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112 DUNDAS STREET NEAR TALBOT.

Mary Immaculate.

Twas thus when first the hapless pair,
Driven in sheme from Eden fair.
Seeing, sdown the years of sorrow,
Laber to-day, and death to-morrow,
Found in the word
Spoke by the Lord
Hope of reprieve—
Woman, like Eve,
Saved from her woe,
Crushing her foe,
MARY IMMAGRA

MARY IMMACULATE this hour of darkest night,
that men should boast its light!
hearts from truth and beauty turning
nameless, shameless fires are burning.
Rises + **sr.
Radiant afar;
hitands forth a Pope
Strong in his hope,
Frings to the world
Banner unfurled,

MARY IMMACULATE.

MARY IMMACULATE Ours are the shepherds' eyes that weep
Mid gathering groom the wandering sheep;
Priests though we tee, our hearts grow weary
thilled by watch, this winter dreary;
Ours be to-day
Course to pray
That through the night,
Watting for light,
Our hope may be
Constant to Thee,

MARY IMMACULATE - Rev. Arthur Ryan, in Irish Monthly

TRE BATTLE FOR HOME RULE.

BRILLIANT SPEECHES BY MESSRS. T. HEALY AND DAVITT.

United Ireland, Nov. 26.

On Sunday a great National League demonstration was held at Edgeworths town, six miles from Longford. Rev. Father Briody presided. The chairman having addressed the meeting, resolutions were proposed by Mr. Thomas Fenlon, and adopted. United Ireland, Nov. 26

and acopted.

MR. HEALY'S SPEECH.

Mr. T. M. Healy, M. P., said he was very happy to again meet the men of this county and of Westmeath (cheers) especially at a moment like this, when so many plots are being made to intimidate the people and to make them forego their efforts in the cause of Irish liberty. They were there to day to protest against the treatment of William O'Brien (groans). For in spite of his sufferings William O'Brien is a happier man in Tullamore Jail in his own clothes (laughter and cheers) a suit of honest home manu cheers) a suit of honest home manu cheere) a suit of nonest nome manu-facture, twice over than Mr. Balfour or the Lord Lieutenant in their purple and fine linen in Dublin Castle (cheers). But while William O'Brien has conquered them and beaten them and defied them, we must not forget the infamy of the men who have tried to humiliate and degrade him. The Chief Secretary had spoken at Birmingham of the Irish party being joined to the Liberals as a union of Red Indians and a civilised nation, but he (Mr. Healy) would rather be a Red Indian or au American savage than the man who has the heart of Mr. Balfour (groans). Some people say Wil liam O'Brien had brought it on himself liam O'Brien had brought it on himself, just as they say, when you won't pay rack-rents and get put out on the roadside, that you brought it on yourselves. If they were not like cowardly, cringing spaniels, they need not be put out on the roadside, but whatever sufferings, struggles, or sorrows they may have to undergo, they were willing to undergo them in order that the cause may be advanced, as it had been by the sufferings of men like William O'Brien (chees).

WHAT WILLIAM O'BRIEN WOULD SAY.
He thought that the men of Ireland would be untrue to themselves if they

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would be untrue to themselves if they did not endeavor by every means in their power to show themselves worthy of the sacrifices of the prisoner in Tuliamore Jail. How could they revenge themselves? If they asked William O'Brien selves? If they asked William O'Brien face to face in prison how to avenge the conduct of his jailers to him, he would say, "In your own locality keep a firm front against tyranny and officialism. Every man can help to put down this system of evictions, of landlordism, of each renting, of officialism." He would say, if you want to bring him comfort it is not by cheering or by resolutions—it is not by cheering or by resolutions-i is by each and every man standing back to back, shoulder to shoulder—teliowlabourer, fellow-tenant, and fellew shop keeper with each other forming an un bending phalanx against the onset of the

STATE BEGGARS. He had been told that Balfour is giving up the ghoat (cheers and groans). He is going to get promotion. He is nephew to the Prime Musister, and as the reward for turning Ireland upside down he is going to get the chance of becoming leader of the House of Commons. But before he goes he is telling his constituents through his letters that Ireland is to be through his letters that Ireland is to be made a liberated, prosperous, and contented country (laughter). Now this is the way those fellows always go on. O'Connell years ago compared the Irish Secretaries we got to shave beggars (laughter). When not to be trusted with any effice in their compared they come orice in their own country, they come over here to get experience, and then when they get practice here they are sent when they get practice here they are sent back to rule the English. They have had a whole series of ignorant officials, and when they are shut of Balfour another

will come, who, having never set foot on the shores of Ireland, will be filled with the idea he knows more than the five millions of its inhabitants, and after a few milions of its inhabitants, and after a few mouths he will get completely disquestly, and he will get his promotion, and we will have to teach his successors the old story and experience over again. Practically, Balfour is done for. We have knocked down that Aunt Sally (laughter).

WILLIAM OBRIEN'S TREATMENT. The English people are beginning to see that the rejection of Home Rule means the getting of rents for a handful of Irish landlords (groans) O'Brien was put on prison fare because he prevented men from being thrown on the roadside for what everyone of us should be proud tor what everyone of us should be proud to do after him (cheers.) They should contrast the way William O'Brien is treated and how ordinary oriminals are treated. He charged and appealed to them to watch closely the treatment of their fellow countryman, who is suffer ing for their sakes and is made a victim for them that they may live at peace in their own farms and homes. Watch closely how his enemies beset him; scan parrowly the treatment he receives, and set accordingly. The treatment of William O'O'rien is, forsooth, to bring peace and contentment to Ireland. They are not the Irish people; they are the beasts of the field—they are not supposed to exist, they are not considered narrowly the treatment he receives, and to exist, they are not considered by the law of the land, and the thousands in this meeting are thousands in this meeting are not considered more than a dozen land-lords, and for their opinion the Govern-ment does not care one traneen. They ment does not care one traneen. They must be magistrates, they must wear a spiked helmet, and those little leprechauns in uniform, or resident magis trates (groans), and then they will consider them entitled to the treatment they should receive, and to human rights. They are only the common people, they who work with their hands, like the bees who work for the honey, which is taken, but the bees are smothered after it. Understand that they have no valu their own country—are not regarded by the Government more than the cattle that graze and the donkeys that receive the blows; and the only means to have made themselves felt is just like the donkey, in giving a few kicks occasionally. So long as they are patient the Government is content to keep the bit between their teeth, but show their masters they are no longer contented to remain slaves, and they will crouch

beneath them.

THE PLAN OF CAMPAIGN.

He asked them to give hope and confidence to William O'Brien in his prison cell, and bring confusion and humiliation to his enmies, by hitting in the place they care most about—the breeches pocket. The Plan of Campaign asked no more, he believed, than turry percent. He did not know whether the Plan of Campaign will be looking up shortly (laughter); but what happened the other day on Colonel Tottennam's estate, one of our Tory Members of Pareneath them. estate, one of our Tory Members of Par liament? The sub-commissioners reduced rent of £18 15s. to £2. Let them see the base attempts existing on the part of some of the officials in Dublin to ntimidate some of the sub commission

ers from giving adequate reductions, THE CHIEF COMMISSIONERS There were three commissioners in Dub-lin called head commissioners, and the appeals are taken from the sub commissioners to those head commissioners.
The sub-commissioners visit the land, the others do not. Of those gentlemen one is a poet, an excellent poet, a much better poet than a judge. Poets are born, not made, and the judges are made by the Lord Lieutenant, and a mighty bad judge be is. Auchter, the best of them, is landlord, Mr. Litton, and the third an a landlord, Mr. Litton, and an accent you could cut with a scythe (laughter) They sit in judgment on the rents fixed by those who visited the farms. Just fancy this. Take three men out of this crowd, the best farmers, and let them hear two the best farmers, and let them hear two or three lawyers arguing whether Jack's farm was good or bad. What would they give for their opinions? (A Voice—Nothing?") Mr. O'Brien was committed for defending the homes of the Mitchelstown tenants, and the worst commissioners to be found in the whole of Ireland are sent there, and Judge O'Hagar had done this deliberately with a v to show that the tenants were acting un-fairly in adopting the Plan of Campaign.

fairly in adopting the Plan of Campaign.

COURAGE.

They have the game in their own hands. It evicted they will be supported, and who is going to take the land? If they combine and insist that they only pay a fair rent, there is room in Irish prisons for 5,000 men, and they number five millions. Courage is half the battle. They had the English people led by Gladstone on their side. The power of their rulers to frighten the led by Gladstone on their side. The power of their rulers to frighten the people he compared to the fright caused to birds by scarecrows which, if dissected, were only a ragged stuffing—(laughter)—the same way with those landfords, and those officials, and those landiords, and those officials, and those policemen—they are only a kind of painted terror (laughter). Did they think if they saw a policeman stripped they would be much afraid of him (laughter), he is a great man with his helmet on (laughter) We are going to expose the miserable sham of landlordism and officialism throughout the country, but while we are fighting you must be at our backs (cheers). They should know out white we are lighting you must be at our backs (cheers). They should know their A B C of Irish nationality after seven years' teaching. He asked them not to shame their schoolmasters. They had their wives and their children and their friends to foster and defend, the their friends to foster and defend, the landlords to put down and humiliate, the official class to daunt and to face, their native land to lift up from her degradation, and to establish as a free nation for all time. They had the sympathy of the English people and the entire world. If wrong was done them it was telegraphed over the world, and from sea to sea their wrongs are pro-

(great cheering).

Mr. Davitt's Speech.

Mr Michael Davitt said he would not be at this meeting had he not read in a Tory paper last evening a cowardly alle-gation to the effect that the burning of Mr. Power's stables was in consequence of this meeting to-day, and owing to the fact that Lord Hartington was to be his guest. Upon what reasoning the writer of the article in the Evening Mail (hisses) based this cowardly statement he could not for the life of him imagine. Now, not for the life of him imagine. Now, Mr. Power was, he regretted to say an opponent of theirs in the Home Rule cause, but he had a perfect right to extend his hospitality to Lord Hartington and Mr. Goschen, or, in fact, the entire of the Tory Cabinet if he thought fit. He believed that the fire was the result of an accident, but it it were not, he felt sure that this meeting without a single exception would condemn such a cowardly proceeding. He had been exception would condemn such a cowardly proceeding. He had been asked to put the following resolution to the meeting along with the others:

"That this meeting expresses its hearty sympathy with Mr H. B Doughty in his imprisonment, and thanks him in the name of the Irish democracy for his courageous assertion of the rights of free speech and public meeting against his own Government in Ireland,"

TORY LIBERTY. Since the massacre at Mitchelstown and Since the massacre at Mitchelstown and the outrage perpetrated upon Mr. Blunt and Lady Blunt in Woodford, their vali ant Chief Secretary was fighting shy of his Sunday pastimes of breaking heads and smasning up meetings. He had taken recently to the easier task of letarming in which he tells the world ter writing, in which he tells the world that his object and the object of his colleague is not to imprison the people of Ireland, but to maintain the cause of liberty resting upon the law. They were nice guardians of liberty that they had in Mr. Balfour and Dublin Castle, What was the liberty that Mr. Balfour and the coercingts were unhelding in Ire. the coercionists were upholding in Ire-land? It was liberty for landlords to labour-for rack repters to oppress and evict the people. Even the libery of assembly was in danger. This was the Tory definition of liberty, and he was delighted to see that under the name of this liberty the citizens of Lon don who dared to meet in Trafalgar square were taught to respect law in true Castle fashion. It was literally knocked into their heads by policemen's truncheons. There was an old saying that "Fellow-feeling makes us wondrous kind," and let them hope that a taste for Castle rule in London will incline these five millions of the people to increase their sympathy for Home Rule in Ireland when urgently demanding it for themselves in the great metropolis.

LINKS OF SYMPATHY. Ireland's sympathies naturally went out to the English masses in asserting their right against aristocratic ascendancy, and the imprisonment of a London work ingman by Balfour, the incarceration by Baltour in Limerick Jail of Mr. Doughty, would rivet much closer the links of sympathy between the democracy of Ireland and that of Great Britain in their struggle for justice (cheers). What Ire-land demanded as her right did not menace in any way what British work men considered to be the charter of their when they obtained Home Rule for Ire-land it would benefit directly the work ng masses of England, Wales, and Scot land. Hitherto under mis-government under the rule of Dublin Castle, under under the rule of Dublin Castle, under the blighting influence of Irish landlord-ism, the men of Ireland by the hundred thousand had been driven out of this country, and where to? Not altogether to America. Immense numbers of them were compelled to go to England, Wales, and Scotland to compete in the labour market of Great Britain with the work market of Great Britain with the work ing classes of that country. This would be put a stop to when they had a right to make their own laws, and the privil ege of developing the industries of their country and multiplying the opportuni ties of employment for the people. ties of employment for the people. Therefore, Home Rule, instead of injuring in any way any social or political interests of the working masses in Great Britain, would have a directly contrary effect (hear, hear).

FAILURE OF COERCION. How did they stand to vay? With respect to coercion, he thought they held their ground (cheers). According to the authors of the law, they were to be knocked politically into smithereens in a few weeks after it would take effect in Ireland. Well, Mr. Balfour and his Coercion Act had not yet succeeded in conquering one man, and to day Wm.

O'Brien stood triumphant over Balfour and coercion, although he was confined within the walls of Tullamore Jail (cheers). True, there were many more with him who were for the present prevented by Mr. Balfour from taking port in their movement, but what effect had that upon their organization? Meetings had been held just the same. Their leaders, as they saw on that platform, had not yet given up the right of free speech. Reductions in rent were being obtained every day throughout the country—in fact, the Land Commission—that was Mr. Balfour's sgents—surpassed the Plan of Campaign in the amount of chatements they gave to the tenantabatements they gave to the tenant-termers, and the spirit of the people beat as lively and as determinedly to-day as it did six months ago (cheers) Where, then, was the evidence of any-thing like a victory for Mr. Balfour's policy? It was only to be found in the imagination of the Coercionists themselves. They were making, or trying to make, capital out of the stratagems some men had resorted to who were

Well, Douglas Pyne had not only not run away, but had actually invited the police to visit his castle, and yet they failed to see any very great eagerness on the part of the authorities to vindicate the law in the case of the plucky Englishman who both inside and outside Parliament faith fully represented a portion of the county Waterford, He (Mr. Davitt), for his part, did not intend to follow these tactics. He might be wrong, but he was inclined to think a hide-and go seek policy was not a very dignified one, nor a line of action likely to be rightly understood outside Ireland. He should not attempt to evade their summons or their warrants (hear, hear). Whatever penal ties might attach to hatred of Castle rule to opposition to landlord tyranny, to re free speech and public meeting, should in his judgment, be met with also ity if they were to prove to the world their willing ness to make personal sacrifices in order to win national freedom (cheers). How ever, everyone to his fancy; if others were inclined to give the police a run for it throughout the country the Irish people would not misinterpret the people would not misinterpret the motives of these men (cheers). They knew very well that within the ranks of the Parliamentary party there was no room for a coward, but he was anxious that outside Ireland the people of Great Britain and the Continents of Europe and America should learn that instead of and America should learn that instead of running away from coercion they were enxious to meet it, and encounter any penalty that might be imposed upon them for their love of liberty and their resolve to vindicate its principles in Ireland (cheers)

ADVICE TO FARMERS.

And now, one word to the farmers gen erally throughout Ireland, who, by this time, ought to have learned the follow-ing lessons without need of repetition. ing lessons without need of repetition.

First, without combination no reform could be won or justice obtained in Ireland; second, continued loyalty to each other in their national organization must succeed in effecting the abolition of landlordism just as surely as the Land League and National League had knocked the foundation from underneath the iniquitous system; third, that land grabbing was, under the circumstances in Ireland at the present time, an act of the basest treachery towards the cau of the tenants themselves, and should, therefore, be avoided as much as the calling of the common informer is detested in the Irish heart; fourth, that the homes of the people are surrounded by inviolable rights, which no person or persons should be allowed with impunity persons should be allow which was to destroy; and fifth, a law which was forced upon a country against the will of the vast majority of its people, a law moreover which was for the advantage of the unjust privileges of the few, a law administered by foreign agents, had no binding force upon people governed as they were in defiance of every constitu tional right, and in violation of every representative principle (cheers).

RESISTANCE TO INJUSTICE. uoon force and not on the express will of the people, had no higher moral sanction than the law the of brigand or the burglar, and resistance to such a law became as high a duty upon men who loved liberty and justice, and hated oppression, as it to defend and support law when it rested upon justice and was administered in the protection of the rights, privileges, and belong the entire community (cheers). Force had never permanently triumphed over freedom yet. Baltour's power might give him for a time the means by which he could shut up his opponents, but victory would inevitably follow where sacrifices prepared the way for triumph (cheers). Balfour's prisons would become temples in which the men of Ireland would once again light the furnace on the altar of freedom, and when Balfour and his party and policy of punishment would have faded from the nemory of the near future, the men who were singled out now for the honour of persecution for their services to Irish liberty would be cherished in loving and grateful remembrance in the hearts of the Irish race while the history of the present time would be read (applause).
Mr. Davitt concluded by wishing the
Stepaside brauch of the League long life and prosperity (cheers) .-

RAZIAR AT FREELTON.

The Freelton Catholic congregation intend to hold a bazaar during Christmas week for purpose of increasing the build-ing fund of their beautiful new church. ing und of their beautiul new church. A prize drawing will take place on the occasion, at which a large number of valuable prizes will be distributed to successful contributors. A new and successful contributors. A new and patriotic feature is the large number of articles of Irish manufacture in the list of prizes By the exertions of the Ray.
Father O'Leary, the parish priest, prizes have been obtained from a large number nave been obtained from a large number of clergy and laity, including His Grace the Archbishop of Toronto, the R. Rev. Bishop of Hamilton, the Rev. President of St. Mary's college, Kentucky, and many others of note. Among tucky, and many others of note. Among the Irish manufactures we remark, 48 gifts of Irish serge, 2 sets of Beleek pot-tery, many blackthorn sticks, suit of blarney tweed, an Irish lace shawl, and other articles of Irish lace, a frieze overcoat, a Limerick embroidered table cloth. a Builset, tabledath (damask) overcoat, a Limerick embroidered table cloth, a Belfact tablecloth (damask,) suits of corduroy, articles of Irish turi, and the only dress of Irish poplin which could be found in Toronto. This is the gitt of Messrs Hughes Bros.

We wish the Rev. Father O'Leary that success in his bezsar which his zeal and energy deserve. It is to be hoped that he will be encouraged from all parts of the country.

BY REV. S. W. DUFFIELD, D. D. When one is studying any subject he is quite sure to find many things that are eful and beautiful and which he wishes others could enjoy along with nimself. I suppose there is no harm in nimself. I suppose there is no narm in a hard-working geologist bringing in a nosegay after a day's exploration; and so I scarcely think it worth while to ask permission to tell this pathetic little story which is bidden away from most readers in the Latin and German lan-

guages and among forgotten books.

In the year 1013 there was born, some where in Susbia, a little child Hermann. In later years he himself wrote it "Heriman," but historians agree to spell it in the usual form. He was the son of Walfrad, Count of Vehringen and the oldest of fifteen children. At seven years of age he was unable to stand any comparison with other boys for he was palsied and crippled and nearly incapable of motion, plosus ante et vetro, et contractus, et claudus
-"bowed, betore and behind, and crippled, and lame." He had, that is, a
hump back and a bent chest, and was otherwise deformed and paralytic. an age when a count was expected to be a hard rider and a strong fighter, it looked as if poor little Hermann had no destury before him.

His mother was a good woman—one of the best. The child, too, came of godly stock, for one of his ancestors was the holy Udalric. And thus at seven years he was carried—literally—off to the South and placed in the Convent of St Gall where there was a very famous school. This was in the old town of St. Gall near the Lake of Constance ; and in this convent originated the "sequences" irregular songs of praise to God of which that sentence in The Burisl Service, "In he midst of life we are in death," is a good example. In fact Notken, a monk, of this very St. Gall, composed that beautiful prayer when he saw the bridge builders hanging at their danger ous task over the little stream which

dashes on down to the lake. St. Gall was then a place full of music and singing. And the crippled lad—though he could scarcely move without help—mastered his studies so well that he soon became an honor to his teachers, He learned, in spite of his defective voice, to chant the services. He understood the intricacy of the queer, square headed notes in the "antiphonaries," or singing books. And he also learned how to write, himself, on parchment. There were, of course, no printed books in those days, and in the "Scriptorium" or writing room of the convent the monks worked hard to multiply copies of their valuable volumes. The time was divided regularly; so much for singing, and so much for praying, and so much tor eating and so much for manual labor, and so much tor meditation and study, and so much for sleep Into this routine the little Hermanu wa early inducted and here he probably spent—more or less continuously—the first thirty years of his life.

Here, too, I suppose, he got his life-long nick name of Contractus. "Her-mannus Contractus" is the title by mannus Contractus" is the title by which he is to be sought out in history. It means "Hermann the Cripple," and he is usually called by it, though the Germans sometimes say "Hermann der Gebrech liche"—which means the came thin liche"—which means the same thing.
His true name "Hermann von Vehrisgen," and his adopted name, "Hermann
of Reichenau," are seldemused. It was
Hermann the Cripple who became cele-

You might think that such an affliction you might think that goth as antectod would have soured the poor lad and dis gusted him with his fellows—but it never did. He is sometimes spoken of as 'hil arissimus'—which means "most cheertul" arissimus"—which means "most cheeriul"—and always as "cruditissimus" which means "most learned." In the manu scripts collected from the remains of the old convent library at St. Gall there is still to be found one which he wrote with his own hand-some lives of saints by Anselm of Canterbury, the great Englishman. Those are the days before the R-formation, when Christian ity could only be discovered in such nooks and corners of the land and when many a noble and pure soul lived and died in the cloisters of monasteries an under the discipline of the Roman Cath olio Church.

Hermann at thirty took upon him the Hermann at thirty took upon him the yows of the religious life. He promised to spend his days, unmarried, pure and devout. He entered the convent of Reichenau, not very far from St. Gall. Here he passed the remainder of his existence, from the year 1043 to the vear 1054

Reichenau was another celebrated Reichenau was another celebrated abbey. A fine church was built there in Hermann's time by Kung Henry the Third—"the Black." The convent itself was on an island in Unter-See, a portion of the Lake of Constance, and it was surrounded by green fields and pleasant orchards. Here the children of noble orchards. Here the children of noble families were educated. Here they studied the *Trivium*:Grammar, Dialectics and Rhetoric. Here they added to these, after they progressed a little, the Quad-ridium: Music, Arithmetic, Geometry

and Astronomy.

The boys were taught to speak Latin and to write it—using it, finally, in place of their native German tongue. They sang in the choir and were regularly introduced by such competent teachers. instructed by such competent teacher as Hermann had now grown to be.

And as for Hermann, he became miraculum nostri secli"—the marvel of our age -as one of his contemporaries styles him. He was not merely a master of Latin and Greek, but he acquired the little known language of the Arabs, and perhaps he picked up an acquaintance with Hebrew. But he was a good deal

claimed. He asked them as a portion of the Irish democracy to stand firm and to plant on the ruins of landlordism the flag of a free and independent people well, Douglas Pyne's Plan.

Well, Douglas Pyne had not only not run away, but had actually invited the police

HERMANNUS CONTRACTUS, THE LITTLE CRIPPLED MONK.

LITTLE CRIPPLED MONK.

[A True Story of the Kleventh Century.] was a mathematical instrument for estimating the distances and angles of the stars. He was quite a mechanic, too, and it is said, though incorrectly, that he made clocks and watches in his leisure

> He bears the reputation of having been a master of verse; and of his trea tise upon metre enough is said to show us that he was very skilful. Some of his hymns bave survived, and if you will turn to The Prioress' Tale in Chaucer, or to the modernized version of it by Wordsworth, you will find one of them in the Alma Redemptoris which the little Christian boy

Redemptoris which the little Christian boy was singing. A certain historian says that he wrote "many thousand" such songs—but, alas, we can never hope to identify them!

So he lived and so he died. After he went to Rheinau he began a "Caronicon"—or history of the world from the year A D 1. In it he tells us of his own birth in the year 1013 and of his father's and mother's deaths. His mother died and mother's deaths. His mother died two years before himself—in 1052—and he writes a touching elegy in Latin which he adds to the brief words in which he records her departure to a better world. His "Ohronicon" appears to have been something like a private historical summary intended for his own use-but it is invaluable nowadays to the students of early German history.

By this time Hermann was abbot of his

convent—that rich and powerful house whose abbot could go to Rome, as they whose abbot could go to Rome, as they said, without sleeping outside of his own dominions by the way. That is, the property was so vast and in so many different places that he only needed to travel from one of his possession to another as he proceeded upon his journey. Reichenau—Augia the Rich—had been established in 724 and therefore it was now over three hundred years old.

was now over three hundred years old. The end came in 1054 and it is notable that the crippled hand carried the "Chronicon" along to this very year, as if that the crippled hand carried the "Chronicon" along to this very year, as if it would not drop the pen before it was compelled. Berthold of Constance, Hermann's friend and pupil, writes about the last scene. He says that his beloved master sank away sweetly and gently, bidding the weeping monks prepare to meet him in the world above. Finally he called Berthold closer and being there alone with him, he told him of a dream which had come to him. It drew dream which had come to him. It drew him with such gladness to the better country that he finished all he had to

country that he hinished all he had to say on earth with the words, "Yes, I smatired of living" ["Tacedet quidem m vivere"]—and so fell asleep.

