotion the saints. To honor the Blessed Virgin as the chiefest saint, to imitate her as the most perfect pattern, to beg her to intercede for us before the throi e of grace, as the most potent patron. onstitutes the devotion to the Blessed Virgin Mary.

St. Paul requests the Roman Chris tians to pray for him; the Prophet Jeremias after death supplicates for the Jews: Moses went up on the moun-tain and besought the Lord, saying:

Why, O Lord, is thy indignation enkindled against thy people, whom thou has brought out of the land of Egypt? Let not the Egyptians say, I beseech thee: He craftly brought them out, that he might kill them on the moun tains, and destroy them from the earth: let Thy anger cease and be appeared upon Thy people." And the appeased upon Thy people." And the sacred volume adds that, through the prayer of Meses, "The Lord was appeased from doing the evil which he had spoken against His people." If Moses and Paul, even before their

death, if even any ordinary person while in this life, as yet uncrowned and unsainted, can intercede for us with God, why cannot the crowned and blessed and the Queen of sainted Heaven have the power to pray for us? Assuredly they can, and this consoling doctrine is not only reasonable, but is a balm and a solace to our earthly sorrows. It is a golden link which unites our exile on earth with the angels and saints and the Queen of Saints in heaven; it is already an enrance and a glimpse into the celestial radiance of our eternal home.

If devotion to the saints is meet and salutary, what shall we say of devotion to Mary? "Hall, full of grace," said the celestial ambassador. Full of the celestial ambassador. Who ever heard of angel grace! ips that he was full of grace? Full of grace, that is adorned with every virtue; full of grace, that is without spot or shadow; full of grace, that is from the first dawn of her existence an unsullied masterpiece from the hands of the Most High.

This fullness of grace began at the first moment of her existence. The Prophet Jeremias and the Baptist St. John were born immaculate, but they John were born immaculate; Mary was not only born immaculate, but she was conceived immaculate. The Church conceived immaculate. extols the immaculate nativity of Jeremias and John; of Mary alone she sings the Immaculate Conception.

And why this fullness of grace, this immaculateness of birth and conception? The reason sings to your soul in responsive voice: Mary was predestined to a dignity beyond all created parallel; God might create new and vaster spheres, more potent races of mortals, sublimer hierarchies of angels,

of pure creatures, the Divine Matern-

Mary is the Mother of God. She is not the Mother of the divinity; the divine nature is uncreated, eternal before all the worlds. She is not the Mother of the second person of the She is not the Blessed Trinity according to His divine nature, which would be the same as being Mother of the divinity. But she is the Mother of God the Son, according to His human nature, which she conceived flesh of her flesh by the overshadowing of the Holy Ghost, and brought forth into the world. He, as man, was born of her ; she became the Mother of the God Man, and because the God Man is God, she, by being the the Mother of the God-Man, is by the very fact Mother of God.

With truth, therefore, is she full of grace, with truth was she conceived immaculate. Had she been conceived in sin, the King of kings would have been born of a slave of Satan, He would have been born of a bond woman when He could have been born of a free: the dishonor of the slavery of the Mother would have discredited the royal freedom of her Son : the servi tude of the Mother would have tainted the blood of the Royal Child and

turned it into a mockery.

The Mother of God! What a lof ly height of honor, what consequent and proportionate power and influence with her Divine Son! Hers "is a throne in heaven, far above all other created powers, mediatorial, intercessory, a title archetypal, a crown bright as the morning star; robes pure as the heavens. What is her name? the mother of fair love, and fear and holy hope. Exalted like a palm tree in Engaddi, and a rose plant in Jericho. She is the rod out of the stem of Jesse, says St. Jerome, and gate through which the High Priest

goes in and goes out and is ever shut."
"The unsullied shell," says St. Proclus, "which contains the pearl of price; the sacred slrine of sinlessness; the golden altar of holocaust; the whose ashes" - that is the Lord's body taken from her cleanses those who are defiled by the pollution of sin; the fair bride of the Canticles, the Church's diadem, the ex pression of orthodoxy.

This is what we hold with those ven erable voices, and what the Church has held from the beginning. Like many other Catholic doctrines, this teaching has been greatly misrepresented. Chalmers, the Bishop of Goulburn, but the other day said that "The Roman worship of the Blessed Virgin is an in-superable barrier to the reunion of Christendom;" that we "constitute the Blessed Virgin an object of supreme worship;" that we "exalt her to the throne of the Eternal Godhead;" that we "admit the deification of Mary.

Such a singular misrepresentation will scarcely be a help to the re union

of Christendom. And the Rev. Dr. Hodge, who ought to be a leader of light and not of darkness, states in the third volume of his "Systematic Theology" that: "It is hardly necessary to refer to the litanies of the B. V. M., as a further proof of her idolatrous worship. We thank God that in this enlight

ened and liberal century, when all creeds are cherishing mutual friend i-ness and respect, and informing themselves more accurately as regards the tenets of our holy faith, this mis statement must fade and fail, and be buried with the obsolete and depart-We believe that Jesus Christ ed past. is the final term of all other devotions; that He is our sole Mediator, in the trict sense, that the intercessory medi atorship of angels and saints, the Virgin included, Blessed simply in their prayers for us through merits of our Lord and Saviour and that the intercession is just and useful, and, as we have seen, according to Scripture and to right reason. We maintain that Mary is but a mere creature that came from the hands of the Omnipotent, and is in comparison with His Infinite Majesty less than a grain — in fact, that she is nothing at all. If devotion to Mary removed us but an atom from Jesus Christ, we would instantly reject it as false and illusive, as a snare of the devil. But we know that the glories of the Virgin are the reflection of the glories of her Child, and that every crown that is wreathed for our Heaveny Mother is laid at the feet of her Divine Son.

The Protestant poets, our own Long fellow and Edgar Allen Poe, and Father Faber in exquisitely tender verse ex-press the true devotion to the Blessed Virgin. Father Faber's poem begins:

Mother of mercy, day by day My love of these grows more and more; Thy gifts are strewn upon my way Like sands upon the great seashore.

"But scornful men have coldly said Thy love was leading me from God; And yet in this I did but tread The very path my Saviour trod. They know but little of thy worth Who speak these heartless words to me; For what did Jesus love on earth One-half so tenderly as thee?

'Jesus, when His three hours were run, Bequeathed thee on the cross to me; And, oh! how can I love thy Son, Sweet Mother, if I love not thee?"

And Edgar Allan Poe:

And Edgar Allan Poe:

"At morn, at noon, at twilight dim,
Maria! thou hast heard my hymn,
In joy and woe, in good and ill,
Mother of God be with me still.
When the hours flew brightly by,
And not a cloud obscured the sky,
My soul, lest it should truant be,
Thy grace did guide to thine and thee.
Now, when storms of fate o'ercast
Darkly my present and my past,
Let my future radiant shine,
With sweet hopes of thee and thine."

Love is the charm of li.e wherever found

[The following is a copy of a little poem by the late Eugene Field. It makes a pretty recitative peace for children and should be committed to memory by each of the little ones, in the home or school.]

The little toy dog is covered with dust,
But sturdy and stanch he stands;
And the little toy soldier is red with rust,
And his musket molds in his hands.
Time was when the little toy dog was new,
And the soldier was passing fair.
And that was the time when our Little Boy
Blue
Kissed them and put them there.

"Now don't you go 'till I come," he said,
"And don't you make any noise."
So toddling off to his trundle bed,
He dreamt of the pretty toys,
And as he was dreaming, an angel song
Awakened our Little Boy Blue.
Oh! the years are many, the years are long,
But the little toy friends are true.

Aye! faithful to Little Boy Blue they stand Each in the same old place,
Awaiting the touch of a little hand,
The smile of a little face.
And they wonder, as waiting these long years through,
In the dust of that little chair,
What has become of our Little Boy Blue,
Since he kissed them and put them there.

LEGENDS AND STORIES OF THE HOLY CHILD JESUS.

Ireland.

"THE POOREST OF THEM ALL." But they made answer to Him, "Nay"— They were lords' and ladies' sons; And He, the poorest of them all, Was born in an ox's stall. -Old carol.

What a grumpy old woman was Nanny Fox! How she used to storm at her little grandson Charlie; and when she was not crippled and helpless with rheumatism, how she used to beat him too! Even the rough crew of Tile Street, Dublin, where Nanny lived, cried shame on her for her ill use of little Charlie.

Not that Charlie ever complained, or made a fuss about any of his trials He was a plucky little chap, and his natural courage was strengthened by the grace of God given him in the sacraments and by prayer. "When Jesus is present, all is well, and noth ing seems difficult: most lich is he who is dear to Jesus"—that is what Charlie felt in his heart of hearts, though I don't think he could have told it in such a beautiful way.

Charlie's father, old Nanny's son, had married when he was quiet young. His wife had died when Charlie was born: she had been weak and ailing for some time, and her husband had not money enough to buy her food and nourishing things to For he had no trade keep her alive. the little money he carned was for selling white mice and rats, of which he had always a great number in cages at home-in the one room in which they lived. Perhaps living in the stifling atmosphere with so many an imals helped to kill the mother, as it certainly did Charlie's father, who, stricken with a fever, for want of pure air, good nursing, medicine, and nourishment, died when Charlie was only twelve years old.

