

# The Catholic Record.

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

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## A Legend of Bethlehem.

In lowly Bethlehem's darkling cell  
 King David's harp in silence hung,  
 So sadly mute, its chords ne'er fell  
 Of joy, since he who oft it strung,  
 From earthly realms called away  
 Left none who might his loss repay.

But when one thousand gliding years  
 Their rapid course had noiseless run,  
 The One brought by nation's tears,  
 God's uncreated, equal Son,  
 Within that cell on winter's night,  
 As man first saw this world's pure light.

Unknown, unloved, e'en by His own  
 A score of days the Child had dwelt  
 In that retreat and stranger grown  
 The wind's chill cold no longer felt:  
 And on His Virgin Mother's knee  
 Passed the long hours in childish glee.

A playful lullaby fitting through  
 The hushed cell, tipped with its wing,  
 As 'gainst the silent harp it flew,  
 A long unbroken but thrilling string  
 Which gave a sweet melodious sound,  
 Whilst charmed and scared the bird flew round.

Again its glistering plume wakes  
 A tender, low and lulling note,  
 The bird moved by the sound, it is  
 With rapid wing the stillness broke  
 And sang to Mary while they lay  
 This simple, short, but dulcet lay.

"In every land, o'er every sea,  
 Thy blessed name shall be extolled  
 While thousands of supplicants bend the knee  
 To honor her, whom God foretold  
 As one whose virgin breast should tread  
 And crush the very serpent's head.

The mourners round the bed of death  
 Sad gazings on the loved one there  
 Warned by the sufferer's shortened breath  
 Shall turn to thee in earnest prayer,  
 And thou wilt stay the parting soul  
 Or guide it to its final goal.

"When children call upon thy name  
 To help them on the road to God—  
 To keep them from the depths of shame  
 To guide them on the path thou trod:  
 A loving mother, thou wilt fly,  
 With help in answer to their cry."

Thus sang the lullaby as it flew  
 Around the harp, and Jesus smiled;  
 "Thy tuneful words," He said, "are true,  
 Each one must be my mother's child  
 Who serves her here in childlike love  
 Shall reign with her and Me above."

—C. O'Brien, Archbishop of Halifax.

## ARCHDIOCESE OF KINGSTON.

Establishment of Separate School No. 18, Marysville—Sermon by His Grace the Archbishop.

Last Saturday Most Rev. James Vincent Cleary, Archbishop of Kingston, came to Marysville, and was received at the railway station by Rev. John S. Quinn, pastor. Right Rev. Mgr. Farrelly, V. G., had already arrived at the Presbytery to receive His Grace. Next morning the Archbishop celebrated early Mass, and at 11 o'clock presided at the Parochial Mass. After the Communion he delivered a lengthy instruction to the people on the supreme importance of the Christian education of youth and the consequent necessity of providing Catholic schools for the children in every district of the diocese where it can be done. The public schools in this country, he said, are grievously defective, inasmuch as they exclude religious teaching, and thus leave the youth of Ontario unenlightened and untutored in regard to the highest order of knowledge, and the most essential discipline of the mind, on which the formation of character and the development of Christian virtue can alone be solidly based. Hence the general ignorance of the doctrines of revelation and the laws of Christian life that unhappily prevails all round us.

The Catholic Church, on the contrary, insists on the knowledge of God and Christ, and the fear and love of Him, and the duty of observing all His commandments and obeying His Holy Church in all her precepts ordained for the salutary direction of life and the attainment of salvation, as the primary object and true final aim of all education of youth. She proclaims that this should hold the first place of importance in the cause of instruction; and should leave all secular instruction, guarding it against manifold error, and directing it in all its stages to the great end of all, which is the assimilation of man's mind and heart to God in the perfection of truth and goodness. The Apostle St. Paul announced this principle to the converted Romans in a very comprehensive and forcible sentence: "Whom God hath foreknown, he hath also predestined to be made conformable to the image of His son, that He (Christ) may be the eldest Son among many brethren." The Archbishop explained and developed the lesson of this text. None shall be counted among the foreknown elect of God, the Father, unless they exhibit in their souls the likeness of Jesus Christ, His first-born Son. The children of divine predestination, that is, those who are to be numbered among the saints in the Kingdom of Eternal Glory, must be distinguished by the family likeness of the Son of God, as manifested in Jesus Christ, the eldest son in the family. It is in this likeness, the child, born of woman in the corruption of Adam, is regenerated in the font of baptism; and, because of the image of Jesus impressed upon its soul and all its faculties by sacramental operation of water and the Holy Ghost, is then there adopted by the Heavenly Father as a brother of Jesus and co-heir of His glory in the kingdom of Heaven. The Mother receives back from the baptismal font, not the child of sin and corruption and death, but the child of God, the brother of Jesus, the heir of Eternal Glory. Now she has received a higher trust and an infinitely more weighty charge, the command from Heaven to rear her child in accordance with its Heavenly

destiny, as a future Prince of the Court of the Most High, the companion of angels, the brother of Jesus, the Eternal Son of God.

Have you ever asked yourselves why God the Father, in sending His Son to this earth to teach mankind the way to Heaven, and make atonement for the sins of all the children of Adam, did not present Him to the eyes of men at His first appearance in the fulness of mature manhood, but rather in the puny, helpless, speechless form of a babe, that was to grow from infancy to childhood and boyhood and gradually to manhood. The first Adam, our common Father in nature, was a perfect man, the most perfect of men, in the very first moment of his existence. Our mother Eve was a perfect type of womanhood in the fulness of womanly grace and beauty in the hour in which she breathed her first breath. Why did not the Son of God, the second Adam, present Himself in the perfection of His manhood on the day of His first appearance among men, to whom He came as a teacher of divine truth and a mediator of reconciliation with His Father? He came to us a babe, like other babes, and was pleased to pass through the several stages from infancy to adolescence, even as we do, submitting to the weaknesses and little sorrows of childhood, and made "like unto us in all things, except sin."

This is a mystery of the wisdom and goodness of God in our behalf. We needed a model of Christian rearing. The world Christ came to save had been long steeped in ignorance and vice of the grossest kind. Human nature had been so shamefully degraded and deformed, that regeneration, another birth and rearing, was absolutely necessary, and man's whole being needed to be formed anew, and society to be re-organized and established from base to summit in a new form and character, worthy of the children of the God of all holiness. The thorough and radical change of human character in the great mass of men, involving a transformation of mind and heart, of thought and feeling, and principle, and standards of judgment, and rules of conduct for private and public life, must of necessity begin from the dawn of reason, and be worked out to completion by the slow and laborious and continuous process of religious education throughout the entire period of youth's growth, while the habits that will govern the future course of life are being steadily formed. Now this can be effected, not by printed lessons only, but by constant and unwearying inculcation of God's own revealed principles and maxims of truth and virtue, and by edifying example of life in the family and in the school and in the sphere of daily companionship; and by instruction and exhortation and gentle correction in season and out of season; and these lessons and practical rules of conduct must be enforced upon the wayward minds of children by the power of authority exercised by parents and teachers and priests under God's sanction, and thus be made to enter deeply into the brain and heart of the child, and become permanent and ever active habits of thought and action by which the entire course of mature life shall be governed and guided to the end.

Every teacher of youth, every parent knows this. A model of this training and effective formation of character in youth was required to be set up before men for imitation by all nations and generations; and this model the Heavenly Father has in His goodness supplied to us in the person of His own divine Son, the boy Jesus of Nazareth, "growing in wisdom and age and grace before God and men," under the guidance of the Virgin mother and her Holy Spouse, the good St. Joseph. Mary and Joseph are the model parents, to whom all the Christian fathers and mothers must look for the true pattern of the God-like rearing of their children; and the Child Jesus Himself, "growing in wisdom and age and grace before God and men," because of His entire and cheerful obedience to His parents, is the true and perfect model to which all children should be taught to look for example of youthful life and conduct every day and every hour of the day. Thus your children will likewise grow in wisdom and grace as they grow in age, and will fulfil in their lives the divine ordinance uttered by St. Paul, as I quoted for you a while ago, to make themselves conformable to the image of God's Son, that He may be our eldest brother in the family of God.

This is the end to which Catholic education in our Separate schools is directed. The end is indisputably necessary, and Catholic education in our schools is the sole means whereby this end is effectively and surely attained. The Catholic Church lays it as a primary obligation on all parents to supply their children with Catholic education, whenever it is possible for them to do so. I am happy, said His Grace, and thankful to God, to be able to state here publicly, that I find no necessity for compelling or commanding the parents in my diocese to fulfil this first and gravest of their obligations towards their offspring. They do it of their own accord and cheerfully, knowing it to be a Christian duty, not

only to God, the Heavenly Father, but also to their children, whose welfare for time and eternity is nearest to their hearts. And whosoever I go, as I have come to you to-day, to establish a Separate school, the parents and the full congregation of the parish gather around me, as you do to-day, to welcome me with gladness and enthusiasm, as the bearer of a blessed message to them and their families, and as a pastor who has not received in vain the mandate of Jesus Christ, "Feed My lambs, feed My sheep."—Feed the whole flock, but most particularly feed and protect and nourish the tender lambs of the fold. Hence it is that I have had all the parishes where I signified my intention to establish Separate schools (five of which I established last Christmas, and am establishing eight more this Christmas), when the whole Catholic population of each parish came forward to meet me, as the father and guardian of their children's best interests, their contentances beaming with joy and delight, and they welcomed me as an angel of God.

Careful attention to this Sovereign duty of religious training of our youth in our Separate schools does not, as everybody knows, interfere in the smallest degree with due attention to their education in all requisite and suitable subjects of profane knowledge. Our Separate schools in this Province supply secular education as fully and effectively as the Public schools of the same rank, whether in the country or in the towns and cities. The ungodly men, who, for purposes of political faction, make a contrary statement, know they speak untruth. They utter false statements of this kind with supreme audacity at the approach of every parliamentary election, with a view to stirring up agitation against the civil and religious rights of the Catholic minority in this Province. But no one believes them except the most ignorant and the willfully blind among the bigots. All the cunning and all the malice of the paid libellers of the Catholic Church and Catholic people have failed to invent a single argument in support of their assertion, that the religious training of youth is inconsistent with their advancement in secular knowledge, or that our Separate schools in Ontario are any wise inferior to the Public schools of the same grade, in efficiency of instruction in the ordinary course of secular education. Every Catholic parent knows this; and no intelligent person, Protestant or Catholic, Conservative or Liberal, gives the least credence to the concocted and malevolent misrepresentations of no-popery declaimers and well-paid newspaper scribblers, whose stock-in-trade is calumny and slander of God's Church, and artful appeals to prejudice and vilest bigotry of secret societies and the dull mass of ignorance that will too commonly be found among the multitude.

Your children, therefore, will henceforth receive in this parish as good and useful a secular education in your new Separate school as they have heretofore received in the same school-house, and from the same teachers in what has hitherto been called Public School No. 18. They will receive, in addition, a sound religious training from Catholic teachers according to the discipline prescribed by God's Holy Church. In the children's hands, from day to day in the school, and from evening to evening in your homes, will be the Catholic school books prepared for this Province, and excellently suited for the daily food of their minds. You well know that the healthful condition of your horses and cattle depends chiefly on the kind of fodder you supply to them. If it be not nutritious, they will be low in condition; your horses will be unable to work; your cattle will fail to give you milk and meat. Now, the daily food of your children's minds is drawn from the school books that they are continually handling and reading and committing to memory; and it is by such reading, their minds and memories, their imagination and tastes and standards of judgment, and their estimate of what is true or false, good or vicious, honorable or dishonorable, lovely or hateful, is gradually formed in them and becomes part and parcel of their very existence for all time. In these books, from the earliest spelling lesson to the last chapter of the book in the highest form of God's inspired everywhere, and His presence is recalled, and the sense of duty to Him is awakened, and His infinite greatness and goodness and majesty and power and justice and mercy are set forth in direct teaching or incidental reference; or in anecdote or parable, or what is best of all, in historical sketches and biographical summaries of the lives and noble deeds and sacrifices of the sainted heroes of Catholicism, who did in truth and reality show forth in themselves the image of the Son of God, their eldest brother, and have placed all mankind of every age and nation under obligation to them for the splendid part they took in framing the civilization we now enjoy throughout Christendom, and restraining the arbitrary despotism of Kings and the licentiousness of feudal lords and wringing from

crowned tyrants the Constitutional guarantees of individual liberty and parental rights, and, in short, bequeathing to us their teaching and example of virtuous life, as men, as Christians and as citizens. The Archbishop then gave the congregation certain practical advices, chiefly in relation to the home training of children, and the special duties devolving on the mother, to whom God has given the more immediate charge of the formation of the minds and manners of her youthful offspring, and to whom the Apostle St. Paul addressed the emphatic and pregnant declaration, "The woman shall be saved by the bringing up of her children."

His Grace in conclusion invited the ratepayers of school section No. 18 to remain in the church after Mass for conference with him. He arranged with them the order of proceedings in regard to the organization of a Separate school, and promised to be with them the following morning at the school house, eight miles away, for direction in carrying out the legal formalities at 10:30 o'clock. Accordingly on Monday morning he proceeded with Father Quinn to the school-house, eight miles distant, over a road covered with snow two feet deep. All the ratepayers of the section were present, and were extremely delighted at being honored by the presence of their Archbishop amongst them. The whole work of legal organization was done with complete unanimity, and there is joy in the parish.

## ENCYCLICAL LETTER

Of Our Holy Father by Divine Providence  
 Pope Leo XIII.

ON THE STUDY OF HOLY SCRIPTURE.

To Our Venerable Brethren, all Patriarchs, Primate, Archbishops, and Bishops of the Catholic World, In Grace and Communion with the Apostolic See, Pope Leo XIII.

Venerable Brethren, Faith and Apostolic Benediction.

The Providence of God which, by an admirable device of love, raised at the beginning the human race to a share in the divine nature, which afterwards re-established in his primal dignity man relieved from original sin, and snatched him from destruction, has brought to that same man a precious support that there may be opened to him by supernatural means the concealed treasures of its divinity, wisdom and mercy.

Although it should be understood that in the divine revelation of truths, which are not inaccessible to human reason, and which consequently have been revealed to man, "in order that all may recognize them easily, with a firm certitude, and without mixture of error; nevertheless, this revelation cannot be declared necessary in an absolute fashion, but because God in His infinite mercy has destined man to a supernatural end. This supernatural revelation, according to the faith of the Universal Church, is enclosed as much in unwritten traditions as in the books called holy and canonical; because, written under the inspiration of the Holy Spirit, they have God for author, and have been delivered as such to the Church."