And now for the strange and surprising fact about him—which I have kept to the last. It was he and not Robert the Second, King of France—who wrote the "Veni sancte Spiritus"—"Come Holy Spirit." This is the loveliest of all Latin hymns, and in tracing back its author-ship the other day I came upon this almost unknown man and this entirely unknown story. This is no place to give the argument which establishes the thing beyond any reasonable doubt. I can only say that the hymn is credited to him by the historians of both St. Gall and Rheinau and that the earliest instances of it come from Germany; and from these two convents and the neighboring one of Einseideln. I might add that all his life and character accords with the beautiful hymn-and does so far better than

Thus, whenever we sing this sweetest song of praise, we have the right to remember that it grew up like a fair plant, in the soul's garden of the little crippled Hermann of Reichenau. We can associate it with the Lake of Constance associate it with the Lake of Constance and the Upper Rhine. We can remem-ber that it came from one, celebrated abundantly in his day, but whose great-est honor it is to have triumphed over sickness and peevishness and bodily defects and so spent his life in the one consummate essence of that fragrant hymn that it is redolent of his piety and purity even yet!

THE CATHOLIC WORLD

For December is a very interesting number. Father Hecker has a thoughte ful article on the policy of Pope Leo XIII., who, by placing prominently forward the intellectual tone of Catholicity as the dominant characteristic of the Church, has much contributed to its exterior allows at the present age. has much contributed to its exterior glory at the present age. An excellent critique on the "Emersonian Creed" is from the pen of Maude Petre. The remarks on Mr. Emerson's theory that "to be large minded we must believe nothing" are just, and founded on sound philosophy. philosophy.
The writer says: "How much of this

The writer says: "Now much of this teaching can a sound judgment approve? Certainly we should all desire intellectual advancement. A man never, in this world, knows so much that he cannot know a great deal more."
We cannot "term it growth if the principle we admit to-day be directly opposed to that which we held yesterday.
But to add one fact to another, and to expand the knowledge we already possess—this is growth." The other articles are :

Leo XIII., M. F. Egan: Fragment of a forthcoming work, B. Kingley; Roman Universities, Right Rev. John J. Keane; Universities, Right Rev. John J Keane; Let all the people sing, Rev. A Young; John Van Alstyne's Factory, L R Dor-sey; The Radical fault of the N w Octho-doxy, Rev. A F. Hewit; Leo XIII and doxy, Rev. A. F. Hewi; Leo XIII and
the philosophy of St. Thomas, Rev. Joo.
Gneimer; Encheridion of Epectetus. M.
B. M.; A Bay from Garryowen, Rav. J. T.
Smith; A chat about books, M. F. Egan;
To Leo XIII., Rev. A. Young
For sale by D. & J. Sadlier, Montreal.

LOST IN THE SNOW.

CALL IN ALPINE HEIGHTS.

OALL IN ALPINE HAIGHTS.

From the French of Chas Buet.
The man seized with both hands theavy iron knockner and brought down with all his strength upon the pan of the door. The sound rolled as reverberated through the corridors, repeated by the echo, until at last, growing fainter and fainter, it died away altogeth A light almost immediately appeared thind the glasses of the lower story, and hourse voice cried through the wickets:

"Who goes there? Who dares knock at such au hour?"

"It isn't you I want, Demoiselle V toire," the applicant responded, edently accustomed to these bru-que septions.

At this moment the window ab

them opened and the venerabce fig of the cure of Montcernin leaned from "What do you want, Favel?" he as

in astonishment.

But the Demoiselle Victoire had aire

But the Demoisene victoire has are turned the key in the lock, and visitor, having entered, was ushered once into the parsonage kitchen, wi the embers of a fire on the hearth

gave out a gentle warmth. In the chan above the cure was putting on his was coat and caseock preparatory to con The Abbe Broex, cure of Montcer

The Abbe Broex, cure of Monteer was a man perhaps sixty years of age stature, muscular of limb, and wit appearance of rugged health and sire! For more than thirty years he had erned and directed this poor little p of two hundred or three hundred ich

ants situated upon one of the hip plateaus of the Savoyardes Alus. "But how did you come, Antoine boy?" said the abbe, affectionately;

boy "said the abbe, affectionately; you self and drink a glass of eu de then tell me what brought you hate, or rather so early, for it was midnight when I went to bed. S

is one in both number and in doctrine, which calls itself infallible and claimed to be exclusive? There is only one in the world—the Catholic Church—or if they liked it better—the Roman Catholic liked it better—the Roman Catholic Church. Let them go to any minister of religion outside her pale and ask him, "Is this your first principle—that God must show you the way of salvation as you cannot show God?" He may say "Yes;" but then it is fair to retort, "Why is it then that you do keep showing God the way? What is the meaning of your High Church, and Low Church, and Anglo-Catholic Church, and the rest?" Next they might ask, "Are you one?" "Are you infallible?" "God forbid." "Are you are not you of the state of exclusive?" "God forbid." "Are you exclusive?" "Oh dear no; there are plenty ways to heaven beside mine." But let an inquirer after truth plenty ways to heaven beside mine." But let an inquirer after truth come to the Catholic Church—say to St. Charles's, Ogle Street. He sees a priest there, and he begins to question him. "Is your religion on this principle—that God has made a revelation and has committed it to an authorized religious body?" "Certainly." "Are you one." "All over the world." What, in every nation; in Spain and Russia, in France and Germany, in America and Australia?" "Yes." "Well, this is the most wonderful thing I have heard of for years. Why, here in

world one and the same." And his astonish ment was not unjustified. The unity of the Catholic Church was the most wonderful, the most miraculous thing in the world. Let people talk about miracles—that faith was really eliminated? Were world. Let people talk about miracles— this unity was most wonderful of all miracles, and it was in our midst. He remembered a lady going all round the world to see for herself if what she had been told about this unity could be true, and, like Thomas, she believed because she saw. Next, the inquirers of the truth would ask, "Are you infallible?" "Of course we are." How is it men find such a difficulty about infallibility? Somewhere in some man, you must find in fallibility. If he (Father Robinson) were fallibility. If he (Father Robinson) were convinced that there was not an infallible man on the face of the earth, then he should be a stark, staring infidel at once. He should say, God has put us in this world to get to heaven, and He has not shown us the way. Lastly, the inquirer would say. Are you exclusive? Yes, the priest would answer. The Catholic Church has always taught that outside her pale there is no salvation. That does not there is no salvation. That does not mean that all who do not profess them selves Catholic are lost—God forbid! There selves Catholic are lost—God forbid! There are good people everywhere; and so long as a man lives up to the light of his conscience, and is truly sorry for his sins, he is in the way of salvation. But if a man has got a suspicion that he is in the wrong way, and if he is prevented by mere temporal considerations from experiments of the Catholic statements. amining into the claims of the Catholic Church, let him beware, or he will lose his soul. The one is in good faith and the other is not. And the Catholic Church is not only one, but it is visibly one. There is not a man in the world who cannot see it. It is not hidden in a corner as it was two handred, or even a hundred, years ago. It is one in the daylight, one all over the world. Talk of Buddhism, why BUDDHISM HAS FOUR HUNDRED AND FIFTY

Talk of M hammedism-it, too, is split up into sects. Three hundred years ago came the Protestant Reformation. came the Protestant Reformation. Luther and the Reformers declared that and as for exclusiveness in religionally bigotry." The Pope, as a sence of the enunciation of this principle of the Catholic Church, nounced as Antichrist, and the herself was compared to the Scarrage of Rabylon. All slong the clared, "and as for exclusiveness in relig-ion it is only bigotry." The Pope, as a consequence of the enunciation of this was denounced as Antichrist, and the Church herself was compared to the Scarlet Womau of Babylon. All along the line it was negation and overthrow.

Admitting that Luther and the Reformers

THE REV. W. C. ROBINSON, M. A. ON INFIDEL ENGLAND.

The Agnosticism of Culture and the Irreligion of England.

THE LOST OPPORTUNITIES OF THE CHURCH OF ENGLAND.

London Universe, Dec. 24.

"The death of faith" was the subject of the third of the Rev. W. C. Robinson's lectures on the fruits of the Reformation, delivered on Sanday night at the church of St. Charles, Ogle Street, which was, as usually, crowded to the doors. Taking for his text the words, "Be not deceived, God is not mocked. As auman sows, so shall he reap," the prescher laid down a series of propastions which he considered fundamental to a right understanding of what faith is, and which he saked any man who loved logic and common sense to traverse if he could. First, if my soul is to be saved, God must show the way —I cannot show God the way; next, that way must be one—one numerically, and one in the sense that there must not be conflecting accounts of it; thirdly, that

is to be saved, God must show the way
—I cannot show God the way; next, that
way must be one—one numerically, and
one in the sense that there must not be
confleting accounts of it; thirdly, that
revelation must be infallible—a word of
which people were foolishly afraid: it only
meant certain, and if G d says "This is
the way of salvation," it must be in
fallibly true; and lastly, it must be exclusive. Moreover, it was perfectly
certain that if God proposed making a
revelation of the way of salvation, He
must have put it on the earth; and He
could conceive no other way of His
doing this than by His choosing a man, or
set of men, and committing to them the
way of salvation, teaching them first, and
then giving them authority to teach
others—giving them custody of His revelation. Next, that body must be a
body thoroughly organized, having a
certain number of members, and united
under a head. Could they conceive any
body in this world without a head? And
that head must in his office be infallible.
Was not this logic and common sense
Now, they left the region of theory for
that of practice. Where is that body to
be found?

WHERE ARE THESE PRINCIPLES CARRIED
OUT?

Where is that religious organization—he
would call it that for the present—which
teaches that God must show the way of
salvation as we cannot show God it, which
is one in both number and in doctrine

THEN DIE LIKE DOGS.

And what is the cause of aid this? The
Church of Eng and. He saked English
Church of Eng and. He saked English
Church of Eng and. He saked English
Church of the cause of aid this? The
Catholic Church, they had co of cated the
property of the religious orders, they had
to the religious orders, they had
to they had co ficated the
property of the religious orders, they had
to the tree hand; they had robbed the
Catholic Church, they had co ficated the
property of the religious orders, they had
to the tree hand; they had co ficated the
catholic Church, they had co ficated the
catholic Church of the resealt. This sace of things in any Catho
i

marvelled at the cultured man,

THE HABITUE OF THE CLUBS,
going a litle deeper, answ-red the invitation of the Protestant minister to go to
church by laying claim to the right of
thinking as he liked, seeing that the
Church of Eogland made the concession
of such liberty one of its boasts and
cardinal principles? The altitude of mind
of Lord Macaulay—whose wonderfuleseay
on Rorke's History of the Popes had pro
bably done more than any other single on Rorke's History of the Popes had probably done more than any other single work to clear away misapprchension with reference to the Church—was more typical than was supposed. He went to hear Cardinal Wiseman at St. Mary's Moorfields, and on coming out he said to a friend, "There are only two powers in the world—God and Bable; and, unfortunately, I belong to Babel." From the divisions in the Protestant Church, with its High Church, and Low Church, and Broad Church, and Ritualism, and Anglo-Catholicism, and Mithodism, and Congregationalism, the cultured critic not unfairly drew the inference that Protestant ism had no objective truth at all, and left each man free to manufacture his own ism had no objective truth at all, and left cach man free to mauufacture his own religion. When Luther started the Reformation did he know that he was sowing the negation of faith? Three hundred years have passed; the harvest has come up, and a terrible harvest it is, as any man who has eyes can eee. To use another simulitude

they really to mourn together over the bier of a dead faith! God forbid! Faith is plentiful on the earth—as keen, as bright, as solid, as well organized as ever it was. And where is it but in the Catholic Church? Echo answers Where? Catholic Church? Echo answers where? Look all round the world, examine every other religion. Will they bear that test? No. There is only one religion that will bear it—and that is the Catholic and Roman Church. It is not effect, it is not played out—it is as strong as ever to resist error and trample upon human iniquity. And amid all this appalling mass of indifferentism and blank indictity there was something to cheer the hearts. What was it? The ground was being cleared, and the time was near when the forces of unbelief and religion would meet each other face to face. Let them depend on it,

THE ESTABLISHMENT COULD NOT LAST And he for his part would not have it last. Why should the religion of ten millast. Why should the religion of ten millions be foisted on a people of twenty-eight millions? Let it go. He knew there were multitudes of Catholics, and many of them bearing eminent name, who were for the maintenance of the Establishment; but he never was and never would be. What would follow the disappearance of the Establishment? Catholics are a small beds. body; but, oh, so compact, so well organ-ized. And they are increasing. Let them depend on it, in fifty years' time England would be more than half Catho-lic; of that he had not the least doubt. The Catholic Church alone could with-stand the inroads of infidelity, and he had in o fear as to which side victory would lean when all false issues being swept away they mat each other face to face. away, they met each other face This was seen by scientific men of the day, one of the most famous of whom describ-ing the difference between the training of comfortable ministers of the Establishment and Dissent, likened them respectively—volunteers and trained veterans of the Old Luther and the Reformers declared in men should enjoy their own opinion in religious matters. "God forbid that we religious matters. "God forbid that we face, and it followed that the Protestants face, and it followed that the Protestants have addressing would have to choose

tainty, out of the world into the city of BLESSING BELLM, AND THEIR SIG- THE VISITATION OF MONASTERIES God.

LE PERE MONSABRE.

CHARACTERISTICS AND TRIUMPHS OF THE

ORBAT FRENCH PREACHER.

Although atheism has become the religion of the State, a kind of official dogma, yet it is consoling to find what little head way it makes in France.

If you wish to be convinced, make, as I did one Sunday, a little circular tour of the churches, where the Leaten prescher, those volunteers of the great army of the fatth, propagate from the pulpit the word of God. But dou't begin your round by Motre Dame; for you would rest at the first stage, fascinated, overcome, spell-bound by the eloquence of Pere Monsabre. His eloquence possesses the double virtue of the magnet, it both draws and returns. The most obstinate feel its attraction, and submit themselves to its embrace. It is, strictly apeaking, a charm, in the mythical sense of the word—a charm, the secret of which lies in the impassioned voice of the illustrious Dominican rather than in the nature of the subjects which he handles.

"It is not Lecordaire," said one of his admirers; "it is not Raviguan; it is a monk of the Middle Ages steeped in modernism."

This modernism it is that gives the sermons at Notre Dame a stimulus and matchless seduction; I would almost say "reality," but I might be charged with irreverence. Thue, for x nmple, divorce is the order of the day: Pere Monsabre has taken in hand this new law, and shall be much surprised if, at the conclusion of this red-handed duel many dissenters are not found among the disciples of Alfred Naquet. For Pere Monsabre does not convert; he vasquishes, he drives his eloquence to the ouslaught of herey with the interpidity of a tactician who carries his victory if not into the say like Conde, at least into the head like Turenus.

The number of souls he has wen back during the fifteen years he his been preaching the gospel to the Parislans could not be reckoned. How many consciences he has "reversed." "I sm," he says, "a reverser of conscience." During these fifteen years of apostleship, how many Christians faltering in their faith, shaken in their belief, has he drawn from the foot of t

shaken in their belief, has he drawn from
the foot of the pulpit to the confessional
and thence to the sacred table.

Pere Monsabre is a modernist in his life
as well as in the exercise of his ministry.
He has a taste for the fine arts like his
great ancestor of the "Renaissance," and
no more than he has he any far fetched prejudices against artists. When he paid a visit to Corot Sully before his death, some cried out against him. The Pere explained himself very clearly in the fol-

lowing letter:
"I owed this visit to the grea: artist,
who had taken the trouble to call on me, who had taken the trouble to call on me, to the solitude of a Sister of St. Vincent de Paul, who was filled with annety for his soul and gratitude for his charties.

"I admire in the great landscape painter's studio masterpieces where there was no trace of nudity. Though painters of genius know so well how to idealize it, the nude never had the gift of exalting me.

I shall take elsewhere my starting point when I am about to leave the world!" The comedians themselves find favor wish the great orator. His sympathy

with Berthier is well known, a sympathy that the amiable Cardinal Guibert shared with him—he made no secret of it. "I am fond of Berthier; he is an amiable and honorable man, and I have always found him ready to lend his talent to any good

Christian and a patriot."

A patriot to the back bone is Pere Monsabre. In 1871 he was not afraid to go and preach the Lent at Metz, and these are the words that fell from the pulpit by way of adieu on Easter Sunday:

"The people arise likewise when they are washed in the blood of the Christ, and when it as its of their view and stime."

when in spite of their vices and crimes, they have not abjured the faith. Neither the sword of the barbarian nor the pride of the conqueror can crush them forever. These may change their blood. When the expiation reaches its term the blood awakens and returns through its natural course to mingle with the current of the old national life. You are not lost to me; my brothers and countrymen! no! you are not dead! Wherever I go I promise you I will speak of your patriotic trials, of your patriotic aspirations, of your patriotic prejudices. Everywhere I will call you Frenchmen until that blessed day when I shall revisit the cathedral to preach the sermon of deliverance, and to sing with you a Te Deum such as these walls have not heard before."

Notwithstanding the sanctity of the place, a murmur of appluse burst forth and all the congregation, with uncovered heads and shouts of "Vive la France," escorted the great preacher to the bishop

palace, the women waving their handkerchiefs as he passed.

The following day a high official of the
Prussian police called to inquire for the
Pere, but he had already left.

Verily the illustrious Dominican is the
declared memy and the convergence. declared enemy and the courageous ex-terminator of atheism and its doctrines.

Pain banished as if by magic. Polson's Nerviline is a positive and almost instanta-neous remedy for external, internal or local pains. The most active remedy hitherto known falls far short of Nerviline for potent power in the relief of nerve pain. Good for external or internal use. Buy a 10 cent sample bottle. Large bottles 25 cents at all dynagies nts, at all druggists A High Valuation

"If there were only one bottle of Hagyard's Yellow Oil in Manitoba, I would give one hundred dollars for it," writes Philip E. Erant, of Menteith, Manitoba, after having used it for a severe wound and for frozen tingers, with, as he says, "astonishing good results."

Bear it in Mind. That pure blood is the life nourishment of the body, and means perfect health no one can deny. Cleanse the blood from all impurities with B. B. B., the best blood

The Church blesses everything she uses in the service of God, and as bells are destined for a pious and holy purpose, she also dedicates them for this object by certain rites and ceremonies. The first object of the bells is to announce the glory of God. For this reason the faithful are invited by the ringing of the bell at Mass to adore the Blessed Sacrament at the moment of the elevation or Benediction, or when it is carried to the sick. Secondly, the bells serve to call together the people and the clergy for the

and the clergy for the
THE CELEBRATION OF MASS
and other devotions. Thirdly, when they
are tolled at a person's death or burisl, to
remind us to pray for the rapose of the
faithful departed. Fourthly, that through
them the faithful might be preserved
from the haven of storms, and tempests,
and finelly, to announce feasts of God
and his saints.

B:cause the bells are dedicated to the
purposes of divine worship they are first

B-cause the bells are dedicated to the purposes of divine worship they are first solemuly blessed, and formerly it was the custom that the person who rang them should be in the ranks of the clergy. There being washed and cleaneed is to express the wish that they might be a clean instrument of a pure and holy religion. This ceremony is to remind the faithful that as the sound of the bells is to go forth to the praise of God from pure and sanctified metal, also must the prayers of Christian, but in a higher degree, come from pure hearts and clean lips. The blessing of the bells likewise tells us that we are

of the bells likewise tells us that we are NOT WORTHY TO APPEAR in God's temple and take part in the sacred mysteries of our religion, if we have lost the purity and innocence of baptism and have defiled our souls with sin. As the bells are washed and cleaned before they are permitted to send forth a peal in the service of God, so must we first cleanes and purify ourselves by penance before we presume to open our lips in the praise of God.

The ancienting with oil and shriam significant

of God.

The anointing with oil and chrism signifies respectively the power of the Holy Ghost and the gracious merits of Jesus Christ. The pealms and prayers recited by the clergy implore God that as often as the bells are used He would be mindful of the precious merits of His Divine Son, and, therefore, scatter storms and banish THE SPIRIT OF SLOTH THE SPIRIT OF SLOTH

from us as often as we are called to prayer and divine worship by the sounds of the bells, and that He would also shorten the time of suffering of the souls of the faith-ful departed as often as the bells are tolled in their memory. The anointing seven times on the outside with oil has reference times a day I give praise to Thee, O
Lord!" The four times on the inside with
chrism is to denote that the sound of the
bells is to go forth to the four points of

the compass.

The object of naming the bells after them under the protection of the saints whose names they bear. The placing of a vessel with burning incense beneath each bell is to symbolize the devout prayers to bell is to symbolize the devout prayers to which the new bells are to assemble the faithful. The gospel, which is taken from the tenth chapter of St. Luke, in which is related how Martha received our Lord into her house and eutertained him, is sung because to the newly blessed bells is now assigned a place in the house of God. Also to remind us that at the call of the bells we shauld appear in the house of bells we should appear in the house of God and present ourselves at His sacred

largest gambling hall in town was cleaned for his accommodation the first Sunday, one table on which Spanish monte was usually dealt being left for him to stand bebind. A large stock register book was laid on this, which was supposed to represent the Bible. The whole town turned out and the young divine preached a powerful sermon. In it he strongly denounced gambling, horse-racing, drinking and profanity. That afternoon he was called on by a committee of leading citizens, one of whom said:

"Pardner, that's a little matter we'd

"Pardner, thar's a little matter we'd like to talk over with ye. I am the chair-

man uv the the vigilance committee."
"Is it possible?"
"Mighty possible, captain, the cussedest possible thing ye ever seed. Wot we come here to say is dat we don't approve of your preachin'."
"I am very sorry that such is the cas

"I am very corry that such is the case, but I can't see how I can change it."
"Can't hey? Well I reckon you'll hev to. Ye've got to let up on your hollerin' again' gamblin' an' horse-racin' and swearin' an' licker. Them things air all 'lowable here, an' air highly recommended by the leadin' citizens, and the clergy has got 'er fall inter line. As a committee we moseyed up here to warn ye, an' 'taint our style to warn more'n once."

"But, my dear sir, what can I preach

"But, my dear sir, what can I preach against—I must denounce something."
"What can ye preach again'? Well I swar? Hain't there wickedness 'nough in this country 'thout goin' outer your way to jemp onter sich things? Preach agin' hoss stealing and jumping mineral lating any course. Rin 2m up the health claims, uv course. Rip 'em up the back and tramp on 'em. Then there's origina sin—tech that up once in a while. confine yourself to these things and the boys will jes' crowd in to hear an' cheer yer every time yer make a good p'int.

A Frequent Annovance.

Who is there that is not frequently annoyed by distressing beadaches? Suffer-ers from sick or nervous headache will find a perfect cure in Burdock Blood Bitters. Sold by all dealers in medicine.

It is a bemarkable fact that Dr. Thomas' Eclectric Oil is as good for internal as external use. For disease of the lungs and throat, and for rheumatism, neuralgia, crick in the back, wounds and sores, it is the best known remedy, and much trouble is saved by having it always or hand. on hand.

Jacob Loockman, Buffalo, says he has been using it for rheumatism. He such a lame back that he could do noth but one bottle entirely cured him,

Year by year modern research is letting light into the heatory of the so called "Reformation" period. Some day, it is to be hoped, the truth will prevail, when the world will find that much of its traditional teaching rests upon a very slight foundation of fact, which the prejudies of hostile writers has magnified as it suited their purpose. As any stick was good to beat a dog, so every story, true or false, was right enough to lower the Catholic faith in the minds of those who knew no better. It is proverbially difficult to over take a lie, and hence it is too much to hope, even with every reliance on English honesty and love of fairness, readily to overhaul the grote-que perversions of truth, which, sailing under the flag of history, have had a start of three centuries and a half. Still history must ultimately rest on evidence, and, as a modern Protestant historian points out, "a rumor gains nothing in credibility by repetition; the question must always be what is the evidence of it?" Our meaning is admirably illustrated by what the tenth volume of the State Papers of Henry VIII. to which we have generally referred in a previous article, traches us with regard to the dissolution of monasteries in 1536 If there is one fact on which the traditional teaching of Protestant books has insisted, it is that the religious houses were so notoriously bad, and their immates so victous and immoral, that Henry, of pious and immoral memory, was compelled to sweep them away as beyond all redemption. For example, Prof. Seebohm, in his manual, intended for the instruction of youth, "The Era of the Protestant Revolution," says: "The popular complaints against them (the monasteries) were not found to intended for the instruction of youth, "The Era of the Protestant Revolution," says: "The popular complaints against them (the monasteries) were not found to be baseless. Scandal had long been busy about the morals of the monks. The commissioners found them, on inquiry, worse even than scandal had whispered, and reported to Parliament that twothirds of the monks were leading vicious lives under cover of their cowls and hoods." This we believe to be a fair sample of what non Catholic children are taught from their earliest years about the monasteries at the time of their suppression, and it is hardly wonderful if they conceive a holy horror of monks and nuns in general. The last two volumes of the "Calendar of State Papers" enables us to test the truth of these sweeping condemnations. From the summer of 1535 to the meeting of Parliament in the February of the foilowing year Cromwell's agents are shown to have been busy, passing rapidly from monastery to monastery on a tour of inspection. There cannot be the elightest doubt left upon the mind of any hone-t man who will read through the papers indexed in these two volumes, that the suppression was a foregone conclusion in the minds of king and mtoister, and that the visitors were dispatched for the

that the suppression was a foregone conclusion in the minds of king and minister, and that the visitors were dispatched for the purpose of finding a pretext for the determined confiscation of the parimony of the Church and the poor. The letters of Layton, Legh, and Ap Rice, three of the instruments chosen for this work, are sufficient evidence that by the injunctions they were to impose upon the monasteries, it was intended to render the practice of the religious life unendurable, and thus to drive the monks and nuns into rebellion or surrender. That the state of the religious houses at this time was all that could be desired no one would be so silly as to maintain; that, very possibly, here and there were to be found grave scandals is only what we might expect from the general state of society at the time; but that the religious were in any way as black as it has been the fashion to paint them is certainly false. There were not wanting, it is true, informers and accusers—renegade religious of blasted character, rogues on the look out for a share of the expected plunder, fallen monks confined for their crimes in monastic prisons and mar of in Spain and Russia, in France and Ger many, in America and Australia?" "Yes."