He had been good to his boy while he lived, for he had never forsaken his religious duties ; and, when dying, he made Charlie promise faithfully to go regularly to confession and Commun ion, never to miss Mass on Sundays of days of obligation, and to be very de vout to our Blessed Lady. Charlie had promised, and in spite of temptations and difficulties had kept his promise manfully ; for our dear Mother up olds amid all trials and obstacles those who ask her for her help, and do not turn aside when it comes

Nanny was a wicked old woman. She had drowned all the whispers of her conscience in gio, long ago; and if at times loud warnings would make themselves heard, she hugged the devil closer to her heart, till at last she heard no voice, obeyed no dictates, but his. Charlie took care of the mice, and went about the streets with them trying to sell them. It was not such a poor busi ness, after all. Many children liked to watch the little pets running up lad ders, playing hide and seek, and doing the other pretty tricks that Charlie taught them; and they generally begged pennies from their nurses or parents to give to Charlie, who would have got on very well as far as money was concerned if it had not been for his grandmother. But old Nanny took all his money from him at the end of the day, and spent most of it for gin.

Charlie could have kept it from her had he chosen, for, of course he need not have told her how much money he had taken during the day; but he had promised his father to be good to herhis father had not foreseen the result and he could never tell a lie, or deceive the least little bit in the world, not even though his grandmother took the money for gin, and left him half starved and in rags. Drink is so sel fish, so unkind; it uproots the feelings that are deepest-rooted by God in our hearts-the longing for Him and the love of our own relations.

When Nanny was ill, Charlie was as gentle and forbearing with her as a Sister of Charity. Not that he was perfect. Now and then, when she sent nim to the public house at the end of the street to spend some of his hard. won coppers on gin, Charlie would stand in the street outside the door of stamp his foot, and say dreadful words, in his rage that such things should be.

Now and then, too, he would watch some well-dressed boy of his own age. There was one in particular he often or companions, chatting gayly, and

for making him poor.

One winter in particular, old Nanny was very trying. She began by taking all the money she could get for gin, and often Charlie had not enough for good. It was no unusual thing for to have only a hunch of dry bread for his dinner, and neither breakfast nor supper. He was more than usually cheerful and patient, however, for he was preparing for confirmation: and Father Southwell, who was instructing him, guessing at many things in Charlie's life that the boy kept secret, took advantage of the time, not only to fit his instructions with the boy daily need, but also to keep him back sometimes when the rest of the class was dismissed, to give him a few kind, encouraging words, to help him on his

You who are surrounded by loving friends and relatives little know the worth of kind words of sympathy to a soul that is in its daily struggle alone

but for unseen help.
One day Charlie was coming home, after a long tramp; it was so cold and snowy that few people had ventured out, and Charlie had not liked to disturb the little mice, in their warm nest of hay, to make them perform. He met a funny little old gentleman in Tile street-a most unusual place to meet anyone in clean, respectable

clothes.
"Ah! you're the white-mice boy?"

he said, stopping Charlie.
"Yes, sir," answered Charlie, who
remembered to have seen the old gentle
man in church and in a house at the other end of the town, where the rich people lived.
"Well, and where do you live, and

where are your father and mother?" Charlie thought the old gentleman very inquisitive, but being a very modest, courteous boy, he answered quietly

"I live at No. 17, sir; and my father and mother are dead."
"Do you live alone?" asked the old

gentleman. "No, sir; I live with my grand mother.

"What's her name?" was the next question. "Nanny Fox," answered Charlie,

more and more astonished, and truth to tell, a little annoyed at being catechised so abruptly. "And how much do you make a

day?"
"Sometimes ninepence or a shilling:
"Sometimes I never more than that. Sometimes I don't sell anything or take any cop-

pers all day."
"You'll never make your fortune a that rate," said the old gentleman. 'And how much do you give to your grandmother?"

"All I get," Charlie answered sharp-

ly, for he was getting very angry a having his affairs pried into. Stuff and nonsense! Don't tell lies, boy," said the old gentleman

tartly. Very well, sir. Why did you ask me all those questions, which are no business of yours, if you did not intend

to believe me? The old gentleman was more pleased with Charlie's sudden blaze of than he cared to show. He chuckled away in his white silk handkerchief hat was muffled all about his throat

and ears, but he only said : "Here's sixpence for you, boy." "I don't want your sixpence,"

answered Charlie. "Why won't you take it? You take money from other people." That's for my white mice, or for

making them act," said the boy. "If I let you pay me for answering your question, you might come and ask some more to morrow, and I won't answer them." Charlie was very angry. He hated

the old man and would have gone home penniless rather than take his "Very well," said the old gentleman.

and went on his way. If Charlie had looked round, he would have seen the old man standing still in the middle of the pavement to look after him; and if he had followed him, he would have heard him talking to himself in this

"Very fine lad; I quite believe all Father Southwell tells me about him; a great deal more there is, too, as have learned from the neighbors more, too, if one only knew it. Dreadful old woman!" he added, waving his stick fiercely in the air. The dreadful old woman was Charlie's grandmother. He had been asking questions of others n Tile Street that afternoon, and had earned a great deal about Charlie that had convinced him of the justice of the good opinion he had formed of the boy from seeing him in church.

We will leave Charlie, having seen him met at the door by Nanny and beaten with her crutch for having brought home so little money, shiver ing and sobbing in the miserable attic that he called home (for even he broke down sometimes), and follow the old gentleman home. He lived, as I have aid, in the better part of the town, in a large house standing back from the road, in a pretty garden. It was dark when he reached home, and the warm, well-lighted hall as he entered struck him in painful contrast to the houses in Tile street. For Sir Charles Felton was a good old man, with a large heart brimful of love for God and his neigh-"Red Lion" for a moment and bors, and his questions had not been purposeless or merely inquisitive; but

I must not tell his secret yet.

He went into the drawing-room as scon as he had taken off his things, where he found Lady Felton, a lady saw walking by the side of his mother as good and kind as you could wish, and Annie, their daughter, true child going in and out of toy, sweet, or book of such parents. There was also a shops; and dark, rebellious thoughts little boy about thirteen years old, cert in the school. He enjoyed the would come into the poor boy's heart, though he looked much younger, first part very much. He always

and a half-quelled murmur against God for making him poor.

One winter in particular, old Nanny

"Late again, father," said Annie,

getting up and moving a chair near the fire for Sir Charles. "It's 6 the fire for Sir Charles. o'clock, but we waited afternoon tea for you, as it was such a wretched afternoon." Be it noted the little boy did not offer to move, not even to look up and smile a greeting to his grand-

"Where have you been?" asked Lady Felton, as she gave Sir Charles

'In Tile Street, making inquiries about that little white-mice boy that we have all taken a fancy to.' "Oh! I am so glad, father," said nnie. "I hope he is the little saint

Annie. we think him."
"Very nearly, very nearly," answered Sir Charles. He told them all

he had heard about Charlie. "He's a namesake of yours, Charlie, he added, turning to his little grand son. But the boy gave no answering smile. He looked up for a moment from his book half-contemptuously and

then went on reading.

He had only been with his grandfather and grandmother for a month or two, since his father's regiment had been ordered out to India, and his mother had gone too. At home he had been left to himself a great deal: his mother spoiled him or took no notice of him. His father was never at home, and being supposed to be too delicate to go to school, he had had a private tutor, who came only three hours in the morning. Charlie had been left a great deal servants, who had filled his head with pride and nonsense. quence of all this was that he was a very disagreeable, overbearing little boy, and considered it an insult to his dignity to have a poor street boy

spoken of as his namesake His grandfather noticed his disdain ful manner, and, being very particular about respectful behavior in children, ordered him out of the room.

'That boy is perfectly unbearable, with his airs and graces," he said He is so rude and unmannerly, too. "Yes, it's a great pity," said Lady

"The only grandson, too, and alway the eldest. But I think we shall be able to do something with him, and he will get a lot of it knecked out of him "What have you been doing al

day?" asked Sir Charles of his daugh-

"I have been out with coal tickets this morning. We went for a drive in the afternoon, and since then I have been practising for the concert in the school-room to-morrow."

Soon it was time to dress for dinner,

so they had no further talk about either of the Charlies, though they were none the less the subject of much thought. Sir Charles could not help contrasting their behavior to their grandparents.
"And the difference between them

he said in a loud voice in the middle of dinner, to everybody's surprise. Difference between what?" asked

Annie, laughing.
"Your mother and that poor boy's grandmother," he answered warmly.
"And to think —" but suddenly remembering the servants, he relaped into silent thought.

The next day the ground was covered with snow. Charlie, our first friend, started out with his mice, for it was a bright, clear day, and he thought he would be sure to get some oppers, for many people would be about shopping now, it was so near

When he came to the upper part of the town, which was more like country than town, with its detached houses in their large gardens and wide roads with avenues of trees, he saw a lot of boys making a snow man. When they had finished it, they began to shy snowballs at the pipe they had stuck ir

Charlie, unthinking, and with boy's love of fun, made up a snowball and threw it. It just struck the barrel of the pipe and knocked it out of the snow man's mouth.

"Bravo!" cried most of the boys, in admiration of the good aim. But one of them came up to him and said haughtily, "Go away! What right have you to shy at our snow man, you lirty little cad?"

Not a blow with Nanny's crutch, or cold night on the bare floor, would have made the poor boy wince with pain, or the tears gather in his eyes. as did these cruel words uttered by Charlie Felton. Little did the latter know his grandfather was within sight and earshot.

"Shame!" cried the other boys, and one of them ran after Charlie Fox and asked him to come back and share in the game. But he was too deeply wounded, and he ran off. Just as h was turning a corner of the road he met the little old gentleman of the night before.

"Ah! my boy, we have met again I wanted to see you. The day after to morrow's Christmas Day, and you and I will forget that we misunderstood each other last night, and you will come to wish me 'a merry Christmas after High Mass. I live at Felton House, but in case I miss you after church or you forget, I have written it down on this piece of paper. Giving Charlie the piece of paper, he

Charlie Felton came in to luncheon glowing with health and fun ; he was rather surprised at his grandfather's dry, short answers to ' But he is such a queer old stick," he

said to himself.

imagined himself of much importance when he went out with his grand-father, as every one made so much of Sir Charles, for all loved and honored the good old man.

