LONDON, ONTARIO, SATURDAY, DECEMBER 16, 1893.

ARCHDIOCESE OF KINGSTON.

THE ARCHBISHOP'S VISIT TO STANLET-VILLE FOR THE ESTABLISHMENT OF TWO SEPARATE SCHOOLS.

Stanleyville, Dec. 2, 1893.

At his last visitation of this mission early in October of this year, His Grace, Archbishop Cleary, instructed the congregation on the subject of Catholic schools, and earnestly exhorted them to establish at least two Separate schools in sections where the rate payers were wholly or in chief part Catholics. He held a meeting of the ratepayers of those two sections in the church; and, after long discussion and explanations of difficulties, obtained the consent of all for the immediate formation of Separate schools. However, he preferred to postpone the work of author of the place of erection of the first time in their church, and between the payers were recited aloud by Vicar Gould not enjoy it until instructed by our Lord and blessed with His forgive-ness. This state of souls is not inappropriately termed by a very learned and estimate of the first station. His Grace explained to the congregation the excellence of this plous exercise of the Way of the Cross which they were now about to perform bade them prepare their souls for the first time in their church, and bade them prepare their souls for the reception of the Plenary Indulgence attached to this exercise of devotion by the Sovereign Pontiffs.

Before each station was lifted up to the church; and, after long discussion and explanations of difficulties, obtained the consent of all for the immediate formation of Separate schools. However, he preferred to postpone the work of author of the place of erection of the first station. His Grace explained to the congregation the excellence of this patients. His Grace explained to the congregation the excellence of this first time in their church, and the shadow of death, have part in such education? We cannot tell; and it is impossible for us in this life, to discover. But it is place, it was presented to the Archael of the place of the suffering Saviour, and also the cross s them to establish at least two Separate schools in sections where the rate payers were wholly or in chief part Catholics. He held a meeting of the ratepayers of those two sections in the church; and, after long discussion and explanations of difficulties, obtained the consent of all for the immediate formation of Separate schools. However, he preferred to postpone the work till the end of November in order to ensure the payment of the school rate of the current year, and the Government subsidy to the existing Public school trustees.

Leading the Hendry Indulgence attached to this exercise of devotion by the Sovereign Pontiffs.

Before each station was lifted up to its place, it was prefented to the Archishop, who reverently kissed the figure of the suffering Saviour, and also the cross surmounting it. When it was fixed in position, the usual prayers were recited aloud by Vicar Gauthier and responded to by all the people. In the intervals between the erection of one station and the next one, the choir sang a strophe of the "Stabat Mater." All being concluded, the Archbishop exhorted the faithful

subsidy to the existing Public school trustees.

Having instructed Rev. T. P. O'Connor how to proceed in legal form, the first step was taken on the 18th of November by the convening of a meeting of the ratepayers of school section No. 2 after six days' notice of such meeting had been posted in three public places and signed by five freeholders. Ten assisted at the meeting, and were unanimous in passing a resolution for the establishment of a Separate school then and there. They also appointed three trustees for the management of such school. The Arehbishop was then in Ottawa on ecclesiastical business, and, on his return to Kingston, he received a letter from Rev. T. P. O'Connor explaining all that had been done at the same time informing him. O'Connor explaining all that had been done, at the same time informing him that there were rumors of hostile interference on the part of the Public school Inspector, who had been tampering with Catholics and suggesting trouble

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Inspector, who had been tampering with Catholics and suggesting trouble in the parish.

Accordingly, the Archbishop started from Kingston on Friday, the 24th Nov., accompanied as far as Sharbot Lake by the Archbishop of Toronto, who had come with him from Ottawa to Kingston for a friendly visit, and came, with Very Rev. Vicar-General Gauthier, to Perth, where he was met by Rev. T. P. O'Connor and Rev. Chas. Duffus, pastor of Perth. The same afternoon, although the weather was extremely cold, he came to Stanleyville, and next morning proceeded, in company with Vicar Gauthier and Father O'Connor, to the "Island" to meet the ratepayers of school section No. 4 and organize a Separate school there. The weather was very severe indeed. The meeting The Sunday afternoon, 26th Nov., the Grand Opera House was crowded to hear Organize of Grand Opera House was crowded to hear Organize of Grand Opera House was crowded to hear Organize of Grand Opera House was crowded to hear Organize of Grand Opera House was crowded to hear Organize of Grand Opera House was crowded to hear Organize of Grand Opera House was crowded to hear Organize of Grand Opera House was crowded to hear Organize of Grand Opera House was crowded to hear Organize of Grand Opera House was crowded to hear Organize of Grand Opera House was crowded to hear Organize of Grand Opera House was crowded to hear Organize of God. The preacher, although chaplain to St. Andrew's Society, declined to appear in the sermon being delivered in an Opera house, the sermon being delivered in an Opera house, of St. Andrew's Society and their friends.

Almost every seat in the building was occupied. On the platform were Dr. Hutch building was occupied. On the platform were Dr. Hutch building was occupied. On the platform were Dr. Hutch building was occupied. On the platform were Dr. Hutch being the building was occupied. On the platform were Dr. Hutch building was occupied. On the platform were Dr. Hutch being being delivered in an Opera house, the bear of the building in the city l school section No. 4 and organize a Separate school there. The weather was very severe indeed. The meeting commenced at 10:15 o'clock, and ten

the present day, and the indispensable duty of Christian parents to provide, wheresoever possible, a Catholic school with Catholic teachers, and Catholic books for the instruction and formation of their children's minds and hearts in the knowledge of God and Christ and His Holy Church, and in the laws of faith and piety, and the means of grace whereby they are enabled to pass their lives in virture and holiness, and obtain their eternal destiny. He declared his very great satisfaction at the work that had been just done in this parish, and congratulated the people on the unanimity with which their proceedings had been conducted in the formation of two Separate schools. He explained the legal position of Catholics in the matter of establishing Separate schools, and their unquestionable right under the federal constitution of this Dominion to do exactly as they had done in the past week.

ST. ANDREW'S DAY AT OTTAWA.

SERMON BY VERY REV. ÆNEAS M'D. DAWSON, V. G.; L.L. D., ETC.

Reported for the Catholic Record.

THE SERMON.

Separate school there. The weather was very severe indeed. The meeting commenced at 10:15 o'clock, and ten ratepayers of that district were present in the school room. Everything proceeded with unanimity, and in accordance with the prescribed legal forms, under direction of the Archibishop. The resolution establishing a Separate school was passed with acclamation; all terminated most satisfactorily.

After returning to the presbytery at Stanleyville the minutes of the meeting were carefully drawn up, the proscribed notice to the reeve of the township was formulated and everything prepared for transmission of the documents respecting the formation of the two Separate schools to the Education Department without delav.

Next morning, Sunday, Nov. 26. His Grace celebrated early Mass, and at 9 o'clock assisted at the parochial Mass in pontificals, attended by Vicar Gauthier. Mass was celebrated by the pastor, Rev. T. P. O'Connor. After the Gospel Vicar Gauthier proceeded to Bathurst to celebrate Mass for the congregation of St. Vincent's church.

The Archbishop addressed the people of Burgess on the subject of Catholic education, its supreme importance in the present day, and the indispensable duty of Christian parents to provide, wheresoever possible, a Catholic school with Catholic teachers, and Catholic which Catholic teachers, and Catholic where the congregation of St. Vincent's church.

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for me, but for yourselves and your children who are with you."

God's love would fain give salvation to all men. In the distribution of His gifts, there is no exception of persons. All will receive according to their merits or demerits. At 4 o'clock p. m. the congregation again assembled in St. Bridget's church, Stanleyville, it having been announced to them in the forenoon that the Archbishop would bless and indulgence the Stations of the Way of the Cross. The prayers and forms prescribed in the Roman Ritual for this solemn rite were observed with precision. The stations were placed beside each other in the sanctuary and blessed with the prescribed forms, Vicar Gauthier and Father O'Connor,

measure. Reason's brightest spark, though kindled by Thy ray; In vain would try to search thy counsels infinite and dark; and thought is lost. Ere thought can soar so high. Even like past moments in eternity."

In vain would try to search thy counsels Infinite and dark; and thought is lost. Ere thought can soar so high.

Even like past moments in eternity."

Let it suffice for us to know that God loves us and requires that we should love Him in return. The guileless child returns the love of a kind and affectionate parent. It is thus that we ought to return God's love. Does He not present Himself to us as our Father? Does He not invite, even instruct, us to address Him in prayer as our Father in Heaven? Is it possible to refuse our love to such a Father? What blessings does it not carry with it! It covers a multitude of sins, Wherever it comes to abide, sin has no place. As soon as Mary Magdalen renounced her evil way of life and turned to our Lord in love, she heard from Him the consoling sentence that much was forgiven her because she loved much. One of the malefactors whom the impious Jews nailed to the cross along with Christ, beholding the good will and the amiable patience with which our Blessed Lord was suffering for the sins of mankind, struck with Divine grace, came to love his God and Saviour. This love wat his salvation, and he joyed to hear the comforting words: "This day shalt thou be with me in Paradise." There is no end to the blessings that attend the love of God. All things concur together for good in favor of those who cherish this love. What can there be greater or more excellent? Is it not the whole law and all the teachings of God's holy prophets? Let us then say with St. Paul: "What shall ever sever us from the love of God which is, and which we maintain and cherish, through Jesus Christ our Lord and Saviour? Shall prosperity or adversity; shall the joys and sorrows of the world or its trials or its temptations, or anything that exists or can be conceived, ever separate us from this excellent love?"

But let us not forget that the love of our neighbor must ever accompany the love of God. Without this there can be no fulfilment of the law. The Scripture expressly declares in language that cannot b

Well then may we say with an eminent poet.
Lives there a man with soul so dead,
As never to himself has said,
This is my own my native land;
Whose heart hath ne'er within him burned,
As home his footsteps he bath turned.
From wandering on a foreign strand.

From wandering on a loreign strand.
If such there breathe go mark him well;
For him no minstrel raptures swell.
High though his titles, proud his name,
Boundless his wealth as wish can claim;
Despite those titles, power and pelf,
The wretch, concentred all in self,
Living shall forfeit fair renown,
And, doubly dying, shall go down
To the vile dust from whence he sprung
Unwept, unhonored and unsung.

The Ottawa Citizen of the 27th Nov., 1893, added to its report the following short biography of the Very Rev. Dr. Æ. McD. Dawson:

added to its report the following short biography of the Very Rev. Dr. Æ. McD. Dawson:

SKETCH OF THE CHAPLAIN.

Rev. Father Dawson was born at Redhaven, Scotland, July 1810. He learned the classics at the select Grammar School, of Portsoy, Banfishire, and went at the age of sixteen for ecclesiastical studies to the Archiepiscopal Seminary of Paris, where he remained till the Revolution of 1830, and to which he returned at a later date. He continued his studies at the Benedictine College, Douai. In 1834 and 1835 he read theology at Si. Mary's College, Blairs, Scotland, with the late venerable President, the Rev. John Sharpe. He was ordained on the 2nd April, 1835, and at once appointed assistant priest in the important Mission of Dumphries, which he served until 1840, when he was transferred to the Edinburgh missions. In those missions he officiated till 1852, when he obtained leave to come to Canada, to which country he was invited by the late Hon. and Light Rev. Alex. McDonnell, Bishop of Kingston. He arrived in the land which was destined to be his future home, in the autumn of 1834, having previously, while preparing for the change, assisted the lamented Bishop Grant, in the Southwark missions, preaching pretty often in St. George's church. On reaching Ottawa Father Dawson was appointed to the charge of Upper Town, as the part of the city on the left bank of the Rideau was then called. When in office there he enlarged and improved the small church in use at the time. After some six years he was invited to officiate at the cathedral, and was appointed parish priest of Osgoode. For some time Father Dawson has retired from the discharge of the more severe duties of the missions, and officiates only at the convent chapel on Gloucester street.

He has long been popular with all classes of the community, beloved for his kindly

only at the community street.

He has long been popular with all classes of the community, beloved for his kindly nature, esteemed for his Christian life and honored for his literary achievements.

Fighting the Lords.

London, Dec. 11.—Friday night's action of the House of Lords in adding a "contracting out" amendment to the Employers' Liability Bill is practically accepted by the Government as a declaration of open war against the principle of the bill. If the Lords stand firm this must precipitate a conflict, which, very possibly, will end in the speedy dissolution of Parliament and an appeal to the people of Great Britain on the great issue of "mending or ending" the House of Lords, with Home Rule and other Liberal measures as only subordinate questions.

ST. ANDREW'S DAY IN MON-TREAL.

Eloquent Address of Solicitor-General Curran on the Glories of the Scot-tish Race, and the Necessity of Union and Harmony in this New

tish Race, and the Necessity of Union and Harmony in this New Land.

The Young People's Association of St. Gabriel's Church held their annual Scotch concert last evening in the lecture hall of St. James Methodist Church, and it was a great success musically and financially. The whole of the artists participating in the concert were local favorites, and as the songs rendered were appropriate to the occasion they evoked the greatest enthusiasm. Mr. Thos. H. Blair presided. Among those who contributed to the evening's pleasure were the Lyric quartette, Mr. A. G. Cunningham, Mr. C. F. Sobeski, Miss Ella Walker, Miss Ada Moylan, Miss May E. Reynolds, Mr. Cathcart Wallace, whilst Mrs. Chadwick ably presided at the pianoforte. During the intermission Solicitor General Curran gave an address. He said that one of his first addresses after having received a mandate from the people of Montreal was at the Hallowe'en celebration of 1882, and now, eleven years later, he was again heartily greeted by his Scotch fellow-citizens on the celebration of the national festival of their fatherland. (Applause.) Some pessimists contended that these national gatherings prevented Canadian unity, by keeping alive the traditions of old lands, to the detriment of our country. That meeting under the auspices of the young men of the Presbyterian Church, gathered beneath the hospitable roof of a Methodist hall, the air full of sweet melodies of the land of the heather, and the address delivered by an Irish Canadian was surely testimony enough of the unity that reigned in this happy city. (Great applause.) After referring in eloquent language to the society, its aims and objects, and its usefulness under the fostering care of their pastor, Rev. Dr. Campbell, a peace-maker in this mixed community, he referred to the celebration of St. Andrew's Day in the past. Thirty vears ago no Scottish gathering was complete in this city without D'Arcy McGee. (Applause.) At Hallowe'en, if he did not make a speech he sent a poem, and in locking over the old fy

stellor, it Canada or in Otheria, it, gious, it is presented to the control of th Constantinopie about three hundred and sity-nine relies of the apostle and deposited them in a monastery called Abernethy, where St Andrew's now stands."

He had also discovered that the Scotch were not alone to claim St. Andrew's, for Butler says: alint, and Peter the Great Instituted in his hoor to first and most noble order of Knight hood of the 'Blue riband'" No doubt the Scotch, who whished to have the best that was a brother of St. Peter and because they would be satisfied with notting less than one of the original aposties (great laughter). He had no fear for the claims of the Russians, no Russians from the Scotch so long as they felf disposed to retain possession (trenwer laughter).

The speaker then dilated upon the position occupied by their fellow countrymen in the Dominion of Canada. It was not seen that the Dominion of Canada. It was not seen that the Dominion of Canada. It was not seen the Scotch was one cattle to the record. Canada as a Dome laude of the Canadian proble and that will not experience the Scotch man by birth. To day, when our 'record canada as a Dome laught of the Scotch man by birth. To day, when our 'record commons. Sir John Macdonald (applause), the father of our contederation; the long Alexander McKenzie (applause) both Scotchmen by birth. To day, when our 'record commons. Sir John Macdonald applause, the father of our contederation; the long Alexander McKenzie (applause) both Scotchmen by birth. To day, when our 'record commons. Sir John Macdonald (applause), the father of our contederation; the long Alexander McKenzie (applause) both Scotchmen by birth. To day, when our 'record commons. Sir John Macdonald (applause), the father of our contederation; the long Alexander McKenzie (applause) both sections and the section of the seasociation under whose aspices they were gathered had only to follow in the Scatchmen of the Scatchmen

every appearance of being an authoritative defence, I will refer to it presently.

In considering the effect of arousing animosity between the Protestants and Catholics of Canada, or the prudence of doing so, regard must be had to the relative numerical strength of those bodies. The last census shows that we have a population of five millions, whereof two millions are Roman Catholics. This proportion should not fill any but the most timid of Protestants with alarm, and at the same time it suggests to us the folly and danger of any attempts by a majority to oppose 40 per cent. of the people. In many respects Canada can be compared with Switzerland, where the people are divided as much as we are in race, creed and language. Yet there is not in the world a more united, peaceful and patriotic country than that brave little Republic. But is there cause for the most nervous of Protestants to fear that the growth of the Roman Catholic population, either in Canada or in Ontario, is going to overwhelm the principles of the Reformation; Let us examine the census again.

The comparison of the census of 1881 with that of 1891 gives the following as the proportion of the growth of each denomination: Roman Catholic increased .03 per cent.: Presbyterian increased .09 per cent.: Presbyterian increased .109 per cent.: Presbyterian increase

THE P. P. ASSOCIATION.

Review of its Policy and Principles. Arousing Animostry between Catholies and Protestants—Representation in Parliament—Dark Ways and Uncharitable Aims—Sowing Seeds of Strife and Rancoar—Quebec the Fivotal Province.

To the Editor of the Globe:

Sir.—It is now many years since Dean Swift's experience led him to write:

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past." To which the Monttor reputer.
"As a corollary we may add that no legislative bodies in the world are so corrupt and demoralized as the French and Italian chambers; the Panama and Italian bank scandals show them to be veritable sinks of iniquity. The Government tried to suppress and to a great extend did suppress iniquity yet they could not cenceal evidence of frightful corruption. We may add that all the members besmirched were Freemasons.

LINKED LIVES.

By Lady Gertrude Douglas.

CHAPTER XXII. THE PARADISE OF GOD'S EARTH. Around each pure domestic shrine, Bright flowers of den bloom and twine; Our hearths are altars all."

"Good morning, Louis. Where are your sisters?" asked Genevieve, of a tail, dark, amiable looking youth, not far advanced in his teens, who met

them at the door. "Good morning, Mees Genevieve, he responded, in somewhat lame Eng-lish. "My sisters are in the atelier.

Will you that I call them?"
"Oh! no, never mind. I know the
way. Mabel, I ought to introduce you.
This is Monsieur Louis de St. Laurent.

Louis, this is Miss Forrester."

Thus made known to one another the English girl and the French youth exchanged civilities, Mabel extending her hand, Monsieur Louis making a profound inclination of his body — so profound, indeed, as to be quite unaware of the hand stretched out to him.

"What extraordinary ceremony remarked Mabel, much amused, soon as they were beyond hearing.
"He is a dear good fellow!" answered Genevieve. "Those are
French manners, Mabel, and Louis is

very particular about ther observ-"I don't care about French man

ners, than. Do you, Veva?"
"Yes, dear, I like them. They are remnants of the chivalry now almost forgotten. I think it beautiful to see

the reverence shown by the men and boys of this country to women."

"You seem to be very fond of the French people, Veva; and yet I have always heard they were very frivol-

'Quite a mistake, I assure you, Mabel! Just wait till you know them better.
Ah! here is the atelier, and I see all the girls busy with their work. Now is this not a delightful place?"

Mabel had only time for a glance round the long, old-fashioned room, which had a peculiarly lightsom cheerful aspect, and was fragrant with the scent of summer flowers, when, with a triple exclamation of delight, three girls, varying in age from two and twenty to sixteen, rushed simul taneously to bid her welcome.

Marie, the eldest, Mabel already knew; with Marguerite and Louisette she had still to make acquaintance. This was not a formidable ceremony for the absence of gaucherie or stiff ness on the part of the French girls instantly set Mabel at ease. Marguer-ite was taller than Marie, more sprightly, with a better figure, with better features, and eyes quite as brilliant, though not so sweet in their expression. Louisette was still a child in every sense of the word, neither fully formed nor fully grown, but possessed of a pleasant, lovable little face, and not unlike her elder sisters.

This is our workshop," remarked Marie when, the excitement of Mabel's entrance having subsided, the girls had gathered together in the deep recess of the bow window, which was wide open, and from which the smooth lawn below was accessible by a flight of wooden

steps.
"Yes," added Marguerite, "it is our home ; it is here that Marie paints, and Louisette carves here; no one ever

"Show Mabel your paintings, Marie," said Genevieve: "where is

replied Marie, turning her easel from the wall and displaying an unfinished copy in oils of Guido's celebrated pic-

Mabel uttered an exclamation of de-

Ah !" cried Marguerite enthusias tically, "our Marie is quite an artiste "But, Marguerite, be quiet, will you ; you see always my work couleur " remonstrated Marie.

'And you, sister, never think any thing nice that you do; but you are so clever, you know, you can paint th most divine saints, and you can make caricatures, too, if you will; you can sieur Lemoine in Paris, and-But here Marie, blushing, inter-

'Be silent, Marguerite, you vex me,

my sister; Meese Forrestere will be deafened with all this talk." The mention of the broderie recalled

to Mabel's remembrance her conversation with Julie, the substance of which she repeated to Marie, begging that she might be allowed to see the robe of which Julie had spoken.
"You think it nonsense, then, to

make this robe for our dear Mother's feast?" inquired Marie hesitatingly, she displayed the exquisite broidery of silver lilies on a pale blue satin ground. "Yes." answered Mabel boldly

"this dressing up of image seems to me a real heathen devotion! If you must pray to the Virgin Mary, why not do not imagine that her spirit is in her

Oh! no. I do assure vou no. replied Marie earnestly, her sisters echoing in chorus, while Genevieve smiled and shook her head; "we do offer her little tokens of our love."

