umatism by

BILLING.

RIE CANAL.

VOLUME XVI.

The Old Year and the New.

REV. ABRAM J. RYAN.

Is the furrowed face of the Year that goes.

Philadelphia Times, December 15.

It is difficult to express in language

Broad street structure would be

severely tested. Such was the case,

and it is safe to presume, too, that the

Academy never held so large a gather-

ing, which, taken individually, pre-sented so high an average of intelli-

gence. Leading men of every profes sion, ministers of nearly every denom-

ination and priests from almost every

parish in the archdiocese and a few

from other dioceses were present.
Occupying the Prince of Wales' box

was Mrs. Grant, widow of the late

The reception accorded His Grace

ate struggle, introduced the speaker.

LONDON, ONTARIO, SATURDAY, DECEMBER 29, 1894.

I beg to thank from my heart the commander of the Philadelphia Brigade for the kind words he has spoken of me, and I thank you, ladies and 18M. slopes
Are lit with the flashes of starriest hopes.
And their sunshing days in whose calm heavens their sunshing days in whose calm heavens The clouds of the tempest—the shadows of the gloom!

And ah! we pray
With a grief so drear,
That the very may which a grief so drear,
That the very may which a grief so drear,
That the very may have the shadows of the gloom is to hope for, a reception which has touched me very deeply. I feel more the latest but probably not the last phase of unbelief, called agnosticism. It is not atheism which denies have a supplied to the existence of God, nor deism which mixed character of my analysis. And ah! we pray
With a grief so drear.
That the years may stay
When their graves are near:
Tho' the brows of To-morrows be radiant and bright.
With love and with beauty, with life and with man could be insensible to the tribute which doubts, but agnosticism, or paid in the reception so kindly ac-

With love and with beauty, with life and with
The dead hearts of Yesterdays, cold on the
bler.
To the hearts that survive them, are evermore
dear.

For the heart so true
To each Old Year cleaves:

To rach Old Year cleaves:

For the heart so true
To each Old Year cleaves;
Tho' the hand of the New
Flowery garlands weaves.
But the flowers of the future, tho' fragrant and fair. fair.
With the past's withered leaflets may never shown a patriotic magnanimity which For dear is each deaf leaf - and dearer each must tend to perpetuate what they thorn—
In the wreaths which the brows of our past years have worn.

Yea' men will cling

Yea' men will cling

Yea' men will cling Yea! men will cling
With a love to the last,
And wildly fling
Their arms round their past!
As the vine that clings to the oak that falls,
As the ivy twines round the crumbled walls;
For the dust of the past some hearts higher
prize. gade to meet in friendship on the plains of Gettysburg where they had met in terrible conflict, and the pres-ence of the Philadelphia Brigade in For the dust of the past some hearts higher prize.

Than the stars that flash out from the future's unveiling of the statue of General hydrothesics. Pickett, are facts that show a magnan-And why not so?
The old, old Years,
They knew and they know
All our hopes and fears:
We walked by their side, and we told them each grief.
And they kissed off our tears while they whispered relief:
And the stories of hearts that may not be revealed.

And why not so?
The old, old Years,
imity in peace greater than fortitude in war. Peace has her victories as well as war, and the peace victories of this country must challenge the admiration of the world. In other lands civil wars and strifes have left wounds which centuries have not healed and hereditary And the stories of hearts that may not be to vealed.

In the hearts of the dead years are buried and sealed.

Let the New Year sing

turies have not healed and hereditary hate which may never die out. "Wilt thou forgive the McGregor?" said a Let the New Year sing
At the Old Year's grave
Will the New Year bring
What the Old Year gave?
Ab! the Stranger-Year trips over the snows,
And his brow is wreathed with many a rose:
But how many thorns do the roses conceal
Which the roses, when withered, shall so soo
reveal?

conciliation, "otherwise God will not forgive you, and you are about to be judged by Him." For some moments the old soldier thought and the lines in Let the New Year smile
When the Old Year dies;
In how short a while
Shall the smiles be sighs?
Yea! Stranger Year, thou hast many a charm, and thy face is fair and thy greeting warm, but, dearer than thou — in his shroui of snow Calling his eldest son he said to him: "Donald, they tell me I must forgive Yea: bright New Year,
O'er all the earth,
With song and cheer.
They will hail thy birth;
They will trust thy words in a single hour,
They will love thy face, they will laud thy our old foe, and I suppose I must, but if you and the clan forgive him I will

curse you from my grave."

How different from this the great, generous American heart, North and power: For the New has charms which the Old has South! I think I know something of both sides. I lived in St. Louis, Mo., And the Stranger's face makes the Friend's a border State, during the years of the war, and in my parish was the Gratiot AGNOSTICISM AND ITS CAUSES. street Prison, where over one thousand Southern prisoners were constantly Archbishop Ryan Addresses an Immense Audience in the Academy of Music. confined, whom I visited several times every week; and in my parish, also, there was a hospital for United States soldiers, whom I attended.

The great city itself was divided bethe warmth of the reception tendered the Archbishop by the audience which filled the Academy of Music on Wednesday evening. The occasion was the delivery of a lecture on "Agnosticism and Its Causes," and the object to be benefited in a material sense was the feelings of antagonism on both wides, and it was no easy task for religion to pour oil on the troubled waters. I never hoped that a single generation, could effect what I now benefited in a material sense was the fund for the projected monument on the Antietam battlefield to the memory of five hundred and forty-five members of the Philadelphia Brigade who fell there.

Waters. I never noped that a single generation could effect what I now they make an act of faith in the uniformity of those of which they have not had experience, and several other acts of faith have also to be made, as we of faith have also to be made, as we of faith have also to be made, as we of faith have also to be made, as we of faith have also to be made, as we of faith in the uniformity of those of which they have not had experience, and several other acts of faith have also to be made, as we of faith have also to be made, as we of faith have also to be made, as we of faith have also to be made, as we of faith have also to be made, as we of faith have also to be made, as we of faith in the uniformity of those of which they have not had experience, and several other acts of faith have also to be made, as we of faith have also to be made, as we had experience, and several other acts of faith in the uniformity of those of which they have not have also to be made, as we of faith have also to be made, as we had experience, and several other acts of faith have also to be made, as we had experience, and experien The simple announcement of the Louisville-both Southern soldiers-the Archbishop's purpose to appear upon a public platform was sufficient to assure back to me and, as the frank, warmhearted commander of the Philadelphia a large audience for the occasion, but the nature of the subject to be treated, Brigade had asked me to lecture for the same cause, I felt gratified that I the noble cause to be benefited and

other exceptional circumstances made had consented to do so. it certain that the capacity of the great MEMORY OF THEIR DEAD UNITES THEM. It is not a little remarkable that one of the most potent means of reuniting North and South should be what in other lands would tend to separate them more and more — the memory of their dead. Northern hands scattering flowers upon Southern graves and Southern hands decorating Northern graves are spectacles which are most touching and most honorable to both. They recall to my mind an incident, the account of which will bear repetition, and illustrates this union of sentiment. A husband and wife in Paris, who had an only child, had been divorced. The was most cordial. Colonel John W. Frazier, commander of the brigade, in tiful cemetery of Pere la Chaise. On an address eulogistic of Archbishop the day when people go with flowers to Ryan and full of historical incidents decorate the graves of their relations, relative to the brigade's part in the

at which he presumed his wife would Before the applause which greeted him not be present; but coming from directions, they met at the had subsided Master Allan C. Frazier. opposite on behalf of the brigade, presented a bouquet to Mrs. Grant, and Miss Edna C. Devitt, daughter of Adjutant Charles with tears, the hands that held the H. Devitt, performed a similar office in the presentation of a basket of flowers to the Archbishop.