In the second part of the pragramme was a pretty old Christmas carol sung by four of the school children, each taking a different part. It is an old English one, not so well known as many others, though beautiful in the lesson it teaches.

Charlie could not make out why his grandfather fixed his eyes on him with such a meaning look. I will give some of the verses here, and you wil discover, as Charlie did, at the third verse what Sir Charles meant by it. As it fell out one May morning,

On one bright holiday,
Sweet Jesus asked of His dear Mother
If He might go and play,
To play, to play, sweet Jesus shall go,
And to play now get you gone;
And let me hear of no complaint
At night when you come home.

Sweet Jesus went down to yonder town, As far as the Holy Well, And there did see as fine children As any tongue can tell. He said: "God bless you every one, And Christ your portion be. Little children, shall I play with you? And you shall play with Me."

But they made answer to Him, "Nay."— They were lords' and ladies' sons; And He, the poorest of them all, Was born in an ox's stall. Sweet Jesus turned Him about, And He neither laughed nor smiled, But tears came trickling from His eyes Like water from the skies.

Charlie grew redder and more un comfortable every moment under his grandfather's gaze. He guessed now that Sir Charles had seen his unkindness to the little white-mice boy in the morning.

And poor Charlie, who was there owing to the kind forethought of Father Southwell, his only friend, who gave him any little treat he could, rejoiced in thinking that at least in one point he resembled our most sweet Lord, who, with His dear Mother, suffered such poverty and hardship and contempt for our sake.

Nothing more was said by Sir charles, but on Christmas morning Charles, but on Christmas morning after High Mass, when Charlie Fox came to Felton House, his little namesake received him with kind words and fraukly-spoken regret for his crue speech about the snow man, and offered to give all his Christmas presents to nake atonement.

He was as active as his grandfather ever after in trying to be kind to the poor, especially to Charlie Fox, who was given regular work in the garder by Sir Charles; and the boys became such friends that when they were grow up and Er Charles and his son dead and little harme succeeded to the title and estates, his namesake was made his agent-nay, more, his confidential and honored friend.

Dear children, the winter is as cold now as then; the poor suffer in as great reality; all around us are the poor, the sick and the sad. If we cannot give alms, if we cannot go on errands of mercy and charity, we can at least speak words of brotherly love and comfort. We can love all, as we would wish to be loved ourselves. Is it much to ask of us one little encour aging sentence to some one weary at heart, one little act of self-denial help the need; ? Much? No, nothing. Is anything too great a sacrifice for the love of our most sweet Lord? We can never, never love Him enough, never do anything to show the millionth part of our gratitude to Him. And let us not forget our dearest help us give ourselves and all we have in the best and wisest way to sweet Jesus for His Christmas gift. We will offer our gifts through her, for then we know they will be accepted; for her Son will welcome all that comes through her hands, and we shall be safe in His keeping now and ever

TO BE CONTINUED. The Children's Enemy.

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DECEMBER

BY N T: ke heart of gr To-day's to-day And on its buddi Of early morni

Take heart of gr This dewy swe Fill up with this And pledge the Take heart of gr Instead of bac Wash out the old The sorrowing

And let the old n Be cleansed wi And make begin With hope and For what's the w But ours to try Not curs to falte Not ours to flir

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presence in a hi Brethren, I w most of us I m examination of o benefit us will times ; of course no practice will for persons of go fixed times at wh the actions of th Year's day, of al should take acc towards God an for the future. day like this the demands examin "The pas truth there is that. It would I for some of us politely bowed o But there it is, past year is an

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and Communion for the future. Catarrh Is due to impure bl with local applicati has cured hundred cause it purifies t removes the cause builds up the system pneumonia, diphthe

Hood's Pills b Dr. J. D. Kello, prepared from dr sprong of the prepared from dr sprong of the prepared from a summer comp successfully by m number of years wis suffering from any just the medicine f bottle. It sells for Real president and prepared from the prep Real merit is the Sarsaparilla It residrations fail. Hood

Take Heart of Grace. BY NORA PERRY.

T: ke heart of grace, begin anew, To-day's to-day, not yesterday, And on its budding bloom the dew Of early morning still doth play.

Take heart of grace, and gather up This dewy sweetness of the morn, Fill up with this your emplied cup, And pledge the fair bours newly born

Take heart of grace, and look before, Instead of backward on the way, Wash out the old regretful score, The sorrowing sins of yesterday:

And let the old mistakes and pain, Be cleansed with tots refreshing dew, And make beginning once again, With hope and courage bright and new.

For what's the world and all its days, But ours to try and try again, Not ours to falter on its ways, Not ours to fling aside for pain.

Take heart of grace then, day by day, Take heart of grace, and sing each morn "To-day's to-day, not yesterday, And all the world is newly born!"

FIVE-M NUTE SERMONS.

Within the Octave of Christmas.

RETROSPECT.

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

There are two kinds of examination of conscience, both of which are good. One is done at fixed times by some arrangement with one's self honestly adhered to. The other kind of examination is spontaneous. In this latter case the conscience won't let you pas hour, or even a minute, without undergoing scrutiny. In the former case you examine your conscience, and in the latter your conscience ex amines you. I have met numbers of persons who need never examine their consciences when preparing for con fession: they live habitually in the Divine presence and are ready at all moments to perform the highest spiritual duties. I think it was one of the Catharines who was kneading dough to make bread for the commun ity when the bell rang for Communion, she went up and received our Lord with the dough sticking to her hands and then went back to her batch of bread: and she was excellently well disposed for Communion. St. Francis of Sales, from the evenness of character which he attained, must have had this gift of consciousness of the Divine presence in a high degree.

Brethren, I wish all of you had something of this high gift. But for most of us I may truly say that the examination of conscience which will benefit us will be that made at set times: of course, at confession. But no practice will produce better results for persons of good sense than having fixed times at which we shall go over the actions of the day. And on New Year's day, of all days in the year, we should take account of our conduct towards God and our neighbor and for the future. The fact is that on a day like this the old year rises up and demands examination. Sometimes we "The past is gone." truth there is no such good luck as that. It would be a very good thing for some of us if the past could be politely bowed out with the old year. But there it is, fixed for ever. past year is an account book turned to God's court to witness for or against us. Let us try and get a favorable balance out of it. At any rate,

Let us face about, therefore, brethren, and look back over the pas twelve months, and question the seasons of the old year. How did I begin the old year and how did I behave myself last winter? Did I make my Easter duty last spring? Did I at tend Mass regularly and worship God through the summer, or did I make the Lord's day one of carousing and pienicking and drinking? used my tongue for blaspheming, my body for lust, my soul for slavery to the evil one? Have I unjustly gotten any of my neighbor's property?

I been brutal to my family? These sound like ugly questions. But there's no happy New Year for you or me til we have answered them, and many others besides, repented of our sins and make good resolutions for confession and Communion, and for a good life for the future.

let us know the truth about it.

Catarrh in the Head

Is due to impure blood, and cannot be cured with local applications. Hood's Sarssparilla has cured hundreds of cases of catarrh because it purifies the blood and in this way removes the cause of the disease. It also builds up the system and prevents attacks of pneumonia, diphtheria and typhoid fever.

Hoop's PILLS become the favorite cathar

fic with every one who tries them. 25c.

Dr. J. D. Kellogg's Dysentery Cordial is prepared from drugs known to the profession as thoroughly reliable for the cure of cholera, dysentery, diarroza, griping pains and summer complaints. It has been used successfully by medical practitioners for a number of years with gratifying results If suffering from any summer complaint it is just the medicine that will cure you. Try a bottle, It sells for 25 cents.

just the medicine that will obottle. It sells for 25 cents. Real merit is the characteristic of Hood's Sarsaparilla. It cures even after other 1984 rations fail. Get Hood's and only Hood' OUR BOYS AND GIRLS.

Merry Christmas. BY CARLOS.

Merry Christmas! Listen, listen! Hearken to the joybells pealing; Children's eyes with gladness glisten Overcome by happy feeling.

Merry Christmas! O how merry For the little folks well dressed In rich attire! Yes, 'tis very Merry when you are caressed!

Merry Christmas! some are thinking, In their turs all wrapped and rolled; Not so merry to go shrinking, Shivering in the bitter cold!

Merry Christmas! If you're able, Child of sorrow, lift your head, Gaze upon the roofless Stable, See the Babe of Bethlehem's bed!

Merry Christmas! Don't be jealous Of those children richly dressed, For the Holy Fathers tell us That Christ loves the poor the best!

Merry Christmas! Child of sorrow, Are you better than your Lord? To day you grieve; but O to merrow Endless will be thy reward!

Merry Christmas! Swell the chorus Of the angels in the sky, Whose choirs still are chanting o'er us Glory be to God on High!

The Orphans and the Waif.

BY PHILIP DEANE. Poets had sung of it in the past. Authors had written story after story about it. Magazines had issued special numbers, printed in attractive colors, in honor of the joyous season. And now the great day was here

As Rose Marlowe sat at the bedside of her young sister Ray, her heart felt as if some sharp, cruel thing had

Christmas for Rose meant poverty, bitterness and gloom. Ray was dan-gerously ill; only one loaf of bread was in the house; and there was just enough to pay for Ray's medicine.