"Do you suppose she cares for such so brave, so loyal, so true! trifles?

It is the heart she looks to, and she will take from us the smallest gift, just as a mother on earth would receive from her child a strip of ribbon

"You all seem to love the Blesse Virgin so much," remarked Mabel with surprise. "I honor her and reverence her deeply as the holiest of human creatures, but I could not love her as you all do."

" Not love her !- not love the Mother of Jesus! the Mother who did nurse Him when He was a little baby—the Mother who stood by Him at the foot Mon Dieu! is it possible?" exclaimed Marie, her eyes filling with tears as she raised them imploringly to a picture of the Mother of Sorrows which ung upon the wall.

Mabel's eyes followed in the same direction, and gazing at the beautiful face, so full of deep, yet patient suffering, there arose within her own heart something akin to love for the Holy being, who was, after all, the blessed Mother of a Son divine.

After a while, the girls took Mabel to be introduced to their "bonne Maman," as they called her — their Father's mother, the old Marquise de St. Laurent, who, according to French customs, had remained, after her husband's death, an inmate of the family, and had not suffered expulsion from her own home at the time of her son's marriage; which, in England, for the sake of domestic peace, she must probably have done.

They found her in her bedroom.

They found her in her bedroom, which she also used as a sitting-room—an airy, cheerful apartment, full of books, pictures, flowers, and plenty of bright sunlight, to which the old lady was very partial. The Marquise looked very picturesque as she sat busily knitting in her old-fashioned arm-chair; for though she was over eighty years of age, she was never eighty years of age, she was never

Her snow white hair was braided smoothly under a tall, curious Breton cap, and banded across her noble forehead by a narrow velvet ribbon. Her dress, in spite of its quaintness, was undeniably recherche, very plain, but everything about it scrupulously neat, exquisitely finished. Her dim blue eyes, exceedingly sweet in their benevolent screnity, were, nevertheless. volent serenity, were, nevertheless, capable of a keen piercing power, and looking at her, one could scarcely help being reminded of the "valiant

woman "spoken of by Solomon.

Mabel was much struck with her soft, modulated voice, the charming simplicity of her manners, and her true French courtesy, when, holding out the hand which Marguerite, first respectfully bending, had kissed, the old Marquise drew Mabel towards her, affectionately embracing her, and bidding her welcome to Chateau St Laurent. Then she asked many ques-tions respecting Jessie, the children, Elvanlee-just as though they all be longed to her, evincing the liveliest interest in all that concerned Mabel's family—she could, in fact, have shown little more had she been conversing

about her own people.

It! was not until the 5 o'clock dinner that Mabel had an opportunity of seeing the whole of the numerous family assembled. She had during the course of the afternoon been severally introduced to a good severally introduced to a good many of them, among whom Tante Celestine, as the girls called their father's youngest unmarried sister, especially won Mabel's fancy. She was also much attracted to the lively, the 'Ecce Homo' you are doing now?" pretty Madame Alfrede de St. Laurent 'It is not yet finished. I have been the mother of Marie and Marguerite so busy with the broderie; as soon as and had made the discovery that Louis the feast will be over, I will finish it," and his elder brother, Alphonse, could make themselves exceedingly agreeable and amusing.

When the dinner-hour brought them all together, it was a goodly sight to see the long table, presided over by the old Marquise, who entered leaning upon the arm of her grandson Rene eldest son of Monsieur and Madam de St. Laurent, and who wore the soutane of the St. Sulpice students.

"He is already a deacon," whisper Marie to Mabel. "At the nation he will be a priest." " At the next ordi

The "Benedicite" having been pro nounced by the young deacon, all but Mabel making upon themselves the sign of the cross, the Babel of tongues, which for the grace had been moment broke forth with re newed vigor. Everybody talked, no-body listened—so at least it seemed to Mabel, who felt almost deafened by the noise, to which her English ears were unaccustomed. She noticed, however, that if the old Marquise put up he hand there was instantly a general silence-every eye turned at once with respectful attention towards her as she sat at the top of the long table. While the Marquise was speaking, no one interrupted her, no one contradicted what she had to say. She was evi what she had to say. She was evidently, and in real earnest, the head of the family. Towards her was manifested none; of that spirit so much abroad at the present time, which makes the younger members of the community despise, or at least set at nought, as old-fashioned, or ridiculously behind-time, the opinion of their olders. On the contrary, over none lously behind-time, the opinion elders. On the contrary, every poswishes were commands, her tastes always consulted, her ideas treated with deference. The grand old patriarchal spirit lived still in the family of St. Laurent, each child belonging to it not believe that, but we are her Laurent, each child belonging to it children, and children do always love having been from its cradle trained in the picture and the image of their the good old customs and chivalrous mother—is it not so?—and we love to maxims that made our ancestors in the | Middle Ages what they were—so noble,

Dinner being over, the whole family "Ah!" returned Marie simply, assembled on the lawn, whence they what have we then on earth to give dispersed by degrees in various director dear Mother that is worthy of her? tions—some going to walk, others to

row on the river which flowed at a little distance from the chateau, several of the elders remaining grouped about the old Marquise, who had been wheeled out in her chair by two of her grandsons, to enjoy the beauty of the summer evening.

Mabel returned to Chateau St. Ann very much delighted with her first ex-perience of French vie de famille. She had stayed with Genevieve till quite late, and was escorted home by the three girls and two of their brothers. The homeward walk was perhaps the most pleasant part of the day, which altogether was one Mabel was not likely to forget. Jessie was pleased to see her when Mabel came in, her face brighter than for a long time it had looked; and when, after saying good night to Mabel, she went to her own room, Jessie again congratulated her-self upon having brought Mabel to Vrananches.

Mabel, meanwhile, had never felt less inclined to go to bed. Long and fatiguing as the day had been, she intended to sit up in order to write a long account of it to Hugh; but this proved a more difficult task than she had anticipated. Her heart was strangely full of conflicting emotions The after-events of the day having by no means dispelled the first morning influences, she felt, so soon as she was quiet and alone, that something strange had befallen her. She longed to talk of it to Hugh, but a secret misgiving in her soul told her that from im, upon such a subject, she could not hope to find sympathy. Again and again she took up her pen, to make a beginning, but after the first few lines she came to a pause, her mind drawn away from her letter by an irresistible spell, which attracted her back to the solemn time she had passed that morning in the convent chapel

She wanted to explain her feelings to Hugh, realizing as she did, in her innate truthfulness, that from him she should never need to disguise any one of her thoughts—but then how would he understand her? How could she expect him to enter into her strange, sweet feelings of that morning? tell him that God was actually present in the church was impossible, he would be simply horrified; and were she to strive to put into words her own ideas on the conviction she had experienced while kneeling before the Blessed Sacrament, Hugh would, she wel knew, be very much vexed, and prob ably, in his next letter, would forbid her ever to set foot again in a Roman chapel.

Here Mabel laid her pen down. She was getting into a labyrinth of

"It made me so wonderfully happy to believe that Jesus was really there besides I cannot help believing it—at least, I could not when I was in the chapel," she thought. "But then, if this is really true, what right has Hugh, or anyone on earth, to forbid my going into the churches?"

Mabel uneasily shifted her position

"Of course Hugh was right," answered another inward voice (a very weak, doubtful voice it was, though).
"He does not believe in the Real Presence, and the Roman Church is

full of corruption. Happy thought, those corruptions of the Roman Church! Mabel's alarmed conscience took courage once more, as she enumerated to herself the doctrines that were "not Catholic, but Popish," as the weak, uncertain voice again whispered, "For instance, that dreadful one about the Immaculate Concep tion, of which Hugh once said that it was of all others the most blasphem-

But here Mabel's first train of thought returned to her.
"Why can't we have the Real Pres-

Why does our ence in our churches? Lord remain in this corrupt Roman Church, and leave our own dear Church without His Presence?" mused Mabel, full of the remembrance of the entracing sweetness that Holy Presence had imparted to her.

"The Real Presence is no doctrine of the English Church. Put it aside, it will mislead you," whispered the spirit that would have spoken for Hugh. "False!" said Mabel, passionately,

in her excitement speaking out aloud
-"it is the faith of the Catholic Church—we do hold it—our Church is Catholic. Oh! Hugh, Hugh, why are you not here? If you were here I would make you confess to the truth of it. It is possible to have God in our churches. He is there. He must be."
"Who told you so?" asked the warning echo.

"Who told me? - who told me?" she repeated slowly, trying to remem-ber some unimpeachable authority. "Alas! only Mr. Vaughan, and he is zone over to the corrupt Church of

At length Mabel had recourse to the Book of Common Prayer, and she searched through the Catechism, the Communion Service, then read through the Thirty-nine Articles, with a sickening despair, knowing that there she would find no consolation. Not a entence, not a word that could be twisted into the most distant allusion to the doctrine of the Real Presence. She possessed some books of devotion, indeed, that would admit of the belief; but all at once it occurred to Mabel these books by no means embodied the feelings of her own communion. took up a little manual -Mr. Vaughan's gift to her in ancient days. It was full of prayers by St. Bernard, St. Augustine, St. Thomas Aquinas, St. Cyprian, and others, and clearly to her memor came the recollection of an evening a Elvanlee, when, as they walked back after service, Hugh had taken the book from her, had glanced over it, and re-

"Mabel, these books are Roman Catholic prayer-books. With a good many of the prayers I have no fault to find, but remember, you must pin your faith to nothing you find in them. Do you know that they are written by Catholic saints, or rather supposed to be so? At all events, don't delude yourself into the idea that all you dis-cover in them is according to the faith

of the English Church." At the time Hugh's words had made little impression upon her; now they came back, coupled with Genevieve's solemn warnings of the Idealistic Church, to which she (Mabel) so fondly clung. Was it going to crumble away, too, beneath her feet, as it had done under Genevieve's? Was this very faith in the Real Presence a delusion? Could she ever dare, in the greater number of English churches, to pay the adoration to the Blessed Sacrament which she had that day witnessed in the first Catholic church she had ever entered, and which her heart told her was not of choice merely, but of necessity, where-ever that Sacred Presence was dwell-

Alas! no, it would not do. others deceive themselves as they would—wilfully, it is to be feared, too often. Mabel's heart and reason alike bore unwilling evidence to the truth which she was beginning to accept. The Real Presence was no doctrine of the Anglican Church. Hugh was right she had been under a delusion.

Thoroughly wearied, Mabel at length

put away her writing and went to bed, but it was very long before she could sleep. A thousand fear were haunt-ing her imagination; a nameless dread, for which she could not account, weighed upon her spirits. She tried to soothe her mind by repeating some of her favorite hymns out of "The of her favorite hymns out of "The Christian Year," determining that for the future she would guard herself against all these strange new influ-

"They cannot be good, they cannot be true," she murmured again and again. "Hugh is good — quite as good as Mr. Vaughan; he does not believe in them. Why must I? I won't! I won't!" argued Mabel. "There is nothing for me but to be a sober, down-right Anglican. I must take care what I am about, or I shall be deluded, as Veva has been. Poor Veva, how pity her !"

'No, you do not, Mabel," whispers the strong inner voice once more 'you envy her with your whole heart, you would give all you have on earth to be possessed of her steady, peaceful faith, her entire rest in the 'Unam Sanctam Catholicam et Apostolicam Ecclesiam.

TO BE CONTINUED

DO YOU DESIRE TO SAVE SOULS:

Do you desire to save souls and thus be numbered among those who will shine as stars for all eternity in the kingdom of God? Although we are not all called to work directly and exclusively for the salvation of soul, yet it is none the less in our power o gain many for the greater glory of God and our own sanctification How many saints would be added to those choirs of celestial spirits which surround the heavenly throne, un-ceasingly chanting the praises of the Almighty, if we should only exert a little our latent energies, reflect a little and use these innumerable means at our disposal. In the first place we ourselves would become saints. Wha more convincing and admirable truths than those words of Our Lord, that a How much greater our recompense public. when we co-operate in saving souls

One of the greatest means of effecting conversions is to help missionar ies who are entirely devoted to this work. There are many institutions in the world for this purpose. In Europe the house of the foreign missions of France, whose priests are found all over the East, are supported by public charity. But we need not go to Europe to find such institutions in our own America, there exists the Society of Saint Joseph of the Sacred Heart, for the conversion of 8,000,000 negroes in our land. Its Mother-house is St. Joseph's Seminary, Baltimore, Maryland. It is supported en-tirely by the charity of the faithful. This society is composed of priests and laity. The laity become members by subscribing to the Colored Harvest, paper published for its support. By the small subscription of twenty-five cents you become a member for a year and participate in ever so many spiritual benefits. Send for a sample copy which you can obtain by applying to Rev. J. R. Slattery, St. Joseph's Seminary, Baltimore, Maryland.

Let all who are true soldiers of Christ manifest their loyalty by help-ing this noble cause. What nobler ing this noble cause. What nobler work is there than the salvation of souls! "What will it profit a man to gain the whole world and lose his soul? -N. Y. Catholic Review.

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ROME IN AMERICA.

n Anglican Writer Says the Church Will be a Source of Safety to the

There is a common idea, no less

absurd than it is widespread, that the spirit of Roman Catholicism is hostile to all progress; that it is a monarchical and reactionary spirit, utterly op-posed to freedom of thought or opinion in matters of religion, education, or politics. It is this idea which animates the enemies of the Church of Rome the world over, and which is strikingly prevalent among non-Roman Catholic thinkers in the United States of America. There, many worthy, but somewhat short-sighted and prejudiced individuals, see in the establishment and increase of Roman Catholicism in their midst, nothing but the ultimate destruction of the unity of their Republic, the hindrance all progress, the death-blow to all freedom. Some regard the Church of Rome as a hopeless anachronism, a feeble survival of mediævalism; others. as a source of constant menace and danger. And yet, if that Church but carries out her highest aims, acts up to her loftiest ideals, she will, in the end, be a source of safety, and not of peril, to the great Republic, in whose midst she has taken so firm a root. This is a bold asser-tion; but it is not made without good grounds, and without a well-founded belief in its sincerity and truth. I may here state that, although my

self a staunch adherent of the Angli can Church. I went recently to the United States, taking with me letters of introduction from Cardinal Manning to the chief American prelates in order hat I might make a careful study of this question on the spot. I trust, herefore, that I am fairly well qualified to express a duly thoughtful opin-ion on the subject.

In the first place, then, it must be remembered that the spirit of Rome is to be ever the Church of the Nation in which she lives. Without conceding one jot or tittle of those principles and dogmas which she holds dearest, which are the very foundations of her well-being, and upon which, as upon a rock, she is so firmly established that she cannot be shaken, yet, in matters of policy, as in affairs of State, it is surprising to note how frequently she moves forward on clear, broad, well-defined lines — lines laid down for her by those whose experience is the ex-perience of ages. In whatever coun-try, therefore, she seeks to establish herself, she recognizes, in matters of civil government, that the form which has been adopted there is the legitimate one.

Nowhere is this more clearly seen to be true than in the United States Here, the Roman Catholic Church is on her trial as she has never been sinc that moment when she first reared her temples amid the palaces and glories of Imperial Rome. Here for the first time in the history of the world, and with a sharpness of contrast hitherto unseen, the old and the new are confronted with one another. Here, face to face, they stand—the Grand Old Church, the Glorious Youthful Republic; and meanwhile the world looks breathlessly on. For a crisis is at hand. This is a tide in the affairs of Rome, which, if she take it at the flood, will lead her on to such fortune as even she has never before experienced.

I make three suggestions concerning the work, both present and future, of the Roman Catholic Church in the cup of water given in the name of a disciple should not go unrewarded.

United States, and the position she disciple should not go unrewarded. In the first place, she must exist in

the people, for the people, by the people. She must set herself, if she is to do any good at all, or if she is to obtain any firm or lasting establish-ment whatever, to the bettering of humanity. In the persons of her priests and Bishops American Rome nust show to the world that, what Mr Stead has well termed a humanized Papacy, is not only possible, but an absolute warm, living, pulsating, energizing fact.

Secondly, and this follows the first as the night the day, she must show herself not only abreast of the times, but in advance of the times. And if she keep herself abreast of the times as they are in the United States, then she is abreast of the whole world. And, thirdly, she will probably-

nay, almost certainly—prove herself a political factor of the highest importance in the preservation—or, indeed, in the very building up-of the unity of the mighty Republic. That the Roman Catholic Church in

the Republic is acting upon the first two of these suggestions, there is no difficulty in proving. And if these suggestions are persistently carried out, it goes without saying that the

TO STOP THE PROGRESS

of Consumption, you will find but one guaranteed re medy—Doctor Pierce's Golden Medical Discovery. In advanced cases, it brings comfort and relief; if you haven't delayed too long, it will twon't make new lungs—nothing can; but it will make diseased ones sound and healthy, when everything else has failed.

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Roman Catholic Church will speedily become an important, if not the most important, political factor in the Re-public. That Church in the Republic will be not the Church of Mediævalism, or of the Imperial City, or even of the Vatican of to-day. Rome in the Republic will be American Rome; it will be Puritan Rome; it will be eman-cipated Rome. It will not be Rome, as we have hitherto known it, hampered and fettered by canons and rules cen-turies old, and altogether and hope lessly incompatible, and out of touch with the spirit of to day. It will be Rome Americanized—in other words, frankly Democratic. And American Rome will find it her duty, and even now finds it her duty, to modify or abolish those canons and laws which are absurd and ridiculous in the vast new republic. I believe the day will come when, if Rome will but act up to her loftiest ideals, and in accordance with her noblest traditions, Republican Rome, Puritan Rome, will dominate not the United States alone, but the whole English-speaking world.—Con-densed in the Literary Digest from an article by Raymond Blathway in Pall Mall Magazine, London.

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POST & HOLMES, Offices — Rooms 25 and 25, Manning House, King st. west, Toronto. Also in the Gerrie Block, Whitby, A. A. Post, R. A. W. Holkes. The Episcopal Chu which closed some day York gave evidence of gence of opinion among The Catholic Church attention and comment otherwise. One of the cussed was, "The duty of the Anglican comm Roman Catholic countri The Rev. Hall Harr

DECEMBER 16

THE EPISCOPAL C

land, "thought it woul the Episcopal Church Roman Catholic dioce not heretical, but onl and a good Roman Cath lion times better than a b Dr. Dumbell, of Staten for granted "that the (is allowed to be a true sacraments; her priest We cannot take for

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Oriental. Reunion earnestly to be desire have made prayer f standing petitions of These three divisio tute one Church, for they differ in doctri and this difference oneness. These di chemists would cal

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It is not so much to be done as what that we have to nothing more histor that Henry VIII. 8 Christendom which lish people up to t which the When the English a civil Magistrate of the Church they on the Christendo You may attempt to tion, but the fact there was a separa Episcopal Church the defect. Angle Protestant as Metho so logical. weary of their Pro and would throw th

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THE EPISCOPAL CONGRESS.

The Episcopal Church Congress which closed some days ago in New York gave evidence of a wide divergence of opinion among its members.
The Catholic Church received some attention and comment favorable and otherwise. One of the questions dis-cussed was, "The duty of the churches of the Anglican communion toward Roman Catholic countries."

The Rev. Hall Harrison, of Mary-nd, "thought it would be wrong for the Episcopal Church to intrude into Roman Catholic dioceses, especially as the Roman Catholic Church was not heretical, but only schismatical, and a good Roman Catholic was a million times better than a bad Protestant. Dr. Dumbell, of Staten Island, took it for granted "that the Church of Rome is allowed to be a true branch of the Catholic Church ; her sacraments valid

sacraments; her priests, real priests. We cannot take for granted this intended compliment; for the Catholic Church is in no sense a "branch." She is the divinely planted tree in its totality of root, trunk and branches. Those branches that have been cut off by excommunion or blown off by the wind of false doctrine are sapless and dead, and are only called branches by a figure of speech, just as a corpse is sometimes called a dead man when it is not a man at all.

What he says of the Sacraments and of priests is of course true, but is too old a truth to be called news. He con-

'Any priest of Rome has but to abjure his peculiar errors in order to be

recognized as a priest of our Church."

The Catholic cannot return this compliment; for even if an Episcopalian minister were to abjure all his peculiar errors he would not be recognized as a priest by the Catholic Church, or even the Greek or the Russian Churches. The Episcopal ministers are, as a rule. kind, gentlemanly, scholarly men, but they are not priests - nor are they recognized as such by any but themselves. Their belief that they are priests constitutes one of their "pecu-We do not say this as a retort, but as a mere matter of fact. The doctor struck a nugget of truth when he said:

"The Church of Rome holds the whole truth of God." But he mars it somewhat when he

says:
"She indeed has laid much error on top of that truth; but still all the truth is there.

Now the Church claiming infallibility is at worst as good authority on the question of error as Dr. Dumbell is at best, for he claims to be fallible. She disclaims teaching error, and her disclaimer cancels the doctor's assertion. The doctor adds:

"We are infinitely nearer to her than we can by any possibility in the nature of tnings be to any Protestant

Even if we were to admit this there is little consolation in it. The man who misses the train by one minute is no better off than is he who misses it by an hour. The upshot of it is that they are both left. The doctor goes on thus

"The Catholic Church contains three great divisions-Roman, Anglican and Oriental. Reunion of these three is earnestly to be desired. Many of us have made prayer for it one of the standing petitions of our lifetime.'