"Well, this is the most wonderful thing I have heard of for years. Why, here in this little England of ours

THE ENTABLISHED CHURCH CANNOT KEEP ITSELF ONY.

And here is the Catholic Church, according to what you tell me, all over the world one and the same." And his astonish world one and the same." And his astonish most was not unjustified. The unity of the Reformers are known by the terrible of the religious were in any way as black as owing the negation of faith? Three is the catholic Church according to what you tell me, all over the world one and the same." And his astonish means was not unjustified. The unity of the Reformers are known by the terrible of the religious were in any way as black as owing the negation of faith? Three like how that he was owing the negation of faith? Three hundred years have passed; the harvest it is, ame is at its height and who glories in possessing a precious autograph of Pere Monsabra. She implored the Pere to trace out for her aguide for the education.

A young man who recently graduated from an Estern theological school went of her children, and received from him two pages worthy the signature of Fenelon. They ended thus: "Make your son a Christian and a patriot.""

They ended thus: "Make your son a Christian and a patriot.""

A pouriget to the have keed of for years. Why, here in the come is the religious were in any way as black as owing the negation of faith? Three hundred years have passed; the harvest it is, ame is at its height and who glories in possessing a precious autograph of Pere Monsabra. She implored the Pere to trace out for her aguide for the education.

A young man who recently graduated from him two of her children, and received from him two out to Murray, in the Cœur d' alene control out to Murray, in the Cœur d' alene control out to Murray, in the Cœur d' alene control out to Murray, in the Cœur d' alene control out to Murray, in the Cœur d' alene control out to Murray, in

nun. But it was on this evidence, and this alone, that the base instruments of Henry's base design relied to substantiate their grave accusations against the good name of monastry and convent. If we take into account the undoubted pressure put upon all concerned, the undeniable advantage to be obtained by the accuser and the almost inconceivably unscrupulous character of the emissaries employed by Cromwall on the work it must be by Cromwell on the work, it must be allowed that Mr. Gairdner, the learned editor of the "Calendar," is more than justified in saying that "the wonder, injustined in asylog that the wonder, in-deed, is that the recorded cases are so few, and that in spite of all the inducements offered under the new regime to appeal to the king's vice regent or the visitors, there

the king's vice regent or the visitors, there are not more frequent instances, a fact which, duly considered, seems to imply that the rule in most houses was far more wholesome and more willingly submitted to than many have been hitherto disposed to believe." And even if we accept the reports of the visitors as giving a fair estimate of the moral state of the religious establishments, how years different that establishments, how very different that estimate is to what the world has been taught to believe. If we take the documents known as the "Comperta," which are calendared in the latest volume of the "State Papers," together with a paper of the same kind which has been preserved in the pages of "foul-mouthed" Bale, and which are really the reports forwarded by which are really the reports forwarded by Layton, Legh, and Ap Rice to Cromwell, we have their account for the greater part of England. From these papers we find that the greater number of personal charges are of secret and personal vice, which it is impossible to believe that those incriminated would confess to men of the stamp of the visitors, and which certainly could not have been matter of examinacould not have been matter of examina-tion. Besides these, we find some few charged with drunkenness, one or two with theft, about the same number with

charged with drunkeness, one or two with theft, about the same number with treason, and an insignificant number with unnatural crimes. The remainder are charged with incontinence. If all the known charges on this score, whether in these reports or in the letters of these visitors, were added together, they would not amount to 250 in all—a very small fraction of the many thousand religious at that time in Eugland, and very different to the two thirds of Protestant history. Of these 160, some, too, can be identified on the pension lists as rewarded when the monasteries were dissolved—a fact which even Burnet would allow as disproving the accusation. In all the con-

vents of women in the North of Eugland, Layton and Legh accuse onl, twenty-seven of vice, and of these seventeen were afterwards pensioned; and in the whole visitation, extending over thirteen counties, they report only fifey men and two women as willing to abaudon the restrauts of the religious life. Still, if Layton and his fellows are to be believed, their visitation reveals great moral laxity in the monasteries, which is sufficiently dreadful. But will any one sceept the testimony of such unmitigated scoundrels in so serious a matter? Moreover, as Mr. Gardner remarks, "considering the rapidity with which the work was done, the investigations could hardly have been very judicially conducted." If not, then they are absolutely worthless, especially when, as the same authority declares: "We have no reason, indeed, to think highly of the character of Cromwell's visitors; and the 1 and 1. of the character of Cromwell's visitors; and the le ters of Layton show that he and the letters of Layton show that he really gloated over the obscenities that he unearthed." Because, if untrue, many of the charges would have been "very impudent libels," will hardly cause those who know the character of the men who bring tuem, to hesitate in rejecting them. But the fact is that there is overwhelming evidence to disprove the truth of these accusations, which it is of course impossible even to refer to in the compass of an arcticle; and, while acknowledging

Colorado Catholic.

The influence of early religious training is shown by a story told in an English paper of a young man who fell from the grace of Catholic faith and Catholic practice. The subject is presented for consideration in the form of a case of conscience, seeking solution. The young man was born of Catholic parents, and left an orphan at an early age. From the city, where he was reared a Catholic, he went to the country and attended for a few terms a Protestant college. Thereafter he joined a Masonic lodge and conducts himself as a Protestant. He is now principal of one of the schools in the country town to where as a boy he went. About try town to where as a boy he went. About two years ago, some Catholic pupils in his schools were to be confirmed, and, on schools were to be confirmed, and, on their invitation he attended the services. "Linguage," he writes, "fails to describe my feelings, as I saw and heard the solemn service, and I left church with the firm determination, come what may, to go back to the religion of my mother." The trouble with the young man has been how to retain his position as principal of the schools, and socially; and yet obey the promptings of his conscience, which are to leave the Masonic lodge and make op n, public profession of the Catholic religion in which he believes. His difficuly is the difficulty of many who have become so charmed by the pride of life, which is a besetting sin of the times, that he is in a quandary. But the course is one, and plain, and the secular journal throws light upon his perplexity by telling him that casuaistry can find for him no loop hole of escape from the stern duty of returning to the Catholic church, and making due reparation for his fault. "For what shall it profit a man if he shall gain the whole world and lose his own soul?" The moral of the story is the usefulness of an early religious education; and this education should be constant—at school as well as at home. their invitation he attended the services.

OUR LADY.

The most venerable of the shrines of Our Lady in France is that of Roc Ama dour, near Quercy. Traditions say that it was erected by Zischeus, the converted publican mentioned in the Gospel, who atter the death of the Blessed Virgin took up his abode in that mountainous region.
The name is supposed to be derived from
the title Amator Rupis (Lover of the
Rock), which the inhabitants gave to the
pious hermit. However that may be, it is certain that there is much ass

with this sarine which appears to the lath and piety of the Christian seul.

The statue that adorns the sacred place is unquestionably one of the oldest statues of the Blessed Virgin in existence; six sanc-tuaries surround the spot; there is a mir-aculous bell, which oftentimes has rung of itself on the occurrence of some extraor-dinary manifestation of the powerful pro-tection of the Queen of heaven. dinary manifestation of the powerful pro-tection of the Queen of heaven. There is also a large stateway of some six hundred steps, which millions of pilgrims for more than eighteen hundred years have ascended on their knees. All this, com-bined with the wonderful records of vari-ous pilgrimages, and the wild, werid beauty of the locality, cannot fail to im-press the mind and heart of all who visit or read of Roc Amsdour.

or read of Roc Amadour.

The revolutions with which France has been efflicted left their blighting influence upon this shrine, and during the last of these outbreaks it was almost completely these outbreaks It was almost completely destroyed. A little more than twenty years ago, Monseigneur Grimardias, now the beloved bishop of Cahors, set about its restoration, and has gradually succeeded in removing all traces of the ruin wrought by heretical revolutionary hordes. Fach year witnesses immense concourses of pilgrims, and the scenes of faith and devotion which characterized the Middle Ages are frequently renewed. On the 18th of last August a most impressive and editying spectacle was presented, when, in the presence of a great multitude the "Cross of the Pentential Pilgrimage to Jerusalem" was erected on the sum of the rock,—at once a perpetual testi-mony of the life and death of the Saviour of the world, and a public homage to the Immaculate Mother of the Son God.

On the Platform.

Public speakers and singers are often troubled with sore throat and hoarseness and are liable to severe bronohial attacks which might be prevented and cured by the use of Hagyard's Pectoral Balsam—the best throat and lung remedy in use.

possible even to refer to in the compass of an arcticle; and, while acknowledging again that the state of the monasteries was, very possibly, not as perfect as could be desired, we may fairly claim from the evidence before us that very few of the serious charges are substantiated, whilst many of them are certainly false. The whole subject deserves careful consideration out of more justice to the defamed tion, out of mere justice to the defamed memories of the monastic establishments of old Catholic England.—London Tablet.

my good Antoine, tell us your erray
"I have come trom Aygues, M le C
Favel replied, "and ail on the re
started at nightfall, but it is far and is so much show."
"Is any one sick at Aygues?"

"Is any one sick at Lygues' rupted the cure.

"Alas, yes; perhaps by now he is He was taken ill suddenly last night was uncon-cious when I left I care oblige his wife; she was afraid to him die without confession."

"Quick," cried the cure, "give notes and my mantle; I rusy arrivate.

late"
"You cannot go, M. le Cure, yo
not go," declared Victoire, a
nevertheless, she hastened to gath
the articles demanded, bringing be
ter an old hat reserved for such oca heavy woolen closk and a pair cleather boots. "You've forgotte cold, M. le Cure, and the enow," elsted; "it is two fe t deep, at lesst "Four feet," said Autoine, "the the slightest trace of the road a Black brook is running out of its "You haven't told me who it is

dying," said the cure, suddenly ad the messenger.
"Demetrius," replied the peasaning a timid and questioning look to

ing a timid and questioning look to face of the old man.
"Demetrus Biance!" shouted in a rage, and lifting her arm to ceiling; "that worthless scapegre good for nothing scamp; he hasn't in church since he returned frowill you go to him, M. le Conever bows to the cross, who with the procession passes; who dring fish and mocks at everything; as Cure, you won't go to him?" The worthy women busied herself the worthy women busied herself the worthy women busied herself ing the thick woolen oversocks rabitskin gloves, while her ma on his boots. "A man," she c "who has insulted you lower ground and who would have b but for Autoine here!"

The cure paid no attention to bling, however, but got up had finished his preparations a

to so out. "Come, my boy, you will he with me," said he. "The clerk and too feeble; he couldn't go

yards in this snow. It is a work which beaven always remember "Parden me, M le Cure," or reproactfully, "did you think stay here if a dozen clerks coul

you were « Xposed?"
"The farewell, Victoire, and get to send in the morning boullion and a bottle of wine of Pierre Jacques, and say a girl, for the poor Demetrius. this, the cure opened the doo out into the cold and the sr upon a knoll just above the cu ing. Utlocking the door, the building, Antoine holdittern, and took up the little valver vessel containing the which the old priest placed in bag, carefully fastening it about the carried the prayer b Unlocking the door, t

It took two hours in ordin It took two hours in ording of from the church to Ay, weather like this more than to It was the week before Corist oldest inhabitants, accustom were to the hardships of Alps, had never seen a terrible as this. Aygues was hamlet of three or four how the bottom of a ravine between the bottom of a ravine between nountains. To reach it it wa tain, cross over the top, and narrow path to the ravine bottom of which foamed torrent.
It was one of these te

known only to the Alpin freezing cold enchained all sky was of a leaden gray as untrodden snow extended eye could reach Prote rested upon everything.

The Abbe Brock and his

on, scattering the snow we pointed staffs, the lanters throwing a few feeble rays the ground before them. along the good priest murners, while Antoine thought ers, while Anione thoug cowe, his stable and the w the old land.

the old land.

The traditions of the neighborhood are to the effect that Patrick and Ellen Griffin settled, in the year 1820 on a tract of land bordering the Quaker Lake, in Silver Lake

township, Susquehanna county, one of the prettlest and most beautiful spots in this portion of the state, which they christened

sound to the ears of the hardy professes settlers, and the brauching autiers of the fleet limbed stag could be seen as he came, at evening time, to lap the waters of the peaceful Quaker Lake Here, with sweetly sad recollections and fould memories of other days and other scenes, they lived the same could be

their simple, quiet lives untrammeled by the oppressive isws that had made them exiles in their old age. Here they wor-shipped Almighty God, not in temples erected by human band, 'tis true, for none

were near them in the early days of their settlement here, as they were the pioneer Catholics of this county, but they brought from the old land—if they brought noth-

them, with the cross, the emblem of their faith, surmounting it, so also did the story

in this quiet country graveyard, far away

-McN, in Scranton Truth.

THE CHURCH IN SCOTLAND.

order, the spot nanowed by St. Benedict's greatest miracles and most wonderful visions, the spot where he spent the greater part of his life, wrote his immortal rule, and died, the spot rendered doubly sacred as the resting-place of the saint's body and that of his twin sister, St. Scholastica.

niase in the Dashida and received congraturatory messages from his many freinda, and on the following Sunday the twenty fifth anniversary of his first arriving at Monte Casino was duly celebrated. After the conventional dinner the guests were all anteriging by the Albert in one of the

all entertained by the Abbot in one of the salons of the Forestina, and there Dom Jerome received the cordial congratula-tions of his Right Reverend and Reverend

brethren and of many friends, some of whom had come from a distance for the

whom had come from a distance for the occasion. By a special favor recently accorded by a rescript of the Holy See he will remain undisturbed for twelve months at Monte Casino. He is, it is

understood, engaged in some ascetical work and other literary labors. His many friends at home and abroad will no doubt

be glad to hear some authentic news of him and to hear how much good his well-

earned period of peace and repose is do-

Criticism.

ing him.

be forgotten:

CALL IN ALPINE HAIGHTS.

LOST IN THE SNOW.

CALL IN ALPINE HEIGHTS.

From the French of Chass Buet.
The man setzed with both hands the heavy iron knockner and brought it down with all his strength upon the panel of the door. The sound rolted and reverberated through the corridors, repeated by the echo, until at last, growing fainter and fainter, it died away altogether. A light almost immediately appeared be hind the glasses of the lower story, and a hoarse voice cried through the wickets:

"Who goes there? Who dares to knock at such au hour?"

"It isn't you I want, Demoiselle Victoire," the applicant responded, evidently accustomed to these brusque reseptions.

At this moment the window above them opened and the venerabce figure of the cure of Montcernin leaned from the

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"What do you want, Favel?" he asked

in actonishment.

But the Demoiselle Victoire had already But the Demoiselle Victoire had already turned the key in the lock, and the visitor, having entered, was ushered at once into the parsonage kitchen, where the embers of a fire on the hearth still gave out a gentle warmth. In the chamber above the cure was putting on his wadded coat and cassock preparatory to coming

The Abbe Broex, cure of Montcernin was a man perhaps sixty years of age, tall stature, muscular of timb, and with an appearance of rugged health and strength for more than therety years he had governed and directed this poor little parish of two hundred or three hundred in habit-

of two hundred or three hundred innontants situated upon one of the highest plateaus of the Savoyardes Alps.
"But how did you come, Antoine, my boy ?" said the abbe, affectionately; "seat you self and drink a glass of eu de vie; then tell me what brught you here so then tell me what orought you here so late, or rather so early, for it was after midnight when I went to bed. Speak, my good Antoine, tell us your errand " "I have come trom Aygues, Me Cure,"

Favel replied, "and all on the run. I started at nightfall, but it is far and there is so much snow."
"Is any one sick at Aygues?" inter-

rupted the cure.

"Alas, yes; perhaps by now he is dead.
He was taken ill suddenly last night, and
was unconctous when I left I came to
oblige his wife; she was afraid to have
him die without confession."

"Coult " cried the cure."

"Quick," cried the cure, "give me my boots and my mantle; I may arrive too

"You cannot go, M. le Cure, you can not go," declared Victoire, stoutly; nevertheless, she hastened to gather up the articles demanded, bringing her mas ter an old hat reserved for such occasions, a heavy woolen cleak and a pair of thick leather boots. "You've forgotten the cold M. le Cure, and the snow," she perstated, "it is two fat daen at least."

ecld. M. le Cure, and the snow," she per-sisted; "it is two fe t deep, at lesst."
"Four feet," said Antoine, "there is not the slightest trace of the road and the Black brook is running out of its banks." "You haven't told me who it is that is dying," said the cure, suddenly addressing

fish and mocks at everything; surely, M Cure, you won't go to him?" Thereupon the worthy women busied herself in warming the thick woolen oversocks and the rabbitskin gloves, while her master drew on his boots. "A man," she continued, "who has insulted you lower than the ground and who would have beaten you but for Antoine here!"

The cure paid no attention to her grum bling, however, but got up when he had finished his preparations and started to so out.

to go out.
"Come, my boy, you will have to go
with me," said he. "The clerk is too old
and too feeble; he couldn't go a hundred

and too reeele; he couldn't go a numered yards in this snow. It is a work of charity which heaven always remembers?"
"Parden me, M le Cure," cried Favel, reproachfully, "did you think I would stay here if a dozen clerks could go while you were «Xposeo?''
"The farewell, Victoire, and don't for-

get to send in the morning a bowl of bouillion and a bottle of wine to the wife of Pierre Jacques, and say a prayer, my girl, for the poor Demetrius." Saying girl, for the poor Demetrius, this, the cure opened the door and went this, the cure opened the snow. The out into the cold and the snow. modest little church of the village stood modest little church of the village stood upon a knoll just above the cure's dwelling. Unlocking the door, they entered the building. Antoine holding the lantern, and took up the little vase and the silver vessel containing the holy oil, which the old priest placed in his velvet. bag, carefully fastening it about his neck Antoine carried the prayer book and the bell. * * * * * *

It took two hours in ordinary times to go from the church to Aygues, but in weather like this more than twice as long. It was the week before Coristmas, and the oldest inhabitants, accustomed as they were to the hardships of life on the were to the hardships of life of the Alps, had never seen a winter as terrible as this. Aygues was a miserable hamlet of three or four hovels, lying in the bottom of a ravine between two great mountains. To reach it it was necessary to to climb the precipitous side of the moun-tain, cross over the top, and descend by a narrow path to the ravine below, at the bottom of which foamed a rushing

It was one of these terrible nights known only to the Alpine winter. A freezing cold enchained all nature. The sky was of a leaden gray and a carpet of untrodden snow extended as far as the eye could reach Protound silence rested upon everything.

The Abbe Brock and his guide walked

The Abbe Brock and his guide walked on, scattering the snow with their long pointed stuffs, the lantern of Autoine throwing a few feeble rays of light upon the ground before them. As they walked along the good priest murmured his prayers, while Antoine thought only of his cows, his stable and the wheat that filled

his granary. Neither the priest nor the peasant seemed to feel fatigued as they moved quickly on, their eyes fixed upon the circle of light cast by the lantern upon

Little by little, however, a white bead stood upon their brows, their breathing became burried and they walked with less rapidity. The lantern swung less firmly in the hand of Autoine, and from time to time the old priest stopped a moment and to say aloud a praver.

They had now been climbing the mountains.

tain for more then two hours, but were still far from their journey's end; never-theless, they continued on, speaking but seldom, and then only to encourage each "M. le Cure," cried Antoine suddenly,

"I have forgotten to bring my water

gourd."
"And I mine," replied the Cure in a tone of regret. "What an imprudence! Well we shall drink with a letter heart when we get to Aygues. But come Autoine, let us make haste; the wind is

A wind, indeed, was blowing straight from the east, and it soon became a strong and furious hurricane. The snow began to fall, and in less than twenty minutes a to fall, and in less than twenty minutes a frightful tempest raged upon the mountain. The travelers found themselves plunged in profound darkness, and to avoid a fall into the holes that surrounded them were forced to feel their way with the points of their climbing poles. They had long ago left the regular road to follow a little by path along the side of the mountain, as it was a nearer route, catting off some seven or eight miles of the perilons in travel.

To the left of them was a fathomless

To the left of them was a fathomless abyse; to the right a precipitous cliff bristing with bushes bending beneath a heavy weight of snow. They talked no more but advanced with caution, feeling for the places to put their feet.

As the ascent continued, a burning sweat which froze almost as soon as it appeared, broke out all over them; from their oppressed throats the breath escaped in hoarse and labored pantings, and their temples throbbed as if they would burst They exhausted themselves in efforts to keep in the pathway, bending to the ground to avoid the force to the wind—compelled in some places to save them

ground to avoid the force to the wind—
compelled in some places to save them
selves by clinging to the rocks, in others
by crawling upon their faces.

The good old Cure was forced to leave
his closk in the bushes, where the tempest had carried it, and where it flapped
about like the sails of a vessel. For a
long time the Cure had kept up a stout
heart, but at last his strength began to fail
him and he turned to his companion, cry

heart, but at last his strength began to fail him, and he turned to his companion, crying in a broken voice: "It is hard work, my boy, for an old gray-beard like me!" "Shall I carry you, M le Cure?" "No, my child, no; one of us must have a chance of escape."

"Yonder is the forest," the peasant exclaimed, suddenly; let us remain there until daylight; then we can go on."

But the priest refused "Our days are numbered," said he, "but only a few minutes separate Demetrius Blanc from the judgment of God. Remain in the forest yourself my boy; as for me, I must go on."

"Demetrius," replied the peasant, turning at mid and questioning look upon the face of the old man.

"Demetrius Blance!" shouted Victoire in a rage, and lifting her arm towards the ceiling; "that worthless scapegrace, that good for nothing scamp; he hasn't set foot in church since he returned from Paris Will you go to him, M. le Cure, who never bows to the cross, who whistless as the procession passes; who drinks like a fish and mocks at everything; surely, M. Cure, you won't go to him?" Thereupon the worthy women busied herself in warmgo on."
Fifty yards further and they could dis-

again. "We cannot go any further, M. le

"We cannot go any further, M. le Cure," said Antoine, at last; we have nothing to guide us."

The priest did not reply, but, drawing a match from his pocket, he managed to relight the lantern, which had gone out in the struggle on the mountain, and looked about him. Antoine, pale, with out a hat, his hands torn by the rocks and his cluther in tatters stood headed. him, but not a trace of the road could be

"Antoine, my son," said the old Cure, tenderly, "I ask your pardon for having brought you with me; I should have come

Disrespectful for the first time in his life, the peasant only shrugged his shoul-

ders
"Embrace me, my poor child!" the
Cure continued, almost in tears; and
Antoine fell upon his breast, weeping
bitterly. "We must go on, Antoine,"
said the Cure at last; "if we remain here
we shall go to sleep, and to sleep is
death."

Assin they took up their pair ful march,

death."

Again they took up their pair ful march, but the Abbe Broex had relied too much upon his strength; he staggered as he walked, his limbs were like lead and his brain benumbed with cold.

'I am thirsty," said he, suddenly; "so thirsty!"

And stooping down he took up a handful of snow and lifted it to his lips; but the peasant checked him.

"You must not do that, M le Cure, said he; "have a little patience."

All at once the old man staggered and fell. Antoine dropped the lantern and caught him in his arms.

"Give me a drink," he whispered faintly; "I die of thirst."

Antoine uttered a cry of despair. Help!

"I iie of thirst."

Antoine uttered a cry of despair. Help!
help!" he shouted, as if there were any
one to hear in that desolate solitude; "a
holy man is dying for want of a little
water!" His voice rose even above the
noise of the wind and tempest, but no
other reder remonded to the appeal other voice responded to the appeal.
"Into thy hands, oh! Lord——" the

Cure murmured.
Antoine knelt beside him, tears of grief and pain falling from his eyes upon the freezing fl-sh of the good old abbe. At the end of his resources, exhausted and overcome with sorrow, he lifted his paster in his arms and placed him beneath the shelter of a rock which formed a sort of a recess in the cliff. There they rested, plunged in a deadly torpor—hearing nothing—seeing nothing.

Broex, "but in the name of pity give me they were the ones destined to plant here the seeds of that faith that their ancestors had lived to uphold, and all of them would have died to defend, for centuries past, in

"It would be better to take poison, m. le Cure," the pessant replied.

"Ab! but I suffer so—I suffer so!"

"Have you a knife," M. le Cure?" cried
the pessant, hesitatingly.

"Yee," answered the priest, his voice
almost a whisper; take it from my pocket."

There was a moment's silence, then
Antoine spoke seal.

Autoine spoke again.
"Open your mouth, M. le Cure," said
he; "open it and drink; it is blood, fresh

and warm."
The priest obeyed, and in order to exalt the sacrifice which this poor peasant bad made for him, applied his lips to the arm of Autoine (who had pricked a vein like the chamois hunters of the Alps when like the chamois hunters of the Alpa when
overcome by fatigue and thirst). Life
and energy returned to him as he drank
"My child!" he cried, "you have saved
your pastor; God will remember and reward you."
At this moment there was the sound of

voices calling in the distance. Antoine answered, and soon a group of mountaineers appeared in sight. For hours they

taineers appeared in sign. For nours they had exposed themselves to the fury of the storms seeking for this man of G.d.

The following morning the Abbe Brock returned to his home Demetrius Blanc was dead and had died a true Christian.

But no one was able to make Autoing Real believe the hadd died as a control. Favel believe that he had done an act of

A HISTORIC SPOT.