The bells were ringing for joy, but their music only taunted Rose with her misfortunes. Truly such a condition as she and

Ray were in was most sad and piti-Two orphans they were, and had

known the fierce struggle with hideous poverty all their lives. Rose was sixteen, and earned small living as a factory girl, which means of support had to suffice for herself and Ray, who, even when well, did not work, being always delicate

and but eight years of age. Ray had been sleeping, but the chimes of the Christmas bells awoke

her. "Oh, Rose, I have just had such a sweet dream ! "A dream? What was it about

"I dreamed that a bright, beautiful angel came to take me to heaven. We were just about going through the gates, which were all gold and flowers, when the bells awoke me. A strange dream, wasn't it, Rose? What did it mean? Am I dying, sister darling

Perhaps I am; and maybe the angel thought to let me know, so that I would kiss you goodby. "Oh, Ray, Ray, do not talk that way!" moaned Rose in a voice of de spair as tears welled up in her eyes. It was only a dream, and dreams seldom come true. Would you want to die and leave poor Rose all alone? Think how lonely I should be when returning from work, to find no darling Ray here to meet me with her loving kiss. You would be sleeping in your little grave and my life would be

all dark and sad. Oh, say, darling, that you do not want to leave me! "No, sister dear; I do not want to leave you. Though it must be ever so lovely in Heaven, I would rather stay with you since it would make you so

lonely without me. The wretched clock on the mantel struck seven, and this roused Rose to the fact that she must hasten out to purchase Ray's medicine, as there was none left of the last bottle

"Good by, dearest, only for a few oments," said Rose, affectionately moments, kissing Ray's pale flower-like face, as she rose from her seat at the bedside to don her shabby red cloak and hood.

Rose left the house, with Ray's languid brown eyes looking lovingly after her, seeming to speak that Ray longed

for her return.

Rose flitted along through the snowcovered streets, praying hard that Heaven would not let little Ray die. Rose Marlowe little dreamed that on that Christmas day she was to meet

with the strangest events her life would ever experience. She had scarcely gone two blocks when she suddenly noticed a peculiar

bundle half buried in the deep snow. "I wonder what that is?" thought Rose. "I have a notion to see. No, I won't, either. It is a bundle of rags, no doubt, which some one has thrown there. I had better not touch them. They may contain the germs of some sickness, and I shouldn't for the world want to take any disease home to Ray

She is dangerously sick now, as it is Although these warning thoughts thronged Rose's brain, she, nevertheless, experienced a compelling inspiration to examine the bundle, even after

she had passed it. She obeyed the summons within her and returned to the spot where the

If Rose had not done so there would have been no story for me to tell, and her life and Ray's would never have drifted into the strange fortunes of which you shall learn later on.

Rose stooped down and opened the covering of the mysterious object. As she did so a loud cry broke from her lips, and she was startled beyond

words claimed.

so cruel as to leave it to die in the

Rose reasoned as to what she should do for a moment.

"I ought to notify a policeman about it," she told herself. "I do not see one around," she added, as she see one around, she added, as she looked up and down the deserted street. "Something tells me that I had better carry the little thing home. I will.

She raised the infant, who was sound asleep, from its cold restingplace, and drew it under her ampl

'I hope it is not dead. I'm almost afraid to disturb it to see, it looks such

a frail little thing."
Rose proceeded on her way to the druggist's, which was not far away, her right arm firmly encircling the fourdling.

To have seen Rose as she continued on through the street no one would have suspected that she held so strange a burden, a burden more precious to some one than Rose could imagine. She procured Ray's medicine and

hastened home again. Rose had almost forgotten Ray in

her sudden surprise.
"Oh, Ray, just try to think what I have under my cloak," cried Rose, as she hurriedly entered their dingy

As she spoke Rose noticed a change for the better in Ray, who seemed much brighter than she had some moments before.
"I cannot think, Rose.

doll? "A doll? I should say it was, a living doll." And Rose took the infant out from under her cloak.

The waif's face was beautiful, and, to the amusement and delight of Rose and Ray, its eyes were open wide, and seemed to be laughing at its protector Oh, you little rosebud!" after the fashion of girls who fondle babies ; and, as girls always do in such cases, she imprinted a kiss on the little 1ed mouth.

Thanks to the thick clothes that swaddled it the infant had not suffered in the least from the cold or snow.

"See, Ray; his-I suppose its a boy: his clothing is rich and fine. He seems like the child of well-to-do Lay him here in the bed by me,

said Ray. "I'll play with him. I don't think I'm going to die, after all Rose. That dream made me think so. Rose. That dream made me think so I feel ever so much better than I did. "I'm glad of that, dear. I was more

alarmed about you than I dared to The very little person in the bed was beginning to feel hungry.

There was nothing backward about him, so he made known his wants by a series of lusty yells, this being his method of speech, as he knew nothing of French, German or English.

"He's hungry, I think," said Ray.
"There is a loaf of bread here,"
said Rose. "I have no milk, though might borrow some from Mrs. Ryan I'll go across the hall and ask her for

Rose hastened across to Mrs. Ryan's room and made known her desire, the same time telling the warm hearted

woman of her strange guest.
"A baby?" exclaimed Mrs. Ryan And you found him in the snow, did you? Well, that is queer."

Mrs. Ryan busied herself getting the milk, while Rose stood waiting near the table whereon lay the morn ing's Herald.

Suddenly Rose was startled by the eading of

A WOMAN'S MAD CRIME. Rose read every line of the thrilling news that column contained.

"What is it that's so interesting?" asked Mrs. Ryan, who had returned long before Rose was aware of it, so

engrossed with the paper was she.
"I am reading about a woman, a nurse, who, in a moment of madness, stole a child from its mother in bed, and escaped with it in some way the authorities cannot fathom. They cannot find the woman, either. say she is insane.

'How terrible!" "What if the very infant I have should be the one that was found stolen, Mrs. Rvan!

"That would indeed be amazing!" "I think I will go up to the house mentioned in the paper. It is No. 1009 Sixth street. The Herald states that the babe's mother is at death's door from the shock. The child is but five days old."

"Poor woman! I'll care for your sister while you are gone, Rose.

"I wonder if I ought to take the babe with me? "Don't do it. Let its friends accom oany you back to your home.

Leaving Mrs. Ryan to feed the in fant and look after it and Ray, Rose It was not very long before she

started off. reached the end of her walk and paused n front of a handsome residence, the home of the wealthy Jacob Armstrong. whose name was known throughout New York.

Rose was admitted to the rich man's presence, and hurriedly told him al

the reader knows. The man was startled and amazed. and immediately determined to accompany her home.

'Heaven grant that the child you have found is mine, girl! If it is, then you may count yourself the luck-iest girl in the city. I have money in plenty, and your recompense shall be a great one, if through you my lost one

be restored. Mr. Armstrong donned his fur-As she did so a lottle try black from
It is a living babe!" she exsimed. "Oh! who could have been As they hastened salong, side by



side, it seemed odd to note that he who cerned in this letter are the lies that was rich was hopefully depending for great happiness upon her who was

where Rose and Ray dwelt.
Both hurriedly climed the creaking stairs, and a few moments later they found themselves in the room occupied

by Mrs. Ryan and her two charges. The next moment a look of joy-a look that those present never forgot— overspread Mr. Armstrong's face, and he caught up the infant from the bed in a clasp that expressed his delight far better than I can.

"My dear young girl," said Mr. Armstrong, turning to Rose, "I can "I can never reward you sufficiently for the happiness you have brought me this day. I was about to offer a reward of ten thousand dollars to the finder of my child. Of course, you shall receive the You have not only saved my money. child's life by sheltering it, but have saved the life of its mother also. She will get well immediately when she hears the joyful news. I would rather

lose every dollar I possess than part from my wife or child. Surely that Christmas morning was a most happy one for the Marlowe girls!! Can the reader imagine a stranger leap from poverty to fortune than

The Armstrong heir was taken home, to the indescribable joy of his vearning mother.

Ryan cooked the Christmas dinner that day, and Rose and Ray enjoyed it as they had never enjoyed a meal before

Of course Ray was too weak to partake of heavy food; but she relished much a tempting repast of buttered toast, jelly and tea, and a sweet wing of turkey

Nurse Nixon, the woman who had abducted the child, was afterward

The poor woman must not be censured for what she did, for her actions had been prompted by a disordered mind due to a family grief she had suffered from. She had left the babe in the snow, with the insane belief that it would be better off if dead. Infants should die, she had reasoned madly, rather than live to suffer the cruelties of the world. The unfortunate woman died on New Year's Day.

Mr. and Mrs. Armstrong ever after looked upon Rose and Ray with great parental love, and eventually took the two orphans to live with them per-

manently in their elegant home. The waif of the snow is a handsome boy of ten now. His name is Lester Marlowe Armstrong. Rose and Ray, whom he considers as his grown sisters, never tire of telling him the story of how he was found asleep in the snow on that memorable Christmas morning.

A PROTESTANT MINISTER ON ANTI-CATHOLIC CALUMNIES.

