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THOSE PRELIMINARIES.

that paper has suddenly and without giving any reason stopped publishing the Freeman's Journal's replies to Dr.
McAllister. We ask the doctor to explain the conduct of this "fair and
impartial journal," as many who have en carefully following both sides of ing the doctor's misrepresentations of the mind and faith of St. Augustine. We have no explanation to offer for the sudden change of tactics, but, if the doctor be a party to it, we are sur-prised at the unexpected collapse of his zealin a cause which he so courageously sought the opportunity to

Did the Covenanter Synod or committee of elders spancel the Gazette as it spanceled the doctor in the manage-ment of his own journal, the Christian Stateman? We think those elders did a bad trick on the doctor when they interfered with his liberty of thought press The poor little states man has been and flying ever since like a pigeon with a clipped wing. Did the elders doubt his soundness of Covenanter doctrine or his ability? If the latter we think they were wrong, for he has shown avility that would be very efficient if

exercised in a good cause.

We had no confidence from the be ginning in the fairness or good inten-tions of the Pittsburg Gazette. We made no arrangement with it, asked nothing of it, and are not disappointed at its conduct. Whatever understand ing was had was between it and the doctor. It owed us nothing, as we invariably ignored it. We therefore look to Doctor McAllister for an explanation of the discontinuance of our re plies to him in a journal selected by him as a "fair and impartial" medium of publishing what we both had to

Be his explanation what it may, it will not change our purpose of continuing our articles in the Freeman until we have replied to all his letters published in the Gazette. We have finished with his letter on the Encyclical, and now take up that on" General Councils," dated Oct. 2.

We defined a General Council to be an assemblage of Bishops, with the Pope at their head—a council called by or with the approval of the Pope, and presided over by him directly or by legates commissioned to represent him, and whose dogmatic decrees are subsequently sanctioned by him.

sequently sanctioned by him.

Dr. McAllister—This statement of yours I shall now prove to be in fact a consistent and logical denial, from the Roman Catholic standpoint, of the ecumenicity of the most authoritative councils of the early Christian Church. * * * On the conditions you lay down as a consistent Roman Catholic you logically deny that this first of all Christian councils of the whole Church (that of Jerusalem) was a General Council.

Exception — Exclesiastical writers.

peror Constantine. Our conditions do order of names in these lists of signa-

he sent legates to the council to represent him. Had he not approved of the were the Pope's representatives. the discussion will wonder and per-haps leave the responsibility to rest on as the letters of the emperor calling the as the letters of the emperor calling the haps leave the responsibility to rest on as the letters of the emperor cannot be the strange coincihim. Some think it a strange coincidence that the Freeman's replies were
dence that the Freeman's replies were
any consultation with the Pope or not.

ADDRESS TO HIS GRACE
Consecration. The sixth ecumenical council in 680 expressly asserted that the Council of Nice was summoned by the emperor and Pope Sylvester. Here are its words: "Arius arose as an adversary to the doctrine of the Trinity, and Constantine and Sylvester immediately assembled the great Synod of Nicaea." (Actio xviii., in Harduin iii.) Tais council took place at Constantinople, and Greek Bishops were largely in the majority. Its statement then that the Emperor and

the Pope at the council.

Freeman—This brings us to the second condition. We will attend to the brave challenge in replying to your further statements.

McAllis'er—Constantine having convoked the council, opened it as its presiding officer with the address to which reference has been

Freeman - Eusebius, whom you quote, tells the nature of this presi dency. He says: "After that (meaning after the opening discourse of the Emperor) the Emperor made way for the Presidents of the Synod." Here the very author you quote makes it clear that the Emperor was not president of the synod in the real proper sense that would avail anything to your purpose. True, you take the lib erty of private interpretation, and call those "presidents of the synod" vice-presidents. You have no authority for this. Your interpretation must, to make out your case, flatly contradict Eusebius, whom you quote in its be half. He says they were presidents of the syncd for whom the Emperor made way. You, with the coolness of the marble cheek, say they were only assistant presidents to the Emperor, and that they conducted the business of the council as its ecclesiastical presidents. You do not seem to have reflected that the business of that council was purely ecclesiastical and doctrinal, and that in any other capaclem) was a General Conneil.

Freeman — Ecclesiastical writers, theologians and Church and Council historians do not count the Council of Jerusalem among the general or ceumenical councils of the Church. It stands for the Church is the council of Jerusalem among the general or ceumenical councils of the Church. It stands for the council was its real president. The words of Eusebius, as Hefele justly remarks, "prove that Constantine was the content of the Archbishop were free-ly and sincerely extended, with wishes that the might long live to preside over that destrines of the venerable Diocese of Kingston.

THE ADDRESS.

N. Y. Freeman's Journal.

We are informed by a reader of the Pittsburg Commercial Gazette that

We are informed by a reader of the Pittsburg Commercial Gazette that

We have a reader of the Pope. It is enough that the call, by whomsoever issued, meets with the order of provinces. Why, his approval. call, by whomsoever issued, meets with his approval.

McAllister—Or that the call for it was in any manner submitted to him for his approval.

Freeman — The Pope's approval is sufficiently evidenced by the fact that he can be sent logares to the conveil to receive the call for it was in the case of Hosius? Why was this simple Bishop of Cordova and two Roman priests permitted to take precedence in an Eastern council over all the Patriarchs and Archoishops? There

Pope Sylvester called the Council of Nice is important as expressing the conviction of the Fathers present.

(See Hefele's History of Christian Councillo and Councillo an conviction of the Fathers present.
(See Hefele's History of Christian Councile, vol. I., page 9) But, as we have said, our conditions do not require this positive participation in the call, but that approval which is evidenced by only the sending of legates to represent the Pope at the council.

Church. His Grace presided on the episcopal throne, vested in cope and mirre, and surrounded by all the priests of his diocese. He was assisted at the throne by Very Rev. Vicar General Gauthier, Brockville, and Very Rev. Dean Masterson. Grand High Mass was celebrated by Mgr. Farrelly, Dean Mgr. Farre McAllister—In the next place, I challenge you to produce the proof that this council was presided over by the Bishop of Rome or by any legate or legates commissioned to represent him.

Mass was celebrated by Mgr. Farrelly, Belleville, assisted by Rev. Dean Murray, as deacon, and Rev. Fr. Spratt, as sub deacon. The scene during the Mass was solemn and imposing;

lit is an anong the general or developed and the control of Jerusalem among the general or elemental councils of the Church. It stands by itself and is called the Abos. The words of Eusebius, as Harlei justly represented the control of the council of the counci

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THE ARCHEISHOP'S REPLY.
When His Grace commenced to well that their praise would be the speak, the gentlemen of the congregation left their seats and gathered close by the sanctuary railing to hear his After hearing what the Catholics teenth anniversary of consecration. He eulogized their priestly spirit, as stirred every fibre in every Catholic exemplified in the address they had just read to him. He had always admired their loyalty to the Church and their Archbishop, and to day he admired it more than ever. When he came to the passage in the address relating to what he called

things, he said that he and his clergy profitable and valuable a ransom Holy and people had good reason to feel Mass is for the Suffering Souls, we happy in witnessing the preternatural fury of the agents of Satan, which, in Sacrifice offered up for their relief. individuals. every age of the Church, from the first But if you are not able to order a Mass Good Friday to the present day, has ever been a true indication, always verified in the results that the spite and malice and stormy anger of the same.—Rev. A. Nagel-eisen.

youth of the diocese who sepire to the acquisition of an education, such as to befit them for the various higher walks of life in trade, in commerce, in law, in medicine, and especially in the sacred priesthood, may be thoroughly trained and equipped for entrance into these professions. his sable majesty's policy of ruin to re-ligion, and damnation to the souls of

oured of neather marriage of the two heathers is as good, and decent, and sanctifying, as the same special groups of any two baptized frotestants. That poor little ignorant was the Manitoba School Quation arose, seven years ago, gone stark made and Catholic subjects, especially where a Bishop or Archbishop yeatured, without consulting him to delive the major of the same structions to his flock we know that he has a special grudge against your Grace, because it was your duty more than once to chastise him in sight of the public. Meanwhile, we know that the Archbishop of Kingston is all the while he is just the man to deal rightly with this journalistic pigny.

Signed on behalf of all and each of the priests of the diocess and Prelate to Pope Leo XIII. Household: Charles H. Gauther, Vicar-General; John Masterson, Dean; Charles B. Murphy, Dean.

THE ARCHEISHOP'S REPLY.

remarks. He spoke for twenty min who had heard His Grace's reply to utes. It is to be regretted that no re the address of the clergy told us of porter was present, it being Thanks their remembrance of his words, we giving Day, and the representatives have nothing further to say, because of the press being off duty. A few of the press being off duty. A few of the grace's utterances have, however, been very distinctly taken in by those the souls of that large congregation. around him, and treasured up in their when the Archbishop, mitred, and very form of woods. He thanked his surrounded by all forms of Archiepis clergy for their proof of fidelity to him and his office, by coming away from occasions, holding the crozier in his home, all the priests of the diocese left hand, stretched forth his right arm without a single exception—and par to the whole body of his clergy, and ticipating in this festivity of his seven teenth anniversary of consecration pastoral zeal these awful words that

when he came to the passage in the address, relating to what he called "the little tempest of the anti-Christian Soribes and Poaritees," he waxed vigorous, and certainly did not spare find a willing ear with you. Hasten his well-known powers of censure and to come to their aid by means of the invective in dealing with that class Holy Sacrifice of the Mass. If we Amongst other could but see with our mortal eyes how

Salar Salar

thens as the tants of the gates of hell. O'Connell used to intimacy. There are a realistic and the gates of hell. O'Connell used to intimacy. There are a realistic are a realistic and the gates of hell. O'Connell used to intimacy. number of such worthless young men, who through no misfortune, but through lack of manhood, have saved nothing, and who during previous years have made no provision for their future home. Would you expose your children to such who have in their most favorable years given one continued elequent proof of their inability to provide even for themselves, much less for wife and offspring! There is a tendency among people to make a gentleman or rather genteel man of a boy. Dress and amusements become his delight; he has no manly, gentle thoughts. Facetiously put, he bull at sea with only a monkey on board.

And such characters are not only found among men but among women also, as witness Burleigh. A pretty face, but a character incapable of se rious thought or of sustained exertion! The result of defective education at home or at school where girls are brought up all after the same pat tern regardless of anything .

Another class of individuals may not marry; and with them Christian courtship is absolutely out of the question. This class includes those of dif ferent religions. The matter is only mentioned in brief, for it had been fully explained in a previous course of lectures. Unity of ideas and harmonious views were necessary to retain affection; they should love the same things. Angels then descended and created an earthly paradise; but opposition could not be suffered without deterioration of the family, a disregard of friendship and at the sacrifice of the

family honor.
Let parents keep from their homes the oily tongued libertine and frequenter of saloons, who live as the putrid dead ; the druken brutes who to gratify their appetites, would pledge even their wife's wedding ring. Their promises of amendment should not be believed even on oath. If parents only did their duty always, how different would this country be The hydra headed dragon of divorce

CONTINUED ON FIFTH PAGE.



Discovery. Thousands of co who need this medicine has it because of its world-wide blood-maker and flesh-buil ening emaciated people, that it will mak corpulent people more corpulent. This is a misconception. The "Golden Medica Discovery" builds firm, healthy flesh but does not raise the weight above a natura nowal figure. Unlike cod liver oil, it does not nake soft, flabby flesh. It build solid, healthy flesh but tears down and excretes the weak, half-dead tissues that constitute corpulency. It makes the appetite keen, the digestion perfect, the liver active, the blood pure and the nerves steady. It cures all blood and skin diseases. An honest dealer will not offer a worthless substitute for the sake of extra profit.

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LORD EDWARD FITZGERALD

An Historical Romance.

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

CHAPTER III.—CONTINUED.

" Ask Tony there," returned the other "he is as good a judge as another. He too, the gentlest creature on God's earth, has been a rebel in his day. The first time I ever laid eyes on him he was engaged in an act of desperate rebellion. He had got his legal lord and master by the throat, and was squeezing the life out of him with his bare hands. Two Loyalist bloodhounds were tearing at the naked limbs of the rebel. A third Loyalist (human this one) whom he had flung into a swamp was fumbling for his pistol. If I had not come up at the mo-ment and taken part with the rebel you would have lacked the kindest of nurses

when your need was sorest."

Lord Edward was silenced for the moment; then he broke out again abrupt-

"I cannot think why you should denounce war so. You are a soldier your-self, as brave and as fierce as any of us." "When the bloody work is doing, the wild beast instinct that is at the bottom of all our hearts gets the better of me, I suppose," said Blake; "but I have no pleasure, be sure, in the thought of slaugher beforehand; no pride when it is done

and over."
"Then why fight?" asked Lord Edward.

"You blame me for fighting for leyalty.
What do you fight for?"

"For freedom — the one thing worth fighting for," he responded, with such earnestness that he startled the other. His eyes flashed and his color heightened as he snoke. "I fight for the freedom of as he spoke. "I fight for the freedom of my adopted land. Nor will I deny that the love of the land of my fathers inspires

me, too."
"But you will pardon my Irish hastiness," he said more gently, noticing his friend's rising color and misinterpreting its meaning. "I have no right to speak its meaning. "I have no right to speak in such a strain to my English guest." "I am no Englishman," cried Lord Edward Fitzgerald, proudly, "I am of the

Edward Fitzgerald, proudly, "I am of the Geraldines—Irish to my finger-tips. In name, and race, and heart, Fitzgerald is Irish of the Irish."

Blake turned quickly, with something like veneration in his face and voice. His dark sunburnt cheek flushed to a ruddier brown: his blue eyes beamed ruddier brown; his blue eyes beamed with a warmer light. "Of the Geraldines," he said, wonderingly. "More Irish than the Irish themselves. The grand old race, who were ever true to the old land when her own sons failed her." But the enthusiasm died out of his face

the sun sets. "It cannot be," he muttered, " a Geraldine in the army of England; a Ger-aldine in the ranks of Ireland's enslavs, battling against liberty in the Old orld as in the New. The descendant of Silken Thomas has never surely sunk

in a moment, like light from the sky when

to this.' He thought aloud, unconscious of the insult his words conveyed. Lord Edward listened with flushed cheek. His hand dropped unconsciously on his sword's hilt, but, remembering his life saved,

"This is cruel," he broke out, with a passionate sob, "when you have tied my nands with kindness." Blake looked at him with surprise.

gratitude mastered his anger.

"Forgive me," he said, "I never mean it; and he stretched out his hand as he spoke, "I promise you, my lord," he added, "I will never again touch on a topic that so

ded, "I will never a policy that so pains you."

But Lord Edward would not let the But Lord Edward would not let the But Lord Edward would not let the But Lord Parly as subject be so put aside. "Believe me,' he said, "I love the old land as dearly as any of my race, and would as willingly have died for her liberty. There is no longer need. Surely even here in the longer need. Surely even here in the longer need. Surely even here in the wilderness the glorious news must have reached you. Ireland is free at last reached you. reached you. Ireland is free at last. Grattan and the volunteers have done the glorious work. I would have dearly loved to have had a hand in it, but I was a boy when it was done."

As he spoke he looked like a knight of the old days, eager for glorious adventure. Blake gazed at him with an admiration in which there was pity too.

"Can a nation be called free." he asked "Can a nation be called free," he asked, bitterly, "of which three-fourths of the people are as abject slaves as the black skins who pick cotton in the Southern States? I am an Irish Catholic, my lord," he went on with increased bitterness. "I am any man's equal here. What would I ha in my native land—my ness. "I am any man's equal here What would I be in my native land—my 'free' native land, as you call it? What, but the bond-slave of every man who could boast of a newer and more fashionable faith. Do not wonder at me," he continued, for he saw that Lord Edward was surprised and even startled at the heat with which he spoke. "The old heat with which he spoke. "The old farth and the old land are all I have left to love or live for. All I know of my story is told in a few words, mostly say; the rest guess work. Of my father I know nothing, except that he, too, was an Irish Catholic gentleman who came

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babies are peculiarly subject.

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MRS. CHAS. K. MOSS, of Berlin, Out., had a little baby 6 months old, with itching sores on her body. Dr. Chase's Ointment cured her when everything else failed.

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out here before I was born. My mother died at the hour of my birth. My father suddenly disappeared. Whether he is dead or living I cannot tell. No one can tell but Christy, and he keeps his secret stoutly, as he swore to keep it. He was my father's foster brother, and was alone trusted. He is at once my guardian, my comrade, and my servant—the last at his own command. I am quite alone in the world—an orphan and an exile. I have no friends, no relatives, no country. I long to go back to the dear old land, but slavery would not suit me. I should re-

slavery would not suit me. I should re-bel, and get hanged. Can you wonder that I plunged eagerly into this war for freedom and against England? Can you freedom and against England? Can you wonder that I rejoiced to find a country-man in you, to whom my heart leaped out from the first, even when I stood in arms against you? Can you wonder that I grieved to find an Irishman in the ranks of his country's oppressors?"

"Not wittingly," cried Lord Edward, eagerly. "The allegiance of my heart is Ireland's. If ever she needs it, my sword will be her's, too, against the world. Believe me, I believed her free. I joined in the general huzzas at Grattan's triumph,

the general huzzas at Grattan's triumph, without asking why. But how comes it that you know more about Ireland than

"Christy is largely responsible," replied the other. "He was a rebel himself, and he has made me one. He has filled my childhood with stories of my country's wrongs, and sufferings, and glory. Since I have grown to be a man I have read and thought of little also have read and thought of little else. From all I have heard and read I am convinced that Grattan's Parliament cannot last. I hardly wish it to last. I steak now as an Irishman, even more than as a Catholic. This spurious free-dom, wrested from England's fears, is worse than worthless. Freedom and slavery cannot live together in the same land. To be really free all must be free. You cannot keep liberty long balanced on a point so narrow as Grattan's Parlia-ment. It will topple over one side or anment. It will topple over one side or another. England will recover by division other. England will recover by division and corruption the mastery she sacrificed from fear, unless united Irishmen strike together one brave blow for real liberty. Will the great lesson of unity be ever learned? Must the fairest and the bravest land on earth be a slave always? Why cannot we follow America's example? I behould die happen if I wight ample? I should die happy if I might but make one in her army when Ireland meets her enslavers as she has never yet met them—on a fair field — to settle the question of her freedom or slavery for ever. I make no bargain with Providence for the issue of that fight. It is not needed. What Irishman dare doubt of

victory in such a cause ?"

The hot blood of the Geraldines coursed like fire through the veins of Lord Edward as the other spoke.
"When united Irishmen meet to strike

a blow for freedom," he cried, with lion like ardour, "I will not be the last in the

charge."
"You will be first," said Blake, solemnly. "Your race calls you to the front." His strong right hand fervently grasped

Geraldine's as he spoke.

The two stood, hand clasped in hand, under the silent stars that now spangled the black sky. In their hearts they felt a sacred oath had been sworn, and the night wind that came stealing up from the far wood—the only moving thing

abroad—seemed to whisper a sad amen. Lord Edward, when he left, carried away Tony for good and all—never to part on this side of the grave. Maurice Blake rode with him to the British

Camp.

At parting, the young Geraldine stretched a cordial hand to his first enemy, the grim silent Christy, who wrung it with awkward earnestness.

"Master Maurice has told me, my lord," he said. "If I had known you were of the old stock in the old land I would have cut my hand off sconer than would have cut my hand off sooner than should shake a sword against you. May be yet—''
Before he could complete the sentence

he chestnut thoroughbred, delirious with long idleness, tore them apart, and in two bounds was beside the great black charger "Phooka" that carried Blake so sedately.

Christy watched the two as they rode slant sun shine, with Tony a little in the rear.
The same thoughts came to his mind that filled theirs the night before.
"Pray God," he said. "The day will come when those two will lead us in our

own land. There is a rusty pike in the thatch of a little cabin by the Shannon river at home, that will not be far behind in the first rush. It was in my grand-father's hands when they murdered him on his own threshold long ago, and I will carry no other weapon when the great

He watched the two young men, with his hand slanted over his eyes, until they disappeared around the edge of the forest. Then, with a curious mixture of tenderness and flerceness on his hard face he turned into the hut, and the wide landscape lay silent and solitary in the allpervading sunlight.

CHAPTER IV. AND MAIDENS CALL IT LOVE IN IDLENESS." -Midsummer Night's Dream

Poor, honest lord, brought low by his own

-Timon of Athens

A month later found Lord Edward Fitzgerald tumbling across the Atlantic in the good ship The Alacrity.