RESTING PLACE, IN NORTHERN PENNSYL Vania, of Gerald Griffin's Parents
In the long, and still longthening, list of
noble and illustrious names that Irishmen
everywhere should ever hild in hall wed
memory, there is none that shines with a
brighter, purer lustre than does that of
Gerald Griffin, the author of "The Colle
grans." Gifted above his fellows, talented
to an eminent degree, puesessed of qualities
of mind and heart of a very superior order,
pure, honest, sincere, and patriotic, weil
does he deserve the piece accorded to him
among Ireland's gifted sone; and well
truly well, does he deserve to be held in
love and in honor and in esteem by Irish
men, the world over, who, loving their
motterland, would reverence the sons who
have ennobled her.

But it is not the present purpose of the
writer (even if possessed of the necessary VANIA, OF GERALD GRIFFIN'S PARENTS

for even in the wilderness the nobility of their batures and the refinement of their characters, were patent to all men, they passed their simple lives, working hard and living frugally, little dreaming, possibly, that a day would come in the not very far distant future when members of their race and creed would be numerous in this region. But such was the fact, for following closely the leadership of Patrick Grifflu came many other sturdy, upright and industrious Irish Catholic farmers, who, breaking their way through the wilderness, forced rugged nature to change her aspect, and, by years of toil and perse verance, transfermed the hitherto unbroken forest land into blooming, well kept farms, whereon, in later days, when affluance came to them, they erected cozy homes that showed every evidence of the carefulness and thrift that distinguished the pioneer Irish Catholics settlers of Sus quebanna county

And as has ever been the story in every land and in every clime, whereoever a settlement of Irishmen was formed, there always stood the church in the midst of them, with the cross, the emblem of their faith, surmounting it, so also did the story. writer (even if pos-essed of the necessary ability) to attempt to write the life or ability) to attempt to write the life or eulogize the character of the gifted and graceful author and scholar and humble Coristian brother, Gerald Griffin, but rather to present to his admirers a bit of history, that will, undoubtedly, be of pleasing interest to them, and will cause their admiration for the son to reflect back in some degree, at least, upon the parents, upto whom Gerald Goffin owes so largely that his name is now a synonym about the year 1830 the first Caih lic churchin Susquehanna County was erected in Silver Lake township, about two miles from Quaker Lake, and it was dedicated to the service of Almighty God under the patronage of St. Augustine. But it is foreign to my purpose, in this article, to write anything of the history of the growth and progress of Catholicity in Susquehanna County; my simple wish being to place on record the fact that here in this quiet country graveyard, far away for sterling purity, chaste beauty and lofty ennobling sentiments in the world of letters—his father and his mother—Patrick and Ellen Griffin—the noble Irish

par-nts of a gifted son.

While walking, meditatively, through
the quaint, old fashioned country grave
yard that surrounds St. Francis Xavier's church, situated in the borough of Friends church, situated in the borough of Frienda-ville, Susquebaona county, Pa., I came upon a burial lot, wherein were erected two plain, unostentatious marble slabs, the inscriptions upon which, as here reproduced, tell their own story of the rest-ing place of Gerald Graffin's parents:

Sacred to the memory of PATRICK GRIFFIN, in this county,
Born in Limerick, Ireland. DIED

January 20,

1836.
Aged 72 years.
May the Lord have mercy on his soul.
Through the merits of our Saviour. Amen. SACRED

To the memory of ELLEN, Wife of Paulck Griffin, of Surquehauna Co., Born to the city of May, 1776. Died Oct 14 h, 1831.

Aged 65 years.

Revered and beloved by her own family, respected and estremed by all who knew her, she presented in her life the model of a tender mother, an

affectionate wife and a sincere Christian. May she rest in peace.

This stone is erected as a tribute of affection by one who loved her as a son the n-phew, Doctor Robert Hogan, of

saint's body and that of his twin same Scholastica, which reposes in the same shrine beneath the roof of that superb basilica that rises up majestically from the very apex of the holy mount. Father Vaughan, whose health some New York.
Yes! These inscriptions tell their own ory, but what a bitter, bitter story, full of sorrow, underlies the surface of these inscriptions? How that grand old Irish time since was begivning to give away time since was beginning to give away under ten years of incessant labor and anxiety, has much benefited by his rest of the past five or six months, and seems to have quite regained his former strength. On the feast of his patron he sang High Mass in the Basilica and received congratuates. inscriptions? How that grand old Irish gentlemen, after spending three score years of his lifetime in his native land, the land of his forefathers, was induced, at length, in his old age, to leave it all behind him, to seek a new home away from congression and cruel wrong, the aver ready oppression and cruel wrong, the ever ready handmaids of British tyranny, in the new land and the land of the stranger! Who can analyze the thought that must have controlled and directed the actions of him self and his wife in this undertaking Patrick Griffin was a man of very superior i telligence; a descendant of one of the very oldest Irish Carholic families, inherit-ing in their fullest measure the noble qualities that distinguished his ancestors. His devoted wife, a lady of elevated char acter, sincerely religious and devotedly Catholic, earnest and affectionate, pos-sessed, with her warm Irth heart, a cultivated mind and a refined taste. She was de icately nurtured and full of sensibility. What a bitter commentary it is upon the evil government that has misruled Iceland so long that two such as these should be induced, by a promise of better things, to leave their native land, the land of their leave their native land, the land of their love, forever, and to journey into the well nigh unbroken wilderness of North eastern Pennsylvania. Yet even in their exile they could be ast of a fact which if it did not entirely, still it must have at least richly compensated them for the regrets and agreews they must have experienced and sorrows they must have experienced in leaving their native land, and this fact, The wind ceased, the clouds dispersed, leaving behind them, a dark blue sky studded with brilliant points.

"It is paradise," murmured the Abbe the monument of Parick Griffin, "The A CRYING EVIL,—Children are often first Catholic settler in this country" fretful and ill when worms are the cause of the mass passages.

A CRYING EVIL,—Children are often first Catholic settler in this country" fretful and ill when worms are the cause of the mass passages.

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A CRYING EVIL,—Children are often first Catholic settler in this country the cause of the mass passages.

A CRYING EVIL,—Children are often first Catholic settler in this country the cause of the mass passages. glorious to them both, is chronicled on the monument of Patrick Griffin, "The

PAY YOUR DEBTS.

THE DUTY OF CATHOLICS IN REGARD TO THIS SCRIPTURAL COMMAND

"Pay what toou owest."—St. Matt. xviii. 28.
Justice my dear brethree, is the first and highest law of human conduct. And although our Blessed Lord in the gospel fives us to understand that justice should gives us to understand that justice should be tempered with mercy, He none the less insists on the strict observance of the law of justice, always and in all classes.

No amount of faith, hope or charity car portion of the state, which they consider "Fairy Lawn," in memory of their forsaken home in the old land. They came to this county when as yet the cry of the hungry wolf was still a familiar sound to the ears of the hardy ploneer settlers, and the branching autlers of the

upply for it.
Faith without justice is hypocrisy, hope without justice is presumption, and charity without justice is little less than the mockery of virtues. The sins that cry to heaven for vengence are those egainst to heaven for vengence works our justice. The men whose works our Blessed S.viour constantly condemned were the Scribes and Pharisees—dishonest men. Every sentence of Divine Revelation and every dictate of human conscience affirms the absolute necessity of the law of justice. So that if we fail in the constant of the law of justice.

the law of justice. So that if we fail in this our failure is simply fatal.

Without doubt, my dear brethren, we all appreciate the excellence and the importance of the virtue of justice; but when we come to apply the law to ourselves, some of us, I fear, are rather lax in our interpretation of it. "Pay what thou owest" is right enough, we don't dispute it; but as a matter of fact, do we do it?

Age port we also given to make excuses from the old land—if they brought nothing else—their best possession—a priceless heir-loom—a pure, a lofty and an all-controlling faith, that knew no change in their change of home, and that, under their creumstances, required no other temple than nature's own in which to find expression. Upright, honest and respected, for even in the wilderness the nobility of their Patures and the refinement of their Are not we also given to make excuses and do we not put off our pay ments when

they are due? And when, with a more rigid sense of jestice, we would strain a point to make them? It is positively amazing how indifferent

It is positively amazing how indifferent some seemingly pious people are in the matter of paying their debts. They go to church Sauday after Sauday and even frequent the Sacraments, with their neighbor's money in their pockets. They won't pay what they owe, either because they want to hold on to the cash as long as they can, or because they with the spend the money for something else. Here is a man who is in debt, or who is bound to make restitution, and he will go on for years without furfitting his obligation, because he hesitates to reduce his bank account. Here is a woman who owes her because he hesitates to reduce his bank account. Here is a woman who owes her grocer or her butcher, and she postpones payment indefinitely because she wants to buy a fall bonnet or a seal-akin sacque. Here is another, and a very common specimen of dishonest humanity, who has been running up bills without any apparent purpose of meeting them, for he spons all his earnings in the grog-shop. God help us! People nowadays make light of their debts and obligations; they make no homest efforts to redeem them; they loose sight of that final accounting when the sight of that final accounting when the unjust debtors "shall be cast into prison in just debtors "shall be cast into prison from which they shall not depart until they pay the last farthing." But suppose a man is not able to pay his debts. What then? Well in the first obtain its natura repetition here, for about the year 1830 the first Catholic

his debts. What then? Well in the first place, he has no right to contract debts unless he can see his way to pay them; and in the second place he is bound in conscience to make every effort in his power to meet his obligations. If due prudence and economy be exercised, and prudence and economy be exercised, and through accident a man becomes unable to liquidate his indebtedness, there is, of course, no help for it, and no charge of dishonesty can be alleged against him But in the majority of cases people get into debt, and continue in it, through downright extravagance. The rumshop is the great feeder of the debtors prison, as well as of the Tombs. The dissipation or the criminal extravagance of the head of the family, or some member of it, is at in this quiet country graveyard, far away from their old home in the old land, has, long since, mouldered into dust, all that was mortal of the parents of the illustrious Gerald Griffio, the author of "The Collegians," who wrote so sweetly in prose and verse, and whose pathetic plea for remembrance, as expressed in the lines of Hardress Cregan's song to Anne Chute, is so often quoted by those who would not be forgotten: or the criminal extravagance of the head of the family, or some member of it, is at the bottom of most of the cases of hope less indebtedness we meet with. Debts incurred through sickness or mere accident incurred through sickness or mere accident are the honorable exceptions. And even here you cannot be classed among honest debtors, unless you make every effort in your power to cancel them. It is true that you are not bound to deny yourself or your family the necessities of life in order to pay your debts, but you are bound to practice the most rigid economy so that spongr or later you may be at late. "A place in thy memory, dearest, I sail that I claim.
To pause and look back when thou hearest the sound of my name." A DISTINGUISHED BENEDICTINE. ONE WHO HAS DONE A GREAT WORK FOR so that sooner or later you may be at le to meet them; and if you neglect doing so Dom Jerome Vaughan, to whose in Dom Jerome Vaughan, to whose indomitable energy, unflagging zeal and financial skill the Church in Scotland lowes the great Benedictine Abbey and College of Fort Augustus, has been staying since the menth of May last in the spot which of all others he loves best in the world—the arch-abbey of Monte Casino, the centre of the Benedictine Coder, the spot hallowed by St. Benedictivereatest miracles and most wonderful

you are not an honest man.

Now, my dear brethren, we all hold justice in high esteem, and we recognize an honest man as the noblest work of G.d. Only let us carry our admiration into the glory of God's greatest attribute and the glory of God's greatest attribute and the incomparable perfection of Christian honesty. And let us begin by paying our lawful debts, for to pay what you owe is the A B C of justice. Remember that this is a matter where the intention counts for little without the act. Outside of professional thieves there are few debtors who have not the intention of making everything square when their ship comes everything square when their ship comes in or their mine pans out. But all such intentions are mere sops to conscience and they are the inventions of dishonest souls. Don't mock justice in this way, but resolve at once to "pay what thou owest," for the obligations of justice brook not a moment's delay.

Another well known name must be added to the list of converts to Catholicity from the dramatic profession. Sir Charles Young, whose most successful piece-"Jim the Penman"—had a very prosper ous run in this country a few months ago, had the happiness of being received into the Church shortly before his death, which took place last month. He was an excellent actor; his reputation as a drama tic author, and knowledge of matters connected with the profession were so well recognized that he was appointed by Lord Beaconsfield a member of the Commission on Copyright. By his death the stage has lost an accomplished actor and play writer, society a favorite, and the Church a recent but fervent convert. R. I. P.—Ex.

The voyage from maiden fair to woman hood is often attended with many perils. Mothers should insist upon their daughters being prepared with every means of safety. Universally acknowledged as the reliabl Universally acknowledged as the reliable "Life-preserver" on this rough sea of uncertainties, is Dr. Pierce's Favorite Prescription. It has averted many a disa-ter. It has rescued many a periled life! This popular remedy is prepared especially for Woman. It is the only remedy of its class sold by druggists under a positive guarantee to give satisfaction. This guarantee has been faithfully carried out by the manufacturers for many vers A lady in Brockville states—I was induced to try Nasal Balm for a long standing cold in my head that was pronounced Catarrh. The Balm gave immediate relief and permanently cured me. It was so pleasant and agreeable to use that I at first thought it "no good," I now use it with my children for clods and s oppage of the nasal passages. by the manufacturers for many years.

NATIONAL PILLS are the favorite purgative and anti-bilious medicine; they are mild and thorough.

THE STUDY OF THE CATECHISM.

From the Ava Maria. The last instructions of the glorious

The last instructions of the glorious Pius to the parish priests of Rome were that they should redouble their zeal in teaching the catechism to the little ones, "for the child that grows up un conscious of the duties of religion will ignore the duties of man" These noble words of that great Pontiff should be engraved in the heart of every Christian, for they will offer a him a sure and ungring guide the heart of every Christian, for they will afford him a sure and unerring guide throughout life. Too often in our day is the study of Holy Mother Church's doctrines neglected; too often are they lightly regarded. In most cases this does not spring from want of reverence for her, but from lack of appreciation of the great—nay, incalculable—benefits that can be derived from the dogmas of our faith. The catechism is not a mere dry recital of theoretical teachings; it is a manual of a the cateensin is not a mere dry rectain of theoretical teachings; it is a manual of a grand and glorious life-work; it is a most perfect epitome of the practical know-ledge of man and man's desires and ends; it is a perfect rule and exemplar of lite.

Nothing is more prevalent in our day than false and pernicious teaching in every department of man's life, and nowhere can a defence against such teachings be found more forcibly set forth than in the catechisms of Christian doctrine. The notion held by many that it is suita-ble only for the young is unfounded and ble only for the young is unfounded and pernicious. True, it is simple, plain, easy, and concise. But for these very reasons it is most useful and beneficial; for it is the essence of all knowledge and all truth. It is a book not only for the young, but for the old. The labor of study in after years is, if properly directed, only an unfolding and development of the trackings of our cate chism.

teachings of our catechism.

The faith we hold is not theoretical; it The faith we hold is not theoretical; it is eminently practical. The truths we learn as children from the lips of the Church's teachers find practical application in all our studies and actions. If we would act and live as Catholics should, we must in all things act and speak as Catholic truth dictates. Not that we must openly proclaim our faith on the house-top and in the streets, but that our daily invocations and our common conversations top and in the streets, but that our daily invocations and our common conversations be carried on in a Catholic tone and spirit There is a certain unobtrusive instinuation of opinion which is far more forcible than open argument. It is a happy mean between indiffence and boasting of taith, which we as Catholics should aim at in our daily pursuits, in society, and in every walk of life. In order to possess such a Catholic tone and tendency a knowledge and understanding of our faith as perfect as may be is necessary. a knowledge and understanding of our faith as perfect as may be is necessary, and it is only in the recognized expositions of our religion that this can be found. Hence the study of the catechism is im-

Hence the study of the catechism is important to every one—not only to the little child, or to the young, but to the man of work and action. It is a perfect philosophy; for it is the exposition of the doctrine of the greatest of all masters. It is a perfect foundation of all science and all learning; and as far as men stray from its declarations; in so far do they err. It is a perfect good of life, and when its is a perfect guide of life, and when its rules are neglected, man even physically feels the wrong that is done. Despise not tas study; for it is the study of the science and the moral teachings of the great Masand the moral reaconing of the grant and ther who, centuries ago, trod the bills and vales of Judea to show to wandering and despairing man the way to knowledge and true happiness.

THE PLEDGE FOR CHILDREN.

AN INSTRUCTIVE DISCOURSE BY CARDINAL MANNING.

Cardinal Manning approves of giving the total abstinence pledge to children. The other day he visited one of the par-ochial schools in London for the purpose of enrolling the children in the League of the Cross. In explaining to the boys and girls the obligations they were about to assume, and it had been a preliminary condition of its administration that the parents should give their consent, his Eminence said :
"Sometimes I am told children do not

understand what the pledge is, and I always answer, 'Children understand what the pledge is better than you do.' Then I am asked, 'But can children keep the pledge?' and I answer, 'Children keep the pleage better than grown people, for if they never get to love the taste they will never know the temptation.' There are foolish fathers and mothers who give their children intoxicating drink, and then when they grow up scold them or perhaps beat them because they frequent the public bouse. Who taught them the lesson? Who led them in the way? Ah! how happy will it be for the fathers and mothers who, when on their deathbed, have sons and daughters standing by their side who never were intoxicated in all their lives! They can lay their heads on their pillow and say with joy, 'I can leave these children of mine in the world without fear. They mine in the world without fear. They have grown up under my eye walking in the way of eternal life. They will continue to do so, and G d will take care of them.' Therefore you parents are doing a good thing in letting your children take the pledge, and you are doing a good thing in taking it."

The Cardinal believes that in nineteen cases out of every twenty when with the plant of the cardinal believes that in nineteen cases out of every twenty when with the cardinal believes the cardinal believes the cardinal believes that in nineteen cases out of every twenty when with the cardinal believes the cardinal believes the cardinal believes that in nineteen cases out of every twenty when with the cardinal believes the car

cases out of every twenty when girls and boys grow to be young men and women, and then go to the bad, drink is the cause. "So long," he ssys, "as boy or girl, man or woman, is sober and temperate, having a knowledge of the Holy Faith which you were all taught at school, he or she will be steadfast against temptation and persebe stead ast against temptation and perse-vere in the right way; but the moment in which invoxicating drink darkens the reason, blinds the conscience, and sets the neart and passions on fire, and makes the will weak, there is no sin that may not be committed, no commandment of God that may not be broken, no depth of drgrada-tion into which one may not fall."

Detectives Wanted.

to ferret out and discover, if they can, a single case where Dr. Pierce's Golden Medical Discovery has been used for torpid liver, indigestion, impure blood, or consumption in its early stages, without giving immediate and permanent relief; provided, of course, that the directions have been reasonab y well followed.

Worms often destroy children, but Free-man's Worm Powders destroy Worms, and expel them from the system.

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Catholic Becord

London, Sat., Dec, 17th, 1887.

TO OUR SUBSCRIBERS.

The season has now arrived when it is usual for publishers of newspapers to mail bills to those who are indebted to them. This week we have forwarded accounts to all who owe for one or more veers for the CATHOLIC RECORD. We hope our good friends throughout the ainion will respond promptly and pay what is due, or, in cases where the indebtedness is large, send at least a part, if not convenient to pay all. The Bishop of Goulburn, New South

Wales, speaking lately at a banquet, said that it was his desire to see a Catholic newspaper in every Catholic home throughout his diocese. It was only in the thoroughly Catholic journal that all events and circumstances connected with our religion and our institutions, and the general progress of the Church, were fully and acurately chronicled, and, while he did not wish to offer a word of complaint about the local press, he certainly wished it to be known and wished it to be published, that he considered it was the duty of every Catholic who could possibly afford it to take a Catholic paper and pay for it. It was necessary. even for the purpose of religion itself, that they should have a Catholic press in their midst, so that the affairs of the Church in the Colonies should be placed properly before the world. He did not object to Catholics taking good papers of any kind; but he would repeat his opin ion and give it as a piece of earnest advice as their Bishop, that they should take a Catholic paper and pay for it. His Lordship emphasized the justice and necessity of Catholics paying regularly for the Catholic paper when they received it. It was unreasonable to expect that they could go on reading and profiting by their Catholic paper without paying the bills when they are sent to them. It was right that the Catholic Press should be supported for it was doing a great work, and every man that took a Catholic paper should make a point of honesty discharging his financial obligation to those that publish that paper, so that the Catholic Press might ourish and prosper as it deserves.

THE FRENCH-CANADIANS AND THEIR LANGUAGE.

The citizens of St. Louis, Missouri, have schools. There is a large German popu of friends among the English lation in the city, and these naturally desired that German should be continued for German children. The question was elections, and was decided against the Germans by a majority of over four thou-

The circumstances which brought this issue to the test were, that increased school accomodation was requisite, and there were no funds to supply this unless use were made of the funds which had hither. to been applied to the purpose of giving German instruction. It is said that for this purpose \$60,000 are paid out annually It seems incredible that this sum should be required as an additional expense because German was taught, for if German teachers and German class books are excluded, it is perfectly clear that their place must be filled with English teachers and English books. The saving arising from the teaching of English alone cannot possibly be nearly so large a sum. Hence, as a matter of fact, the question of econemy was for the most part not the point at issue at the polls. The question was, whether the public should permit two languages, English and German, to grow up together at the public expense. The people of St. Louis are, perhaps, the best judges as to how this question should be answered in their own city. Still we are of opinion that where there is a large population of Germans, or any other nationality, an injustice is done to them as tax payers, and an injury is inflicted on the public, by the exclusion of their language from the schools. Necessarily, the children whose language is German, will, in such case, be deprived to a great extent of the benefit they would otherwise derive from attending school. It cannot be denied that the knowledge of German is least, encouraged, even though English Quebec, and no one has a right to com-

therefore, very arbitrary to exclude it from

The Mail in commenting on these

occurrences, takes occasion to renew the attack upon the French language in Canada. His inference that French should be excluded from Canadian schools, is founded on the assumption that the St. Louis people did right in voting for the abolition of German teaching. This is, after all, not so very clear, but there are ressons in favor of the French language in Canada, which do not apply to German in St. Louis. In the first place, notwith standing all the bluster of the Mail's fac tion about the French Canadians as aliens and their language as foreign, such terms are quite out of place, and it betokens very little common sense or patriotism to employ them. The French Canadians are the descendants of the original settlers and proprietors of the soil. It is true that the country was gained to the British Crown by conquest, but conquest does not give the right to ride roughshod over the vanquished in any case. Still less does it so in the case of Canada; for while the arms were still in the bands of the combatants, it was stipulated by treaty, and confirmed by solemn act of the Imperial Parliament, as a condition of the cession, that the French in Canada, in becoming British subjects, were to enjoy all the rights which British subjects enjoy. Further, the free enjoyment of their religion, laws, and customs was guaranteed to them. To infringe upon hese would be to violate that treaty, and virtually to restore to France all the rights in equity which she formerly possessed over Canada. Hence the preservation of their language is a matter which essentially pertains to the French-Canadians themselves, and not to the new-comer whose meddling propensities are so strong in them that they cannot forbear from interferance in things which do not con-

Secondly : The French speaking population are so numerous in the country, and so large a proportion of the population that it is worse than folly to speak of depriving them by force of their language and traditions. And even if it were possible to do so, it would be simply equiva lent to condemning all French-Canadian children to grow up without education. The French speaking population would be perfectly justified in protecting their natural rights by force of arms, if the attempt were made to deprive them

Thirdly: They who prate about abolishing the French language from Canada make no secret of their ultimate inten. tion of preparing the people by this means to renounce their religion and become Protestants. This method of forcing Protestantiem on the population by oppressive measures would succeed no better in Lower Canada than it has done in Ireland. It will scarcely be considered by any large section of Canadians, that it is desirable to create by tyranny a second Ireland in Canada. The advocates of this course will not find it easy to do so. Ireland was more easily dealt with by a potent neighbor whose power was sufficient to hold her down with a strong hand and arm, but the French Canadians are too numerous to be dealt with in the same way. decided by popular vote to have English Besides, if this tyranny were attempted, only taught in the primary and district the French-Canadians would find plenty provinces who would join them in resisting any attempt to impose on them a tyrannical yoke. By tyranny such as made a main issue at the school-board | this the hostility of Ireland towards England has been created and perpetuated. It would certainly be but poor policy to make the Province of Quebec, which is the key to the commercial interests of the Dominion. hostile to the other Provinces, to which

she is at present tied with the bonds of amity and fraternal feeling.

This subject scarcely calls for the amount of comment we have devoted to it, for we are quite convinced that there is no thought among people of Oatario to put the theories of the Franco-phobist into practical operation. We merely speak of it at all for the purpose of putting the public on their guard against the wild and dangerous policy of the Mail, which has been endeavoring now for nearly two year, to create dissension in the country by exciting the religious and sectional prejudices of the people of the Dominion That we do not misrepresent the Manie or exaggerate his virulence is evident, not only from his comments on the St. Louis vote, but from his constant attacks on the people of Quebec. Another editorial article in the issue of 5th December, is merely a specimen of his rabid utterances on this subject. He complains "that the population of the town of Sudbury numbers between five and six hundred souls. fully one half of whom are French Cana diane." Two hundred and fifty or three hundred French-Canadians in one small town! Probably fifty families! By what right dare fifty French Canadian families settle in a small town of Ontario? In Escuminac village, Bonaventure Co., thoroughly French Canadian County, there are 388 English speaking inhabitants to forty French. This is all correct, accordhighly useful, and its study should be, at ling to the Mail. The English may invade

"What of that?" He is speaking of the English language in Quebee, but as the language goes with the people, his words are perfectly applicable to the English people in that Province. "The English language, (and of course the English people,) accompanied the British flag into Lower Canada, and is or ought to be the supreme language there, although the use of French has always been recognized out of compliment to that people."