This has not ceased to be taught and professed publicly on the subject of the Books of the Old and the New Testament. Very important ancient documents are familiar which indicate that God spoke first by the prophets, next by Himself, afterwards by the Apostles that He also gave us written matter styled canonical, which is none else than divine oracles and words; that it constitutes, as it were, a message vouchsafed by the Heavenly Father to the human race journeying far from their country, and which have been transmitted to us by their sacred authors.

This origin plainly shows what is the excellence and the value of the writings which, having for author God Himself, contain indication of His most exalted mysteries, designs, and works. Hence it results that the portion of theology, which concerns the preservation and interpretation of these divine works, is of the highest importance and utility.

We have it at heart to secure the progress of other sciences, which appeared to us suitable to the aggrandisement of divine glory and the salvation of mankind. Such has been the text of frequent letters and numerous exhortations on Our part which with God's aid, have not remained without result. For a long time we have had the idea of reviving and recommending the noble study of the Holy Writings, and of directing it in a fashion more conformable to the necessities of the actual epoch.

The solicitude of Our Apostolic charge binds us, and in a sense pushes us, not only to wish to open more surely and largely, for the advantage of Christian people, this precious source of Catholic revelation, but still more to tolerate that it should be troubled in any manner, either by those who are urged by an impious audacity openly to attack the Scrip-

ture or by those who abet deceitful and imprudent innovations.

We do not ignore, Venerable Brethren, that, as a fact, certain Catholics, rich in science and in talent, consecrate themselves to the ardent defence of the Holy Writings or to the better circulation and understanding of them. But whilst naturally praising their labors and the results they obtain, We cannot fail to exhort others whose ability, science, and piety promise splendid success in the same department to discharge the sacred task and merit the same eulogy. We frequently desire that a greater number of the faithful should undertake, as becoming the defence of the Holy Writings, and attach themselves to it with constancy; and, above all, We desire that those who have been admitted to the Holy Orders by the grace of God should daily apply themselves more strictly and zealously to read, meditate, and explain the Scriptures. Nothing can be better suited to their state.

In addition to the excellence of such knowledge and the obedience due to the word of God, another motive impels us to believe that the study of the Scriptures should be counselled. That motive is the abundance of advantages which follow from it, and of which We have the guarantee in the words of Holy Writ, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." It is with this design that God gave man the Scriptures; the examples of our Lord Jesus Christ and His Apostles show it. Jesus Himself, who conciliated authority by miracles, merited faith by authority, and gained the multitude by faith, was accustomed to appeal to the Holy Writings in testimony of His divine mission. He employs the Sacred Books on occasion to declare that He is sent by God and God Himself; He borrows arguments for them to instruct His Disciples and to enforce His doctrines; He invokes their evidence against the calumny of His enemies; He opposes them to the Sadducees and Pharisees, and turns them against Satan himself, who impudently makes appeal to them; He employs them again at the close of His life, and, when resurrected, explains them to His disciples until He ascends to the glory of His Father. The Apostles were faithful to His word and to the teaching of the Master, and although He Himself had granted that signs and miracles should be operated by their hands, they depended on the Holy Writings as a great means of action for spreading afar among the nations Christian wisdom, overcoming the stubbornness of the Jews, and crushing incipient heresies. This circumstance is patent from their discourses, and foremost from those of St. Peter. They composed them in great degree from the words of the old Testament as furnishing the firmest support of the new law. This is not the less evident from the Gospel of St. Matthew and St. John and the Epistles called Catholic, and, above all, from the testimony of Him who glorified Himself before Gamaliel for having studied the law of Moses and the Prophets in order that, fortified with spiritual arms, He might say with confidence, "The arms of our troops have nothing of earthly force; they are the power of God." It is our aim that all, particularly the soldiers of the sacred host, should understand from the example of Christ and His Apostles the respect they owe to the Holy Writings, and with what zeal and reverence they should approach, so to speak, this arsenal. In short, those who wish to spread either amongst the learned or the ignorant the truth of Catholicity will find nowhere else more lavish and spacious information about God, the supreme and perfect good, and upon the works which put in a strong light His glory and His love. As to the Saviour of the human race, no text is more fruitful and more stirring, regarding the subject, than those to be found in the entire Bible, and St. Jerome was right when he stated that ignorance of the Scriptures was ignorance of Christ. "There one sees, vivid and animated, the image of the Son of God, and this spectacle in an admirable manner relieves misfortune, inclines to virtue, and invites to divine love."

As far as regards the Church, her institution and character, her mission and her gifts, there are in her favor arguments so solid and appropriate that St. Jerome could say with reason, "He who confidently relies on the evidences of Holy Writ is the buttress of the Church." If precepts touching morals and the proper conduct of life are sought, apostolic men will find magnificent and valuable resources in the Bible, advice full of goodness, exhortations combining benignity and energy, examples illustrating every form of virtue, to which are added the promise of eternal rewards and the threat of punishment in the other world, promises and threats made in the name of God and on the basis of His words. This is the special and most remarkable virtue of the Scriptures, arising from the divine breath of the Holy Ghost, which confers authority on the speaker in sacred places,

and inspires him with an apostolic liberty, and equips him with a vigorous and convincing rhetoric. Whoever imparts to his sermons the spirit and strength of the divine word, speaks not only in the word, but also in the Holy Ghost and in much assurance. In like way, it may be said that they act in an awkward and careless manner who treat of religion and enounce divine precepts without invoking other authorities than those of science and human wisdom, confiding in their own reasoning rather than on divine arguments. In fact, their eloquence, although brilliant, is necessarily feeble and cold, inasmuch as it is deprived of the fire of the Word of God, and lacks the virtue which is conspicuous in the language of the Most High. "For the Word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing of soul and spirit." On the other hand, even the learned must themselves agree that there exists in the sacred literature an eloquence, varied, rich, and worthy of the highest objects. St. Augustine understood and proved that beyond cavil, and experience bears him out in the pronouncements of pulpit orators. Their reputation is due to their constant study and meditation on the Bible, and they have testified their gratitude for it to God. Thoroughly acquainted with the riches of these sources, and largely utilizing them, the holy Fathers never tired of panegyric of the Sacred Scriptures and the benefit they drew from them. In many passages of their works they speak of them as the precious treasure of heavenly doctrines, the eternal fountains of safety, and compare them to fertile meadows and delicious gardens where the flocks of the Lord find vigor and pleasure. These are the words of St. Jerome to the clerk Nepotian, "Often read the Holy Scriptures; better still, never lay aside the Holy Book; learn what you should teach; the language of the priest should always be founded on the reading of the Scriptures." Such is likewise the sense of the words of Gregory the Great, who more than pointed out the duties of the pastors of the Church. "It is necessary," said he, "that those who apply themselves to the office of preaching should never neglect the reading of the Holy Scriptures." Here, nevertheless, it pleases us to recall the advice of St. Augustine, "He will never be a true preacher of the Word of God who does not hear it within himself." St. Gregory also counselled ecclesiastics to examine themselves and not to be neglectful while taking notice of the actions of others of how they stand themselves. That is requisite before one carries the divine word to others. This had already been put into relief by the word and the acts of Christ, who began by acting and teaching, and by the voice of the Apostle who, addressing not only Timothy but all classes of ecclesiastics, announced this precept, "Take heed unto thyself and unto the doctrine, continue in it, or in doing this thou shalt save both thyself and them that hear thee." Assuredly, both for one's own sanctification and that of others there is a precious resource in Holy Writ, particularly in the Psalms. All the same, those only can profit who not only give a due and attentive ear to the divine word, but edifying piety and a perfect good will. These books, dictated by the Holy Spirit, contain very important truths hidden and difficult to interpret in many points. In order to understand and explain them we shall always need the presence of the same Spirit—that is to say, of His light and His grace, which, as the Psalms warn us, can only be implored by human prayer accompanied by a holy life.

It is in this that the foresight of the Church is luminously apparent. She has multiplied at all times institutions and precepts that the treasure of Holy Writ, which the Holy Spirit granted to men with a sovereign liberality, should not be neglected. She has decreed not only that great portions of the Scriptures should be read and meditated by clergymen in the daily Office but that the Scriptures should be taught and interpreted by properly instructed men in the cathedrals, in the monasteries, and in the convents, where training could be profitably carried on. She has also ordained by Rescript that on Sundays and days of solemn festival the faithful should be nourished by the saving words of the Gospel. Thus, thanks to the wisdom and vigilance of the Church, the study of the Holy Scriptures is kept up flourishing and fecund in fruits of salvation.

To strengthen Our arguments and Our exhortations, we are gratified to recall how all the men remarkable for the sanctity of their lives, and for their knowledge of the divine truths, have always assiduously cultivated the Holy Scriptures. We see that the nearest disciples of the Apostles, among whom we shall cite Clement of Rome, Ignatius of Antioch, Polycarp, then the Apologists, especially Justin and Irenaeus, have in their letters and their books, either tending to the preservation or the propagation of the divine dogmas, introduced the teaching, the force, and the piety of the Holy Writings.

In the schools of catechism and theol-

ogy, and in the schools of sacred places,

and in the schools of sacred places,

and in the schools of sacred places,

and in the schools of sacred places,

and in the schools of sacred places,

and in the schools of sacred places,

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LINKED LIVES.

By Lady Gertrude Douglas.

CHAPTER XXIV.

AN EVASIVE ANSWER.

"Yes, the world's dark nights are dreary. In their pleasure, pain, or strife, And the soul is torn and bleeding, With the poisoned thorns of life; All its brightest roses wither, Nothing lasts or stays with me, The part my eternal portion, I have chosen only Thee!"

—The Countess of Hahn-Hahn.

Mabel passed the intermediate days, between the writing of her letter to Mr. Stanley and the reception of his answer, in a state of bewilderment respecting that authority in the Anglican Church upon which she could no longer, as formerly, rely.

During that time there was only one spot where Mabel's troubled spirit found repose—the little convent chapel—whither she would often go unobserved, to seek the presence of the adorable Sacrament, and lay down at His feet, who never turned away from the sorrowful, the intolerable burden of her aching heart.

There, in the hushed and peaceful sanctuary, where no sound disturbed the solemn stillness by which she was surrounded, Mabel would remain alone before her God, oblivious for awhile of every anxiety, her soul satisfied with the nameless restfulness which invariably accompanies the grace of submission to the holy will of God.

Again and again during those lonely hours, the sweet voice speaking through the veiled and adorable Presence made itself distinctly heard in her heart. Of controversy with its endless perplexities, of Church or of Church authority, of disputed claims or validity of orders, the blessed voice spoke not at all. It banished all vexation of spirit, soothing, comforting, pleading with her only the one thing needful, telling, indeed, of sacrifice, but of sacrifice made holy by the sufferings of God. It wooed her sweetly into the thorn-strewn path of the Cross, yet it bade her anon look upwards towards the gates of Paradise, whence fell an illuminating ray of glory, marking it as the royal road by which He who asked her love had walked before her. It was not that at such times Mabel was conscious of district trouble looming in the future. Strange to say, about the possible ending of her misgivings respecting the Church of England, she never thought. It was as if the Divine power, drawing her on, wished to do so unknown to herself, until she should have gone too far to retrace her steps; and as nothing makes sacrifice easy except a strong realization of its worth, as nothing short of supernatural assistance can enable a deeply loving, intensely sensitive nature to apply the knife to its own heart, so, no doubt, He who knew what was coming, knew best also that which for Mabel would be the fitting preparation, the one which would enable her, when she should see her Cross, to meet it bravely, and without shrinking of the altar.

Under the shadow of the altar, Mabel, then, still be happy, away from her mind was confused. Nevertheless she still clung fondly to the hope that Mr. Stanley's reply might bring a satisfactory solution of her difficulties.

Bitterly disappointed was she, therefore, when after waiting five days, the sixth morning's post brought the following evasive answer to her four closely-written sheets of anxious inquiry:—

"Elvane Vicarage, 12th of October.

"My Dear Miss Forrester. The questions you ask would involve a serious amount of controversial argument. Matters of this kind require mature consideration, and the exercise of unbiased judgment. I should say, from the tone of your letter, that you are at present exposed to dangerous influences, which have taken a strong hold upon your imagination. My advice to you, therefore, under the circumstances, is that you should return to England as soon as possible. It is not easy to give an opinion by letter, but, as far as I can see, you wish me, dear Miss Forrester, to pronounce upon the respective claims of what are, I hope, two equally sincere portions of the Anglican Communion—I mean the High and Low Church. I think you are under an erroneous impression respecting the claims of either. My advice is that, if you always have the intention to believe whatever is the real teaching of the Church, and we must not trouble ourselves too much about the varied shades of opinion we may find among her children.

"Have this intention, my dear Miss Forrester, and let me urge you to lose no time in returning to your own country, where you will be removed from the pernicious examples by which you are at present surrounded. I need not say that I shall be very happy to be of any assistance to you—that is to say, if you will come and talk it over. Writing to you in the midst of the priestly influences, to which you are no doubt subjected, would be, I fear, a hopeless and a useless task.

"I remain, dear Miss Forrester, Yours faithfully, "W. STANLEY."

"Is this all?" said Mabel slowly, as she refolded the letter and returned it to its envelope; and then casting it passionately on the ground, stamped her foot upon it, and turned angrily away. "What shall I do now?" she continued. "Hugh, why did you put that man there? He is not fit to be a clergyman. How dare he answer me like that! Priestly influences, indeed! Why, I have never opened my lips to a priest since I came here, nor has one taken the smallest notice of me. Silly English prejudice!" she continued scornfully. "I do believe the man thinks that priests are in every hole and corner, lying in wait for all the poor forgers to entrap them into the Roman Church! What an idiot he must be! What idiots they all are in England!" she pursued, with a gloomy smile. "How very different things are in reality from what we are brought up to fancy them! I have a good mind to try to make acquaintance with one of the priests. There are several of them at St.

Anne's who have good, honest faces. I should like to know if they would answer me with such a pack of nonsense as this man has done."

Mabel thought for a few moments; then sitting down by her writing-table she laid her arms on it, and leaned her head wearily upon them, talking to herself, half aloud.

"Why was I fool enough to ask him any questions at all? I might have known the teaching of the Anglican Church, such as Mr. Vaughan's long ago. That was satisfying. Ah, yes, but there's the difficulty—was it the teaching of the Church of England?—or—oh, agony!—was it not rather the teaching of the Church of Rome? What was it Veve said once—now I think it—of our Church, 'weighed in the balance, and found wanting.' Weighted—what with? with the Church of Rome? Oh, not the Church of Rome. And yet now, just for one moment, let me suppose it possible." Mabel sat upright, with a terrified expression in her eyes as she slowly uttered the next words, "Suppose, after all, that the Church of Rome should be One, Visible, Infallible Church—what must become of me? Where am I? Where is Hugh? O God! my reason must be going!"