These three divisions cannot constitute one Church, for the reason that they differ in doctrine, in principles, and this difference destroys unity or oneness. These divisions are what chemists would call incompatibles, which mutually destroy each other when attempt is made to unite them. We heartily join Dr. Dumbell in his prayers and aspirations for Ch unity, but the only way to realize it is for those wandering in error to return individually to the true fold, the Roman Catholic Church, founded by Christ upon Peter. The Episcopal Church can never get over the bar sinister of its modern origin. The doc-

tor says, further:
"Nothing should be omitted to carry out the plain principle to which our Mother Church held fast at the time of the Reformation, namely, that no separation was intended between herelf and the rest of Catholic Christendom. Rome has erred by excess and Protestantism by defect, and the latter is far more serious. Rome, underneath the errors she has unhappily laid on, has yet the whole truth of God whereas, the innumerable sects of Protestantism have cut off, one this, another that, leading doctrine of Christ's religion, so that there is no one Protestant body in existence but that has destroyed the faith in some one vital point at least. If we intrude where shall it be? Although, indeed, the word intrusion would not apply in a true ecclesiastical sense to any that might be made to bring in our Protestant brethren."

It is not so much what was intended to be done as what was actually done that we have to consider. There is nothing more historically certain than that Henry VIII. separated from that Christendom which he and the English people up to that time professed and to which they were united. When the English Parliament made a civil Magistrate the spiritual head of the Church they turned their back on the Christendom of their time. You may attempt to justify this separation, but the fact still remains that there was a separation, and that the Episcopal Church of today inherits the defect. Anglicanism is as truly Protestant as Methodism is, though not Anglicans are growing weary of their Protestant associations and would throw them off and claim a Catholicity which they never had.

This desire on their part is a good

sign, however. They are anxious, uncertain and restless, and the first step to a cure is to know that one is not well. All their talk about Rome erring by excess is in the nature of a hypnotic to soothe to sleep a disturbed conscience. Like the consumptive, they are the last to admit the inward cancer that is sapping life away. Having rejected the principle of authority and accepted private judgment, the cancer of Protestantism, they now attempt to assume an authority they never received. Anglicanism is a theological hermaphrodite-neither Catholic nor Protest ant, and consequently looked on with suspicion by both.

It is astenishing what an amount of truth and error Dr. Dumbell manages to mix up together. For instance, here are a few truths worth remember-

ing. He says:
"It is idle to invite the Romanist into the Episcopal Church, for, as a rule, the former can learn nothing from the latter."

Again:
"The average Romanist knows as much of the faith of Christians as any of our own people. I never knew any proselytes from the Roman Church who had not neglected their duty in their

own Church." It is needless to say that Dr. Dumbell was caustically criticised by some of the brethren.—Philadelphia Catholic

THE BELLS WERE TOLLED

At the Catholic Cathedral for Ireland Protestant Lord Primate.

The extract given below is taken from the Derry Journal, of Ireland, and is a comment on the feeling manifested by Catholics on the recent death of Dr. Knox, the Protestant Lord Primate of Ireland. The Journal quotes at length and with the strongest approval from the Irish Catholic, a

National paper.

In addition to the written expressions of sympathy when the news of Dr. Knox's sudden death was made public the bells of the Catholic cathedral were tolled at intervals through-out the day and Cardinal Logue sent a message of condolence to the episcopal palace. This is the way Irish Catholics treat Protestant neighbors who are Christian gentlemen and not brutal and unreasoning bigots. Says the Derry Journal:
"The Irish Catholic has a gracious

and most kindly word to say of the deceased Protestant Primate of Armagh-a grateful thing to the suscep tibilities of many weary of the sectar ian bitterness that so much discredits and degrades the name of Ulster.

" 'The death of the Protestant Lord Primate of Ireland inflicts,' says the Irish Catholic, 'a loss of no small moment on the religious organization of which he was titular chief. Largeminded, learned and courteous, Dr. Knox belonged to a type of Protestant ecclesiastics of which, we are glad to acknowledge, Irish Protestantism has produced numerous representatives. In his cathedral city the deceased pre late enjoyed the friendship of Catholic and Protestant alike, and by none was he more thoroughly esteemed than by our own Lord Primate, His Eminence Cardinal Logue. The almost tragic suddenness of Dr. Knox's death adds intensely to the sorrow which its tidings must bring to his relatives. friends and co-religionists, and we only voice the sentiment of countles Catholics when we say that their warmest sympathy will be with those who mourn by the grave of a gifted scholar and an honest man.

"This is a merited tribute nobly expressed, and there is quality in it that should gladden the hearts of all who hope for days in Ireland when the wrath of sectarian strife will no longer divide our countrymen. What man ner of man was Dr. Knox in the view of the Irish Catholic? 'Moderate in controversy, tolerant in practice, earnest and sincere in his friendships, the memory of the dead Primate will, says this Catholic Nationalist journal, be long cherished as that of a kindly gentleman, benevolent of heart and patriotic according to his lights.
"Although Dr. Knox had not given

any adhesion to the Home Rule cause, Ireland noted with gratification the outspoken protest which he uttered not so long since against the attempt which was being made to utilize the University of Dublin as a species of pocket borough for the convenience of the legal policemen of the Unionist Ministry. 'Still better and nobler expressions of opinion might,' the Irish Catholic thinks, 'have come from the Ministry. lips of Dr. Knox had he been longer spared; but be this as it might have been, we can pay his memory no higher tribute than to express the hope that his place in the hierarchy to which he belonged may be filled by a Protestant gentleman as high minded, as learned, and as free from bigotry and

sectarian hate as he was. "That hope will be shared by every one who reads this comment and is im bued with the high desire that pervades it. We will only add that this wealth of Catholic admiration laid on the dead Protestant Primate's bier, comes in timely and stately rebuke to those who devote their energies to defaming our countrymen by charging them with yearning for power to be intolerant, and to persecute Irishmen who differ from them in religious be

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FREEDOM OF THOUGHT IN THE CATHOLIC CHURCH.

Very Rev. J. Hogan, S. S. in Donahue's Mag-azine for December.

Forty years ago it was a prevalent notion among Protestants that Catholics had no independent right to think for themselves on almost any subject that whatever liberty they enjoyed was merely on tolerance, and that their Church might step in at any time, and, on the plea of religion, prescribe to them at her discretion, in every sphere of thought, what to believe and what to discard. "What else," they were wont to say, "had she done in the past but cramp and cripple the minds of her blind and benighted followers, reducing them to a condition of intellectual slavery of the most ab-ject and pitiable kind? Happily Protestantism arose, and, bursting the bands which had held the human intellect captive for ages, gave back to man his forfeited rights, and to mind

its native liberty."
Gradually these rhetorical flourishes have ceased to sound in our ears. Even Protestants have come to see things in a different light. Especially within the last generation they have read history to more advantage, and learned to discriminate between reckess assertion and solid fact. have looked around them too, and lis tened, and the plain fact has steadily forced itself upon them, that in the various paths of human thought and conduct, Catholics seem, after all, to be very little hampered by the authority of the Church, and to act pretty much on the same principles as the

rest of the world at large.

In a word the prejudice is fast disappearing. Yet it lingers still in narminds and in remote placessometimes even in our cities, among those who seldom come in contact with Catholics. It is still occasionally heard n the excited utterances of some 'minister of the Gospel," or it meets the eye in the columns of the so called religious newspaper or review. Some thing of it lingers even in the most enlightened minds outside the Church, and, what concerns us more, some of their Catholic hearers or readers are now and then disturbed by their statements, and actually led to fear that, somehow, they can be loyal to the Church only at the cost of a considerable narrowing

of their mental liberty.

For the benefit of such, and as a subject of which all enlightened Catholics should possess an accurate conception, it may not be amist to recall in a few words the true condition of things.

It is not in her own name, as all know, that the Catholic Church claims to guide in any measure the thoughts of men. It is as the bearer and authorized interpreter of a divine message. Religion and religion only is her sphere. Outside and beyond it she assumes no authority. Yet outside and beyond it lies almost all that man can For religion, although the highest and most necessary form of human knowledge, is only a very narrow portion of the area to which the mind of man extends. In reality, the range of the human intellect is almost boundless. Through the senses it reaches the ends of the earth, and explores the depths of the heavens, em braces the phenomena of the whole visible world, and builds up in its various forms that ever-growing science of nature, of which the present age is so justly proud. By its improved methods of historical research, it sees into the most remote past of the human race, brings back to life peoples and civilizations long since disappeared, and dwells, as it were, among them. It sees beyond all civilization and all appeared on its surface, and foretells, with assurance, changes which will be witnessed only after countless ages. It ascends into the higher world of thought; wanders with delight through the paths traced by the greatest think ers of all ages; or it ventures into un explored regions, to bring back from them new and beautiful principles and truths. Above all, it concentrates its powers upon that intermediate and inexhaustible world, man himself, body and soul — his manifold life, physical, intellectual, moral, political economic and social, each one the ob ject of distinct and elaborate sciences

human mind; fields of knowledge opening up in every direction, each so vast that no single intelligence can take complete possession of the least of them. Yet to the Catholic they are ali open and free, as they are to the rest of mankind. The Church claims no superior knowledge, and assumes no special anthority, in their regard. Like God Himself, and because He has chosen to do so, she leaves all human science to secular investigation, and to the varying and conflicting views of "Tradidit mundum disputamen; tioni eo um." (Ecl. iii., 11.) There is no such thing as a Catholic physiology or astronomy, nor even, in a true, technical sense, any such thing as a Catholic philosophy or a Catholic his tory. In all matters, in a word, of purely human knowledge, the Catholic thinks and speaks, like his fellow-man, with a full and unlimited sense of freedom.

Such, in brief, is the range of the

Yet even such unfettered and seema higher law to which it owes absolute to listen to her? submission. The sovereign law of This indeed is a difficulty to many, submission. The sovereign law of to be wrong. He may have a right pose of it.

not to be dictated to by this or by that one; but he is bound intellectually to truth, as he is bound morally to goodness. He is, in a true sense. answerable for his convictions as well as for his actions. He is bound to regulate both by the rules of wisdom. Indeed, evident truth, common sense. or universal experience are limitations of thought which no sane man thinks of setting aside. Were he to attempt it, he would be soon brought to order by his fellow-men; and if they failed, they would simply cease to hold intel-

lectual intercourse with him. In a much wider degree, though in less peremptory manner, freedom of thought is hemmed in by the unceas ing pressure of intellectual and moral agents, such as public opinion, estab lished manners and customs, popular prejudices, and the like. The great majority of men obey all these as they submit to the order of nature, never questioning their author nor doubting their wisdom. They believe them-selves free, because they yield without effort; in truth they are only unconscious slaves. Only those of stronger build feel the yoke and attempt to cast it off, and even they succeed but in a limited measure, and at the cost of much effort and trial. Such were preeminently the great political and social reformers; such, the great discoverers and the original thinkers of all ages— Columbus, Galileo, Newton, Socrates, Descrates and so many besides. Such, n another and a higher sphere, wer the early Christians, who, through the thick mist of Jewish prejudice or of Pagan error, recognized and followed the divine light of the Gospel. in our day those generous converts, born outside the Church, and trained to distrust or despise her, yet discerning the divine truth in its Catholic fullness, despite the almost irresistible pressure of ancestral tradition and social prestige; or, again, those noble souls who, rising in our midst, superior to the worldliness of their surrounding, and in opposition to the wisdom of those who have guided them in all else, enter, as it were, alone and unsupported on the narrow and rugged path of the higher Christian life.

In all these, there is the noblest and appiest exercise of freedom of thought. But they are exceptions, and meant by Providence to be exceptions. truth is, that for the vast majority of men, independence of thought can never be much more than a They are too devoid of knowledge and of original power to be capable of emancipating themselves from the bondage of prevailing judg-ments and beliefs, and, as a rule, too conscious of their weakness to attempt it. Their liberty of thought is confined to the common objects of Indeed, when we come to con sider things more closely, we find that it is very limited even in the most cul tured. To many departments of human knowledge, those who know most are entire strangers, and of what remains outside their own speciality, they can possess but the barest ele ments. They might, if they chose, go beyond in any special direction, but so long as, for lack of time or of taste, they have failed to do so, they are entirely dependent for what they think on the authority of others, and the only freedom of judgment they can practice, lies in the choice of the

guides they decide to follow. Now this is exactly what happens in the matter of religious belief, with which principally we are concerned here. Religion, that is, the knowledge of man's true relations with God, his duty and his ultimate end, is what all men need equally to possess, yet most gifted, as well as the dullest and the most debased. God, we know, vouthsafed to supply to all that neces-sary form of knowledge by a special revelation. Revelation when it came, was like a light, struck in a dark and intricate passage, where men went groping their way, and were constantly losing themselves. For all those to whom that light unmistakably shines, there is an end of seeking and of guessing. Once they behold it, they know what to think, and cease to inquire any further, unless to ascertain the full meaning of the divine message which has reached them.

So far the condition of all believing Christians is exactly the same. Where God speaks there is an end of all independence of thought for Protestant and Catholic alike, with this difference nevertheless, as history shows, that the burden of authority presses much more gently on one than on the other. For as long as Protestantism held together in any tangible shape of doctrine, it placed the minds of its followers at the mercy of fallible teachers, varying creeds, irrational dogmas, or of their own ill-regulated fancies, whereas the Catholic rule, even irrespective of its divine origin, was made acceptable by the very fact of its imposing only what had been held by the civilized world for ages.

IV.
But, it will be asked, if all this is true; if the Catholic Church confines herself to the teaching of religion; if she simply echoes the divine message, and at most explains its true meaning to her children, how comes it to pass, that we find her concerned with all ingly boundless liberty has its natural and necessary limitations. When we constantly with historians, scientists, sorts of human knowledge, interfering speak of freedom of thought, we mean philosophers, economists, statesmen, exemption from any interference from attempting to dictate to them, and loud without; but thought, like action, has in her denunciations when they decline

thought is truth. No man has a right but a few remarks will suffice to dis-

Religion, of its nature, particularly revealed religion, touches on many things outside itself; it deals with many subjects accessible to the mind of man, and upon which it has been busy before and after God had spoken Revelation, for instance, is a historical event; it mingles itself with a series of events extending over many ages it becomes thus a part of human Again it contains a doctrine of God, of the soul; it tells of the origin of things, thus touching on philosophy at various vital points. It is, above all, a law of life, following human action in every phase and at every stage of existence, individual and col lective. Religion proclaims the funda mental laws of human society. It has always had something—a good deal in fact-to say about marriage, education property; about the duties of those in power, and the mutual dealings of men n a word, about everything in which the practice of justice or of charity is involved. It is the mission of the Catholic Church, as God's messenger, not only to proclaim, but to defend, and, so far as depends upon her, to enforce the fundamental laws and truths upon which things divine and human ultimately rest. There are facts and principles which she cannot permit her children to deny, because they are of the essence of religion, natural Christian. If they claim to be Cath lics, or even Christians, they cannot be materialists in philosophy, nor fatails: s nor sceptics. In presence of revealed

truth, they have to relinquish certain speculations, in which, if left to themselves, they might have indulged about the origin, the history, and the ulti mate end of the human race. They may not believe in the lawfulness of godless education or of crooked poli tics, or of transactions either unfair or heartless with their fellow-men. In such things the Church allows no freedom of thought, because divine truth permits none. Who, if he be a Christian, can complain of this? Who will not rejoice that, in matters of such importance, the steady, clear light from above supersedes the faint and fitful gleams of natural reason? In genious speculations and theories may interest and amuse the seeker after truth; but (if he seek it sincerely) how promptly and gladly he drops them all, when positive, certain knowledge stands revealed before him! Such is the condition of mind of a Catholic in presence of the teachings of his Church. He rejoices to find in them the sanction of his anticipations or the correction of his mistakes. Instead of narrowing his mind, they give him a broader base of solid truth to build upon. They make him stronger and bolder in thought, and, to use the comparison of St. Augustine, like the wings of the bird, far from weighing him down, they permit him to soar aloft, and reach the skies. Under the watchful eye of his divinely appointed guardian. he is only tempted to more daring flights, and thus it has come to pass that some of the noblest efforts and boldest speculations of human though are due to the most dutiful and docile sons of the Catholic Church.

Such, then, is the liberty, and such the limitations of thought among Cath olics. To think for one's self; to see things with one's own eyes, and to judge of them as they appear to one's own judgment, is the privilege, in some measure, of all rational boings. It shows itself as an instinct with the earliest manifestations of thought; it grows with the increasing strength of the mind; it assumes in some of its acts the solemn character of a duty. Faith is an act of this kind. It is an act of independent judgment, by which a man does, of himself, what no earthly power can compel him to do, believe in God's word, and trust himself to the history. It contemplates this earth of ours millions of years before man what, left to themselves, they have insulating and trust himself to the guidance of the Church. A Catholic variably missed—the brightest and the who does this uses his independ as fully, and acts as freely as the client who chooses his lawyer, or the patient who puts himself in the hands physician. But the choice once delib-erately made, the wise man abides by it, and only a fool claims to control in detail the decisions of physician or lawyer in matters of which he knows next to nothing. The Catholic believes absolutely in the solemn decisions of the Church; he relies on the wisdom of her guidance; he follows it even when not strictly binding, because he knows that it is his best chance to be

right. In return the Church is usually slow -very slow - to repress or to narrow the intellectual liberty of her children. So long as they are respectful toward her authority, and ready to abide by its rulings, she is in no haste to cen-sure, even what she knows to be unso and, preferring to see things yield to friendly influences, or right them selves, rather than inflict the humiliation of rebuke on those she loves. The general good may compel her some times to more prompt action, because

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error is often contageous : but it will be remarked that long after theologians have censured, the Church remains silent, and that, in her dealings with her children, and with the world at large, there is a combination of patience and gentleness with authority and energy which is more than human, and lifts the mind of the true believer to the divine source from which she originally holds her power and ever learns how best to use it.



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London, Saturday, Dec. 16, 1893.

PATRONS OF INDUSTRY AND THE P. P. A.

The two elections which have recently taken place for the Ontario Legislature have shown to demonstration-what indeed we were already aware of -- that there are new forces at work in the politics of the Dominion, and especially of Ontario; and what the ultimate result will be on the politics of Canada is so hard to be prognosticated that we shall not attempt the task.

The regular Reform candidates in East Lambton and North Bruce were defeated by large majorities, and in both instances through the new influences which have been put into operation. In East Lambton the victory has been gained by an avowed P. P. A. candidate. In North Bruce the victor is the candidate, ostensibly at least, of the Patrons of Industry, and the victory was gained in the name of that association. It appears, however, that even in this instance, the candidate announced himself to be favorable to the P. P. A. policy, at least so far as Mr. D'Alton McCarthy has proclaimed himself the champion thereof.

We must at once admit that we regret to see candidates favorable to the dark and underhand methods of the P. P. A. elected to either Parliament or the Local Legislature, for this being the case, it indicates how widespread is fanaticism among our Protestant fellow-citizens. We regret that this fanaticism should exist at all; yet we did not need the lesson taught by these two constituencies to convince us of its existence.

On the other hand, we still entertain the belief that the bigots of Ontario are not quite so numerous as might be supposed if we had no other data than the results of these two elections on which to form a judgment.

The elections took place under pecu liar circumstances in both instances. In East Lambton, Mr. McCallum, who had hitherto been a Reformer, attended the Reform Convention for the nomination of a party candidate. He had hoped that he would himself be the candidate; but he was grievously dis appointed at the nomination of Mr. McKinnon, and we are informed that he and his friends left the convention breathing vengeance for the supposed slight put upon him. It was then that he put himself into the hands of the ultra-bigots and became their candidate - though he denied the very existence of the association which patronized him. The secret of this denial seems to lie in the fact that the association has become somewhat ashamed of its old name, as intimating its proscriptive character, and has adopted as its patronymic the new title, "the C. P. A.," or the "Canadian Protective Association."

We must say that the result in no way discourages us from carrying on our Association, whose object is to ostracise Catholics. The Imperial Parliament had for years its Whalley and its Newdegate, whose policy was similar to that of the A. P. A.; and these men, year after year, brought up their motions in the British House of Commons to proscribe Catholics, but they were laughed at for their pains. The P. P. Aists will also be laughed at : certainly so in the Dominion House of Commons, and, we believe, in the Local Legislature as well.