Catholics know well that one of the chief obstacles to Christian reunion is, so far as Protestants are concerned, the prevalence among Protestants of mistaken, or even slanderous, notions of what the Catholic Church really is and what it teaches. To all acquainted with the extent of this ignorance and misconception the outlook for the re moval of this obstacle, by any merely human means at least, is far from bright. But there can be no doubt that one of the first steps towards it must be to have Protestants themselves begin to realize that they have been unjust in their thoughts about us. The trouble is that most Protestants wholly misunderstand us, and they remain immovably firm in this, because from their childhood up they have always been taught falsehoods about us by teachers who had themselves been in the same manner deceived in good faith, as one might say. Our Protest ant fellow-citizens, friends and neighbors, have all inherited more or less of the fund of anti-Catholic calumnies accumulated through three centuries of war, controversy and distrust. keep possession of this inheritance merely because no one whom they

trust has called in question its value. A Protestant minister of Boston, the Rev. Silliman Blagden, has done good service to the cause of Christian reunion by a letter addressed to another Protestant, and published in full in the New York Sun (Dec. 1). It was a reevidently, to some questions regarding the various slanderous stories about Catholicity that are being constantly put into circulation by some of the villainous secret societies that are aiming to have Catholics proscribed on atming to have Catholies proceeded account of religion. Mr. Blagden sets out by saying that "it is well written, 'I said in my haste, All men are liars.' (Psalms exvi., 2; Romans iii., 4,") and then adds that "the very hardest thing to accomplish upon this sincursed and devil possessed earth is to get at God's truth, and to have His truth have free course, and be glori-fied." To all of which Catholics, while declining to accept the Calvinism that believes the earth to be "devil-posbelieves the earth to be "devil-posbessed," must assent. Now the lies with which Mr. Blagden is chiefly conod's Sarsaparilla. Be sure to get Hood's, with which Mr. Blagden is chiefly con-

are told about the Catholic Church and the Catholic Christian religion. says he has made an investigation of At last the two reached the tenement | these lies. As to one class of them, he

says:
"And what is more, I have never yet found 'a good Catholic' would deny anything in 'The Word of God' from lid to lid; they don't deny all the fear ful and terrible warnings; nor do they try to wriggle and squirm from under their awfuldenunciations of and penalt ies for sin : they believe in the Holy Bible just as it is and without any hiccups or hiccoughs! And can you say as much as this for all our clergy Now this is the kind o and people? both admire and love, for it is this kind of faith whereby alone we can make our calling and election sure! Amen.

And farther on he says : "I have found that the Catholic lergy and communicants are every whit as good and faithful Christians as ourselves, to say the least, and some of them set us Christ-like examples that would be well indeed for all our clergy and people to emulate and follow. the name of God and for Christ's sake don't believe all the blasphemous mass of lying stories and reports and statements which we hear and read if you really love the truth and wish to

And towards the end:

"And go and get personally and dying. intimately acquainted with our brethren in Jesus, in the Roman Catholic Church and read their Douay Bible, books and histories and listen to them tell their side of the case and hear them preach the 'Old, Old Story' Jesus and His love and the everlasting Gospel in its entirely, and then you will be only too quick to cheerfully and enthusiastically and thankfully say amen to all the above and far more also.

The reader will observe from the extracts given above the earnestness and the righteous spirit that actuate this Protestant minister, who is stirred with indignation at the mass of lies that are affoat about us. The influence for good of such a letter as that must be very great on the minds of the multitude of readers under whose eyes it may fall. If only our non-Catholic brethren could be led to have some doubt as to the correctness of what they have heard and read and believed about Catholicity, all of them who are not innate rogues or too dull to reason would at once, according to their circumstances, begin to inquire in earnest. The trouble is they don't know, but they think they know, and they hold stubbornly to their stock of misinformation, as if it were too precious to lose .- Catholic Standard and

Pains of Purgatory. Different opinions exist among di ines as to the extent of the sufferings of the holy souls, says The Little Pil grim of Old Lady of Martyrs. is a rigid view which makes their positive sufferings practically the same as those of the damned, with the essen tial difference, however, that they are not eternal. This view is repre This view is repre sented by the Fathers and great Doc tors of the Church. It may be thus summarized - that it is the same fire by which the damned are punished and the elect purified. Others, again, make the condition of the holy souls much more bearable one, in which misery and happiness are so combined that the latter far outweighs the

former. "Both these views," says Father Faber, "agree as to the helplessnes They lie like the of the holy souls. paralytic at the pool. Not even the coming of the angel is any blessing to them, unless there be some one of us to help them.

A Remarkable Conversion.

The conversion of Madame Helena yblom, one of the most brilliant au thors in the Scandinavian countries will no doubt help to destroy anti Catholic prejudice in Sweden. Tha there is plenty of prejudice in Sweden criticism invoked by her conversion despite her social position and her fame as an author. Her husband who is a university professor and one of the eighteen members of the Swed ish Academy, translated Shakespeare and Moore into Scandinavian Mme. Nyblom herself has published many successful novels, besides a volume of poems. Writing to a friend about her conversion she says : only strikes one after having been received into the Church that it is perfectly incomprehensible how men who think, and at the same time wish to be Christians, can find a harbor anywhere else than in the Church of Christ.

TOO WEAK TO WALK.

Friends had Given up Hope of Recovcry - The Trouble Began With a Cough Which Settled on the Lungs Subject to Fainting Spells, and at Last Forced to Take to Bed - Restored by Dr. Williams' Pink Pills When All Other Medicines Had

From L'Impartial, Tignish, P. E. I. Mr. Dominick P. Chiasson, who lives on the Harper Road, about two miles from the town of Tignish, P. E. I., personally took the trouble to bring before the notice of the editor of L'Impartial, the particulars of the cure of his daughter in law, Mrs. A. D. Chiasson, through the use of Dr. Williams' Pink Pills. The case is certainly a re-markable one, and we cannot do bet-ter than give it in Mr. Chiasson's own vords. 'My son's wife," said he, has been sick for some seven years words. past, but previous to that time was a strong, healthy person. Just about seven years ago she took a severe cold, which attacked her lungs, and from that time up to the beginning of the past summer her health has been feeble, and at times we despaired of saving her life. It was not her disposition to give up easily, and on some occasions while engaged in household work she would be seized with a faint-ing spell, which would leave her so you really love the truth and wish to be guided by God's truth as it is in Jesus and if you wish Histruth to make to her bed for several days in a semi-unconscious state. More than once we thought she



There was a continual feeling

constant severe pains in her chest which were only eased by a stooping position. Added to troubled with a hacking cough, sometimes so severe at night that she did not obtain more than a few hours sleep. About the end of 1894 we had given up all hopes of her recovery, and the neighbors were of the same opinion. She was reduced to almost a skeleton, and could scarcely take any nourishment. She had grown so weak that she could not walk across the bedroom floor without help. We had often heard and read of the great Dr. Williams' cures effected by Pink Pills, and at this stage, when all alse had failed. I urged given a trial, and procured a half dozen boxes. After using them for about three weeks she could walk across her bedroom floor without aid, and from that time on she continued improving in health from day to day. She continued taking the Pink Pills for about four months, with the result that she is now a healthy woman, and it is now no trouble for her to walk to church, a distance of two miles, and the grateful praises of herself and friends will always be given Dr Wil-

iams' Pink Pills. The experience of years has proved that there is absolutely no disease due to a vitiated condition of the blocd or shattered nerves, that Dr. Williams' Pink Pills will not promptly cure, and hose who are suffering from such troubles would avoid much misery and save money by promptly resorting to this treatment. Get the genuine Pink Pills every time and do not be persuaded to take an imitation or some ther remedy which a dealer, for the sake of the extra profit to himself, may Dr. Williams just as good." Pink Pills cure when other medicines

A Wide Range.

A preparation which enriches and purifies the blood and assists nature in repairing wasted tissue must have a wide range of usefulness.

Such a preparation is Scott's Emulsion of Codliver Oil with Hypophosphites of Lime and Soda. The uses of Scott's Emulsion are not confined to wasting diseases, like consumption, scrofula or anæmia. They embrace nearly all those minor ailments associated with loss of flesh. Scott & Bowne, Belleville, 50c, and \$1.

C. M. B. A.

Resolutions of Condolence.

At the last meeting of Branch No. 139, Fort Erie, held in this hall on Mon-day, Dec. 9, the following resolution of con-dolence was adopted: Moved by Bro. Edwards and seconded by Bro. Kawangah

Moved by Bro. Edwards and seconded by Bro. Kavanagh, Resolved that a vote of condolence be sent to the wife and family of our late respected Bro., J. J. Russell; that our charter be draped for thirty days; a copy of the motion be sent to the brother's family, and to the RECORD for publication as well as the official organ, The Canadian. Resolved that whereas death has visited the home of our late brother, be it therefore Resolved that we do tender his beloved wife and his sorrowing family our heartfelt sympathy in this great loss, and we pray God will grant them spiritual consolation in their hour of trouble. our of trouble.
Signed on behalf of the branch,
W. E. Edwards, Rec. Sec.
Fort Erie, Dec. 9, 1895.

Election of Officers. Branch 77, Lindsay.

Chan. W V Lynch, M. D., pres. H H Harry, vice-pres. A J Kerr. second vice-pres. C Podger, rec. sec. W F Boyle, asst. rec. sec. M E MeAnley, treas. J R Shannon, fin. sec. John O'Reilly, mar. F G Barnett, guard M Hennessy, trus. W Steers. J A Glilogly, rep. to grand council Thos. J Brady, att. R P Spratt.

C. O. F.

At a regular meeting of St. Joseph's Court, No. 370, C. O. F., the following resolutions were adopted:

Whereas it has pleased Almighty God in His infinite wisdom to call to eternal rest our highly esteemed Brother and officer, Thomas Finucan,
Whereas by his death his family has lost a dutiful son and Brother, and the Catholic Order Foresters an upright and esteemed member, therefore be it
Resolved that we tender to the family of our deceased brother our sincere condolence in their affliction.

Resolved that the charter of our court be draped in mourning for thirty days, and these resolutions be placed on the records of this court, a copy forwarded to the family of the deceased Brother, also copies sent to the Catholic press for publication.