The telling points of the lecture, the plea for a closer union between all of both—are reconciled, and may God

shades of belief, the admiration ex. bless their reunion! pressed for the magnanimity displayed A second motive urged me to accept by the participants in the late war, the respect professed even for "honest In I was told that I should have such an fidels," the reference to the Parliament of Religions, etc., elicited rounds of applause. Nor was the lecture devoid of those bright bon mots for which His Grace is famous.

At the close of the lecture the Arch. bishop was escorted to the box occupied by Mrs. Grant and introduced to her, while the audience spontaneously come when we should understand each arose and applauded. A large crowd other better. There are honest skep-

erend lecturer. The full text of the lecture follows:

THE ARCHBISHOP'S LECTURE.

I beg to thank from my heart the acceptance of the political pol

ISM.
I have selected as the subject of this

ive agnostic, says is an utter impos sibility. Men must speak and think about God, even those who question His existence. "Amidst all my doubts and speculations," says the great German philosopher Kant, "there are two things that always strike me with awe -the starry firmament above me and the moral law within me "-the starry firmament with its worlds of light so imperfectly regulated that a minute's deviation would cause chaos, showing forth the power and wisdom of some mighty designer and regulator. And then the world within him. The world of the kingdom where the moral law should be the great regulator. The world of that wondrous power called conscience as real as the intellectual element or the love element or any other that we knew. Atheism can never become general.

for no element of our nature constant and universal as that of religion can he killed my son and his clan laid waste the lands of my people. Why should I be asked to forgive him?"
"Because," urged the minister of reconciliation, "otherwise God will not forgive him?" finite peace inconsistent with the care of the little things of creation. But deism could not stand the test of rea-son, and to be logical should end in atheism itself. It satisfied not the yearning of the human soul and supplied no object for the religious ele-ment within. Many men professed to be neither atheists nor deists, but simply skeptics. At length an idea and a name for it were found which lead to the destruction of society in the popular agnostic lecturer was consistent with his principles, but these principles were false and would seemed to obviate many of the lead to the destruction of society in the popular agnostic lecturer was seemed to obviate many of the object tions to Atheism, deism and skepticism,

and that is agnosticism.

The advocates of this philosophy of ignorance insist that we can know nothing except through the agency of the senses, and excludes all knowledge through faith. They frankly admit with Mr. Huxley that the non-existence of God cannot be proven, and when hard pushed are constrained to admit we do know something by faith. Thus when they argue that all the laws of nature are uniform, because those of which we have cognizance are so, is to speak more particularly of ethical agnosticism, to show its practical effects on the individual and on society and what are the false principles and the false views of life that underlie it.

GREAT PRINCIPLES ARE IMMORTAL Wars between men may cease, but wars between principles can never cease. Wars between men cease by victory, exhaustion or compromise, but great principles are immortal and work out great results. Truth and falsehood-good and evil-cannot unite. Man's life on earth is a warfare. If he follows passion, he has to fight con-science, and if he obey conscience, he must battle with passion until he descends into his grave. Now to fight successfully this battle for the right against the wrong, the trueth against the false, the pure against the impure, he needs all the aid which reason and

religion can supply him. If agnosticism sweeps away the most powerful factors in this assistance, it is nost dangerous to the individual and to human society. Three of the most potent influences that act on the human mind are those of fear, hope and love

associated with the religious element n our nature and have had God for heir object. Conscience fears to offend the Su preme Being by violating His law and causes man to tremble when he has

In view of seductive temptation it uses fear and says to man, "Beware— God is not mocked—His laws are not violated with impunity. They are not sanctionless. He will strike like a God, and your punishment shall be in proportion to the gravity of your offence." This motive must be strong and certain, for the pleasure of sin, to which temptation invites, is strong and certain, for the pleasure of sin, to which temptation invites, is strong and certain, as the tempted man knows

by experience. He struggles with the temptation. "Let the agnostic whisper in his ear. gathered at the stage entrance after the lecture, anxious to catch a glimpse the lecture the lecture the lecture that the lecture the lecture the lecture the lecture that the lecture the secture, anxious to catch a gridipse of fair and friendly spirit, that the unboth of Mrs. Grant and the most reve fair and friendly spirit, that the unboth of Mrs. Grant and the most revealed the most revea

If impurity and dishonesty and con-sequent dishonor are on the increase, it is precisely because the wholesome fear of God arising from faith is on the decrease. Nor can it be said that such fear is without reason or invented merely to deter from sin. No, it is the inspiration of conscience, and as ity to the mercy of its own passions. -much part of our moral being as any

other element, and cannot be ignored.

Again, man is deeply influenced in the dark hours of sorrow, remorse and threatened despair by hope in One whom he regards as his Omnipotent Father — a Father and Omnipotent — Omnipotent and a Father — with the will, and the power and the pledged promise to succor him. Friendless, homeless, desolate and alone the child of sorrow wanders through the dark passes of this valley of tears. How he desires that the end would come! How he is tempted to anticipate it by his own own act! But religion points upward to God and whispers: "Be patient for a little while. He who created you cares for you. A sparrow cannot fall to the earth without His will, for it has the claim of existence upon Him, and you, made to His own mage and likeness, you have the claim, not only of existence, but son-Ship. Look up and hope and love."

Wealth is good because it can be changed intoenjoyment. Power is good, broken hearted wretch that there may because it satisfies our pride. Truth is be no God, that he cannot know there good as long as it gives us pleasure. is such a being, that all that I have Faithfulness is good as long as it pays, said is but pious poetry, then life becomes worth living no longer, and he higher price. Marriage is good as falls the victim of agnosticism. Some time ago two persons who had com-mitted suicide left letters stating that they were influenced to take their own lives by a popular agnostic lecturer who defended suicide under certain circumstances. This fact helped to wake up the public to the terrible danger of false principles and how they act themselves out in crimes

against society. It is well known that in the Catholic and Latheran parts of Germany where faith exists and is acted on suicide is very rare. It is almost unknown in Ireland, and statistics will show that it increases with unbelief. But why appeal to statistics? The argument a priori" is unanswerable. It is a question of cause and effect.