We must expect that as long as this party of ostracism will keep up its crusade in Ontario, it will elect a certain number of adherents, for the ticism in this Province of boasted en-

The Catifulte accured, of the association, with special refernce to the East Lambton election :

"In Lambton the victory was nominally won by the Protestant Pro-tective Association, though their candidate virtually disavowed the extreme views of his supporters. This associa tion is a secret one, and therefore stands self-condemned. Its chief plank seems to be the exclusion of all Roman Catholics from office, which would perverted mediævalism; a civil disabling of the people because of their religion; a return to the dark ages. On the part of the Protestants of to-day this is light turned to darkness, and if 'your light be darkness, how great is that darkness?' We are inclined to think that few members of the association will avow such a political belief; that few will refrain from disavowing and repudiating it within a very short time. It is probable that the Protestant Protective Association intend rather to protect against the 'corporate' weld-ing of the Roman Catholic vote in for the benefit of that Church. There can be no doubt that it is so the party which the Church expects and obtains most from. The organization of a Protestant party will only tend to solidify and preserve this 'corporate' method and to throw one or other party more than ever into the arms of the Roman Catholics by making them more dependent on it. It will be seen from the above that

the Witness is one of those journals which are always harping on the string that the Catholic hierarchy and clergy are continually engaged in an effort to control the Government to grant undue favors to the Church and to distribute among Catholics more than their due share of Government patronage. The insinuation or assertion is without foundation. The Catholic Church has no special privileges in any part of Canada, with the single exception of Quebec, where from time immemorial the Catholic people of the Province retain by treaty and imperial statute the status which existed there before the conquest. But this status in no way interferes with the complete liberty and equality of Protestants; and even it has been frequently demonstrated that Protestants have in that Province, through the liberality of the Catholic majority, more than their share of public patronage. In the other Provinces, Catholics, through the bigotry of Protestant majorities, enjoy much less than their share. Yet there has been scarcely even a complaint on this score from either the Catholic clergy or laity.

On the other hand the country ha been agitated from end to end by such fanatics as the Rev. Drs. Carman, McVicar, Hunter, Douglass and innumerable others, and by such secret societies as are based upon no-Popery principles, to prevent, if possible, Cathlies from holding any position, governmental or municipal, from the premiership to that of a policeman. Here, then, is the "corporate welding of votes" which ought to be condemned by an honest press.

The Witness endeavors to spare the seelings of the P. P. A. by the hypotheturn from their evil ways as soon as no other reason than from the intensity the rights of over two-fifths of the population of the Dominion are not to be trampled upon.

It will she noticed that we do not account for the existence of Separate schools in Ontario as any special favor warfare against the Dark Lantern at all. They merely afford to Catholies the opportunity to educate their children after the manner they believe to be essential to their children's welfare, and they pay from their own pockets all the expense of so doing. This liberty they are entitled to by all the laws of justice, and it is a liberty which Protestants enjoy, inasmuch as the latter have framed the Public ience, and they can modify them to suit themselves again if ever they come to change their views on the matter of education.

England has, it is true, put on record lary and a few rules for the formation history of past years shows that it is in the schools, yet it has not the privinot difficult to create a party of fanalege of establishing Separate Church of England schools. But the reason lightenment. This cannot be effected, for this is, that Church has never however, in the other Provinces, and seriously demanded them. If Anglieven in Ontario there is enough of cans had ever asked them with onegood sense to prevent such a party from tenth of the earnestness of Catholics, ever becoming a real power in the they would have had them without the land, permanently, though it may slightest difficulty, as is evidenced by raise a temporary storm. The Montreal the fact that there is even now on our Witness, which is never favorable to statute books a Separate School Law attracting much attention. They were Catholics, and which but once in a authorizing the establishment of Pro- too complicated for use, and very im- adverbs, interjections, prepositions, share in the horrible work, simply be- this way; and even in those countries while has a spasm of fairness, says testant schools wherever the teacher of perfect in many respects.

the Public schools is a Catholic. This was all the Protestants ever asked for, and they obtained it without any trouble

The P. P. A. is simply repeating the old fable of "The Wolf and the Lamb," with this difference, that while it has all the ferocity of the former animal, the lamb of actuality is not so easy a morsel to be masticated as was the imaginary one of which Esop tells us.

The Monde very pointedly says: "The Protestant Protective Asso ciation is a wicked and selfish society, whose principal aim is to prevent Catholics from receiving public power too well already. Certainly if a Catholic association, organized on the lines of the P. P. A., had secured a triumph in any county of this Province, such as obtained in Ontario on Saturday the Mail would at once propose that Quebec should be reconquere

We must, however, give credit to the large number of Protestant clergymen, and to the .Protestant press and laity who have entered their vehement protest against the existence of the P. P. A. and its iniquitous designs; and on this point the Montreal Witness, horrified at their enormity, has shown a fairness which we scarcely expected from it.

We have even the assurance of the Globe that we may expect that Mr. Mc-Callum himself will probably not be the fanatic which his present associations would indicate. About this we have no authentic information, but we do not consider it very undesirable after all that the bigotry of certain localities should find vent in the election of a certain number of Newdegates and Whalleys. It gives us an opportunity to know apart our friends and declared enemies, while from the insignificance of the number of the latter in the whole Dominion but a small amount of real injury can be inflicted.

In North Bruce the victory understood not to have been a P. P. A. victory at all, it being due to the Patrons' association. Yet in both cases we have been given to understand by the results that the tolerance of the Protestant majority is not so great that they will support toleration when there is some other principle at stake to which they are attached, though the latter be of much less importance than the former, and we might justly expect that they would love civil and religious liberty equally with any other principle which could be at stake in the contest. These results show that in the battle for liberty, Catholics will have to depend in a great measure on their own firmness and determination.

FATHER SCHLEYER AND HIS GREAT INVENTION.

It was reported in nearly all the prominent papers of America, in the early part of this year, that Father John Martin Schleyer, the inventor of the new international language known but as there are inflections which as Volapiik, had died at Constance.

We are pleased to be able to state priest is still living, as we have seen they are made to understand the in several European papers accounts iniquity of their conduct. We believe, of his recent doings. He is still at too, that the organization will be Constance, where he is pastor of a not broken up, not, however, owing to the very extensive parish, and he confact that the members are generally ducts a monthly paper devoted to his actuated by honesty of purpose, but interesting invention, which he is because their efforts must fail, if for endeavoring to perfect and propagate. This paper is called Volapukabled of their bigotry. They will find that Lezenodik, which means "The Central Volaniik Journal."

Father Schleyer is now sixty-one years of age, and still vigorous. On the subject of his "World's Language," which is the meaning of the word Volapuk, he is very enthusiastic. He knows, or has studied about fifty languages, in many of which he is fluent; and the idea of a language easily acquired, which, therefore might become a means of communica tion between learned men, and those engaged in commerce in all nations of the world, attracted his attention for time to the prefection of a plan to solve school laws to suit their own conven- the important problem which thus presented itself to him.

It was in the year 1879-fourteen years ago - he published the result of his study, in the form of a The General Synod of the Church of new language with a complete vocabuits desire to have its religion taught of derivative words, which made it manifest that the new language is not only comparatively easy of acquisition,

but also rich in expression. The question of the discovery of an international or world's language has either by compounding the root words, lynchers said. It had been the intenfrequently attracted the attention of learned men, and several attempts definite meaning to give modifications but in the presence of some evidence of have made to construct one; but until Father Schleyer's Volapük was published none of them ever succeeded in

Father Schleyer's invention, how- of prepositions, especially gives surever, has been found to be practicable. prising copiousness, elasticity and It appears to possess in a great degree compactness to Volapük, producing a the qualities desired for a universal single word for the expression of such language, and many learned men, at phrases as "in favor of," "for the first in Germany and Switzerland, sake of," etc. and later in France, devoted much attention to it and gave it their unqualified approval.

It has been thought and said, chiefly by those who have not devoted much attention to the subject, that some national language must be adopted as a World's language, if the dream of

such a language is ever to be realized. The wonderful progress which English has made during the present century, in extending itself over so great a portion of the world's surface, has given to many the notion that English is the World's language of the future; but as in the fable of the Lion and the Man, it is only among those whose vernacular is English that this notion prevails. The natural jealousies existing between different nationalities would of itself be a sufficient obstacle to the attainment of such a result. But there are other difficulties in the way which it would seem are insuperable, against such an event taking place.

In the first place, the discrepancy etween English spelling and pronun ciation makes it one of the most difficult languages in the world to be ac quired by a foreigner. French follows closely upon English as a difficult lan guage, in this respect, but it is the general opinion of the learned that English has the unenviable lead.

2. The syntax of English is cer tainly the simplest among all the wide spread languages; but even here there are irregularities so numerous as to make them a serious obstacle against its becoming the universal language. 3. The etymological difficulties of

English are also very great, though in this respect there are other tongues which surpass it in irregularities.

4. The English accentuation de pends upon so many different principles as to make another serious difficaly to its being fairly well spoken till

fter years of study. In all these respects Volapük avoids he irregularities, not only of English out of all other languages. Its letters, unting as distinct characters three nodified vowels, are twenty six in number, as in English, but these letters always retain the same sound. Hence the Volapükist can always spell any word which he can pronounce, and pronounce any word he can spell. Those especially who know Pitmanic

fer very much from that of English; but it does not admit of irregularities. There are in some cases various ways of collecating the words into sentences, point out infallibly the connection, there is no danger of any confusion arisof Volapük unites the advantages to be found in analytical and inflectional lieved by death from their tormentors. languages, as in English and French, the other.

The etymological difficulties we have referred to above, and which exist in all living tongues, are absolutely avoided in Volapük, from humanity. the fact that it has inflections, but there is no departure.

Undoubtedly there are some defects in Volapük, for it cannot be supposed that the mind of one man could accomplish perfection in the construcmillion persons throughout the world pected criminal was to be executed by in all countries have already learned a mob. It needs no pen picture to it, and Volapükists are even at the show the demoralizing effect which

ent. taken from the best known languages, and many of these are common to of signification.

The root words are generally nouns.

So simple are the inflections

Volapük in all the parts of speech that the complete table of them occupies but one page of the grammar; yet they seem to give more than the versatility and variety of any known national language, not even excepting ancient Greek. It has been ascertained that from a single active infinitive, 504,440 word forms may be made by means of them.

We may add to our remarks on thi subject that Alexander J. Ellis. the eminent Philologist of London, Eng., was one of the committee appointed to consider the question of holding ar international congress for the purpose of establishing a universal language. He reported against the plan proposed, and his reason was :

"There already exists a universal language, Volapük, which has a large number of adherents in all countries of he world, and which is completely elaborated in grammar and vocabu lary.

It is not necessary to add more to the expression of a man so eminently fitted to pronounce upon the subject of which he treats.

A DEMAND FOR PARTIAL JUS-TICE.

The Afro Americans of the United States held a convention in Cincinnati last week to consider the general interests of the colored race. The committee on resolutions denounced the cruelty of the lynching and burning of negroes in the South for the most trivial offences, and frequently for no offence at all, but on mere suspicion.

A resolution was brought forward appealing to the press of the country to aid the colored people in gaining recognition, and to see that at least partial justice and humanity be extended to the race.

The report of the committee on criminal assault showed by statistics that of all the men lynched for this crime more than 20 per cent. were doubtfu cases wherein the evidence against the victims was entirely insufficient to the cases they were absolutely innocent of the crimes laid to their charge. It is not in the nature of Lynch Law

to discriminate very nicely between innocence and guilt, and we have from time to time pointed out cases when shorthand will understand at once the without the least evidence of guilt the great benefits arising out of this fact. | death penalty has been inflicted upon The syntax of Volapük does not dif- unfortunates who fell under suspicion of the mob, whereas it has afterwards been shown that they were entirely that Great Britain and the United

In the case of the accused being flicted upon them before they were re-

tion is obliged to make so pathetic an

in the extreme if private individuals own hands. There have been both the girl on whom the assault had been committed and her father particiderived from English, though some- that the mob had brought an innocent more pronounceable by people of other the knowledge of this was that the nations. Other words are formed punishment was mitigated, as the or by adding prefixes or suffixes of tion to burn the accused at a slow fire: his innocence they were content with hanging him and mutilating his body. The prefixes and affixes produce other Every one present at the execution nouns, as well as verbs, adjectives, seemed to entertain a desire to have a now thinks of proving his courage in etc. This provision for the formation cause the sufferer was a negro.

This condition of things manifests a nore deplorable state of savagery among the white population of the country than among the negroes, whose supposed criminality is made an excuse for their ill-treatment.

It must be said, however, that the press of the North have condemned these outrages with great unanimity. and it is to be supposed that they will accede to the very reasonable request of the convention by endeavoring to secure to the colored race that justice and humanity for which they ask; and these should be extended not only in part, as they modestly ask, but to the full extent which is supposed to be accorded by impartial law to all citizens without distinction of race, color or creed.

A plan for the general emigration of the black race was spoken of as one of the possible solutions of the problem of the amelioration of their condition. It was estimated that to carry this out successfully a grant of \$2,000,000,000 from the United States Government would be required. The race would, with the assistance of such a grant, be enabled to settle in some commodious ocality in Africa or South America. No action was taken on this view of the question, however, as the differences of opinion on the subject were so great that it was found impossible to arrive at any definite conclusion on the subject, and the consideration of any emigration scheme was accordingly postponed.

DUELLING.

Herr von Asch, the War Minister of Bayaria, on the 1st inst., surprised the deputies of the kingdom by declaring that in the present serious circum stances of Europe it is impossible to do away with duelling in civilized coun-

He acknowledged that existing laws forbid duels, but said that only by duels can certains quarrels be settled. If duelling were abolished, men would be obliged in these cases to have recourse to fisticuffs. Duelling he regarded as preferable to this, and he said that it is practiced by the educated classes in all civilized countries, as well as in the army, and it cannot be suppressed. All this resembles very much the view of civilization current condemn them, and in 10 per cent. of in China, which is that whatever the Chinese do is civilization, but what other nations do is barbarous. So with Herr von Asch : whatever is customary in Germany is the fruit of edu cation, whereas what other nations do is evidence of a want of civilization.

> This War Minister seems not to be aware that duelling is abrogated in Great Britain and the United States. or, if aware of it, he is of the opinion States are barbarous countries.

In Bavaria, as throughout Germany, negroes, the merest suspicion was suf- duelling is still the means of settling ficient to fasten the guilt upon them in | what are called quarrels or disputes of the estimation of the mob, and cruelties honor, especially in the army, and the Emperor. As long as such will be the case, it is probable that duelling It is a sad commentary upon the will continue throughout the Empire, on one hand, and Latin and Greek on boasted civilization of America, in all and the barbarous custom will be upthe enlightment of the nineteenth cen. held by courtiers whose only code of tury, that the Afro-American conven- morality is to look at matters just as the Emperor regards them, without appeal for even partial justice and considering the requirements of Christian morality. But there is in Bavaria It is necessary, of course, for society a more healthy sentiment outside the these forms admit of no exceptions. to protect itself against criminals, by circle of mere courtiers, and the minis-Accent also depends upon one rule of the infliction of condign punishment ter's declarations were received with a great simplicity, and from this rule apon the guilty; but it is brutalizing storm of indignant protest from the members of the Left, or the Opposiare allowed to take the law into their tion. One member denounced the minister's speech as shocking. There examples when even young girls have can be no doubt that public opinion been induced, and sometimes when will yet abrogate the custom in tion of an invented language. But it they have even claimed the right, to Bavaria, at least, if not throughout is said that about three quarters of a be the first to pull the rope when a sus. Germany, and it may well be asked whether Bayaria will be civilized when the change will occur. The very existence of laws against the present moment taking steps to perfect such things must have, not only on the practice proves the trend of public many years, and he devoted his spare it so as to make it even much more participants but on all who witness opinion, which must prevail in the easy of acquisition than it is at pressuch scenes. In the last case of end. Of course it is true, as the minlynching where the victim was known lister asserts, that law will not suppress The vocabulary of Volapük is based afterwards to have been innocent of a practice like duelling as long as upon root words which have been the crimes of which he was accused, public opinion is pretty evenly divided in regard to the matter, but when once the influence of the court shall several tongues. These root words pated in the lynching. Yet there was cease to be in favor of the custom, are peculiarly easy for English people at the very time of the commission of public opinion will rapidly become to learn, as 40 per cent. of them are the brutal deed good reason to believe strong enough to abolish it. and as the tendency is even now in that direction, times changed in form to make them person to account. The only result of the court itself will have to yield in time to the sentiment of public morality. In the meantime the law will gradually lead the public to a sense of what is right. This is precisely what occurred in

England and the United States. Duelling was considered a means of manifesting one's courage, but no one where it still survives it is becoming

is inflicted on one of and honor is declared to This is notoriously the ca where the practice is s With a people like the Fr and pushing principles t quences, the practice survive the ridicule wh bring upon themselves b issue of the encounters place from time to time. Duelling is not a sign but of foolhardiness. has a legitimate object in is this fact which make something to be add possessor, but duelling element. It is, therefore ageous to refuse a chall accept it, more courageou

DECEMBER 16, 1

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accept the useless and i native either of m opponent for a fancied insult, or of exposing murdered by him. But the true secret dishonorable and coward against the law of God. countries, also against land, but even if the lav mitted it, they should no

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override God's law. The excuse offered Asch, that the law car duelling because publ favorable to it, would be excuse the barbarous ly so frequently take place Both practices are rem agery, and are condemn of God and of true civili fact that military men one of them in some cou make it any the more toleration.

THE CLAIM OF A. TO CATHOLI

The recent pastoral le testant Bishops relies loyalty and gullibility ers and presupposes time and again been The letter claims to l Catholics to remain st allegiance to the Ap whose doctrines are e Thirty-nine Articles. effrontery passing str easily pardoned, inasm a respect and reverer Church from which the

How may a Protesta any show of reason ca form of error a section Church?

The Church, before sidered Catholic, must to time and to place Anglicanism bears the characteristics and you olicity will be allowed. But that would be Anglicanism has never of all nations : her Thi

have never constitute

the majority of mank quently she cannot 'Popery," as they term land for nine hund to the Reformation, time, as her book of H "Christendom was di inable idolatry." An ask, was Anglicanis time? Where were apostolic origin or Articles? What place this Church that claim Jesus Christ and His she a Christian Churc part of Christendom? may, Anglicanism is to time or place. Fifte separate her from Chr the appellation of Ca as much propriety be monism as to Anglica clusion appears so c is incredable that ed to see it, and a wri Anglicans cannot bel olic Church and pray in their liturgy w Almighty God. We cannot help sn toral letters, injunct

to the Thirty-nine A Book of Common Wonder what impress on the minds of the Anglican doctrine. Articles declare the phemous fable and a and repudiate the Blessed Virgin, of the and the doctrine of F things vainly inven more ridiculous every day, for the the principle of an infallible authority the love of home and kindred and bereason that duels now for the most part end in a flasco in which no blood is spilled, or at the most a slight scratch is inflicted on one of the parties, and honor is declared to be satisfied. This is notoriously the case in France. where the practice is still kept up. With a people like the French, logical, and pushing principles to their consequences, the practice cannot long survive the ridicule which duellists bring upon themselves by the absurd If they are to preserve a faithful issue of the encounters which take place from time to time.

Duelling is not a sign of courage, but of foolhardiness. True courage has a legitimate object in view, and it is this fact which makes courage a something to be admired in its possessor, but duelling lacks this element. It is, therefore, more courageous to refuse a challenge than to accept it, more courageous to brave the sneers and jeers of fools who hold to the so-called code of honor, than to accept the useless and immoral alternative either of murdering an opponent for a fancied or even a real insult, or of exposing oneself to be murdered by him.

But the true secret why a duel is dishonorable and cowardly is that it is against the law of God. It is, in most countries, also against the law of the land, but even if the laws of man permitted it, they should not be allowed to override God's law.

The excuse offered by Herr von Asch, that the law cannot suppress duelling because public opinion is favorable to it, would be just as valid to excuse the barbarous lynchings which so frequently take place in America. Both practices are remnants of savagery, and are condemned by the laws of God and of true civilization, and the fact that military men still adhere to one of them in some countries does not make it any the more deserving of toleration.

THE CLAIM OF ANGLICANISM TO CATHOLICITY.

The recent pastoral letter of the Protestant Bishops relies greatly on the loyalty and gullibility of their followers and presupposes much that has time and again been proved false. The letter claims to be an appeal to Catholics to remain steadfast in their allegiance to the Apostolic Church, whose doctrines are embodied in the Thirty-nine Articles. Verily this is an effrontery passing strange, and yet easily pardoned, inasmuch as it shows a respect and reverence for the old Church from which they have been cut

How may a Protestant Bishop, with any show of reason call his particular Church?

The Church, before it can be considered Catholic, must be universal as to time and to place. Prove that olicity will be allowed.

But that would be a fruitless task. Anglicanism has never been the Church is no sadder page in history than the of all nations: her Thirty-nine articles one that pictures the sordid sycophancy have never constituted the belief of the majority of mankind; and consequently she cannot be Catholic. 'Popery," as they term it, was in England for nine hundred years prior to the Reformation, and during that time, as her book of Hamilies declares, "Christendom was drowned in abominable idolatry." And where, we may ask, was Anglicanism during that Where were her Bishops of apostolic origin or her Thirty-nine Articles? What place did she inhabit, this Church that claims connection with Jesus Christ and His Apostles? Was she a Christian Church and yet in no part of Christendom? Quibble as they may, Anglicanism is not universal as to time or place. Fifteen hundred years separate her from Christ; and therefore the appellation of Catholic may with as much propriety be applied to Mormonism as to Anglicanism. This conclusion appears so convincing that it is incredable that educated men fail Anglicans cannot believe in the Catholic Church and pray to her as they do in their liturgy without bantering Almighty God.

We cannot help smiling at the Pastoral letters, injunctions to cling fast to the Thirty-nine Articles and to the Book of Common Prayer: and we wonder what impression it will make on the minds of the exponents of Anglican doctrine. The Thirty-nine Articles declare the Mass to be a blasphemous fable and a dangerous deceit; and repudiate the worship of the Blessed Virgin, of the saints, of relics and the doctrine of Purgatory as fond things vainly invented. They reject himself from all that was hallowed by

and substitute private judgment.