Canadians of French origin are, therefore, merely to be regarded as the seris of the English, who must "be supreme." The people, the language, the laws, the religion of Quebec must all bend in sub ection to the dominant Anglo-Saxons of Ontario ! The Mail seems to forget that there are other races, speaking English in Canada, besides Anglo-Saxons. Celts, whether Scotch or Irish, form a large proportion of the population, and we are sure that these will laugh to scorn the Mail s proposal. Englishmen, too, have too much honor and love of fair-play to desire to reduce the French-Canadians to the minor position desired by the Mail; and the French-Canadians have too much spirit to endure it, even if any race desired

We may well apply here the aphorien of Mr. Gladstone, while speaking of Bal-

"The Duke of Wellington could no gain this, and the Editor or proprietor of the Mail is not the Duke of Wellington." In fact, by the last census the English population of Canada, by origin, is but 881.301, while the French Capadians number 1,298,929. The Irish alone out num ber the English, being 957,403. The Scotch are 699,863. Whoever talks of race dominancy talks folly, and is an enemy to the welfare of the Dominion. Dominancy begets discord, and discord begets disruption.

A word more on this subject, and we shall conclude. The Mail says:

"The English-speaking tax-payer ought not to be mulcted in order to enable the French Canadians to maintain and per-petuate their self-isolation."

We can scarcely credit that the Mail editors are so grossly idiotic as to believe the assertion implied in this, that schools for the French "mulct" the English speaking population. The French and English speaking populations are here on an equality. They are equally mulcted for the support of Public Schools, for their own children. It would be as reasonable to say that the French-Canadians are mulcted for the education of the English. It would be loss of time to refute the Mail's proposition, for every one can see its absurdity on its face.

"GROTESQUE INCIDENTS."

In Mr. Balfour's letter, to which Mr. O'Brien from his Tullamore prison-house made so unexpected and scathing a reply, reference is made to the "grotesque episode of Mr. O'Brien's clothes." In spite of his announced determination to treat Mr. O'Brien just as other prisoners are treated, he manifests a certain dread of the effect of his conduct upon public opinion. If this were not the case, there would have been no need of his letter of vindication of his course; and such a more strongly than England on the bar he hesitates no to utter against him the most malignant falsehoods, in the hope that he might lower his victim in the public estimation. He wrote:

"Mr. O'Brien is not treated in Tulls more prison either with leniency or sev-erity. He has succeeded in sheltering himself under the medical opinion that his lungs are delicate and his heart's action weak. If Mr. O'Brien refuses to wear the prison dress, force will not be applied to compel him. There is no reason why he should not fulfil his term in prison, but he cannot be safely subjected to the usual discipline."

There is something "grotesque" in the episode of Mr. O'Brien's clothes. It is a 10,000 policemen, with the result that ment with such paraphernalia at its disposal, and to conquer it. A wise Gov. ernment would not require such a lesson to be convinced that the lawful aspirations of a nation are not to be trifled other criminals.

In the first place, Mr. O'Brien is not | menial labor. criminal. Some of the Tory press in England, and some Canadian papers, have had the effrontery to compare the English public with the derison and con- O'Brien and Mandeville. tempt they deserved. Mr. O'Brien's Mr. Balfour could ill brook Mr.

ants were about to be evicted on a rankrent claim, with all the cruelty and brutality which invariably accompanies these heartrending scenes, he adthese heartrending scenes, vised the tenantry to resist until the royal signature were attached to the law, already passed in Parliament, which would give them relief. Thus Parlia. ment itself had acknowledged the justice of the tenantry's cause, and it is for espousing this cause that Mr. O'Brien is now suffering. Whatever offence existed was purely political, and any one with a spark of humanity in him would under the same circumstances be ready to do the same thing It is the universal practice now among civilized nations to treat political prisoners with leniency, yet Mr. Balfour takes credit to himself for treating Mr. O'Brien neither leniently nor severely. What does he call sever-ity? Was it not severity to arrest him contrary to usage and the judge's mandate, before the warrant was made out? And when he was confined in jail, where he could be visited by sympathizing friends. was it not severity to remove him to Tullamore prison, in order that all the officials might be sure to treat him with contumely, as it was known that he had mong them no friends and sympathizers, and that sympathizers might not have access to him? Was it severity or not to keep him in a gloomy and damp cell, when it was known that he was sickly, and that his constitution sould not bear such an infliction? Yet in such a cell was he kept until a friendly physician by his strong protest shamed the government into placing him in the infirmary. Their reluctance to do this is evident from the fact that the regular physician of the prison either did not report the prisoner's weak condition. or if he did report it, his report was disregarded. This evinces Mr. Balfour's intention to break down Mr. O'Brien's constitution, and thus lessen the Parliamentary majority against him. Mr. Balfour may say, as he has done, that the offence was not political, but the whole civilized world have recorded their verdict against his dictum. A nation as declared that rack rents and evictions founded on them are unjust and oppressive, and the nationalities of the world have agreed that the cause of Ireand is just. Mr. O'Brien has done no more than to act upon this conviction : and to his honor be it said, he succeeded

Mr. Balfour's assertions to the contrary caunot make the offence other than a political offence. But it is always the way with tyrants to affect not to see any difference between political breaches of unjust laws, and anarchical resistance to laws which are just. The Czar of Russia would not recognize it in his treatment of the Poles, nor would the Turkish Sultan acknowledge it in his dealings with the Greek and other nationalities which were under his oppressive sway before his power was humbled : So Mr Balfour will not acknowledge it in reference to Ireland. Still, no power insisted vindication! Under the impression that barity of rulers who ignored this differ the object of his calumnies was so ence in other countries; yet when the securely watched under lock and key question is the treatment of prisoners of that it would be impossible for him to the English Government, criminals like and kindness, while patriots meet with only barbarity and rough usage.

in saving the tenantry to whom he ad-

vised resistance to the crow bar brigade:

and with them it was a matter of life or

death.

When Mr. O'Brien was sentenced prison, he was resolved to contend for the principle of a difference of treatment of political offenders and criminals. This resolution was taken for the sake of the thousands of Irishmen whom it was intended to prosecute under the iniquitous Coercion Act, He resolved : 1st. Not to wear the prison dress. 2ndly. Not to associate with criminals. 3rdly. Not to perform menial labor. He contended that Irishmen, sentenced to imprison ment for Ireland's sake, and for sustain grotesque commentary on the policy of | ing the cause of Ireland, should not be ruling Ireland with 30,000 soldiers and subjected to contumely in these respects and for the sake of his countrymen the Irish spirit cannot be broken down he was resolved to endure any hard under the infliction, but on the contrary, a ships, even death itself, rather than yield sickly prisoner is able te defy a govern- to his jailors by submitting to these degradations. He has kept his word, and he has not done any of these things, which under a humane Government h would not have been required to do. though even while he was suffering from with. "Mr. O'Brien is not treated with illness, the effort was made to force him leniency or severity," this autocrat tells into the position of a criminal. He did us. That is to say, he is "treated like not wear the prison garb. He did not associate with criminals. He did not do

For this noble stand Mr. O'Brien de serves the gratitude of Irishmen, and already its results are seen in the sen-Irish Nationalist cause with the cause of tences passed upon Lord Mayor Sullivan Anarchy in America, but their attempts and Mr. Harrington, who are not to be in this line have been received by the subjected to the treatment which should Irish and American, and even by the never have been inflicted on Messrs.

act, for which he has been sentenced to O'Brien's defiance of him. This is the such brutal treatment as he has ex. secret of the infamous letter in which perienced by mandate of Balfour, is one he declares that Mr. O Brien sheltered for which he has been honored by his bimself under the plea of ill-health, countrymen and all foreign nations as a though he was perfectly aware that he

his rejoinder to Mr. Balfour, and besides shows that severity was used, not only by the contemptible theft of his clothing at midnight, while he was in the infirmary, but by the mental strain to which he was still subjected by the con sciousness that he was even then exposed to be subjected to similar treat.

formed that he will not be compelled to wear the prison dress; but this conces sion was forced from the Government by the voice of the public indignation against a tyranny for the like of which we should look in yain, except perhaps in the prisons of King Bombs, or of the

The "grotesqueness of the episode" lies in this : 1st. That a powerful Government should resort to the contemptible expedients employed in Tullamore prison: 2ndly. That the Government should be conquered by the firmness of a sickly man. 3rdly. That their vigilance should be thwarted where everything was under their control. 4thly.

That it should be necessary for the secretary to vindicate himself before the public by a tissue of falsehoods, when he hought that Mr. O'Brien was so com. pletely in his power that he would be anable to reply.

REMARKABLE CONVERSIONS.

Petruchio. How bright and goodly shines the moon!

Katharina. The moon! the sun: it is not moonlight now.

Pet. I say it is the moon.

Kath. I know it is the moon
Pet. Nay; then you lie: it is the biesse Kath. Then God be blessed, it is the blessed But sun it is not when you say it is

And the moon changes, even as your what you will have it named even that it is And so, it shall be so for Katharins, -Taming of the Shrew.

But a short time ago, the Mail had it

that Mr. Mercier and his party were sold body and bones to the Church and "Ultramontanism." He has incorporated the Jesuits . . . adopted a policy in accord with the views of the Church," sustained "Ultramontanism and National sm in a concrete form," which "bodes no good either for the minority in Quebec, or for the Dominion at large."-Mail, 23rd July, 1887. But in the issue of 6th Dec. we have: Mr.

Mercier "le at heart a liberal of the French type . . . and what is more, his Liberal supporters will not toler ate any further concessions to obscurant ism . . . the sympathy of every man who prefers light to darkness will be given to Mr. Mercier.'

This sudden and complete conversion of the Lower Canadian Liberale is paralleled by only one historical event we ever heard of : that is, when at some unknown date, all the pure primitive Christians, who, of course, were good Protestents, went to bed at night, and on rising up in the morning found themselves "benighted Papists." What a clever political and religious

eacher is the Mail!

THE FRENCH PRESIDENT.

The fear is very generally expressed that Mr. Sadi-Carnot, the new President of France, lacks the energy and force of character necessary for the proper fulfilof the have devolved upon him. Nevertheless it is certain that he has proved great administrative ability, though in a sphere, of course, less extensive than that in which he now finds himself placed. He was educated at the Polytechnic School, and was, by profession, an engineer.

After the downfall of the Empire of Napoleon III, he was Under Secratary. and afterwards Minister of Public Works under Prime Minister Ferry. His duties comprised construction and management of railways, ports, canals, rivers, etc. From 1877 to 1879, the State devoted to these works, \$5,000,000, and 14,000,000 and \$26. 000,000 in successive years. Mr. Sadi-Car not had under him 72 chief engineers, 240 ordinary engineers, and 1500 assistant engineers. This army of skilled work. men it was no easy task to manage successfully, yet Mr. Sadi-Carnot did it. The large vote which he obtained for the Presidency is certainly an evidence that those who know him best have confidence in his ability to steer the ship of state through the perils with which she is encompassed, and this fact may well over balance the gloomy anticipations of those who take only a telescopic view of the situation.

The new President is of illustrious incestry. His grandfather was the celebrated Luzare Nicholas Carnot, Minister of War under the French Republic from 1793 to 1797, one of the prominent members of the National Convention. His father Lazare Hippolyte Carnot was a deputy from 1839 to 1848, and was a red | their death." hot Republican. Sadi-Carnot is so zealous in the same political creed that he declared he would not accept the Presidency if he required a single monarchial of London, assisted at the interesting cerevote to secure the position. The election has given general satisfaction in France, promises which took place in the chapel and foreign powers also express themselves of the Seminary of St. Sulpice on 21st least, encouraged, even though Eoglish Quebec, and no one has a right to combe taught at the same time. It seems, plain. And why? Let the Mail answer. verdict. When the Mitchellstown ten-

new President's supposed weakness, than from any other cause. It is supposed that as a diplomatist he will not be able to secure strong alliances against Germany. and that he will inaugurate a neutral pacific policy. Russia and Italy were the first to congratulate the French people on the election. The Pope has instructed his Nuncio to pay an early visit to the President, and to establish friendly relation at once with the new Administration by leclaring the good-will of the Holy See towards France.

DOSED WITH HIS CWN PILLS.

Mr. Burleigh, war correspondent of the Daily Telegraph, figuring as a Liberal Unionist, since his defeat by a Home Ruler in Glasgow, was particularly warm in his approval of the police clubbing tasties at present in vogue in Ireland. Doing duty as reporter for the Times, he attended a meeting of the unemployed in London, and was seized and assaulted by two policemen, who marched him to the lockup, and afterwards brought him before the Magistrate, by whom he was fined. Much sympathy is shown for Mr. Burleigh, whose experience of the "way to do it" has been rather rough. He has now some idea of the taste of his own pills.

EDITORIAL NOTES.

THE Most Reverend John Power Bishop of Waterford and Lismore, is dead

THE Silver Jubilee of the Rev. John Brennan, P. P., of Picton, will occur en Saturday, 17th December. The celebration will be deferred until after Carist-

AMERICAN OPINION .- "Coercion has nade the jails of Ireland places of honorable martyrdom, instead of disgraceful penal institutions."—Washington Post.

THE Russians are concentrating troops along the Austrian frontier. The Ausrians are replying by similar measures. It is feared that war between the two powers is inevitable.

FATHER CLAVER, who was canonized by our Holy Father on Dec. 5th, was a distinguished Spanish missionary. He was born in 1572 and died at Carthagena, South America, in 1654. He labored for many years among the slaves, and was called "the Apostle of the negroes."

THE Japanese envoy presented to the Pope, on Jan. 6th, an autograph letter from the Emperor of Japan, and on behalf of the Emperor offered congratulations on the Pope's Jubilee. His Holiness conferred upon the envoy the Grand Cross of Pius IX.

Mons. Talliers undertook to form French Cabinet but failed. It is stated that any new Ministry will probably take measures to repress the Parisian tend. ency to revolution, by modifying the mode of election of the municipal council and by giving power to the Government to dissolve it. Senater Tirard is now entrusted with the task of forming a Ministry.

THE ARCHBISHOP of Canterbury has convoked the Pan-Anglican synod to hundred Bishops are expected, but where they are to be found is a mystery. The former Pan-Anglican synod acknowledged its incompetency to decide question of dectrine, but pronounced Mariolatry" as a practice to be condemned and did nothing else. As this has no existence anywhere, it was certainly a very safe and non committal decision to arrive at, though it is hard to see anything practical in such a definiton. It may well be wondered whether the mountain in labor will on the coming occasion produce a mouse of larger growth.

THE Toronto Globs says that "Rev. Father Laboureau, pastor of Penetanguishene, and secretary of the Building Committee of the church to be erected in memory of the Jesuit martyrs, is now visiting New York, Philadelphia, and other American cities, in connection with the work of the committee. The building work has been suspended for the winter, but work in preparing material for the resumption of operations in the spring is going on. Father Laboureau's work in connection with this monument to these noble martyrs has been previously mentioned. It is with him a labor of love, and it will be an achievement not only for him, but for all Canada to be proud of, when this monument to these devoted missionaries is finished and consecrated to the promotion of those truths which De Brebœuf and his companions witnessed by

By the Paris Univers we observe that His Lordship Right Rev. J. Walsh, Bishop mony of the renovation of the priestly

the clergy and pupils of the Semi there were present a large number o Parisian clergy, and the Metrope Chapter was represented by many tit canons. Four Bishops assisted, viz., Walsh, Mgr. Balouino, Mgr. Desf and Mgr. Soute. His Grace Mgr. Ric Archbishop of Paris, celebrated the Mass, and preached a short but elecsermon on the significance of the detal promises which had been tha renewed, according to the custom Community, dating from its through the piety of the Abbe Oli

Ox the 10th inst. a man calling his Aubertin entered the French Char of Deputies and asked to see M Ferry and Goblet. Only Mons. ! responded, and Aubertin fired at three times. Mons. Ferry's wound not severe. The real name of assailant is said to be Berckin. H native of Remback in Moselle. states that he is one of a band of velutionists, and as he was accompa by an accomplice who intended to M. Goblet, there may be truth in assertion. He says that lots were d to decide who should do the first s ing, and the lot fell upon him. the shooting several quarrels between radical and moderate Depr and were beightened by a charge i in a loud voice by M. Rouvier, the radicals, by their course, had prov weak-minded persons to acts of viole Several duels are likely to follow.

DIOCESE OF KINGSION.

PRESENTATION TO DEAN GAUTHIE Brockville Recorder, Dec. 8.

Last night after vespers in the l church, Mr. John Murray and a nu of other members of the congreg advanced to the altar and presented pastor, Rev. Dean Gauthier, on the of his departure for Rome, with the lowing address and purse, conta about \$800.

To the Very Rev'd Dean Gauthier, F Priest of Brockville: BELOVED PASTOR—To day for the

Bright Pastor—To-day for the time since your advent amongst ussome twelve months ago—ther afforded an opportunity of giving exsion in a feeble way to the feeling affection and esteem—nigh to verticon—which we entertain for you, father, and testifying substantiall the accompanying testimonial our for him who has during his ministry proven himself a father, friend and in proven himself a father, friend and in the second proven himself a father, friend and in the second proven himself a father, friend and in the second proven himself a father, friend and in the second proven himself a father, friend and in the second proven himself a father, friend and in the second proven himself a father, friend and in the second proven himself a father, friend and in the second proven himself a father, friend and in the second proven himself a father, friend and in the second proven himself a father friend and in the secon proven himself a father, friend and b

The notice of your separation from for what we fervently hope may be brief time, is short indeed, and hence efforts to make you feel the love we for you, must needs fall far short, what we do is done from the fullne our hearts, and every word we utter every thought and sentiment we is sincere and true in the extreme.

You came amongst us but one year ago, and we may fairly say we you not. But in that short year have shown us by word and dee every occasion that offered itself

you came to us to make us the bett your coming.
You succeeded predecessors who

won their way deep into the hear Brockville's people, and conseque your path might well be considere one of roses. The test before you hard one, the duties devolving you great, and the means, and the at your disposal to accomplish all limited, but from the outset, an have abundant evidence of this, yourself resolutely to work to fit place of those who went before, and well and how nobly you have achithat end is testified to by the te eyes we see around us to day, and heartfelt earnest prayers for your for we hear falling from the lips of the of your loving parishioners who gathered about you to bid a fond

You are going from us for a short You are going from us for a short only, it is true, and we pray fery and deep that during your wands abrord God's choicest blessings malow you and your illustrious fewyagers, and that He who, in age past, by His word calmed the party that was a source of the state of the same and the same a waters, may guide your barque the a happy passage safely back to from whom you are now about

parted.
And may your sojourn in foreign c be made happy by the thought where'er you go or whate'er betide heart's warmest sympathies go with and our earnest prayer will be tha may come back to us in the near f your health and strength as restored as it was this day just years ago when you returned from

ourney, to your late parishioners.
We truly and thoroughly appre dear father, the great honor been conferred upon you and us b honored bishop in choosing you among so many and such good prie God's holy Church to be his compen this mission to our holy father feel confident that he cannot an feel confident that he cannot an mot regret the choice. It is not give every priest, be be ever so able of so faithful in his charge, to visi Eternal City in your present capacin any other. We realize this appreciate fully the motive prompted your selection—our on gret being that during your selection will be separated by so. gret being that during your sabroad you will be separated by so leagues of blue Atlantic from thos esteem you so highly—that for a we will not be able to grasp your fit hand or look upon your pleasant, welcome face—and will miss your fit hand or look upon your pleasant, welcome face—and will miss your fit. and zealous ministry, of our spi affairs—but our hearts in their tu

will be with you ever.

And if the opportunity be aff offer to cur holy father our life loyalty and convey to him the assu that those of his people who are your care bow to him and his

the clergy and pupils of the Seminary, there were present a large number of the Parisian clergy, and the Metropolitan Chapter was represented by many titulary canons. Four Bishops assisted, viz., Mgr. Walsh, Mgr. Balouino, Mgr. Desforges, and Mgr. Soute. His Grace Mgr. Richard, Archbishop of Paris, celebrated the holy Mass, and preached a short but elequent sermon on the significance of the sacer detal promises which had been that day renewed, according to the custom of the Community, dating from its origin through the piety of the Abbe Olier, its

On the 10th inst. a man calling himself Aubertin entered the French Chamber of Deputies and asked to see Messrs Ferry and Goblet. Only Mons. Ferry responded, and Aubertin fired at him three times. Mons. Ferry's wounds are not severe. The real name of the assailant is said to be Berckin. He is a native of Remback in Moselle. He states that he is one of a band of 20 revelutionists, and as he was accompanied by an accomplice who intended to shoot M. Goblet, there may be truth in the assertion. He says that lots were drawn to decide who should do the first shoot ing, and the lot fell upon him. After the shooting several quarrels arose between radical and moderate Deputies, and were heightened by a charge made in a loud voice by M. Rouvier, that the radicals, by their course, had provoked weak minded persons to acts of violence Several duels are likely te follow.

DIOCESE OF KINGSION.

PRESENTATION TO DEAN GAUTHIER.

Brockville Recorder, Dec. 8. Last night after vespers in the R C. church, Mr. John Murray and a number of other members of the congregation advanced to the altar and presented their pastor, Rev. Dean Gauthier, on the eve of his departure for Rome, with the fol departure for Rome, with the fol address and purse, containing

To the Very Rev'd Dean Gauthier, Parish

Priest of Brockville:
BBLOVED PASTOR—To day for the first time since your advent amongst us—now twelve months ago_there is afforded an opportunity of giving expression in a feeble way to the feelings of affection and esteem-nigh to venera-tion-which we entertain for you, our father, and testifying substantially by the accompanying testimonial our love for him who has during his ministry here proven himself a father, friend and bene

The notice of your separation from us for what we fervently hope may be but a brief time, is short indeed, and hence our efforts to make you feel the love we have for you, must needs fall far short. Yet what we do is done from the fullness of our hearts, and every word we utter and every thought and sentiment we voice

You came amongst us but one short year ago, and we may fairly say we know you not. But in that short year you have shown us by word and deed on every occasion that offered itself that you came to us to make us the better for

our coming.

You succeeded predecessors who had won their way deep into the hearts of Brockville's people, and consequently your path might well be considered not one of roses. The test before you was a hard one, the duties devolving upon you great, and the means, and the time at your disposal to accomplish all very limited, but from the outset, and we have abundant evidence of this, you set yourself resolutely to work to fill the well and how nobly you have achieved that end is testified to by the tearful eyes we see around us to day, and the heartfelt earnest prayers for your future we hear falling from the lips of the many of your loving parishioners who have gathered about you to bid a fond good

Von ere going from us for a short time only, it is true, and we pray fervently and deep that during your wanderings abrord God's choicest blessings may fol low you and your illustrious fellow voyagers, and that He who, in ages long past, by His word calmed the angry waters, may guide your barque through a happy passage safely back to those from whom you are now about to be

And may your sojourn in foreign clime be made happy by the thought that where'er you go or whate'er betide, our heart's warmest sympathies go with you and our earnest prayer will be that you may come back to us in the near future your health and strength as fully restored as it was this day just eight years ago when you returned from a like

journey, to your late parishioners.

We truly and thoroughly appreciate, r, the great honor been conferred upon you and us by our honored bishop in choosing you from among so many and such good priests of God's holy Church to be his companion en this mission to our holy father, and feel confident that he cannot and will mot regret the choice. It is not given to every priest, be be ever so able or ever so faithful in his charge, to visit the Eternal City in your present capacity or in any other. We realize this and in any other. We realize this and appreciate fully the motive which prompted your selection—our only regret being that during your sojourn abroad you will be separated by so many leagues of blue Atlantic from those who easteem you so highly—that for a time we will not be able to grasp your friendly hand or look upon your pleasant, ever-welcome face—and will miss your kindly and zealous ministry, of our spiritual affairs—but our hearts in their fullness

And if the opportunity be afforded offer to cur holy father our life long loyalty and convey to him the assurance that those of his people who are under your care bow to him and his com-

will be with you ever.

mands faithfully in all things spirit-

Let us assure you, dear pastor, that we have learned to honor and love you for your superior ability, your unre-mitting efforts in our behalf in all things, your good sense, and above all and beyond all because you have ever been to us in every sense of the term "the good priest."

No matter how far away or what sur may shine on your devoted head, the earnest heartfelt prayers and well wishes of every member of your congregation will there follow. God bless you—good priest and true—

and good bye. May your yourney across the blue deep be pleasant and productive of good and lasting results, and that greater journey across the final bourne bring you to that heaven of sweet and eternal rest which your true priestly qualities merit. But may that latter journey be long deferred and in the meantime may you be spared to us to 'show us the way and the light' to the better end. Bless your people, Father, now before you leave us and during your absence let not the welfare of those who so anxiously await your return be least amongst your they have the second of the second

amongst your thoughts.

Signed in behalf of St. Francis Xavier JOHN MURRAY,
P CAVANAGH,
W J MCHENRY,
JOHN RYAN,
WM. BRANIFF,
H. MATHAN, J. C. O'DONAHOE, LOUIS LASHAPELLE,
And others.