Hugh, Hugh, why did you leave me?"

Then Mabel, who, picked up the cast-away letter, read it carefully once more, after which she tore it into small pieces, and flung them into the empty grate of her stove.

"Not one word—not an attempt to explain any one single thing I asked him! Could he not at least have answered me whether or not the Real Presence be a doctrine possible to hold in the English Church?"

In the midst of her reflections Mabel was interrupted by the entrance of Julie, the bonne—"la femme de confiance de Madame," as she was wont to style herself—not altogether without reason, for Jessie had made much of her since she came to Vranachon.

Julie's errand on this occasion was to bring Mabel a card of admission to the Carmelite Convent in the neighborhood, where on the following morning, there was to be a "taking of the black veil," a ceremony Mabel much desired to witness.

"Mademoiselle will go, is it not?" said Julie, encouragingly. "It is Monsieur le Cure who will preach."

"Yes, I will go, Julie," answered Mabel, and when Julie was gone she added wearily to herself, "I will see now what these priests have to say for themselves."

Mabel spent the evening of that day at Chateau St. Laurent. She was not in good spirits, and Marie, whose quick, loving eye read every change in her face, proposed a boating expedition on the river. With her usual tact, Marie had selected on this occasion only Tante Celestine, Genevieve, Annette de St. Ange—and of her cousins, sister to the girl to be professed on the morrow, and her own brother, Alphonse, with herself and Mabel, to form the party. Very pleasant Mabel found it—very soothing to her restlessness—to sit back among the cushions of the boat, gliding over the smooth waters; amusing, too, and distracting awhile from her own gloomy thoughts, to watch the alternations of Tante Celestine's countenance—at one moment beaming with ecstatic admiration, as she contemplated the scenery of wood and silver gleaming water, and herself gave utterance to exaggerated expressions of enthusiastic delight, which were re-echoed in mimicking tones by her nephew, Alphonse; at another moment assuming a look of agonised terror, and loudly vociferating that death by drowning was inevitable.

This variation in Tante Celestine's countenance took place so often as the boat, mischievously swayed by Alphonse's elbows, gently rocked itself to and fro, each successive lurch wringing from Tante Celestine ejaculations of despair, such as—

"Mon Dieu! que j'ai peur! Voyons donc, Alphonse; soi done raisonnable, mon ami! Ah! ciel, nous allons crever! Alphonse, entends-tu, je te le defendis! Ah! que tu m'agaces, nechant que tu es! Ho la!—ho la! Oh ciel, cest fini!"

This final "crow of despair"—for Alphonse translated the French cry of "despair"—had been elicited from Tante Celestine's fast-ebbing patience, and her actually last remnant of courage. She was evidently seriously alarmed. No wonder either, for Alphonse, who, for some moments past, had been maliciously waving aloft, over Tante Celestine's devoted head, one of the oars with which he was rowing, standing, meanwhile, astride, with his feet upon opposite sides of the boat, suddenly collapsed into the middle of it, dropping his oar into the river; whereupon Annette de St. Ange, reaching over to catch it as it glided by, all but overbalanced herself, and the boat also.

The oar having been recovered with some difficulty, Marie, with a grave face, and quiet authority of manner, which she could assume at times, desired Alphonse to desist from any further dangerous experiments; upon which Monsieur Alphonse declared himself fatigued, and mopped his face, and a very bushy head, with an elegant cambric pocket-handkerchief.

"Let us have some music, Alphonse," suggested his sister. "Play to us on your flute, and lay the oars down."

Monsieur Alphonse was, of course, charmed to oblige, but his lungs were really, owing to his late arduous efforts, scarcely in a state to allow him the honor of warbling on his flute, so he begged, with great *empressement*, that he should not be selected to open the concert.

"What will you that we should sing, ma tante?" asked Marie.

"Let it be Claire's *Ave Maria*," said Tante Celestine. "That is" (turning to Annette), "if it does not pain you, my dear child."

"Oh! no," responded Annette, warmly. "Why should it pain me? I love to be reminded of my dear sister."

"Ciel!" ejaculated Tante Celestine, with some emotion, "that beloved Claire! It is indeed a sacrifice that the Good God asks of us!"

"Sing, Annette," interposed Marie, who saw the tears gathering in her friend's eyes; "and let it be, then, the *Ave Maria* for our beloved Claire."

The solo part of the hymn was sung by Marie and Annette as a duet, Genevieve, Alphonse, and even Tante Celestine joining in the chorus, three times repeated, of the words, "*Ora pro nobis*."

Mabel, the only silent one, whose lips would not yet utter the angel's greeting to the Mother of Jesus, remained quietly listening; and, while she listened, her heart grew more peaceful, drinking in, unawares, the sweet influence of the picture before her. The broad sheet of river, bathed in soft, silvery radiance, the little boat motionless upon its surface, the sky so clear above, with the large eyes of countless stars reflecting themselves in the bosom of the placid waters below; the woods closing in all round with a mysterious veil of darkness, and in the boat the faces of her companions, lit up with an almost unearthly brightness, serene, happy, contented, as they sang, with their whole hearts, their evening prayer to "Mary, Star of the Sea."

"Is it your sister who is to take the black veil to-morrow?" inquired Mabel of Annette, when, the hymn being ended, Alphonse was preparing his flute to play.

"Yes, it is Claire—my sister Claire. Did you hear it?"

"I believe I am going to see the ceremony," said Mabel, explaining Julie's invitation.

"Come, then, with us," proposed Marie. "We will go together. Shall I call for you?"

"Oh! do," said Mabel, eagerly. "Then I can tell Julie I do not want her."

"You must make Claire's acquaintance, Mabel," whispered Genevieve. "She is one in a thousand!"

Here Alphonse broke in—

"Ah! what a pity that charming Claire should have bid adieu to the world. I hope Annette that you do not follow her example."

"Who knows?" responded Annette, laughing lightly.

"Ah! but listen," interposed Tante Celestine, reprovingly. "The Good God does not ask of us all to leave our families for the cloister. Thou, Annette, must remain with thy mother. Religious vocations are met for every body."

"Tiens!" said Alphonse, pausing, with his flute half way to his lips. "I know to what it will come—Marie will be a Sister of Charity; Claire makes herself Carmelite; Mademoiselle, her sister, will be Trappistine; Mee Forrester, if she were not Protestant, would be religious of the Adoration. Well, in that case I make myself Jesuit. That is understood."

Everyone laughed, and Tante Celestine observed with amiable sarcasm.

"Thou wouldst make a pretty Jesuit, Alphonse."

"And why not?" said Alphonse, quickly. "Wait a bit *ma tante*—"

"Talking of Jesuits," interrupted Mabel, addressing herself to Genevieve, "you don't like them, I hope, Veve?"

"Like them, dear? Why not? Of course I do. They are a grand body of men."

"I thought even good Romanists disliked Jesuits," said Mabel. "I am sure, too, I have read somewhere that they were so mischievous wherever they went, that even the Pope suppressed them."

There was a general exclamation at this remark of Mabel's, and Tante Celestine, with indignation, pronounced to be "a frightful calumny."

"That is to say," continued Marie, correcting her aunt's words, "you have heard quite a false story, Mabelle. The Society of Jesus was indeed once banished by one of the Popes, but not for the mischief they had done. They have always been from the very first the most devoted children of the Church. Their founder, the great St. Ignatius Loyola, prayed that in order to resemble the Good Jesus, whose name they bear, his sons might always suffer persecution. On one time, in a season of great darkness, the Pope was persuaded to put them down; but he was very sorry, I have heard, for having done so, and they were recalled immediately by his successor, and once more took their place in the ranks of the great army; but it is not true, *ma tante*," added Marie, "is it, that many good Catholics dislike the Jesuits?"

"Oh! no, I should hope not indeed. At least not in our Brittany," assured Tante Celestine, energetically. "The Jesuits are to the Church what the forlorn hope is to a besieging army. Ah! if you want to find true holiness and real courage, nowhere will you find it more than among the Jesuits; but there are some who are jealous of them. *C'est facheux!*"

"Strange!" remarked Mabel, earnestly, "I seem to have come to France to hear everything contradicted which I was told in England. But surely the Jesuits have a dreadful

motto—something about the 'end sanctifying the means.'"

"Tiens! que c'est drôle!" exclaimed Alphonse, seriously. "I have been educated in a Jesuit college, but I never heard but the one motto."

"Ad majorem Dei gloriam," which means, 'For the greater glory of God,'" interrupts Mabel, briskly. "We are not quite such dunces in England, Monsieur Alphonse, as you take us for."

"Ah! pardon—a thousand times pardon, Mademoiselle, but where then did your English pastors get the motto of which you speak? For I know well the Jesuits, and it is entirely contrary to their spirit."

"Do they tell you, then, so many lies in England? Poor England! Ah, *c'est incroyable!*" exclaimed Tante Celestine, in accents of profound pity; to which Genevieve answered,

"Yes, I am afraid it is true, we poor English are cradled in the midst of falsehoods. The only way that a wholesome dread of Popery can be infused into us, is to tell us stories like this one about the Jesuits' motto, which is utterly false, and without foundation of any kind."

"I will give you the lives of St. Ignatius Loyola and St. Francis Xavier to read," put in Marie, "and you shall yourself judge what a Jesuit is."

Mabel answered nothing, but long afterwards she was wont to look back to that moonlight night when, listening to the story of the immortal Francis Xavier, eloquently set forth by Tante Celestine, another of the false Protestant prejudices in the belief of which she had been nurtured, gradually disappeared from her mind.

Walking home that night with Genevieve, Mabel said,

"Oh! Veve, what a sad life it is, after all!"

"And you used to think it so bright, my Mabel!"

"But things have changed so, Veve! I feel as if all the flowers of my life were withered—or, at least, fast withering. What's the use of being happy if it all goes so soon?"

"Darling, you are in low spirits to-night," said Genevieve, as cheerfully as she could; for it pained her to see Mabel's melancholy face.

"I am always in low spirits now, Veve. But tell me—you, too, looked depressed to-night, is anything the matter?"

"Nothing, darling, that should make me look depressed. I ought to be, on the contrary, very thankful. But it is about my father."

"What about him, Veve? He has been looking so much stronger lately. I really think he is getting quite well."

"That is just what he said himself this evening at dinner; and then he told me something, Mabel, that will grieve you, I am afraid, very much."

Mabel glanced quickly up at her friend's countenance; it was partly averted, but in the bright moonlight Mabel could see that her lips were trembling.

"Oh, what is it, Veve?" she asked fearfully.

"My dear father has made up his mind to be a priest, Mabel, and it is to the Jesuits that he is going," said Genevieve.

Mabel started as though she had been stung.

"How cruel—how very cruel, Veve! It cannot be true! He cannot surely go and leave you all alone!"

"Hush, darling! My father could not be cruel! I will tell you now that my future has long ago been settled. I am going to be a nun."

"Yes, I knew it. I guessed this was coming next," said Mabel bitterly, repressing, with a strong effort, the sob arising in her throat. "One by one I shall lose you all—everything I care for on earth. Nothing stays with me that I love. Oh, Veve, Veve, has come to this? What, what is this strange thing you call 'vocation,' and which makes you all so heartless?"

"Heartless!—oh, anything but that!" said Genevieve, in a pained, stifled voice. "But, darling, just go back one moment and remember father's life at Elvalve. Do you remember his Lenten lectures two years ago? Do you remember the lesson breathed through every word he spoke to us standing there! Oh, can't you see him in the chancel, talking to us about self-sacrifice, renunciation, mortification, and above all, love for the Holy Will of God? Can't you see now how all that was leading up to the present? My father could not lead an idle life; by that, I mean, he is evidently called to the priesthood. He has, all his life through, lived only to sacrifice himself, and he could not be happy remaining inactive in the world."

"But you, Veve—you! What has this to do with you?"

"Ah, Mabel, don't you know that I always intended to be a Sister of Mercy in one of the Anglican Sisterhoods? God has different ways of calling His children to His undivided service. I never remember a time of my life when I had another intention than that of dedicating myself to God."

"So you used to say. Yes, Veve, I remember. But now I often wonder if it can be right. It is not natural, you know; and if you would only really love me one once, you would see how happy it could make you. I could never be happy again without Hugh to love; and I can't help fearing all this about 'vocation' is a delusion."

"No, it is no delusion, Mabel. Not that I think you, for instance, would ever be called to such a state of life; for, with all your goodness (you were always more fervent than I was), I have always noticed in you that peculiar craving after human affection and sympathy which, in my opinion, rarely, if ever, accompanies a true

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DIED A BRIDE OF

Story of Sister Marie Child of the Living

While other girls as good as lovely in mind and family almost as good, York World of Sunday white arms on the veil and heard the strains of Romeo wooing in the world Anna S. in religion Sister Marie on her death-bier with folded across her nun's her side, all through those those who prayed the grant her eternal rest light and refreshment.

She had beauty, she had talents, she had traveled the world, yet she had from her and become a and now she lies in the at Mount St. Vincent, wooden cross at her grave name on it, and of a prayer that she may and that light perpetuate upon her.

There is hardly a New York State than certainly not a more Her father was Ludlow her grandfather was stone, of the man or great grandfather was holst Livingston, of the Supreme Court, and her grandfather was Willi Governor of New Jersey These were staunch away back in the days of Protestant was speech as it is now. S. Catholic and a nun, a family who hold to the fathers say:

"If ever there was to the religious life, it was in 1830, a favorite am of her class. Life What should she do? entered the novitiate entrance to a religious narrow. The gate of it is all very well for outside to think she Sister. But will she narrow bedchamber, its plain chair, cot, prayer bench? Will up at 4 o'clock in the she relish the daily me she submit without a word of her superior, just as important a vocation?"

The novice has two from the inside. A resolve survived those pair and endurance her religious, and last the final vows and There are those to "taking the black veil and sadness only, a saddening sight to see off the garments of life, seen the newly-profound deep affection by the

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**A LAWYER ON THE P. P. A.**

Day after day the columns of the *Mail* teem with letters, chiefly anonymous, in defence of the now much talked of society known as the P. P. A. Most of these writers advocating the perpetuation of a proscription society against Catholics appear to be ashamed to make known their connection with it, so their communications are signed with a *nom de plume* instead of their real signatures.