These Articles state implicitly that lic Church, the Church of Jesus Christ, each soul is judged by the inspiration grace for the perfect accomplishment of his life's duties as the prelate profoundly versed in theology. Does it not savor of a contridiction to address the letter to the Anglican Catholics? devotion to the Thirty-nine Articles private judgment, which necessarily precludes the possibility of another's tampering with their belief.

It is well to remember that after the Lambeth Conference in 1867 the Archbishop of Canterbury sent the Thirtynine Articles and the Book of Common Prayer to the Patriarch of Constantinople, hoping to obtain a notice of commendation. The Patriarch replied that the statements contained in the Articles savored too much of novelty, and that they threw him into suspense so as to make him doubt what he had to judge of the rule of Anglican Orthodoxy.

The Book of Common Prayer, as our readers know, is oftimes in direct contradiction to the Thirty-nine Articles Compiled from Catholic sources, it breathes a spirit of peace and prayer incompatible with the doctrines of Anglicanism. The inextricable contradiction between the Thirty-nine Articles, which are essentially Calvinistic, says Dollinger, and the strongly Catholicized Liturgy, originated in the circumstance of the age of the Reformation. The Articles were to be the dogmatic fetters binding the clergy to Calvinism and were only laid before them for signature. But the Liturgy, with prayers and sacramental forms, was intended to prove to the people who were more Catholic than Protestant, and who had been threatened with pecuniary fines before they would attend the service, that their religion had not been essentially altered and that the old Catholic Church

still really existed. The spirit of the Book of Common Prayer seems to animate many Anglican ministers, and in not a few instances have we seen them inclined to deny that the Mass is not the blasphemous fable of the Thirty-nine Articles. Indeed, the Anglican Church is as practically devoid of well-defined dogma as the veriest sect of yesterday. It was founded by seeking to insult the Pontiff who refused him permission to commit adultery; it has been protected by the State, to which it is absolutely subject. It was brought into being by an Act of Parliament; its first form of error a section of the Catholic Bishops (as they are called) did not possess that Apostolic independence and fearlessness of the confessors of

Jesus Christ Hirelings they were, too happy to Anglicanism bears these two essential execute the behests of their masters. priest, it is said, informed him that he characteristics and your claim to Cath- The impure lips of Henry VIII. uttered | could do nothing in the matter. The the truths upon which they upreared the structure of Anglicanism, and there of these men who plumed themselves on being dispensers of the pure and undefiled word of God. What a contrast they presented to the meek and humble One who went abroad doing good! Supported by the civil power they forced the religion upon the people, and we are not surprised that many, fearful of a dungeon or of a worse fate, subscribed to its tenets. From the beginning of its career to the present time it, parasite-like, has clung fast to the tree of State; and but for this it would long since have gone the way of the figments and imagination of the brain of man. Anglicanism is undoubtedly an institution of wealth and respectability, but it is not of divine origin. "I recognize in the Anglican Church,

saysCardinalNewman, "a time-honored institution of noble historical memories, a monument of ancient wisdom, a momentous arm of political strength, a great national organ, a source of vast popular advantage and to a to see it, and a writer remarks that certain point a witness of the truth. But that it is something sacred, that it is an oracle of revealed dectrine, that it can claim a share in St. Ignatius or St. Cyprian, that it can take the rank. contest the teaching and stop the path of the Church of St Peter, that it can call itself the bride of Christ, this is the view of it which simply dissapeared from my mind after my conversion and which would be almost a miracle

> to reproduce. Such was the opinion of the man who had every reason to defend the claims of Anglicanism, but who, seeing how unstable its foundation-how visionary its assumptions-separated

came an adherent of the Roman Catho

The use of the word Catholic in conof the Holy Spirit. The consequence is nection with Anglicanism is so absurd that the most illiterate dock laborer may that it has been met with cries of receive as much heavenly lights and astonishment and ridicule, even from Protestants. "The name of our Church," says a writer of considerable prominence in Anglican circles, "is distinctively Protestant; and when we concede the name Catholic to the Roman Church we are simply using the plain English language accurthey must adhere to the principle of ately; and when we call our Church Catholic we are using language highly technical and uncertain, and which not one person in a thousand can comprehend." The writer had the courage of his convictions. If, then, by the Catholic Church we mean the Church that was commissioned by Jesus Christ to teach all truth to all nations forever, then the Protestant Episcopal Church, with an origin of yesterday, with an influence that is merely local, is but an outcome of a human mind swayed by every wind of passion and doctrine.

We deny its claim to the name Catholic. That word, so suggestive of glorious memories, so pregnant with the thoughts of the army of Christian athletes who strove to spread broadcast the teachings of their Master, and so allied with the Church that gives us spiritual life and strength, must not be given to a Church, the offspring of pride and debauchery. We mean to say nothing that might inflict a wound on the feelings of our Anglican brethren, whom we admire and respect for their many commendable qualities, but we are on the defensive, and it would indeed be the part of a craven to permit the enemy to pass into our terri-

tory unchallenged. We call the attention of the Episco pal Church to the words written by St. Cyprian, about fifteen hundred and thirty years ago: "Whoever parts company with the Church and joins herself to an adultress is es tranged from the promises of the Church. He who leaves the Church attains not Christ's rewards. He is an alien, an outcast, an enemy. He can no longer have God for a Father who has not the Church for a mother."

WORKING THE WRONG WAY

A gentleman residing at Drummond ville informed a Toronto News reporter last week that some of the Protestant business men of Niagara Falls are complaining that they have recently suffered greatly in their business owing to the fact that Catholics have withdrawn their patronage from them. The complainants, it appears, have the reputation of being P. P. A. men, and one of them even went so far as to call upon the parish priest of the place to inform him that he is not a member of that anti Catholic society. The will, and it a certain class among Protestants combine to injure Catholics. they cannot be much surprised, nor have they much reason for complaint if their conduct proves to be a boomerang which recoils upon themselves.

We cannot vouch for the truth of this story, but we would not be much surprised to learn that it is about what has happened. The merchant who complained would not have been treated so if he had not been considered a P. P. A. man, sworn to injure Catholics in every way possible. It appears that at least the P. P. A. meets over his store, as he rents it to them.

Windsor too has been a hotbed of Apaism, the Mayor of that city having been elected last January on the A. P. A. ticket, as the members of that society have openly claimed, There is also a candidate for the mayoralty for next year out on the same ticket, who loudly proclaims that he will be elected through the influence of that "powerful association." It is a little amusing to learn that a business man recently failed even there, and that the failure is attributed to his having been a P. P. A. man : yet the Windsor Review is our authority to the effect that this is the case.

The Review says : "It is a pity that such a state of affairs should exist but there is solace in the thought that it will not last forever."

It appears to be the case in this as in other instances that it is the unexpected that happens.

Make no great account of who may be for thee or against thee, but mind and take care that God be with thee in everything thou doest.—Thomas A'Kempis. By two wings is man lifted above earthly things, viz., by simplicity and purity.—
Thomas A'Kempis.

EDITORIAL NOTES.

THE very clever letter we publish this week from the pen of Mr. J. D. Edgar, M. P., a Protestant gentleman, will repay careful perusal.

Lo: and behold the P. P. Ayan's strut and brainy scow!!

In politics a sparrow with the plumage of an ow! -(The Blacksmith in the Globe.)

What a remarkably life-like photoengraving of two London men who made themselves prominent in the East Lambton election.

THERE seems to be a very heavy crop of anonymous writing these times in the Toronto Mail The sentiments expressed, as a rule, are such that no self-respecting, intelligent citizen would care to append his name to any of the letters May we not suppose that there is a manufactory for this sort of base literature in the Mail offices.

It is well to remember that there are, besides the P. P. A., other associations in the Dominion of a somewhat similar character, so far as Catholics are concerned. We refer more particularly to the Sons of England, into whose ranks it is distinctly provided by the constitution a Catholic will not be permitted to enter. It is known also, and our people have more than once been made to suffer in this way, that in the workshops, once the Sons of England gain control. Catholics are invariably sent adrift, when a vacancy has to be created for a member of that order.

A despatch from Denver, Co., says that a new society, called the Society of Liberty and Loyalty, has been re cently organized, and within three weeks has gained over three thousand members in that city alone, while in the State there are now at least ten thousand members. It was formed since the election, taking as members all those who are opposed to interfering with the religious belief of any person. It especially aims to defeat any mem ber of the American Protective Asso ciation, which it treats as a criminal league, dangerous to the community and the State. Its membership is confined wholly to Protestants. Men who apparently never took any interest in such affairs have solicited the opportunity of enrolling their names.

IF THE Catholic Church authorities closed the Catholic orphan asylums and Catholic hospitals, and voluntarily surrendered their rights in regard to children to be taught by such men as James L. Hughes, the Toronto Mail would, it appears to us, have no further cause for existence. Its mission would be fulfilled, and it would die in peace. We may assure our friend that long after "the traveller from New Zealand "performs the part allotted to him by Macauley, Catholic hospitals, orphan asylums and schools will be found flourishing in this great Province of Ontario, and if Confederation be smashed into atoms, all the work we have referred to will be carried on just as of old.

Ir seems to be considered by our Toronto contemporary as something dreadful that Catholics are permitted to choose the books from which their children are to be taught. We do not consider it a favor at all. It is simply a right. From a literary standpoint our Catholic Readers are by many considered superior to those in use in the Public schools, and our children more than hold their own with those edu cated in the Public schools, if we may judge by the number who pass the High School entrance examinations. If our neighbor would study more closely the liberality of the great Catholic majority of Quebec towards the Protestant minority it would see much to be ashamed of in respect of the treatment of Catholics in Ontario.

Evidently the CATHOLIC RECORD and the Liberal organ both think they are in possession of the ritual, signs and pass-words of the P. P. A. It would be funny if it turns out they nave had their ears at the wrong keyhole.—Toronto Mail.

We can assure our contemporary that we have the genuine article, kindly loaned us by an organizer of the society in London. In fact we have been favored with several copies of the ritual from different parts of the country, all precisely the same. One of the "Grand High Executioners" of the order in this city, when asked if what we published was a true copy, exclaimed, prefixing his remarks with an oath, "He's got it!" If we make any incorrect charges against the P. P. A. we are willing to make amends if they will come from under the bed and explain matters.

Sunday favored with afternoon and evening fifteen cent screeches by Margaret L. Shepherd, the impenitent ex-penitent from the penitential ward of a Good Shepherd convent. The annexed paragraph, which we take from the London Advertiser of Monday, is

timely and significant: "The following resolution was adopted unanimously at the meeting of the London Presbyterian Council: That it is the sense of this Presbyterian Council, composed of the ministers and elders of the various Presby terian congregations of the city, that much care should be exercised in regard to giving countenance or an nouncements to itinerant speakers or

religious or quasi-religious subjects

unless they come with a clear and un-impeachable record." invariably foul birds who have been cast adrift from the Catholic fold as in corigibles. Margaret's latest "efforts" were not reported by the daily pressand uncurrent literature will be the loser, but-" it never will be missed."

For the CATHOLIC RECORD. THOUGHTS FOR TEACHERS.

No. 11. The best way to learn is to teach.

Saint Francis de Sales.

"Knowledge is imparted not so much for the amassing of knowledge as for learning how to amass it ; the grandest thoughts of the greatest thinkers are placed before the student not to dispense him from thinking, but to teach him how to think."—Brother Azarias.

Good habits are as teachable as the rules of syntax, and much more essential to happiness.

"Ever ready and always the same is the virtual maxim of the prudent teacher. In his school there is no putting on appearances, no attempt at mere display, no "fixing "for visitors, because he knows that the children see it and talk about it, that it makes them chronic hypocrites, and that it never escapes the notice of the experienced visitor. The wise teacher, then, keeps straight on with his work, lets the observer see his school as it really is, and takes care that it really is what it ought to be.

Prizes should reward effort, not sucess; merit, not talent

"Want of punctuality is a species of falsehood.' Few things are more important in life than a just estimate of the value of time. Everything in the course of education should promote its attainment. It may be learned or unlearned practically every day. If a teacher is in his place at the exact Separate schools and allowed their minute, if he has all his instruments at hand, if he begins at once, if he goes steadily on without interval or hesitation, if he keeps to the point unswervingly, if he uses his time up to the last second - such a man is teaching the true value of time better than any mere lecturer can teach it.

Work, not years, is the measure of a

We are haunted not only by the ghosts of errors we have committed, but also by the ghosts of errors we have seen or heard. To be read in connection with blackboard exercises in incorrect spelling and "false syntax."

Eagerness to make good scholars should not exclude a prudential regard for the pupils' health. All the knowledge in the world is worth little to a boy if he has no appetite for his meals

"Get into the ambulance and be carried to the rear, my poor fellow,' said an artillery officer at Gettysburg, to a severely wounded gunner who was bravely struggling to do his duty "Thank you, captain," replied the soldier, with a wan smile on his face, "but it ain't worth while; I can just live long enough to fire one shot more for the Union." He fired his piece, bowed his head on the gun carriage, and died—at his post.

The hills have been high for man's mounting
The woods have been dense for his axe.
The stars have been thick for his counting.
The sands have been wide for his tracks;
The sea has been deep for his diving.
The poles have been broad for his sway,
But bravely he proves in his striving
That, "Where there's a Will there's a Way.

—Elisa Cook.

The world has not been influenced by men of genius so much as by men of unflinching resolution.

The University of Madrid (Spain) is the largest in the world—having nearly 6000 students and 84 professors. The University of Paris (France) is the oldest in Christendom, having been founded in 1109. The Paris National Library is the largest in the world; it contains 2,000,000 volumes. The Vati can has the most magnificent picture gallery and the most valuable manuscript collection in the world.

Work and Play, in the proper sense are not opposites, like good and bad; but relatives, like mother and child.

Teaching "from hand to mouth" is very precarious business; yet this is just what a teacher does who spends sevenings in idleness or pleasure, and makes no preparation for next day's work, no effort at self improvement, but depends entirely on knowledge THE citizens of London, or, rather, and experience previously acquired.

a certain section thereof, were on last As it is our duty to teach, it is conse-

quently our duty to be constantly udying the art of teaching in all its bearings, otherwise we may become as dangerous to our pupils as an ignorant physician to his patients.

The earnest teacher is continually asking himself: "What can I do that will enable me to be more of a power in the school-room?"

A friend called on Michael Angelo, who was finishing a statue; some time afterward he called again; the sculptor was still at work. ing at the figure, exclaimed, "Have you been idle since I saw you last? "By no means," replied the sculptor "I have retouched this part and polished that; I have softened this feature and brought out that other ; I have given more expression to this lip impeachable record."

The London Presbytery will wait in vain for one of these escapes who has an unimpeachable record. They are

and more energy to this limb."
"Well, well," said his friend, "all these are trifles." "It may be so," replied Angelo; "but recollect that trifles make perfection, and that perfection is no trifle.'

> Better impart a taste for knowledge than offer rewards for its acquisition.

Dandyism in speech should be avoided as much as foppishness in dress. If the pupil be paid for the effort of listening by the pleasure of understanding what is said, he will attend; but if he discovers that no matter how carefully he listens he cannot understand, he will soon withdraw his attention. There are men who would blush to be heard mispronouncing the word vase, but who would take pride in mystifying a class with the question: "Boys, is it your opinion that the customary aliments of swine are adapted to the digestive apparatus of the genus homo !

"A pound of energy with an ounce of brain will accomplish more than a pound of brain with an ounce of energy."

There is wide difference of opinion as to the efficacy of the "Discipline of Consequences." Some authorities claim that it is the only true discipline; others find enough fault with it to leave one under the impression that it is almost worthless. assume that both parties go to extremes. Children, on account of their want of foresight, should be protected from the consequences of many of their actions. It is certainly much better to keep a boy away from bad company than allow him to learn the evils of it from experience. If a boy shows a dislike for study, a wise parent or teacher will surely not yield to his fancy and let him grow up in ignorance of what is useful or necessary for him to know. On the other hand a boy may be taught the value of property by refusing for a time to replace a favorite article he had lost or destroyed; and a girl may be taught a lesson in tidiness by tem-porarily withholding the use of toys which on a former occasion she left scattered about the floor. To use the discipline of consequences exclusively might end in the child becoming little better than a savage; to omit it alto-gether would be equal to saying that. there is no value in experience

There are words the points of which sting the heart through the course of

If the following lessons were learned by the parties named, the World's Fair was not held for nothing.—John Bull, that he has no genius for art, but is a giant at what is practic that colossal dimensions must take a respectful position behind beauty and refinement; Johnny Canuck, that he did first-rate for a little fellow; Lady Aberdeen, that her Irish village was the redeeming feature of the Midway Plaisance; Chicago, that none but the brave deserve the Fair : New York. that she'll have all she can do to keep ahead of Chicago; Woman's Rights' Champion, that if women had more executive power and less partiality for petty details, all the men in creation might turn house-keepers; The Man that Stopped at Home, that he missed an unparalled opportunity for talking his enemy to death ; The Public Generally, Ne Quid Nimis!

Some teachers hate methods because they do not understand them; and they will never understand methods, because they hate them.

Teachers, who know more than they are required to teach, will find teach much a matter of facility as actual fighting was to Roman soldiers who, in their training, were accustomed to use much heavier weapons than were required in the field of battle.

"Be cheerful, teachers; there is really joy in your work; there is gloom too, but remember, it is the harmonious blending of light and shade that makes any picture beautiful.

There is heroism in teaching .- It is not found in learning and skill, which are legal requisities; nor in fidelity and industry, which are matters of conscience; nor in energy and vigil-ance, which are often excited by selfinterest alone; but it is found in the spirit of the teacher who sacrifices personal comforts for the good of his pupils, who thinks more of his school than of even his lown reputation and who would rather earn praise without obtaining it than obtain praise with-out earning it. His best deeds are never published; they belong to the book that will never be printed-the Book of Things Left Out.

A REPLY TO MR. COME. New York Gentleman Castigates Him Very Thoroughly.

The N. Y. Herald of Sunday, Nov. 19, contained the following from a gentleman named Lawrence:

Kindly allow me space enough in your paper, whose columns I have per-used since I have been able to read, to answer a gentleman who seems some-what prejudiced in the matter of which he speaks. In to-day's edition of the Herald we find a letter written by Bishop Coxe, of Western New York. The reverend gentleman starts his letter by saying that Mgr. Satolli is aggressive and offensive not only to Protestant convictions of people, but to the honest citizenship of

The Protestants have been few and far between who have said that Mgr. Satolli was "offensive." It is only re cently that three Protestant clergymer in New Jersey sat at a banquet given in his honor and spoke in the most glowing terms of his character, both as statesman and scholar. Then, about those of "the honest citizenship" of our Church who have made known their feelings through the press chiefly

I need only say that they are plainly and simply "malcontents" and should not be noticed by a logical mind, be cause they are of the minority, repreenting nobody but themselves.

Thank God! that there is no "emin

ent civilian" thus far who has seen fi to inform Mgr. Satolli that he was to an intelligent people, nor qualified as an alien to lecture us on our duties" but our reverend friend, the Bishop of Western New York.

This, it seems to me, is bigotry, pure and simple - first, since Mgr. Satolli never assumed as high a place as to teach this Bishop, but as the representative of the Vicar of Christ, the Bishop of Rome, here in the United States secondly, no Webster, Clay or Calhour ever uttered such patriotic sentiment as did Archbishop Satolli at his recep tion in St. Paul, when he told his hearers if they wanted to be good citizens they must be good Christians
"Go forward with the Book of Truth the Bible in one hand and the Constitu tion of the United States in the other.

What grander utterance ever cam from the mouth of an American than This one alone makes Mgr. Satolli more American than some of the members of the Bishop's Church who came over from England, and like a certain Episcopalian clergyman of this city, wouldn't become a citizen because of the corruption, so called, of our government.

Mgr. Satolli is left here long enough, that is, if Leo XIII., that grand statesman, doesn't call him to the Eternal City to promote him, you will certainly find Mgr. Satolli a citizen of these glorious United States.

Then the Bishop goes on to tell that he is a prominent man because "no inconsiderable number of its (the city of Buffalo) citizens look up to me their chief pastor. I cannot permi your intrusive teachings to be placed before my people without a courteous but firm rejoinder." Certainly it is anything but courteous to criticise such noble and truly American thoughts as the Delegate has expounded since his arrival in America.

You cannot in justice to truth claim "profess the Catholic religion," because the word "Catholic" implies universality; before the "American " ever stood on this land, the holy Mass, at which, many times, brated, priests penetrated the furthermost extremes of this country; the names they gave to the rivers, lakes, nony to this.

The Nicene Creed never defined what you call "our religion," for the religion of your Church was not in existence then.

Infamous men never wish to be surrounded by champions of truth, justice and freedom when they want to oppose the oppressed, and so one of these men carried lying reports to the Vatican about the most illustrious Order of our Holy Church, the Jesuits. Kingly powers acted as a unit against them, and through fraud the Pope then reigning was influenced to disband them. He did so, but the truth conquered, and his successor declared that

You make either an ignorant or a prejudiced statement when you say that Jesuits are a "corrupt society, that "thousands of professe Catholics" are their antagonists, and also that "it is the duty of all free people to limit and control, if not to banish the Jesuits from their coasts."