The popular agnostic lecturer was

THE SANCTITY OF AN OATH.

Let us look at some other sentinels that guard society from destruction. Look, for instance, at the sanctity and importance of an oath. Washington in his celebrated farewell address calls attention to this point when he shows the necessity of religion to maintain the young republic he had gloriously founded. A man's life, property and character may be stricken down by a false oath. What maintains the awful assepticism in all agos—the resellion responsibility of an oath but the fact that God is called to witness the truth of what is said and will punish the perjurer, though the law may not discover him. With the Bible in his hand the man is about to call God to witness, but the agnostic whispers to him. "Parhaps there is no God—volume to the construction of this the difference existing among theists themselves as listing among theists themselves as danger of sin and its consequent punishing that the difference of the construction of the constr cannot know it—you shall be only lying, which indeed is not honorable, but brings no Divine vengeance."
Why is it that perjury is becoming so why is it that the law common, and does not punish it as severely as of old? Simply because faith in its true moral guilt is decreasing.

Look again at threatening anarchy throughout the world. What right has one man to rule another? Are not all men born free and equal? Why usurp authority only because you have physical force enough to crush your slavish subject?

There is but one true and rational theory of the power of man over man, and it is that God made man a social being, and order requires that some should be above and rule others. All power comes from the God of society. Her ce. to violate the law of the land is a sin not only against the law, but

against the great Creator Himself. Thus the civil magistrate is a minister of God's justice, and must be obeyed. He may be changed by a vote of the people, but whilst he is in power he must be respected and obeyed, not for his own sake, but for the sake of the power he wields and of the God who Take away God and His law, and anarchy lifts its horrid head in de fiance. False principles on this subject, as on that of suicide, will lead and do lead to overt acts against society The boy assassin who struck down the President of the French Republic had been once innocent till the poison of false principles drove him to do the fatal deed.

liable to regard them as merely our but these rulers have power to govern those who elected them and must be obeyed. As I have shown if von less

all consideration of God anarchy must ligion at the feet of the last theorist

necessary, to illustrate the fatal effects on the individual and the State of the rejection or doubt or unknowability of We should not, however, discourage

agnosticism substitute for these preservatives? What are the great motives for the sacrifice necessary to overcome our passions? We are told, indeed, that in the long run it will prove more est scientists of the world as unsuspleasant and more useful to be good. tained. Pleasure and utility are the chief fac- What what is useful?

Max Muller in his "Origin of Rea

son," gives a very striking extract. A lady agnostic who had argued herself out of the old motives which a belief to God inspired and was left solely to pleasure or utility as the criterion and motive of good, Max Muller quotes on page 488. She

writes love are good, but hatred also. Hatred answers well when we cannot love. Wealth is good because it can be tion? Amongst the most learned men Some long as it makes us happy, but good also is adultery for everyone who is tired of marriage, or happens to fall in love with a married person. Life is good as long as it is a riddle; good is suicide also after the riddle has been guessed. But as every enjoyment culminates in our being deceived and tired, and as the last pleasure vanishes with the last illusion, he only would seem to be truly wise who draws the last conclusion of all science, i. e., who takes prussic acid, and that without

This appalling extract will seem exaggerated, but is it so illogical? If pleasure is the criterion of good and each one is left to be the judge of pleasure, where is the line to be drawn? Utility is no fixed standard. A thing should not be deemed good because it is useful, but useful because it is good. What one deems useful another will reject as useless, and we are left simply in a state of ethical anarchy without principles.

The work of agnosticism is to destroy, not to build up; to rob a man of faith and hope and love in robbing him of his God and leaving him in supreme desolation and helplessness without a motive to live!

CAUSES OF MODERN AGNOSTICISM. As to the causes that have led to modern agnosticism they are similar o those that have led to infidelity and kepticism in all ages-the rebellion fluence of the passions may not ordinarily originate doubts, there can be no question that it helps to perpetuate them amongst the mass of men. Pascal remarks that if mathematical truths imposed restraint on passion there would be found men to question them. If man can only emancipate himself from the restrains imposed by religion by calling in question the ex-

stence of God, or, what is practically the same thing, the possibility of knowing Him if He does exist, if man can thus silence the remorses of conscience, what a triumph for human passion!

A second cause is the pride of in-tellect which will not believe any-may be saved by a process not very thing above its comprehension, even on the testimony of God, and discredits ignorance which must be invincible, the sacred records He has left us. It that is, which cannot be overcome, believes firmly in its own theories and | which means that only such Protestants endeavors to put in opposition science can be saved as are incapable of rea and revelation. Agnosticism has en-deavored to render itself respectable by an alliance with science and an Catholic coachman to whom he became endeavor to show opposition between very much attached, whom he asked it and religion. But this effort must prove abortive. Truth is consistent with itself. All truth, like all power, comes from God. What is religiously I always thought that you should certrue cannot be scientifically false, tainly be lost; but lately at a mission and what is scientifically true cannot be religiously false. God speaks in the Scriptures and in the illuminated manuscripts of the skies. He is the God of reason and of revelation. The most learned men that ever

existed in pagan and Christian ages have been religious men. If there has been opposition between scientists, It is particularly necessary that we should remember this great principle and religion it is not because of science, but of individual theories put forward of authority. We make and unmake legislators and magistrates and are God is unknowable, put Him and His revelation aside without examination. creatures. Of old God sent His prophet Thus a man having collected a few to anoint the foreheads of kings who facts undertakes to explain them by were representatives of His power and a theory invented by himself. Should ministers of His justice. Now He sends the theory contradict revelation, so His prophet to anoint the forehears of much the worse for revelation. Now

ollow.

I might continue, if I deemed it We have only to wait a little while

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rejection or doubt or unknowability of the existence of the Supreme Being by showing that thereby the great motives A man's theory is the child of his brain of right acting are removed or so and he devotes himself to its progress of right acting are removed or so weakened as to leave our poor humanity to the mercy of its own passions.

WHAT DOES AGNOSTICISM OFFER US?

And now I may ask what does

And now I may ask what does

What we object to is the forcing of tors. Are these sufficient? Will not men differ about what is pleasant and what is useful? Will not unproved theories on us as if they were scientific truths. We will freely admit them as mere theories until proved or disproved.

RELIGION NOT OPPOSED TO SCIENCE. We repel with warranted indignation the charge that religion is opposed to science. Before the very recent birth of agnosticism who were the friends of learning and science the world over? Who founded the great universities of Europe? Who gave hypotrads and thousands of meaning "Enjoyment is good and frenzy and ve are good, but hatred also. Hatred women as members of religious orders living are churchmen, Catholic and Protestant, who love science because they love and serve the God of science. They see Him in the !uminous worlds above them and admire the great De signer and Governor of the universe in every portion of His creation.

Another alleged cause of agnosticism is the want of union among theists themselves as regards God and His revelations. But the question is of the fact that there is a God.