P. Shea, Rec. Sec.

E. B. A.

Ed. CATHOLIC RECORD—A communication appeared in the RECORD of the 14th, signed by members of St. Patrick's Circle No. 1, giving reasons for severing its connection with the association. The Grand President instructs me to give the following statement of facts. They say: "That as we have exhausted every means in our power to get a fair, honest and just settlement of the existing difficulty with the executive of the Grand Branch, and have been unable to do so, be it resolved, etc. Now, what is the fact of the case? The circles considered they were unjustly taxed, and applied to the executive for a reduction. The executive decided to visit the circles for the purpose of explaining the question, being satisfied it was misunderstood; and upon its being shown them that, although the management assessment was increased; and that the total increase for this year only amounted to twenty-four cents upon each member, Circles No. 2 and creased, the contingent as essment was decreased; and that the total increase for this
year only amounted to twenty-four cents
apon each member, Circles No. 2 and
3 decided unanimously to carry out
the law as laid down at the late
convention, considering they should as
sist to pay any indebtedness. Circle
No. 1, on the contrary, decided to
withdraw from the association unless the
executive complied with its request. It was
suggested that they should carry out the law
under protest until the next convention, but
that was not agreed to; and on the night the
Executive met them, they were not pre
pared to consider the question until after 9
p. m., so thus was not sufficient time for discussion, and several left during the address of
the Grand President. But it was understood
that arrangements would be made for him to
again address them, for which he would be
notified. After waiting a month for such
notification the following communication
were sent:

Nov. 13, 1895.

Nov. 13, 1895. To the officers and members of St. Patrick's Circle, No. 1

To the officers and members of St. Patrick's Circle, No. 1.

Worthy Members—Having waited to be notified of a meeting of St. Patrick's Circle for the Grand President and Executive Committee to attend, and as it appears their is no prospect of such meeting being held. I am instructed to inform you that it is the unanimous decision of the Executive Committee

"That no alteration or reduction in the assessment of 5 cents per mouth for each member on the roll as fixed at the late convention can be made."

You are, therefore, called upon, in accordance with sections \$1,90 and 96 of the revised constitution, to send to the Secy. Treasurer, on or before the 39th day of Nov., assessments now due, etc.

Yours fraternally.

The said assessments were sent on Nov. 25, but the first intimation we had of their sever ance was in the RECORD.

The Assessment under dispute was discussed by the Finance Committe, and in convention, the delegates of the Circles being present, after having arguments pro and con-received the necessary vote as called for by the constitution, and so became law until next convention. Therefore, aithough the Grand President regrets the action taken by Circle No. 1 he has no alternative but to carry out the laws of the association as defined in the constitution, which he intends to do in all cases, no matter what the result, so long as they are not repealed or amended by proper authority.

ELECTION OF OFFICERS.

St. Peter's Ranch, No. 23, London. ELECTION OF OFFICERS.

ELECTION OF OFFICERS.

St. Peter's Branch, No. 23, London.
At the last meeting of the branch the election of officers took place. Rev. Father Pobin acting as judge. Although the offices were contested it is evident the present officers are giving satis faction, for only few changes have been made Chap. Rev. Father Tobin (Than, T. F. Gould; Pres. C. P. Jento, M. D.; Vice Pres., J. Mc. Neill; Rec. Sec., M. J. Quirk; Fin Sec., T. F. Gould; Ins. Sec., T. M. O'Hagan; Freas., J. B. Henry; Stewards, J. Burke and E. Noulty; Mar., M. J. Delaney; Ass't Mar., P. Mohan; I. Guard, D. Donohne; O. Guard, W. McGow an; Lib., A. J. McNeill; Ass't. Lib., W. Dwyer.

ARCHDIOCESE OF TORONTO.

A New Chapel in Connection With St Joseph's Convent Formally Opened by Archbishop Walsh.

Yesterday morning the new chapel adjoining St. Joseph's convent was formally
opened and consecrated by His Grace Archbishop Walsh. There was a very large attendance of prominent citizens. The Roman
Catholic clergy was also well represented.
The ecremony was impressive. His Grace
blessed and dedicated the building, after
which Mass was celebrated by Vicar-General
McCann. Around the altar were Rev.
Fathers Grogan, Ryan, LeMarsh, O'Donoghue, Wilson, Hand, Devine, Sullivan,
Smith, Walsh, Cruse, Costello, Leach,
Murray, Gallagher, McEntee, and Marijon.
The sermon was preached by Rev. Father
J. J. Teefy. The musical part of the service
was given by St. Cecilia's choir, assisted by
pupils and Sisters of the institution. The
sclos and trios were, in particular, excellent
ly rendered. At the conclusion of the cere
mony the Archbishop spoke at some length
on the good work being done by the Sisters
of St. Joseph's, and congratulated them on
having erected so beautiful a temple.

The building is constructed in the form of
a Latin cross. It is 120 by 35 feet, with
transepts 54 by 18 feet. It is an exact model
of the holy chapel of Louis XIV., in Paris.
There is a magnificent rose window in the
rear, which probably has not its equal on this
continent.—Toronto Mail and Empire, Dec.
20. Yesterday morning the new chapel ad-bining St. Joseph's convent was formally

The Singing in God's Acre.

BY EUGENE FIELD.

Out yonder in the moonlight, wherein God's acre lies,
Go angels walking to and fro, singing their
lullables.

Their radiant wings are folded, and their

Their radiant wings are tolded, and then
eyes are bending low,
As they sing among the beds wherein the
flowers delight to grow—
"Sleep, oh, sleep!
The Shepherd guardeth His sheep.
Fast speedeth the night away,
Soon cometh the glorious day;
Sleep, weary ones, while ye may—
Sleep, oh, sleep!"

The flowers within God's Acre see that fair and wondrous sight.
And hear the angels singing to the sleepers
through the night;
And, lo! throughout the hours of day those gentle flowers prolong The music of the angels in that tender slum-

ber song—
"Sleep, oh, sleep!
The Shepherd loveth His sheep.
He that guideth His flock best
Hath folded them to His loving breast,
So sleep ye now, and take your rest—
Sleep, oh, sleep!"

From angel and from flower the years have From angel and from flower the years have learned that soothing song.
And with its heavenly music speed the days and nights along:
So through all time, whose flight the Shepherd's vigils glorify,
God's Acre slumbereth in the grace of that sweet lullaby—
"Sleep, oh, sleep!
The Shepherd loveth His sheep.
Fast speedeth the night away,
Soon cometh the glorious day;
Sieep, weary ones, while ye may—
Sleep, oh, sleep!"

COBITUARY.

One more landmark has been removed from our midst, in the death of Mr. Richard Ryan, who for many years has been one of the most prominent men in our county conventions, and filled the office of Justice of the Peace, and was sure to be on hand at nominations and other Reform meetings. His career in this respect demonstrated fully all the qualities of a thor ough Reformer of the old school. Squire Ryan was born in Templemore, county Hipperary, Ireland, and came to Canada in about 18:5, living in Toronto and Nagara until he moved his family to Dereham in 1858. During the days of the family compact he was in his prime, and although strongly in sympathy with the cause of Reform, carried his musket at Queenston and Chippawa during the rebellion of 1837. Father Ryan leaves a widow, three sons and four daughters: two of the latter live in California and two are still at home. It is not often we see a man who has been in the midst of a busy life in a town or city for twenty years—retire to the quiet of farm life, and more particularly when he has been actively engard in the business of contractor, hotel proprietor, etc., for Niagara was in these times the headquarters of the military of the province, also of shipping and ship building. The old book still remains as well as the barracks of the soliders, but Mr. Ryan chose to rear his family in the pursuits of agriculture, and two hundred acres of Dereham was settled on, where he has lived so many years. Occasionally he came to Ingersoil, where he had many warm friends, for his genial Irish nature made him popular with all sorts and conditions of men, and was sure to have a warm greeting in return. The Reform party has lost a staunch and reliable supporter whose place will not be easily filled. He was subscriber to the Globe from its first start, and anways supported it in the busy and eventful period of its existence. The funeral of Mr. Ryan took place on Thursday morning, and the high person, Filsonburg, and John Shehan. Norwich, and J. C. Ryan, nephew of decased, from RICHARD RYAN.

MRS. JOHN M. CAMPBELL, ST. BERN-

MRS. John M. Campbell, St. Bernardo, and S. Parisii, Finch.

On the 23rd of Nov. there passed away at the General Hospital, Montreal, Mrs. John M. Campbell nee Jane Cline, of this parish. The deceased lady was dropsical, and had gone to Montreal to take a course of Turkish Baths to relieve her condition. She was under treatment a month, and was being greatly benefited. On Thanksgiving evening her husband went to see her, and found her in excellent spirits and in good hopes of being able to join her family for the Christmastide. But Got had otherwise decreed, and ere the morning dawned she was stricken down with paralysis, and quietly passed away. She died fortified with the last rites of the Church, and had around her dying bed her husband, son in law and her son Vincent, who is attending the McGill Medical college, and her daughter, Jenne who is at the Villa Marie convent completing her education. The attack was so sudden that her two sons and daughters at home were unable to reach her, and so their mother died without them seeing her.

Much sympathy is felt for the family, for she has a model wife and mother. The distinguishing mark of her character was a cheerful, off hand tenderness of heart, and her memory will be cherished with loving affection by her many friends and will claim an honorable mention in their prayers.

Her remains were brought home the night of the 23rd, and her funeral took place on the 26th in the little church of St. Bernard so doubly dear to her motherly Christian heart, for His Grace the Archbishop of Kingston named the church in memory of her son, Bernard, who died six years ago.

A solemn Requiem Mass was chanted by the Rey. Father McKinmon, the parish priest; after which he delivered an appropriate and consoling sermen. May her soul rest in peace!

Honored Their Teacher.