Just imagine banishing from our shores the sons of Ignatius, whose labors are known wherever the sur shines; who have labored so zealously early days of this republic fo the salvation of souls, particularly that

Let us review a somewhat imperfect history of a few of these great men whose glorious deeds have built them a monument more lasting than brass and say if it would be charitable, to say the least, "to banish the Jesuits from their coasts."

The first Jesuit who entered the United States was Father Peter Martinez. He was sent to Florida by St Borgia, and had scarcely reached the scenes of his labors whe he was put to death in 1566. After him Father John Rogers, a companion of the above, labored zealously for the Indian children, and established a school. He died in 1581. After the death of these two illustrious Jesuits, Father John Baptist, with ten compan ions, started a mission on the shores of the Chespeake Bay, accompanied by
the converted chief Don Luis. The
Keep Minard's Liniment in the House

Indian chief, however, proved false and after having travelled very much the whole party was massacred in

Now we come to Fathers Marquette Brebeuf and Jogues, whose missionary works are so well know. Parkman, the best authority on Jesuit missions, calls Brebeuf "the Ajax of the who converted the whole Huron tribe, and at his death they numbered eight thousand souls, having

Now let us review the labors of Father Jogues After his return from Michigan he was taken captive by a band of roving Mohawks and was carried to New York. With him were captured also forty Christian Hurons. Father Jogues was subjected to all the horrors of Indian cruelty; he was wounded, bruised and burned, his nails were torn out, his hands and feet dislocated and his left thumb cut off, but, as if by miracle, his life wasspared. During his long captivity of fifteen months he baptized many, sometimes amid the flames which surrounded Alluding to the captivity of Father Jogues, Bancroft says:

"Roaming through the stately forests he wrote the name of Jesus on the barks of the trees, graved the cross and entered into the possession of these countries in the name of God, often lifting up his voice in a solitary chant. Thus did France bring it banners and To end up it will not be malapropos to say something about Fathers Bre-beuf and Lallemant.

The renowned Father Brebœuf and the gentle Lallemant in the spring of

at the hands of that fierce tribe, the Iroquois. Their sufferings are that described by a celebrated historian, Their sufferings are thus

"The hands of Brebeuf were cut off. while Lallemant's flesh quivered with the awls and pointed irons thrust into every part of his body. Amid the din rose the voice of the old Huron missionary consoling his converts until his executioners crushed his mouth with a stone, cut off his nose and lips and thrust a brand into his mouth, so that his throat and tongue, burnt and swollen, refused their office.

"They tore off his scalp, and thrice, in derision of baptism, poured the water over his head amid the shouts of the unbelievers. The eye of the martyr was now dim, and the torturers, unable from first to last to wring from his lips one sigh of pain, were anxious to close the scene. Hacking off his feet, they clove open his chest, took out his noble heart and devoured it.

"Thus, after three hours of frightful torture, expired John de Brebœuf, a man such as the Catholic Church alone

"Gabriel Lallement had cast himself at the feet of Brebœuf to kiss his glori ous wounds, but he had been torn away, and after being wrapped in pieces of bark was left for a time When his superior had expired they applied fire to this covering. As the flames curled around him Father Lalle mant, whose delicate frame, unused to toil, could not resist the pain, raised his hand aloft and invoked the mercy of heaven. Gratified by this expression of pain, his tormentors resolved t prolong his agony, and through the ong night added torture to torture to see the writhing frame—the quivering flesh of the young priest. He, too, saw his flesh devoured before his eve or slashed off in wanton cruelty Every inch of his body, from head t foot, was charred and burned: his very eyes were put out by hot coals forced into them. At last, when the sun had arisen on March 17, 1649, they closed his martyrdom by tomahawking him, and left his body charred mass.

These are a few of the many heroic martyrs whose glorious deeds have won for their order universal praise. Any man, whether he be Protestant or Catholic, who does the work of evangelizing the savage by carrying the tidings of great joy to those sitting in the shadows of darkness deserves the praise of all men, no matter what

creed they profess. What men have done more work it lifting the red man from the state of brute, showing him that he has a immortal soul, that there is a Suprem-Being, than the Jesuits? If th readers of the Herald wish to see wha has been done in this line let them read "The Jesuit Missions of North America," by Parkman, who is not a

nember of our Church. Was not this attack on the represen tative of the Holy Father uncalled for Was it not also ignorance or prejudice to say in the enlightened age of this glorious nineteenth century that "it is the duty of all free people to limit and control, if not banish, the Jesuits from their coasts?" Was it not bad taste for this reverend gentleman to assert that thousands of professed Roman Cath olics" are antagonistic to that "cor

rupt society?" Let him send the Herald for the benefit of the public, the names of one dozen "professed Roman Catholics" who are so disposed to vindicate his position, or remain as one professing pelief in the doctrine of Christ, but opposed to "You shall know the truth and the truth shall make you free.'

In conclusion, Reverend Bishop, was there ever any "corrupt society has ever produced a Brebœuf, Lalle-mant or a Marquette? No; there was

You stand in a position that is not creditable to your office — namely, accusing the Catholic Church of harboring a corrupt society, which I think I have proven is physically and metaphysically impossible.

ADELAIDE PROCTOR.

ersonality of a Delightful Poet as Viewed Through Non-Catholic Eyes.

Of the many poets who have innames upon the granite boulder, time, none have excelled in purity of language, simplicity of style, and beauty of sentiment, Adelaide Ann Proctor.

Born the 30th of October, 1825, in an old-fashioned house in Bedford square, the tiny maid began that life which the tiny maid began that life was itself a poem. The pet and play thing of men of culture, whose name The pet and play were familiar throughout Europe, and possessed of a mind at once retentive and rapacious, she soon exhibited re-markable brightness and quickness in all her intellectual faculties. in such a poetical and literary atmos phere, it is not surprising that the gifted child should have developed into the famous poetess. As an infant upon her father's knee, her baby woes were forgotten in the enjoyment of the quaint half-polished lines he murmured, as all unconscious of her atten tion, he stroked her golden ringlet while his brain was busy in the won derland of poetry. Her mother, too was a woman of rare intellectual en wment, and the free discussion of delightful books was as familiar to the oudding mind as the sunshine or the flowers that wafted their sweet per fume upon the parched city air. length the pent-up music that lay slumbering in her soul burst forth and poem after poem was filled with rich melody, that forced itself with powerful sweetness upon the hearts and brains of the reading public. But literature was

NOT HER ONLY AIM IN LIFE, it seemed rather the ebullition of mind filled to repleteness with love of fellow man. Hers was one of those rare natures rich in many-sided works Her graceful form and sympathetic voice brought a gleam of gladness to the heart of many a patient, battling on the ragged edge of life and sin in the city hospital wards, and the children of the garrets, the sick, the puny and the dying, learned to bless th sunny tempered, gentle being, who with rare tact strove to point them to the guiding star above, while she min-istered to their earthly needs. But though she penetrated the shadows of poverty stricken London, she was ever popular guest in the drawing rooms where her modest demeanor, wit, and lively repartee made her the center of admiring circles, while in her home, she was ever the sunny fairy whose gay laughter, like the magician's wand, chased dull care from

very brow. In her eighteenth year she published some poetical fragments in the "Book of Beauty," which, while perfect gems, attracted but little attention in the literary world; but in 1853 she sent a short poem to Household Words, which

at the time was EDITED BY CHARLES DICKENS. signing her accompanying note Mary Berwick, which requested that all communications, if any be sent to certain circulating library in Lon As the verses were particularly fine, the editor enclosed her a check with the request that she become regular contributor, which request she gladly complied with, but in time, as her poems multiplied and her fame grew apace, curiosity among the "scribblers" of Household Words with regard to the unknown poetess, whose identity was lost in her name, and in lieu of facts imagination painted her in romantic colors. "We settled to our complete satisfaction," said Dick ens, "that she was a governess in a family; that she went to Italy in that capacity and returned, and that she had long been in the same family;" and he adds, "my mother was not a more real personage to me, than Miss Berwick, the governess, became."
'This state of affairs continued until December, 1854, when the Christmas number, entitled "The Seven Poor Travelers," was sent to press, when happening to be going to dine with an old and dear friend, distinguished in literature as 'Barry Cornwall,' I took with me an early proof of that number, and remarked as I laid it on the drawing-room table, that it contained a very pretty poem written by a certain 'Miss Berwick.' The next post brought me the disclosure that I had so spoken of the poem to the mother of its writer, in its writer's presence that I had no such correspondent in ex istence as Miss Berwick, and that the name had been assumed by Barry Cornwall's eldest daughter, Miss Ade laide Anne Proctor." It appears that the motive that actuated the assump tion of a nom de plume in her corres pondence with her father's valued friend, was that her efforts

SHOULD STAND UPON THEIR OWN MERIT, for she said at home: "If I send him not honestly like, either it will be very painful for him to return them or he will print them for papa's sake and a brighte and for their own, so I have made up earth is done. my mind to take my chances fairly with the unknown volunteers;" and an editor of Dickens' sensibility, could not fail to appreciate the delicacy that this country. prompted the resolution.

With very few exceptions her poetry was first published in Household Words or All The Year Round, and while the impression prevails that Miss Proctor was of a gloomy turn of mind due doubtless to the sombre pathos that pervades most of her poems, she was in fact one of the brightest and most humorous of women. One of those whole-souled and single-hearted creatures, whose laugh was contagous be cause it was the expression of un-affected enjoyment. She always carried her religious feelings and convictions into the daily action of life, and

as her brilliant imagination and strong faith inclined her to the "gorstrong faith inclined her to the "gor-geous and rich in outward form of wor-ship," she became A DEVOUT ADHERENT OF THE CATHO-

LIC CHURCH, there she had passed the second decade of her early pilgrimage, and as years sped on she become more zealous and untiring in her efforts to do good, for she was not of that numerous sisterhood who dream existence away, but was ever up and doing, balancing her favorite pastime by energetic, active, earnest efforts in the real world around her. Under the far spreading ceasework she had mapped out for her self, her constitution, never very strong, gradually yielded to the strain, conferring her in her thirty-eighth year to a couch of suffering, where she lay for fifteen months, sweetening and brightening the dragging hours for herself and others, by her patience and resignation under the Divine rod. Not an impatient or querulous word ever escaped her. She was no selfish invalid, to cast a shadow upon the hearts of those around her, but a gentle loving woman whose interest in others never flagged whose smile made sunshine for thos who hovered over her couch, and when the angel of death pescended at mid-night on the 2nd of February 1864, he found her ready and willing. her mother's loving arms around her, and with the brightness of heaver reflected on her face, she said, "It ha come at last," and with a whispered above. - Dandridge Drummond.

Enclosure for Protestant Nuns.

St. Mary's, West Mailing, Kent, has had a chequered history. Originally a Benedictine nunnery, founded in the reign of William Rufus by Gunduff, Bishop of Rochester, it was seized by Elizabeth in the twelfth year of her reign, and granted by her to one Henry Cobbam, alias Brook. A year ago it was bought by a Protestan the organization of the order in this lady, and given to a community of Anglican Sisters, who have adopted country. the Benedictine rule and dress, modi fied by private judgment and an eye to the picturesque, for on high festivals the new votaries of St. Benedict sport scarlet veils. These good people were founded by the so-called "Father Ignatius," Mr. Lyne of Llauthony Abbey, but they quarreled with hin some ten years ago, and were excom municated by their founder. Lyne's severe treatment does no appear to have hurt the "excommuni cated "ones, for they started off again merrily adding to their other preter tions the pleasing little fiction that thei original foundress was St. Scholastica and now they congratulate themselves on "the Abbey having been given back to them after four hundred year sequestration." And yet they are not happy. The refectory has been re stored, and the chapel is in course of restoration, but they have still one longing ungratified. They yearn for enclosure! Alas! and here is the rif within the lute. There is no one to enclose them, no Protestant Bishop sufficiently advanced in his views eve to know how to set about it. person might have had the will, and in his own estimation, the power; but with him, their original founder, they have quarreled. By him they hav not been enclosed, but excommicated.—Liverpool Catholic Times.

Tribute to a Brave Nun.

A valiant nun, known as Sister Sain Pauline, has just died at Oran, in Algeria, and a remarkable tribute has been paid to her memory by a medical man, Dr. Sondros, with whom she had twenty-five years.

He says: "I saw her for the first time in 1867, when the cholera was raging. I noticed her sweetness and calm courage. I saw her tending the victims of the terrible typhus epidemic of 1868, and the fealings of esteem 1 had previously entertained for her ripened into that of a respectful and life-long friendship. The administra-tion knew her to be strong among the strong and brave among the brave. She passed with a smiling face through the most terrible scenes, and always with words of strength and comfort on her lips for the weak and despairing. No wonder that such a woman received the Cross of the Legion of Honor This honor was conferred upon her by the Republic in 1885. She had ex pressed a wish to die like a soldier at her post. This was not to be. She fell a victim to a cruel malady. The hos pital doctor under whom she has worked for so many years was with her at the last. "Courage, Sister," he said; "you will get better, and you will live to wear for years to come your Cross of the Legion of Honor."
"No, "she replied, "I shall not wear that cross any more. I am going to where I shall have a better and a brighter one. My

Of such stuff are those Sisters who are continually reviled and calumiated by bigots and religious imposters in

Catarrh in the Head

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Gentlemen.— Having suffered for a number of years with sick headache I con-cluded to try B. B. B., and by the time I had used two bottles I was cured, and have not had any symptoms of it since. I can safely recommend B. B. B. for sick headache. Mrs. A. A. GAMSBY, Orono, Ont.

SELDOM SEEN IN PRINT.

of the Bon Secours True Friends of Humility.

In New York there is a community of Sisters whose name is seldom seen in print, although its individua bers are constantly to be seen on the streets going about on errands of mercy. I refer to the Sisters of the Bon Secours, who have their home at the corner of Lexington avenue and Eighty-first street. The object of the institution is the nursing of the sick a their homes.

The Sisters attend upon patients of all kinds without distinction of creed, condition in life or sex, and without regard to whether the disease is contagious or not, or whether it is one affecting the mind or the body or both.

The Community of Notre Dame du Bon Secours, that being its full title, was founded at Troyes, France, in 1840, by the Rev. Abbe Paul Sebastien Millet, canon of that diocese. Sisters are at first trained at Paris in everything necessary to make them perfect nurses : and then, after serving parts of the world to ply their voca-tion. There are no better trained nurses to be found. In the year 1882 a branch of the community was established in New York city under the patronage of the late Cardinal McCloskey, which has since been incorporated under the laws of the State. In the summer of 1888 the corner-stone of the new edifice on Lexington avenue. was blessed by Archbishop Corrigan, and now the Sisters have a very comfortable home, where they can occasionally get a few hours' respite from their arduous labors. On this building there is, unfortunately, still re maining a mortgage of \$85,000. Dur ing the past summer there has been completed at New Calvary Cemetery a mausoleum for the community, in which three vaults have already been built and have become the resting places of the three Sisters who have died sine

There is still due for the building of this structure a debt of about \$500, which should be paid as soon as po

The founder of the order would no allow any fixed charges to be made for the services of the Sisters, but preferred to leave it to the consciences of those who should receive the benefit of them, to pay what they thought they reasonably could. The Sisters never beg, never accept presents and never pre-sent a bill for their services; and in ordinary times their income is suffic ient for their support. But during such periods of depression as we have had this summer, owing to the inabil ity to pay of some, and perhaps to the thoughtlessness of others who might pay, but neglect to do so, although the all, the receipts for the maintenance of their home are sure to be materially educed.

This community is no ordinary body of women. It is composed of ladies of culture and refinement, who are wel fitted to be the companions of our wives and daughters. They have devoted their lives to the service of God, manifested by efforts to lessen the sum of human suffering. And while one would suppose that such an occupa-tion as theirs would make them sad and gloomy, yet such is not the case. A more cheerful and even fun loving oand of women could hardly be found Most, if not all of them, speak several languages, and they are all, so far as I have seen, most interesting conver-sationalists. They are devoted to their order, and are proud of its unspotted reputation.

People who have tried it, say that there is no better medicine for dyspepsia than Ayer's Sarsaparilla. It may not give one the stomach of an ostrich but it so strengthens the alimentary organs that digestion of ordinary food ecomes easy and natural.

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excels all similar preparations. It is endorsed by leading physicians, is agree-able to the taste, does not interfere with

able to the taste, does not interfere with digestion, and needs to be taken usually in small doses.

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"My wife suffered from a cold; nothing helped her but Ayer's Cherry Pectoral which effected a cure."—R. Amero, Plympton. N. S.

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Third Sunday of A

For now the axe is laid to the (Matt. iii. 10.) St. John Baptist, my you know, retired to the

early age, and led there and solitary life, eating c palatable food, abstainin and strong drink, cuttin necessary enjoyments of and giving himself up t meditation. What wa meditation. motive in this extraordin penance? It was the worthily prepare himself which had been assigned of disposing men's hearts and receive our Lord wh come as their Redeemer penance alone that those e so disposed, and he wa ally the apostle of penan had to give a signal ex his own person; for pre-ever eloquent, is of c little effect unless the pr tices the virtues to which others; and the power of

will be in proportion to the which it finds in his own Therefore, though it sary for St. John, sancti even before his birth, other sources of pleasur fill his soul with the joy th the love of God, and thou sins to atone for, for his free from blame, still h course of penance in forth even more plainly words the need that his have, in their measure, if they were to share in t For now, as he told

was to be laid to the ro God's chosen people, the He had specially watche many years, whom He h tised and corrected, and back to His favor when by His visitations, they to be thus dealt with. had sprung from the see was not to be allowed stand with merely som pruning; no, now, if it bring forth the good f ough and genuine penar cut down and cast into th the supreme test which ing: if the people whom would stand it, they sho their place : otherwise rejected as a nation, among them who would their God should be say My brethren, St. John

ing this doctrine of p The Church of the New her trial, as was that her Divine Founder has she shall endure to t world. But we, each o to take the words of h ourselves. We are call of Christ; yes, but the us. St. John said "Think not to say wit we have Abraham for o longing to Christ, unle out from our hearts a puts a fatal obstacle to into them. His axe wi root also, unless we on axe to the root of our si

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against which St. John well as in his doctrine the strongest of protes not to bring forth the must lav the axe to its practice penance and n indeed always to the he practised it, but at is necessary that we m of God. We must not things which are dang nocent though they m Our Lord has told us t eves and hands ther or cut them off . if. the thing we enjoy, but without, we must not of the good use which of it if it really is pl abuse it, but must re away. If we would fruit which will nat must lay the axe to the

"Satisfactory So says Dr. Curlett, a practitioner, in Bellev writes: "For Wasting fula I have used Scott's most satisfactory results. Constinution

The following extract Mr. Jas. M. Carson, Ba speak for itself:—"I I with constipation and g was induced to use you seeing your advertisemen pleasure in recommend friends, as it completely Skenticism.—This is to Skepticism.—This is a skepticism, but there is c persons acquainted with namely, that DR. THOM is a medicine which ca cure a cough, remove pa ious kinds, and benefit a of the body to which it is

The Best Cot Dr. Wood's Norway safest and best cure astlma, bronchitis, sore and lung troubles. Price Mr. John Anderson, writes: "The Vegetable me is all gone, and I ar has greatly benefited the One man in particular s a new man, and he can its cleansing and curativ LITTLE MEN AND LI times suffer from wor Syrup is very highly rec

Hood's GUARANTEE has done for others it sure to get Hood's Sarsa

FIVE-MINUTE SERMONS.

Third Sunday of Advent.

PENANCE. For now the axe is laid to the root of the tree. (Matt. iii. 10.)

St. John Baptist, my brethren, as you know, retired to the desert at an early age, and led there an austere and solitary life, eating coarse and unpalatable food, abstaining from wine and strong drink, cutting off all un-necessary enjoyments of the senses, and giving himself up to prayer and meditation. What was his special meditation. What was his special motive in this extraordinary course of penance? It was that he might worthily prepare himself for the office which had been assigned to him—that of disposing men's hearts to recognize and receive our Lord when He should come as their Redeemer. It was by penance alone that those hearts could be so disposed, and he was to be specially the apostle of penance; hence he had to give a signal example of it in his own person; for preaching, how-ever eloquent, is of comparatively little effect unless the preacher prac-tices the virtues to which he exhorts others; and the power of his preaching will be in proportion to the illustration which it finds in his own life.

Therefore, though it was not necessary for St. John, sanctified as he was even before his birth, to cut off all other sources of pleasure in order to fill his soul with the joy that comes from the love of God, and though he had no sins to atone for, for his life had been free from blame, still he took up this course of penance in order to show forth even more plainly than by his words the need that his hearers would have, in their measure, to do likewise, if they were to share in the redemption

For now, as he told them, the axe was to be laid to the root of the tree. God's chosen people, the Jews, whom He had specially watched over for so many years, whom He had often chastised and corrected, and had brought back to His favor when they profited by His visitations, they were no more to be thus dealt with. The tree which had sprung from the seed of Abraham was not to be allowed any longer to stand with merely some lopping and pruning; no, now, if it still would not bring forth the good fruit of a thorough and genuine penance, it was to be cut down and cast into the fire. It was the supreme test which was approaching; if the people whom He had chosen would stand it, they should still retain their place; otherwise they should be rejected as a nation, and only those among them who would truly turn to their God should be saved.