There is no genuine cause for agnos ticism. The immense mass of the human race are believers in God. from the beginning of the world. There is unity in the great fact that

there is a God and a provident God.

I was witness to a remarkable scene at the opening of the Parliament of Religions in Chicago. I saw, in the various religious costumes, the representatives of all religions on earth. On an antique throne sat the Cardinal who represented Catholicity. The arrangements had been made by non-Catholics, and yet they gave His Eminence the first place. He opened the Congress with a prayer. It was at once a prayer and a profession of faith-a universal faith in God.

Not a man of all those various religions of the whole world, of every tribe and tongue and people, who did not ery out to God with him: "Our Father who art in heaven, hallowed be Thy Name, Thy kingdom come, Thy will be done on earth as it is in heaven." Not a man who did not feel his dependence on God's providence for his daily voice: "Give us this day our daily bread." Not a man who had not sinned regards their god. Whilst the in- ishment, and hence the closing prayer 'Lead us not into temptation, bu deliver us from evil. Amen.

But it is urged by agnostics that the God of Judaism and Christianity is an exclusive and unjust God, and, therefore, no God at all—a God who reveals Himself only to a portion of His creatures; to the Jews, excluding the Gentiles; to particular sects of Protestants, excluding the other sects and the Catholics; to the Catholics, excluding Jews, Gentiles and Protestants

In this connection, however, the agnostic might add it is only fair to say that some of the more enlightened may be saved by a process not very complimentary to them, viz., by an soning! An anecdote is told of a Protestant gentleman who had an Irish one day what he believed would become of him if he should die as a Protestant. The Catholic replied: "Well, tainly be lost; but lately at a mission in our church one of the Fathers said that good Protestants might be saved by what he called - I think - inconceivable ignorance, and I was glad to hear it, because I am sure your honor can get in in that way." Where, therefore, there is so much exclusiveness and bigotry, is it a wonder that intelligent men should be agnostics?

Such an indictment as this, if counts of it were established would be fatal to Christianity; but the question is, are the charges founded on the doctrines of either Judaism or Christianity. God favored, it is true, in a particular manner the Jewish people, but did He, therefore, reject the Gentile nations? No, He was the God of the Gentiles as well as of the Jews.



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ous Affections.

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ARMINE

CHRISTIAN REID.

CHAPTER XVII.

Sibyl Bertram was right in saying that she had a capacity for hero-wor ship which only needed the appearance of the hero in order to declare itself but she had also too fine a sense of the essential characteristics of heroism to be deceived by any ordinary counterfeit. And since heroes do not abound

in life, especially in the conventional order of life in which her lot was cast, she had fallen into a state of scepticism by no means extraordinary in a nature so ideal in its tendencies and so

fastidious in its tastes.

And to this mood Mr. Talford played the part of a well bred Mephistopheles. His quiet but absolute disbelief in any thing exalted; his positive conviction that selfishness, pure and simple, dictated the conduct of every human being who was not a madman; his easy cynicism and creed of worldly materialism, which he made no attempt to conceal and which a wide experience of life seemed to justify—these things were not without their effect upon Sibyl, though it was an effect which Egerton failed to understand. was not inconsistently tolerating this ing herself with certain high ideals by which other people were uncompromis-ingly tried, but was rather deliberately asking herself whether this cynicism was not, after all, the true philosophy of life, and her ideals mere baseless

For it must be remembered that the enthusiasm of which she was capable, the aspirations which she felt towards noble ends had absolutely nothing to feed upon. The life of a young lady in commonplace society affords perhaps as little scope for anything of an exalted nature as can possibly be imagined, unless the great force of religion enters this life and by its wondrous alchemy transmutes the performance of ordinary duties into great deeds. But in the society in which Sibyl moved this force had no existence. It is a society which keeps up a bowing acquaintance with God, and which goes to church (in new tiolette) on Sunday with a comfortable sense of performing a vague hour or so in an agreeable manner. hearing some good music and probably some novel doctrine, which can afterwards be discussed with much individual freedom of opinion; but to religion in any vital sense its very air is fatal. For its standards are not only of the world, but of the most trivial interests of the world-its fash ions, amusements, and scandals. To dine, to dress, to drive, to cultivate distinguished acquaintances and know the last items of fashionable gossipthese are its supreme ends; and where in them is there food to satisfy an eager mind or an immortal soul? Surrounded by these trivialities, Sibyl had sought refuge in a literature which fascinated her by the high ideal of human conduct which it presented, by the teaching of an altruistic ben

ing for some supreme and noble end, the pursuit of which she felt to be necessary if life was to be of value. But when she looked around for the disciples who practised these teachings of enthusiastic masters, whose quence and genius have for a time blinded many to the baselessness of their hopes, she found that instead of placing their happiness in the happiness of others, and of directing every effort to the elevation of the race, men and women were going their old accus

evolence and of the possible ultimate

perfection of humanity. This ideal fired her imagination and seemed to

offer satisfaction to all the craving of

which she had been conscious-crav

CONSUMPTION

tomed ways and only accepting that

part of the teaching which relieved



Given Over by the Doctors!

LIFE SAVED BY AYER'S CHERRY PECTORAL

"Seven years ago, my wife had a severe attack of lung trouble which of the physicians pronounced consumption. Control of the cough was extremely distressing. The cough was extremely distressing, especially at night, and was frequently of especially at night, and was frequently of The doctors being unable to help her. I induced her to try Ayer's Cherry Pectoral, and was surprised at the great oral, and was surprised at the great orelief it gave. Before using one whole bottle, she was cured, so that now she is of quite strong and healthy. That this medicine saved my wife's life, I have not the least doubt."—K. Morris, Memphis, Tenn.

Ayer's Cherry Pectoral Received Highest Awards

AT THE WORLD'S FAIR



them of responsibility to a higher power. Then came the tempter, in the form of Marmaduke Talford, to declare with a tone of assurance and authority: "You and all like you are dreamers, who know nothing of the actual conditions of life. Self interest is, always has been, and always will be the basis of men's deeds; and to fancy that any motive for conduct can vised strong enough to supplant self-interest is to fancy what all past history and present experience belie. Accept, then, the plain fact that the material goods of life are the only things of which we can be certain, and

its material pleasures the only objects

worth our pursuit.