Last evening, about 8 o'clock a pleasing affair took place in the parlors of the Baker House, when about twenty scholars of the Separate school waited upon their energetic teacher, Miss McCowell, and presented her with a handsome silver sugar-bowl. Winnie Maurer and Eva Mays read the address and made the presentation. Afterwards a social hour or two was spent in conversation, music and song. Master George Hulme played a violin solo. Miss Maude Hulme executed a planoforte number and others contributed to the enjoyment of the occasion. Refreshments were served, and the children dispersed about 10 o'clock with merry laughter and happy thoughts, for had they not had one of the jolliest of nights. Such acts of consideration and kindness as that of last evening demonstrate the cordial relations and kindly good feeling existing between teacher and taught.—Galt Reformer,

The Church in Australia.

The preliminary meeting of the Second National Synod of Australia will be commenced at St. Patrick's College, Manly, this afternoon with a private meeting of the Archbishops and Bishops, at which Cardinal Moran will preside. There will be a general congregation of all the members of the

synod at 5 p. m. in the College Academy Hall. With the exception of Bishop Crane, of Sandhurst, who is not able to leave his diocese, all the prelates of Australia will be present. The synod will be formally opiened at the Cathedral on Sunday (to-morrow) morning. A procession will be formed at 10:30 o'clock, proceeding via College street to the cathedral, where High Mass will be celebrated, and the Right Rev. Dr. Gallagher, Coadjutor Bishop of Goulburn, will preach the sermon. The second public session will be held on Sunday, the 24th instant, for the commemoration of deceased prelates; and the third will be held on Sunday, 1st December, for the promulgation of decrees and the close of the synod.—Sydney, N. S. W. Herald, 16th Nov.

PRAYER TO THE BLESSED VIRGIN.

Reasons for it Drawn From the Bibl and Addressed to Protestants.

There is only one Mediator of re demption between God and man. Jesus alone gave himself a ransom for us. Never since the fall has a prayer been answered, or a sin forgiven, or a grace conferred but through His merits alone. Unless a man believes this truth he cannot be a Catholic.

But there are many mediators of intercession, who obtain the blessings they ask for others, by pleading not their own, but the merits of the one Mediator of redemption. A Catholic never prays to Mary to help or to save him by any exercise of any independ-ent power of her own. He simply asks her to pray for him, in the name of her divine Son, our only Lord and

Redeemer. Our separated brethren themselves believe, in part at least, in such a medition of intercession. They do not hesitate to ask a pious friend to pray for them to God. And the holier man he is the more confidence they have in the power of his intercession for them. This latter is a thoroughly Catholic principle of belief, and by adopting it they certainly concede that if the Bible sanctions any invocation of the saints at all, it must above all sanction prayer to the Mother of Jesus. For, as we saw in our former paper, she is the holiest of all saints

Our first task then is to show that in the Church of God, sympathy and communion of prayers among its members extends farther than Protestants think it does-that it is a bond of union between all its members, between the living and the dead, between the Church militant and the Church tri

umphant. This is implied in fact in the very nature of the Church as represented in the Scriptures. For it is called the Mystical Body of Christ. It is a living organism, of which Christ is the head, and into which each individual Christian, living or dead, has been incor porated as a member. But unless this divinely constituted organism mutilated body, no part of it can be so cut off or separated from the rest a not to partake of the life of the whole. Death does not divide it into two parts, one in heaven and one on earth, be tween which there is no real actua communion. To say that it does is like saying that the blood that circulates in a living human body may flow through the brain and the heart, but no through the hands and the feet.

But in the Bible there is more than mplication, there is explicit testimony on the subject. It tells us, in the firs place, that the angels and saints have an intimate knowledge of all tha affects the interest of the kingdom of Christ in the hearts of men. Our Lord Himself tells us that the angels know His little ones i despised on earth. St. Paul charges Timothy "before the elect angels" to keep the charge committed to himwords that would be meaningless if the angels did not know both the charge itself, and how Timothy carried it out. So in the Apocalypse the saints also are represented as knowing and rejoicing over the fall of Babylon, and the martyrs as praying that their blood might be avenged upon the enemies of God, which they nust have known had not yet been done.

And once more our Lord tells us there is joy among the angels "over one sinner that repenteth." But since there can be no joy in heaven over alse repentance, the angels must know that it is true before they rejoice over In other words, Christ Himself tells that the angels possess a know edge of us so intimate that it pene trates the deepest recesses of every human soul, and perceives the true moral character of its most secret acts. Could any testimony be more decisive than this?

The Bible is also equally explicit as to the lively interest which the angels and saints take in the things of Christ's Kingdom on earth, of which their knowledge is so intimate. They not only rejoice at its welfare, but they also pray for it. The prophet Zechan ias tells us that an angel prayed thus
"How long, O Lord, wilt Thou not have mercy on Jerusalem?" "And the Lord answered the angel with comfortable words, and returned to Jerusa lem with mercies." And the friends of God are seen in the Bible praying When the destruction of to angels Sodom and Gomorrah had been decreed, Lot prayed to the angel who ac companied him, that the little city of Zoar might be spared, and his request was granted. Jacob prayed to the angel who had "redeemed him from all evil," to bless his sons. In the Apo-calypse, St. John asked from "the Spirits before the throne of God," grace and peace for the Seven Churches of But in what sense could an Asia. angel reverse a divine decree of deing their prayers with those of the lee. -Ave Maria.

friends of God on earth who asked for

the favors? But we find the saints as well as the

angels praying with and for us who are on earth. elders, whom St. John saw in heaven were certainly departed saints, for they speak of themselves as having been "washed in the Blood of the Lamb." They, too, do what St. John says in another place that he saw an angel do. They offer before God "golden vials full of odors, which are the prayers of saints"-a name usually given in the New Testament to Chris Here, then, we have in the tians. Bible a distinct assertion that the souls of the faithful departed (who have no longer need to pray for themselves "fall down before the Lamb" and mingle with the prayer of their brethren on earth the incense of their own prayers for them. Could there be clearer proof of a communion of prayers between the living and the

Thus we see that, while the Bible nowhere attributes omniscience of omnipotence to the angels or saints it is as full from Genesis to Revela tion of their inter mediate agency in carrying out God's purposes as it of those purposes themselves. But none of them was so holy, or so intimately associated with the work of our redemption as Mary was. only in one age or at one epoch, does she appear in the Bible. She is spoken of in Genesis, in the Prophets in the Gospels and in the apocalyptic description of the final glory of heaven. And as we have already seen God prepared her, by her Immacu late Conception and her stainless sanctity, for this intimate and inseparable association with her divine on in the work of the world's redemption. If then the holiness and devo tion to God's honor of a friend on earth, or of a friend in heaven, is measure of his power of intercession with God, how can it but be that the intercession of Mary avails most of all

But apart from her stainless sane ity, she has another source of power of intercession in heaven. For it is to Jesus as man that all judgment has been committed. And Mary is stil just as truly the mother, in every sense of the word, of the God-Man as she was when He was "subject to her Her peti in their home at Nazareth. tion therefore goes as quickly to His heart as it did when, at her request, He changed the water into wine, ever before His hour for working miracles had come. He hears our prayers, eve. though we have the feebliest realiza-tion of what it cost Him to answer Then will He not hear the prayers of the Mother who, because she shared in them, knows better than any angel or saint what His sufferings He has still a human heart were? Then how can He love any created being as He does her who nursed Him at her breast, who guided His first tot tering footsteps, and who followed Him through life with all of a mother's de voted love, until she stood at last in silent agony at the foot of His cross?

To deny that her motherhood gives er a greater power of intercession han is possessed by any angel or saint s to misapprehend the doctrine of the incarnation. It is to imagine that in being born of her He came into a brief and passing contact only with our human nature, and that in heaven He has ceased to be a man like unto us. with all of a man's love and devotion to the Mother who bore Him, and all His loving deference to her wishes.

How strange it seems to us that when explained in its full and beauti ful meaning, our doctrine of the Com munion of Saints is not eagerly em braced by all Christians! Of what consolation do they deprive them-selves by denying it! How would it cheer their earthly exile, lighten their sorrows and lift up their hearts when ready to faint, to know that those who have gone before follow their every with loving compassion and What a poor substitute for prayer! this daily living communion with heaven is it to turn for sympathy and encouragement to some poor fellow-pilgrim at our side, only to find him, as we so often do, too full of his own sorrows and fears to heed our own!

But we never call in vain to our friends in heaven. For the compassion of perfect charity is theirs-and there fore never will any angel or saint, and above all, never will His own Mother turn a deaf ear to the prayers of any soul that is following the footsteps of Jesus along His way of the C. J. A.

The Church in New England.

The progress which the Church is making in the old cities of New England is well illustrated by the history of St. Mary's church, Derby, Conn. One hundred and twenty five years ago the only Catholic in Derby was a French soldier, taken prisoner by English army. He was a loyal Catho lic, however, and his family remained steadfast, in spite of very special temp tations. The little band of Catholics were appreciably reinforced by the Rev. Calvin White, a converted Episcopalian minister of great refinement and high character. Fifty years ag the first modest church was reared and when the golden jubilee of St Mary's was celebrated this year, on the feast of the Immaculate Conception, the pastor, the Rev. Father McElroy, and his devoted assistant could congratulate the people on their remarkable increase and material prosperity not less than their loyalty to the Church. The struction against Zoar, or bless the highest tribute to both pastors and posterity of Jacob, or bestow a benediction upon churches, except in the and good feeling shown by the Protestsense of obtaining these favors by unit- ants of Derby on occasion of the jubi-

PRESENT STATE OF THE IRISH PEOPLE.