There are some exceptions to this, however, and several of these later communications have the names of the writers appended, whereby we learn that the advocates of the P. P. A. are those men who have long been noted for insensate bigotry and fanaticism. Col. O'Brien, M. P. for Muskoka, is one of these. Since the passage of the Quebec Jesuit Estates Act this gentleman has had an intense rabiidness against Popery, which it appears is not to be satiated until Catholics are actually driven out of the country, if he can compass so desirable a result.

In the *Mail* of the 12th inst. there is a long letter from Mr. O'Brien, purporting to be a complete answer to the able letter of Mr. J. D. Edgar which appeared in the *Toronto* dailies a few days previously, strongly condemning the P. P. A.

Curiously enough, the Colonel admits that if the principles of the P. P. A. are correctly quoted by Mr. Edgar they are deserving of condemnation, for he says,

"I cannot say whether Mr. Edgar's quotations are correct or not. If they are, then certainly some things are mentioned with which I could not agree; and accordingly he takes care to inform us that he is himself not a member of the association. He adds that he has 'never seen any authentic documents relating to its organization.'"

It is a strange thing if Mr. O'Brien has not seen even in the organ of his own new party the authentic and official document which sets forth the objects of the association, and from which Mr. Edgar quotes. "It is in our opinion unwise and unsafe to appoint or elect to civil, political, or military office in this country, men who owe supreme allegiance to any foreign king, potentate, or ecclesiastical power, and who are sworn to obey such power."

As Mr. Edgar remarks, "it cannot be denied that this extraordinary language is intended to refer to all our Roman Catholic fellow-citizens. If it were necessary to prove that such is the intention, it could be done by referring to the form of oath which appears in the ritual of the association. The candidate for admission is made to swear:

"That I will not employ a Catholic in any capacity if I can procure the services of a Protestant, and that I will not countenance the nomination in any caucus or convention of a Roman Catholic, for any office in the gift of the Canadian people, and that I will not vote for, nor counsel others to vote for any Roman Catholic, but will vote only for a Protestant; that I will endeavor at all times to place the political positions of the Government in the hands of Protestants."

From would-be leaders of public opinion we reasonably expect something like consistency and the conclusiveness in reasoning which is characteristic of an educated and logical mind. From a lawyer these qualities are all the more to be expected, for such a one is supposed, or at least ought to be, a man of fair education; but we must say that for downright self-contradiction, and want of accuracy in drawing conclusions, we have seldom read even from the most rabid P. P. A. list writing in the *Mail*, anything less resembling logical argument than is afforded by Col. O'Brien's letter.

Have his ultra-Protestantism and A. P. Aism impaired the colonel's reasoning powers? We have no doubt that such is one of the effects of a cause like that in which he is engaged, because the mode of operation of those

who are enlisted in such a cause is admirably calculated to impair the intellect, as it propagates its principles, not by appealing to reason, but by means of calumnies, and appeals to the blindest of prejudices of unreasoning men. However, in the case of Col. O'Brien, who never rose to a very high rank in his profession, there was perhaps very little need of impairing the intellect in order to make him a fit instrument for the propagation of A. P. Aism. Hence we are not much surprised to find the colonel defending this association from Mr. Edgar's attack, after virtually acknowledging that its principles are not to be adopted by any reasonable man.

It is true that it is only on the hypothesis that Mr. Edgar's quotations are correct that he admits that the association does not deserve to be defended. But he must know that they are correct; and not only that its own declaration of principles as they were published in the *Mail*, but the oath, which is virtually the same in Canada and the United States, and which has been published all over this continent, after being procured by many well known papers, from undoubtedly authentic sources.

Mr. O'Brien then repeats the now stale accusation that "the Church of Rome" has been so aggressive "as to justify the existence of a body formed to oppose it; and on this question he declares that he takes issue with Mr. Edgar." It does not need any extraordinary amount of brains to see that the question is not concerning the existence of a body opposed to the "Church of Rome" but concerning the body which is the subject of dispute— which Mr. O'Brien has acknowledged has not a reasonable cause for existence, yet which he now defends by "taking issue with Mr. Edgar."

Col. O'Brien throws upon Catholics the whole blame of the "religious and racial" disputes which have agitated Canada, and states that the educational "privileges" extended to Catholics under the Confederation Act were the price paid to Catholics to induce them to accept Confederation. He knows, or at least, as a lawyer, he ought to know, that the educational privileges secured by the Protestants of Quebec were quite as much prized by them as are those which were granted to Ontario Catholics prized by them. There is, therefore, no special privilege granted to Catholics in any part of the Dominion to justify the existence of an association which Mr. O'Brien acknowledges to be incapable of justification from its very nature.

But what are these wonderful privileges on which the friends of the P. P. A. so constantly harp? They consist in this, that Catholics in Ontario, and Protestants in Quebec are permitted to educate their own children in accordance with their conscientious convictions, and while so doing they are exempted from educating the children of other people. We confess our inability to see any extraordinary privilege in all this. It is only a taste of fair dealing; and it is to be borne in mind that there are guarantees given to Protestants in Quebec such as the Catholics of Ontario never looked for. One such guarantee is that by which the Protestant constituencies of Quebec were so guarded from the Catholic majority in that Province that their boundaries were made unalterable unless by their own consent!

Surely if there is reason for Protestants to be so angry at Catholics on account of special privileges enjoyed, that they are justified in forming an association to deprive Catholics of all civil rights, Catholics have still greater reason to form a similar association against their Protestant fellow-citizens.

But there is not the least danger that Catholics will attempt anything so wickedly unjust and foolish. We leave the like to people of Col. O'Brien's calibre. But though there will be no such Catholic associations against Protestants, the P. P. A. Alas! need not be greatly surprised if Catholics pay back the members of the P. P. A. in their own coin; and there is good reason to believe they will do so, whether such an association extend to Ontario alone or carry its ramifications into Quebec. A Quebec paper has already declared that two can play at the P. P. A. game, as the following item from the *Monde* will show:

"The *Orange Sentinel* declares that no party is strong enough to stop the march of the odious Protestant Protective Association. War then."

We desire to live at peace with our Protestant fellow-citizens, but with the P. P. A. there can be no peace. Catholics will feel it a necessity in pure self defence to adopt against

members of that association measures just as determined as they are adopting against us—and let the strongest win. We shall not, however, need to establish any counter societies in order to gain the victory. We are confident that in a very few years the most prominent leaders of the P. P. A. will be sorry that they ever joined such a movement, and will endeavor to conceal the fact that they ever did so. But the ghost of Banquo will in spite of all persist in haunting the guilty.

We feel a pleasure in being able to state that a representative of the *Toronto Globe* who recently called upon a large number of Protestant clergymen and laymen of Toronto and Montreal, found them almost unanimous in condemnation of the dark-lantern association. We say almost, we might say quite, unanimous, for where there was any hesitation in pronouncing a condemnation it was because the gentlemen who gave their opinion did not consider themselves sufficiently acquainted with the character of a society which keeps its deeds so dark, to pronounce any definite opinion on it. In no case was there a word of approval. We may quote the following from Rev. G. C. Workman as a sample of the views generally expressed:

"I view the P. P. A. with humiliation and surprise. It appears to me as a lamentable manifestation of religious bigotry and sectarian prejudice. I regard the organization as unworthy not only of the name it assumes, but also of the object it avows."

We fully believe that the gentlemen who expressed condemnation of the P. P. A. to the *Globe* reporter the other day were sincere, but we shall be the more ready to believe in their sincerity if we find them discouraging the proscriptionists by deeds. It is to be feared that if the Fultons and Shepherds, the Wilds and the Douglasses were to appear on the scene again, they would be welcomed as enthusiastically as ever by those who encouraged them in the past. We are, however, glad to see that there is some indication of more generous conduct on the part of the clergymen who have already spoken, than we had reason to expect, judging from the past.

The Rev. Dr. Herridge has been exceptionally honest and outspoken in the expression of his sentiments, and consistently so. He was the same liberal-minded and tolerant man, as now during the anti-Jesuit agitation. We should be pleased if we could agree with him further, but we must diverge from him when he speaks approvingly of a "Protestant Catholic" or a "Catholic-Protestant" church. Protestantism is essentially a protest against some revealed truth, whereas Catholicism is the acceptance of the whole truth as once "delivered to the saints." There can be no patching up of a union between the two; but there can be mutual toleration, and union for the common good in temporal matters, and in things which concern the prosperity of our common country. In matters of conscience let each one be free to follow his own convictions, and even to propagate them as far as he can do so without invading the rights of others. By this means the country will be both peaceful and prosperous; otherwise all will be turmoil and discord.

**A FEW WORDS FOR PROTESTANTS TO REFLECT UPON.**

It is the custom of this age of railroads and telegraphs to belittle the efforts of men who render themselves conspicuous by any quality that runs counter to its ideas and aspirations. We can easily imagine why worldlings hurl taunt and jibe against monks and religious, because, forsooth, they cannot understand a life of silence and mortification. Tossed about by every wind of doctrine, leaning upon the reeds of the world for consolation, and seeking in the plaudits of their fellows the only reward they deem worthy, the religious life, with its discipline of mind and heart, with its unceasing admonition to look beyond the grave for the crown, must be to them always the veriest foolishness.

But little reason have they to utter sarcasm, for look we up the long vista of ceaseless rounds of mercy, entering the hovel and dungeon and venturing forth through fire and martyrdom in the cause of human souls. Under their touch, monasteries, repositories of learning, colleges and universities to feed the heart and intellect, spring up as if by magic. The proudest halls of learning in Europe to-day are of Catholic origin.

The University of Paris was in flourishing condition long before

Luther raised the standard of revolt. The University of Bologna dates its charter from 1158. Oxford and Cambridge, erected by Catholic hands, were thronged by gentle monks who prayed and studied when England considered it a thing impossible that it should ever cast off the yoke of the Church that warmed it with the life of Christianity. St. Andrews, Scotland, is from 1411; Glasgow, 1451; Dublin University, established by a bull of Pope John XXI., in 1320; Prague, in 1348; Vienna, 1365.

Printing was a thing unknown at that early day, and books had to be written or transcribed on parchment. Think of the patient toil and drudgery of such a task! Who performed it? Who for the most part but saintly religious. Day after day they worked on, never flagging in their zeal, because it was done to instruct their brethren and to lay firm and deep in their souls the love and knowledge of God. Their lives of unwearied labor and self-denial must forever challenge the respect and admiration of all lovers of noble action.

We advise our separated brethren who look upon a Dominican or Jesuit as a terrible being who carries around with him inquisitorial racks and pincers to torture innocent Protestants, to consult history more and prejudice less, and we may possibly have them refrain from expressions that reflect little credit on their intelligence and charity.

**THE CHURCH OF ENGLAND IN CANADA.**

The Archbishop and Bishops of the newly consolidated Church of England in Canada have just issued a pastoral letter addressed to all members of the Church, and defining the position of the Church in relation to several matters of general importance. This document has been issued in pursuance of a resolution passed by the general synod, and its chief purpose is to impress upon the Anglicans of the Dominion a sense of the beneficial results which are expected to flow from the consolidation.

We are ourselves of the opinion that the step taken towards consummating union of the hitherto distinct Anglican Church of the Provinces will make the Church of England a more potent influence in the land; and as we are also convinced that the newly constituted Church will be a more efficient barrier against the inroads of Latitudinarianism, we can heartily congratulate its members on the important step they have taken. We have no desire to carp at the document which the Bishops have issued, yet we feel bound to say that in some respects their representations are inexact, and in some other respects we believe they are over-sanguine in their expectations of good results to be derived from the new condition of affairs. They say:

"The way to maintain and hand on the Gospel of the kingdom of God is to teach its truths fully, definitely, clearly. All classes, educated and uneducated alike, have suffered in the past, and are suffering still because there is a lack of definiteness, accuracy and depth in the teaching afforded to them. The lessons of the catechism and prayer book are not vague and misty. They are clear and positive, like the facts with which they are concerned. . . . The first planting, the growth and the continuity through the centuries of England's branch of the Holy Catholic Church should be presented in frequent lectures everywhere."

There is here a claim made that the Anglican Church has had a continuous existence "through the centuries." This claim is not clearly identical with that which of late has been frequently made by individual Anglican Churchmen, that the present Church of England is part of the Universal Church as it existed before the Reformation, yet, in view of the assertion which has been frequently, and even authoritatively, made, that such is the case, we cannot but consider that such is the meaning intended to be conveyed.

As we understand this passage, then, it is intended to signify that the modern Church of England is one and the same with the Church as it existed in England from the date of the conversion of the country in the second century, down to the time of the Reformation under Henry VIII., Edward VI. and Elizabeth; and, coming from the united Episcopate of the Church, it demands more attention than it would if it were merely the statement of an individual.

No claim can be more fallacious than this. The Reformation established altogether a new religion. New and hitherto unheard of doctrines were decreed to take the place of those which had been believed from the beginning.

The perpetual sacrifice which had been foretold by the Prophet Malachi as "a sacrifice and clean oblation" offered up "from the rising of the sun to the going down thereof," was abolished, and a new form of worship introduced in its place. The essential constitution of the Church was violently changed, and a humanly appointed head was substituted for the successor of St. Peter, who alone had or could have universal authority in the Church, and new doctrinal standards were set up.

It was the glory of the early British Church that it was established by missionaries who derived their jurisdiction from the saintly Pope Eleutherius, and that Church in sending its Bishops to the Councils of Arles and Sardica to take part in deliberation with the Bishops of other nations, acknowledged its unity of faith with the Church of the whole world, and recognized the authority of the Pope, whom the whole world recognized.

Later, when the Britons had been driven into the mountains of Wales by the Saxon invaders, it was again by a missionary from a Pope that the Saxons were converted to Christianity, and the Church in England always recognized the See of Rome as the centre and source of ecclesiastical authority and jurisdiction. In repudiating the Pope, the modern Church of England repudiated the Holy Catholic Church, of which the Canadian Bishops now claim to be a branch.

We are told also that the catechism and the prayer book are clear and positive, not vague and misty. If such were truly the case, they would scarcely have reason to make the complaint that in the past Churchmen had suffered from a "lack of definiteness, accuracy and depth, in the teaching afforded to them."

It is notorious that the widely different teachings of High-Churchism, Low-Churchism, Erastianism, etc., which find a place in the Church of England, all claim to be sustained by the catechism and the prayer book. If these were as clear as we are told they are this would surely not be the case. And where is the authority which can decide between these parties in the Church? As yet no such authority has been able to speak so as to settle the disputes. We may therefore readily accept the statement of Lord Macaulay to the effect that the Catechism and prayer book were made purposely vague in order that persons of every shade of belief might imagine that their favorite doctrines are to be found in them. At all events this is practically the case at the present day, as there is no power now except that of a merely human Parliament which can definitely pronounce any doctrine to be a heresy against the faith.