Now, it may readily be conceived that this was not a doctrine likely to please one whose nature yearned trongly and passionately toward ideal good, unless in the recoil of disappointment to which such a nature is subment to which such a nature is subject. And it was a recoil which had set in strongly with Sibyl, as the impatient scorn which puzzled Egerton abundantly testified. "Why do you rifle away existence so ignobly? Why do not you, who are free as only a man can be free, find some high task worthy of a man's doing?" was the meaning that underlay all her contemptuous speeches. And it followed of necessity, had Egerton been able to perceive it, that she would not have been inclined to manifest this con-tempt to one whom she had felt to be incapable either of realizing or followng the high intangible ideal that was in her thoughts. With Talford she showed none of it, because she was too With Talford she keen an observer not to understand that he must be taken on a lower plane, as that which he defined himself to be—a man of the world, worldly, and a materialist of the most pronounced type. No good to chide him with lack of ideals and aims at which he only smiled. And so it came to pass that Sibyl began to question whether this man, whose knowledge of life was so wide and varied, might not have grasped its true meaning, and if it might not be the part of wisdom to put away from her for ever dreams and hopes destined apparently never to be realized. For there is no com-promise possible with a nature like hers. It either believes and hopes all or it believes and hopes nothing; and and the influence which was acting on complished its end had not that which we call chance led har within the judged." we call chance led her within the different influence of one whose heroism and whose sincerity she could not

Something of this she said to her nother, though not a great deal; for she was never expansive, unless sure of sympathy, and although there was much affection there was not much sympathy between mother and daugh-"I feel," she said as they sat at breakfast together the morning after her visit to the D'Antignacs', "as if I had received a mental stimulant and spiritual refreshment. I have had the sensation lately of one half-starved, both mentally and spiritually; but I was fed and strengthened last night, and I am able again to make an act of faith in the possibility of human noble-

"My dear Sibyl!" said her mother in mild remonstrance. "'Half-starved, mentally and spiritually, and only able since last night to make an act of faith in human nobleness!' How very unflattering to all your friends and acquaintances

Sibyl laughed. "You see I was not freshment came. And such relief! Mamma, you must go to see M. d'Antignac. I have never known any one in the least like him. He is so strong and so simple, so patient and so gentle! He seems to look one gentle! He seems to look one through; but one does not mind it at all, there is so much comprehension and sympathy in the penetration."

"I don't know that I should about being looked through," said Mrs. Bertram; "but he must be a very interesting person, and I am glad that you like him so much.

"He is much more than an interesting person," said Sibyl. "I know what interesting people are. They please and amuse one for a time by their cleverness or their wit or their originality. I have been interested by a great many such people; but when one gets to the end of them, when one knows all that one has to expect, there is an end of interest.

"Yes," said Mrs. Bertram, whe knew - or thought she knew - her daughter on this point, "and when you get to the end of M. d'Antignac there will be an end of interest in him

"If you saw him you would not think so," answered Sibyl. "I can hardly express the manner in which he impresses me, but it is as if the interest he awakens does not depend so much on his personal qualities — charming on his personal quanties—chaining though they are—as on certain great truths and principles of life which he seems to have grasped most fully and to be able to draw upon with a wonderful simplicity and directness. Absolutely there does not seem to be any self-consciousness about him. when one feels one's self to be bristling with that very objectionable quality, one appreciates all the repose and strength that is the result of its ab-

You are certainly very enthusiastic about M. d'Antignac, and not very complimentary to yourself," said Mrs. Bertram, smiling. Bertram, smiling. "Are you brist-ling with self consciousnes?" I don't think any one would find it out."

"I find it out," said Sibyl, with smile and a sigh.

She did not pursue the subject farther, but a few days later her surprise and pleasure were great at receiving a visit from Mlle. d'Antignac, who had told her that, though always glad to receive her friends, she seldom paid visits. Remembering this, Sibyl, as she greeted her, said quickly and cordially:

"I am flattered that you have thought of me enough to come to see

me."
"I am sure that you are well used to being thought of sufficiently for that or any other purpose," said Mile. d'An-tignac, with a smile. "But I must be quite frank and tell you that it is as much my brother's thought as my own that has brought me. 'Go to see Miss Bertram, and ask her to come and see me again,' he said. And I assure you that such a request from Raoul is flattering.

"I feel it so," answered Sibyl. must be simply his kindness. He must know how much I wish to see him again.

"Perhaps he does know it : some times I think that there are few things which he does not know or divine," said Mile. d'Antignac. "But, however that may be, his interest in you and his desire to see you again are most undoubted. I foretold that it would be so," she said, with another smile. "I thought that you would please him, though I was not prepared for the determination he evinces not to lose sight of you.

"I must think better of myself since I am able to please M. d'Antignac,' said Sibyl. "It seems to me incred ible, for while I was talking to him I had a feeling as if he were looking me through and thinking what a poor, crude creature I was. But I did not mind the judgment. It seemed to be exercised with the compassion and gentleness of an angel. Then she suddenly flushed. "Perhaps this sounds to you extravagant," she said. it is really what I felt; and although my friends will tell you that I am prone to sudden enthusiasms, I tell you that these enthusiasms have been for things rather than persons. Clever and original people have often inter-ested me, but I was never before conscious of the least inclination to bow down as before something higher than myself. Indeed, it is I who have always judged. I never before felt

"It is good for us that we should bow down occasionally, even in the most human point of view," said Mlle. d'Antignac, looking kindly at the brilliant young face, "else we are apt to become spiritually and intellectually arrogant. And it is good, too, that we should be judged now and then by some one more impartial and less intolerant than ourselves. For to judge himself justly is impossible to man-or woman either. One is either too lenient or too severe with one's self. Do not infer from this, however, that I think Raoul was really judging you. He was only 'taking the measure' of your mind, with a penetration which he possesses in singular degree; and the result is that he wishes to see you again. I think that speaks for itself.

'Almost too flatteringly," answered yl, smiling. "But I need hardly Sibyl, smiling. "But I need hardly say that I shall be delighted to respond to his wish and to gratify my own desire. May I ask when he receives

"Any and every afternoon when he is well enough. But I must warn you that very often his most intimate friends come and he cannot see them; thinking of all my friends and acquaitances, but only of the truth," she said. "I did not know how nearly starved I was until the relief of rehim best know that they have always the risk to run, but they do not mind it. They come, and if he cannot see them they go away, to come again.

"Surely a disappointment is little for them to bear when he is bearing so "And is there no much," said Sibyl. hope of cure, of alleviation? Can he never be better?'

"Never-here. He does not hope or dream of it. All his hopes are set in eternity, where alone he can know again the sense of existence without

"It must make him wish to hasten

there," said Sibyl in a low tone.
"You would think so, and no doubt he does long for it in a manner we cannot understand; but I have yet to hear the first murmur of impatience from his lips. And more than once he has said deliberately that, notwithstanding his suffering, he is more than willing to remain here as long as God has the

smallest work for him to do." "It seems to me that his is a great work—to aid, to counsel, to influence so many," said Sibyl. "I can judge so many," said Sibyl. "I can judg what his influence must be by the effect which he has had upon me. And when one thinks that a man who is a prisoner, tied to his bed and racked with suffering, can do so much to make the burden of life lighter for others, what shame should we not feel who spend our days in talking of great deeds, yet do

not the least ! "The least is often the greatest," said Mile. d'Antignac, understanding the ring of self-contempt in her voice. 'There is nothing more useful for us to remember than that. And when we see the number of those who, in undertaking to set the world right, are only setting it wrong, we may be glad to be prevented from trying our hand at the same business, with probably the same result. But "-she rose-" these reflections are likely to lead one far afield, and I must not stay longer. shall hope to see you soon, and I echo Raoul's wish as well as my own in saying I trust you may like us well enough to make one of our inner circle of familiar and habitual visitors.