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My brethren, St. John is still preaching this doctrine of penance to us. The Church of the New Law is not on her trial, as was that of the Old : no. her Divine Founder has promised that she shall endure to the end of the world. But we, each one of us, have to take the words of his precursor to ourselves. We are called by the name of Christ; yes, but that will not save us. St. John said to the Jews: "Think not to say within yourselves, we have Abraham for our father." So we are not to think ourselves as belonging to Christ, unless we have cast out from our hearts and souls what puts a fatal obstacle to His entrance into them. His axe will be laid to our root also, unless we on our part lay the

axe to the root of our sins. What is this root of sin in us? It is just this desire of sensual indulgence against which St. John in his life as well as in his doctrine came to make the strongest of protests. If we wish not to bring forth the fruits of sin, we must lav the axe to its root. We must practice penance and mortification, not indeed always to the degree in which he practised it, but at least so far as it is necessary that we may keep the law of God. We must not dally with those things which are dangerous to us, in nocent though they may be to others. Our Lord has told us that if even our eyes and hands themselves are an occasion of sin we must pluck them out or cut them off : if, then, there be any thing we enjoy, but can really do without, we must not make a pretext of the good use which we might make of it if it really is plain that we will abuse it, but must resolutely cast it If we would avoid the bitter fruit which will naturally grow we must lay the axe to the root of the tree.

"Satisfactory Results." So says Dr. Curlett, an old and honored practitioner, in Belleville, Ontario, who writes: "For Wasting Diseases and Scrotla I have used Scott's Emulsion with the most satisfactory results."

Constipation Cured. The following extract from a letter from Mr. Jas. M. Carson, Banff, N. W. T., will speak for itself:—"I have been troubled with constipation and general debility and was induced to use your B. B. B. through seeing your advertisement. I now take great pleasure in recommending it to all my friends, as it completely cured me."

friends, as it completely cured me."

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.

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How They Worked Their Way.

By MAURICE FRANCIS EGAN, LL. D.

IV. - CONTINUED.

"Thank you. This is a letter from Byrnes & Stoughton, lawyers, in New York—both old friends of mine—offering to take you into their office, if I will send you there. Do you want to

Dermot's face flushed with pleasure.
"Oh, father!" he said. This was
the realization of his dream.
"Of course," continued Mr. Beresford, "this would have been impossible
if Did work baret bare taken.

if Dick were not here to take your place. But, as Dick don't want to leave us-

"Oh, no!" cried Dick, with a look of bright affection towards Mr. Beres ford.

"And as he seems to take to farm life more than you do—"
"Oh, yes!" cried Dick.

"Oh, yes!" cried Dick.

"I shall promise Byrnes & Stoughton that you shall go to them."

"But," said Dermot, timidly, "you will have to pay my board, father?"

"Partly," answered Mr. Beresford.

"Byrnes & Stoughton will pay you a small sum—equal to about half your expenses—and I shall be able to pay the rest. I hope."

Dermot went over to his father, buried his face in the bedclothes, and cried.

It was such a great kindness! And to know that his father was, in spite of his illness, thinking so much of him! He knew that that dear father would get well. He must get well.

The rest of the family were saddened by the news. I seemed like a great break in the happy circle of which Dermot was the only discontented

Dermot saw the gloom of the family.
"I had a fight to day," he said, his spirits rising, "with that bully, Jim Windsor. He was driving along the road on a big load of wood. One of his horses lost a shoe going down the hill, and he called out to me, 'Bring me that shoe, will you, young fellow?' I would have done it for anyone else, but I wouldn't for Jim Windsor, so said, get down and pick it up yourself. I saw that he couldn't, for it was as much as he could do to hold his horses going downhill. He called me names and shook his whip at me. I remembered who he was and paid no atten-

"That was wrong," Mr. Beresford said. "Windsor's a bully, because he does not know any better. You ought to have taught him something, by re-turning good for evil." Dermot looked uneasy. Then he

said-"You did that with Job Fitts and it

didn't come to any good."
"It was right, it was Christian to do as we did. One must be kind, whether it 'pays' in the sense of bringing gratitude to us or not. I know very well that one must keep up one's self-respect, and resist encroachments on one's rights; but there is a way of doing that, without being churlish or un Christian. You saw that Jim Windsor was in 'a tight place'as Brian says-but you would not help him out.

"I knew how tight the place was— that's the reason I did not help him out. He couldn't get down from his wagon to get the shoe, you see, because he had hard enough work to keep his horses from sliding downhill."

"I am ashamed of you, Dermot."

Dermot turned uneasily in his chair.
"I hate the whole crowd of them!" he cried. "They go to their churches and listen to their ministers, often ignorant people, abusing the Pope and The men crept, in Indian file, slowly ignorant people, abusing the Pope and Catholics, and think they are Chris tians because they hate the Church!' Mr. Beresford smiled.

"And you, my dear boy, say every morning and night, 'forgive us our trespasses as we forgive them who trespas against us,' but you go on hating these people. For myself, Dermot, I think that you, who are not ignorant, who have been well instructed, who have had all the great privileges of the Church, will have more to answer for, than these poor people who sneer at Catholics, not knowing what they do." Dermot hung his head, but said—

"I shall be glad to be away from them.

"Besides," continued his father, "Besides," continued his lattice,
"let us look at things in a practical
way. To have friends one must
be friendly. The world looks on
us with the eyes we look on it.
We might be Mormons, but, provided
we are 'neighborly,' these people
would grow friendly to us. There is nothing that overcomes the prejudices of Americans so easily, as good actions and good example in the every day transactions of life."

"Listen!" said Kathleen, suddenly.
"Cats!" cried Brian.

There was a sound at the door. Dick opened it and looked out. heard nothing but the wind among the trees. There was an interval of sil-Then another sound, as of a knock at the door. Dermot slight knock at the door. went this time. Still, nobody was in sight. He thought he saw a head vis-ible among the lilac bushes, at the side of the house; he made a bound forward,

and returned dragging Job Fitts.
"What do you mean, you young rascal!" he exclaimed.

"I thought your father would have come," he said. "I want to see him."
"Well, come in and don't be dodging around like a wild beast."

Job entered the warm, cheerful sitting-room. Mr. Beresford held out his hand, kindly. But Job seemed too astonished by the change in him, to speak. He walked awkwardly up to Mr. Beresford's bedside, and shook

"Did you want to see me, Job?"
"Yes," said Job. "But I can't say
what I want to say, because I promised I wouldn't open my lips about it. I'll be obliged if you'll let me have a pen-

cil and a sheet of paper."

Mary brought them.

Job laboriously wrote some words on the paper, folded it, gave it to Mr. Beresford and darted from the room. They heard the front door slam after

Mr. Beresford opened the paper and read

"i take my pen in hand to let you know that jim windsor and his gang will burn your barn to night."
"Nonsense," said Mrs. Beresford.
"Not nonsense, at all," said her

husband, "after Dermot's treatment of Windsor, it is probable he will take some revenge."
"He can't be so bad as that," said

Mrs. Beresford.
"Well, what's to be done?" asked

Brian. "We shall have to stay up and

"Certainly, Dermot," said Dick.
Mr. Beresford sighed. He was not
anxious to trust the defense of his barn to these three. But he was help-less. He turned to Dick.
"Dick," he said, "as the oldest and

wisest, I rely on you."

"Very well, sir."
The barn was not insured. Should it be burnt, the family would suffer grievous loss.

Dick went out at once and fitted a long hose to the iron pump. Dermot and Brian examined the fastenings of the barn. Then they gathered a pile of big stones and put them in a dark corner, ready to be used against the

intruders.
"I don't think they'll try such a mean thing," said Brian. "I imagine Job Fitts was frightened into believing

Dick shook his head.

"We'd better prepare for the worst." The only weapons in the house were Mr. Beresford's old-fashioned pistol, and Dermot's gun. It was decided that Dick, in virtue of his age and discretion, should have the pistol.

Mrs. Beresford and the girls, after

their first fright, knelt down and said

the rosary, as the only means of not losing control of themselves.

Later, they were persuaded to go to their rooms, but not to sleep. Kathleen was the one exception. Nothing could keep her awake.

The boys hid behind the fence, near

the barn. The fence-gate stood near the narrow path that led up to the barn. Nobody could approach the barn, except by way of the path. Eleven o'clock passed. Twelve.

Dermot, who felt sleepy and cold, began to laugh at the others for be ieving Job's nonsense.

"Keep quiet and wait," said Dick.
At this time, the country around was white in the moonlight. Brian fell asleep, his head on a

fence-rail.

He raised himself, suddenly. He had ears like a hare.
"Was that a breaking branch?"

"Hist!" whispered Dick. Three men were slowly creeping up

the path. One struck a match.

He spoke in a low, but distinct

"The matches are all right. I was around here to-day, and I poured some kerosene into the pig-sty. There is a small can of it under the hen-house. I left it there. By George! The blaze will surprise that fool that wouldn't help me to-day—the mean-spirited Romanist!"

and quietly towards the hen house. The boys each seized a large stone and waited until the men were quite out of the shadows. When they were

full in the light, Dick raised his finger.
"You get the kerosene, Windsor said, to one of his followers, "and we'll set the fire going on the

windward side. "It's a nasty job, and I don't like said Abe. "These folks were

it," said Abe. "These folks were mighty good to young Fitts."
"That's all very well, but I'm bound to get even with that young upstart. I'll make him pay for his impudence, and if you don't choose to join me, you can count me out when you want me to do you a turn.

Abe grumbled. Just then, Dick raised three fingers The boys obeyed the signal as music ians obey the baton of a musical conductor. Instantly, each raised his arm with a will. There was a howl from the path. Dick sent one big stone after another in quick succes sion. Dermot and Brian followed his example. Two of the men ran off across the fields as quickly as they could.

One lay in the path, groaning pite

The boys went up to him. recognized Jim Windsor, ghastly pale, with a large cut on his forehead. He looked up and recognized Dermot.
"Don't shoot me," he said, "don't

Dermot gave his gun to Dick "I am not going to shoot," he said.

"Are you much hurt?"
"Just as much as you could hurt

"Well, we don't kick men when they're down. We'll help you to the house, and let the law take care of

you after that." Jim made no answer. Dick stooped over him and saw that he had fainted TO BE CONTINUED.

Scrofula, whether hereditary or acquired, is thoroughly expelled from the blood by Hood's Sarsaparilla, the great blood purifier.

TAKE CARE OF YOUR PRAYER.

From St. Joseph's Parish Messenger. Take a look through the pews of almost any church, and you will be surprised at the number of old prayerbooks scattered along them. There they lie like old wrecks on the seashore, and many of them are wrecks sure enough. Some of them have the covers torn off; others have lost forty or fifty pages; in some cases only half of the book is to be found,—the rest gone no one knows where; all telling, however, the same sad story of neglect

on the part of their owners.

Perhaps they have no owners, and they float around from one pew to another until they become so dilapidated that the pastor gathers up an armful of them and burns them.

We see no reason why our Catholics should have so little regard for their prayer-books. Many of these have been blessed; some of them are presents from relatives or friends no more among the living; all of them are de serving of better treatment because of the prayers to Almighty God they contain. Learn to take better care of your prayer-book.

There is no need of leaving it after

you in the church to represent you until the next Sunday. The natives until the next Sunday. The natives of Thibet are said to fasten writter prayers on the arms of their windmills and then losing no time in their work. they imagine that the windmill, as it revolves, is reciting their prayers for them.

One would sometimes imagine that some Catholics entertained similar ideas in regard to their prayer books, and that by leaving them in the church from day to day, they would secure some merit from being represented by

proxy by the silent book of prayer.

Don't think, either, that a prayer-book is like your best suit of clothes, -for use on Sundays only-it can be used with profit every day-for your morning and night prayers, for the recital of the litanies, for special prayers according to your circumstances, for meditation and instruction.

In this way your prayer-book will become a partner of your devotion, a vehicle of piety, and a reminder of your duties. When it wears out—and t is encouraging to see a prayer book well thumbed-buy another one, and you need not contribute the old one to the collection already to be found among the pews of our churches.

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cian. J. S. MILLS, Collingwood, Ont.
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Spir. adv. Rev. Joseph Kennedy, chan. Wm. Prendergast. S. A., pres. Joseph Weber, first year of the pres. William Casey, second viae-pres. John F. Dopp, rec. sec. William Prendergast, B. A., asst sec. John Killoran, fin. sec. John McQuade, treas. Patrick Kesting, mar. Islah Smith, guard Michael Tayney, trus. for one year Edward Devereux and John McQuade, trus. for two years Robert Coleman, John Kale and John Killoran, repres. to Grand Council, Robert Coleman, alternate John Kale.

Bobert Coleman, atternate John Kale.

Branch 1, Windsor.

Pres. M. J. Collier, first vice-pres. D. C. Mc
Keon, second vice-pres. J. M. Meloche, rec.
see. P. M. Keogh, box 156, ass't sec. E. C.
Lucier, fin. sec. Simon Gignae, treas. J. H.
Connelly, mar. Daniel Cronin, guard Ell Vigneau, trus. M. A. Brian and Neil Reaume,
repres. to the Grand Council Patrick Hourahan, alternate John Hannon.

Branch 86, Deseronto.

Spir. adv. Rev. J T Hogan, chan. John
Meagher, pres. Thos. Hart, first vice-pres. A W
Cooper. second vice pres. Thos. Fox, treasurer
Michael Marrigan, in. sec. Ed. Gaulin, rec.
sec. Jas. Gaulin, asst. rec. sec David dwards,
mar. Wm. Wilson, guard Louis Duquette, trus.
James Burns, Martin Hart and John Freeman,
delg. to grand council, E J Edwards, alt. John
Meagher.

Branch 118, Waterloo. Branch 113, Waterloo.

Spir. adv. Rev. W. Beauregard, pres J. H. Leiebvre, first vice-pres. J. A. Chagnon, second vice-pres E. J. A. Beauine, treas. P. Humphy, rec. sec. J. E. Langdeau, ass't sec. J. Cartier, fin. sec. J. H. Larte, mar. N. Premnnt, guard N. Hartel, trus. for two years T. Lejoie and L. Poulin, chan. Dr. Phelan, repres, Dr. Phelan, substit. J. H. Lefebvre.

Branch 77, Lindsay.

E. B. A.

Election of Officers for 1894.

Davitt Branch, No. 11, 1070010.
Chaplain Very Rev. Dean Cassidy, pres. elorey, vice-pres P Shehan, rec. sec. ane, fit, and insur. sec. J McCarthy, treas, Woods, stewards, O Brody, P Loughlin, m. Marlborough, asst. mar. P McGarry, Insuland D P Shea, outside guard P Mahoney. St. Patrick's Branch, No. 30, Kinkora

St. Patrick's Branch, No. 30, Kinkora.
Chaplain Rev. John O'Neill, P. P., pres. Toughlin, vice pres. J Dwyer, rec. sec. T Erown, fin. sec. P J Crowley treas. J J Brown, tewards J Gallagher, L Crowley, mar. T C lynn, asst. mar. P Hishon, inside guard, M lishon, outside guard J Flynn.
W. LANG, S. T.
11 Hamburg ave., Toronto.

OBITUARY. JOHN GLAVIN, BIDDULPH.

Another old pioneer gone to rest! One of the oldest men on the London road died at his home, on the first concession of Biddulph, on November 28th, viz., John Glavin, aged eighty-six years. He had been in delicate health for some time, and his death was not unexpected. High Mass was sung by Rev. Father Traher, pastor, on the 30th Nov. The casket that bore his remains was followed by his many friends and neighbors to St. Peter's cemetery, where the tomb was closed upon a kind husband and father. Mr. Glavin left his native land (Ireland) sixty-three years ago, coming to Canada full of youth and energy. He always sought a place amongst the hardest workers, and was ever found resolute, thritty and hopeful, and had succeeded in making for himself and family good home. It may be well said that he has done his share for the advancement of religion. Mr. Glavin leaves, besides his aged partner, seven children—three sons and four daughters—and it may be to them a consoling reflection that his earthly career was a continuous preparation for the everlasting glory of heaven. May he rest in peace. Amen.

FATHER QUIGLEY SPEAKS About the P. P. A. and Anti-Catholic

Blyth Standard.

With apologies to our esteemed cotem, the Wingham Advance, we publish the following from its columns which will be of interest to all our readers:

St. Augustine, Nov. 20, 1893

St. Augustine, Nov. 20, 1893
To the Editor of the Advance:

Sir—During my pastoral visit to Wingham yesterday, I was somewhat amused at seeing in several of the shop windows, posters announcing that a lecture is to be delivered in the town hall on Friday, 24th inst. The subject of the lecture is announced as "Protestants in Politics." A little further down were displayed in large type the posters announcing that a lecture is to be delivered in the town hall on Friday, 24th inst. The subject of the lecture is announced as "Protestants in Politics." A little further down were displayed in large type the startling words, "Protestants awake! Rome is plotting to rule Canada;" Politicians are bowing before the Roman Hierarchy," etc., etc. It did not require much reflection to define the motive of this lecture, namely: Low, selfish, political intrigue. My purpose, Mr. Editor, in asking your kind indugence on this occasion is not to discuss politics. With questions of purely political nature I have nothing to do. But, I wish to call public attention to the true motives of this lecture by pointing out the unmanly and un-Christian tactics by which such men as Mr. McConnel seek to deceive the public. For several months past the fanatics of this country, goaded on by a few discarded and disappointed politicians and assisted by certain characterless creatures, both male and female, who speculate on religious prejudices, have organized an associations. This association is nurtured by the sore-heads of both political parties, who, finding themselves unworthy of contidence of Conservatives and Liberals alike, are now making vigorous efforts, by means of "No Popery" cry to organize a third party under the leadership of Mr. D'Alton McCarthy. This P. P. A. is so contemptible in its purpose and operations that even its members themselves seem to be ashaned of it, not one of whom has the Christian manihuess to declare openly his connection with the association. It is under the auspices of this P. P. A. and in the interest of Mr. McCarthy and his grotesque group of disappointed politicians that Mr. McCounel comes to Wingham to lecture. He, no doubt, intends to tell us that the late Hon. Sir John A. Macdonald, the late Hon. Alexander McKenzie and all the other able and brilliant statesmen who have swayed the destinies of Canada to the past fifty years, together with the hundreds of thousands of intelligent and indepen

in the convents and keep them there against their will, etc. There was a time in Canada when such fabulous tales might be believed in certain quarters, but, thanks to the intelligence and liberality of the people of this country, that time is fast disappearing. Even Mr. McConnel himself, if he has one half the intelligence to which he lays claim, does not believe one word of the tirade against the Catholic Church with which he intends to deceive the people of Wingham. The self-sacrificing life of the virtuous is ever a standing reproach to the proud and licentious, and hence it is that men of the McConnel stamp cannot bear the countless examples of heroic Christian work as exemplified by the religious orders of the Catholic Church, especially the nuns and humble Sisters of Charity, because the virtues which shine forth in the lives of those self-sacrificing Isdies are in striking contrast with their own hypocrisy and pride. The humble Sisters have, whether in hospital or on the battle-field, ever been unlistering angels in alleviating the pains and sorrows of suffering humanity. In the plague-stricken cities of the South where the ravages of yellow fever swept away a third of the population, the nuns and Sisters of Charity were ever ready to wait on the sick and dying; and when the unfortunate victims were deserted by their nearest friends, these heroines of Christian charity remained staitful at their post

RULES TO BE OBSERVED AT HIGH MASS.

In response to the request of a re spected subscriber we here give the regulations which should be observed by the congregation when assisting at High Mass :

THE ASPERGES BEFORE HIGH MASS. 1. When the priest leaves the sacristy the faithful rise, and remain standing until he arrives at the foot of

2. When the priest genuflects, all 3. When the priest rises, all stand and remain standing until he returns

to the sacristy, when all resume their seats. HIGH MASS.

All rise when the priest leave the sacristy, and remain standing until he comes down from the altar to say the first prayer.
2. Then all kneel until the priest

intones the Gloria.
3. At the Gloria, all rise and remain standing until the priest sits down.

After the priest is seated the congregation sit down.
5. When the priest kisses the altar before the prayers all rise and remain standing during the singing of the

prayers.
6. When the epistle is read or sung all sit down.
7. When the priest begins Dom

rise and remain standing during the singing of the Gospel.

8. If the sermon follows the Gospel, the faithful kneel during the Veni

Creator, stand at the reading of the Gospel, and sit during the sermon. 9. When the priest commences Credo all rise. They kneel with the priest when he says Et incarnatus est.

When the priest sits down the 11. When the choir sings Et incarnatus et homo factus est, the priest uncovers his head, the faithful kneel. Afterwards they sit down until the priest returns to the altar

and kisses it. 12. Then all rise and stand during Dominns Vobiscum and the Oremus. 13. Then all sit until the priest

commences per omnia sæcula saculor-um before the Preface. 14. All rise at these words and not

at the sursum corda. 15. All stand during the Preface.

16. From the Sanctus to the second At the second Ablution the faithful sit down till the priest kisses the altar to sing Dominus Vobiscum before the last prayers.

All stand during the last prayers and remain so until the priest has sung ite missa est. 19. All kneel then to receive the

blessing. During the last gospel they all 20. stand.

BISHOP KEANE ON "THE FUTURE OF RELIGION."