Dean Gauthier was visibly affected

and it was with a perceptible quiver in his voice that be replied. He said: "Surely I am not expected to be able to give expression to my feelings at this time. This manifestation of your kindly regard, conveyed by the glowing words of this beautiful address and this priocely gift, evinces the reality of y ur grief at our separation. The time of my stay with you has been short indeed, but long enough for me to recognize well and fully in you such qualities of mind and heart as have won my esteem and love. Not much more than a year ago I love. Not much more than a year ago I was a stranger to you all, but you took me to your hearts, and every day of this time has been marked by instances of your good will, and to day, on the eve of my departure, you gather about me in multitudes to express your homage and your love and to shower upon me your gitte of gold and silver and to assure me of your continued.

of your continued prayers in my behalf during my absence." Referring again to the address in his

hands, he said:
"My predecessors have been illustrious "My predecessors nave been illustrious indeed, and not only illustrious, but good, as shown by the purity of the congregation now in my charge" * * "As you see, I am at a loss to express my thanks, you have done so much for m I have done so little for you; but I need not say that in my travels abroad you will be ever in my heart, for what ambition have I under God than to serve you and at whatever shrine I shall kneel my people shall be first in my petitions to God. Good bye, my dear friends, and if we should never meet again rest assured I will still in spirit be with you, and now my friends pray for me to Almighty God that I may be under the guidance of His spirit during my absence from you and I will pray that every blessing may attend you."

He announced that Monsignor Farrelly would be in charge of the see during the bishop's absence and Father Boilston would have charge of this parish. Father Gauthier's address was brief and carnest and we regret that space and the inability of our reporter prevent us from giving a full verbatim report of it, though the extracts given are nearly in the rev. gentleman's words.

Dean Gauthier during his brief stay in

Brockville has won the respect and esteem of our citizens generally and we cordially wish him bon voyage.

CHARITY SERMON.

In St. Peter's Cathedral. on last Sunday evening a sermon was delivered by Rev. James Walsh, on the tion in all your undertakings to the best beauties of practicing the virtue of charity. Notwithstanding the very un-favorable weather, a large congregation assembled, and it may truly be stated that those who attended were pleased beyond measure at the brilliant discourse of the rev. gentleman. He pointed out in graphic language the great benefit, not only spiritual, but even temporal, derived by the practice of extending a helping hand to our fellow-creatures who are suffering for the want of the necessaries of life. It was a fact beyond dispute, the preacher asserted, that no one ever yet complained of being brought to want through having given liberally where the needs of the poor and the lowly called for assistance. Throughout the whole world we may search out every person who once enjoyed affluence, and we may question him as to the cause o his change of circumstances. He may tell us that the cause was drunkenness ex travagance, gambling and debauchery— he may say also that it was an unlucky investment and give a variety of othe reasons to which he attributed his pres ent condition as regards worldly goods but never will he assert that too lavish disposal of his goods for charitable pur-poses turned toward his home the tide

of adversity. The sermon occupied nearly one hour 'The sermon occupied nearly one hour in delivery. A collection was taken up by the ladies of the Society of the Chil dren of Mary in connection with the Convent of the Secred Heart. Nearly one hundred dollars were added to the funds, and many a household during the coming hard winter will be gladdened by the donations of those ladies. We sin-cerely hope that the good and charitable Mrs. O'Brien, president of the society, and her associates will long be spared to carry on this praiseworthy work amon the poor of the city.

In Good Company.

John Bright, who has relapsed into the most hopeless form of Torvism, calls Parnell, Dillon and O'Brien "rebels." This is all right. George Washington, Thomas Jefferson and John Adams were also called "rebels" by British Brights who could not distinguish between right

DIOCESE OF PETERBOROUGH.

Episcopal Visit to Douro.

On Friday last, the 2nd inst., His Lordship Bishop Dowling left Peter-borough, accompanied by the Rev. Father O'Connell, to pay his first episcopal visit to the parish of South Douro.
His Lordship was met by a largo por-

tion of the congregation and conducted to the parish presbytery, where he re-mained a few moments, in order to give the people an opportunity to get seated in the church The altar was decorated or the occasion with beautiful and costly flowers, which presented a gorgeous

As soon as his Lordship, assisted by the Rev. Fathers Keilty and O'Connell, entered the church, the choir sang the hymn "Viva" in an excellent manner. His Lordship was then presented with the following

ADDRESS which was read by the Reeve, Mr. Jno.

Moloney:
To the Right Rev. T. J. Dowling, Lord

Bishop of Peterborough:
MAY J. PLEASE YOUR LORDSHIP,—WE the parishioners of Douro, feel it a happy and joyful privilege to assemble here to day to meet and greet your Lordship on your first episcopal visitation to this mission, and to bid your Lordship a sin-cere, loyal and affectionate welcome

cere, loyal and affectionate welcome
It is always a source of pride and
happiness for us to conform to the beautiful custom, sanctioned by long traditionary years, to gather sround our
chief pastor, on his episcopal visitation,
and offer him the warm and hearty expression of their filial love, respect and eneration.

But on an occasion like this more than another it becomes for us a pleasing and loving duty to manifest the exuberance of our joy for the happy and felicitous selection in your Lordship's person as successor to the lamented Bishop Jamot whose sudden demise we deeply mourned. Since that lamentable event we eagerly looked for a worthy successor to that good, pious and saintly prelate. In our long su-pense, our anxiety was at last relieved, our expectation was realized, our sorrow turned into joy and our aching hearts filled with gratitude to Heaven and to the Holy Father, for the great honor conferred on the See of Peterborough by the appointment of so distinguished a member of the priesthood distinguish as your Lordship

As a consequence therefore we feel a just and holy pride swelling our hearts assemble to lay at your and joyfully Lordsnip's teet our most profound le and homage, and renew our willing and loving obedience to your high Episcopal authority.

Since your Lordship's inauguration into the See of Peterborough, we very anxously longed to see our new Bishop, as renowned and eminently distinguished for learning, piety and eloquence, and whose magnificent qualities of head and heart, if equalled, cannot be surpassed; so to day, thank God, this long wished

for desire has been vouchsated us.

It is then, indeed, for us the most consoling and charming reflection to be honored with a gentleman of so dis tinguished virtue, holy zeal and con-summate prudence, to preside over rule and govern talls young and laborious diocese confided to your lordship's

This high mark of distinction could not help falling to the lot of your Lord ship, since your whole sacerdotal life has been actively engaged in the best and most loving works of religion and

education. Now, my Lord, for your generous obedience to the Holy See, for your generous sacrifice in leaving a parish, hearts of whose people dearly beloved

of our abilities.

We are pleased to inform your Lordship that we are taking means to raise funds by yearly subscriptions to supplant this old church for the erection of a new one, and we earnestly hope before long, under the guiding hand of your Lordship and the blessing of Heaven, we shall be

able to accomplish it. In conclusion, my Lord, be pleased to receive from your children of the parish of Douro to day the assurance of their most profound respect, love and devotion and be assured we all will, as in duty bound, pray to our good God through th merits of His divine Son and His blesse immaculate mother, to grant you a long, happy and prosperous life to rule and govern this your new diocese.

We now in conclusion ask your Lordship's benediction.
Signed on behalf of the parishioners

John Moloney, Reeve; James McCliggatt, Councillor; Patrick Mober, Councillor; Edward Foley, Councillor; Wm. Mohel Sr.; John Lealy, Treas; John Crowley. THE RISHOP'S REPLY. His Lordsnip replied in a very happy and pleasing manner, and thanked them for the many noble sentiments expressed in the address. Personally he considered

of praise, but he received them as the representative of Him from whom he has his divine commission as teacher of the After replying to the address, His Lordship preached one of the most beautiful and eloquent sermons ever heard there, his subject being the "Supremacy of the See of Peter," founded on the text of St. Matt., xvi.,

that he was unworthy of so many words

13-19 verses. On Sunday morning he delivered another pleasing discourse, which de-lighted and charmed the whole congregation. His clear and musical voice could never fail to engage the attention

of the most select congregation.
On Monday he again entertained a crowded church with an excellent ser mon on the Immaculate Conception, anticipating the Feast which will take place during the coming week. Well may the Diocese of Peterborough be

people for his Diocesan debt, was heartily responded to by the members of the the congregation, who contributed the handsome sum of over \$1,000, \$500 of which was a generous douation by the Rev. Father O'Connell, the parish priest.

LATEST PHASES OF THE IRISH QUESTION.

"O'Brien, in Ireland, is in the jailO'Brien in Boston, is Mayor of the city,
"The O'Brien family ought to move to this
country." - Detroit Free Press It is true that the O'Brien's and other Irishmen can rise to high positions in every country but their own. However, the good time is coming when their rights and abilities will be recognized at home. It will, then, Mr. Macdonaid, the land advocate for

Scotland, implied in a recent speech that Mr. T. M. Healy had advocated the whole sale robbery of landlords. Mr. Healy chal sale robbery of landhords. Mr. Heary coal-lenged him to give authority for his state-ment. In reply, Mr. Macdonald apolo-gizes. There is more honor, or less dis-honor among the followers, than in the Cabinet. Mr. Balfour has not apologized to Mr. Dillon, the Galway midwife. to Mrs. Dillon, the Galway midwife, though he acknowledged that he ited con cerning her. Probably he does not expect Mrs. Dillon to challenge him to "the field of hone."

Mrs. Dillon to challenge him to "the field of honor."

The Tory Cabinet are very much perplexed to know how Mr. O'Brien succeeded in writing and sending out a letter from his prison branding Mr. Balfour as a calumniator. Mr. Balfour, having his prisoner under lock and key, thought he would tall lies of him with immunity. He could tell lies of him with impunity. He has discovered his mistake, and he feels sore over it. It is said there will be an inquiry as to both events, how Mr. O'Brien procured decent clothing after the official sneak theft, and how he got does not prevent the patriot's friends from manifesting their sympathy.

A large number of Euglish newspapers

published an extract, professedly taken from United Ireland, Mr. William O'Brien's paper, beginning with the words, "All Englishmen are scoundrels," and indis criminately denouncing Englishmen in a very strong manner. The same falsehood was repeated by speakers on many public platforms, and to give it more plausibility the date has latterly been attached to it, June 4th. As United Ireland, though strong in vindicating Irish rights, never given utterance to any such abuse never given utterance to any such abuse of Englishmen in general, the proprietors took legal steps against all who, to their knowledge, had propagated the falsehood. Apologies have been received from Mr. Donkin, M. P. Mr. Hardeastle, M. P., the Manchester Courser, the Shields Dauly News, and the Newcastle Dauly Leader United Iroland casually mantions that even those who have no been mentions that even those who have renot escape. He is about to enter a prosecution against the New South Wales Daily News for publishing the calumny

share of the legac ? Well done, United Ireland! As your nersic editor is suffering in Balfour's prison, it is well to carry the war into Africa. It is but right to forage on the Arrica. It is but right to forage on the enemy, if you can get damages to the amount of a few thousand pounds—or force an apology, which will be almost as satisfactory.

The plot to "dynamite and dagger" Lord Hartington and Mr. Goschen, reported by the Post, has fallen flat. It is

Will any Canadian papers come in for

Tory scheme, concocted to excite the projudice of the Government's followers against the Irish Home Rulers, and to counterbalance the indignation roused by Balfour's tyrannical measures. The inherent ridiculousness of the story has been its condemnation, and the overwh ing drift of public opinion is that the be an excuse for the permanence of the "Crimes' Act." Such is the "plot" which has in the Toronto Mail the

heading "Desperate Parnellite Plot."

Ex-Mayor Sullivan has been remove to Tullamore prison, as the Government cannot prevent manifestations of popular sympathy for its distinguished victims, if they confine them in Dublin.

The Dublin Freeman publishes a caricature representing Mrs. Peggy Dillon

spanking a naughty boy, who has Bal-tour's face and is roaring piteously. Mrs. Dillon is saving: "Ha! you won't do it again, will you? You won't slander iecent woman any more; you naughty

boy."
The libel suit of Mr. O'Donnell against the Times is exciting great interest among the Unionists, as they are in-formed that the Times will summon the leaders of the Nationalist movement to give evidence, and they imagine that under cross examination the Nationalists will be obliged to make very damaging revelations regarding the operations o the League. These gentlemen, who can derive so much consolation from an imaginary banquet, would be very happy guests at the Barmecide's feast, where guests at the Barmeode's feast, where nothing was served up but imaginary vivands. The Times, acknowledged to be a wholesale desier in forgery and falsehood, is very apt to find itself dis-

appointed in its expectations.

Mr. Dillon said in a speech at Islington, that the Nationalists will publish an analysis showing that the persons who on the platform at the boasted great Unionist meeting in Dublin, were chiefly Castle-hacks, Orangemen, and

Mr. Edward Harrington, M. P. was convicted on the charge of publishing reports of the proceedings of the League, and sentenced to one month's imprison ment without hard labor. He was offered liberty if he would promise not to pub lish any more such reports, but as he refused to make any such promise he was committed to prison. Mr. Hooper, M P, has also been arrested on a similar

The Scotch Home Rule Union delega tion, on their return from Ireland, report that the Irish demands are moderate,

the perservation of law and order. They also say the present English Government are ineffective and irritate the

Irish people.

A large meeting was held in Belfast on 9th December, under the auspices of the Protestant Home Rulers. Sir Wilfrid Lawson and other English members

ot Parliament addressed the meeting.

Special to the CATHOLIC RECORD. MONTREAL CORRESPONDENCE.

The monthly meeting of the St. Bridget's T. A and B Society was held on Sunday the 14th. The attendance was large. Mr. C. O'Brien, vice-president, presided. The principal business was the adoption of a new constitution, which rendered necessary the surrender of the Society's chatter which presided. of the Society's charter, which was, after careful and minute discussion, carried unanimously. This society was founded in 1869, by the late Rev. Augustin Cam pion. having for its object the promo-tion of total abstinence, the burial of members' wives and widowed mothers of unmarried members, the encourage ment of education, the due celebrati of St. Patrick's day, Corpus Christi, and the anniversary of Father Matthew. Meetings are held weekly and monthly. The Society was incorporated in 1872 by the Provincial legislature. A large amount has been paid in benefits since its foundation and the society on the whole has been very prosperous. By whole has been very prosperous. By surrender of the charter and the adop-tion of the new constitution, the Society will be more under the direct control of the rev. pastor of St. Mary's church, to which parish the Society is attached. Dissensions and other matters that crept in unawares in the past, will be avoide and the continued prosperity and success of the Society will be assured for the future.

The monthly meeting of the St. Pat-rick's National Society was held on Monday evening. The attendance of members was fair, and considerable business was transacted. Mr. Halpin, secon

ness was transacted. Mr. Halpin, second vice-president, presided. Rev. Father Limoges, pastor of Beloeil, accompanied by Mr. N. Trudel and Dr. Dermarchais, have left for Rome to attend the Jubilee festivities.

Rev. Father Repentigny has been appointed pastor of the parish of Huntingdon, P. Q, made vacant by the demise of the late Rev. Father Wood Rev. Father B. O'Hara of Mile End

parish has been appointed pastor of Hinchinbrook, P Q On Sunday the 4th, after Grand Mass, the English speaking parishioners of the Mile End, assembled in the sacristy of the parish church, and presented Father O'Hara with a well-filled purse, as a slight token of the esteem in which he was held. During his service at the Mile End Father O'Hara had endeared himself to the residents of that locality and held warm place in their affection. He He carries with him their bearty and gener ous good wishes for his future prosperity and health, in his new field of

Rev. Father Rosseau delivered lecture under the auspices of the Laval University on the 6th in the Seminary Hall. The audience was un-usually large. The lecture was on the usually large. The lecture was on the question of the chaotic state of the world at the creation. The rev. lecturer began his discourse by a reference to the Genesis, and gave a detailed explanation of the Mosiac narrative, combating in a masterly manner any doctrine opposed to the Mosiac account. The lecture on the whole was a brilliant and instructive discourse and much appreciated by the

The St. Jean Baptiste Society will present His Holiness the Pope with an illuminated address, on the occasion of the celebration of his jubilee. The you, in leaving a diocese which was the place of your spiritual birth, and where you enjoyed the love, respect and confidence of all who knew you, both lay and clerical, for all those noble sacrifices we can only return you a sincere, loving and the control of the canoniy return you a sincere, loving and the control of the canoniy return you a sincere, loving and the canonic of XIII;" underneath is the papal arms. The sides are decorated by the Coat of Arms of the Society and the Province of representations of the beaver, cross sword, a plough, together with a view o city and the city arms. The wording of the address is a heautiful expression of the homage and faith of the members of our Canadian National Society.

The promised book prepared in comthe Rev. Fathers Dowd and Toupin, celebrated in May last, has just been issued. The work is well written, neatly got up and artistically illustrated with portraits of those two beloved priests, and views of St. Patrick's Church, interior and exterior, St. Patrick's Asylum, etc. The book should find its way, and s deserving of a place in every Catholic

The feast of the Immaculate Conception was observed as a holy day of obliga-tion. The City Hall, Courts, provincial offices, banks, and Catholic busines houses were closed. Services were held in all the churches and chapels of this city. His Grace the Archbishop officiated at the Cathedral. Rev. Father Quinlivan officiated at Grand Mass at St. Patrick's The sermon was preached by Rav. Fr McCallen. Rev. Father Large officiated at Notre Dame, assisted by Deacon and sub deacon. At the Gesu Rev. Father Hayden was the celebrant. At all the other city churches the services were most impressive, and were attended by large, devout congregations.

In the evening at St. Patricks church,

the unmarried ladies' retreat was brought to a close. The retreat began on th previous Sunday, and was beyond doubt one of the most successful ever held in that sacred edifice. The church was filled to overflowing morning and evening. The attendance far exceeded the anticipations of the Rev. Fathers of St. Patrick's. The sermons during the holy Patrick's. The sermons during the noily time were preached by the Rev. James Callaghan. Father James is noted for his eloquence, but never has he snown to better advantage than during this re treat. His discourses were marked for their brilliancy, masterly in delivery, and beyond all effective and productive of may the Diocese of Peterborough be proud of their distinguished, eloquent and learned Bishop. His appeal to the National League is the chief agency for learning services of the learning services o

Rev. James Callaghan. Solemn Benedic-Rev. James Callaghan. Solemn Benediction of the blessed Sacraments brought the whole to a close, Rev. Father Callaghan, celebrant, assisted by the venerable Rev. Father Toupin. The altars were magnificently illuminated, and the choir, composed of young ladies, rendered the musical portion of the services with fine effect.

Cos.

(Written for the Catholic Record.) God Save Ireland.

Dear old Ireland must be free,
From the centre to the sea,
is the motto of the L-agne in every land;
Let us one and all unite,
With a heart and hand to-night,
and piedge that we'll support the Grand

And pledge that we'll support the Grand Old Man. God save Ireland echoes Gladstone, God save Gladstone save wall; "Whether on the scaffold high, Or the battle field we die, Oh! Bo matter when for Erin dear we fall,"

We shall pull the Tories down, Show that Earfour is a clown, We have ecotiand, England, Wales,

ica, Cheering on the Grand Old Man, In the foremost of the van, In the fer-most of the van,
As be leads the masses on in grand array.
God save freand ecnoes Gladstone,
God save Gladstone sav we sil;
"Whether on 'he scaff id high,
Or the battle-field we die,
Oh, no matter when, for Erin dear we fall."

Shout it out from every hill,
Swell the chorus with a will,
We shall tatter, tear and trample into dust
A measure base and vile,
That Rassia would deflie,
Oh! then raily round the Grand Old Man we
trust.

trust.

Go. save Ireland echoes Gladstone,
God save Gladstone say we all;
"Whether on the scaffold high,
Or the battle field we dis;
oh, no matter when for Eriu dear we fall."

We'll remember Mitchelstown,
And the memory will go down
To link the Tories' name with four d'agrace
Bail'eur of savage fame,
Has left as bloody name,
That the Turk in vain will rival to efface.
God save Ir-land echoes d'adstone,
God save Giadstone say we all;
"Whether on the scaffold high,
Or the battle field we die,"
Oh, no matter when for Ecin dear we fall."

'Fis a crime to idly stand, Now that victory's near at hand, ad the tyrant all but vangaisned

fray;
Brothers pledge that we'll unite,
To achieve the precious right,
nat, in eighteen nundred, traitors
away.
God save freland echoes Gladstone,
God save freland echoes Gladstone, God save Glasstone say we all;
"Whether on the seaff id high,
Or the batte field we die
Oh, no matter when for Erin dear we fall."

THE CATHOLIC UNIVERSITY.

Toronto, Dec. 2, 1887.

REV. DEAR SIR :- You will permit us address you in benalf of the Catholie University, first approved by the hier-archy of the United States assembled in Plenary Council at Baltimore, received the warmest encomiums from the Holy Father, and was by him put before the Church in America as her foremost work in the present time. Nor need we enter into details as to the future workings of the University, and the blessings, which we are confident will accrue through it to Church and country. The honor of Catholics in America is bound up with the hopes and prospects of the institu-tion; and it becomes the duty of all te labor cheerfully and efficiently

its success.

The bishops, whose names are sub-joined to this letter, have been, together joined to this letter, have been, together with others, appointed by the Board of Directors to solicit subscriptions for the endowment of chairs in the Divinity Department, which it is proposed to open in September, 1889. We intend to visit, during the months of January and Febru-ary, a few of the larger cities: more than this our pressing home occupations will not allow us to do. We place our reli-ance upon the Rev. Clergy, and ask them to petition, in their several districts, subscriptions to cur fund. The design is not to take the pennies of the poor, whose means are sufficiently drawn upon for local charities; it is rather to appeal personally to the personally to the personal t accounted comparatively wealthy, many of whom, no doubt, will be pleased to find the opportunity to take part in this great work of religion. Furthermore, we request, in a special manner, contributions from priests themselves. Who so much as they understand the benefits to follow from the Department of Divinity in the University, to the chairs of which we University, to the chairs of which we shall call the ablest professors in America and Europe, and who are to be accounted so willing as they to make sacrifices in aid of religion? Is it too much to expect from each priest in America for this purpose one hundred dollars? Will you, Rev. and dear Sir, be pleased to do your

The sums contributed may be remitted to any one of us. A receipt will be for-warded immediately. After the next meeting of the Directors a more formal meeting of the Directors a more formal receipt, or diploms, will be sent, signed by His Eminence, Cardinal Gibbons, President of the Board, and Right Rev. J. J. Keane, Rector of the University. Names of all contributors, furthermore, will be duly inscribed in the book of subscriptions, which has already bean scriptions, which has already been opened, and which will be preserved for all future time in the archives of the University as a memorial of the piety and generosity of Catholics in our own times. Permit us to say that as we have now

reached the history of the University project, the period of active and imme-diate preparations for work on buildings, and for the engagement of professors, promises of subscriptions are not of much avail. We need at once money, as we cannot assume responsibilities the means to meet expenses are in the hands of the treasurer

John Ireland,
Bishop of St. Paul,
John J Keane,
Bishop of Richmond. John L. Spalding, Bishop of Peoria St. Paul, December 5th, 1887.

in valuable prizes will be given away in Bothwell on December 26th and 27th, 1887. There will be no postpone-ment. Send in \$1 and secure a and-some prize. Tickets 25 cents each or five tickets for \$1. The last letter reaching Bothwell on Monday, December 19th, will draw \$20 in gold; post it on Saturday, Dec. 17th. The object of this bazzar is to pay off the balance of

MEWS FROM IRELAND.

The Tories who opposed the claim of Mr. Sexton, M. P., (Lord Mayor elect) of Dublin, at the late Municipal Revision Court, at which Mr. Sexton's claim was apheld by the casting vote of the Lord Mayor, have decided not to proceed by mandamus against the decision of that

Wexford

On Nov. 9th, another of the campaigners on the Brooke estate, Coolgreany, passed away from this life rather unexpectedly. The deceased, Edward Bergan, formerly held a large farm at Monarebbin, and was one of the staunchest supporters of the "Plan of Campaign." Evicted last July he lived for some months in an open shed by day, and repaired to rest at night in a barn belonging to a neighbor. Although old and feeble, he never complained, and always spoke hopefully of the ultimate success of the Plan. The deceased leaves a wife and three young daughters to mourn his loss. He was a respectable and substantial farmer, and was well liked in the locality. He has gone to that bourne from which, even the systamy of the Emergency Captain Hamilton cannot evict him, and the least we may wish is, in the words of the poet—
"may the sod lie lightly on his grave."

Longford. A Longford correspondent says the ten ants on Lord Aunaly's Ratheline estate having been refused a reduction of 25 per cent, on judicial rents, and 40 per cent. en those o leaseholders, have adopted the en those o reading.

Plan of Campaign.

Cork.

The incriminated policemen returned on charges of murder in connection with the Mitchellstown massacre have been released upon bail by the Queen's Bench. When the question is of the release of an incriminated official it is remarkable with what ease the Castle legal machine works. The difficulty begins when the liberty of a civilian is in the balance.

Right Rev. Dr. McCarthy. Bishop of

Right Rev. Dr. McCarthy, Bishop of Cloyne, has called a meeting of the priests of his diocese, to protest against Mr. O Brien's imprisonment.

Lady Arnott has invited the charitable register of the target and the charitable

societies of Cork to so operate with her in the distribution of about 500 pairs of blankets, and intimated to the members

Kerry.

The tenants on the Trinity College estate in North Kerry have been threatened with law proceedings failing imme diate payments of their rents, less 25 per cent. This is one of the hardest cases eent. This is one of the hardest cases that has ever occurred in this part of the country. It appears that the College took over the estate ten months ago from Colonel Crosbie: there are 44 tenants, and there are 12 of them who do not possess a four footed beast, owing to the rackrent they had to pay under the agency of Mr. Geo. Sandes, of Listowel. The tenants, reduced to the last extrem ity, asked a reduction of 40 per cent,, with the result as above stated.

son, who bore an excellent character in the force, had had eight year's service. His

The M st Rev. Dr O'Dwyer, Bishop of Limerick, has made the following appointments in his Diocese:—Rev. L. Curtin, C. C., from Killeedy to Dromocllogher; Rev. Bernard O'M shony, C. C., from Effin to Killeedy; Rev. E. Russell, C. C., from Dromocllogher to Effin.

The sum subscribed by the Diocese of Limerick to the Papal Jubilee collection, amounts to over £1,000 The gift will be accompanied by addresses from the public bodies, and various societies.