Ask for Minard's and take no other.

CHAPTER XVIII.

Far down in Brittany stands the old Chateau de Marigny in the midst of a wide domain. Terraces and gardens and green woods intersected by long, grassy avenues, surround it, while be yond a great extent of moorland stretches toward the sea, which beats yond ' ever against the scarred and riven face of the cliffs that surround this stormy coast. Across the wide uplands breezes fresh with the briny freshness of the great deep blow and carry the thunder of the waves over the leafy tree tops to the chateau, as it stands above its formal terraces with their time stained marble balustrades and broad flights of steps leading down to the gardens below.

Near the chateau is the village of Marigny, filled chiefly with the simple and devout fisher-folk of the Breton coast, among whom revolution makes scant progress; but a few miles distant is a large town, and here a sufficient number of the discontented class are to be found to serve as a basis for the work of the political agitator. In this, as the most important place of the district, Duchesne established himself when he came down to conduct the campaign against the Vicomte de Marigny; and here all the elements of opposition centred around him.

It may be thought that in loyal Brit-

tany these elements would not count for much; but in France, above all other places on the earth, extremes of good and evil confront each other. Who, for instance, that enters the crowded churches of Paris, with their devout throngs of men and women. but finds it difficult to realize that he is in the midst of that great capital where blasphemy and vice walk hand-inhand along the glittering streets? And in Lyons and Marseilles - hotbeds of revolution as they are—who does not know that one has not far to seek to find Christians with the virtues of the apostolic age, true confessors of the faith and spiritual children of the martyrs? While regarding the immense hosts of pilgrims to the shrine of Notre Dame de Lourdes, with their passionate appeals to the Mother of God to save France, it is hard to under-stand that the same France which produced these pious souls could also produce the maddened hordes of the Revolution and the Commune. And so even in Christian Brittany the evil watchwords of an evil time are heard, and men are seduced by the old promises of the tempter and intoxicated by the specious arguments and appeals of

Duchesne, therefore, found material enough to work upon to secure the defeat of the Vicomte de Marigny. To effect this end, however, he spared no effort either publicly or secretly-for there were secret meetings of societies but which, with many stern resolutions, pledged themselves to oppose the Vicomte de Marigny by any and all means. "For this is no ordinary man," the speakers said, "with no ordinary power to retard and injure the great cause of humanity. He is no mere obstructionist whom the flood will sweep over, but no one who defies and gives battle, who leads and sways men. Therefore he is to be crushed at any cost." And the assembly with one voice cried, "Ecrasez le!" as, given a little more power, they would cried, "A la guillotine And so it was determined that M. de Marigny should be crushed-by fair means if possible; but, these failing, by any such as were justified by the need of advancing the cause of revolution. Meanwhile the days passed pleasant

ly and not without some gleams of pleasure to Armine. She saw little of her father and knew little of what he was doing; but ignorance is welcome to one who shrinks from the weight of knowledge. She tried to forget for what purpose she had come, and to interest herself in the quaint customs and architecture of the old Breton town. She never tired of wandering through the picturesque medæval streets, the sunshiny squares, the curious old courts and many churches. In some respects it was like other places in which she had been before, yet there was a difference, a flavor of distinct nationality which attracted and pleased her. Then the piety of the people was so deep, their devotion so earnest and spontaneous! As she often knelt in the corner of some crowded churchtaking care always to shelter berself behind a great pillar, for it did not seem to her as if her father's daughter had a right to be there-she felt thrilled in every fibre by the chant which rose from the depths of those Celtic hearts, by the intensity of the faith which breathed in every act and word of the worshippers. And it was then that she began to realize that her father's passionate devotion to his ideal was only the religious instinct of the Breton turned into another channel. He might disown the God of his fathers, but he could not divest himself of the earnestness which was his inheritance from them, or the instinct of faith which, having lost the heavenly, now sought an earthly end. For no light scoffing or lighter indifference is possible to the Breton soul. Loyalty and enthusiasm are inbred in it, and, in its passionate tenacity, it is the stuff of which heroes and martyrs are made. But these tranquil and uneventful

days did not last long. One morning Duchesne said suddenly: "You must be growing tired of this dull life, petite. It was hardly worth while to exchange Paris for it. But you shall little while? It would surely be good have a little diversion, or at least a little change, to day. It is necessary that I should go to the village of Marigny, and I will take you with me."
"To Marigny!" said Armine. Despite her efforts she shrank visibly.

am very well satisfied here, mon pere,

I think I would rather not go."
"Why not?" asked her father, with some surprise and a glance which expressed a shade of suspicion. "What do you know of Marigny? Why should you not wish to go?"

"I know nothing of Marigny," she answered. "But I like this place, and

answered. "But I like this bere." am quite content to remain here." "I am not content to leave you here, bowavar." said her father. "There is no reason why you should not enjoy a visit to Marigny. You seemed anxious to see something of Brittany, and that is a typical Breton village. Besides, you will have a glimpse of the coast It is only a drive of a few miles.

must go."
"How soon shall we start?" she less with no better reason than she had to give.

"In an hour," her father answered

and we shall return this evening. In an hour they were driving along the road to Marigny, and Armine acknowledged that the motion and the air of the balmy day were as charming as the view of the country outspread in all its spring beauty under the golden sunshine. A soft breeze rippled the growing grain in the fields as they passed; lark after lark poured forth its song above them in the blue depths of the sky; cool and deep on the hillsides lay the shadow of the immemorial woods of Brittany, and the earth seemed carpeted by flowers that grew and rioted in every available space of ground. As they advanced the breeze which blew steadily in their faces grew more and more laden with the salt freshness of the sea; and at length a wide, green

heath opened before them, golden with

the flowers of the broom, while afar on

the distant horizon was a blue flashing

ine of restless water. Along one side of their way, how ever, the shade till extended. Bu suddenly the road turned; they passed some iron gates ; the coachman ing with his wip, said, " Voila le chateau!" and there was a glimpse up a long, straight avenue of a stately house standing with many-windowed facade above a flight of terraces. Neither Armine nor her father spoke. latter did not turn his head; but she. following with her eyes the direction of the pointing whip, saw the chateau, with its steep roof and iron balconies, and the broad steps leading down from the terrace to the shady avenue, framed like a picture at the end of the green vista. It was but a momentary view. They passed on, and a few minutes later came in sight of the parish church, situated on the outskirts of the village on the side toward the chateau. It was an old and picturesque edifice, built of the red granite of the coast, the ruddy hue of which contrasted effectively with the green moss that clung about its tower and tiled root. Around it was the graveyard, with the sunshine falling softly on the stone crosses of the graves and over a large