Great Audience in Boston Theatre

The Right Rev. John J. Keane, D. D., rector of the Catholic University of America, lectured in Boston Theatre, under the patronage of the Catholic Union of Boston, on the evening of Sunday, Nov. 26, before an audience which filled the great auditorium.

It was heartening to thoughtful men, lovers of their kind, to see the num bers and character of the people who came thither to hear Bishop Keane, within the same walls which on two successive Sundays have echoed to the flippant plaudits and the hollow laughter of the admirers of Robert G. Inger-

Curiosity draws a crowd for the Infidel; but fewer among them of sympathizers than of sensation-seekers, stubble before the wind of every fleet ing fad and ism. Bishop Keane's great audience meant

earnestness, conviction, self sacrificethe building up forces in the commun-

Non Catholics were numerously present, as they are everywhere Bishop Keane appears. Earnest souls outside the Church look to him pre eminently not how to seek.

Bishop Keane expressed his gratification at the welcome accorded him, but, acknowledging Mr. Leahy's compliments, said that he would be sur-

prised to find such fervor of kindhearted exaggeration, in cool, well-balanced Boston, only for remembering the neighborhood of Plymouth Rock, the Blarney Stone of America, as, he believed, dear Boyle O'Reilly called it.

THE FUTURE OF RELIGION.

Many writers of our day are asking what is the future of religion going to be. To this momentous question answers of many different kinds are made—answers serious, grotesque or flippant, answers that disclose depths of anxious thought, answers that dis-close only shallowness of intellectual conceit.

Incredible that since religion is the all-in-all of life, there should be any to touch it lightly. Yet, thank God! their number is diminishing. The influence of Voltaire is rapidly declining, and everywhere there is a reaction of religious questions.

what motive soever, what is the future of religion, an honest answer is due. I make no pretension to the gift of prophecy, but I believe in the reign of law, in the sympathy between antecedent and consequences and in the harmony that runs through the development of things, and I ask you to look the great unquestionable facts in the history of religion in the face. The first fact that strikes us on in-

quiry is that religion or religiousnes ents that make up human nature.

The physical, the rational, the religious man is a rational animal; he is

also a religious being.

This religiousness comprises two things—a universal recognition of God and a universal conviction that, as God gives man his existence and his faculties, so He also guides man in the use of his faculties for the attainment of the purpose and end of his existence.

There never has been a tribe of Athe ists, so there never has been a tribe of How clearly the natural religious ness of humanity was shown forth in the representation of the ancient though imperfect, religions, at the re

cent World's Parliament of Religions.

The second fact that looms up in the development of humanity is that religion ever has been regarded as the basis

The third fact is that while scientific progress and research may and should lear away much human rubbish that has grown around religion and may for awhile seem to threaten religion itself, it only serves eventually to bring forth more clearly and majestically her fair and perfect proportions

All these points the Bishop logically 7. When the priest begins Dom- and forcibly developed—reviewing the inus Vobiscum, before the Gospel all | history of religion from the beginning.

He then demonstrated the necessity of One, True Religion; then the certainty of such a religion. God made man for Himself. Man yearns, therefore, to his Creator, who is also his End, and nothing less than God can satisfy his desires and aspirations. The essence of religion is the love that aspires and the love that stoops. This led the speaker logically to the Incarnation of Christ; and thence to the Church.

He reviewed the various ages of greatest intellectual activity among men, and proved that these were also the ages of greatest religious events and activities, as the Augustan Age in which our Blessed Lord was born the fourth century, in which the genius lowing, or the one after that, two of of the Roman Empire blazed up for a while with greatest glory, before the decadence of that great power, also the age of Ambrose and Augustine and other great Doctors of the Church; the other great Doctors of the Church; the thirteenth century, also marked by the life and work of S. The thirteenth century also marked by the for a priest in his last moments. A life and work of St. Thomas Aquinas, third, the one who had lowered the St. Bonaventure and other great saints; Ablution after Communion all kneel. St. Bonaventure and other great saints; ligious revolutions and religious wars. gave birth also to giant-saints, men of marvellous intellect and spirituality, as St. Charles Borromeo, St. Ignatius Loyola, St. Philip Neri; the nineteenth century with its magnificent discoveries and inventions, the era of Democracy, of popular education, and also

of renewed religious activity.

The Bishop spoke of one marked feature in the religious revolution in the sixteenth century, result of the principle of private interpretation—an exaggerated individualism, which being contrary to order, worked against re ligious progress, and held in itself the germs of disintegration.

He spoke of the logical reaction from this individual inspirationism to scep-ticism. He reviewed the various systems of false philosophy, and de-monstrated their fallacies—especially that maintained by Comte, that in the progress of mankind, philosophy would overthrow theology and would in turn oe overthrown by science.

As Bacon put it, a little philosophy may lead away from religion, but a great deal of philosophy must lead back to religion. Religion, true relig ion, has nothing to fear from science. Scientific discovery, the perfected scientific criticism, may destroy accretions that have gathered on religion, but are no essential part of it; but they leave the Divine Revelation only

the clearer and stronger.

There cannot be too much or too widely diffused learning in the world, said the Bishop, provided that it is may learn much from this passage of a learning with God in it. Learning without God in it was the curse of lency Mgr. Satelli by Bishop Coxe, of Eden, and has been the curse of the Buffalo:

world ever since. as to a harbinger of that Christian fic inquiry leads up to philosophy, unity which they dream of but know and philosophy, when it gazes with affairs, which you threaten to make intelligence, truth and honesty, cannot permanent. Our system of education stop short of the great first cause, the and our Common schools are as the

inner life, as Paul Bourget says, after going down into the depths of realism and animalism to which the positivist and animalism to which the positivist philosophy naturally led it, is turning back, disappointed and disgusted, under the guidance of those unquenchable better cravings which lead to the moral, the spiritual, the religious and the divine. Religion stands forth in its true light as the outcome of the ove of man. It is the union of man with God, of God with man, the union of the divine and the human in one the divinity of Jesus Christ.

The Bishop spoke of the distinct work of the Catholic Church through the ages, her civilizing mission, her inevitable association with governments and dynasties while accomplishing it, her gradual disen-tanglement from their alliances always full of peril. To-day, as Cardinal Manning put it, she is to deal not with dynasties, but with the people. Here Bishop Keane touched almost his high est point, vividly picturing the turn-ing of the Church from the King, who was almost always either Herod or Pontius Pilate, to the millions of the plain people who are ready for her But the climax of the discourse was

in his portrayal of the yearning of the world for religious reunion—a reunion to be attained only on the basis of honest acceptance of the whole truth—as revealed in the Catholic Church—and the mission of America, stamped as she is in her origin and in vital principles with the religious spirit in the uplifting of humanity.

The Bishop held the profoundest attention and interest of his auditors

throughout the discourse whose main points are imperfectly summarized and hearty applause. - Boston Pilot.

"The Hand of God."

This is the heading of an article in French religious newspaper. Readers must draw what conclusions they please from the following facts: M. Desgenettes, one of the newly elected members of the Chamber of Deputies is dead. He died before the opening of the chamber. He was mayor of Polbec, a rich man, and an inveterate anti-clercal. His electioneering opponent was the Baron Plerard, a staunch Catholic, who had placed himself under the protection of Our Lady of Lourdes. The exultation of the anti-clericals on M. Desgenettes election knew no bounds. They gave expression to it by organizing sacrilegious scenes at Polbec, and a neighboring place, Villebonne. These took place during the night, and, it is said, with the connivance of the newly-elected deputy. The defeated Catholic candidate, the Baron Plerard, was not burnt in effigy, but buried in effigy, and with circumstances which show religion haters of the present day are more ignoble in their proceedings than were the sorcerers of old. A coffin, as if containing the remains of the Catholic baron, was borne through the streets in dead of night, attended by the parody of a religious funeral. The coffin was preceded by a cros-bearer with a crucifix. Then came a mimic priest dressed as a celebrant and there was free use made

of sham holy water. The place of sepulture reached, the coffin was lowered, not into the earth, but into an open sewer. On the day fol the men who had been concerned in these midnight saturnalia died suddenly. One had been the cros-bearer, the other had carried the holy order to do so had to kneel, has been struck by paralysis. This paralysis is of a kind that forbids the sufferer either to lie or to sit, but compels him to keep the same kneeling posture in which he was when his impious deed was committed. The fourth, struck by an invisible hand, and who, there is reason to suppose, was a side actor in the sacrilegious comedy, was M. Desgenettes, the newly-elected mem-ber of the Chamber of Deputies. He died the other day, raving in brain fever.

Our Duty.

There could be no greater mistake than to suppose that the American Protective Association, and similar organ izations which have lately come into existence in the United States, are in significant in point of numbers and in fluence. On the contrary, they are a host and a power which it would be folly to ignore. In Columbus alone the A. P. A. claims a membership of 10,000. Any movement on the part of Catholics at the present time which is calculated

to stir up strife and to inject politics into religion is therefore deplorable. We have now to contend with a new Knownothingism; and, in the present state of public feeling, it is utterly useless to expect that any proposals fav oring our religion will meet with dis-passionate consideration. Those who would know the disposition of a large body of Protestants in this country towards their Catholic fellow-citizen virulent letter addressed to His Excel-

"Yours is a deliberate invasion of In the very nature of things scienti- our Capital, and a practical intermed-

relations with their fellow - citizens

without any alien interference."

Think of such a speech as this from an intelligent old dominie who claims to be an American of Americans! It is all well enough to call Dr. Coxe a man of straw. At least he gives evidence that a strong wind is blowing, and the best thing we can do is to le it exhaust itself.—Ave Maria.

When we are met by even a little adversity we are too soon cast down and seek after human consolation. If we strive like valiant men to stand in the battle, verily we should have the help of God upon us from heaven.

—Thomas A'Kempis.

Whatever a man cannot amend in himself or in others he ought to bear with patience until God ordain otherwise. — Thomas A'-Kempis.

The Benzigers at the Columbian Exposition.

One of the most creditable exhibits at the Columbian Fair was that of the Messrs. Benziger Bros., of New York, and their enterprise, we are glad to say, has been handsomely acknowledged by the various Boards of Awards, who conferred upon them several valuable medials and diplomas.

The magnificent art windows from Munich, which we noticed in a recent issue of the Standar', and which were the object of admiring interest to hundreds of thousands of visitors, will remain in this country, one having been purchased for Burfalo, and the other or Cincinnati.

The impressive group entitled to the process of the standard of

Cincinnati.
The impressive group entitled "The Burial
Christ." which also attracted great attention
d elicited unbounded praise from art critics
nerally, has been secured for one of the large-

generally, has been secured for one of the largest churches in Ohio.

Altogether the Messrs. Benziger Bros. deserve the highest praise for the object lesson their exhibit taught. Their enterprise was a coatly one, but the outlay has been richly repaid in the honor that has been conferred upon their house. Like the Catholic education exhibit, which was a revelation to so many, such evidences of artistic skill, good taste and superior workmanship, as those afforded by the Benzigers' display at the Columbian Exposition, are creditable not only to themselves, but they also reflect great honor on Catholic art and Catholic genius.

MARKET REPORTS.

70 to 85c. a bag; young pigs \$4 to 87 a pair; hay, \$8 to \$9 a ton.

Montreal, Dec. 14.—Wheat—No. 1 hard Manitoba, 98 to 7ce; No. 2 do. 67 to 68c; peas per 66 lbs, 65 to 68c; oats, per 34 lbs, 96 to 57c; corn, duty paid 62 to 61c; barley, feed, 42 to 45c; barley, maiting, 50 to 55; rye, affoat, 56 to 57c; barley, maiting, 50 to 55; rye, affoat, 56 to 57c; barley, maiting, 50 to 55; rye, affoat, 56 to 57c; flour—Whiter wheat, 83.60 to 83.80; straight rollers, 83 to 83.0; extra, 82.90 to 83.00; straight rollers, 83.60 to 83.00; extra, 82.90 to 83.00; straight rollers, 82.60 to 82.90; Manitoba strong bakers, 83.40 to 83.69; do. do. best brands, 83.50 to 83.50; do bls, 84.80 to 84.10; granulated, bags, 82 to 82.00; do bbls, 84.20 to 83.90; rolled oats, bags, 82; do bbls, 84.20 to 83.90; rolled oats, bags, 82; do bbls, 84.20 to 83.90; rolled oats, bags, 82; do bbls, 84.20 to 83.90; rolled oats, bags, 82; do bbls, 84.15 to \$4.50; bass, 91.55 to 82; mess pork, western, new, per bbl, \$18.50 to 82; mess pork, western, leve, per bbl, \$18.50 to 82; mess pork, western, new, per bbl, \$18.50 to 82; hass, city cured, per lb, 11½ to 12½c; lard, compound, refined, per lb, 81 to 12½c; lard, compound, refined, per lb, 81 to 12½c; lard, compound, refined, per lb, 81 to 12½c; lard, compound, refined, per lb, 11½ to 12½c; lard, compound, refined, per lb, 11½ to 12½c; lard, compound, refined, per lb, 81 to reserve large, 10½ to 20c. Eggs, fresh, bolling, 20c; candled, 16 to 17c; western limed 16½ to 16c, and Montreal limed, 16 to 17. Turkeys are coming forward freely, but receivers have no difficulty in moving good dry picked stock at outside figures for the strain of the stock and base figures are paying about 80.26 for car lots of dressed hogs and broken cars are selling about 85.50.

Latest Live Stock Markets.

Latest Live Stock Markets.

TORONTO.

Dec. 14. — Butchers' Cattle — Prices ranged from 2½ to 3c for inferior to medium 3 to 3½ for medium to choice, and 3½ to 4c for choice to extra choice.

Hogs — The run was heavier: 87.35 here. Stores, half-fats and fat hogs in mixed lots sold at 85 off car and 84.75 fed and watered. One or two choice lots, averaging from 150 to 200 lbs, sold at 65.20 off car. Stores weighed off car are quotted at 84.75, and light pigs at the same figure. Stags are selling at 82.50 to 83.50.

Sheep and Lambs averaging 80 lbs, sold at 82.75. There is a moderate demand for straight fat sheep at 85.50 to 83.55.

Calves—Good fat calves, weighing from 180 to 150 lbs, will bring 81 to 88.

Milch Cows and Springers—The range to-day was from 850 to 847.

BUFFALO.

Buffalo, Dec. 14.—Cattle—Sales: 700 lb stockers, 82.70 to 2.80; springers, 30 to 840 per head; western steers, 83.65 to 83.75. Hogs—Yorkers, 85.65 to 85.65, mostly 85.69; to good mediums and heavy, 85.69 to 85.55; mixed packers; 85.69 to 85.65, mostly 85.69; pigs, 85.65 to 85.65; mixed packers; 85.69 to 85.65, mostly 85.69; pigs, 85.65 to 85.69; roughs, 84.50 to 84.75; closed firmer. Sheep and lambs—Market opened easier to 12c lower; native lambs, 84.40 to 84.60; fair to good, 83.60 to 84.75; at 12c lower, native lambs, 84.40 to 84.60; fair to good sheep, 82.65 to 83.10; extra fat ewes, 83.25 to 83.60; culls and common, 81.75 to 82.50; Canada lambs, 84.65 to 84.75. BUFFALO.

C. C. RICHARD'S & Co.
I have used your MIMARD'S LINIMENT successfully in a serious case of croup in my family. I consider it a remedy no house should be without. J. F. CUNNINGHAM.

That string on my finger means "Bring ome a bottle of MINARD'S LINIMENT.

Consumption

is oftentimes absolutely cured in its earliest stages by the use of that wonderful

Food Medicine, Scott's **Emulsion**

which is now in high repute the world over.

"CAUTION." Beware of substitutes Genuine prepared by Scott & Bowne, Belleville. Sold by all druggists, 50c. and \$1.00.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest. CATARRH

Benziger's Catholic Home Annual—

We have just received a supply of this very popular annual. It contains the usual good things in the shape of stories, poems, historical and biographical sketches, and plenty of pretty, interesting pictures. Price by mail 25cts., in stamps or scrip. Address, Thomas Coffey, CATHOLIC RECORD Office London Out. Office, London, Ont.

Cheerfulness makes the mind clear, gives tone to thoughts, and adds grace and beauty to the countenance.

One of the most instructive and useful pamphets extant is the lectures of Father Damen. They comprise four of the most celebrated ones delivered by that renowned Jesuit Father, namely: "The Private Interpretation of the Bible," "The Catholic Church, the only true Church of God," Confession," and "The Real Presence." The book will be sent to any address on receipt of 15 cents in stamps. Orders may be sent to Thos. Coffey CATHOLIC RECORD Office, London.

DUNNS THE COOK'S BEST FRIEND

TEACHER WANTED. TEACHER WAN IED.
TEACHER WAN ED FOR SCHOOL SECTION NO. 3. Biddulph. Holding a second or third class certificate. Apply stating salary, and sending testimonials, to WM. Twoiley, Sec Treas., or Michael Quigley, Trustee, Lucan. P. O. 1902

TEACHER WANT D. FOR R. C. S. S. T. No. 1. McGillivray, for 18st, Male or female. Holding second or third class certificate. Address, stating salary, P. CURTIN, Centralia P. O., Ont.

DELALE TEACHER WANTED, HOLDING I ELALE TEACHER WANTED, HOLDING third class professional certificate, for school section No. 5, West Williams. "chool is small. Applicants to state salary and give testimonials, on or before Dec. 2°, 1803. Address NELL MCCORMACK, Sec., Parkill, P. O., Ont.

FOR SEPARATE SCHOOL SECTION NO. T 10, West Williams. State salary and experience in teaching. Male teacher preferrel. Duties to commence 2nd Jan. 1894. Address CAPT. B. DIGNAN, Sec., Springbank P. O., Ont. 790-2

POR CATHOLIC SEPARATE SCHOOL Glennevis, Ont. State salary, and send copy of testimonials, to Rev. D. C. McRae, 791-2w.

POR THE CATHOLIC SEPARATE School, Gore of Downie, a female teacher, holding a first or second class certificate. Applicants to state salary and experience, and send copies of testimonials to PATRICK KEANNEY, Sec. Treas., Conroy P. O., Ont., not later than Dec. 23.

For S. S. No 10, Carrick, a femable teacher. State salary and experience. Address MARTIN SCHUETT, Mildmay, Ont. 791 tf.

MALE TEACHER WANTED, HOLDING A second or third class certificate, for Public school section No. 9, Flos. Salary not to exceed \$33 \times Duties to begin January 3 next. Testimonals required. Apply to NAPOLEAN LE CLARE, Sec., Vigo P. O., Ont. 789-3

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The First Christma KATHERINE E. CON

Stir up Thy might, O Lord, and The world is sick for Thee. Sorrow and sin have reached th The night goes wearily. For every Casar at his wine Are myriad slaves undone; Light of the World, arise and sl From the eyes of Mary's Son:

Stir up Thy might, O Lord, and O Lord, make no delay!
For Faith is faint, and Hope is And Love hath lost his way.
Oh. Earth, bud forth the Savio Clouds, rain the Holy One!
Hope of the World, arise and st With the lips of Mary's Son!

Come, and lift up the lowly. Lo For whom no joy remains; Thy poor ones, ravaged by the Or done to death in chains; The childing mother piteous, The sad child life begun— Oh, God love, Man-love, feel for In the Heart of Mary's Son!

Come, Just One, come, and wi Or recompense or doom. Lo. fountains in the desert spr The wildernesses bloom: Thy foes crouch down with ha Thou dawnest—night is don Light of this world, and every The Maiden Mary's Son!

CHAUNCEY DEPEW Leo a Stronger Man Th

Nice, Dec. 7 .- " As room the Pope arose and way to meet me," said M. Depew to day, talkin correspondent about his view with the Pope. seated. Then he resseat in the Papal chair. "He began the co some remarks, very fla

pride, as to his knowle of my standing in A impression he intended that he knew who I was me and had long wa terest my career. He fully and gracefully th convinced that it was tr tact and courtesy pr through the interview. The Pope I watched I can say confidently about his being in a fee

down condition is all slender man, as is Mr. taller, and therefore more thin. His face has long, finely-cut fe Italian in contour.
"It has been said th

and that his hands tren as with palsy. This is "I have dined often stone under circumst could judge accurately condition, and I have saying that the Pope as much vigor and he Gladstone. The Pope older than Mr. Glads sider him, if anythin

man of the two. VIGOR AND MIN "There is about th nervous intensity wh ually mistaken for f movements. But to rather strength and well as of body.
"He was dressed a

long robe and cape to be white wool. Papal cross and chi mented with precious tinctly, so that there

in my understanding he said, even with iarity with the languary "After his pleasar come I thanked him the fact that in Ame head of a company thousands of men, large proportion pufaith. He replied knew that and the many pleasant repo

dealings of my com ployers. "I told him that ago I delivered a lec of Catholic students of the Papal encyc issued, treating of capital and labor, t cal for the text of m

"When the en tioned he straighter vigor of a man of fit he grasped the arm leaned forward as interested. poured forth a clea and eloquent states of the Church upon

'I wish I could

late even approxim

guage the beauty

remarks. But I c

give more than th "That encyclic no new thing in t It laid down no simply reaffirmed had always been t policy of the Churcof the rich and the and the employee. erty, the right of enjoy that which h sweat of his brow good fortune, ha tioned by the Ch

be. Upon all ma