Crossing the Atlantic was not then a six days' pleasure trip. Six weeks from shore to shore was counted a fast voyage.

Before a fortnight of the time row.

Before a fortnight of the time was over he was deadly tired of the journey. In compliment to his wound, or rather in remembrance of it—for it was completely healed—he sailed in a passenger, not a troopship. He was the duller on that ac roopship. He was the duner on board, and count. He knew no one on board, and was shy of making new acquaintances. The ship was peopled chiefly by dismissed British officials and disappointed

place-hunters. Lord Edward's notions of the merits of Lord Edward's notions of the merits of the war were further enlarged by the la-mentions of this greedy crowd, who railed at the Americans for daring to do without them; and eagerly looked for-ward to a speedy renewal of the conflict, and "extermination of the rebels."

There was but one man on board whose equaintance Lord Edward cared to make. The ship's books told the name-Dr. Denver, and the name was familiar to Lord Edward. He knew the doctor to be one of the shining lights of the profession in Dublin. He knew him to be a

er's. He had a vague recollection of having seen that handsome old face when he had come in, a little boy, to dessert in the great dining-room at Car-ton. But beyond that the acquaintance ton. But bey did not reach.

It was in the doctor's daughter, Norah, however, not in the doctor, that Lord Edward was most keenly interested.

Norah Denver was, indeed, beyond expression, beautiful—fascinating alike in face and manner. Her father's old-fash ioned, dignified courtesy was softened down in her to sweet womanly gracious-ness, that had an indefinable charm in

A great coil of soft brown, wavy hair crowned her shapely head, framing a broad forehead of pure white. There was a suggestion of resolute will in the shapely mouth and clearcut chin, but her smile was of a winning sweetness, and her clear, shining eyes had all the frank candour of a child's. Withal there was about her a gentle

Withal there was about her a gentle dignity which charmed even while it re-strained.

Lord Edward, despite his shyness, had

availed himself of the informality of ship life to get on speaking terms with the father first, then with the daughter. His attentions, sanctioned by the narrownes of their little world and mutual depend of their little world and mutual ended of its inhabitants, were graciously received by Norah Denver and acquaintance imperceptibly ripened into

riendship.

There was no touch of restraint in their intercourse. They walked and chatted on deck in the freshness of the morning and in the gorgeous sunset. Norah, with and in the gorgeous sunset. Norah, with brush and pencil, captured bright glimpses of the changing beauty of sky and water, while Lord Edward praised and wondered. Despite of this, perhaps because of this, Lord Edward was not quite satisfied. He had a vague half-latent feeling of discontent. Their intimacy was too brotherly and sisterly for his taste. Those heavy avea looked the taste. Those brave eyes looked too frankly into his own. There was no flut-ter of self-consciousness in her greeting. The color never heightened on the sof check. The long lashes never drooped over the bright eyes when they

He felt it a kind of duty to himself to be in love with this beautiful and charming girl, whose life he had the good luck to save. But there was no hint of re

Norah had lived in the gay Irish cap Norah had lived in the gay Irish capital. She had lived, too, in the wildest part of the county of Kildare, where her father was known far and wide as "the poor man's doctor." To the peasants' mud-cabins, as "the doctor's daughter, God bless her," she was always welcome. She loved the poor best.

She always stoutly stoutly maintained that the Irish peasant and his wife were the finest gentleman and lady in the world since Adam and Eve. She had a thousand stories to tell of their quaint humor, their tact, and courtesy, and un-obtrusive tenderness. She had stories, too, of the savagery with which they were treated, and the misery they en-dured. Lord Edward, as he looked in her tear-dimmed eyes, felt his own cheeks burn with shame to know such things were in his own land, which, in his blank ignorance, he had boasted to be

He felt, too, while he listened, that he must and did love this girl, in every way so loveable—and yet,—he never felt with her the foolish, wild palpitations which the mere sight of that stately, self-pos-sessed young beauty — Lady Gertrude Glenmire—could provoke in those days when he first donned his uniform for the

Even now that calm, fair face would sometimes look in upon his heart, and set it fluttering repeachfully at his own

forgetfulness.
While Norah was present her frank, unaffected kindliness put love-making out of the question. He was content to be serenely happy. He found himself talking to her as freely as he had talked to Maurice Blake, under the high roof of

the primæval forest. But when she left him, he was angry with himself for the chance he had missed.

One evening late they sat together on deck, with a pleasant rustling and rippling motion the good ship flew swiftly foring motion the good ship flew swiftly forward before a favorable wind. A full moon shone in the cloudless sky, glorifying the waters. It was no mere white disk, but a great globe of pure light—God's own lamp hung high in the heavens. The moonlight seemed to mingle with the young man's blood, filling him with soft and delicate desires. There was a tender embarrassment in his eyes and voice, which Norah was quick to notice, but quietly ignored. She listened with a smile of quiet amusement to the high flown compliments with which he now and again broke the even tenor of now and again broke the even tenor of their talk. At last she could no longer pretend to mistake his meaning, and

frankly faced the situation. "Lord Edward," she said, abruptly breaking in on a compliment, "will you grant me a favor—a very easy one to

"Can you doubt it," he replied, with tender passion in his voice that for the instant was fully felt. "I would die to please you.

"It is something much simpler than that," and she answered, sming, "And I ask it for your own sake as much as

mine—and yet I hardly know how to ask She paused for a moment in evident

confusion—then went on bravely.

"I want you to give up the foolish notion that you are bound to be in love with me because we have been so much alone together. You like me, I trust, a little. I like you and admire you; I cannot say how much. But of what is called love there is not the least bit in the world be

ween us two, and there never can be."

He tried to utter a fervent prostration, but could find no words at the moment She held up her finger in playful warning, and went on quickly before he could

'It is the proper thing of course, that we should fall in love," she said, smiling, "or would be in a romance. But we cannot set our hearts to what tune pleases the story tellers. Best not try. It gives a touch of insincerity to our true irrend-ship. Those pretty things you have been saying for the last half-hour must be very troublesome to you to devise. For-give me, my lord, they are tiresome for me to listen to. I suppose "—she was blushing now a rosy red, but determined to have her say out—"when folk are really in love such soft nonsense is very be one of the shining lights of the profession in Dublin. He knew him to be a special friend and favourite of his moth-

make believe to yourself, or to me, to be my lover. This is the favor I have to

Lord Edward heard her with something like relief, yet there was a little tinge of wounded self-love mixed with it,

that she could talk so calmly.

He leaped up, and paced the deck two or three times before he could reply.

"I will trouble you with my love no more," he said, a little stiffly. Then her kind smile disarmed his petulance.

"You are right and I was wrong," he added with all his own cheery frankness. added with all his own cheery frankness. "Friends, then, let it be, true friends, and allies while life lasts."

with a kindly pressure of his hand, she silently closed the contract. From that hour the last shade of restraint passed from their friendship, and a few days later he found himself talking quite maturally to Norah of Gertrude Glenmire, while she listened and smiled.

Dr. Denver was a man whose friend-

ship was hard either to win or lose. But he could not resist the brave, true spirit that looked out of Lord Edward's frank eyes, and spoke in every tone of his leasant voice.

The doctor was deeply interested in

America. He was specially curious about the war. Lord Edward had many stories of his own experience, stories told without a touch of boastfulness, or of that mock modesty which jars still more un-pleasantly on a listener's ear.

On his latest adventures he was, however, strangely silent. It was not till he and Dr. Denver had grown very intimate that Maurice Blake's name was incident.

ally mentioned, as they sat tranquilly smoking their after-dinner eigar, on deck in the cool of the evening.

The doctor half-started from his seat The doctor haif-started from his seat with sudden surprise and interest at the name. "Maurice Blake," he repeated. "Did you meet a Maurice Blake in America, my lord? Pray tell me how and when. Believe me, I have special reason for wishing to know."

He listened with gradually growing interest as Lord Edward compiled. When he came to Blake's brief, story of himself, Dr. Denver broke in once of twice with

Dr. Denver broke in once or twice with

eager questions.

"How strange," said the doctor mus-"How strange," said the doctor mus-ingly, when the story was finished, "if your new friend should prove the son of my old friend—Sir Valentine Blake, of Cloonlara—of whose sad story you may have heard something. Your father and he were friends, I know. It were still stranger if by mere accident on my re-turn I should change on something of the turn I should chance on something of the turn I should chance on something of the news for which my journey was made in vain. I will tell you what brought me to America, if you care to hear it. I begin to think you can help me.

"Some years before you were born," the doctor went on, "I one night received a hurried summons to my hospital. A woman was dving, they told me.

tal. A woman was dying, they told tal. A woman was dying, they told to see me. I went, and begged to see me. I went, and found one whom I thought long dead, the dishonoring and dishonor d wife of my old friend, Sir Valentine Blake. No need to trouble your young ears with the sad story. She had fied with a false friend from the best and truest of husbands. She shamelessly flaunted her shame in the face of the city. There was a duel, and the wronged husband was wounded almost to death. The whisper ran of foul play, and of a pistol fired before the handkerchief fell. I think it must have been so, for Sir Valen-

tine was famous for his skill, and the other escaped without a scratch."

"His son—if Maurice Blake be his son —inherits that quality at least," said Lord Edward. "His aim is miracul

ous."
"The rest of the story is short as sad,
"Pafere Sir Va the doctor continued. "Before Sir Val entine was again on his feet his guilt "Before Sir Val wife and her paramour both disappeare The man was heard of now and again on a career of reckless vice through Europe Of the woman nothing afterwards was Into what vile haunts she seen or heard. sank I cannot tell, but the rumor of her death was spread. It grew to be an ac-cepted fact. My broken-hearted friend, Sir Valentine, believed himself a free Sir Valentine, believed himself a free man. But his freedom availed him little. He was filled with a fierce, unreasoning shame that almost touched his reason. He was a Catholic, and the penal laws had long galled his proud soul. His wile's dishonor made him desperate. It is said that he strove to organize a revolt among the broken-spirited peasants of Connaught, and failed. More than a year before that night on which I stood by his wife's death-bed, in the bleak hospital ward, he had fled to America, leaving his vast estate in Connaught in the hands

of his twin brother, who, as time went on with no word from the wanderer, as-sumed the baronetcy without dispute. "The wretched woman, who had dis-honored his name and broken his heart sent for me, not as a doctor but as his nearest friend, who had been by his side on that most unhappy day on which he had made her his wife. She was dying now beyond all doubt, and she knew it. It was pitiful to witness the agony of her remorse. She begged me to beg forgive-ness from her injured husband. She felt, she said, that she could not rest in her grave without it. From her own lips I wrote her agonizing entreaty for pardon. She signed and dated it with trembling hands, and, tying it in a packet with her marriage certificate and marriage ring, implored me to deliver all safely to her susband, to whom it meant freedom and

it might be happiness. I promised, and she thanked me fervently.

"Our conference lasted late into the night. When I called at noon next day she was in her death agony; she died almost as I arrived. I wrote at once to Sir Valantine whose address I was the Sir Valentine, whose address I was the one man in Ireland that knew. I received a reply, that set my heart at ease The very day after his wife's death — seven weeks before my letter was received —he had married a young American girl, The very day after his wife's death—seven weeks before my letter was received—he had married a young American girl, to whom he was devoted with all the passionate tenderness of his noble heart. He freely forgave his dead wife. In his great joy there was no room for a bitter thought. He talked, in his letter, about returning to Ireland soon, and begged me to keep safe for him the packet of which I spoke.

"I heard no more. Though I wrote again and again, my letters were returned unopened. A score of years have not chilled my interest in my lost friend. It was in the wild hope of finding him I made this voyage to America, and failed. I heard nothing but vague rumors of his second wife's death and his frenzy and seven when the wild hope of the control of the warning that nature gives.

This is the condition of thousands. Squanderers have they been of sleep, read insult of health. The mad purruit of place, power, and pelf leaves them broken in spirit, weak in body, shattered in nerves are spent in desire, impotent and purpose-are spent in desire, have they have bankrupted in nerves are spent in desire, their days are spent in desire, their days are spent in desire, impotent and purpose-are spent in desire, their days are spent in

name Maurice was mentioned. This son name Maurice was mentioned. This son lived, I was told, with his father's foster-brother in the backwoods the life of a trapper until the war broke out, when he joined the insurgents and greatly distinguished himself."

"It is the same; it is the same!" boyed at the control of the control o

in Lord Edward, excitedly—"beyond all doubt the same. The foster-brother's name was Christy Culkin, was it not—a

tall, gaunt man?"
"Yes, yes," said the doctor, smiling at the young fellow's eagerness, even while he shared it. "Honest, uncompromising Christy. Hard and tough as a sprig of shillelagh which has been seasoned for three winters in the kitchen chimney, but with the living san in his heart still. tall, gaunt man?

with the living sap in his heart still suredly it is the same."

The discovery was a new bond between them all. Norah was, if possible, more excited than the doctor. She loved to listen to Lord Edward's generous praise of the son of her father's dearest friend, His strength, his skill, his courage, softened by his strange tenderness — above ened by his strange tenderness — above all, his passionate love for the old land — delighted her. To Lord Edward's sur-prise, she was far more interested in Maurice Blake than in Gertrude Glen-

mire. So the last half of the voyage flew swittly as the wind that sped the good ship to the Irish shore. The three friends, taking coach from Cork to Dublin, slipped safely through the highwaymen that in-fested the roads, and after a short four days' journey arrived in the Irish metropolis, then the brightest and gayest in Europe.

CHAPTER V.

A PLAGUE ON ALL COWARDS SAY I.

AND A VENGEANCE TOO -Henry IV. Part I.
But now he was returned and that war thoughts
Had left their places vacant, in their rooms
Came thronging soft and delicate desires."

-Much Ado About Nothing.

"Thurio, give back, or else embrace thy death.
Come not within the measure of my wrath;
Do not name Silvia thine."
The gallant and noble young soldier,
fresh from the wars, speedily became a lion in Dublin society. He was a gay young lion, and the bright Dianas of the Irish capital hunted him gaily. Sweet maidens, shy and sly, shot timid glances from under silken lashes, and the bright eyes of bolder beauties looked straight into his own with an audacious challenge. The life he lived was delightful — it was delirious. Youth and wit and beauty filled the gay Irish capital at the time. In the brilliant debates of the House of Commons he heard from the inspired lips of Henry Grattan the thrilling eloquence of freedom which has reverberated through the hundred years, and which even then stirred the crowd of brilliant, selfish place-hunters who thronged the benches, with

something like generous emotion.

Lord Edward entered frankly into the social life of the brilliant capital, where wit and wine flowed with equal freedom; where Curran, night after night, spread where Curran, night after the intellectual feast with lavish generosity of wealth that was with out limit. The colored light of sparkling fancy played on all things in that bright society, changing them from what they were, and showing them by turns, fantas tic, splendid, or grotesque, as the whim of the magician changed. At the theatre there were actors whose skill reached to

the height of genius : There Shakespeare's men and women lived

in truth.

There gaily laughed the wit of Sheridan,
And gentle Goldsmith's genial humor smiled. Life was, for the high-spirited young soldier, one round of enjoyment from morning till night, and, indeed, night and morning too often merged to minister to his enjoyment. Any other man than Lord Edward would have been spoiled by the flattery that followed him everywhere. Above all, the soft, delicious feminine adulation, so delicately administered, was most dangerons. But the simple modesty of his nature was an antidote against the subtle poison, and saved him harm-

He took his pleasure gaily, and for while unthinkingly. It is not to be denied that sadder and nobler thoughts, with which Blake, and after Blake, Norah which Blake, and after Blake, Norah Denver, inspired him, hid away in some inner recess of his heart, were not lost, indeed, but half forgotten. As he floated with the current on the bright, warm surface of the stream, he had little thought of the chill and darkness that lay below Freedom was the fashion in Dablin; the slavery of the people was placidly ignored. Where wealth and luxury flaunted themselves for ever before his eyes, scant blame was his that he could not see the abject want and misery on which the

brilliant edifice was built.

Above all, his senses were dazzled and his heart made drunk by the bright eyes and beauty of his old flame — Lady Ger-trude Glenmire. The passion which had smouldered in his heart through all changing scenes, was kindled to clear name by the first glance of those bright eyes. He had neither the art nor the dename by the first grance of those bright eyes. He had neither the art nor the de-sire to hide his adoration. She received him very graciously, with a gentle toler-ance of the ardor of his devotion that was like acceptance. She sedately paraded her conquest with a woman's pride. No one could doubt his passion that watched the rapture of his happy face as they sat whispering together, or swung around in voluptuous motion to the languishing swell of the music in the smooth whirl of the waitz, then a newly-arrived and welcome stranger in Dublin ball-rooms. Gady Glenmire was less demonstrative; but she was gracious, almost tender, especially when they were alone. Her calm voice took a softer tone, her proud eyes shone with gentler light, when he was by.

TO BE CONTINUED.

All Run Down.

made this voyage to America, and failed. I heard nothing but vague rumors of his second wife's death and his frenzy and flight. Something was said of immense wealth acquired by a lucky purchase of land close to New York the first year he came out.

"There was talk too of a son; and the "There was talk too of a son; and the "Coca Wine is sold by all druggists."

DECEMBER 4, 1897 THE MONS

SAVED. CHAPTER I

The little shipping to port was in a more than Earnest faces turned to of the hour, a tall spars that lay taut and in ful town's one wharf. It wa this earnestness of expr people of Riverport, for vessel at any time fro was an event, and the Mo town's pride. So much

Samuel McMasters, her

idolised his pet from des until she had slipped de

ways, across the river, or morning just four weeks Officered and manned own sturdy sons, she was drop anchor in the str wait the flood tide, which height at 10 o'clock. would take her down the Let go your lines, and let her drop out into It was the voice of Capta

son to his first officer. The sinking sun rest spars of the proud scho freshening breeze flung flag as with graceful se soon turned to her ancho down the channel, amic the assembled town.

Two hours later Ca stood upon the string dock, and with folded a as best he could into gloom. The sky had th were lost, and only occa the full moon be se through its heavy cloud "It is going to be a b Captain Jackson to him

ed for the ship's boat, p past nine, and not yet "This," he added, "is that will float her over month." Again the win and dashed its first rais spray full in the capta to meet the night's in in tightly buttoned oil tarpauliu, and leaved ious to the threat of the again he endeavored t darkness. For more t one thing uppermost Peter Jackson, except sudden and unexpectand that he would, u from this voyage, mal devotedly loved, his wil

To-night the Monsoon the tug at the mouth o miles below, would sai thirty miles to Hamil Granville, its principa coming down by train the schooner, and all for the voyage be provi A despatch had com Jackson was in the C

an hour ago not to tak

passage by Head Is cheked with logs that boom at Sayle's mill were also owned by Company, the Monsoon An orphan boy, Pe struggled against he now, at the age of found himself master

that ever sailed out to His first mate had ! ete! A nephew of Mr (Rawlston, had been sa old Albatross, when, little Peter Jackson. sailed out of Riverp

CHAPTE

During the month of the Monsoon, spec rife in the town as to captain; some going that Mr. Granville w again take the quart would trust her, his b of the Riverport capt been said that Ralph promise from his unc ville, to command the offer was withdrawn disgraceful drunk

Ralph Rawlston at th

Jack Sheldon over

I tell ye what 'ti

grog at Mother Ship returned from seeing channel, and while lit her lamps, and made another mark slate, "I'll tell ye 'pinion's my pinion, orin, but I'd give m son chawed up, than o'Rawlstons, in a captain that'll jibe gale o'wind off Gu Rawlston did the D. the sticks right out to sail no more ves and Co., " and Jac down his empty gl with a thump, coarse, pockmarked who had just com Western ocean wi

whales and three

"Rawlston takes stuff," said Otis. "t as he called up all off some of the pi well as to keep fro while Joe Glennan work at Mr. Gra formerly a sailor, face, come from a hands of Rawlston. Captain Jackson anxiously, for it v

said to himself, sta almost touching

o'clock, and the sh

ing up from Westo came upon the inc men that in-a short four Irish metro-

ngth, vigor, and itated. Maltine I druggists.

CHAPTER I.

The little shipping town of Riverport was in a more than wonted stir. Earnest faces turned to the one object of the hour, a tall sparred schooner, that lay taut and in full trim at the town's one wharf. It was no wonder, this earnestness of expression by the people of Riverport, for the sailing of vessel at any time from the wharf was an event, and the Monsoon was the town's pride. So much so, that old Samuel McMasters, her builder, had idolised his pet from design to finish, until she had slipped down from her ways, across the river, one bright May morning just four weeks ago.