Calvary which dominated the enclosure and sanctified death. The village itself was situated farther beyond, and its long, straggling street led toward a cliff, down the face of which a steep path went by rudelycut and somewhat dangerous steps to the beach where the fishing boats lay. Armine uttered a cry of delight when, standing on the edge of this precip itous steep, she beheld the great plain of heaving, flashing sapphire at her feet, the creamy line of surf breaking far below, the blue outlines of distant capes, and the majestic cliffs, stormrent and torn into fantastic shapes by r ceasing warfare of the sea

stretching for miles on each side. But it was not until they had taken their dejeuner at the inn that she went out with her father and saw this sight, the grandeur of which thrilled and fas cinated her. She knew the charm of southern shores, all the loveliness of earth and sea and sky which makes the coasts of Italy for ever enchanted. But what was it to the wild beauty of this Breton coast-to this gigantic bulwark of towering heights, which, washed and worn into stupendous forms of arches, pinnacles and spires, stood like the remnants of a titanic world and breasted for ever the rage of There was, however, no the sea? suggestion of rage or tempest in the scene now calm and peaceful as a dream of heaven. The waves were rippling gently on the yellow sands and around the base of the mighty monoliths and columns of crimson granite; the great crags rose like aerial battlenents bathed in sunlight; on the blue liquid expanse that melted afar into the sky white sails stole along and the great wings of gulls darted

and flashed.
"It is more than beautiful—it is so grand that it fills one with awe," said Armine. "I should like to stay here for days, long enough to take it all in!

"If I had time," said her father, "we would stay for a few days at any rate; you would enjoy it even more than you think. I knew the coast well once. It is wild and picturesque, and terrible to a degree you can hardly imagine. But there is a wonderful fascination about it. Many of these cliffs are honey combed with caves, which the sea enters at high tide, where one may float in a boat and look up at walls hundreds of feet high, carved into strange architectural semblances and gleaming with color.'

for you to take a short rest - you who

work so hard !"

"There is need to work," said her father. "Rest is not for one who hears the cries of multitudes in his ears, who "I labors for the great cause of humanity.

I have come here to formation which he and me alone. And that I have not mor present. I must ta inn while I attend t 'Can I not go dow asked Armine, poin beach below. He shook his he

DECEMBER

not let vou descen Moreover, the place You might be annous "Then," said hesitation, " will the village to the c annoy and there, ar "You will proba said her father inc is as good a place

will join you ther of an hour. And so Armine ing back alone, h reluctance, having gone his way, which of the village in She walked rapid of an opportunity which she had har to do; and she pa the appearance of she notice the pec curiously as she But presently t which attracted ap. It was the calong the street, eyes they encour

Vicomte de Maria It was the mee dreaded ever sin going to Marig come to pass her hurry on, hopin But even impulse she real recognized. the Vicomte's g and as he met he and bowed. It was the per

greeting should

hade too much ment. The vill sudden increase walking down t le Vicomte bowe Madame la Com ing chateau, an notwithstanding dition, she must the salutation l her eyes, again rapidly than be herself: "He d'Antignac's fr and yet he gr princess. He i But after th sense of keen r -regret that h that she had ev bibed the spirit

that it seemed to come into a r his hereditary deavor to sedu to him. And t was what he Yet even as she was none the l To him, she k: he was engage high and holy aspect to her, opinion of the V the opinion of should have m ask herself. hard to be reg But that life

no new exper the short, quic an habitual b again, and th which she v Outlined aga stood the dark other cross wa the sky of l divine Figur thorn-crowne contradiction even as the J cross, revilin agony, so n infidels proc children the directed ag their first where is to remarkable should a re generation e supreme type

> with a forc had its me paused and ess, her cl wistful look ing form o still around lay steeped sparkled her wells of holy in the midst gentle emi placed there for miles ar tree tops a Armine kno But she was

pect, fair t

and sacrifice

These this

he was lost to sight for many months. His term of probation over, he was

sent to Rome, to be perfected in the spirit of his chosen order;

and on his return to his native land he

was attached to the Monastery of St. Michael, at Hoboken, N. J., from

whose cloisters he was often called,

however, to preach missions in vari-

ous dioceses. Six years ago the American Passionists were besought

by the late Archbishop Aneiros, of

self, dried and read it, and became so

convinced by the reading that his Pro-

testant belief was erroneous that he be-

came himself a convert to Catholicity.

The knowledge that his book has been

the means of leading many wistful souls

truth in whose behalf it was written,

to rejoice, for that was the chief aim he

had in view when he pended its pages.

and with tearful love awaiting my re

'The toil
Of dropping buckets into empty wells,
And growing old in drawing nothing up.'

and valuable services.

"Therefore I am fain to look back

The Bible.

Of all the changes that have come

over Protestant sentiment of late years

none is more striking than the new

attitude of our separated brethren to

ward the Bible. It is notable, too, that with the dislodgment of Protest-

antism has come a return to Catholic

belief respecting the Holy Book. Re-

viewing a recent work in which the

author, the Rev. Dr. Cust, attempts to

explain the failure of Protestant mis-

sions, the Asiatic Review observes :

"Dr. Cust fails to class among the

difficulties of coverting the 'heathen',

the indiscriminate circulation of the Bible, sometimes wrongly translated.

That book never was meant as a mis-

sionary agent; and if it bristles with

its circulation, when read, uncom-

This is the reasonable view to take, and it is confirmed by the testimony

of the missionaries themselves. How-ever, "knowledge comes, but wisdom

pagan countries with copies of the Bible, whose leaves and covers the

-Ave Maria.

mented upon, by the non-Christian.

WILLIAM D. KELLY.

9, 1894;

nere, mon pere not go." her father, with ince which excion. "What rigny? Why go?" Marigny," she

this place, and ain here." leave you here, er. "There is uld not enjoy a seemed anxi ttany, and that Besides, lage. Besides w miles. You

e start?" she tance was n on than she had

ther answered evening. driving along nd Armine ac notion and the were as charmcountry out-A soft breeze ter lark poured m in the blue d and deep on dow of the in tany, and the

by rioted in every which blew rew more and lt freshness of a wide, green m, golden with , while afar on a blue flashing heir way, how

xtended. ed ; they passed achman "Voila Voila le chaglimpse up a a stately house indowed facade aces. Neither spoke. The nead; but she, s the direction w the chateau iron balconies, ling down from venue, framed d of the green mentary view.
few minutes of the parish outskirts of the rd the chateau. resque edifice, e of the coast, ich contrasted reen moss that and tiled roof. eyard, with the

d over a large d the enclosure s situated farng, straggling down the face vent by rudely gerous steps to hing-boats lay. delight when, of this precip the great plain apphire at her surf breaking nes of distant c cliffs, storm-astic shapes by re of the sea each side.

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nse that melted ails stole along f gulls darted utiful—it is so ith awe," said te to stay here to take it all

d her father, w days at any it even more w the coast wel cturesque, and ou can hardly a wonderful Many of these d with caves, at high tide, a boat and look of feet high, hitectural semith color.