On Nov. 12th, Captain Welch and Mr. Irwin pronounced sentence in the trials held during the week in Kilrush under the Crimes Act, and sent fifteen young men to jail for one month with hard labor, disissing the charges against the other demissing the charges against the other de-feedants. The scene in the court after the sentence was most exciting, and all the prisoners cheered for William O Brien, the "Plan of Caunaign," and singing "God Save Ireland." There were exciting scenes while the prisoners were being handcuffed. Some of them resisted the constables who had made themselves obnoxious during the trials; but for Mr. Morrissey, Mr. Egan, Mr. Considine, and Mr. Morony bad work Mr. Considine, and Mr. A front beat work would have ensued. One constable, with his clenched fit, struck one of the prisoners twice in the mouth, and his conduct was reported to Mr. Tweedy, D I. The inhabitants above named finally influenced the prisoners to allow themselves to be bandcoffed quietly. There were over two hundred policemen present. A couple of thousand people waited outside the Courthouse, cheering for the prisoners, who ac-ceived their sentences with the utmost indifference. The streets (it being market day,) were thronged by the people, who cheered the prisoners to the echo on the way to the bridewell. A special steamer took them to Limerick the same night.

On November 16th, Mr John McIner-On November 16th, Mr. John McLuerney, P. L. G., Cratice, was served with a summons to appear at Ennis Petty Sessions to answer a charge of having, on the 3-d Nov. at Arduacrushs, incited divers persons unknown, to unlawfully resist and obstruct the police in the discharge of their duty. The summons is signed by Mr. G. F. Hodder, R. M., and is issued under the Crimes Act.

Tipperary:

Mr. Lelor, of Cregg, Carrick on Suir, has offered his tenants a reduction of within one shilling in the pound of what they demanded under the "Plan of Campaign"—namely, 30 per cent on the valution. The same correspondent states that the tenants on the Dimoughmore and Graigue property, under Mr. Stewart, near Piwerstown, have lodged their rents, less 50 per cent. under the "Plan of Campaign."

Waterford.

Campaign."

Waterford.

On Nov. 4:h, Mr. P. J. Power, M. P. for East Waterford, received a communication from the Lord Chancellor, informing him that his name hid been removed from the Commission of the Peace for the county Waterford. The reason stated, is that in a recent speech Mr. Power advised L. rd Waterford's tenants to adopt the "Plan of Campaign."

The police are keeping strict watch over Lishnny Castle, but beyond this no step has been taken to put into execution the warrant for Mr. Pyne's arrest. Numbers of persons continue to visit the place. On the 17th instant, members of the Irish National League from branches in Cork, including contingents from Conna, Castle Lyons, Ruthcormac, and Ballyngown visited Lisliany. The different deputations assured Mr. Pyne of their determination to support him in the course he had taken against the Government Mr. Pyne thanked the deputations for their kindness in coming to visit him, and said he was glad to be able to inform them that he was quite happy and safe in his castle. Several members of the E. glish Radical Association also visited Mr. Pyne

Inh Radical Association also visited Mr
Pyne
On Nov. 13th, about fifty constables, in
charge of Captain Stack, District Migutrate, proceeded to a house near Dungarvao, to evict James Shanahan, a tenant of
the Marquis of Waterford Determined
resistance was if fired by Shanahan and
his family. The bailiffs while breaking in
the doors and windows were covered with
a tarpaulin as a protection, in spite of
which they were severely burnt and
scalded by boiling tar and water. A mau,
a woman, and a boy were arrested Some
policemen and about twenty civilians were
hurt. The inmates of the house escaped
by an underground passage.

Lord Londonderry and his tenants in Down are not now getting on just as well together as they used to. As our readers will remember, the Lord Lieutenant a of these societies that if they made application to ber she would supply them with blankets for the poor.

Some twelve months ago the cultivation of silk from silk worms was advocated as a cottage industry in the south of Ireland, and to be made an article of commerce. Since then a number of ladies interested in the matter set to work rearing the worms. That the art can be brought to a state of perfection and profit is fully attested by recent experiments, the result being of a truly satisfactory nature. Specimens of the home raised cocoons and the raw material unwound from the cocoons by the cultivators were exhibited at the Manchester Exhibition, and pronounced as good as any Italian silk.

Kerry.

Court.

A memorial has been forwarded to Lord
Dufferin from his county Down tenantry,
remiading him of his promise to grant an
abatement in November of this year, and
proposing that it should be to the extent
of 40 per cent.

Tyrone.

Tyrone.

At Stewartstowl, on Nov. 20th, Father Nugent, the highly respected Parish Priest of Lissan, went to the residence of Mr. Nathaniel Saples on business, and at the request of Mr. Naples. When he arrivad at the house, Mr. Staples was addressing a party of Orangemen from the baicony. Father Nugent knocked at the door, but did not get admittance. On his return home he was set on by a party of the Orangemen and received several serious wounds, one on the back of the head in-Tyrone. Con Nov. 12th, a police constable named Thomas Thompson, stationed at the Blackboy barrack, Limerick city, resigned in consequence of the prison treatment of Mr. William O'Brien, M P. Constable Thompson, who bore an excellent character in immediately conveyed to his residence. immediately conveyed to his residence, where medical aid was procured, and up to the time of writing the rev. gentleman

was progressing favorably.

The Very Rev. Canon Rifferty, P. P., died on November 6 h. In his death the archdiocese of Armagh has lost one of its most learned and pious priests, and the parish of Upper Creggan (Crossmaglen) a most zealous and prudent pastor.

Monaghan.

The owners of the Castleshane estate, Incomers of the Castleshane estate, county Monaghan, have grauted a temporary abatement of 20 per cent. to non-judicial tenauts. A Castleblayney cor respondent states that the Sub Commissioners were considered to the commissioners and the commissioners are considered to the commissioners and the commissioners are considered to the commissioners and considered to the commissioners are considered to the commissioners and commissioners are considered to the commissioners and commissioners are considered to the commissioners are considered to the commissioners and considered to the commissioners are considered to the commissioners and commissioners are considered to the commissioners and commissioners are considered to the commissioners are considered to the commissioners and commissioners are considered to the commissioners and commissioners are considered to the commissioners are considered to the commissioners and commissioners are considered to the con respondent states that the Sub Commissioners have recently reduced the rents 37 per cent. on an average on adjoining properties. Mr R S. Leslie, D. L., has given a 10 per cent. reduction to the occupiers of town parks at Ballybay.

Galway. On the 15th of November, Mr. Tener, Lord Clauricarde's agent, with a body of emergencymen and police, came up the Shannon from Portumna to Resanulis, where they levelled the house and offices of Patrick Fahy, who was recently evicted. A small crowd collected, and Mr. Tener told them that he wished it to be clearly understood that he would level every house where resistance would be offered.
In the case of tenants who would not resist he would leave the house standing.
He also intimated that he would stock every evicted farm on the property.

eligo. On Nov. 15th, over two hundred me from the parish of Ballidereen assembled at Kilcolgan to build a house for Redmond Grealy, an evicted tenant. Grealy was evicted in 1883 by William St George, Tyrone House, his landlord. Since his eviction Grealy has made a long and stubborn fight to keep a grip of his home stead. For retaking possession he has been summoned frequently, heavily fined, sent twice to jail, and his wife three times

to jul. On their return home from Gal-way jail, Grealy and his wife were met by over two hundred men, who escorted them and installed them in the house they had just built.

Asthma.

MONSIGNOR SEGUR'S HORE.

THE PARISIAN RESIDENCE OF A SAINTLY DIGNITARY AND GREAT AUTHOR. PARISIAN RESIDENCE OF A SAINTLY DIGISTRANT AND GREAT AUTHOR.

All who have visited Paris know the Rue du Bac—that long, narrow atreet beginning at the Seine and terminating at the Rue de Sevres It is the busiest street in the aristocratic Faubourg St. German, as a writer in Ave Maris remarks, but even here seclusions can be found; for, according to the old French fashion, residences "entre cour et jardin" are common, and have been favorite abodes of many illustrious writers; of this century, we might name among a goodly number Conseaubriand, Monta ambert and Louis V uillot. The house bearing the number 39 is one of unpretending appearance; a stone staircase conducts you to the second story; you enter a narrow antechanfoer leading to a modestly furnished dining room, the chief ornament of which is a large bust of Pope Pius IX. Off the dining room is the salon—a small, square room, containing a writing table of pian wood and two book cases. The house was for many years the home of Monsignor de Segur, and it favenerated as the abode of a saint. Everything is placed exactly as if he were stil inving. His arm chair is before the Wining table, on which is a statuette of the Immaculate Conception; it was here that so many treatises were composed, and so many letters, the statuette of the Immaculate Conception; it was here that so many treatises were composed, and so many letters, the OUTFOURINGS OF HIS HEART, were written. The mantispiece, surmounted by a beautiful picture of St. Francis de Sales, bears a colored statue of Notre Dame de Misericorde. Ou the left side is a small usinting in an exquisite.

Francis de Sales, bears a soloren statue of Notre Dame de Misertorde. Ou the left side is a small paioting in an exquisite frame, with the Papal arms; it is the head of St. Peter pauted by Monsignor de Sour, and offered to His Holluess Pius IX. The work is singularly beautiful. St. Peter's face is turned with an ardent expression of faith, as he seems to utter the thrice-repeated affirmation, "Lord, Thou knowest that I love Thee!" An inscription indicates that the painting remained in the Pope's private study for twenty-four years; at his death it was returned to the artist in memory of his august friend Opposite the chimney-pi-ce is a large, old-fas-honed green sofa, and above it hangs another painting by Monsignor de Segur—the Child Jesus Steeping. The divine Infant is lying in the crib, His arms folded on his breast; the dimpled hand clasping a little cross is exquisite; the face—generally a failure in representations of our Lord—is a masterpiece of coloring and expression. It was during Graton de Expression. It was during Gaston de S gur's sojourn in Rome as attached' ambassade, before his sacerdotal vocation, that he executed these two remarkable works, which give evidence of rare artistic laient.

HIS SUBSEQUENT BLINDNESS robbed the world of a great artist, it gave the church a devoted prelate. Let us pass on to his bedroom—his cell we might rather call it. A door to the right of the drawing room opens into a small chamber scarcely two yards wide; the bed, that Of an ascetic, consists of a chest of drawers, on which a mattress is laid; over it hange photographs of the Cure d'Ars and Leo Will; on each side of it are portraits, by Gailuard, of Pius IX and the Comte de Crambord. At the nead of the bed is a Crambord. At the nead of the bed is a crucifix with three statues—the Immaculate Conception, St. Francis of Assist and St. Francis de Sales; on the opposite walls may be seen a picture of Our Lady of Perpetual Succor and another of St. Philip Neri, also a statue of Notre Dame dee Victories. An old arm chair near the window belonged to the venerable mother of the saintly prelate, who used it constantly during the last years of her life. To the left of the drawing room is the oratory, the jewel of this modest dwelling. It is a small room, carpeted in crimson; the walls are hung in the same color, and the curtains and canopy over the altar are the curtains and canopy over the altar are of crim-on velvet. This is the only spot in the house that is furnished with any rise at night and remain there rapt in adoration, until daybreak. Facing the altar, a large black cross of wood bears a few memorial wreaths of evergreen, with the word "Regrets." The Abne Diringer, who was the devoted secretary of Mon signor de Segur, still occupies the apart ment, which has become the centre of the Association of St. Francis de Sales; it is association of St. Francis de Sales; it is also a much frequented place of pilgrim age, and the piety of the Prigrims, it is needless to say, is in keeping with the sanctity of the shrine.

What ails You?

Do you have obstruction of the nasa passages, discharges from head and throat, sometimes profuse, acrid and watery, at others, thick, tenaceous, mucous, purulent, bloody, putrid and offensive; duil, heavy headache most of the time, with occasional headache most of the time, with occasional "aplitting headaches"; are your eyes weak, watery, or inflamed; is there ringing in the ears, with more or less deafness; do you have to hack, cough and gsg in your efforts to clear your throat in the morning; do you expectorate offensive matter, scabs from ulcers, perhaps tinged with blood; is your voice changed and is there a "nasal twang" to it; is your breath offensive; are your senses of taste and smell impaired? If you have all or any considerable number of these symptoms, you are suffering from that most common you are suffering from that most common and dangerous of maladies—chronic nasal catarth. The more complicated your disease has become, the greater number and diversity of symptoms. No matter what stage it has reached, Dr. Sage's Catarth Remedy, which is sold by druggists at only 50 cents, will cure it. The manufacturers of this wonderful remedy offer, in good faith, \$500 for a case of this disease which

they cannot cure.

* R. C. Bruce, druggist, Tara, says: I have no medicine on my shelves that sells faster or gives better satisfaction than Dr. Thomas' Eclectric Oil, and the sale is con-

Thos Sabin, of Eglington, says: "I have

COULD ATTEND MASSES POREVER.

The following extract is taken from a noted work by him that was then Father Newman, a recent convert from the Church of England, pp 290 2 It expresses what many have longed to utter but have not been able, and an author who does this is a man of reality:—

"I declare, to me, he said, and he clasped his hauds on his knees, looked forward as if soliloquising, to me nothing is so consoling, so piercing, so the illing, so overcoming as the Mas, said as it is among us. I could attend Masses forever, and not be tired. It is not a mere form of words—it is a great action, the greatest action that can be on earth—it is not the invocation merely, but, if I dare use the word, the evocation of the Eiernal. He becomes present on the altar in fisch and blood, before whom angels bow and devils tremble.

This is that awful event—which is the

This is that awful event which is the end, and the interpretation of every part of the solemnity, words are necessary, but as means, not as ends, they are not merely addressed to the throne of grace, they are instruments of what is far higher, of consecration, sacrifice. They hurry on, as if impatient to fulfill their miss on. Quickly they go; they are a work too agrest to delay upon; as when it was said in the beginning, What thou doest, do quickly. Quickly they pass, for the Lord Jesus goes with them, as He passed all ng the lake in the days of his flesh, quickly calling one and them another. Quickly they pass, because as the lighthing which shinish from one part of heaven unto the other, so is the coming of the Lord descending in the cloud, and proclaiming the name of the Lord as he passes by: 'The Lord, the Lord God, merciful and gracious, long suffering, and abundant in guodness and truth.'' This is that awful event which is the

and truth."

And as Moses on the mountain, we too,
'make baste and bow our heads to earth
and worship.' So we, all sround, each in his
place, look for the great advent 'waiting
for the moving of the water.' Each in
his place, with his own heart, with his
own wants, with his own intentions, with
his own prayers separate but accord own wants, with his own intentions, with his own prayers, separate but accord ant, watching what is going on watching its progress, uniting its consummation—not painfully and hopelessly following a hard form of prayer from beginning to end, but like a concert of musical instruments, each different, but concurring in a sweet harmony, so take our past with God's Priests and we take our part with God's Priests, sup

porting him yet guided by him.

There are little children there, and old men, and simple laborers, and students in seminaries. Priests preparing for Mass, Priests making their thansgiving; there are innocent maidens, and there are penitents; but out of these many minds arises. one eucharistic hymn, and the great action and the measure is the scope of it. And oh, my dear Batemann; he added, turning to him, 'you ask me whether this is not a formal, unreasonable service It is won derful, he cried, 'quite wonderful.' When will these dear good people be enlight-ened! O Sopientia fortiter suaviterque dis ponens omnia O Adonai, Clavis David e Expectatio gentium, vens ad Salvandum nos Domine, Leus noster.

AN ANCIENT CROSS.

London Weekly Register, November 19.

At Ruthwell, in the county ol Dumfries, there is a cross supposed to be of the seventh century, which is covered with bas reliefs of Scripture subjects, accompanied by Latin inscriptions. There are also Runic characters forming a border, and surrounding a running scroll of vine, with birds and brasts lodged in the branches. These characters were found by Mr. Kemble to be a quotation from Caedmon's Dream of the Holy Rood, and the name of the poet actually occurs on the top stone. At the Reformation the cross was broken to pieces, but in 1823 Dr. Duncan restored it, and erected it on the grounds of his manse, As the precious relic was, however, suffering London Weekly Register, November 19. the precious relic was, however, suffering from the weather, it has been brought within the parish church, and the follow. "The Ruthwell Cros dates from Anylo-Saxon times; destroyed during the conflicts which followed the Reformation; cornicts which followed the Reformation; lay in the earthen floor of this church from 1642 to 1790; erected in the Manse Garden in 1823; sheltered here and declared a monument under the Ancient Monument Act in 1887."

A sermon has been preached on the subject by Mr. Muir, minister of Morning side, who bewailed the iconocla-m of the Kirk in a manner which was at least remarkable in a Presbyterian Mr. Muir cited a part of Csedmon's poem, in which the poet sees in a dream the Cross covered with gold and precions stones, though still stained with blood:—"The Cross tells still stained with blood: —"The Cross tells fts strange story, how it had grown in the woods, how it had been cut down, how it had been set up on Calvary, and had borne its Divine and awful burden:

Beneath Him I quivered, The Regent of Geaven; They pierced Him with nails, The scars see here; The shameful bruises, And silently I bore; Christ hung on the Cross.

To Him from afar
The heroes came swiftly;
Laid Him in peace
In the grave which they dug;
Sang dirges till evening;
In sorrow they left Him;
Not one was remaining.

The preacher added :- "To generation after generation of worshippers in this helv and beautiful house, dedicated afresh helv and beautiful house, dedicated afresh this day to the worship of Almighty God, it will proclaim: 'Take up your cross daily and follow Him;' be strengthened amid the conflicts of your life by the assurance of victory which He has given, 'Him that overcometh will I make a pillar in the temple of My God, and he shall on no more out.' shall go no more out."

Scott's Emulsion of Cod Liver Oll and Hypophosphites
Is very palatable and much better than

Thomas' Eclectric Oil, and the sale is constantly increasing, the past year being the largest I have ever had One of my customers was cured of cutarrh by using three bottles. Another was raised out of bed, where he had been laid up for a long time with a lame back, by using two bottles. I have lots of customers who would not be without it over night.

Those Sakin of Eulington constitution. Mother Graves Worm Exterminator has

removed ten corns from my feet with Holloway's Corn Cure." Reader, go thou and do likewise.

Mouter Graves worm Externimator has no equal for destroying worms in children and adults. See that you get the genuine when purchasing.

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in all Complaints incidental to Females of all ages. For Children and the

in all Complaints incidental to Females of all ages. For Canadran and the aged they are priceless.

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giving them besides, the benefit of my experience and facilities in the actual prices charged.

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DEC 17, 1887.

FIVE-MINUTE SERMON FOR EARLY MASSES Ry the Paulist Fathers.

hed in their Church of St. Papestle, Wifty-ninth street and ende, New York City BECOND SUNDAY OF ADVENT.

"Jesus, masing answer, said to then and relate to John what you have near seen." -B. Matt 'IX 4.

In the Gospel just read, my dear len, we are taught a very practica important lesson. Bt. John the B had been thrown into prison on ac of his bold denunciation of the sithers. of his bold denunciation of the states who were then in power disciples, it would seem, were losing dence in him and in what he had them. His imprisonment was of them to waver; and so St. John them to our Lord that they may from Him whether He was indeed John had said He was, the promessias. "Art thou He who art to see look was for another?"

Messias. "Art thou He who art to or look we for another?"

Now, in what way did our Lord to this questiou? Did he enter long and elaborate argument in or show from Moses and the Prophe He fulfilled in Himself all that the foretold? No, it was not by word our Lord removed their doubts, all never man spake like Him. The which he brought the truth home to which he brought the truth home to men was by deeds. "Go relate to what you have heard and seen; the what you have heard and seen; the see, the lame walk, the lepers are cle the deaf hear, the dead rise again, the have the Gospel preached to them was the works which the Father gan

was the works which the Father gat to do which gave testimony of Him Now the work of bringing back: God, which brought our Lord down heaven and of which He made the ing, is continued and carried on, al-left this world, by His Church, who founded for this purpose. By H and especially by His death and p. He purchased for mankind full an lette redemption, inexhaustible gr He purchased for mankind full an plete redemption, inexhaustible graths life, and never ending glory he. To what our Lord did no addition made which is not itself due to the four Lord's death and passion. Thing which remains to be done is this grace applied to the souls of This application is to be made which testions of the Church; in the ministrations of the Church; in th the realization and completion Lord's work are entrusted to be consequently, since our Lord we heaven again, the Church is for the place of Christ, and has in her the ordinary means by which men their own what the Lord has d It is in the Church that of dwells, it is through the Church He it is by her ministration that men, ing to the ordinary course of Goo

videuce, are saved.

If this be so, we must all see h portant it is that nothing should by Catholics to keep men fr. Church, and that everything sh. done to bring them within her fol Church has a work to do for eve in this vast city of ours. And ho to perform this work? How is that she comes from God, to be home to each and all. In eas miracles were the most cogent prosupernatural origin. But althou cles are still wrought in the Cour are not among the ordinary ways in we can prove to those outside Church comes from God. Arg historical investigation, logic, as ways of doing this. But men ways of doing this. But men busy to study profoundly in ou There is another way, however better one; one more powerful, of appeals to larger numbers, one which all other ways are very of successful, and that is that should prove themselves to be be eyes of men what the Church teac to be; that by their works, which to be; that by their works, which seen to perform, they should ma

the truth of God. Can we say, my dear brethren, is the cause? Let us not be afrai at the facts as they really are. lives such as to recommend to side that faith, in and through mmend to t must be saved? Let each one as this question; and reflect what thing it will be hereafter if he ha as to have shut out from etern single soul which might have be had he acted rightly.

AN EXTRAORDINARY SER

One night young Bossuet, who in such an eminent degree the eloquent speech, had gone to the Saloon of Rambouillet. The gathered in that famous drawing of the most illustrious some of the most illustrious nobility, ladies and gentlemen ing the wit, the learning, and t ing the wit, the learning, and t ness of Paris. In the course of ing, Marquis de Fenquieres rethis young man as one about upon an ecclesiastical career, from what he had heard seemed to be a great preacher. Sudden company by preaching a serr one suggested that he might in company by preaching a ser would be a new diversion, an more delightful if the sern preached impromptu. Ter written, shaken up in a bag, a the illustrious ladies was to out and hand it to the preach room was arranged, the text and one of the ladies handed wouthful able. He was t youthful abbe. He was t quarter an hour in which to the subject, but as the slip was him, he waved the priviles strangely the words struck on hi as the grave young preach "Vanity of vanities! all is vanit

At first some were inclined but ere long the feelings of the were swayed in another direct fervor, the boldness, the brillian extemporaneous utterance ast ears, and affected all hearts. was long, and, as will be guithe occasion, there is no repor at its close the Due d'Enghe forward to grasp the preacher's to inquire who he was, whence He came from Dojon, and un that night. Bossuet afterward place as a bright particular light ligious firmanent of France.

To Remove Dandruer,—Co scap with Prof. Low's Magic Su A deightful medicated soap fo

FIVE-MINUTE SERMONS FOR EARLY MASSES By the Paulist Fathers.

hed in their Church of St. Paul the postle, Fifty-ninth street and Ninth cance, New York City

SECOND SUNDAY OF ADVENT. ns, masing answer, said to them: Go late to John what you have heard and —B. Matt 'X 4.

In the Gospel just read, my dear breth-ren, we are taught a very practical and important lesson. St. John the Biptist had been thrown into prison on account of his bold denunciation of the sine of those who were then in power. His disciples, it would seem, were losing confi dence in him and in what he had taught dence in him and in what he had taught them. His imprisonment was causing them to waver; and so St. John sends them to our Lord that they may learn from Him whether He was indeed, what John had said He was, the promised Messias. "Art thou He who art to come,

Messias. "Art thou He who art to come, or look we for another?"

Now, in what way did our Lord reply to this questiou? Did he enter into a long and elaborate argument in order to show from Moses and the Prophets that He fulfilled in Himself all that they had foretold? No, it was not by words that our Lord removed their doubts, although never man spake like Him. The way in which he brought the truth home to these men was by deeds. "Go relate to John what you have heard and seen; the blind see, the lame walk, the lepers are cleaneed." see, the lame walk, the lepers are cleaneed, the deaf hear, the dead rise again, the poor have the Gospel preached to them." It was the works which the Father gave Him

to do which gave testimony of Him.

Now the work of bringing back man to
God, which brought our Lord down from
heaven and of which He made the begins continued and carried on, since He ing, is continued and carried on, since He
left this world, by His Church, which he
founded for this purpose. By His life,
and especially by His death and passion,
He purchased for mankind full and complete redemption, inexhaustible grace in this life, and never ending glory hereafter. To what our Lord did no addition can be made which is not itself due to the merits made which is not itself due to the merits of our Lord's death and passion. The only thing which remains to be done is to have this grace applied to the souls of men. This application is to be made by the ministrations of the Church; in this way the realization and completion of our Lord's work are entrusted to her; and consequently, since our Lord went to heaven again, the Church is for men in the place of Christ, and has in her hands the ordinary means he which man make the ordinary means by which men make their own what the Lord has done for them. It is in the Church that our Lord them. It is in the Church that our Lord dwells, it is through the Church He works, it is by her ministration that men, accord-ing to the ordinary course of God's pro-

videuee, are saved.

If this be so, we must all see how important it is that nothing should be done by Catholics to keep men from the Church, and that everything should be done to bring them within her fold. The Church has a work to do for every man in this vast city of ours. And how is she to perform this work? How is the fact, that she comes from God, to be brought home to each and all. In early days miracles were the most cogent proof of her supernatural origin. But although mira-cles are still wrought in the Church, they are not among the ordinary ways by which we can prove to those outside that the Church comes from God. Arguments, historical investigation, logic, are good ways of doing this. But men are too ways of doing this. But men are too busy to study profoundly in our times. There is another way, however, and a better one; one more powerful, one which appeals to larger numbers, one without which all other ways are very often unsuccessful, and that is that Catholics should prove themselves to be before the eyes of men what the Church teaches them to be; that by their works, which they are seen to perform, they should make manifest to all that they are in possession of the truth of God.