Officered and manned by the town's own sturdy sons, she was now about to drop anchor in the stream, there to wait the flood tide, which would be at height at 10 o'clock. Then a tug would take her down the river. "Let go your lines, Mr. Rawlston.

and let her drop out into the stream!" It was the voice of Captain Peter Jackson to his first officer.

The sinking sun rested on the tall spars of the proud schooner, and the freshening breeze flung out her bright flag as with graceful swing the Monsoon turned to her anchor a short way down the channel, amid the cheers of the assembled town.

Two hours later Captain Jackson stood upon the string piece of the dock, and with folded arms looked out as best he could into the gathering gloom. The sky had thickened, stars were lost, and only occasionally, could the full moon be seen ploughing through its heavy clouds.

"It is going to be a bad night," said Captain Jackson to himself, as he waited for the ship's boat, promised at half past nine, and not yet at the wharf.
"This," he added, "is the only tide that will float her over the bar for a month." Again the wind blew fitfully, and dashed its first raindrops and sale spray full in the captain's face, who, to meet the night's inclemency, stood in tightly buttoned oil cloth jacket and tarpauliu, and leaved forward, oblivious to the threat of the elements, while again he endeavored to peer into the darkness. For more than all else, the one thing uppermost in the mind of Peter Jackson, except duty, was his sudden and unexpected promotion, and that he would, upon his return from this voyage, make her whom he

devotedly loved, his wife.
To-night the Monsoon, after leaving the tug at the mouth of the river, ten miles below, would sail across the bay thirty miles to Hamilton, where Mr. Granville, its principal owner, would coming down by train to morrow, mee the schooner, and all necessary stores for the voyage be provided. A despatch had come while Captain

Jackson was in the Company's office an hour ago not to take the north-west passage by Head Island, as it was chcked with logs that had broken from boom at Sayle's mills. These mills were also owned by Granville and Company, the Monsoon's owners.

An orphan boy, Peter Jackson had struggled against heavy odds, until now, at the age of twenty-four, h found himself master of the best vesse that ever sailed out to Riverport.

His first mate had been less fortun ete! A nephew of Mr Granville's, Ralph Rawlston, had been second mate of the old Albatross, when, eleven years ago, little Peter Jackson, then a cabin boy, sailed out of Riverport for the first

CHAPTER II.

During the months of the building of the Monsoon, speculation had been rife in the town as to whom should be captain; some going so far as to say that Mr Granville would himself once again take the quarter deck, before he would trust her, his best vessel, to any of the Riverport captains. It had also been said that Ralph Rawlston had the promise from his uncle, Bernard Granville, to command the craft, and that the offer was withdrawn on account of a

Ralph Rawlston at the last moment. "I tell ye what 'tis, old Shells," said Jack Sheldon over his hot glass of grog at Mother Shipley's, after all had returned from seeing the vessel in the channel, and while that worthy lady lit her lamps, and with doleful face made another mark on the hanging slate, "I'll tell ye what 'tis; my 'pinion's my pinion, and sailorin's sail orin, but I'd give more for Peter Jack son chawed up, than a whole ship load o'Rawistons, in a gale o'wind! A captain that'll jibe bis schooner in a gale o'wind off Gull Pint as Ralph Rawlston did the Daisy Ann, an' take the sticks right out on her, ain't goin to sail no more vessels for Granville and Co., "and Jack Sheldon brought down his empty glass on the counter with a thump, and looked into the coarse, pockmarked face of Ote Hines, who had just come back from the Western ocean with a big catch of

whales and three years' grumbling. "Rawlston takes too much of this stuff," said Otis. "to ever be captain!" as he called up all hands, who drank off some of the profits of his trip, as well as to keep from being captains, while Joe Glennan, now a man of all work at Mr. Granville's house, but formerly a sailor, showed his scarred face, come from a belaying pin in the

hands of Rawlston. Captain Jackson waited on the wharf anxiously, for it was now nearing 10

said to himself, standing with his feet young captain's mind.

Salmost touching the throbbing tide, "No," the merchant answered, craft. He grasps the wheel, gives hie tion, in a true and mystical sense, of almost touching the throbbing tide,

THE MONSOON SAVED.

SAVED.

CHAPTER I.

CHAPTER I.

The monsoon was that now, near its turn, reminded him down the 'Monsoon' by Mr. Rawlston; and in another minted him that if this tide were not taken another down the 'Monsoon' by Mr. Rawlston; is held!

CHAPTER I.

The next morning's sun shope every creature (Mark, c. 16, v. 17):

could be safely floated over the bar. The tug, her lights until now obscured by the wooded point a mile and a half below, now appeared. The moon, transiently breaking through the dark meshes of clouds, the watching eye of Captain Jackson saw the man outlined on the night and making the wharf, to be Ralph Rawiston.

"Why did you not send some men, Mr. Rawiston, and have them row, said the captain, as the boat rounded

at the wharf.
In gruff voice the first officer was saying he could come along just as well, and the captain was about taking his place in the boat, when the latter said, Oh, wait, Mr. Rawlston, I am forgetting something. If the office is open, I must get a package that is there. I'll be right back," and with the words Captain Jackson was speeding lightly up the wharf, while close behind him, and gaining at every footstep, with murderous oar uplifted was the ship's first mate, Ralph Rawl-

Two motives inspired the footsteps of Ralph Rawiston: disappointed love, and crossed ambition. Outrun in these first two races of life, he would over-reach, with the assassin's blow, what he had lost in the open field. He had merchant; been in the office that afternoon, when I forgot it." his cousin, Julia Granville, had come in with the package that was now the object of his captain's hurrying foot-

Perhaps Ralph Rawlston did not con template a murderous deed when he left the ship. But there are latent fires of hate, the careful nursing of which are liable to flame to action at a breath, and leave a soul seared for ever after. To know that his com-mander, whom he felt should be beneath him, was hurrying up the wharf for a present from the fair hand of his, Rawlston's cousin, Julia Granville, who, to the only deep honest aspiration Rawlston ever had, had rejected it with

scorn, frenzed the sailor officer.
Mr. Granville's clerk was putting out the light in the office, and his em ployer was groping his way to the door, as with a sounding crash and groan, a heavy falling object in the darkness broke confusedly before the merchant, as he pulled wide open the outside

The merchant rushed forward.
"Light! light! light! Edward!" he called, and over the fallen man, as the young clerk rushed out with grasped lamp, its glare shining upon all, bent Mr. Granville, and lifted up the head of the fallen and unconscious captain

O.is Hines, coming out of Mother Shipley's ten yards away, cried, "Murder." Immediately now gathered from all the lower part of Riverport, strong hands, and the still unconscious captain, his red shirt flung back was soon

lying upon the lounge in the Com-

pany's office.

CHAPTER III. "This is bad work, Ralph," said Mr. Granville, to his nephew, who had now ome up, tall and dark, and looked in oined apparently in the horror of all, as he stood at the outer office door, his handsome face masking the guilt that

"Shall we give the word to the tug that we'll not sail?" finally said Rawlston to his uncle, the shrick of that vessel now sounding beside the

schooner in the channel. 'No! no! Hurry on board and us this tide! Go down the river and sail to Hamilton to night. I will meet you there to morrow, if this —" he stopped; his voice trembled, and he choked in utterance. Then turning away his head, he said after a pause, and in clear, subdued tone, "it may

be, Ralph, that you will have to go out captain of the 'Monsoon.'" Perhaps the close observer might have noticed a flush in the face, and a strange gleam of satisfaction in the eye of Ralph Rawlston, at these words. It may be, too, that Joe Glennan, who disgraceful drunk indulged in by had been up to Mr. Granville's to ap prise the household of the bringing there of the assaulted captain, and also to leave word at Dr. Simmons' that when he returned, to hurry to the

scene, noticed these things. As the slow procession ascended the narrow, sanded hill street, with lighted lanterns, and stretcher, in the beating rain, the disappearing lights of the shop were lost to view on the river down the valley below.

"What does this mean?" said Dr. Simmons to Joe Glennan, as the latter stood at the open door of the Granville mansion, five minutes later, and the former rushed in from the rain.

"Who is that? Where am I? Who is speaking?" The voice came clear and strong from the near bedroom, as if in answer to the doctor's question in the hall, who hurried forward to his

patient. Now it was found, to the glad surprise of all, that the young captain's skull was not fractured. Julia Granville and her aunt, bending over him, when the doctor entered, had gone for bandages. The wound had apparently been made by some blunt edged in strument, Dr. Simmons thought, as he

wound. After the first, strange, bewildering moments, although still very pale and weak, Captain Jackson insisted upon sitting in a chair in the parlor. Conducted hither, he was now told all that

o'clock, and the shrick of the tug com-ing up from Weston, three miles below, "And so we have lost the tide?" he

"This will be a bad night on the bay," mused the captain, the beating board and committed suicide, or swam windows as he spoke. Then nervously, as the increasing gale shook the great house, "I doubt very much if Mr. Rawlston understands the southeast passage around the island. I am surprised that he tock the risk, and on surprised that he tock the risk, and on such a night as this.'

A mighty whistling wind came shricking into the outside hall, and as Joe Glennan passed out to shut the door, Mr. Granville, who had been leaning back, with his form against the mantel, started forward and turned pale. Then he put his band to his forehead, and, as he did so, a low mean came from his agonised soul.

Peter Jackson divined all. The "Monsoon" was sailing to her destruction.

He sprang from his chair.
"Did you forget to tell him," he said, leaning forward and speaking low, "did you forget to tell Mr. Rawlston that the northwest passage was closed ?"

"Yes, yes, I forgot it," said the merchant; "in my anxiety about you

believing his own ears.

Mr. Granville grasped the captain's arm. "Go," said the young commander, with an imperious wave of the hand, his eye on Glennan, as he passed out. Asked what he meant by Mr. Gran-ville, he said, "I'm going to save the 'Monsoon' and her crew, if I can."

CHAPTER IV.

It would be five miles by road to Reeds Neck Light. It was twelve miles by water, and down the crooked river the tug must steam slow. He might yet save the "Monsoon."

His steed was neighing at the shricking wind, and stamping his iron hoofs outside. Tearing himself from all-from her whom he loved better than life-now he is out and mounted, hurrying down the steep hill our native nothingness by an allat full gallop, dashes into the pittless rain, which, beating upon his face cools his painful and wounded head, and made him think clearly as he dashes along in the impenetrable darkness, broken only by the lurid lightning that flashed its light.

As he neared and crossed the draw, a flash in crossing showed the angry black waters' below him.

The night was wild and promised to be wilder as the thunder rolled its deep reverberations along the hills and forest. He was now climbing the last hill; wooded and heavy, its tall dark pines breaking for the time the

fury of the storm.

Now the thundering sound of the sea, and a white light, steep, and almost below him, appeared, and gallop-ing down the road, Reeds Neck Light was before him. A great flash illu-mined the sea and shore. It disclosed a ship, the reefed "Monsoon," far up the waters, but sailing steadily for the

light.

Monsoon " was speeding to her fate. It only took an instant to call the ightkeeper and tell him his plans. When Ralph Rawlston, hurrying on board the "Monsoon," ordered up

anchor, and assumed command, his orders, though obeyed, were met with wonder by the crew. But a stormy night gave the men no pause to think Not so, however, with their guilty the cordage, seemed the voices of spirits, and one above the rest, his craven soul maintained to be that of the ship's young captain who never took command. Sometimes a falling form, the glaring lights upon it, was before him. At other times it rested -a pallid face-on the white crest of a

earing billow. The tug had cast off the ship's line, and the latter was now holding her course with reefed sails, and dashing wildly through the foam into the night, and for the narrow northwest passage. They are nearing the light! It was now reached! Straight upon their port side, its light illuminating the dark, tumultuous waters! So that even the crew of the "Monsoon" can see one another. It shows a pale, haggard face beyond the rest; it is

that of the acting commander. A voice comes from the water:
"A line, a line! on board the Mon-

oon!" a line! a line!" Then Ralph Rawlston, who is on the weather quarter, leans forward, He clutches at the ship's rail. "No! no!" he cries, "don't!" But as he speaks shooting past him at stern, in the same oil suit as when he fell at the ship's office door, is-O yes, the apparition, the wrath of Peter Jackson! examined the depth and tied up the as he looks before him, there is a bright light! It stretches out and illuminates all the water, and shows be-fore them a vast impenetrable mass of logs, that effectually close the passage. Captain Jackson had told the light house keeper to burn the small mill and so light up the danger. But the

proudly riding at her anchor, lay the "Monsoon." But Ralph Rawlston had disappeared. Had he improd Hamilton and go on board to morrow.
If not, she will wait there until you can go and are able."

The next morning's sun shone brightly on Hamilton's Harbour, where proudly riding at her anchor, lay the board and committed suicide, or swam by thing, it shall not hurt them ashore? It was never known. Late they shall lay their hands upon the in the day, Mr. Granville came, and oon's" oar upon the dock, its edge hair matted along the blade.

LEAGUE OF THE SACRED HEART.

General Intention for December. (Named by the Cardinal Protector and blessed by the Pope for all Associates.)

Messenger of the Sacred Heart.

The first missionary whom our Divine Saviour sent forth to save souls was His great forerunner St. John the Afterwards, it may be said, Baptist. Afterwards, it may be said, Parish Missions were begun in regular form on the day when the Master sen Peter Jackson was on his feet in an instant, determination and high resolve marked in every lineament of his noble features. "Joe put the bridle on Archie and bring him to the door."

The faithful man his feet in an instant, determination and high resolve them, that "the kingdom of heaven is at hand," and that in order to be ready for it the people should "do penance" (Matth. 10, Mark C. out His missionary band of twelve The faithful man hesitated, bardly missionaries a great, many - sided truth, which they were to bring home to the minds of their hearers, and a practical means of turning that truth to account, which they were to persuade their wills to adopt and embrace

in their daily life and conduct. Ever since that day, Parish Mis tions, under one form or another, have existed and flourished in the Church of Christ, and the message brought by the missionary has always been the same pregnant and everlasting truth, the kingdom of heaven is at hand, the same ever needed practical lesson 'do penance." When the missionar, speaks to his listeners on the End of Man, Sin, Death, Judgment, Hell, or topics akin to these; in other words when he tells them that we all come from God and are to go back to God, that we have been called forth from powerful act of God's mysterious love, and are destined to live for all eternity in perfect happiness with Him; that there is but one real obstacle to hinder us from attaining this glorious destiny; that the days of man on this earth are short, his life a vapour which appeareth for a little while, and after wards shall vanish away, and it is appointed unto men once to die; that we are to give a full and strict account of all our thoughts, words, deeds and omissions to a Judge who searcheth the reins and the heart, whose decision shall be entirely fair, and from whom there can be no appeal; finally, that there exists a place of punishment which has been prepared by the justice of God for those who die in mortal enmity with their Creator, Redeemer and Father; what does he do but im-press upon them, in many words and with varied forms of expression, that the kingdom of heaven is at hand for Missions: such they were in the past Thank God, he was in time.

Another fissh! and at his left, a current of a mile away, was the hoked northwest passage, where the description of the men of their strikes are and strikes upon our care and always have been a measure of the men of their strikes upon our care and always have been a measure of a mile away, was the strikes upon our care and always have been a measure of the men of their strikes upon our care and always have been a measure of the men of the missionary's such they were in the past such they are to day.

The Sacred Heart of our Divine same as was the theme of their strikes upon our care and always have been a measure of the missionary's such they are to day.

The Sacred Heart of our Divine same as was the theme of their strikes upon our care and always have been a measure of the me penetrates to our hearts, as we listen o the development of the great and everlasting truths, and as the unseen world becomes more real and more

the days of the Apostles: "Do pen-These great truths and the vital les son they enforce are easily forgotten or lost sight of ; the kingdoms of this world commander. The wind, shricking in and the glory of them are so bewitching to our bodily senses, they are in such a state of ceaseless bustle and turmoil, they bring into play such a multitude of devices to draw our attention to their doings and sayings, to fill our mind with their thoughts, and to win our admiration for the brave show they make, that they not unfrequently shut out all else from our view, and expose us to forget that the fashion of this world passeth away, that we have not here an abiding city, and that the kingdom of heaven, the kingdom of which there shall be no end, is at hand. Hence the need of parish Missions ; the need of a clear and forcible statement of the fundamenta truths which alone afford us a solid basis on which to build truly success fullives here and hereafter; the need of an occasional breaking in upon the ordinary routine of parish life, by means of the exercises of the mission; the need of the infusion in some de gree of the element of novelty, from time to time, to arouse in many souls a keener interest and a livelier faith and to win back to God and to their duty those who may have refused for years to avail themselves of the ordin-

mportant in our eyes, is, as it was in

ary helps of an organized parish. The Apostles, as we know from St. Mark and St. Luke, on coming back to their Master after this mission, related to Him all things that they had done and taught ; doubtless they were filled with joy and astonishment at the wonderful success of their labors. So, too, the missionary of to day has often reason to bless God for the sailors are now hauling at the line visible evidences which he beholds of ring up from Weston, three miles below, came upon the increasing blast.

"Why don't Rawlston come?" he ship, being beyond himself, in his said to himself, standing with his feet young captain's mind.

"Alu so we have lost the title that the saling at the fluor latting at the fluor

Sheld!

The next morning's sun shone every creature (Mark, c. 16, v. 17): sick; and they shall recover. stained with blood marks, and dark and bad habits are unrooted from the beart, when the light of faith shines again in the soul and the love of God is aglow once more, filling the sinner with genuine sorrow for the past and a firm resolve to enter upon a new life Men speak with new tongues when words of vanity, of fault find-ing, of uncharitable gossip, of profanity, of blasphemy, are replaced by a new language, by words that are gentle, kindly, helpful, mild and cheerful, or, when the occasion is offered, by the eloquent language of silence. They take up serpents and east them out of their path, when they drive out of their mind and heart the poisonous suggestions of the tempter, who strives to induce them to fall back again into their former sins, and thus make their last state worse than their first. They drink a deadly thing without being hurt by it, when they refuse to give way to the baneful urgings of their own perverse nature. Finally they lay their hands upon the sick and make them recover, when they cure their diseased affections by apply ing as a remedy the steady practice of good works, and by implanting and developing a love of what is holy and saving.

> These same promises are commented apon in an equally practical way by Pope St. Gregory, the great Pope who one thousand three hundred years ago, sent Augustine and his fellow monks to accomplish the conversion of Eug land : "Our holy Mother the Church, says the holy Pontiff, "does every day for the souls of men what she did to the time of the apostles for their bodies; her priests cast out devils when they make use of the power of exorcism in holy baptism, impose hands upon the persons to be baptised, and command the evil spirits to begone from their souls; moreover, her faithful children speak with new tongues, when they lay aside the worldly conversation they were wont to indulge in, enter tain one another with holy and whole some subjects, or speak as well as the glory and goodnes and power of their Creator and Father they take up serpents when, by their good and prudent counsel they remove from their neighbor's heart all ill feel ings and bitterness, and all designs of wrong doing; they drink a deadly thing and it does not hurt them, when they are forced in spite of themselves to listen to harmful suggestions, but yet are not drawn on to commit the wicked deed; they lay their hands upon the sick and make them recover, when, on seeing their neighbour grow ing weak in good works, they hasten to his assistance with all the means in their power, and strengthen his wav-ering and faltering steps by the encouraging sight of their own good ex ample." Such are some of the conso

means to reach that end; let all the Members of the League, therefore, do all in their power, by their persona influence and by their prayers, to bring about a still greater develop ment of this great means of doing good, and to obtain, if need be, the priceless grace of frequent missions DICTIONARY AND for the parish to which they belong.

PRAYER O Jesus! through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day, for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass in reparation of all sins, and for all requests presented through the Apostleship of Prayer: in particular for the success of Parish Missions. Amen.

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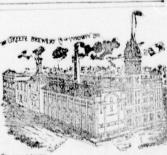
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London, Saturday, December 4, 1897. ARCHBISHOP CLEARY'S ANNI VERSARY.

From the address presented to His Grace Archbishop Cleary on the anniversary of his consecration, by the priests of the Archdiocese of Kingston, which appears in another column it will be seen that the clergy of the Archdiocese are unanimous in approval of His Grace's prohibition to Catholics to assist at marriages cele-Protestant ministers, and to be present at the religious ceremonies which are commonly performed by Protestants on the occasion of funerals. The priests in their address, and the Archbishop in his reply speak plainly in condemnation of the anti Catholic press which misrepresented the Archbishop's pastoral letter. The Giobe takes to itself the rebuke, and insists upon its supposed right to criticize the Arch bishop's utterances. His Grace will, however, not expect, nor ask for the Globe's permission to promulgate the laws of the Church.