On the subject of religious teaching in the schools, the Bishops have spoken in a very decisive voice, and if their pronouncement is to be taken as indicating that they will maintain the right of parents to give a religious training to their children, we welcome it as a great step towards vindicating parental rights throughout the Dominion.

Referring to this important question the pastoral says:

"It is a great encouragement to be assured that there are indications of growing dissatisfaction in the community with the absence of religious instruction from our Public schools. The General Synod has put on record its judgment that 'religious teaching in our Public schools is absolutely necessary in order to fulfill the true purpose of education, and to conserve the highest interests of the nation at large.' We urge all who are willing to be guided by us to use their influence to bring the education and training of the young into a true and close connection with the religion of our Lord and Saviour Jesus Christ. Until this is effected, parents, sponsors and pastors should be unceasing and persistent in their efforts to teach the young all that a Christian ought to know and believe to his soul's health. It is not right that any part of the child's life should be separate from religion, its influence and its lessons. We repeat it, so long as there continues in the schools of our country the grievous severance of education from religion, parents, pastors and sponsors must put forth special efforts in every way open to them, so that their children may be virtuously brought up to lead a godly and a Christian life."

It is scarcely necessary for us to say that with the principles here enunciated we most heartily agree. On this broad platform Catholics throughout the Dominion have always stood, and we welcome the official announcement of the Church of England Episcopate that they too will take their stand on the same platform of Freedom of Education.

It is perfectly true that where the children of different denominations meet in the same school-room, it is im-

possible to have a distinctive religious teaching; but wherever a denomination is able and willing to support a school or schools distinctively religious, they have a perfect right to have such schools, and Catholic will throw no obstacle in their way. Such schools are entitled to share equitably in any Government aid which is given for education; and it is for this reason that we claim for our Catholic school system in Ontario, as well as in Manitoba and the North-West, that the rights of Catholic parents shall be respected. After this enunciation of the principles of Anglicanism, it is not too much for us to expect that the Anglican clergy and laity will extend to us the same generous support which they ask for themselves in this matter of religious instruction in the schools. It is absolutely necessary, if the rising generation is to be saved from the horror of growing up in scepticism or religious indifference.

It is the fashion among the Canadian enemies of religious education, or the advocates of a purely secular education, to represent Catholics as enemies of the Public schools; and the same course is pursued by the corresponding classes in the United States; but neither in Canada nor in the United States is this representation of the case correct. We are perfectly satisfied with the Public school system, as far as the imparting of secular instruction is concerned; and if there are any who wish to give their children only a secular education, we are by all means willing that they make use of the Public schools in order to do so. But because the Anglican Church has pronounced now in favor of religious instruction we shall not accuse it of desiring to destroy the Public school system, and neither do we regard it as fair and just to bring such an accusation against Catholics. We say that an education, to be complete, must rest upon religion as the basis of all morality, and we therefore desire to have secular and religious instruction go hand in hand in the schools we make use of. Our position is just, and it cannot be impugned except by misrepresentation of the real state of the case. It is with pleasure, therefore, that we find the Church of England now taking the same ground upon which we have always stood.

**AN OLIVE BRANCH.**  
 The Rev. W. T. Herridge, of Ottawa, who during the Equal Rights agitation held the position of Moderator of the Ottawa Presbytery, and distinguished himself for the liberal sentiments expressed during the heat of that anti-Catholic crusade, by refusing to put to the Presbytery a motion condemnatory of Jesuits, and a Catholic aggressiveness which had an existence only in the fertile imaginations of the Equal Righters, has again earned the admiration of all lovers of fair-play and justice by his outspoken condemnation of the P. P. A. and its un-Christian methods.

In a sermon delivered in St. Andrew's church on the 10th inst. he said:  
 "The great practical problem of the religious world was to bring harmony out of the strife which from century to century had rent asunder the two great branches of the Christian Church. The ideal religion," he continued, "is found neither in Protestantism nor in Catholicism, but in a union of the two, which will make us Protestant-Catholics and Catholic-Protestants. We have no right to restrict the title of brother simply to those who echo our opinions and pronounce our shibboleths. Protestant protective associations, with all the mischievous results which are apt to follow them, will not be needed if we learn to combine answering faith with fervent charity. We must beware of using the word brother as a cant phrase which has no heart in it. Unhappily, this is sometimes done, and, as a consequence, earnest men keep the 'brothering' fraternity at a respectable distance."

On the question of the mischievous effects of such associations as the P. P. A. we heartily agree with Mr. Herridge, and we would be glad if it were possible for us to ignore entirely the existence of such a society among our Protestant neighbors. But, though much against our will, we must open our eyes to the fact that there is sufficient fanaticism about us to make the Protestant Protective Association a real evil which must be met and battled against with firmness and determination.

If there is to be peace and harmony between Catholics and Protestants in Canada, it devolves upon Protestants as a duty to put down the intolerant association with a strong hand by discouraging it in every way, and that by actual opposition. Those who pas-

sively look on while they propagate themselves among the Protestants practically count on though we readily have found many opponents. Protestant clergymen who have openly expressed their denunciation of it in the streets, we cannot forget that it is once to the bitter words of many Protestant clergymen, who have expressed their hatred of Catholic pulpits and political platforms.

We cannot forget, for such fomenters of discord, Dr. Wild have had their utterances practically approved by the supreme convention of their co-religionists. It is very well for individuals, men to say, as Rev. Dr. the other day to a *Globe*:

"I think men like Dr. go about preaching against Catholics, declaring that Christians, and making violent statements, do harm, and are not doing Master bids them do. movement is wrong, and with the *Globe* in its criticism aims and insidious methods."

But, on the other hand that Protestant church denominations were re-open to that same prejudice (Fulton) whenever he visits and to similar lecturers, London, and elsewhere, ination of their anti-Catholicity? Even was not formally endorsed by a Baptist ministers, in his upon the Blessed Virgin Christ, and his declarations are idolaters for rev. And was not Rev. Dr. Montreal formally invited years at the Tilsonburg, Methodist Conference meeting.

All these efforts to should be counteracted words, if our Protestants are sincere in their expansion against the course A. now.

The Rev. doctor does Catholic Church has special privileges in Canada must bear in mind that particle of evidence to case. It would be surprising doctor had not something the Catholic Church; for be an ultra-Protestant. is unimpeachable as a ciation which he would inclined to favor, but to dispute his opinion tures to pronounce one Catholic Church. He inclined to forgive him on account of his honest forwardness when speaking P. A. and its objects.

Rev. Doctors Caven, try, Lewis, Macdonnell, Grant, and Bishop C among those who expressed very similarly to Dr. We must add to the list Vicar and Williams, also Sir William Dawson, Major Bond, and Hutchinson.

When it is remembered all of these gentlemen prominent part in the Rights agitation against may reasonably enter the era of bigotry which to regret in the past, succeeded by one of will, only temporarily virulence of the P. P. opinion of these gentlemen index to respectful opinion than is the le who has not attained a his profession.

**THE P. P. A. AGAIN.**  
 One of the peculiar P. P. A. is the fact of disarrangement of business alike to members. The Ber Co. of this city gives us Mr. Robert Bennet, establishment, with lisher of the Record here ure of being on terms friendship for the past not a member of the any one holding an business in any with the organization reason the firm has tracks on Public school buildings where the by trustees or committees the P. P. A. epidemic hand, unscrupulous many cases deprived



...ctive religious... ver a denomina-... to support a... ctively reli-... perfect right to... and Catholic will... t that the Angli-... will extend to us... support which they... in this matter of... in the schools. ... sary, if the rising... saved from the... in scepticism or... among the Cana-... ous education, or... urely secular edu-... Catholics as ene-... schools; and the... used by the cor-... in the United... in Canada nor in... this representation... We are perfectly... ublic school system... ing of secular in-... ed; and if there... to give their chil-... education, we are... that they make... ools in order to do... Anglican Church... in favor of relig-... shall not accuse it... y the Public school... we regard it as... ng such an accusa-... cs. We say that... complete, must rest... basis of all moral... desire to have... us instruction go... schools we make... is just, and it can-... cept by misrepren-... state of the case... therefore, that we... gland now taking... on which we have

sively lock on while that society is propagating itself among their co-religionists practically countenance it; and though we readily admit that it has found many opponents among Protestant clergymen and laymen who have openly expressed their condemnation of it in the strongest terms, we cannot forget that it owes its existence to the bitter words by which so many Protestant clergymen have inculcated hatred of Catholics from their pulpits and political platforms. We cannot forget, for example, that such fomenters of discord as the Rev. Dr. Wild have had their fanatical utterances practically approved by the positive confidence expressed in them by the supreme conventions or conferences of their co-religionists. It is very well for individual clergymen to say, as Rev. Dr. Withrow said the other day to a *Globe* reporter, "I think men like Dr. Fulton who go about preaching against the Roman Catholics, declaring they are not Christians, and making other equally violent statements, do the country harm, and are not doing what their Master bids them do. The P. P. A. movement is wrong, and I sympathize with the *Globe* in its criticisms on their aims and insidious methods." But, on the other hand, is it not true that Protestant churches of several denominations were readily thrown open to that same preacher of filth (Fulton) whenever he visited Toronto, and to similar lecturers in Toronto, London, and elsewhere, for the dissemination of their anti-Christian sentiments? Even was not Dr. Fulton formally endorsed by a convention of Baptist ministers, in his violent attack upon the Blessed Virgin, Mother of Christ, and his declaration that Catholics are idolaters for reverencing her? Was not Rev. Dr. Douglas of Montreal formally invited to preach ill-will against Catholics for successive years at the Tilsonburg and Toronto Methodist Conference meetings? All these efforts to excite ill-will should be counteracted by deeds, not words, if our Protestant fellow-citizens are sincere in their expressions of disgust against the course of the P. P. A. now. The rev. doctor does add that the Catholic Church has claimed exceptional privileges in Canada; but we must bear in mind that there is not a particle of evidence that such is the case. It would be surprising if the doctor had not something to say against the Catholic Church; for he is known to be an ultra-Protestant. His testimony is unimpeachable as against an association which he would be naturally inclined to favor, but we have a right to dispute his opinion when he ventures to pronounce one regarding the Catholic Church. However, we are inclined to forgive him for doing this, on account of his honesty and straightforwardness when speaking of the A. P. A. and its objects. Rev. Doctors Caven, Dewart, Langtry, Lewis, Macdonnell, Withrow and Grant, and Bishop Campbell, were among those who expressed themselves very similarly to Dr. Workman, and we must add to the list Rev. Drs. McVicar and Williams, of Montreal, as also Sir William Dawson, Dr. Davidson, Major Bond, and Sir Matthew Hutchinson. When it is remembered that nearly all of these gentlemen took a prominent part in the pseudo-Equal Rights agitation against Catholics, we may reasonably entertain a hope that the era of bigotry which we have had to regret in the past, is about to be succeeded by one of peace and goodwill, only temporarily delayed by the virulence of the P. P. A. Surely the opinion of these gentlemen is a better index to respectable Protestant opinion than is the letter of a lawyer who has not attained any distinction in his profession. THE P. P. A. AND ITS WORK. One of the peculiar features of the P. P. A. is the fact that it leads to a disarrangement of business affairs in various alike to members and non-members. The Bennet Furnishing Co. of this city gives us a case in point. Mr. Robert Bennet, the head of the establishment, with whom the publisher of the RECORD has had the pleasure of being on terms of intimacy and friendship for the past thirty years, is not a member of the P. P. A.; nor is any one holding an interest in the business in any way identified with the organization. For this reason the firm has lost many contracts on Public schools and other buildings where the work is controlled by trustees or committees tainted with the P. P. A. epidemic. On the other hand, unscrupulous rival firms have in many cases deprived the company of

an opportunity of tendering for other work by representing them as members of the conspiracy. The result has been that patronage from all quarters has fallen off, and many of the work men have thereby been thrown out of employment, thus leaving quite a number of families in the midst of the winter season, without means of sustenance. Those who are responsible for the existence in our midst of this abominable society, have much to be ashamed of and much to answer for before the bar of public opinion. EDITORIAL NOTES. S. E. McCULLY, M. D., of Toronto, has entered the ring against Rome. None of your Marquis of Queensbury rules for him. He wants the London prize ring mode of settling the difficulty. S. E. McCully, M. D., is a heavy hitter. He is now in training quarters, under the tutorage of Dr. Wild and Margaret L. Shepherd. We will give a few preliminary rounds merely to show what manner of pugilist is S. E. McCully, M. D.: Round 1.—The situation in Ontario—in Canada—is fraught with danger to its future; the alarm has spread from the Bay of Fundy to Vancouver. Round 2.—That the demands of Catholicism have grown under the Mowat regime to gigantic dimensions, and that the concessions made have been alarming to the people, is not a matter of dispute. Round 3.—Our text-books have been bundled up under cover of darkness, because they love not light, and found their way to the Bishop's palace. "Marrion" was fired out into a Catholic habes without funeral obsequies; truth, God's truth, was first mutilated, then eliminated from the Rose Bible to meet the views of Archbishop Lynch as to the character of the Scripture texts Protestants should use in the Public schools of Ontario. Round 4.—The open vote was demanded in the Separate schools so that Catholics might see, hear, and feel the crack of the clerical lash, and Mr. Mowat again bowed to the commands of his masters, insulted every independent Catholic, and placed a blot on our Statute books in the form of a character of class legislation foreign to any province under the aegis of the Union Jack. Round 5.—Mr. Edgar may be a Canadian; he may be patriotic; but his national compass is gone; he is lost, and is now miserably floundering in the tangled brambles of Romanism. Perhaps it would be unjust to denounce him as a weakling renegade, or a craven politician worshipping the lowes and fishes; may be he might be commended for his indictment of him and his party to charge that a searchlight turned on their history and acts would lead to the discovery of other thirty pieces of silver, the betrayal of Ontario and Canada's dearest heritage, liberty of conscience, freedom from despotism; but in view of his bitter attacks on the P. P. A.; in view of the concessions to Rome by his party in and out of this province; in view of the spineless attitude of mental paralysis with which they are stricken; I think the assumption well taken, and an analysis in order. Round 6.—One in viewing the past history of Canada cannot help seeing the deadly work of the poison of Jesuitism in the political life of our republic; the deadly virus has dominated their beings; they have slept on the national watch towers while the enemy have torn down the gates; their name is legion; they are the Ezars, the Mowats, the Wallace, and the Borellas! Unhappy country, exposed to such treachery! Have not these hypocrites craw-fished on their bellies to the foot of the papal throne, while facing the people of Canada with falsehoods on their lips and treachery in their every act? Have not these men sowed the seed that produced that now secret and feared power, the P. P. A.? This is dreadful fighting. Artemus Ward, Mark Twain, Petroleum V. Nasby, and Brother Gardner, President of the Lime Kiln Club, could not, all at once, stand up before S. E. McCully, M. D. As he is out of joint with the medical profession he allows his tongue full rein, and looks upon propriety with contempt. We too, might lose our temper, and bring the editorial "we" under the lash of our confederates—we might write, and with truth, that S. E. McCully, M. D., is a queer, quibbling, quarrelsome, Quixotic quack, who professes to cure everything, from a corn to a cancer, giving special attention to Romanism, and defying competition—but we will not fight him in this fashion, because, as we said, it would be unprofessional. If one professional man forgets himself, that will not justify another in doing so. Two wrongs do not make a right. But, to be serious, we believe the entire letter of S. E. McCully, M. D., is neither more nor less than an advertisement, after the fashion of Paine's Celery Compound, and that 25 cents per line has been paid the *Mail* for its insertion. RIDICULOUS enough, indeed, appears S. E. McCully, M. D., but still more so seems Mr. G. Egerton Ryerson, also of Toronto. G. Egerton Ryerson essays to be leader of the Opposition in the Ontario Legislature, and the papers are fairly bristling with rounded periods of nonsensical matter over his signature. We may in a sense excuse much in this line from Mr. G. Egerton Ryerson, knowing that he carries about with him much inherited bigotry. We freely admit that Mr. Wm. Meredith, from whom we have had occasion to differ more than once, is an able public man. Mr. G. Egerton Ryerson is a very different sort of person, and the Conservative party in Ontario will indeed experience a famine of talent if it feels constrained to place the mantle of Mr. Meredith on the shoulders of Mr. G. Egerton Ryerson. Mr. G. EGERTON RYERSON has sud-