Can we say, my dear brethren, that this

There may never lurk in her mind the suspicion of a moment, when all considerations for her name and fame and happiness may be discarded, and when she may unexpectedly find herself the unwary victim of violence and passion.

Hence it is that good parents, and particularly a good mother, will lead Christian girls to understand that even society and worldly people affect certain conventionalities which have the appearance at least of preventing crime.

These conventionalities are principally: the truth of God.

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AN,

the truth of God.

Can we say, my dear brethren, that this is the cause? Let us not be afraid to look at the facts as they really are. Are our lives such as to recommend to those outlives such as to recommend to those out-side that faith, in and through which all must be saved? Let each one ask himself this question; and reflect what a terrible thing it will be hereafter if he has so acted as to have shut out from eternal life a single soul which might have been saved had he acted rightly.

AN EXTRAORDINARY SERMON.

One night young Bossuet, who possessed in such an eminent degree the power of eloquent speech, had gone to the brilliant Saloon of Rambouillet. There were gathered in that famous drawing room some of the most illustrious Franch gathered in that famous drawing room some of the most illustrious French nobility, ladies and gentlemen representing the wit, the learning, and the cleverness of Paris. In the course of the evening, Marquis de Fenquieres referred to this young man as one about to enter upon an ecclesiastical career, and who, from what he had heard seemed destined to be a great preacher. Suddenly some one suggested that he might interest the empany by preaching a sermon. It one suggested that he might interest the company by preaching a sermon. It would be a new diversion, and all the more delightful if the sermon were preached impromptu. Texts were written, shaken up in a baz, and one of the illustrious ladies was to draw one out and hand it to the preacher. The room was arranged, the text was drawn, and one of the ladies handed it to the youthful abbe. He was to have a quarter an hour in which to think over the subject, but as the slip was handed to him, he waved the privilege. How strangely the words struck on his assembly as the grave young preacher read, "Vanity of vanities! all is vanity!"

At first some were inclined to laugh,

At first some were inclined to laugh, but ere long the feelings of the assembly were swayed in another direction. The fervor, the boldness, the brilliance of that extemporaneous utterance astonished all ears, and affected all hearts. The sermon ears, and affected all hearts. The sermon was long, and, as will be guessed from the occasion, there is no report of it; but at its close the Due d'Enghein pressed forward to grasp the preacher's hand, and to inquire who he was, whence he came. He came from Dijon, and unknown till that night. Boseuet afterwards took his place as a bright particular light in the religious firmanent of France.

COMPANY-KEEPING.

THE DANGERS THEREIN TO YOUNG PEOPLE

From "Marriage," by Charles W. Woods. The class of persons who pass through a period of informal company-keeping is numerous, and includes the young boy or girl, from fitteen or sixteen, to the adults of twenty to thirty.
Company keeping, however serious in

Company-Reeping, nowever serious its consequences, is often practically considered, in its nature and progress, to be the balcyon time of life, and is frequently both by the parties concerned. the balcyon time of lite, and is frequently referred to, both by the parties concerned, and by their worldly friends, as a matter for supreme levity. The time of youth is the time of vigor, fire, enthusiasm, poetry, inexperience, boisterous mirth, animal spirits, pleasure and indulgence.

The time of company keeping, therefore, for young recoles is necessarily. fore, for young people is, necessarily, a time of imminent danger. No passion is

so treacherous, so insidious, so powerful, so violent, and so ungovernable, if not kept under due restraint, as that of love and concupiscence, which two persons, under such circumstances, do their utmost to excite and fan into wild, lurid flames. If then no watchful mother be at hand to guard her child, to hover round and protect her, hedge her in with fences, restric-tions, admonitions, and endless wise precautions, who shall wonder at the foiles and catastrophes which form the land-marks of the history of company keeping. Parents will do well to understand their obligations towards their children at this

With advantage they may be instructed as to the special reasons which make un chastity in a woman so deserving of the reprobation with which it is commonly visited. They should be taught that "as a moral virtue, chastity is the same in either sex; but as a social virtue, it belongs especially to the woman. Chastity is to her what truth and honesty, as social vir-

tues, are to the man.

Parents need not be reminded that one dargerous rock upon which so many split, is the love of dress, ornaments and finery, and the ambition to appear. If it be the girl, she must be "the synosure of nieghboring eyes." If it be the young man, he must pose as the well-known "masher," "lady-killer," or "vanquisher

of hearts. Fiirtation, coquetry and the vanity of claiming many admirers, will often prove a fatal source of misfortune. There is ever a latent desire to play the power of

allurement and conquest.

Parents will be reminded of their duties and responsibilities in reference to this insidious temptation of overweening vanity, which seeks to please at all costs and in disregard of all dangers. They must understand how much the danger is to be dreaded, and how carefully it must

be guarded against.
Along with this vanity is often joined an ill-regulated complacency, which regards the only sure proof of the high estimate in which the girl is held by her suitor, to be the extravagant words which are uttered, and the presuming and un-warranted liberties which are offered or

taken.
From this vanity and complacency will spring the desire to obtain such extrava-gant words and unwarranted liberties; if for no other reason at least as a pledge for the reality of the professions of devoted-ness, and as a security for the continuance of the admiration.

There may never lurk in her mind the

To avoid solitude; to be seen in the pres ence of witnesses; to observe good b and not to frequent disreputable places In all intercourse with others to insist upon the observance of mutual respect in word and act and to admitt of no other signs of affection beyond those legitimate and conventional expressions of attachwhich may be exhibited in the presence of a good father and a prudeut mother.

No solitary walks at night in lonely places; no long solitary seame in rooms and house alone; no solitary visits to hotels and restaurants, nor frequent solitary attendance at places of public nent, whether theatre or concert, or dancing saloons, will be sanctioned by wise parents. These are the circumstances in which danger lurks and even stalks

All that has been said on the subject of company keeping will apply with still greater force to the case of those girls who greater force to the case of those girls who receive attentions, flattery, offers of presents, and overtures from men of great wealth, and who may in some instances be masters and employers.

Special caution is needed here. Nor

are it be conceded that, even when the advances made are honorable, and the promises are likely to be fulfilled, such marriages are favorable to happiness.

The sense of inequality will be continuous, and the fact of inferiority will invariably be made apparent, and will be incessantly commented upon by displeased relatives and disappointed acquaintance.

Exemploral successes may be the account. Exceptional successes may not be con-sidered to be a contradiction to the general

5 Pounds gained in 3 Weeks, and Cured of Consumption. Messrs. Craddock & Co., 1032 Race St., Philadelphia, Pa.

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Mr. R. C. Winlow, Toronto, writes:
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of it after suffering for some ten years, and
the results are certainly beyond my expectations. It assists divestion wonderfully tations. It assists digestion wonderfully. I digest my food with no apparent effort, and am now entirely free from that sensa. It assists digestion wonderfully To Remove Dandruer,—Cleanse the soap with trof, Low's Magic Sulphur Soap.

A deightful medicated soap for the toilet.

NOTHING IS LOST FOR HEAVEN.

Emile E. de Girardin, one of the writers who contributed most extensively towards spreading a revolutionary spirit among the French, was youcheafed the wonderful grace of a death-bed repentance. He made his confession in the most edifying manner to l'Abbe Sabatier, a Paris priest Ocar de Poli now relates an incident in the life of M de Girardin, which probably obtained for him such great mercy at the

Several years ago an Italian refugee and correspondent for some Itslan news papers was hiding in Paris. Al his life he had been struggling for the unification hu-band, the widow was most anxious to to have possessed, among other gifts, that give him suitable religious obsequies, but of prophecy; and we read in the above his long sickness had exhausted their named treatise such sentences as the folgive him suitable religious obsequies, but his long sickness had exhausted their modest resources, and she had not even enough to bury him. In her dire distress she went to one of his compatriots who had rapidly accumulated a very large fortune, and told her trouble with the greatest confidence.

But the millionaire belonged to an intole: ant Masonic lodge. At first he kind y received the unbappy widow's request, and turned towards hie secretary, purposing to relieve her need, when a thought struck him, and he brusquely asked: "Are you going to take him to the church?" "Certainly," answered the weeping widow, "It was his dying request." "Madam, "It was his dying request.
either no church or no money," said the insolent man, in a rough voice. exclaimed the poor woman, "you, the friend of thirty years—you, so rich, you could easily—" "Take your choice," he interrupted. "Is this your final answer?" she asked. He answered only by an afficmative nod. The sorrowful widow's heart was cruelly hurt, but she quietly said as she left the room: "He whom you called your friend will have the funeral of the poor, but the funeral will go to the church

The same day Emile de Girardin learned through a third party the particulars of this awful distress and the shameful behavior of the wealthy Italian.
"It is abominable," he cried; "It makes humanity blush for shame! Thereshould be an ignominious pillory for such actions."

actions Right away he sent the poor woman fifty Louis d'Oranonymously, and, thanks to his liberal generosity, he had the sad satisfaction of giving the remains of her lamented husband suitable burial.

A long time afterwards she succeeded in ascertaining the name of her discreet benefactor. We may easily believe she offered many a fervent prayer for his conversion, and her prayers were heard in heaven.
In the crowd which followed the body

of M. Girardin to its last resting place was noticed this white-haired woman, weep ing bitterly and praying earnestly for the repose of his soul.

"WITH BUBBLING GROAN!"

A FATAL SENSE OF SECURITY AWFULLY REALIZED AT SEA. A wet sheet and a flowing sea, a breeze that follows fast."

From his look out the faithful old captain of yonder merchantman casts an un-easy glance at the distant horizon. See! yonder a small speck of cloud 'no larger than a man's hand." He watches it with his plercing eye for a few moments, then reaches for his long eye:glass. To his experienced view, this harmless little cloud

betokens dasger.

Across his bronzed face there comes a look of determination, and, with quick order to the seamen, the craft is put about and all sail made for the nearest harbor, in the armore in the seamen in where in apparent safety the anchor is the appraching storm with defiance !

The storm bursts!
The decks have been cleared, the sails close furled, and all ordinary preparations

made for an emergency.

The storm increases but all seems safe. But see! the vessel gives a sudden lurch, turns quickly about, and away she goes! The anchor chain has broken!

This mighty ship might have ridden safely, but for one weak link in that anchor chain!
The strength of the chain is no greater than the strength of its weakest link.
On the sea of life, how many men are wrecked because of the unsuspected weakness of a link in the chain of health—one weak wird arean in the healt. anchor chain!

weak vital organ in the body.

The mystery of death is even greater than the mystery of life. We think the links of our chain are atrong, but we too

seldom critically examine them for our selves, and never really know that they will bear the strain that we put upon them.
"I have a friend," said Dr. Dio Lewis, "who can lift 900 pounds, and yet is an habitual sufferer from kidney and liver trouble and lowspirits." The doctor, who was one of the wisest and safest public teachers of the laws of health, wrote:

teschers of the laws of health, wrote:

"The very marked testimonials from college professors, respectable physicians, and other gentlemen of intelligence and character, to the value of Warner's safe cure, have greatly surprised me. Many of these gentlemen I know, and, reading their testimony, I was impelled to purchase some bottles of Warner's safe cure and analyze it. Besides I took some, swallowing three times the prescribed quantity. I am satisfied that the medicine is not injurious and will frankly quantity. I am satisfied that the medi-cine is not injurious, and will frankly add that if I found myself the victim of a serious kidney trouble I should use this

preparation."

One year ago the Servia, while in a greatstorm, parted her two inch rudder chain—no wonder,—it was rusted through!

The key to human health is the condition of the kidneys, and they may long be diseased and we be ignorant of the fact, because they give forth little or no pain. They in reality cause the majority of all deaths, by polluting the blood and send-ing disease all through the system.

A Quarter of a Century.

For more than twenty-five years has Hag-yard's Yellow Oil been sold by druggists, and it has never yet failed to give satisfac-tion as a household remedy for pain, lame ness and soreness of the flesh, for external and internal use in all painful complaints,

Increase of Devotion to Our Lady.

In the first years of the eighteenth cen-tury God raised up several remarkable men to be the light and zonsolation of that desolate period. Among these was one Grignon de M ntfort. He founded two religious congregations in France—ne for men, called the Congregation of Musimers of the Holy Goost of St. Laurent surof the Holy Groot of St. Laurent sur-Sevre; the other for women, devoted to nursing the sick and promoting Christian education, and called the Daughters of Watom. Cl.ment XI made him a mis-sionary apos lie throughout France, giving him aspecial mission to combet Jansen-ism. The holy man, whose process of he had been struggling for the unmession of Italy against the Pope; yet, notwithstanding his errors, he was merefully granted the grace of receiving all the consolations of religion before death. With Edgish some time ago, by Father Faber The Venerable Gagnon de Montfort seems to have possessed, among other gifts, that

> "The greatest saints, the souls richest in graces and virtues, shall be most assiduous

lowing .

graces and virtues, shall be most assidious in praying to our Bessed Lady.

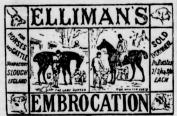
I have said that this would come to pass particularly at the end of the world, and indeed presently, because the Most High, with His Holy Mother, has to form for Himself great saints who shall surpass most of the other saints in sanctity, as much as the coders of Lebanon outgrew much as the cedars of Lebanon outgrev the little shrubs, as has been revealed to a holy soul whose life has been written by holy soul whose life has been written by a great servant of God. . . . These great souls, full of zeal and grace, shall be chosen to match themselves against the enemies of God, who shall rage on all sides; and they shall be singularly devout to our Blees d Lady. . . . By their words and example they shall bend the whole world to true devotion to Mirry. This shall being non them many enemies: Tots shall bring upon them many enemies but it shall a so bring many victories and much glory to God alone. God wishes to reveal and discover Mary, the master piece of His hands, in these latter times. Mary must shine forth more than ever in mercy, and might, and in grace, in these latter times. The power of Mary over all the devils will especially break out in the latter times, when Satan will lay his snares against her heel."

Catarrh, Catarrhal Deafness, and Hay

A NEW TREATMENT.

Sufferers are not generally aware that these diseases are contagions, or that they are due to the presence of living parasites in the lining membrane of the nose and eusin the lining membrane of the nose and eus-tachian tubes. Microscopic research, how-ever, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal desiness, and hay fever, are cured in from one to three simple applications made at home. Out of two thousand patients treated during the past six months fully lines, per cent were cured. This is nonninety per cent. were cured. This is none the less starting when it is remembered that not five per cent of patients present-ing them elves to the regular practitioner are benefited, while the patent medicines and other advertised cures never record a and other advertised cures never record a cure at all. In fact this is the only treat ment which can possibly effect a permanent cure, and sufferers from catarrh, catarrhal deafness, and hay fever should at once correspond with Mes-rs. A H. Dixon & Son, 303 West King street, Toronto, Canada, who have the sole control of this new remedy, and who cand a namphlet available in this new treatsend a pamphlet explaining this new treat-ment, free on receipt of stamp.—Scientific

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O. M. B. A. Election of Officers.

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BRANCH MO. 61.

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rustees, D. O'Connor, Jno. J. Giblin,

no McNally.

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First Vice. Pres.—Dr J O. R-aume,
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Buard—Louis Bontette,
Trustees. M. J. Manning, and Che BRANCH NO 1

ees, M. J. Manning, and Chas.

BRADUN HO. 23
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Marshall—Peter Kinkhammer,
Guard—Michael Tengney,
Trustees, for two years, John Dorsey,
John McQuade, and J. B Weber; one
year, Robert Coleman and F Ziegler.
Representative to Grand Council,

epresentative to Grand Council, n McQuade; Alternate, Joseph

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Chancellor—Rev. J Masterson
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Marshall—Martin Delaney

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Guard—Walter Burley, acc.
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Guelph, December 2nd, 1887.

Received from Mr. E. J. O'Brien, C. M.
B. A Deputy, two thousand dollars for my Beneficiary in the Catholic Mutual Benefit Association, being full amount due me through the death of my late husband, John Brohman, of Branch No. 35, Goderich, Ont.

CAROLINE BROHMAN.

Witness, James Keough, Treasurer of ranch 30, Guelph.

Winnipeg, Dec. 2nd, 1887, To the Editor of the Catholic Record, London

DEAR SIE AND BEO —At the last regular meeting of St. Mary's Branch, No. 52, C. M. B. A., of Canada, it was moved by Bro J. K. Barrett, seconded by Bro. Jas. Mahoney, that a vote of thanks be tendered to bro. members of Montreal Branch for their kindness shown and services rendered Bro. M. Hughes during his sojourn there while under medical treatment. Copies to be sent the official organs for publications also to the different Branch Secretaries of Montreal, and recorded in the minutes of this meeting.

Yours fraternally,
J. H. HERIC, Rec. Sec. DEAR SIE AND BRO -At the last regu

Resolutions of Condolence Passed by St. Ann's Branch, Montreal.

St. Ann's Branch, Mentreal.

At an adjourned meeting of St. Ann's branch. No 41, C. M B. A., held in their hall on Mondsy, the 28th inst, the following resolutions of condolence were adopted:

Resolved, that branch 41, Catholic Mutual Benefit Association, has learned with deep sorrow of the death of their late esteemed brother and trustee, M. Coleman, and desire to place on record the expression of the high esteem in which he was held by his brothers of this branch, and their sincere regret at his early death;

That this branch, in the death of brother Coleman, have lost a valued member and officer, whese zealous devotion to the interests of the Catholic Mutual Benefit Association, as well as his many estimable qualities, make his loss one which cannot but be deeply felt by all it members.

by all it members.

That this branch decires to express the profound sympathy of its members with the relatives of the deceased in their great loss; and that copies of the present resolutions be sent to the relatives of Brother Coleman, and to the press for publication

FROM BROCKVILLE.

At the last regular meeting of the Catholic Mutual Benevolent Association the Rev. Dean Gauthier was present and received an address on the eve of his departure for Rome, to which he feelingly

replied.

The following officers were elected:

Very Rev. Dean Gauthier—Spiritual Direc W. Braniff-President.

J. Shaw—First Vice president.
T. H. Fitzgibbon—Second Vice-presi dent.
O. K. Fraser—Recording and Corres

M J O'Connor—Assisting Secretary.

M J O'Connor—Assisting Secretary.

S J Grash—Tressurer.

W J. McHenry—Financial Secretary.

P Barnes—Chancellor.

R. McN. b—Marshall.

M J Ryan-Guard. M. Kehoe, R C McHenry-Trustees.

A VERY FLATTERING REPORT.

THE INSPECTOR'S REPORT OF THE OSHAWA SEPARATE ECHOOL arate School, and was pleased to send a very flattering report, from which we beg leave to make the following extracts. Under the head of Organization and Discipline:—"A well graded school of three departments; Discipline, faullless." Accommodation, everything that can be desired. Equipments, "Maps, Globes, and charts, a very good supply of all "Remarks: "This school continues under a staff of capaple and energetic teachers to meiotain its reputation." Remarks: "This school continues as staff of capaple and energetic teachers to maintain its reputation of doing really excellent work. It ranks among the very

first of our schools in regard to order and efficiency." Signed, J. F. WHITE.

We congratulate the good Sisters, the pastor, Raw. J. J. McEntee, and the Catholics of Oshawa, on the high standing of their school.

DIVORCE CASE DECIDED BY THE BISHOP OF KINGSTON.

Cornwall, Dec. 6th, 1887.

The Bishop of Kingston has been engaged here some days in examining a matrimontal case, which excites much interest. The lady petitioner claims divorce from her husband on the ground of in jury done to her by his bad language. Several sittings have been held in the presbytery, at which Lawyer Leitch appeared for petitioner, and Donald B. Maclennan, Q. C., for the respondent. The Bishop delivered his decision yesterday by a formal document, granting the petitioner's demand for separation from bed and board, and assigning her an alimony of \$320 a year during the period of separation from her husband and about \$500 in hand. He reserves to himself, howmatrimontal case, which excites much in \$500 in hand. He reserves to himself, how ever, the right to cancel this order when soever he may judge that sufficient cause no longer exists for the parties keeping saunder.

OBITUARY.

MRS. MARY BUCKE, HAMILTON.

It is with regret we announce the death of Mrs. Mary Bucke, wife of Mr. Nicholas Bucke, after a brief illness. Deceased was a resident of Hamilton for the past forty years, and by her kind and Christian character gained the love and respect of a large circle of friends. She was a fervent Catholic, and fortified by the rites of the church she caimly passed into the hands of Him whom she faithfully served in life. The funeral took place on Thursday morning, Rev. Father Heenan officiating at mass and Rev. Father Carre at the grave. Mr. Bucke and family have our heartfelt sympathies in their sad affliction. May she rest in peace. MRS. MARY BUCKE, HAMILTON.



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† John Walsh Bp. of London.

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INFORMATION WANTED.

OF ISAAC ATKINSON (or HODGKINSUN), who salied fr m Liverpool England, in the fail of 1877, with his brother
Edward, in the ship Arora, and landed in
Toronto, Can. Last heard of him he was in
Goderich, Ontario, CSn.—He lost three
fingers of his left hand when he was a boy in
Eugland. Any information of him would
be thankfully received by PETER MCGLADE,
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478 6 w

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our patrons.

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Legend of the Infant Jesus Serving a

Come, children, all whose joy it is
To serve at Holy Mass,
And hear what once in days of faith,
In England came to pass! It chanc'd a priest was journeying Through dark and gloomy wood. And there, where few came passing by A lonely chapel stood.

He stay'd his feet, that pilgrim pric His morning mass to say, And put the sacred vestments on Which near the aitar lay.

But who shall serve the Holy Mass, For all is silent here? He kneels, and there in patience waits The peasant's hour of prayer. When lo! a child of wondrous grace, Before the altar steals. And down beside the lowly priest, The Infant beauty kneels.

He serves the Mass; his voice is sweet Like distant music low, With downcast eye and ready hand, and foot fail hushed and slow.

"Et verbum caro factum est,"
He lingers till he hears.
Then turning he to Mary's allered
In glory disappears. So round the altar, children dear, Press gladly in God's name, For once to serve at Hol. Mass, The infant Jesus came.

CHRISTMAS DAY.

A TALE FOR THE YOUNG. "How I do like Christmes." said litt Minny Grenville, on the Feast of t Nativity, which was the day of her fit

"Come now, Minny," said Mrs. Gre lle, laying aside the book she had be "Come now, Minny," said Mrs. Gre
ville, laying aside the book she had be
reading, (she, too, had been at commuion on that day,) "come now, Minn
why do you so like Christmas?"
"Because it is such a nice time; a
this Christmas especially. You know
received our dear Lord this morning, a
soon afterwards the sister carried me
out the little dress, which I made n

soon afterwards the sister carried me put the little dress, which I made n self, on the image of the infant Jeaus the crib. Sister Martha says I am light the lamp in the little star over terib, and that no one else must do Then I am to give that fine big cake a Christmas-box to widow Morley, and two large handkerchiefs, which I hemm myself, and the pair of gloves and a pair of boots, to her son, little Willy how glad he shall be. Then I am to a little crib of my own on New Yes day, and a new work-box, and a ndoli; how I do like Christmas!" a fauly out of breath, she clapped little bands with glee. "Well, Minny," said Mrs. Grenvi
"your reasons for liking Christmas
not so selfish as I expected. I am v
well pleased indeed, but listen!"

well pleased indeed, but listen!"
list portion of a Christmas carol
being sung in the street, by a voice whi
though tremulous and tender, was w
derfully sweet and clear; the acce
were unmistakably Irish. Suddenly
voice stopped, as if the songster
been stricken down.
Both mother daughter ran to the window, and the little songster—a child betweet eight and nine years old.—was cribiterly, and looking up and down Mrs. Grenville's house was the las a fashionable row, near the outskirt Bristol, and the inhabitants of all, exc

Bristol, and the innabitants of al., exchers, were Protestants. Though little fellow had passed unheeded fhouse to house, he still kept singer. Even when he came to the last the row, he tried to continue, but it is vain, and the long pent tears gue out. This was why the voice so sudden. the row, he tried to continue, but it in vain, and the long pent tears gue out. This was why the voice so suddstopped. Mrs. Grenville sent out for land gave him some bread and tea. tea he refused, but the bread he se with avidity, and stuffed into his poor the was on the point of running when, as if a sudden thought at him, (for ingratitude is seldom for among Irishmen,) he said: "Will I for you, madam?" Receiving an anin the affirmative, he commenced Christmas carol, in a clear voice. We ever the name of Mother occurred ing the song, the tears would rush to evea, and his voice become quite hu so much so that he was compelle cough frequently, each time to hid emotion, under pretence of clearing threat. But Mrs. Grenville notice though she said nothing. When he finished, she saked him why he had con bitterly in the street. "My mother, ma'am," said he, "ate not since yesterday morning; she is too to go out; I have been rehearsing song for the last week, and I was sure that I'd have lots of things to chome to my mother; for at home, it own owld country, if any person singing of a Christmas morning, he hardly able to carry home all that we given to him. So I was thinking the fine things I would give to mother, and how glad she would But I have been and found it was the clock. Though no one would mind I still kept singing on, but when I to the house and found it was the in the street, I tried not to cry, could not help it, I was so terribly opointed. Oh! my poor mother," again the little fellow burst into for he loved his mother well, an heart was warm—what Irishman not?

for he loved his mother well, an heart was warm—what Irishman not? "Why did you leave Ireland, and vis your father," asked Mrs. Grenvil