TORY PROMISES TO IRE. LAND

If the promises of the Salisbury Government are to be relied upon, a new era is about to dawn for Ireland. Mr. Joseph Chamberlain, Secretary of State for the Colonies, in the course of an important speech at Birmingham a few evenings ago, on international politics, said he expected that the greater part of the coming session of Parliament would be given over to the Government measure granting local government of Ireland. So frequently have similar promises been made during the last few years that we cannot be very sanguine now that they will be kept. The tap of the Orange drum to the tune of no-Popery may once more rouse the men of the North, and bring the Government prostrate at the feet of Col. Saunderson and Dr. Kane of Belfast, and some measure which offers a stone instead of bread to Ireland may be introduced before Parliament with a great flourish of trumpets, but which really will amount to nothing.

THE CATHOLIC PARTY IN GER MANY.

The force of united Catholic action is made clear by the present attitude of the Catholic or Centre party in Germany. The formation of this party was due to the anti-Catholic laws which Bismarck caused to be passed by the Reichstag, banishing religious orders, interfering with ecclesiastical administration, and impeding Catholic education. Herr Windhorst, with onehundred pronounced Catholic members of the Reichstag at his back, and prac tically one hundred and sixteen, as the Poles sided with him on religious questions, was able, by degrees, to wipe out all Bismarck's hostile legisla. tion, with the single exception of the law which excludes Jesuits from the Empire. The present Government of Germany is still seeking the support of the Centre party, without which it is doomed to defeat, and Chancellor Hohenlohe has asked the party to support the Government policy. The Centre has replied that, as a condition for doing this, the law expelling the Jesuits should be repealed, thus removing from the statute books the last

vestige of the persecuting May laws. Prince Hohenlohe has replied to the Centre, stating, on behalf of the Emperor, that the anti Jesuit law is not to be repealed, and much interest is manifested in regard to the course which the Catholic party will take in consequence of this blunt refusal to undo an act of gross injustice.

Bismarck was obliged to yield to the demands of the Catholic party, notwithstanding his oft-repeated offensive boasting that "he would never go to Canossa"-which meant that he would never recede-and it is highly probable that the Government will even now be

the Catholic party will be victorious.

The Catholics of the German Empire constitute 35 per cent. of the whole population, and, notwithstanding occasional persecution, when united they are well able to hold their own, the more especially as the Government has all that it can do in the gigantic task it has before it to restrain the Socialistic tendency of the large cities.

COURAGEOUS MINISTERS.

A curious incident is reported by telegraph as having occurred in London on Wednesday of last week. A marriage was to have taken place between a Mr. Lyon and Miss Crooke, at St. Mary Abbot's Church, Kensington. The bridegroom had been divorced from his first wife, and the High church people were greatly scandalized by the announcement of the intended violation of God's law, and instead of a congregation of friends assembling to congratulate the couple, on the arrival of the marriage party at the church, there were found there a party of twenty clergymen and forty laymen and women who had come to brated as mere civil contracts, or by protest against the marriage, the license had been though granted by the Archbishop of Canterbury. The Vicar of the Church informed the protesting clergymen that he had refused to perform the marriage, as it was against his conscience to do it, and thanked them for sustaining him. He explained, however, that he could not close the Church to the party, as the law would not permit this. The parties desiring to be married then left the church, and caused it to be reported that there would be no marriage. The protesters thereupon indulged in a good deal of mutual congratulation on the success of their protest, but meanwhile the parties drove to another church, where they were married by the clergyman without any difficulty being raised. With the Archbishop and half of the clergy, and the law, favoring the marriage of divorced persons on the one hand, and the other half of the clergy opposed to such unions, as being against the law of God, it is seen in what a state of confusion the Church of England is. But as it is a Church · by law established " it cannot help setting the human above the divine

> THE MANITOBA SCHOOL QUES-TION.

We are again informed by cable despatches that the decision of the Pope in regard to the Manitoba school question will be issued in a few days, and it is asserted by the correspondent of the London Daily Chronicle that its contents as already announced will be to maintain the right of Catholics to have Catholic schools.

No announcement has been nade to the ecclesiastical authorities of Montreal, to the effect that the Pope's decision has been authentically made known. out as Archbishop Bruchest is now in Rome it is believed that he will at once send a cablegram when such will be the case.

Mr. Tarte being interviewed by a Mail and Empire correspondent, is reported to have expressed doubt as to the accuracy of the despatch which states that the Pope refuses to sanction Catholics in Manitoba attending the Public schools, the reason he gives for his opinion being that the Holy Father "has sanctioned the system in vogue through the United States and Canada." Mr. Tarte has evidently mistaken the situation. The Pope has not given any such sanction, Catholic schools having been always strongly urged by the Holy Father, wherever they can be successfully put into operation, but where they cannot be established the secular Public schools may be made use of by Catholics, while parents and pastors of parishes are required under such circumstances to make an extra effort to secure a religious training for the children. This is something very different from what Mr. Tarte asserts to be the case. This gentleman con-

tinued:
"I never expected that there would be any other opinion expressed by His Holiness as to the abolition of Separate schools in Manitoba. There was no variance as to the question of fact, and in this respect he repeats what we have said again and again. On the other hand His Holiness advises no violence to regain the rights which have been lost to Catholics, rather he advocates the same sunny ways of peace and conciliation for which Sir Wilfred Laurier and the Liberal party have ever stood."

Mr. Tatte is rather premature in

Mr. Tarte is rather premature in thus asserting so positively the course which the Holy Father advises. We place until a satisfactory arrangement may say, however, that we have never of mutual interests be made between advocated violence in the matter, but the ecclesiastical and civil authorities; we have advocated that Catholics obliged to accede to the demand of the should maintain by every legitimate reached till the independence of the

await the Pope's decision before dis- sign that this arrangement will be cussing further what course the Cath- reached, as even now the Government olics of the Dominion ought to adopt is endeavoring to suppress all the now. We may add, however, that religious and benevolent works which even the Globe, which has hitherto declared that the Manitoba school question has been definitely settled has now come to the conclusion that "we have the people, and thus the poor are more not heard the last of it." In a recent oppressed than ever. There is, howissue of that journal it is said : " No concessions except a complete surrender of principles would satisfy the heads of the Church, and this was, of

The Globe desires that Catholics rights without a murmur or a struggle ; but this is "also," utterly out of the question."

course, utterly out of the question."

THE ROMAN QUESTION.

According to statistics recently given in the Pall Mall Gazette, United Italy is paying very dearly for the acts of open robbery and spoliation by which it became one nation twentyseven years ago.

Under the old regimes taxation was light, and the people were therefore not crushed to the earth by the demands of their Governments. It is true that, divided as the country was into small kingdoms and principalities. it was not regarded as a great power, but the people were at least able to bear their burdens, whereas they are now taxed more highly than any country in Europe, while owing to their poverty they are less able to bear high taxation.

Before the war with Turkey, Greece was taxed only 14h per cent., though it was even then one of the most heavily taxed countries. The people of France, Austria and Roumania pay 12, Spain and Germany 11, and Russia 10 per cent. on their incomes, and Holland and Portugal 13 per cent., whereas Italy pays so much as 20 per cent.

The excessiveness of this burden arises chiefly from the fact that in order to keep up the alliance with Germany and Austria, it is necessary to put forth a great show of power by maintaining a large standing army such as was not deemed necessary when the country was divided into a number of small states.

Compared with some other countries the taxation of Italy is seen to be still more enormous than the above figures might lead the cursory reader to suppose. Thus Great Britain pays in taxes only 61 per cent. on income, the United States 51, and Canada 41. Of course these facts are to be attributed chiefly to the smallness of the armies maintained in these countries, but the fact remains that the European countries, and especially Italy, are overburdened.

The burden borne by the Italians is the more grievous, as the average amount of the capital of each Italian is only \$500, which is less than that of any other country in Europe except Portugal and Roumania, which count ries fall short of this amount.

The consequence of this state of affairs is that wide discontent prevails among the Italian population, who are wont to say that they are taxed for everything except for the air they breathe.

In this state of affairs the Govern ment has made advances to the Vatican for support, though it hopes to gain that support by concessions from the Pope, while itself makes no concessions.

The present Government came into power on the understanding that it would pursue a policy of conciliation towards the Pope, and in the beginning of its regime it made some show of so doing, but the Holy Father still continues to protest against the occupation of Rome, whereby he is deprived of the liberty of ruling the Church without the continual interference of the Government in his affairs.

Ry the law of the guarantees the Pope is declared to be an independent sovereign, but in practice this independence does not exist, and the Holy Father has constantly declared that it cannot exist unless he become once more what he was in 1870, the sovereign of Rome and the adjoining territory.

If once steps were taken to restore Rome to independence under the Pope in a manner which would satisfy the Holy Father, Rome would undoubtedly become prosperous again, and its prosperity would form a basis for the prosperity of all Italy, but this cannot take but such an arrangement cannot be

sure to be defeated, so that in any case Constitution. We shall, however, and theory. At present there is no of faith for the whole Church. It had by this means to bring down to a minimum the influence of religion on ever, a reaction noticeable among the people in favor of religion, and the matter must end in restoring to the Holy Father the time honored sovereignty of which he was unjustly despoiled, and when this time will come must do all surrendering : that we Italy may again see an era of prospershould give up our constitutional ity and progress. Until theu the solution of the Roman question will be Italy's greatest problem.

> THE IMMACULATE CONCEP TION.

The feast of the Immaculate Conception of the Blessed Virgin, which will be kept by the Church on Wednesday, 8th December, is observed chiefly to commemorate the extraordinary privilege conferred upon Mary, whereby she was exempted from the common lot of mankind in regard to their conception and birth in original sin.

The prophet David says in Psalm 50: "For I know my iniquity and my sin is always before me. . . . For behold I was conceived in iniquities, and in sins did my mother conceive me." St. Paul explains this more fully, showing that only through our Lord Jesus Christ have we received reconciliation :

"Wherefore as by one man (Adam) sin entered into this world, and by sin death, and so death passed upon all men, in whom all have sinned . . . but death reigned from Adam unto Moses, even over them that had not sinned after the similitude of the transgression of Adam who is a figure of him that was For if by one man's to come. offence death reigned through one much more they who receive abundance of grace, and of the gift, and of justice shall reign in life through one Therefore as by the offence of one unto all men to condem nation so also by the justice of one unto all men unto justification of life. For as by the disobedience of one many made sinners, so also by the obedience of one many shall be made just. . . But where sin abound ed, grace hath abounded more.

The Apostle does indeed seem at first sight to insist upon the universal ity of the stain of sin passing upon all men from our first father Adam, from whom "death passed upon all men, in whom all have sinned.' Nevertheless it is certain that Christ sinned not, though He underwent death for the punishment of sin. That is to say, He bore our sins that we might be redeemed.

How are St. Paul's words to be reconciled with this? Christ, who sinned not, was certainly the Son of Adam, as He was the son of Abraham, Isaac, Jacob, and David. Why then did He not contract the stain of Adam's guilt, just as He endured death, the penalty of sin?

It will be here said, He was God, and therefore could not be subject to sin, and this is correct; yet He was truly man and the Son of Adam, and therefore St. Paul's words, though general, are not absolutely universal, and there may have been certain exceptions to them. Christ was one exception, and we maintain from the tradition of the Church that the case of Mary, the Mother of God, was also exceptional, though under circumstances very different from those of her Divine Son. Jesus was exempt from the sin of Adam by nature, Mary by grace or the favor of God: Jesus was exempt as our Creator and as our Redeemer, Mary as the first and [noblest of creatures, and as the one most perfectly redeemed of all for whom Christ died.

It has been said by Protestants that the doctrine of the Immaculate Conception would exempt Mary from the need of a Redeemer and make her equal to God. This is not the case. It is, on the contrary, a greater work of Redemption in her case than with the rest of mankind. It is a greater deliverance to be saved from falling into a pit than to be raised from it after we have fallen into it and have been grievously injured thereby.

St. Augustine, in treating of the nature of original sin, expressly declares that when treating of sin it is to be understood he does not intend to include the Immaculate Mary Mother of God, and the Council of Trent in formulating the doctrine of the Church on this same subject also exempts Mary, though it did not expressly decree that she was conceived immaculate. The final decree on this subject was issued by Pope Pius IX. on the 8th of Dec., 1854, and thus the doctrine of the Im-

been the general belief indeed even before the promulgation of this decree, but there were some notable theologians who denied or doubted the docthe Church has undertaken, hoping trine, as they were free to do, until the Church, or the Supreme Pontiff, had spoken definitely on the subject. But once the decree of 1854 was pronounced it was joyfully accepted by the whole Church as a new gem in the crown of the ever Blesesd Mother of God, and the prayer, "Mary conceived without sin pray for us", has been since pronounced by all Catholics with greater fervor than ever, because it has now the certainty of faith that the title of Immaculate is her prerogative.

St. James of Sarug had said of the Blessed Virgin nearly fifteen centuries ago that if she had been at any time stained with sin, Christ would have chosen another to be His Mother. This we cannot doubt, so great is His horror of sin. St. Jerome had also said of

Mary:

"How Blessed and glorious is the ever Virgin Mary, was divinely de-clared by the angel when he said 'Hail full of grace, the Lord is with thee, blessed art thou amongst women.' It was proper she should be full of grace who gave glory to the heavens, the Lord to the earth, diffused peace and faith to nations, an end to vices, order to life, and discipline to morality. Mary had truly the fullness of grace for though the holy fathers and prophets are believed to have had grace, they had not that pleni-tude which Mary possessed in Christ. Therefore (the angel) said 'Blessee art thou among women,' that is, more blessed than all women. And thereby whatever of malediction came through Eve, the blessing of Mary took away.

Thus Pius IX. was justified in saying the principles of the moral law. in his decree on the Immaculate Conception:

"The divine word, venerable tradition, the perpetual sentiment of the Church, the accord of Bishops and of the faithful, and important acts and decrees of the Popes, wonderfully prove the victory of the Virgin Mother of God in her conception over the most dire enemy of the human race.

Mary was indeed regarded as truly our Mother in heaven before the decree of Pope Pius IX. was promulgated, but there was some uncertainty regarding the reality of her Immaculate Conception until this decree of the infallible Church proved it to be a part we are assured of it by infallible authority we have additional reason for confidence in the intercession of the Mother of God, whose prerogative of the Immaculate Conception has been firmed by many subsequent miracles, especially by those wrought at the grotto of Lourdes, where Mary is specially honored under the title of the Immaculate Conception," by which name she announced herself to little Bernadette before that now celebrated shrine became known as a place of pilgrimage.

HEATHEN SACRED BOOKS.

The celebrated linguist, Prof. Max Muller, has made to the Holy Father Pope Leo XIII., the offer of his grea new work "The Sacred Books of the East," which consists of forty-nine volumes, being a collection of the liturgical books used in China and India by the Confucians and Buddhists. The offer has been accepted gratefully, and the professor has been assured that the work will be placed in the Vatican library.

It may be to some a matter for surprise that such a gift should be acceptable to be placed among the Vatican treasures of religious literature. They will, however, be a valuable addition to the library on account of the light they will throw upon the religious vagaries of the human mind, and on the origin of idolatry, which is a question of considerable importance in modern theological controversy.

It has always been the contention of Catholic theologians that the belief in one God was first established, and that in the course of time this belief was corrupted and new objects of man's worship were introduced according as the human heart was corrupted and the human intellect darkened by evil desires and vain speculations on the subject of man's origin and destiny. This is the view of the origin of idolatry which is taught in the book of Wisdom, and by St. Paul in his Epistle to the Romans. (i, 23.) The Apostle tells us of two means whereby God is known, by Revelation from heaven and by the knowledge implanted in man's mind by his Creator, so that

"The invisible things of Him, from little inventive power in regard to the creation of the world are seen, be their divinities, for notwithstanding ing understood by the things that are their high culture in the arts and made: His eternal power also and divinity, so that they are inexcusable. Because that when they had known

they changed the glory of the incor-ruptible God into the likeness of the image of a corruptible man, and of birds, and of four-footed things and of creeping things. . . Who changed the truth of God into a lie; and wor-Who changed shipped and served the creature rather than the Creator, who is blessed for ever. Amen.'

From the scriptural account of Creation we learn that God revealed Himself to and was known by our first parents. So also He was known to men when Noe built the ark, and Noe and his sons and their families knew God when, being delivered from the waters of the deluge, they became the progenitors of the nations that peopled the earth. The Book of Wisdom explains how men afterward introduced the worship of idols made by their own hands,

"For neither were they from the beginning: neither shall they be for-ever. For by the vanity of men they came into the world: and therefore they shall be found to come shortly to an end.'

To the Christian, therefore, there can be no doubt that Monotheism, the belief in one God, preceded Polytheism, the worship of many gods, by some centuries, though it is impossible for us to assign the date when idolatry began.

The monuments of Egypt show that idolatry existed there at a much earlier date than might be supposed from the considerations we have mentioned, yet it would appear that when Abraham visited Egypt four hundred and thirty years before the Exedus, it was not altogether predominant, inasmuch as the Pharaoh who then ruled appears to have known and valued

Very ancient writings prove also that the Chaldeans were to a great extent idolaters at an early 'period, though from the prophecy of Jonas we learn that the people of Nineveh in the neighboring Assyrian kingdom belived in God at a much later date.

Voltaire and other infidels of the eighteenth century asserted pertinaciously that faith in an all perfect God, who created all things and who continues to rule the Universe, originated in the very vague and crude ideas entertained by the early inhabitants of the earth, that there must be some of the divine revelation. Now that power superior to man, and who is the cause of those phenomena of nature which are not easily accounted for by the uneducated and ignorant. These views have also been put forth by Col. Ingersoll, D. M. Bennet, and a number thus affirmed by the Church and con- of modern infidels who are engaged in sending out books from the infidel propaganda in New, York, with the object in view to destroy all religious belief on this continent.

Mere profane history does not throw much light upon this subject, as how. ever far back we may go into the past. the positive facts which ordinary history makes known to us tell us but little more on this subject than that Monotheism existed among the Jews at the very earliest period of which we have any knowledge, while all surcounding nations, even the most learned, cultivated and ambitious, believed in and offered sacrifice to a multitude of gods. These false gods had always limited powers. Some were even in this respect very little above men, while others were described as being the makers or fashioners of the world, as they used matter for that purpose which existed independently of them. The ancient Pagans had no such sublime conception of God as is set forth in the first words of Genesis and in the book of Psalms, which describe God as the absolute Creator of the universe: "In the beginning God created heaven and earth," and, "Praise ye Him Osun and moon. Praise Him ye stars and light. Praise Him ye heavens of heavens, and let all the waters that are above the heavens praise the name of Lord. For He spoke, and they were made: He commanded, and they were created."

The Pagans believed in gods who were influenced with passions like those of men, and which were as often evil as good. The gods of ancient Greece as described by Homer and other poets were neither extraordinarily wise nor powerful, nor were they invoked for the purpose of making men better, or of leading them to eternal happiness, but only to obtain from them some temporal favors, such as help in time of war, or the acquisition of wealth with little or no labor.

The Romans seem to have had but sciences, in agriculture, architecture, historic lore, literature, war, etc., they Catholics; for otherwise it is almost means, the rights guaranteed by the Pope be recognized both in practice maculate Conception became a dogma God, nor gave thanks and mythology of Greece with little change

and no improvement, changes they did make worse, for they added to ship only demoralizing tivities, such as were us tival days of Bacchus, [A Venus, and Diana. The gods of the Greek

borrowed from the Egyp are supposed to have be into Greece in the tin about 1556 years before endless number of Egypt not introduced into eit Rome, such as cats, dogs, the like, all of which ha temples erected in their l and on account of wh sometimes waged bet provinces to decide w most highly honored, codile, an ape, an onio The superstitions of I of the most degraded c

very early date, but the

which the history of Bu that as we go further stitious additions disa come nearer to the grea to us through Moses th God who created all tinues to preserve ther teaching of the earliest of India, and by them t of progress in religion ment of human thoug refuted, and the Chris tablished that though ments of science and i ters on which depends man has made great p the use of reason, in t ligious belief mere hu rather caused deterio gress. The cause of religion is a matter for and not for discover search.