denly discovered that the offices of sheriff and registrar are an abuse, as at present administered, and wants to know what the officials holding them do to entitle them to the large fees enjoyed. This discovery has been made because Mr. Peter Ryan, of Toronto, is registrar, and Mr. James Brady, of Woodstock, is sheriff of Oxford. Both gentlemen are Catholics, and it would be safe to make a wager that were they even members of Gen. Booth's Army, Mr. G. Egerton Ryerson would never have raised the question of interfering with a condition of affairs that existed long before a person of similar name became celebrated as the recipient of what he called "casual advantages," interest money pocketed from deposit of school moneys. But since Mr. G. Egerton Ryerson is in the revolutionary mood, why does he not lend his influence towards reformation in other branches of public life? Why does he not begin with the office of Governor General, then the Lieutenant-Governors, then the Ministers of the Crown (both Dominion and Provincial), and lastly the judges? What do all these men do in return for the large salaries enjoyed? Why not have all of these positions let by tender? No doubt a considerable saving could be effected. Be brilliant, Mr. Ryerson, while you are in the mood! THE editor of the St. Catharine *Star* must be a gentleman possessing a superabundant quantity of bigotry and an infinitesimal amount of intelligence. We feel sorry to be compelled to write thus of an esteemed contemporary, but the truth must be told. In combating the statements recently made by Rev. Mr. Hossack, a Protestant clergyman, in which that gentleman had the courage and honesty to ask for justice for his Catholic fellow-citizens, the editor of the *Star* says: "Can Mr. Hossack or anyone else point to a community where Romanists are in the majority in which a Protestant holds office? Can it be shown that Romanists ever vote for a Protestant when one of their own people is in the field?" The following passage occurred in a letter which recently appeared in the *Globe* from Mr. J. D. Edgar, M. P., a Protestant gentleman: "I can show that the political treatment of Protestants, where the Catholics have a clear majority, is far more generous than the latter receive from Protestants who have control. Take up the last census and the Parliamentary returns, and we will find that in Ontario four constituencies with large Catholic majorities send Protestants to the House of Commons, and that only one Roman Catholic is elected by any riding with a Protestant majority. Then take Quebec, and we find that while seven Catholic ridings elect Protestant M. P.'s not one riding with a Protestant majority sends a Roman Catholic to Parliament." If our contemporary is not satisfied, we will furnish him with columns of similar cases. Read up! friend. We are just a little bit ashamed to note that an esteemed contemporary lives and moves in such a mouse hole. The Toronto *Mail*, in making reference to Rev. Mr. Hossack's condemnation of the P. P. A., says: "Few of us would care to believe that the Protestant Protective Association prescribes the oath which the rev. gentleman attributed to it on the unsupported testimony of the Catholic *Mirror* of Baltimore and the Toronto *Globe*." If the editor of the *Mail* is a member of this association—and it is quite likely he is—he is simply dishonest in throwing discredit on the genuineness of the oath published in the *Globe*, and which also appeared in the CATHOLIC RECORD. If he is not a member of the P. P. A., we wish to state for his benefit that the oath as published is absolutely correct and that it is taken from the ritual used in the lodges of these conspirators. A copy of this ritual containing the oath as given was placed in our hands by one of the organizers of the P. P. A. in London. Men who are known to be members have been challenged to deny its correctness and they have refused to do so. The P. P. A. is evidently the "white-headed boy" of the *Mail* management, and the editor, therefore, quite naturally, has endeavored more than once to ward off the contempt which all honest men entertain towards it. BISHOP COXE, who has more than once astonished his Episcopalian brothers by his (to use a weak expression) audacious statements, announces that he is about to agitate for the expulsion of the Jesuits. If the worthy Bishop had the priceless gift of seeing himself as others see him, he would have done with his foolish harangues and confined himself to his legitimate line of business. The Jesuits are inoffensive, and their labors in the field of education are adding

more to the treasure of noble thought and action than will be done by the wordy orations of the eccentric prelate. But he is credited with a bad liver, and his occasional outbursts may be condoned. If, however, he should take a small dose of truth and work the bile off his system he would become a more respectable citizen. We heard but the other day of a man who has attained some degree of eminence in his native burgh who is ashamed of the uncouth manners of his father and mother. Every time we see him we cannot help recalling these words written by an author whose name we forget, "If ever I should grow to be ashamed of my origin—of my father, my mother—I feel that I am blushing crimson as I write it, I hope the day will come when I shall regard myself as the meanest thing that crawls upon the earth and loathe myself as I ought to do." THE A. P. A.'s are being stamped out in the United States. When they undertook to ferment dissensions they to use a Western expression, "bit off more than they could chew." Ingersoll even denounces them. If they want to battle against Catholicism let it be done fair and open and have done with tricks and subterfuges that are in honor among thieves and assassins. The lesson these bigots received in the Republic may be learned with profit by the Canadians who hire itinerant lecturers of shady antecedents to revile the religion of a vast number of their countrymen. This propaganda is too un-Christian, too unmanly, to obtain the respect of men who believe in the sacredness of human rights. And yet it is a strange parody on Christianity as it to hear some of our ministerial brethren speaking in dulcet tones of Christian charity from their pulpits and giving on week days their approval to a shameless woman who has devoted the powers of a perverted mind to the futherance of an ignoble cause! She is in it simply for money. This to us seems a useless expenditure, and we would advise all ministers who are in the trade of vilification of Catholicism to invent a calumny slot machine. They can then put a penny in the slot and get whatever species of mendacity they may desire. MR. JOHN P. HOPKINS has been elected Mayor of Chicago. He is a member in good standing of the Catholic Order of Foresters. We congratulate that excellent society on having a member so distinguished in the civic life of the great western metropolis. We learn from the Forrester that Mr. Hopkins is a self-made man. He began at the bottom by working at manual labor, and by energy and industry has become a leading merchant and public man in the community. He is a charter member of Holy Rosary Court, No. 131. MAURICE FRANCIS EGAN has earned, and justly, a place amongst the literati of America. His charming stories are never commonplace or uninteresting, and cannot but contribute a healthy hour's enjoyment to the reader of fiction. He has proved that a novel can be Catholic and yet replete with interest. "FOOLS rush in where angels fear to tread." This oft repeated adage comes to our minds whenever we hear a Catholic repeating the old saws of infidelity. They do not mean it, they say, but all the same it is a poor compliment to the Almighty, who, out of pure love and mercy, vouchsafed them the priceless boon of faith. When shall they understand that their faith is given them only to be guarded and protected. This conduct of Catholics does often irreparable damage to the souls of their hearers, and shows, moreover, a conceited and shallow mind. A man of any worth respects a principle. He cherishes it, and will not, even for the amusement of an hour, expose it to the jibes and ridicule of others. It is something sacred in his eyes, and for no reason will he permit unhallowed hands to be placed on it. When he does, he is entitled to unmitigated contempt. We may investigate the grounds of our belief, but from that to the inane repetition of the calumnies and objections of infidelity there is a long step. THE divorce question is agitating the minds of certain authors who are advocating schemes for its solution that are as fanciful as they are feasible. They recognize that divorce affords the widest margin to lust and legalize adultery and has made some communities a very cesspool of im-

urity. But how will they amend the condition of affairs? The Church alone that insists that the command of the Lord, "Thou shalt not commit adultery," must be enforced, is the only one to solve the question. We are glad to be able to say that the Grand President of the Patrons of Industry has issued the following circular, by which it appears that there is no connection whatever between that organization and the P. P. A.: In view of statements through the public press and otherwise by parties whose interest it is to misrepresent the aims and purpose of the Patron order, I desire to say most emphatically that our organization has never had, has not now, and never can have, any affiliation, directly or indirectly, with any organization affecting the religious standing of the people. Our constitution distinctly provides that our order shall be "non-partisan and non-sectarian." I trust that this official declaration will prevent any further insinuations that a coalition between the Patron has and any semi-religious organization has ever existed or can exist at any time hereafter. C. A. MALLORY, Grand President. FATHER KNEIPP, the celebrated cold water advocate, has been honored with the insignia of a Monsignor, and is going to Rome at the special request of His Holiness. A few days ago the Rev. Dr. Burrill of the Reformed, or Cumberland, Presbyterian Church in New York city announced in an anti-Popery sermon that St. Patrick's cathedral of that city "was built at a cost of \$4,000,000 out of the public treasury." This is a specimen of A. P. A. calumny, to which association Dr. Burrill probably belongs, as the same falsehood appeared recently on a card issued by the A. P. A. for election purposes. But though for political reasons we know that ward heelers are ready to make use of anything, true or false, which may aid their designs, we would have supposed that a pretended preacher of the Gospel truth would not stoop so low as to substitute political "roorbacks" for the Gospel in his pulpit. However, we are not to suppose that pulpit liars are to be found only in New York. We have some preachers in Canada who adopt similar tactics to those of Rev. Dr. Burrill. These are the men of whom the Apostle tells us, "speaking lies in hypocrisy and having their conscience seared." DIOCESE OF LONDON. CHRISTMAS DAY IN LONDON. At 6 o'clock Christmas morning His Lordship Right Rev. Bishop O'Connor celebrated Pontifical High Mass, assisted by Rev. M. J. Tiernan as assistant priest, and Rev. F. J. O'Connell and McCormack as deacon and sub-deacon, respectively. After Mass His Lordship spoke very feelingly on the festival, where he gave glory to God on high and brought on earth peace to men of good will. It was indeed a joyous and happy occasion, and His Lordship for the occasion and in honor of the day, to stimulate the virtuous to greater zeal in working in God's service; and power, to break the chains that bound the poor sinner captive, and make him once more a child of God and an heir of heaven. His Lordship terminated his feeling address by extending to all the happy greetings. His joyful occasion and loved that we might all be united in celebrating the eternal feast of Christmas in God's own Kingdom. After His Lordship's Mass, Masses were celebrated every half hour until 10:30, at which time solemn High Mass was sung by Rev. F. J. O'Connell, assisted by Rev. F. O'Connell, Tiernan and Gahan as deacon and sub-deacon. His Lordship presided at the throne, assisted by Father McBratney of Toronto. After the Gospel Rev. Father McBratney ascended the pulpit and delivered a very able and interesting address on the occasion. Immediately after High Mass His Lordship imparted to the people the Pontifical blessing, then followed solemn benediction of the Blessed Sacrament. The singing of the choir was of a high order. Mrs. Cruisebank presided at the organ and Sergeant Walsh of the Military School, directed the choir. AT ST. MARY'S. Rev. Father McCormack officiated at St. Mary's Church, Hill Street. The contributions, both in the cathedral and St. Mary's, were very large. Rev. Father Tiernan celebrated midnight Mass at the Sacred Heart Convent and Rev. Father O'Connell at St. Peter's. ORDINATION AT THE CATHEDRAL. On last Saturday morning at 9 o'clock His Lordship the Bishop raised to the high dignity of the priesthood, Rev. John Vincent Tobin, of Toronto, and Daniel O'Connell, of St. Peter's, and imposing ceremony of ordination was witnessed by a large circle of relatives and friends of the newly ordained gentlemen, as well as a goodly number of St. Peter's congregation. It is our sincere and ardent wish that these young men may live long to discharge faithfully the arduous duties incumbent upon those who work in the Lord's vineyard, and finally to receive the reward of the faithful servant. MISSION AT ASHFIELD. During the past week a mission was held in the parish of Ashfield by Rev. Fathers O'Leary and O'Brien which merits more than a passing notice. The pathetic eloquence, the untiring zeal of these good Fathers surpass the ability of any writer to adequately represent them in words; for personal attendance in the church is necessary to a due appreciation of them. These good Fathers, who, I learn, hail from St. Louis, arrived in said parish on the 10th inst., and continued their arduous labors until the 16th, and during the intervening period devoted the days and a great part of their nights to the advancement of God's Kingdom and the salvation of souls. How these good men withstand such a strain on their constitution is a mystery to the ordinary mortal. The order and regularity which characterize their arduous and self-denying labors, more than the clearness with which they discharge their duties and responsibilities, yet such a lucid review of them cannot fail to produce good fruit. "God speed you" was the unanimous and ardent wish of the parishioners towards the good Fathers. The people of the parish seem to have entered into the holy work with little less enthusiasm than their spiritual advisers and teachers. Sleights with their human freight could be seen arriving at the church before and at the break of day, having travelled a long distance. Almost every other consider-