I have just returned from my latest journalistic trip to Ireland, and feel that I can speak with some authority on the situation there. In industrial progress Ireland has made a remarkable advance during the past fifteen years. The people wear better cloth-ing, better shoes, eat better food and eat it oftener daily, and live in better and more comfortable houses generally than they did fifteen years ago, when I first investigated their industrial condition. The Land Act of 1881 with its subsequent amendments has enabled the Irish tenant farmer to stand erect. Formerly he crouched like a slave be fore the landlord who held the whip of eviction always suspended over his head. Now he is part owner of the land he cultivates. Any improve-ments he makes in his dwelling, outhouses, or in the land are his own property. He can sell such improve ments to any solvent purchaser. The condition of the agricultural

aborer, too, has vastly Formerly he and his family lived in cabins unfit for human habitation. Now hundreds of neat cottages containing four rooms, with slated roofs, have been built for them throughout the country through means of a public loan running at a low rate of interest Half an acre of land is attached to each cottage, the whole let at a very low These cottages are practically rent. the property of the laborer, provided he pays the rent imposed. Flax raisers and linen manufacturers in the North of Ireland are fairly prosperous. Small woolen factories have been en larged and several new ones built in different sections during the past fifteen years. These factories are making money, and the towns and villages where they are located enjoy a fair de gree of prosperity. This industrial advancement is quite obvious to the visitor who remembers the wretched conditions that prevailed in 1880.-Donahoe's.

The Hail Mary.

The Western Watchman tells pretty story of the conversion of the late Mr. Collins, a prominent citizen of St. Louis. He had married a Catholic, and their little daughter was wont to say her night prayers at her mother's knee. When Mrs. Collins died the little girl asked her father to When Mrs. Collins hear her recite her prayers; and he was so struck with the beauty of the "Hail Mary" that he learned the prayer and continued to recite it. n a short time he was received into the Church.

Apropos of this incident our brilliant contemporary observes: "We believe that if we could get Protestants to join with us in the Rosary we should do more towards their conversion than by preaching any number of controversial There can be no doubt of sermons." There can be no doubt of this. It is well known that since the Holy Father issued his encyclion the Rosary, many Protest ants have been strongly attracted to this beautiful devotion. But it is too much to hope that form of prayer so peculiarly Catholic should ever become common among our separ that many Protestants do not pray a all. If they were faithful to th ers they know there would be less con troversy and more conversions.

What we want of all things is our hearts softened, and sorrow softens them sooner and more effectually than joy.—Father Faber.

MARKET REPORTS.

was scarce at \$31.50 to \$15 a ton.

Toronto, Dec. 26. — Wheat, white, 71 to 72c.; wheat, red, 67c.; goose, 53 to 55% c, barley, 33 to 44%c.; peas, common. 55%c.; oats, 26% to 28c.; rye, 47c.; buckwheat, 574c.; ducks, spring, per pair, 40 to 60c.; chickens, per pair, 25 to 40c; geese, per lb. 5 to 6c; butter, in 1 lb, rolls, 20 to 21c.; eggs, new laid, 20 to 21c.; onions, per bush. 39c.; turnips, per bag, 20 to 25c.; apples, per bbl., 31 to 82; per bag, 20 to 25c.; apples, per bbl., 31 to 82; per bag, thinds, 44 to 7c.; beef, fores, 3 to 4%c. spring lamb, carcass, per lb. 4 to 5c; veal, per lb. 4 to 6c; mutton, carcass, per lb. 4 to 5c. dressed hogs, \$4.60 \$4.05.

PORT HURON. Port Huron, Dec. 26 .- Grain - Wheat, per

For further particulars address,

bushel-White, 60 to 62c; No. 2 red, 60 to 62c; oats, per bushel, white, 16 to 18c; rye, per bushel, 35 to 35c; peas, 30 to 35c per bush, buckwheat, 25c per bush.; barley, 60 to 65 per 100 lbs

Produce.—Butter, 15 to 17c per lb.; eggs, 18 Produce.—lard 8 to 9c per pound; honey, Produce.—Butter, is to the per 10.; eggs, 18 to 20e per doz.; lard, 8 to the per pound; honey, 10 to 12 per pound; cheese, 10 to 12 per pound; hay, 812.00 to 813.00 per ton; baled, 812 to 813 in car lots; straw, 85 to ≥6 per ton; beans, unpicked, 60 to 75c a bush.; picked, 75c to ≥1.00 a bush.

picked, 50 to 75c a bush.; picked, 75c to \$1.00 a bush.
Vegetables and Fruits. — Potatoes, 15c per bushel; onlons, 25 to 35c per bushel; onlons, 25 to 35c, per doz.; cabbage, 35 to 25c per doz.; apples, 56c to \$1.25 per bushel; apples, dried, 4 to 5c per lb.
Dressed Meats. — Beet, Michigan, 84,50 to \$5.00 per cwt. Live weight, \$2.00 to \$5.25 per cwt.; ive weight, \$2.00 to \$5.25 per cwt.; ive weight, \$2.00 to \$5.25 per cwt.; ive weight, \$1.00 to \$5.25 per cwt.; ive weight, \$1.00 to \$5.25 per cwt.; wail, 36 to \$7 per cwt.; ive weight, \$1.00 to \$5.25 per cwt.; veal, 36 to \$7 per cwt.; tive weight, \$1.00 to \$5.25 per cwt.; veal, 36 to \$7 per cwt.; chickens, 7 to 8c per pound; pigeons, 15c. per pair, alive.
Hides — Beef hides, No, 1, 5c per lb; No, 2, 4c, per lb, for green; calf \$kius, No, 1, 6c, per lb; tallow, 3 to 4c, per lb.

Latest Live Stock, Markets.
Toronto, Dec. 25.—We had a quite market the generation.

Latest Live Stock Markets.

Toronto, Dec. 25.—We had a quiet market this morning. Thirty eight loads were on hand and butchers' cattle was selling at from 2 to 2½c. for common suff. 2½ to 3c. for ordinary, and from 3 to 3½c. for picked lots. Two gentlemen were buying cattle for export at from 3 to 4c, with cecasionally 4½c. per lb. for extra choicequality. We had three hundred sheep and lambs. Lambs—Prices were maintained at 3 to 3½c. per lb. Sheep sell around 2½c. per lb. Milkers are quiet, at from *20 to *35 each, and a few choice are wanted. There were 1.300 hogs, and the top figure was \$3.50, weighed off cars.

hogs, and the top figure was \$5.50, weighted of cars.

East Buffalo, Dec. 25,—Cattle—The receipts were 6 cars. Market ruled very dull and slow. Hogs—Receipts. 75 loads. Market very dull; yorkers, fair to choice. \$3.50 to \$3.50; stags, common to choice. \$2.50 to \$8.65; spigs. common to fair, \$3.50 to \$8.65. Sheep and lambs—Receipts. 25 cars. Market very dull; lambs, choice to prime, \$4.40 to \$4.55; sheep choice to selected wethers, \$3.15 to \$3.25; culls and common, \$1.25 to \$2.

A Chance To Make Money.

In the past three months I have cleared spoot of selling Dish Washers. I did most of the work, my brother helped some. I expect to do better next month, as every loss washer soid advertises itself, and sells several more; I don't have to leave the house. Peopie hear about the Dish Washers and send for them, they are so cheap. Any lady send for them, they are so cheap. Any lady send for them, they are so cheap. Any lady send for them, they are so cheap. Any lady send for them they are so cheap. Any lady send for them they are so cheap. Any lady send gentry and washers and send for them, they are so cheap. Any lady send people was the send for the send washers and send for the send washers. Any of our readers who have energy enough a poly for an agency can easily make from 50 810 per day. You can get full particulars by addressing the Mound City Dish Washer Co., St. Louis, Mo. Try it and publish your success for the benefit of others.



I couldn't sleep nights and was so nervous that I felt like flying day and night; when I closed my eyes it seemed as if my eyebals were fairly dancing to get out of my head; my mind ran from one thing to another, so that I began to think I had no mind. When I had taken Pastor Koenig's Nerve Tonic only two weeks I felt like a new man, and now consider myself cured. Have recommended the Tonic to others, and I always had the desired effect.

W. H. STERLING.

A Minister's Experience.

CAPAC, MICH., Jan. 1894.

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

REV. F. LOEB.

A Valuable Book on Nervous Dis-cases and a sample bottle to any ad-dress. Poor patients also get the medi-icine free.

This remedy has been prepared by the Rev. Father Keenig, of Fort Wayne, Ind., since 1816, and is now under his direction by the

KOENIG MED. CO., Chicago, III. 49 S. Franklin Street. Sold by Druggists at \$1 per Bottle. 6 for \$5 Large Size, \$1.75. 6 Bottles for \$9.

In London by W. E Saunders & Co TEACHERS WANTED.

WANTED A FEMALE TEACHER. HOLD ing 2nd or 3rd class certificate, for Separate school, No. 8, Peel township. Apply, stating salary, to Thos. Walsh, Goldstone, Ont. sont o

HEAD TEACHER WANTED FOR THE Separate school of the town of Pembroke. A male teacher holding a 2nd class Province certificate. Applicants to state salary and experience and furnish testinonials. Duties to commence after Christmas holidays.

A. J. Fortier, Secetary.

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SEPARATE SCHOOLS

Notice is hereby given that the nominations or Separate School Trustees for the city of opnodon, will take place at St Peter's school. Thursday, Dec. 26, at 12 o'clock, noor. P. F. Boyle, M. J. Tiernan 5 Secretary. Chairman.

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Those wishing to prolong their stay in England, Ireland or Scotland may do so as return tickets will be good for one year. Berths may be reserved until 1st January, 1893, on payment of \$10 deposit.

JER. COFFEY,

11 Mullins Street.

MONTREAL.