In this respect the li the Hindoos, and for those of the Chinese, addition to the Vatica will assist toward thre a subject on which a written for really his throws no light whate tian monuments an ments which have bee this century in Assyr throw a new light up history does not touc is, with due allowan introduced by heather the truth of the writ found in the bible firmed in every res touch upon the same

WE HAVE received Wm. Robins, of Wa us to publish a long peared in the Toront week. The letter is tify his conduct in incident at Walker We should be glad to did we consider our make Mr. Robins' po

"CHRISTIAN C

CONTINUED FROM would no longer rear and homes would be The second part of "who intend to man tian courtship is a Whoever, being per marry. Thousands without any serious

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petuating an honorable lineage aspire after immortality, as in the life to come, so here. Honorable family connections may be our boast. The relation between the daughter and the friend of the family should be that of "friendship" not "fiendship." The honor and prestige of the family was not to be lowered.

There was a sacred relation between the parties. Let them take the example of Tobias and Sara. In them see the effects of a good home training; they remembered the instructions of their saintly father Tobias. "We are the children of saints;" not as the heathen see the high, noble family principles. Act at least up to their standard who had not Jesus Christ and St. Joseph as their models. Their belief in the future kept them innocent; pious and chaste. Oaly those will inveigh against Christian courtship and sin as synonymous.

Courtship, again, is a sacred thing on account of the end in view. Its principal objects is not merely to become acquainted with one another. That can never be fully attained. And herein lie dangers against which parents should exercise timely vigil and carefully watch the growth of an acquaintance. But the principal object of courtship is to make preparation

and no improvement, as whatever changes they did make were for the worthy reception of the sacchanges they did make were for the worse, for they added to the Greek worse, for they added to the Greek worse, for they added to the Greek worselion of the sacrament is approached without due preparation, no ship only demoralizing rites and festivities, such as were used on the festival days of Bacchus, [Apollo, Saturn, Venus, and Diana.

The gods of the Greeks were mostly borrowed from the Egyptians, and idols are supposed to have been introduced into Greece in the time of Cecrops, about 1556 years before Christ, but the endless number of Egyptian delities was not introduced into either Greece or Rome, such as cats, dogs, crocodiles, and the like, all of which had magnificent temples erected in their honor in Egypt, and on account of which wars were sometimes waged between different sometimes waged between different and after a brief, open and silness

PREMIUM REPORT OF THE THE PROPERTY OF THE PROP

bright faced Irish lads who seemed quite conversant with many of the historic incidents under consideration.

The quotations were taken from the work of some noted author—it may have been Parkman's—and as sentence by sentence was analyzed by Mr. Swift's cultured and keen perception, flaws and defects were found in the composition of the famous writer, and did the well-trained youths of the principal's class substituted improved phrases of their own making. As Thanksgiving Day intervened between the next class meeting, the prudent master sketched out on the blackboard the subject for the vacant time: that was "Rugby foot ball." Compositions were to be made on the popular game, that should embrace all its features, tendencies and beneficial physical exercise. And as an incentive, publication of the best were to appear in the Ottawa Citizen. Under Mr. Swift are six experienced lady teachers, including the charming teacher first named. The girls of the parish have the good fortune and distinction to be placed under the tuition of the devoted nuns who zealously look to their culture of mnd and body as well as to their spiritual and religious training: nor are the boys wanting in this respect, for I list ened to the head master's closing prayer in which the whole class joined, and I learned from him that the opening exercises in the morning partook of the same holy function.

The boys in attendance count 317, and the total of boys and girls for the month of October was S17. From these bare figures it may be conceived what is the progressive state of St. Patrick's Asylum, and was led through that charitable and well-ordered retreat and refuge by the amiable yet firm Sister Superior Howley, who has charge of the establishment and sees that the temporal and spiritual welfare of 170 inmates are duly cared for. The helpless creatures who are

"To Ray, Benjamin Fay Mills, Boston:

"This article, entitled 'Why?' gives a very good example of the stand which the reverend gentleman takes both in regard to the bible and in his defense against the higher critics. The question which I have asked him, viz.:

'How he knows the book commonly called the bible is the inspired intallible whole Word of God Almighty, amen?' or 'What are the grounds of his conviction that it is so?' is a fair question and one of great importance.

"Father Tiernan."

"Camden, N. Y., Nov. 17, 1897."

"Camden, N. Y., Nov. 17, 1897" Rev. Dr., Briggs, Rev. Silliman Blagden and one or two more able and honest divines occupy a similar ambiguous plane. No explanation in theology or metaphysics can solve the mental riddle they present. They solve, the mental radio ency present. They are to all appearance honest men, in no doubt of the absurdity of their religious locus in quo, but utterly; unable to take the only logical alternative to their present plight. Let us pray for their enlightement; we can do nothore.—Philadelphia Catholic Standard

and Times. John Boyle O'Reilly's Widow,

Mrs. Mary A. O'Reilly, widow of John Boyle O'Reilly, died at her residence, 34 Winthrop street, Charlestown, Mass., recently, of pneumonia. Mrs. O'Reilly was born in 1851 in Charlestown, and was educated and always lived there. Her maiden name was Mary A. S. Murphy. She com-

girl, and several local publications published her contributions. Afterward she was connected ed with the Boston Plot. She was married to John Boyle O'Reilly at the age of twenty. They had four daughters, Mary Boyle and Bessie Boyle, Agnes Smiley and Blanid.

A FALLACIOUS PARALLEL.

George William Erskine Russell, High Church Anglican, Christian Socialist and political Liberal, is contributing to our es-teemed Protestant contemporary, the Church man, a series of papers entitled "The Church in England," In the first of these he says:

In the first of these he says:

Every one (except the Pope and his followers) admits the historic continuity of the Church of England, and agrees that the changes which are roughly grouped together under the title of the Reformation were doctrinal and disciplinary, but not structural. An illustration which I have often used on this side of the water will not be unintelligible on the other. The House of Howard is the first family in the Brilish peerage. Its head is the Duke of Norfolk, premier peer of England and hereditary owner of Arundel Castie. A hundred years ago the House of Howard were Whigs. To day they are Forles, and their head is a member of Lord Salisbury's government. Probably the Howard's opinions on every political subject are not only different from, but diametrically opposed to, those of their predecessors in the last century. But this change of opinion does not impair the continuity of the family; does not affect the devolution of the Dukedom of Norfolk; does not invalidate the title-deeds of Arundel Castie.

Everyone, except the High Church Party

LIFE OF THE BLESSED VIRGIN.

As a popular life of the Blessed Virgin w know nothing that can compare with the wor of the learned Benedictine, Father Rohner. I is a book which appeals especially to the devition of the faithful, and is remarkable for it religious fervor and tendencess. It has bee admirably translated and made to conform the ideas of our English speaking Catholic by the late Rev. Dr. Richard Brennan. The publishers have done all in their power timake it attractive: they have beautified it be number of fine half tone full-bage flustrations from original drawings made specially fithis work: printed it on good paper, and bout it in a tasteful style. The price is \$1.25. But ziger Bros., New York.

ziger Bros., New York.

"Buzzer's Christmas," is the story of two children who start, in care or a good-natured but ir-rorant servant-woman, to spend Christmas with their grandmother. By a mischance they find themselves, at the end of their journey, in the house of a perfect stranger. This person, an old woman, is living by berself having closed her doors and her heart against having closed her doors and her heart against having closed her doors and her heart against her only son and his wife. How both are opened through the influence of "Buzzer' will be found by reading the book. It is a book filled with a delightful pathos, and must add vasily to the author's reputation and meet with a large sale, especially as the publishers offer it at the very low price of 25 cents.

Benziger Bros., New York.

and the second

man shows no little dramatic power in some of the situations, and her story, we believe, is sure to find a large circle of readers. The price is only 50 cents.

The books are gotten up in a style which must prove highly attractive to young people, "Tom's Luck Pot" having a beautiful illuminated cover on which is depicted a thrifty scene from the story. Benziger Bros., New York,

CATHOLIC TRUTH SOCIETY.

ST. MARY'S BRANCH, TORONTO.

St. Mary's Branch, toronto.

The members of this branch assembled in St. Andrew's hall upon the occasion of their last monthly meeting. The president, Dr. A. J. McDonagh, occupied the chair, and in a few well-chosen words explained the particular object of the meeting, viz., to assist as a society at the bazaar in aid of St. Mary's church.

There was a gratifying attendance of the members and their friends, a large number of whom partock of supper prepared by the ladies of the church.

The platform entertainment provided by the society was of a first class order, and the many performers met with well merited and unstinted applause. The programme consisted of piano solo, by Miss Quirk; vocal solos, by Miss Eva Robinson, and Miss Barthelemes; recitations by Miss Ruthven, and solos by the gifted child soprano, Miss Aggie Curran, of whose sweet young voice the audience seemingly would not tire.

The next meeting of the branch will be held on Monday evening next, Dec. 6, in the Cameron Hall, corner Queen and Cameron streets. The monination of officers for the coming year will take place, and every member is particularly requested to make it a point to be present.

First-Born of many. The touch of the 'vanished hand' we may not feel; on our heart strings there may not play the 'sound of a voice that is still.' But, father, mother, brother, sister, ye are with us in spite of death's separation, and faith sanctifies natural affection when we look forward to that happy Home, which is the term of earth's exile."

The Prophet says: "There shall come forth a rod out of the root of Jesse, and flower shall rise out of the root Who is the flower but our Blessed Lord? Who is the ord, or beautiful stack or stem or plant out of which the flower grows, but Mary Mother of Our Lord, Mary Mother of God?

DUTY IN ACTION.

The New World

There is a vast difference between sense of duty and duty in action. One is knowledge of right conduct, the other is doing what is right. A moral training, a sensitive, well-regulated conscience and a good will are necessary to form sound convictions, but quite other qualities are needed to force convictions into operation. It is not an easy task to fulfill all the obliga-

tions required of us.

We can pay a debt of dollars and cents, but that is the lightest of our obligations. To be just, virtuous, truthful, to shirk nothing or shift no responsibility are debts to God and humanity that press infinitely more forcibly for settlement. But it is not so easy. Many disagreeable things are placed in the way. They are the moral conscience of the community, public opinion, the sentiment of friends and material considerations; and these exert a wonderful influence over the actions of an individual. They whisper demon-like words into the ears of the weak and wavering. He is a hero who will conquer them and stand forth in the power of truth. Christian virtues and noble deeds must be aspired to, lived for, died for now as in all past ages. It would seem that the martyr's blood must flow before the cause of duty triumphs.

To be a victim to such a cause re quires, in this faithless, irreligious, scoffing and materialistic stage of human development, certain dispositions of soul and traits of character. It re quires faith, courage, unselfishness The individual who has these three qualities will do his duty, and the one who has them not will not do it.

By faith is meant not merely re ligious belief, but that firm conviction that the right shall prevail. It is con sciousness that a man's sins will "find him out" and that performance of duty is the best policy in the end. A suner or later gin ye shirk yir duty. Dark indeed are the souls of those who have no confidence in the final triumph Throughout the land is heard their despairing cry of "It is of no use to be good, for we cannot be good, and if we were, it would do us no It is of use; a thousand times, it is. Our faults will find us out, and condemned we will be sooner or later. And though an unappreciating world may fail to give proper recompense, is not that peace of mind and happiness of heart which arise from the co ness of a life well spent an abundance of reward?

After faith, courage is needed. There is much to deter the well-doer. The obstacles in his way are almost irremovable. He is brave who will fight against and refuse to worship at the shrines of the fetiches of public opinion, moral depravity, custom, fashion and corruption. The fight for l berty has to be fought over again. Popular government does not mean freedom. It frees you from the tyranny of kings to deliver you up to the tyranny of the masses and classes. It liberates you from one master to place you under the control of a hun-

People used to have the courage of their convictions; now they play the part of hypocrites and cowards. They hold back and with bated breath ask: and with bated breath ask What will the Public say ; what will friends think; how will the pocket book suffer?" Where is their worth or moral heroism? They have neither; they seem to be ashamed to stand up boldly for what they conceive to be proper course of conduct. It is not of such that heroes, saints or sages are made. That was a brave, noble re sponse which the chief efficial of this city nade, when asked whether he intended to enforce a certain law. "Yes," he replied in substance, "I certainly shall. I care not whether the law is good one or a bad one, whether I like it or not, it is my duty to enforce it I took an oath to that effect, and l shall not break my oath of office. These are manly words. Not discreet, "Perish discretion when it interferes with duty.

The "whisperings" of an old woman will often deter the strongest man. What a power has that local self-consti tuted critic and censor extraordinary of morals! Let a man act like a Chris tian, but contrariwise to local customs and he is forthwith pitched upon by these pestilential busybodies vision is so wonderfully keen and pen etrating except when it is turned upon their own dark, dried up, shriveled up They can see the tinest speck in another's eye, but cannot detect the clod of dirt in their own.

A selfish person cannot be dutiful It is impossible. He has no love, gen erosity, nobility. He is too much wrapped up in himself to either fulfill ligations or see the relations that bind him to the wide world of human There is a stern necessity work ing in the breast of every selfish person and that is the necessity of paying due homage to greed, egotism and self-aggrandizement. He is too narrow inded to be just.

He may be successful as far as bank account goes, but that success is the least in point of excellency. He who does not make an honest effort to fulfill his obligations, who does not respect the just claims of the community of which he forms a part and of the individual with whom he associates, Cherry Pectoral takes the lead of all must be considered a failure. An unselfish, disinterested disposition is cure of croup, whooping cough, sore necessary to see the path of duty and throat, and the dangerous pulmonary to unfalteringly walk therein.

Good Times Coming.

Under the use of Scott's Emulsion all the organs and tissues take on new hie. The mind acrs with more vigor, the heart beats cured by Hood's Sarsaparilla prove the great stronger and the blood is greatly curiched.

WHEN A PROTESTANT IS IN GOOD FAITH.

Possibility of Salvation For Those Outside the Body of the Church.

In the sects which accept the divin ty of Christ there not only is a possioility of salvation, but there are hun dreds and thousands of their members who live united to Christ by faith, hope and charity and die in the grace and love of God. These belong to what is called the soul of the Church, though not to its body; they are under sad dis advantages as compared with Catholics, and never can attain to that holiness which belongs only to the children of the Church, though they may and often do practise a true and genuine plety. If the number from the sects who save their souls is comparatively small, it is chiefly for two reasons— either because they have committed mortal sins and do not know how to get rid of them, or it is because they are directly or indirectly in bad faith. They have no tribunal of penance, none of the unlimited stream of graces that flow into the soul of a Catholic through the Sacraments, the Sacra mentals, Holy Mass and the other means of grace, and, above all, they have for the most part no idea of the way to make an act of contrition or of its efficacy in restoring the soul to the favor of God and to its inheritance in the Kingdom of Heaven. Beside this, there is an ever-increasing number who are not in good faith.

A man is said to be in good faith with regard to the religion that he professes when in his heart he firmly pelieves it to be the true religion and when there is present to his mind no serious doubt which shakes his confi dence in it. He is in bad faith when he does not believe it to be the true religion, or when he is inclined to think that there is some other religion which is equally in the possession of the truth, or still more so. But this is the truth, or still more so. But this is not all. What I have laid down are duty is the best policy in the end. A recent writer expresses the meaning admirably: "Condemned ye will be super or later gin ve shirk vir duty." good faith required for the virtue of divine faith it is also necessary that he should never, in the course of his whole life, have had such a serious doubt about his own religion, or such a strong conviction that some other religion was true as to lay upon him the obligation at least of further inquiry,

and this under pain of serious sin.

With this definition before us we can easily lay down the necessary conditions of good faith among those outside the Church. He who has never once doubted the truth of Protestantism is in good faith ; he who has once seri ously doubted about its truth or has entertained a strong suspicion that the Catholic Church, and it alone, is the rue Church of Jesus Christ, and has put his doubts aside and not followed them up, cannot be said to be in good faith. It is not necessary to bad faith that he should at the present moment be conscious of the falsity of the religion he professes or that he should be in a state of doubt. He may be perfectly satisfied at the present time of its orthodoxy, he may have no sort of attraction to the Catholic Church, he may even hate and condemn her, yet the mere fact that at some previous period of his life he suspected the exstence of a religion nobler, truer, holer than his own, and that through indifference or self interest or pride or human respect, or some other tie binding him down to earth, he put that sus picion aside, deprives him of the plea of good faith and makes him responsible before God for the heresy from which at one time he might have es caped, but through his own fault did The initial grace was given him, that was intended by Almighty God to lead on to other graces, which, if

accepted, would have culminated in the grace of conversion. But that initial grace was lost to him through his own fauit. The seed was sown, but the birds of the air devoured it. -Rev. R F. Clarke, S. J., in the Ave Maria

A Friend in Need.

In his "Recollections" Aubrey de Vere tells of a young man who was tried for murder, having killed a member of a rival faction in a faction fight. The Judge, reluctant to sen-tence him to death on account of his youth, turned to him and said :

Is there any one in court who could speak as to your character? The youth looked around the court and then said sadly :

"There is no man here, my Lord, that I know."

At that my grandfather chanced t walk into the grand jury gallery. saw at once how matters stood. called out:

"You are a queer boy that don' know a friend when you see him!' The body was quick-witted; he an swered :

"Ob, then, it is myself that is proud to see Your Honor here this day!"
"Well," said the Judge, "Sir Vere, since you know that boy, will you tell

us what you know of him? "I will, My Lord," said my grand father, "and what I can tell you is this-that from the very first day that

ever I saw him to this minute, I never knew anything of him that was not By this artful though truthful state

ment, the boy's life was saved. As an emergency medicine, Ayer's other remedies. For the relief and troubles to which the young are s

liable, it is invaluable, being prompt to

act, sure to cure.

ORIGIN OF THE PAULISTS.

REV. I. T. HECKER

On being ordained, Father Hecker returned to New York, arriving on March 19, 1851. During the next six years, until August, 1857, he and his companions preached and gave missions in all parts of the northern states, with exceeding great edification and the increasing good will of the authorities. But misunderstandings arose when it was proposed to found a house which should be the center of the English speaking Redemptorists. The native American Fathers determined that Isaac Hecker should go to Rome on their behalf, and lay their views before the general of the order. Canon law was not likely to be our friend's strong point. He submitted to his brethern's wishes, little dreaming of the fate in store for him. With great alacrity he crossed the

ocean once more, and arrived in Rome on Aug. 26, 1857. His utter consternation will, I think, raise a smile on the austerest features. Dominic Sampson could not have been more wanting in the malice which is required for deliberate sin. But Isaac was charged with a flagrant act of disobedience in coming without being sent for. The general, on Sun day, Aug. 29, assembled his assessors (if that be the proper name for them) recited Hecker's offence, and, by the authority given him, expelled this rebellious subject from the congregation. Father Hecker was thunder-struck. He fell on his knees and took the blow as coming straight out of heaven. So we may piously believe it did. For when, next morning, he quitted the Redemptorist house he took with him, although he knew it not, a commission to plant the Catholic religion in America upon a foundation which should be at once modern and national, while never ceasing to be that of the communion of saints throughout the world.

At this stage the Holy See interposed For seven months, down to March, 1858, Hecker went to and fro among the high personages who conducted the government of the Church, stating the case of his American brethren with a fervid honesty which could not but prevail in the end. He was the fore runner of those enlightened prelates from beyond the Atlantic who, in our day, exercise a great and growing in fluence over the policy by which the future is now shaping itself. His frank demeaner charmed Pius IX. and captivated Cardinal Barnabo. In The Civilta Cattolica room was found for two articles from his pen concerning the needs of the American Church. And, after most careful examination into the principles by which he and his friends were actuated in their mission ary designs, it was decided that they should be released from their vows being not only permitted but encour aged to form themselves into a society on the plan which Father Hecker had sketched in outline. They left their Redemptorist brethren amid expres sions of hearty good will on both sides.

On July 7, 1858, when Father Hecker had arrived once more in New York, a "Programme of Rule" was drawn up in accordance with his views; and from that day we may date the existence of the Congregation of St. Paul.

This, undoubtedly, was the turningpoint in Father Hecker's life; nor when we look at the motives which led up to it, and the circumstances under which the Paulists began their career. can we doubt, as Archbishop Ireland ves, that it was wholly There was need of "a new order for a new time," the key note of which should be individuality, as its essential ostulate was freedom according to the English or American idea, which is as ar removed from anarchy as it is from absolutism. In his young days when haranguing a crowd of workmen or protesting against monopolies, Father Hecker had felt the utmost reverence for authority, so long as it appealed to reason and right. The thing to which he would not bow down was arbitrary power. He now said, "Accept Ameri can civilization ; reconcile liberty and intelligence; aim at personal perfec tion, but, in order thereto, cultivate in dependence of character."-Rev. Wm Barry.