ation was lost sight of for the time being and the true Catholic spirit aroused. Eternity alone can reveal the good that has been done during this mission in Ashfield. ENCYCLICAL LETTER OF POPE LEO XIII. CONTINUED FROM PAGE ONE. ogy, which were founded near so many Episcopal Sees, the most celebrated of which were those of Antioch and Alexandria, the teaching given consisted, so to speak, only of the reading, the explanation, and the defence of the written Word of God. From these establishments came out the greater number of the fathers and the writers, whose profound studies and remarkable works succeeded each other for three centuries in such abundance that this period has been called the golden age of Biblical exegesis. Amongst those of the East, the first place belongs to Origen, a man admirable for the quickness of his intellect and his uninterrupted labors. It is to his various writings and his immense work of the *Hexaples* that all his successors have gone for their sources. It is necessary to mention several who have extended the limits of this science, thus: amongst the most eminent, Alexandria produced Clement and Cyril; Palestine Eusebius and the second Cyril; Cappadocia Basil the Great, Gregory of Nazianzen, and Gregory of Nyssa; and Antioch John Chrysostom, who was equally renowned for his ripe erudition and lofty eloquence. The Church of the West had no less glory. Amongst the many doctors who distinguished themselves in her bosom the names of Tertullian and Cyprian, of Hilary and Ambrose, of Leo the Great, and of Gregory the Great, but above all, of Augustine and Jerome are illustrious. One showed himself of admirable penetration in the interpretation of the Word of God, and of consummate ability in deducing from it arguments in support of Catholic truth; the other possessed an extraordinary knowledge of the Bible, and made such magnificent comments upon it that he is honored by the Church with the title of the Very Great Doctor. From that epoch to the eleventh century, although studies were not so ardently cultivated, nor so fruitful in results as in preceding times, nevertheless, they were flourishing, thanks particularly to the zeal of the monks. In fact, these took care either to gather the works left by their predecessors on so important a subject, or to circulate them after having studied them profoundly and enriched them with their own additions. It was thus that Isidore of Seville, Bede, and Alcuin acted as preservers. They either illustrated the Sacred Writings with glossaries as Valerius Strabo and Anselm of Laon, or they endeavored by new processes to maintain the integrity of texts as Peter Damianus and Lanfranc. In the twelfth century the most of them undertook with much success the allegorical explanation of the Holy Writings. St. Bernard easily signaled himself in this sphere, his sermons being almost entirely based on Holy Writ. But new and considerable progress was made, thanks to the method of the Scholastics. These, although they expressly applied themselves to researches as to the veritable text of the Latin version, as the corrected Bibles which they brought out demonstrate, expended still more zeal and care on the interpretation and explanation of the Holy Books. Withasmuchlearningand clearness as any of their predecessors they discriminated the different meanings of the Latin words, established the value of each from the theological point of view, noted the different chapters of the books and the subjects of the chapters, went into the signification of Biblical words, and made manifest the interdependence of precepts. It was plain to all the world over what a light had been thrown over obscure points in this manner. Besides their books, whether theological or commenting on the Scriptures themselves, exhibited a profound knowledge drawn from Holy Writ. Under this head T. Thomas Aquinas bore away the palm. But afterwards Clement V., our predecessor, had attached to the Athenaeum of Rome and to the most celebrated universities masters of the Eastern languages. These began to study the Bible, both in the original manuscript and in Latin translation. When in the course of time the monuments of Greek erudition were familiar, and particularly when the art of printing was invented, the cult of Holy Writ was vastly promoted. It is amazing how many editions, especially of the Vulgate, were produced in a very brief period. They filled the Catholic world to such a degree as to prove that even at this epoch, so decry by the enemies of the Church, were the divine books loved and honored. TO BE CONTINUED. CATHOLIC CELTIC LEAGUE. ELECTION OF OFFICERS. 168 Niagara St., Toronto, Dec. 22nd, 1898. At the last regular meeting of Catholic Celtic League No. 3 of I. C. B. A. held at their hall, Bathurst St., on the 11th inst., the following officers were elected for the ensuing year: Chaplain, Rev. Father Cruise, Pres., William Hanlan, (acclamation) First Vice Pres., Jos. Newman, Second Vice Pres., Patrick Foley, master of ceremonies, Richard Smith, re-elected; (acclamation, Rec. Soc. F. Carroll; (accl.) Fin. Sec. John Connors; (accl.) Treas. Denis Cronin, re-elected; (accl.) Guard, R. McCarthy; Marshall, P. O'Reilly, re-elected; (accl.) Asst. Marshall, P. Sullivan. The next regular meeting of the C. C. L. will take place on 8th prox. and every alternate Monday throughout the year.



My Mither An' Me.

JAMES JAMIESON.
Some leetles are kittle to deal wi', I fear.
An' lovel's a gey queer thing, frae k' that I hear.

HOW THE CHRIST-CHILD FOUND HIS WAY.

Zig zag struggled the December sun,
past high buildings, twisting around
the jutting corners of the alley, till it
rested, one pale ray, on the golden
hair of a little girl.

THE GUARDIAN ANGEL.

The Colored Harvest.
From Sacred Scripture and Church
history we know that the angels take
every form that may serve to help us.

THE SHINE OF ST. EDWARD.

A new place of pilgrimage is gradu-
ally being formed in the very heart
of Protestant England. It is related
that some years ago the late Cardinal
Manning, when preaching on St.
Edward, the Confessor, moved, as if
by sudden inspiration, exclaimed:

Not Afraid.

The following communication by Mr.
John R. Clements, appears in a recent
issue of the Presbyterian, which is
published in Philadelphia, Pa. It
carries the above quoted head line.

How to Get a "Sunlight" Picture.

Send 25 "Sunlight" Soap wrappers (wrappers
showing the words "Why Does a Woman Look
Old Sooner Than a Man") to LEVER BROS.,
Ltd., 43 Scott Street, Toronto, and you will
receive by post a pretty picture, free from adver-
tising, and well worth framing. This is an
easy way to decorate your home, the soap is
the best in the market, and it will only cost you
postage to send in the wrappers, if you leave
the ends open. Write your address carefully.

Ayer's Pills

Are compounded with the view to
general usefulness and adaptability.
They are composed of the purest
vegetable aperients. Their delicate
sugar-coating, which readily dis-
solves in the stomach, preserves
their full medicinal value and makes
them easy to take, either by old or
young. For constipation, dyspepsia,
biliousness, sick headache, and
the common derangements of the
Stomach, Liver, and Bowels; also
to check colds and fevers, Ayer's
Pills

Are the Best

Unlike other cathartics, the effect
of Ayer's Pills is to strengthen
the excretory organs and restore to
them their regular and natural ac-
tion. Doctors everywhere prescribe
them. In spite of immense competi-
tion, they have always maintained
their popularity as a family medi-
cine, being in greater demand now
than ever before. They are put up
both in vials and boxes, and whether
for home use or travel, Ayer's Pills
are preferable to any other. Have
you ever tried them?

Ayer's Pills

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists.

Every Dose Effective

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best value for their money.

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ers. Open night and day.

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C. S. B.

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BERLIN, ONT.

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Commercial Courses,
And Shorthand and Typewriting.

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REV. THEODORE SPEZT, President.

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sity. Under the patronage of His Grace
the Archbishop of Toronto, and directed by
the Basilian Fathers. Full classical, sci-
entific and commercial courses. Special courses
for students preparing for University matricu-
lation and non-professional certificates.
Terms, when paid in advance: Board and
tuition, \$150 per annum; books, \$25;
day pupils, \$25. For further particulars apply to
REV. J. R. TEEFY, President.

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Part Lot 12, broken into four lots,
tp. Charlotteville, Co. Norfolk, 100 acres
and fine buildings,..... \$1,000
Lots 33 and 34, 21 con. Middleton, N.T.
R. Co. Norfolk, 188 acres, more or less,
and buildings,..... \$2,000
Parts 2, 4 and 5, Lot 29, con. 3, tp.
McGillivray, fifty acres, more or less;
good crops, excellent brick house,
and other buildings,..... Cheap
E. J. Lot 6, con. 4, tp. Saugeen, Co. of
Bruce, fifty acres, more or less, and
buildings,.....
Apply by letter to Drawer 541, London

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R. LEWIS.

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Dr. Wood's Norway Pine Syrup is the
safest and best cure for coughs, colds,
asthma, bronchitis, sore throat, and all throat
and lung troubles. Price 50c. and 75c.

Worth its Weight in Gold.

DEAR SIRS.—I can truly say that Hag-
yard's Pectoral Balm is the best remedy
ever made for coughs and colds. It is worth
its weight in gold.
HARRY PALMER, Lorneville, Ont.
Friend's Lintment. Lumberman's
Friend.

Does Your Wife Do Her Own Washing?

If you regard her health and
strength, and want to keep your
home free from hot steam and smell,
and save fuel, washing powders, and
the clothes,
Get her
Sunlight
SOAP

The Children's Enemy

Scrofula often shows itself in early life and
is characterized by swellings, abscesses, hip
disease, etc. Consumption is scrofula of the
lungs. In the class of disease Scrofula's Emul-
sion is unquestionably the most reliable medi-
cine.
For the thorough and speedy cure of a
Blood Disease and Eruptions of the Skin
take Norway & Lyman's Vegetable Discovery.
Mrs. B. Forbes, Detroit, had a running
sore on her leg for a long time; com-
pletely cured by this medicine. Her
condition is now such that she is completely
cured. Her husband thinks she is no longer
equal to it for Ague or any low fever.
A FAIR TRIAL of Hood's Sarsaparilla
guarantees a complete cure. It is an honest
medicine, honestly advertised and honestly
CURED.
Keep Minard's Lintment in the House.

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and other medical and commercial notices.

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and other medical and commercial notices.

The Feast of the Holy...

And Herod sending killed all
dren that were in Bethlehem and
ines thereof from two years old
Who is not shocked by that
Herod's cruelty? Carried
pride and ambition, and
losing what he had usurped
tyrant tried to put to death
the murder of his child-
necents. Who in our da
Herod? Those who murder
children. Finnish mother
perhaps, to cover their sh
escape the labor of bearing
ing up children, take the li
unborn infants. Those,
knowingly sell or give or
use of drugs calculated to
life of the unborn — all s
crime is now a days commit
Woe to those wretches!
Herod-like physicians who
reason whatsoever, directly
or use means to prevent o
Herod met his punishment
death, and his soul went in
eternal torments. What mu
derers of little children exp
But I have another crue
out against. It is that of
destroy the "little ones of
neglecting to instruct their
dren in the way of salvatio
of God requires that child
as they have the use of rea
is about the age of seven ye
know the elements of the Ch
trine, should know the n
avoiding sin, and should be
practice of virtue; also, th
as soon as they are able to
profit by receiving Holy Co
should do so. No child shou
allowed to go beyond the ag
years without having mad
munition. Many can receive
munition at nine or ten ye
and perhaps younger. Co
should be received as soo
Communion. Parents are
fore God if they do not rec
God and His Church from t
years until they leave th
charge. How many parent
little ones a deadly injury b
ing them regularly to Sund
What is it to bring up child
in the flames of hell for eve
Christian parents do? Is
soul-murder. It deserves
name. Have you been guil
murder? If so, hasten to
evil as much as you can
never do it wholly, but you
what you can. There is y
cruelty towards "the littl
Christ. It is to scandalize
your bad example. Instead
Blessed Lord, to love, and
His Blessed Mother and th
they, perhaps, learn to ta
holy name in vain. Your
teach them to lie; your d
teaches them to steal. Your
quarrelling teach them to b
and disobedient. Ah!
parents, be careful how you
mistake of scandalizing the
of Christ about your necks.
Finally, you destroy your cl
not correcting the faults.
at the evil which they do. P
punish them, regardless of G
and their good. If you do
them, it is not "correction
Lord," but you do it to gra
satanic rage. Some fati
mothers are not worthy of
The dignity and responsi
fathers and mothers are ver
See that you are faithful to
tions which belong to your
holy state.

A Japanese Lily.

A lady who, in her girlh
discouraged by her lack of be
lived to become a leader of
with hosts of sincere and
friends says: "If I have be
accomplish anything in li
to the words spoken to me i
season, when I was a child,
teacher.
I was the only homely, awk
in a class of exceptionally pre
and being also dull at my b
came the butt of the school
a morose, despairing state,
study, withdrew into myself,
daily more bitter and vindicti
One day the French teacher
haired old woman, with keen
a kind smile, found me cryi
" What is the matter, my
she asked. "O, madame, m
ugly!" I sobbed out. She soo
but did not contradict me. I
she took me into her room,
amusing me for some time,
have a present for you," ha
a scaly, coarse lump covered w
" It is round and brown as yo
did you say? Very well.
call it by your name then.
Now, you shall plant it, and
and give it sun for a week, o
planted it, and watched it ca
the green leaves came first an
the golden Japanese lily, the
ever seen. Madame came to
delight. It was the first tim
ever occurred to me that in sp
ugly face, I too, might be ab
friends and make myself be
the world.
" A snake in the grass" is
more dangerous from being
pected. So are many of th
medicines offered the pub
avoid all risk, ask your dr
ers Sarsaparilla, and also fo
limanac, which is just out
new year.
Dr. Wood's NORWAY PINE SYRUP
Coughs, Colds, Asthma, Bronchitis,
cess & Consumption, if taken in tim



FIVE-MINUTE SERMONS.

The Feast of the Holy Innocents.

And Herod sending killed all the men-children that were in Bethlehem and in all the con- tains thereof from two years old and younger.

Who is not shocked by the recital of Herod's cruelty? Carried away by pride and ambition, and the fear of losing what he had usurped, this tyrant tried to put to death the King of kings by the murder of the holy innocents.

But I have another cruelty to cry out against. It is that of those who destroy the "little ones of Christ" by neglecting to instruct their little children in the way of salvation.

"I tell you, ma'am," he said, "that boy is never tired of talking about you and your family. It's not every- body that would have been so kind. The poor boy needed it."

"I'm a poor, weak mortal," said Mr. Fitts, beginning to wipe his eyes with his handkerchief. "I never was much to work; but I have ideas. I'm full of ideas."

"Hush!" said Mrs. Beresford. Job Fitts' father wiped his eyes with the back of his hand. "I was never much of a hand to work."

"I'm full of ideas, but I was never a great hand to work," murmured Mr. Fitts. "Dick wants to plant celery and asparagus," said Brian, enthusiastically.

"A snake in the grass" is all the more dangerous from being unsuspected. So are many of the blood poisons offered the public.

How They Worked Their Way.

By MAURICE FRANCIS EGAN, LL. D.

IV.—CONTINUED.

Mrs. Thorne was not afraid to "run over" with a particular nice dish of pudding, or something of that kind, and very often, other housewives in the vicinity came. Opinion had changed.

The neighbors, having once become acquainted with Mrs. Beresford, acquired a habit of "dropping in" to see her. The women regretted that "poor Mrs. Beresford" could not take part in their "church societies."