His Best Beloved.

Pope Leo to the Irish pilgrims.

My children, I welcome you from my heart. I am the father of the faithfu you are the best beloved of my children. You come to me from the most Catholic country in the world-a country that has suffered fearlessly cheerfully, persecution, imprisonment and death for the faith's sake. Yours is a peculiar faith. The faith that was planted in your country by the blessed Apostle St. Patrick it is impossible to eradicate. Not only has Ireland re tained, but she has spread the faith over the Old World and the New; she has given priests and prelates to the Church in Europe and America. Therefore is Ireland much beloved of the Holy See. Therefore, from the bottom of my hear and with all the power that God has given me, I bless you, my faithful children.

Eats Without Distress.

"I suffered with inflammation of the tomach and indigestion. Everything I are listressed me. I have taken a few bottles of distressed me. I have taken a tew bottles of Hood's Sarsaparilla and it has cured me. I am now able to eat almost anything I wish, without distress. I heartily recommend Hood's Sarsaparilla." C.A. AINSWORTH, 1929 North Edwards Street, Kalamazoo, Michican Michigan.

Hood's Pills cure all liver ills. Mailed or 25c. by C. I. Hood & Co., Lowell, Mass. There is nothing equal to Mother Graves' Worm Exterminator for destroying worms, No article of its kind has given such satisfaction.

The worthy and regular reception of the sacraments during life is our surest guarantee of saving our soul in the end. They are the special means of keeping us in close union with God, they satisfy every want of the soul, and, unless we put an obstacle in the way they will infallibly work for our sanctification. One of these sacraments St. Paul calls a great sacrament-the sacrament of matrimony-and with good reason, for or this sacrament rests the whole struc ture of civil society, and on its worthy reception depends much of the happi-ness which should follow every Christian marriage.

Do what we may, there is no denying the fact that we live in a Protest ant atmosphere, and that our outward conduct is more or less influenced by the tone of those about us. If the "Re formation" has succeeded in accomplish ing anything decidedly positive it is this: that while it has destroyed in the minds of many of its followers the dignity and sanctity of this sacrament, it has substituted in its stead the fatal idea that marriage is simply a contract to be entered into and broken again a the whim or fancy of the contracting parties, if they can only do it under cover of some process of law.

Thank God! no one calling himself a Catholic holds any such notions of this holy and Christian state. still there is the danger of our giving countenance to it in others, of making the plea for them that they know no what they do, since they have been brought up to believe that way. All of which, after years filled with such experiences, weaken our grasp of the true doctrine and induce a less exalted respect for the sacrament itself and of the responsibility connected with it.

The Catholic Church has always and by every means in her power, both civil and religious, upheld the sanctity of marriage. She has fought its battl against those in high places, and sooner than defile this holy state, oner than violate the strict command What God hath joined let no man pu asunder, she has seen whole pations torn from her already bleeding bosom

In such a spirit must we love and venerate this great sacrament, and therefore we have a word of warning for all. And first for those who are still unmarried. There is undoubtedly among our young people too much levity, too little reverence exhibited whenever there is question of this sacrament. They speak about it in a light, frivolous, and approach and not unfrequently approach with dispositions this sacrament with dispositions somewhat similar. Catholics do not approach the other sacraments in this wise. Have you not been edified as you entered a church on Saturday evening and gazed on the crowd o men, women, and children, all in silence, examining their consciences meditating on their past offences, hum bly invoking God's pardon, and bly invoking God's pardon, and thus preparing for a worthy confession? Such a sight has often of itself awakened the grace of repentance in a hardened soul. The same may be said of the edifying manner in which all prepare themse ves for Holy Communion, for Confruction, for Extreme Unction Why should it be different with mar riage? Why should people rush madly riage? Why should people rush madly into this holy state without thought without respect, without due prepar

When you think of getting married, let this be you first resolution : I am going to do whatever the laws of God and of the Church require or advise I must see the priest beforehand and make any arrangements necessary : I must prepare for this sacrament by a good confession and a worthy Com

And to those who go to witness such marriages let us say one word. Don't act as if the church were a theatre and you were present at a play; don't act as you would never think of acting when the other sacraments are admin istered; in a word, behave yourselves on such occasions as becomes good Catholics. - Sacred Heart Review.

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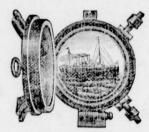
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Higher Criticism.

Has the authority of the Bible sur vived the onslaughts of the "higher criticism"? is a question that is constantly being asked, and is variously answered. To the innumerable Protestant sects that so long proclaimed the Bible as the sole rule of faith, that took their stand upon the Bible alone, rejecting the authority of the Church and tradition, the question is manifestly one of the first importance; and it i interesting to note how they endeavor to reconcile belief in the destructive process of the higher criticism with faith in the "book of books" as the errorless Word of Gcd. Dr. Stuckert writes in the Leipsic Christliche Welt: "Only he can understand the religious uthority of the Scriptures who through them has experienced the influence of the spirit of God as a comforting and chastening power, because he has found in that Christ proclaimed by the Scriptures his God . . . An authorita tive source of Christian doctrine the Bible can be for him only who has found in the Christ of the Holy Scriptures God Himself. . . . The question whether literary criticism has not dis-solved this history [of Christ in the Gospels] into a myth disappears in the face of the experience which the receptive heart feels when under the power of the Gospel." All of which may be presumed to mean that the Bible is still authoritative for those who believe in its authority, or who are Christians irrespective of its authority. Verily, there have been "variations "since Bossuet's time. - Ave Maria.

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not by words that our Lord ren their doubts, although never man like Him. The way in which brought the truth home to these was by deeds. "Go relate to what you have heard and seen what you have neard and seen blind see, the lame walk, the lepe cleansed, the deaf hear, the dead again, the poor have the C preached to them." It was the which the Father gave Him to do gave testimony of Him.

Now, the work of bringing back

to God, which brought our Lord from heaven and of which He ma beginning, is continued and con, since He left this world, b Church, which He founded for purpose. By His life, and espe by His death and passion, He pure for mankind full and complete re tion, inexhaustible grace in thi and never ending glory here To what our Lord did no addition be made which is not itself due merits of our Lord's death and p The only thing which remains done is to have this grace app the souls of men. This applican to be made by the ministrations Church; in this way the realizati completion of our Lord's work a trusted to her ; and, consequently our Lord went to heaven agai Church is for men in the pl Christ, and has in her hands the ary means by which men make own what our Lord has done for It is in the Church that our dwells, it is through the Chu works, it is by her ministration men, according to the ordinary of God's providence, are saved.

If this be so, we must all s

DECEMBET 4, 1897.

FIVE-MINUTE'S SERMON

Second Sunday in Advent.

THE MISSIONARY SPIRIT.

"Jesus. making answer, said to then and relate to John what you have heard seen."—(St. Matt. xi.,4.)

In the Gospel, my dear b ren, we are taught a very pr cal and important lesson. St. John

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Now, in what way did our Lord

important it is that nothing sho done by Catholics to keep men for Church, and that everything sh done to bring them within he The Church has a work to do fo man in this city of ours. how is she to perform this work is the fact that she comes from be brought home to each and a early days miracles were the cogent proof of her super-origin. But although mirac still wrought in the Church th not among the ordinary ways b we can prove to those outside to Church comes from God. Arg historical investigation, logic, a ways of doing this. But men busy to study profoundly in ou There is another way, however better one ; one more power which appeals to larger numb without which all the ways a often unsuccessful, and that Catholics should prove themsel before the eyes of men what the teaches them to be; that b works, which they are seen to p they should make manifest to they are in possession of the

Can we say, my dear brethi this is the case? Let us not b to look at the facts as they rea Are our lives such as to recom those outside that faith in and which all must be saved? I one ask himself this question flect what a terrible thing it hereafter if he has so acted as shut out from eternal life a si which might have been save acted rightly.

If you are anxious to find reliable blood purifier, read i Almanac the testimonials of the have been cured of such ter seases as catarrh, rheumati scrofula, by the use of Ayer's illa. Then govern yourself a

Catarrh Cured for 25 Co I suffered from Catarrh for year found Dr. Chase's Catarrh Cure t I have used, and gladly recomme

HARRY STONE, Rainham Cer Yorkville Fire Statis

Torouto, Marc
Dear Sirs—Having used Dr. C
for costiveness, I am very pleased
I consider them superior to sny
used, as they have perfectly cure
trouble. THOS, J. WALLACE,

trouble. THOS. J. WALLACE, PARMELEE'S PILLS possess t acting specifically upon the disestimulating to action the dormant the system, thereby removing fact, so great is the power of the cleanse and purify, that disease very name and nature are driv body. Mr. D. Carswell, Carson, writes: "I have tried Parand tind them an excellent medic that will sell well."

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that will sell well."

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FIVE-MINUTE'S SERMON. Second Sunday in Advent.

THE MISSIONARY SPIRIT.

"Jesus, making answer, said to them Go and relate to John what you have heard and seen."—(St. Matt. xt.,4.)

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

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

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

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

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

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ferers. HARRY STONE, Rainham Centre, Ont. HARRY STONE, Kalman Gette, Christian Yorkville Fire Station,
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Dear Sirs—Having used Dr. Chase's Pills for costiveness, I am very pleased to say that I consider them superior to sny pill I ever used, as they have perfectly cured me of this trouble. Thos, J. Wallace, Fireman.

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Fagged Out.— None but those who have become fagged out, know what a depressed, miserable feeling it is. All strength is gone and despondency has taken hold of the sufterers. They feel as though there is nothing to live for. There, however, is a cure—one box of Parmelee's Vegetable Pills will do wonders in restoring health and strength. Mandrake and Dandelion are two of the articles entering into the composition of Parmelee's Pills.

OUR BOYS AND GIRLS. THE LIGHT-HOUSE BOYS.

You have perhaps seen a light house with its tall tower, and its great lamp sending bright rays out upon the dark waters. Maybe you have lived in a light house far out on a rocky, wave washed point; or on a cliff overlooking duty.
miles of blue sea; or on an island Downstairs they went, their shoes in miles of blue sea; or on an island where the breakers come roaring up to your door, and the spray is dashed by the wind against your window-panes. Out in the ocean there is an immense ledge, half a mile long, called the Rock. On this rock in the sea stands a light house tower, built of great blocks of granite. Close by the tower stands the stone house of the keeper. In the stone house live the keeper's boys with their baby sister. bits of earth in the little hollows, but these spots are not large enough for one fat yellow pumpkin to get a living in. Five miles from The Rock lies The Island. Just the place to raise dinners for the light house boys is this fat, comfortable, little island. So it happened that one November afternoon Mr. Lane, the light keeper, got ready to go over to The Island for supplies. As he started down the rocky way to the landing, Mrs. Lane called after him to be sure and remember the sugar and the condensed milk

and the coffee. "O papa," teased Bennie, as he tagged along at his father's heels, "won't you bring me one of Jim Tolman's kittens? They're big enough e at fish by this time.

"I'll see," was the pleasant answer. Don't bother now.

"And, father, "shouted Rob, "bring us some pop-corn; it's such fun to make corn-balls cold winter evenings.' The tide was high and the sea smooth when Mr. Lane put out in his dory for the cat boat, which was moored a short distance from the shore. The boys waited and watched till the sail was hoisted, and the little boat went dancing over the waves. Then they ran back to the light house to help mother.

Little Carrie, the two years-old sister,

had been fretful the night before, and mamma had slept but little. So the poys were playing nurse for a while. It was very pleasant in the light-house kitchen that afternoon. The cook-stove was doing its best to bake something spicy and plummy; the tea kettle sang its cheeriest song; a codfish "muddle" was gently simmering itself done. Baby Carrie sat in state on a bit of rag carpet; and her devoted servants, Bob and Ben, pecially boys living on an island far were building splendid light houses for her cut of pebbles from the seahore. So cheery was it, indeed, that nobedy noticed when the breeze came blowing up from the south, and ruffled the smooth blue sea into a thousand urly, foamy waves. Mrs. Lane was dozing over her sewing, when sudden ly the kitchen door was blown open with a great fury and rush of wind; the baby cried ; the boys pressed close

to mamma with questions about father. The wind blew wilder, the sea grew rougher. Mrs. Lane stood at the window for a long time, 'watching for some sign of her husband's boat. iast she turned away, saying: "He won't come to night. He knows better than to put out in such a gale. He couldn't possibly land while the waves

run so high."
"And the light, mother?" said

Rob. "We must keep it," said the mother. "It is almost time to light it now."
Within an hour the night fell; and the rays from the great light began to

ream over the grav, tossing sea. The family ate their supper. Baby Carrie went off to By-low Land in her mother's arms. The boys teased to sit up till it was time to trim the lamp at midnight. But the mother said : no. Go to bed, and wake up bright in he morning, and help keep house till

father comes. They went upstairs obediently. As soon as they were in their room, Rob said: "See here, Bennie, we must keep awake till the lamp has been trimmed. Mother was up with Carrie nearly fall last night. What if she should go to sleep, and not wake at the right time? Father says we must take care of mother when he is away and. Bennie, we must.

'We'll take turn telling stories.. said Bennie; "and you must pinch me good an' hard, when I begin to get

It was a difficult task that the boys had set themselves. They had been busy at work or play all day long, and it took sharp pinches and very exciting stories to keep the lids from drooping over the drowsy eyes.

Rob had an inventive turn, and he spun some lively yarns about smugriers and pirates and mutinies at sea. But, after all, the most interesting story was a true one. Mr. Lane was captain of a trading vessel for many years before he became a light keeper. In the good ship "Esperanza" he sailed to Spain, France, England, Ire-

PARMELEE'S PILLS possess the power of acting specifically upon the diseased organs, stimulating to action the dormant energies of the system, thereby removing disease. In fact, so great is the power of this medicine to cleanse and purify, that diseases of almost every name and nature are driven from the body. Mr. D. Carswell, Carswell P. O., Ont., writes: "I have tried Parmelee's Pills and find them an excellent medicine, and one that will sell well."

France Out.—None but those who have A shark !" was the fearful cry. A boat was instantly manned. The captain swam for his life, and was saved almost from the jaws of the greedy and discipline?

monster. This story Rob told with many em-ellishments; and the words, "A to overcome laziness and love of ease. The assailant. The next bellishments; and the words, shark! A shark!" spoken in a loud 4. Capacity for work, executive morning the mayor of the city sent for

little fellow to open his eyes to the widest extent.

At last the situation became funny, and the boys laughed till they shook the bed. In the midst of the fun, they heard the clock strike the half-hour after eleven. Then they got up, and dressed themselves very quietly. No close, unselfish adherence to the rules more laughing now. They were on for making a gentleman?

the warm, cosey sitting-room. Not a ing, young man, whether you will be sound did they hear. Could it be pes sible that the tired mother was asleep

"Look!" whispered Bennie, as they reached the open door.

Ah! how glad the boys were that they had kept awake! There sat Mrs. Lane sound asleep, her knitting in her lap. The young light keepers did not disturb her till the long minute hand her two resounding kisses that brought her speedily from dreamland. Very proud was the light-keeper's wife of her faithful, affectionate boys. All three hastened up the stairway that ran round and round up the tall tower. The lamp was trimmed; and they hastened back to the bright sitting room, glad in the thought that the guiding star would shine out over the for himself. pathway of the ships, till the suu came up to take its place

After a little midnight repast, that the boys ate with great zest, the family went to bed, and slept sweetly till morning.

When the boys woke, they heard a man's voice in the kitchen underneath

their room. 'Hurrah! father's got home, shouted Rob. Bennie ran to the window. The storm had cleared away, and there was the light-house boat rocking on the gentle waves. In a trice the boys were downstairs. As they ran into the kitchen, they heard the tall clock say, in sharp, clear tones, 'Nine o'clock !" No wonder that the father had had time to sail over from the neighbor island. But what was that soft little ball rolled up on the hearth rug? Bennie made a dash for it, and soon discovered that his father had brought him the very "darlingest" kitten that a boy ever called his own.
After Bennie and Rob had eaten the

that their father had landed on the rocks. Very interesting business was this, as well as rather hard on boy's legs.

There would be no trouble now about breakfasts and dinners and suppers

pecially boys living on an island far,

far out at sea-have a very good appe

breakfast that had been saved for

them, they helped bring up the cargo

The boys were as good at bringing wood and water, making fices, and helping in all sorts of ways as they were in keeping awake till the lamp was trimmed. Many an hour, too, they had at their books, with father or mother for a teacher. When lessons were over, what pleasure it was to run from rock to rock, to play tag on the smooth sand when the tide was out, or to go, when the weather was not too rough, with father in the dory, to see f an unwary lobster here and there had run into the cages set for them Though the sea stretched for leagues around the solitary Rock, and wild sorms shut them in day after day, not many children in gay cities or on sunny, green farms were happier than the light-house boys.—Mary F. Butts, in Catholic Mirror.

CHATS WITH YOUNG MEN.

It is the odds and ends of our its orts and offals, laid up, as they usually are, in corners, to rot and fester there, instead of being used out as they should be-these, I say, are the occa sions of our moral unsoundness and corruption. A dead fly, little thing as it is, will spoil a whole box of the nost precious ointment; and idleness, if it be once suffered, though but for brief while, is sure, by the communication of its listless quality, to clog and cumber the clock work of the whole day. It is the ancient enemy, the Old Man of the Arabian Tales : once take him upon your shoulders and he is not so easily shaken off. - Robert Lofft: Self-Formation.

The Busy are the Happy. Happiness, according to the laws of nature and God, inheres in voluntary and pleasurable activities; and activ ity increases happiness in proportion as it is diffusive. No man can be so happy as he who is engaged in a regplar business that tasks the greatest part of his mind. It is the beau ideal of happiness for a man to be so busy that he does not know whether he or is not happy; who has not time to think it about himself at ail. The man who rises early in the morning, joyful and happy, with an appetite for business as well as for breakfast; who has a love for his work, and runs eagerly to it as a child to its play; who finds himself refreshed by it in every part of his day, and rests after it a from a wholesome and delightful fatigue-has one great and very essential element of happiness.

Wil Win Against III Luck.

Here are a few of the essential qual ities which will win against all the powers of so called ill luck: 1. Absolute, unswerving integrity.

Is that unattainable? 2. Brains, mental grasp. Given a fair mind, what is that but education Energy and force of character.

whisper, in Bennie's ear, caused the power, the ability to bring things to pass. This is the product of industry by system or method. It is energy conserved and well directed. It is the art of making every stroke count.

Personal manners, engaging address. What is this but the result of All these qualifications are not easy,

Downstairs they went, their shoes in it is true, but they are not im-their hands, through the kitchen to possible. It is really your own choosamong the richly rewarded few at the top, or the hungry multitude at the

Something to Bear in Mind.

Something to Bear in Mind.

Every boy should always bear in mind that he has a name to keep up and a record to keep clean, not alone because it is right to do so, but because There is no place on The Rock for a of the old clock had travelled to five he can never tell when some one else garden. There are here and there minutes of twelve. Then they gave may not be looking to him as an example, and may not be tempted to do things unworthy of boys because he does them. There is perhaps just as much evil on the other side of the question-that is, where a young man (or an old one, for that matter) feels that he is continually an example to others, and lives two different lives, one for the benefit of his friends and the other for himself. The example is of no value itself. It is merely that you, living your daily life, entering into sports and into studies at school, can never tell when your schoolmates or persons whom perhaps you may never know may not be unconsciously observing your actions, and be accepting them as standards

for themselves. Thus every man and boy and girl is at some time or other, and often frequently, a guide or example for others and it behooves him or her to bear this in mind from day to day. It should not cause worry; the responsibility of it ought not to weigh anyone down ; but the idea that you can do whatever enters your head, provided that in your mind you are satisfied that it is right for you, is not always correct. -Harper's Round Table.

Here is a pretty story, author and original publication unknown. We find it credited to the ever mysterious Exchange "in a New York paper. Some years ago there lived and worked in Italy a great artist in nosaics. His skill was wonderful. With bits of glass and stone he could produce the most striking works of are -works that were valued at thousands of dollars.

In his workshop was a poor little boy whose business it was to clean up the floor and tidy up the room after the day's work was done. He was a quiet little fellow, and always did his work That was all the artist knew

about him. One day he came to his master and asked, timidly: "Please, master, may I have for my own the bits of glass you

"The bits are good for nothing. Do as you please with them."

Day after day, then, the child might have been seen studying the broken pieces found on the floor, laying some n one side and throwing others away He was a faithful little servant, and s year after year went by and found him still in the workshop.

One day his master entered a store room little used, and in looking around came upon a piece of work carefully hid behind the rubbish. He brought it to the light, and to his surprise found a noble work of art nearly finished. He gazed at it in speechless amaze

could hav What great artist hidden his work in my studio?" At that moment the young servant entered the door. He stopped short on eeing his master, and when he saw the work in his hands a deep flush

dyed his face.
"What is this?" cried the artist. "Tell me what great artist has hidden

his masterpiece here?" 'Oh, master," faltered the astonished boy, "it is only my poor work. You know you said I might have the proken bits you threw away.

The child with an artist soul had gathered up the fragments, and patiently, lovingly, wrought them into a wonderful work of art.

Do you catch the hint? Gather up the bits of time and opportunity lying about and patiently work out your life mosaic-a masterpiece by the grace of

A Sobering Blow.

A story with a moral, with several morals in fact, teaching repentance, forgiveness and reformation, was related by Mr. O'Brien at the meeting of the National Convention of the Catholic Abstinence Union in Cleveland. It is good enough to be repeated over and over again as showing how there comes a turning-point in every life of dissipation and excess. Here it is Mr. O'Brien said that one night in a distant city there was a young man 'three sheets in the wind" and in fighting humor. The young man was staggering through a side street and made up hismind to slap the first man he met. The hour was late and there Skepticism—This is unhappily an age of skepticism, but there is one point upon which persons acquainted with the subject agree, namely, that Dr. THOMAS ECLECTRIC OIL is a medicine which can be relied upon to cure a cough, remove pain, heal sores of various kinds, and benefit any inflamed portion of the body to which it is applied. were few persons on the street, but the young man backed up to a lamp post and decided to wait. Soon a man came along. The young man lurched out and struck him between the eyes, knocking him down. The assaulted man fell, his head struck the pavement, and he became unconscious. young man stooped down and saw from his dress that the prostrate man was a Catholic priest. The clergyman

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to see the clergyman uninjured.

"I will take anything!

The priest administered the pledge to

Then the mayor let him go.

In the same city, a few years after-

a train, a man wearing a high hat, broadcloth, kid gloves and a gold-

headed cane, came up to him. Taking

emember you," answered the priest

struck you in this city one night?

ighted to see that you have prospered.

a family. The only regret I have is that I didn't strike you ten years be-

fore that night I knocked you down

since that blow was the making of

A Cardinal on Gambling.

His Eminence Cardinal Logue, of

Armagh, in a letter to the secretary

of the Anti-Gambling Association, says: I believe that of all the evils

which threaten the well being of so-

ciety at the present day gambling is

one of the worst. Unfortunately it is

not confined to any one section of the

population, but pervades all classes,

rom the highest to the lowest. The

facilities furnished for betting by

agencies, bookmakers, newspapers and

even by a department of the public

service-the postal telegraph-brings

something be not done to put an end

to this pernicious practice it will in-

fallibly lead to the ruin, not only of

individuals, but of large sections of the

community. I believe, however, that

it will be quite hopeless to attempt to

tamp out this curse among the people

while it is encouraged and fostered by

persons in high places. It is ludicrous

to prosecute and punish the working-

man who bets his half crown on the

result of a race while the leaders of so-

ciety can bet their thousands with im

punity. If gambling, and particularly

betting on horse races, be not swept

away, root and branch, any attempt to

deal with it among the people will be a

the evil home to every fireside.

'Yes, I certainly have done well.

Whooping Cough, Croup, Colds, Coughs, Asthma, Catarrh.

The Little Soul.

the priest. The prisoner was rejoiced priest asked him whether he would take the pledge. "Oh," answered the I have read that there once ascended to heaven a little unknown soul, which was permitted to enter immediately without having undergone any fatigue or shed a tear, or suffered a ward, while the priest was waiting for misfortune, or done anything extraordinary. God assigned to it a very glorious place, and a murmur of astonishment passed through the asthe priest's hands in his, he said:
"How are you, Father?" "I cannot sembly of the saints. All looked toward the Guardian Angel who had borne up the little soul. The angel Don't you remember the man that bowed down before God, and obtained His permission to speak to the heavenasked the man. "Ob, yes," said the priest; "You are the man. I am dely court ; and in a voice more gentle than the beating of a butterfly's wing, he uttered these words which all have a farm and a bank account and

"This soul has always taken unomplaining its darkness and of toil, and has never knowingly harbored anything in which there was offence against God. -Louis Veuillot.

CURING DYSPEPSIA

Is Simplicity Itself when Dodd's Dyspepsia Tablets are Used.

Dodd's Dyspepsia Tablets don't cause feverish over stimulation of the diges-tive organs. Their effect is to strengthen and re-invigorate the stomach, while they are digesting the

In effect, Dodd's Dyspepsia Tablets say to the worn-out, exhausted stomach: "You take a day off. Let me do your work for a while; you just take it easy, and rest." Then they go to work, and the effect is marvellous.

The food is digested, dyspepsia disappears, indigestion, heartburn, sour stomach, etc., vanish. The stomach grows strong, healthy, vigorous, able to digest any food supplied to it. The blood becomes pure, the nerves that were shattered by indigestion or dyspepsia become steady and healthy, and the irritable, fault finding man or woman becomes pleasant, genial, and sunny-natured. All because he or she used Dodd's Dyspepsia Tablets, and the smaller tablets that are in every

The manner in which these changes are made is simplicity itself. Dodd's Dyspepsia Tablets act in place of the stomach till the stomach regains its strength. At the same time they tone it up and nourisa it.

Try the treatment yourself. Give your stomach a holiday. Give Dodd's Dyspepsia Tablets a chance. They'il

positively do the work.

Dodd's Dyspepsia Tablets, each box containing a full double treatment, for stomach and bowels, are for sale by all druggists, or will be sent on receipt of price, 50 cents a box, by The Dodds Medicine Co., Limited, Toronto.

ANNUAL FOR 1898 Benziger Bros Popular Annual

We have now on passed a stock of Benziger Bros.' ever popular Catholic Home Annual, and can confidently assure our readers that this year's production surpasses that of previous numbers. It contains really excellent original contributions from the very best Catholic writers, as well as seven insert pictures and sixty-nine illustrations in the text.

Now Ready.

and sixty-vine illustrations in the text.

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

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

Grogan."

KATHARINE TYNAN-HINKSON weaves a real Irish story out of "The Wardrobe."

MAURICE FRANCIS EGAN, "An Unreasonable Man."

WALTER LECKY. "Jemmy." A Canadian story.

WALTER LECKY. "Jemmy." A Canadian story.

MARION AIMES TAGGART. "The Madonna of the Falling Leat."

RIGHT REV. MGR. THOS. J. CONATY.
"The Study of the New Testament."

VERY REV. F. GIRARDEY. "Thoughts on the 1st and 2nd Commandments."

VERY REV. DEAN A. A. Lings. "The Good St. Anne."

REV. F. J. McGOWAN. His Excellency, Most Rev. Sebastian Martinelli, D. D.

REV. C. SCHREINER, O. S. B. "At the Threshold of America."

ELLA McMAHON. "He is Truly Great that is Great in Charity."

is Great in Charity."
"The Ermine Cloak." The Abyss. We will have much pleasure in mailing a copy of the Arnual to any of our readers, on receipt of twenty-five cents. Address.

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1898

Our Boys' and Girls' Annual

For 5 cents we will mail to any of our youth ful readers a new story for boys, from the pen of the topular rev. story teller. Father Film B. J. and an interesting tale for ferls, by Ella Lorsine Dorsey (both contained in, and written especially for Our Boys' and Girls' Annual for 1808). An abundance of games, tricks, and other interesting items, together with a large number of pretty pictures, contribute to render Our Boys' and Girls' Annual for 1808 a delight ful book. Address.

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CATHOLIC RECORD OFFICE. London, Ont.

C. M. B. A.

Resolutions of Condolence Windsor, Oct. 16, 1897.

John Nagle, Esq., Windsor, Oct. 16, 1897.

At a regular meeting of the members of Branch No. 1. Windsor, held on Thursday evening, Oct. 14, on motion of Brother John H. Connelly, seconded by Brother D. C. McKeon, and unanimously earlied, that the Recording Secretary be instructed to send a letter of sympathy and brotherly feeling to you on the death of your beloved wife, whose solicitude in the affairs of her family, whom she edified by her truly Christian Hfe, her unobtrusive piety and practical Catholicity.

I know that no words can make amends for the great loss you and your family have sustained, and I fully realize that expressions of condolence wholly fail to restore the beloved one, whose kind heart, genial, amiable, sociable and noole qualities gained for her the respect, esteem and admiration of all those who had the pleasure of her acquantance.

May her soul rest in peace is the ardent prayer of your sincere and sympathetic friends in the bends of love, purity ard fidelity.

P. M. Keough, Rec. Sec. John Nagle, Esq., Windsor, Ont.:

C. O. F.

C. U. F.

Toronto, Nov. 24, 1897.

St. Joseph's Court, No. 370 held its annual concert in Dingman's Hall, on Thanksgiving eve. Wednesday, the 24th inst As usual proved a magnificent success. Standing room was at a premiur, and many could get no forther than the door.

Court 370 has now so completely advertised its annual concert that previous events have practically won the confidence of the public by the entertainments given from talent of rice ability and can only be secured at an early date. Doors were opened at an early hour. Roy Jr., Hand, presided as chairman. In selecting that the previous difference of the public by the entertainments given from talent of rice ability and can only be secured at an early date. Doors were opened at an early hour. Roy Jr., Hand, presided as chairman. In selecting that the confidence of the last of the confidence of the last of the confidence of the confidence of the last manual in the capacity he won credit for himself addition this capacity he won credit for himself add bon or to the court of which be is a member. The efficers of the committee—Bros. M. Powers, chairman, P. Shea, see: J. W. Mogran tries,—and the committee as a whole are antified to the praises and congratulations of the court for their successful efforts in this event.

After the concert the social hop followed, and fully two bundred couples remained to enjoy themselves to avect muste discourse by a hirst class orchestra. As it was an evenlow to be spent, many did so until nearing the diwn of day. Many of the clergy were present at the concert and a large number of the city were also present. A first class spread was provided for the comfort of the patronage. M. J. Cannon.

C. Y. L. L. A.

NOTES.

One of the most interesting meetings of the season was held on Tuesday avening, Nov. 16, by the Catholic Young Ladies' Literary Association, at the residence of Miss A Ryan, McCaul street. The third canto of Dante's 'Inferno' was reviewed and the fourth taken up for study. Sketches of the life of Richard Steele were read by Mirs. Kavanagh and Miss M. O'Rourke. Two beautiful poems by Father Ryan, the sweet singer of the South, were read by Miss Ryan. Four vocal numbers were contributed by Miss Alice McCarron and Miss Katle O'Donoghue and were much enjoyed by all present.

Ratie of Donoghue and were much enjoyed by all present.

The next meeting was held on Toesday evening the 23rd inst. at the home of Miss M L Hart, Dovercourt road.

The annual election of officers took place, with the following result: President, Mrs. W. Kavanagh; Vice President, Miss M. Soucie; Treasurer, Miss E. Goodike; Recording Secretary, Miss Karie O Hourke; Corresponduments, Miss Karie O Hourke; Corresponduments, Miss Maid Land, Miss Hart Menzico, Miss. Ryan Miss Alice Walsh, Miss Mand Land, Miss Hart Onder Miss. Katie O Denoghue; delegated to the Local Council of Women, Mrs. Kavanagh, Miss M. L. Hart and Miss Elanor Kelly, Miss M. L. Hart and Miss M. Conneghue; delegated with Miss Mand of Miss Elanor Kelly, Miss M. L. Hart and Miss M. O'Rourke Miss Eleanor Kelly, Miss M. L. Hart and Miss M. O'Donoghue; delegated were read and discossed. Two short poems. "The Colt" by the Khar, and "The White Hazel" by Stripting at the residence of Miss Eleanor Kelly, 53 Triptily street.

Toronto, Nov. 23.

The Catholic Club.

On Friday evening. Nov. 26, the Catholic Club of this city held the second of their series of monthly concerts, at which a large number of the members and their friends were in attendance. An excellent programme was provided by the following ladies and gentlement instrumental. Miss Emma Walsh; solos, the Missey N. and T Kelly; recitation. Mass Edna Wright; solo. Mr. J. Connor; solo, Miss L. Penderzast; recitation. Mr. Merksouth; reading, Mr. J. Hupphy; banjo selection, Mr. Marshall; solo. Mr. J. Connor; solo, Miss L. Penderzast; recitation. Mr. E. Poccek; solo, Mr. J. Hophes; orticinal poem. Mr. Murphy, The president of the Club. Mr. John Drompole, presided. Mr. Drompole is a worthy successor to ex-president T J. Murphy, and we have no dount that the Catholic Club will, under his energe ic management, and assisted by an accordance of the control of

efficient staff of officers, advance with even greater rapidity.

ARCEDIOCESE OF OTTAWA.

ARCEDIOCESE OF OTTAWA.

Sunday, 21st ult., or well as being the last after Pentecost, was the Festival of the Presentation of the Blessed Virgin; it was also the eve of the festival of St. Cecilia, the Patroness of Music, and also the patronal saint of the Rev. Mother Superior of the Convent of la Congregation de Notre Dame, Gloucester street, Ottawa. Since the repugnance of the Reverend Mother Superior to anything like a personal demonstration was so well-known, the happy concurrence of the two festivals, of the Virgin Mother the Patroness of the Order and of St. Cecilia, the patroness of their Reverend Mother Superior, afforded both the religieuses and the pupils a favorable opportunity of showing their veneration for the latter in two ways to which she could present no possible objection. One was by a grand musical service at the Sunday morning Mass, during which the pupils aforming the choir sang in a most admirable manner that beautifully inspiring composition, "La Messe de Ste Cecile;" the other was by the pupils and ex-pupils and their friends presenting to the sanctuary a beautiful new carpet to replace the one placed therein some twenty seven years ago by a well-known lady of Ottawa, but which had seen "its best days." Nor were these the only agreeable surprises in store, for during the preceding week there arrived to the address of the reverend lady a full size (bust) photo of our Holy Father the Pope, enlarged from an unpublished photo of His Holmess, and showing him just as he usually appeared only a couple of months ago. The presentation came from His Excellency Mgr. del Val, late Delegate Apostolic to Canada, as a testimonnal of his kindly feelings towards the Reverend Mother and her Community who had made him feels omuch "at home" during his sojourn in the capital of the Dominion. After all this, the Reverend Mother a "grande congé," and accordingly classroom and play ground became silent and deserted from the Sunday morning till the following Tuesday. On Monday afternoon, St. Cecilia's day, His

DIOCESE OF HAMILTON.

St. Lawrence's Anniversary.

Yesterday, the seventh anniversary of the dedication of St. Lawrence's Church was celebrated. The services during the day were particularly bright and joyous and largely attended. At Vespers the church was crowded. Rev. Father McHail, of Nizgara University, Niagara Falls, N. Y. preached eloquently at 10:30 and 7 o'clock. In the evening his subject was the Virgin Mary and then Incarnation of Christ. The mother of our Saviour, he said, while human, was redeemed in a different manner from the rest of mankind, and being so closely associated with God we can not look upon her without having our minds elevated. To the Blessed Virgin we owe an immense debt of gratitude, as from her we trace Christianity, which should not be viewed as an isolated thing. It is an institution with a human, as well as divine, history which is so clearly marked out that he who runs may read it. Christ for years depended upon His mother according to physical laws, and we therefore cannot set her aside in the history of Christianity. Humility, purity and suffering are three things which are demanded of true Christians.

At the close of the sermon Bishop Dowling delivered a short address. He said it gave him much pleasure to be present and recall the dedication of the church, which has been a blessing to many in the northern part of the city. He urged the members to make personal sacrifices to pay off the debt, so the edifice could be fully sanctified. He also expressed himself as being highly pleased with the instruction given by the learned priest from Niagara Falls, and said that the ignorance of many Christians on the subject of the Incarnation was to be exceedingly regretted. Fellowers of Christ, he said, should honor the Blessed Virgin by imitating her virtues.

Rev. Father Brady assisted in the service, which lasted till 90'clock.

The choir of the church and an orchestra rendered excellent music. In the morning Mercadante's and St. Peter's Masses were rendered, and in the evening these were given: Est's Mu St. Lawrence's Anniversary.

Her. Faith Rewarded.

Kankakee Ill., Nov. 26.—Friendsof Mrs. Michael Brazil, in the village of Chebanse, are, greatly excited over the restoration of the old woman's sight. Mrs. Brazil, who is seventy years old, had been blind two years, but believed her vision would be restored by prayer. During the forty hours' adoration at the Catholic church of Chebanse recently she slowly made her way to the altar and prayed. In a few moments she was able to distinguish objects clearly. She attributes her restoration of vision to her faith.

HYMENEAL.

On Saturday, 27th ult., an interesting occurrence took place in the Catholic church of Norwich, viz, the marriage of Mr. P. H. Carter, of the city of St. Thomas, engineer on the Michigan Central Kaliway, and Miss Nora O'Neil, of Burgessvile. The groomsman was Mr. Michael Tracy, of St. Thomas, and the bridesmaid, Miss Mary Armstrong, of Hawtrey. The Rev. P. Corcoran, of La Salette, celebrated the marriage. Miss O'Neil, now Mrs Carter, bas been for the past year organist of the Catholic church of La Salette, a position which she now resigns. She was exceedingly popular, especially with members of the choir, and the occasion was taken advantage of to present her with the following address accompanied with a handsome testimonial:

to present her with the following add-sas ac companied with a handsome testimonial:

To Miss Norah O'Nell:

Dear Friend—We have learned with regret that it is your intention to resign the leadership of the choir of La Salette parish and to depart from amongst us, but as we are also aware that the occasion which makes it necessary you should do this is that you are on the eve of an important change in your life. Your friends in the parish have assembled here to express their regret at losing your services and at the same time to wish you every blessing and prosperty in your future career.

During the past year you have been organist of our church, fulfilling the duties of that office with great efficiency and by your amiability of manner and your unvarying kindness you have during all that time gained more and more the affection and esteem of all who had the pleasure of making your acquaintance.

The members of the choir are especially bound to you by many ties of love and duty which it is painful to sever now, though from our hearts we hope that the cause which neces sitates that this should be the case will be to you a source of happiness.

As a memento of the many pleasant days we have spent together, and of the valuable instructions we have received from you in recard to the manner in which the choir could best cooperate in the solemnity of the divine service, we beg of you to accept this silver tea-set.

The La Salette, Ont., No. 24, 1872.

THE CURE WAS PERMANENT.

The Story of a Man Who Suffered the Agonies of a Living Death.

Medical Experts Pronounced Him In-curable and he was Paid a Large Disability Claim.

THE CASE PROBABLY THE MOST WON DERFUL IN THE HISTORY OF MED ICAL SCIENCE — BROUGHT FROM HOPELESS, HELPLESS INACTIVITY

From the Meaford, Ont., Monitor,

About two years ago the Monitor procured an interview with Mr Reuben Petch, of Griersville, in order to ascertain from his own lips if the reports were well founded that he attributed his most astonishing return to tributed his most astonishing return to health to the use of Dr. Williams' Pink Pills for Pale People. The result of the interview was published in the Monitor under the date of January 17, 1896. Mr. Petch's case was certainly one of the most extraordinary in the annuls of medicine in Canada. annals of medicine in Canada - if not in the world. He had been ill for five years, and in that time he consulted no less than six of the best physicians he could find, but none could give him the least relief. His limbs and body were puffed and bloated to such an extent that he could not get his clothes on, and for two years he had not dressed. He had lost the use of his limbs entirely. His flesh seemed to be dead, and pins could be stuck into various parts of his body without being feit or creating the slightest sensation. He could not move about, and if he attempted to get up would fall and would have to be lifted up. He was unable to open his mouth sufficiently to take solid food, and had to be fed with a spoon like a child. said his trouble was spinal sclerosis that he could not possibly get better. He was in fact nothing more or less than an animated corpse, so helpless was he. He was a member of the Canadian Mutual Life Association, and was under their rules entitled to dis-ability insurance, and made a claim for it. Two doctors, on behalf of the association, were sent to examine him. and they pronounced him incurable and permanently disabled, and in accordance with their report he was paid a disability insurance of \$1 650.00 This was about two years after his sickness began. For three years more he lingered in the condition above noted, utterly helpless, and a burden to himself and friends. He was then advised to try Dr. Williams' Pink Pills. He did not hope that they would help him, but in his sad condition he was prepared to grasp at anything that afforded the prospect of even a slight relief. The first change noted in his condition after he began the use of the pills was a disposition to sweat freely. Then life began to return to his hitherto dead body, and from that time on his progress towards recovery and

activity was steady and certain. The publication of the interview, containing the facts above noted, created unusual interest, no only in this section, but throughout Canada That a man, whose limbs and body were all but dead, who had been examined by medical experts, and pronounced incurable and on the strength of their report was paid a large disability claim, should after-wards be cured by Dr. Williams' Pink Pills, was looked upon as a marvel. Many were sceptical: not as to the cure-for the fact that he was actively going about proved this-but they did not believe it would prove permanent. In view of the doubts then expressed Monitor determined to watch the case closely, and now, nearly two years after the cure was first published, has again interviewed Mr Petch, with the result that we are in a position to say most emphatically that this re markable cure has proved permanent

On being again questioned, Mr. Petch said:—"You see those hands the skin is now natural and elastic. Oace they were hard and without sensation. You could pierce them with a pin and I would not feel it, and what is true of my hands is true of the rest of my body. Perhaps you have observed that I have now even ceased to use a cane, and can get about my business perfectly well. You may say there is absolutely no doubt as to my cure being permanent. Indeed I am in even better health than when I gave you the first interview.