"I can't tell why I did it," he said, afterward. "It seemed as if I had to." Father Hogan patted Job on the first, although he shrank from him at head; as if he were a wild animal.

"Why should not we ask some of the people near us?" asked Mr. Beresford, when Dermot and Mary came to discuss some knotty point with him.

"Good example is the best softener of the prejudice of the people around. Preaching and arguments are in vain, if one does not practice. Ask some of your neighbors, by all means," said the priest, gravely.

"I speak not out of weak surmises, but from proof." LARD MUST GO. since COTTLENE has come to take its place.

TO BE CONTINUED. THE GRIPPE EPIDEMIC. A Scourge More to be Dreaded Than Cholera— Medical Science Powerless to Prevent Its Spread—It is Again Sweeping Over Canada With Great Severity—How Its Evil Effects Can Best be Counteracted—Only Prompt Measures Can Ensure Safety.

It is stated on high medical authority that an epidemic of the grippe is more to be feared than an outbreak of cholera. The latter disease can be controlled, and where sanitary precautions are observed the danger can be reduced to the minimum.

Mr. Beresford asked Job's father to stay to dinner.

Mr. Fitts appeared to improve visibly, under the influence of kindness. It was evident, from his talk, that he knew a good deal about farming.

It was the general verdict throughout the neighborhood that Catholics might not be so bad, after all. And many were the religious discussions that arose out of the presence of the Beresfords there.

It happened that Job Fitts had been sent over to bring some seed, sent by Mr. Thorne. He stood, staring and open-mouthed, while the Mass pro- ceeded. When Brian rang the little bell at the consecration, and they all knelt devoutly Job prostrated himself, too.

"I can't tell why I did it," he said, afterward. "It seemed as if I had to." Father Hogan patted Job on the first, although he shrank from him at head; as if he were a wild animal.

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breath on slight exertion, swelling of the limbs,

an indisposition to exertion, a feeling of con- stant tiredness, partial paralysis and many other distressing symptoms.

James McKay, Tiverton, N. S., says: "I had a grippé about three years ago and that tied me up pretty well. I wasn't fit to do any work."

Mr. W. A. Marshall, principal of the Clement- zert, N. S., Academy, says: "I had a bad attack of grippé which left me weak and nervous, and badly used up."

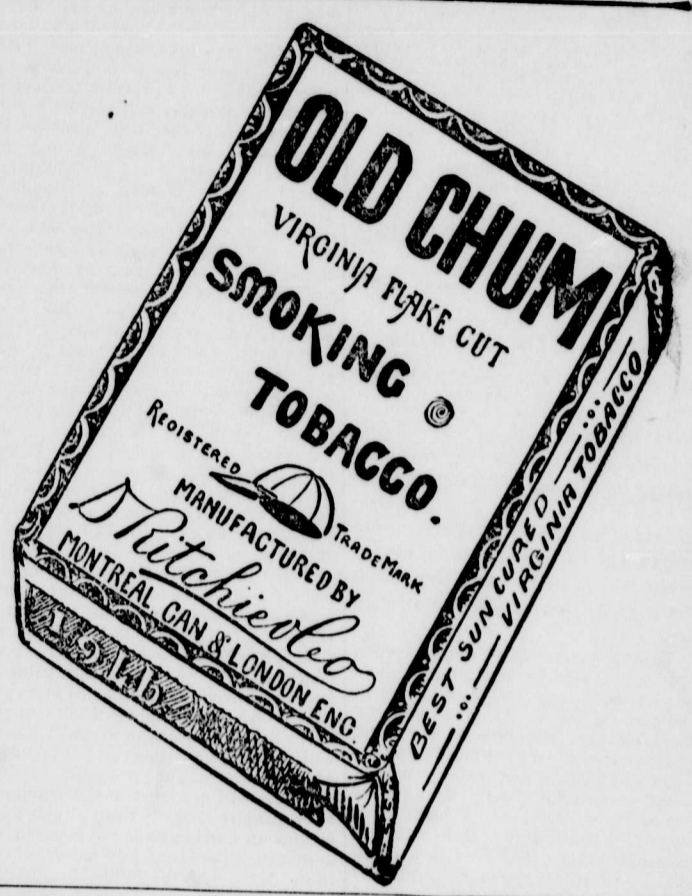
Mr. R. Crozier, Warkworth, Ont., brother of Dermot, says: "The summer years ago I represented East Northumberland in the House of Commons."

MILBERN'S COD LIVER OIL EMULSION with Wild Cherry and Hypophosphites builds up and strengthens the entire system.

"I speak not out of weak surmises, but from proof." LARD MUST GO. since COTTLENE has come to take its place.

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Common Error. Chocolate & Cocoa are by many supposed to be one and the same, only that one is a powder, (hence more easily cooked), and the other is not.

TAKE THE Yolk from the Egg, TAKE THE Oil from the Olive, What is left? A Residue. So with COCOA. In comparison, COCOA is Skimmed Milk, CHOCOLATE, Pure Cream.



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Vertical text on the left margin containing various advertisements and notices, including 'Pills', 'Best', 'Pills', 'Windows', 'Bells', 'Wood', 'Sons', 'College', 'Free', 'Cheap', 'Terms', 'Shing Co.', 'Nario', 'and Hall', 'Pure', 'Shing Co.', 'Glass Works', 'Churches', 'State Buildings', 'and at prices low', 'Bond Street'.



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C. M. B. A.

Election of Officers. South St. Smith's Falls. Supt. adv. Rev. M. J. Stanton, pres. Daniel Halpin...

MARGARET L. SHEPHERD

A Presbyterian Minister Gives a Word of Warning.

In the last issue of the Canada Presbyterian appears the following article concerning Margaret L. Shepherd. It is written by Rev. J. A. MacDonald of St. Thomas...

Taking a concrete example, I wish, if it is not already too late, to warn our ministers and people and such of the general public as may hear my warning, against one of the worst frauds, one of the most dangerous agents of political and social strife and moral corruption...

It was in the early spring of the present year that she first visited St. Thomas, London, Woodstock and neighboring towns. So profitable did she find her enterprise that she worked it with enthusiasm and vigor.

At first she gave out that she had been a nun, and told suggestive stories of her bad birth and dissolute life. She found, as she finds everywhere, well-meaning but glibly Protestantists who believed the stories...

I have been tracing up this woman's course, and have followed her career in Ontario. Everywhere it is the same. Her work in America is of a piece with her work in Britain...

It seems a startling thing to have Miss Lillian M. Phelps, so well known and thoroughly respected by every intelligent temperance worker in Canada, write impugning me in the name of wronged womanhood to address a wider audience than my own congregation...

I know how this woman tries to turn the edge of incriminating evidence and to convert every condemnation into useful advertising matter.

I know how she hoodwinks her audiences, posing now as a martyr and now as a penitent. I know how her

admirers are overcome by her crocodile tears and give expression to their sympathy by presenting her with Bibles. (Mayor Essery, of London, is here meant.) I have read the much-vaunted certificates of character given by creatures of her own creation...

I write strong words, and I use them advisedly. If you know what words I refrain from writing you would marvel at my mildness of expression. I would not write at all did I not know of this woman's movements in Ontario and her deep-laid schemes to make tools of people who are ignorant of her devices.

I see her name connected with Toronto, Peterborough, Brantford, Galt, Thorold, and other places. How long will Protestants be her willing dupes? Surely ministers will beware! Surely Christian people will take warning!

THE CHURCH OF THE POOR.

A. P. A. Scathingly Rebuked by an Eloquent Episcopalian Divine. The Indianapolis Sentinel of recent date publishes a sermon preached by an Episcopalian minister in one of the leading churches of that denomination in Indianapolis.

The Rev. Mr. Carstensen chose as the text from which to draw his lessons and illustrations, Proverbs xxvii, 2—"Let another man praise thee and not thine own lips." He said:

"It seems to be an accepted canon among Protestant denominations to minimize their differences, to speak no evil one of another, but to cover with a very ample mantle of charity their sins, negligences and ignorances. Against the Roman Catholic Church, however, they all make a common cause as against a common foe and apply the anathemas which are hurled against heretics and schismatics.

"The Roman Church is the home of the workingman. Go and attend any of their services, let it be even St. Patrick's on the Fifth Avenue, in the centre of the wealth of New York, and you will see kneeling side by side the millionaire and the washerwoman, the occupant of the palace and the denizen of the tenement—all bowing humbly before the common Maker of them all.

is not there, and they know it. As pertinent to this point read these figures, which do not lie: In 1830 there was in New York one church for 1,853 Protestant inhabitants; in 1880, one church for every 2,468. In Chicago in 1851, there was one church for every 774 people; in 1885, one church for every 2,254 of its people.

Statistics show that in Protestant England 6 per cent. of the births are illegitimate; in Roman Catholic Ireland, 3 per cent., and the most of these in Protestant districts. Where does exist the greatest degree of morality? When we cry out against the Roman priesthood, let us think of the sins and inconsistencies among our own clergy.

"I will now have passed down the aisles two cartoons which represent the warfare waged by a secret society formed, it seems, to desecrate all that is divine, profane all that is holy and slander the purity of womankind. One is called 'A Mother Superior,' and represents a devout Roman woman kneeling before a crucifix. The intent is to make her an object of ridicule; the other is called 'A Superior Mother,' and pictures a woman holding in her arms two children. The pernicious attempt to revile and ridicule the solemn figure of a holy and devout woman bowing in prayerful supplication to her Maker, is also cowardly—I care not who the man who dares to do it or the society that is its author.

"This is the spirit of the society, the American Protective Association, whose membership I do not know, as they take pains to carefully conceal it, and try to make the world believe that these Roman Christians are more dangerous to the community than those for whom we have our prisons and reformatories.

"I firmly believe there are Protestants who would rather see the city flooded with reeking dens of the vilest iniquity than witness the work done by the Little Sisters of the Poor; I believe there are Protestants who would rather see the city given up to the rankest corruption than hear of these daughters of the divine love performing daily deeds of charity.

"The members of St. Andrew's Society, most of whom belong to the Roman Catholic Church, recently did a very graceful act in electing as their chaplain a Catholic priest, Very Rev. Dr. Dawson. Dr. Dawson is a man of high character and high ability, and his election is a credit to the Society on the Sunday preceding the festival of its patron saint, in the opera house.

"It is all very well to denounce the proscriptive spirit of the A. P. A., but when the Rev. Mr. Carstensen says that there are no, or few, Protestant poor, he allowed his zeal to run away with him. Rome has a good case against the A. P. A., and it is a pity to spoil it with exaggeration.—News.

A. Brownson and I. T. Hecker edited our best magazines, and James A. McMaster the leading Catholic paper. To-day a half-dozen Catholic papers are edited by converts: one of the priestly orders of the Church is made up in the majority of converts and there are converts in the episcopacy.

Mr. John Coleman, London. About two weeks ago the CATHOLIC RECORD chronicled the death of Agnes Frances, youngest daughter of John and Mary Coleman, who was cut off in the youth and vigor of maidenhood. It is now our painful task to record another visit of death's angel to that happy home, this time taking therefrom the father of that estimable young lady.

Mr. James Sullivan, Stayner. A gloom has been cast over this town and surrounding country, owing to the demise of the late James Sullivan, a well-known and respected citizen, which occurred on Saturday morning, after a short illness, caused from a rupture of one of the valves of the heart.

Very Rev. Dr. Dawson. The members of St. Andrew's Society, most of whom belong to the Roman Catholic Church, recently did a very graceful act in electing as their chaplain a Catholic priest, Very Rev. Dr. Dawson.

Children of Mary Reception. On Sunday evening, 10th inst., a beautiful and impressive ceremony took place in St. Paul's church, Summerside P. E. I., when some twenty young ladies were received into the Society of the Children of Mary.

A Far Famed Business College. The Ontario Business College, Belleville, Ont., of which Messrs. W. B. Robinson and J. W. Johnson, F. C. A., have been the principals and proprietors for seventeen years, has just completed the quarter of a century in its history.

Why do Good People Join it? Take one of Houghton, Mifflin & Co's catalogues and read down the list of authors of a single publishing firm. There are a dozen of them right in the inner circle of "American Intellectuals," who have "gone over to Rome."

PARISH OF PAKENHAM.

On Sunday, the 17th inst., the new Catholic church of Pakenham was dedicated by the Most Reverend J. T. Duhamel, D.D., Archbishop of Ottawa, assisted by several priests of the Archdiocese and from the Vicariate of Pontiac. The dedicatory services, which began at 10 o'clock a. m., were conducted in the usual manner conformably to the rites and ceremonies prescribed by the Church for such occasions.

At 4:30 p. m. the people again gathered to witness and participate in the blessing and indulgencing of the Stations of the Cross, which formed a very interesting and beautiful part of the interior of the Church's devotional equipments.

The church itself, erected on an eminence overlooking the village which nestles close to its base, is a gem of architectural beauty. It is built mainly of blue limestone transported from the quarries of Hull.

More than Wonderful. Say physicians' impossible to overrate St. Leon mineral water. It contains all the elements to expel deadly poisons and build up to the highest pinnacle of strength and happiness.

Benziger's Catholic Home Annual—1894. We have just received a supply of this very popular annual. It contains the usual good things in the shape of stories, poems, historical and biographical sketches, and plenty of pretty, interesting pictures.

Junin's Baking Powder. THE COOK'S BEST FRIEND. One of the most instructive and useful pamphlets extant is the lectures of Father Damien.

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C. C. RICHARD'S & CO. I have used your MINARD'S LINIMENT successfully in serious case of cramp in my family. I consider it a remedy no house should be without. J. F. CUNNINGHAM. Cape Island. That string on my finger means "Bring home a bottle of MINARD'S LINIMENT."

Coughing leads to Consumption. Stop the Cough, heal the Lungs and strengthen the System with Scott's Emulsion. the Cream of Cod-liver Oil and hypophosphites. It is palatable and easy on the stomach. Physicians, the world over, endorse it. Don't be deceived by Substitutes!

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MAILED CONTRACT. SEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa until noon on Friday, 2nd February, 1894, for the conveyance of Her Majesty's Mails, on a proposed Contract for four years, six times per week, between Ottawa, Granby and London, from the 1st April next.

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Margaret L. Shepherd. A COMPLETE ACCOUNT OF HER LIFE. Single copies, 25c; fifty or over, 15c. Address, THOS. COFFEY, Catholic Record Office, London, Ont. THE RITUAL OF THE P. P. A. We have published in pamphlet form the entire Ritual of the conspiracy known as the P. P. A. The book was obtained from one of the organizers of the association. It ought to be widely distributed, as it will be the means of preventing many of our well-meaning Protestant friends from falling into the trap set for them by designing knaves.

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