"Do you still attribute your cure to the use of Dr. Williams' Pink Pills?' asked the Monitor.

"Unquestionably I do," was the ceply. "Doctors had failed, as had reply. "Doctors had failed, as had also the numerous remedies recom mended by my friends. Nothing I took had the slightest effect upon me until I began the use of Dr. Williams' Pink Pills. To this wonderful medicine I owe my release from a living death. I have since recommended Dr. Wil liams' Pink Pills to many of my friends, and the verdict is in their fav or. I shall always bless the day I was induced to take them."

The above are the chief statements made by Mr. Petch in this latest interview, and the Monitor may remark, from a long acquaintance with him, that we consider his statements abso lutely true and reliable. He has no interest to serve other than a desire to recommend the medicine that has done so much for him, and we feel sure that if any sufferer will write Mr. Petch, enclosing a stamp for reply, he will endorse all the statements made above. We may further add that Mr. Petch's remarkable recovery leaves no doubt of the wonderful curative powers of Dr. Williams' Pink Pills, and it seems reasonable to infer that they will do for others what they have done for himrestore health and vitality.

LEAGUE OF THE CROSS.

Toronto, Nov. 29, 1897.

The temperance cause is this year more prominently to the front in the city of Toronto than it ever has been for some years. A few years ago there were few Catholic temperance societies in existence here, and these had the reputation of existing only for excessive drinkers. But now nearly every parish in the city can boast of a flourishing branch of the League of the Cross; and as a proof that these branches are no longer looked upon as societies entirely composed of reformed drunkards—the most respectable and pushing young Catholic men of the city are every day joining them. Last Sunday a well attended meeting of St. Paul's branch was held in St. Ann's hall, and this latter feature was particularly noticeable. The members were addressed by Rev. Father Canning, Professor O'Brien, and others.

The next meeting will be held on Sunday, Dec. 5, at 3:30 p. m. A good programme has been prepared for the occasion and a full attendance is requested, as the election of officers for the ensuing year will be held on that date.

"Subscriber," Toronto.—The matter

OBITUARY.

MRS JOHN NAGLE. WINDSOR, ONT.

friends of the deceased followed the remains to the grave.

Mrs. Nagle, whose maiden name was Mary Cantifield, came to this country with her husband twenty seven years ago from Tipperary country, Ireland. They first settled in New York, but two years later came on to Windsor, and there they have resided ever since. She leaves a family of children, some of them quite young, to mourn her loss. Deceased was about fity sive years of age. A short time ago she underwent an operation for some internationable, but it was impossible to save her life, and on Wednesday, Oct. 18, she passed away. May her soul rest in peace!

Mrs. John Barry, St. Thomas.

MRS. JOHN BARRY, ST. THOMAS. Died at her late residence, in St. Thomas, on Friday, the 12th Nov., Johanna, relict of the

Died at her late residence, in St. Thomas, on Fridsy, the 12th Nov., Johanna, relict of the late John Barry.

In company with her brother, Mr. Timothy Crowley, and her coustn. Mr. James Crowley, of Dutton, she left Cork city in the early fiftes, and was married to Mr. John Barry, of Stephen township, in North Middlesex. They came to St. Thomas in 1870, where their sons—five in number—occupy lucrative and honorable positions on the Michigan Central and other rail-roads.

Mrs. Barry was an exemplary good metable market.

MRS, SUSANNA CONNOLLY, ST. THOMAS.
Mrs. Susanna Connolly, relict of the late
Hugh Connolly, died at her late residence,
Mitchell street St. Thomas, on Sunday morning, the 21st inst. A woman of wonderful enerry of character and strong resolution, she
bere her long lingering liness of consumption,
with perfect resignation to God's will. Fortified with all the consolutions of Holy Church,
she breathed her last in the midst of her weep
ing children, while the priest recited the
prayers of the agonizing. Her surviving chiren are Mrs. T. Milter, Ningara Falls, Ont;
John, James and Susanna, at home. A long
cortege accompanied the remains to the Cathotic cemetery, on the 24th inst., after High Mass
of Requiem was sung by the Kev. Dr. Flanlery.

May she rest in pages. MRS. SUSANNA CONNOLLY, ST. THOMAS.

A letter has been received by Mr. M. F. Walsh, of Ottawa, announcing the death in Sydney, New South Wales, of Mr. Patrick o'Dowd, commission merchant, of that city. The deceased gentleman was a native of county Sligo, Ireland, but had resided for several years in Quebec, doing business as anctioner and commission agent in Sous le Fort steet. Many of the older members of St. Patrick's congregation will remember him as being connec ed with the Society of St. Vincent de Paul, with the old time St. Patrick's Congregation will remember him as being connec ed with the Society of St. Vincent de Paul, with the old time St. Patrick's Christian Doctrine Society and library, to which was attached a branch for the distribution of Total Abstinence cards, in connection with St. Patrick's church as well as with every other national or religious organization of those by gone days. He left Quebec for Australia about the time of the discovery of gold in that country, finally settling in Sydney. He paid a visit to Canada some thirty years ago. The disease to which he succumbed was pneumonia. He had been ill for about a month and his medical attendant considered amount of danger when heart weakness super vened, and he died rather unexpectedly, he had lived, so be died, with all the consistions the Catholic Church bestows upon her children. The letter reterred to says: He was a good man, had led a good life, and his end was peaceful and happy. May God be merciful to his soul!—Quebec Telegraph, Nov. 22.

MARKET REPORTS

London, Dec. 2.— Wheat, \$1 to \$2c. per bush. Oats, \$3 45 to \$12.5 per bush. Peas, 45 per bush. Rye, \$3 8 5 to \$12.5 per bush. Corn, \$32.5 to \$9 1.5 per bush. Beef was steady, at \$1.50 to \$5.50 per cwt. Lamb 7 to 74 feets per fib. by the carcass. Mutton 5 to 50. per pound. Turkeys, \$10 cents a pound. Geese 5c a lb. Fowls, 55 to 70 cents a pair. Butter, 15 to 16c. a pound by the basket. Eggs, 16 to 19 cents a a dozen. Apples, \$2 to \$2 25 per barrel, and 75 to 80 cents a bag. Young pigs (shoats) \$4 to \$5 a pair. Hay, \$6 to \$7 per ton.

Rye sold at 45c west, and at 46c east. Corn, 27 to 274c.

MONTREAL.

Montreal, Dec. 2—Grain quiet: Ontario red winter wheat, Die; white, 9%, affoat: pras. 50½c; oas. 26½ to 27c; rye, 51½ to 52c; backwheat, 30½c; and feed bariey, 36 to 40c, Flour—Winter whest patents, \$1.75 to 85; straight rollers, \$1.85 to 84.04; bags, \$2.10 to \$2.20; best Manitoba strong bakers', \$4.00 to 55; second do. \$4.00; and low grades, \$2.70; Hungarian patents, \$5.40. Kolled oats, \$3.35 to \$3.40; standard meal, \$3.25; Ontario bran. \$10.50; shorts, \$11.50; bulk: Manitoba bran, bags included, at \$11.50, and shorts at \$18.50. Hay, \$10.50 for No. 1 snd at \$8.00 to 88.50 for No. 2, in ear lots. Canadian pork, \$15 to \$16; pure Canadian lard, in pails, 7 to 7½c; and compound, refued, at 5 to 51c; hams, 11 to 13c; bacon, 10 to 12c. Eggs, firm at 20c. choice candled and Montreal limed at 14 to 15c, and Western limed at 12c. Business in beans was quiet at 80 to 90c for prines, and at 95c to \$1 for choice hand pickeds. Choice turkeys sold as high as 95c; chickens, 7 to 74c; ducks, 8 to \$5c; and geese, 5 to 75c. Trade in potatoes was quiet at 50 to 60c., in car lots. Cheese quiet and unchanged at 74c. for medium priced, and butter dull at 172c.

PORT HURON.

noney, 7 to 10c per pound; cheese, 10 to 11c per pound.

Hay and Straw—Hay, 85 00 to 86,00 per ton, on the city market; baied hay, 85 to 87 50 per ton in car lots; straw, 83,00 to \$4.00 per ton.

Dressed Meats. — Beef, Michigan, 85,00 to \$3,75 per cwt. Live weight, \$3,00 to \$3,75 per cwt. (Chicago, \$6,00 to 87.25 per cwt.)

Pork—Light, 84,00 to \$4.25; choice, \$4.50 to \$4.50; heavy, \$3,75 to 84, \$50 to \$4.50; heavy, \$3,75 to 84, \$50 to \$4.50; heavy, \$3,75 to 84, \$50 to \$4.50; heavy, \$3,75 to \$4.50; heavy, \$4.50; heavy,

"SUBSCRIBER," Toronto. — The matter to which you have referred will be dealt with next week.

MRS JOHN NAGLE. WINDSOR, ONT.
The funeral of the late Mrs. John Nagle took
place on Oct. 15. from her late home. Arthur
street. Windsor. Ont., to S.: Alphoneus'
church. Interment was at the Catholic cemetery. The pall-bearers were: A. Whittaker,
Jas. M. Duck, P. M. Keough, Joo. Connelly,
Jun. Wallace, T. Bayard. A large number of
triet.ds of the deceased followed the remains to
the grave.

roads. Barry was an exemplary good mother and faithful in the performance of every Christian duty. She was ailing for some time with heart disease, which took her off sudaenty but two days previous to her death she had received the saving sacraments of the Church. Her funeral to the Catholic cemetery on the 15th was very largely attended.

May she rest in peace!

ery. May she rest in peace!

DEATH OF AN OLD-TIME QUEBECER.

If there be anywhere tribulation and languish, an evil conscience feels the most of it. (Rom. ii. 9.)

a pair. Hay, 80 o 87 per ton.

TORONTO.

Straight rollers quoted at \$4.10 to \$4.15, middlefreights

Bran, 88 to \$8.25, Toronto freight.

Wheat firmer: red winter selling at \$50, north and west, and spring at \$30 on Midland; goose, 780 on Midland; No. 1 Manitoba bard is quoted at 95 to 96c Fort William, at \$1 Goderich and Midland, and at \$1.03 to \$1.01 Toronto. Barley firmer, No. 3 extra selling at \$70 west and feed at \$50, west. Buckwheat sold at \$32 ee ast, Peas, 44c, north and west. White oats firm, at \$2.5c to 25c north and west, and at 46c east. Corn, 27 to 275c.

MONTREAL.

butter dull at 174c.

PORT HURON.

Port Huron, Mich., Dec. 2.—Grain—Wheat, per bush., 84 to 88c; oats, per bush., 20 to 22 cents; corn, per bush. 25 to 32c; rye, per bush. 30 to 42c; buckwheat. 28 to 25c per bush.; barley. 45 to 50c per 100 lbs; peas. 40 to 45c per bush, beans, unpicked, 60 to 75c, per bushel; picked, 80 to 90 per bush.

Produce — Butter, 16 to 18c per lb.; eggs, 15 to 16c per doz.; lard. 6 to 7 cents per pound; honey, 7 to 10c per pound; cheese, 10 to 11c per pound.

Hay and Straw—Hay 850 to 26 cents.

Toronto, Dec. 2.—For good choice cattle from 3½ to 3½ e was paid, and some few picked lots fetched 3½c, and occasionally, if extra choice, a little over. Medium cattle ietched 3½ to 3c, and com non sold at 3½ to 2½c.

Milkers are scarce and wanted at from 825 to 835 each for ordinary cows, and from 840 to 850 each for ordinary cows, and from 840 to 850 each for choice specimens.

Lamb—Prices ranged from 84 to 84.19 per 100 pounds; the best price paid in any instance was 34.15 for a bunch of extra choice selections. Sheep are in fair demand, at from 3 to 3½c per pound.

and fat bogs \$4.12\(\) per 100 pounds. All graces will sell.

EAST BUFFALO.

East Ruffalo, N. Y-Cattle—Market quiet and strong. Veals and calves.—Market easier for all kinds; feft 10 good, \$5.50 to \$5.50; choice to best, \$6.75 to \$4.25. Hogs—Good to choice Yorkers, \$5.75 to \$4.25. Hogs—Good to choice Yorkers, \$5.57 to \$4.25. Hogs—Good to choice Yorkers, \$5.57 to \$4.25. Hogs—Good to choice Yorkers, \$5.57 to \$5.25 to; mixing packers' grades, \$5.57 to \$5.80; redium weights, \$3.57 to \$5.25 tisgs, \$2.59 to \$5; pigs, \$3.25 to \$5.55. Sheep—Yesterday's late sales of Canada lambs, in all eight loads, were at a shade stronger prices, when not of too heavy weight; best lots selling, at \$5.75 to \$5.55; good to choice, \$5.55 to \$5.00; to mbo, year lings, choice to prime, \$4.85 to \$5.51 tamby, year lings, choice to prime, \$4.85 to \$5.51 tamby, shall to \$4.50 to \$4.75; culls to common yearings, \$4.15 to \$4.50 to \$5.75; culls to common, \$4.75 to \$5.25; native sheep, choice to mixed sheep, \$4.15 to \$4.50 to \$5.50.

THE CURE OF THE LIQUOR AND

the desire for liquor being destroyed in from one to three days in every case, and the drug habit cured almost as rapidly. Both are home treatment and can be taken in private. This new cure is a simple vegetable medicine, compounded on scientific principles, and was discovered by Mr. Dixon seven years ago, but, as a permanent cure, his discovery was not completed until two years ago, when he succeeded in producing an uproduct product product

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Ing a 2nd or 3rd class certificate, for Separ ate school, Sec. No. 7, Sydenham. Duties to begin Jan. 3rd, 1898. Applications, stating salary will be received up to Dec. 29th. 1897 Apply to James Slattery. Sec Treas., Garry owen, Ont.

TEACHER WANTED (GERMAN) FOR Separate school. Duties to commence January, 1898. Apply to L. B. 22, Carlshuhe.

TEACHER WANTED FOR THE CATHO-lic Separate school, No. 2, Asbiisld, for the year 1898. A male or female, holding 2nd class protessional, with testimonials, and salive expected. Applications will be received by the undersigned up to Dec. 16, 1897. John E Suilt-van, Kingsbridge, Ont.

SITUATIONS VACANT.

A GENTS—Book business is bester and faster selling books. Agents clearing from \$10,00 to \$40,00 weekly. A few leaders are: "Queen Victoria." "Life of Mr. Gladstone." "My Mother's Bible Stories." "Progressive Speak er." "Klondike Gold Fields." "Woman," "Glimpses of the Uoseen." "Breakfast, Did ner and Supper." "Jansda: An Encyclopedia." Books on time. Outits free to canvasers. THE BRADLEY-GARRETSON CO. Limited, Toronto.

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something, for we will send **free** to each of the unsuccessful competitors a portrait of Father Finn and one of his short stories. Now, boys, don't write too much, and send you

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Lamb-\$6 to \$7 per cwt.
Spring lamb \$2,50 to \$8,75 each, alive.
Veal-\$6,50 to \$7,00, per cwt.
Poultry — Chickens, 7 cents per pound;
fowls, 5 to \$6 per lb.; alive, 4 to \$6 per pound;
ducks, 10 cents per pound; turkeys, 9 to 10c
per pound;

Latest Live Stock Markets.

Sneep are in fair demand, at from 3 to 3 c per pound.

For the best hogs here prices ranged from \$4.50 to \$4.70; but for next week the figure will be (for choice off car hogs) \$4.37 c, and for light and fat hogs \$4.12 per 100 pounds. All graces will sell.

From the MontrealiGazette From the Montreal Gazette.

The demonstration which has been going on for some time past in Montreal of "The Dixon Cure" for the liquor and drug habits, at the request of a number of the clergy and others interested in temperance work, has proved to be such a pronounced success that those who have watched the results of Mr. Dixon's new treatment are astonished, the desire for liquor being destroyed in from one to three days in every case, and the drug one to three days in every case, and the drug

TEACHER, MALE OR FEMALE HOLD

A MALE OR FEMALE. HOLDING A Pand class certificate, for Union school sec. No. 5, Ellice and Grogan for 1888 Applicants state salary required: send testimonials. Applications received to Dec. 22, 1897. Address Thomas Kelly, Sec. Kinkora.

MISH TO SECURE A NORMAL trained. Roman Catholic teacher, to teach in a village school in the North West Territories at \$50 pr month. The preference will be given to one who has some musical ability and can speak German. Acdress, with foll particulars, W. 9. McTaggart, Bank of Commerce Building, Toronto.

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THOSE PRELIMINA

N. Y. Freeman's Jour McAllister—I challenge you any historical evidence that the Council of Nice received of tion at the hand of Sylveste Rome, either directly or through the council of the co

Freeman - Gelasius of Greek historian of the fift who wrote a history of the Nice, says: "And Hosix representative of the Bishop and he was present at the Nice with the two Roman p and Vicentius." (Volumer Council Nic. ii., 5.)

By reason of the represen

acter of Hosius and the

priests-and for no other reason-we find them first signatures ratifying the council. Several lists of tures are still extant, and, differ in several things, th in this, that they all place the two Roman priests firs signatures Hefele, in his ' the Christian Councils," s this subject the two list Marsi may be consulted, a two others given by Gelasi latter Hosius expressly s churches of Italy, of Spain West ; the two Roman pr only as assistants. In lists, it is true, nothing in Hosius acted in the Pope's we are informed that the priests did so. But this is prising as it might at fir pear, for these Roman pri right to sign for themsel therefore necessary for th whose name they did so; not necessary for Hosius Bishop had a right of his

Here we have historical the Pope, through his rep gave his approbation to the Council of Nice. McAllister—The only ratif tion given to the decrees of t that by the Emperor Constan

Freeman. We have j it was ratified by the Pop legates. The imperial ra-neither necessary nor sufthe council its ecumenic though it was necessary to give to the Acts of th force of law in the emp no additional weight wh dogmatic decrees of the probation of the head of not the head of the State sary. This approbation from the Pope through h tives, and it is for this re Council of Nice has e

McAllister—It was the come Church history testifies, fo who called the council by in ratify its decrees. Freeman-To give the law in the State, yes; the ecumenical, no. The implied was a purely civil at men the Emperors had I to a vote on the dogu They had the power to nal acquiescence in the they lost the power to con zerned, ceased to exist. perors have passed awa the force of law arising t probation, but the Gener far as their dogmatic de cerned, have the same for ity in the Church to day

from the beginning. part has perished centu

Papal part — that aris Pope's approbation—still

garded in the Church a

McAllister—What Constar Council of Nice Theodosius crees of the Council of Con Marcian for the decrees o Freeman-Yes, they actments of these counce empire, and that was laws of the empire, they we have nothing to do is only as articles of Cat the dogmatic decrees of remain in force and a the Catholic conscience until they had the Papa were not articles of Cat is this Papal ratificati ecumenical authority to

without this ratification

ever recognized as ecuu

The first Council of (381), though ratified imperial law by Theo immediately receive t tion, on account of ob tain of its canons. In this hesitation on the another council assemb tinople the following which nearly the same tended the council the were present. second council sent to the decrees of faith cor before, and sought to j points which had be Soon after Pope Dat sanction to the council that part of it that tre Its dogmatic decrees tioned by Popes Vigili

and Gregory the Great We now call attenti canon of this council particularly objected. show that this council,