"I should like ot stay for a surely be good

ork," said her one who hears n his ears, who e of humanity

present. I must take you back to the it mere chance which brought her inn while I attend to this business.

"Can I not go down there and vait?" viction, strong as a personal assurasked Armine, pointing to the shining ance, that it was not; and if it was

He shook his head. "No; I could not let you descend the path alone. Moreover, the place is too solitary. You might be annoyed."

"Then," said. Armine with some hesitation, "I will go back through the village to the church. No one will annoy no there and L. I should like to

"You will probably find little to see, said her father indifferently: "but it is as good a place as another to wait. will join you there, then, in the course of an hour.

And so Armine found herself walking back alone, her father, after some reluctance, having parted from her and gone his way, which led to the outskirts of the village in another direction. icled in nearly every London news-She walked rapidly, for she was glad of an opportunity to enter the church, which she had hardly hoped to be able | who knew him " writes as follows:

tany, and quite especially feared in transferred to Bray, where he acted going to Marigny. Now that it had for a time as a curate to the late Moncome to pass her first impulse was to signor Lee (who only died a year ago) hurry on, hoping to escape recogni-tion. But even in the instant of the Archbishop of Dublin at the Union. impulse she realized that she was fully There he remained for forty years be recognized. Something of surprise coming first administrator, then parish the Vicomte's glance expressed, but priest of Little Bray—a gloomy, there was not a shade of doubt in it, squalid suburb of the once fashionable

walking down their street, to whom M. Vicomte bowed as if she had been Madame la Comtesse from a neighbor-ing chateau, and were quite sure that, notwithstanding her unattended condition, she must be a person of rank. dition, she must be a person of land.

Armine, meanwhile, acknowledged Father Healy managed to steer control of party politics, and still be friendly with all men. He was non-political walked on even more with all men. He was non-political best sense. When men rapidly than before, her face flushed in the best sense. When men and her heart beating as she said to say they have no politics, one princess. He is a true gentilhomme.

Marigny. For so little had she imbibed the spirit of modern democracy business," said Healy, "plank-beds that it seemed to her a shameful thing will go up." to come into a man's own home, among his hereditary dependants, and endeavor to seduce them from allegiance to him. And that, she felt quite sure, was what her father was doing, and Protestant in Ireland. He was Yet even as she thought this her heart one of the few priests who accepted was none the less loyal to that father. the opinion of the Vicomte d should have mattered to her she did not ask herself. She only felt that it was hard to be regarded as an enemy by one whom she would willingly have

served as a friend. But that life is full of hard things was no new experience to Armine. the short, quick sigh of one who carries an habitual burden, she lifted her eyes again, and this time they fell on the group of Calvary in the churchyard which she was now approaching. Outlined against the fair blue sky stood the dark form of the cross, as an other cross was once outlined against the sky of Palestine, and on it the divine Figure hung with drooping, thorn-crowned head - the "sign of contradiction" now as of old. even as the Jews gathered around the cross, reviling the Son of God in His priests to take Anglican Orders. agony, so modern revolutionists and infidels proclaim most clearly whose children they are and whose work they do when their first rage is they do when their first rage is gave in charity. The aged pony and directed against the crucifix, and gave in charity. their first work always and everywhere is to tear it down. Nor is it parochial visits to the outlying parts remarkable that they do so. For how generation endure to lock upon the died a few years back, and in its place should a rebellious and self-seeking supreme type of obedience, patience, there recently appeared a Rosinante

and sacrifice? These things the crucifix preaches with a force which no eloquence of man can equal, and at this moment it had its message for Armine. She had its message for Armine. She paused and stood for a moment motionless, her clear eyes uplifted with a wistful look and fastened on the touching form of Love divine. All was still around her. The quiet graves still around her wishine, which sparkled here and there on the little sparkled here and there on the little wells of holy water. The church stood in the midst, full of repose; from the gentle eminence on which it was placed there was a view of the country for miles around, and over the distant tree tops a glimpse of the chateau, had Armine known where to look for it. But she was not thinking of the prospect, fair though it was. A moment pad come to ber like that of which she pect, fair though it was. A moment or ofte had come to her like that of which she sary.

I have come here to day for a purpose — to see one who professes to have information which he will give to me, and me alone. And that reminds me that I have not more time to spare a that I have not more time to spare a than that never errs. After all, was recent.

beach below.

He shook his head. "No; I could her, it was God's will—then all was She had only to bear with patieasy. ence the old burden of pain and doubt, and a new burden of misunderstand

ing, which surely did not matter. Saying this to herself, she walked up the grassy path and entered the annoy me there, and I-I should like to little church.

TO BE CONTINUED.

Death of Father James Healy, of Whom There Are Many Clever Stories. The death of Father James Healy, formerly of Little Bray, and latterly of Ballybrack, has been chron-

paper with an expression of regret. the Westminster Gazette, "One which she had hardly hoped to be able to do; and she paid little attention to the appearance of the village, nor did she notice the people who looked at her curiously as she passed through it. But presently there came a sound which attracted her attention and made her almost unconsciously glance ap. It was the clatter of a horse's feet along the street, and as she lifted her eyes they encountered the regard of the rider, who was no other than the Vicomte de Marigny.

It was the meeting she had vaguely dreaded ever since she entered Brittany, and quite especially feared in transferred to Bray, where he acted

> when congratulated on his appointment, "but I am delighted to be there. I have to keep saying, Ballybrack my boy, you're only mortal; don't be proud!" To have no political views

herself: "He is worthy to be M. may, as a rule, assume that they d'Antignac's friend. He knows who I are rabid partisans. But Father am—he must know why I am here—and yet he greets me as if I were a tain jocular contempt. "What will Tim Healy be in the Irish Parliament? But after this burst of feeling a saked somebody. "An old man, sense of keen regret overpowered her said Father Healy. "I'm glad this regret that he had seen her, regret Coercion Act is safely through," said a that she had ever consented to come to well-known timber merchant to him in

> He was on intimate terms with the 'aristocracy," genuine and shoneen alike, and managed to bridge over the wide gulf which separates the Catholic imperilled the position of any other recently-ennobled brewer, and they the late Chief Secretary, and the commander of the Forces found their way to his periodical dinners, cooked and

served by the one domestic whom he described as "the establishment." Lord Plunket, the Protestant Archbishop of Dublin, who lives in Bray, used to be congratulated by Father Healy as being one of the model members of his parish. It was Dr. Plunket who asked him, as a theologian, whether the Protestant authorities "Make them take the pledge," said Father Healy. But he was something more than a cheery, hospitable man. battered trap which conveyed him on of his territory were familiar objects to the inhabitants of Bray. The pony of very unprepossessing exterior.
"I don't want to die a millionaire," he said, "so I've invested my savings

in him."

Common Sense

HOOD'S PILLS cure constipation by restoring peristaltic action to the alimentary canal.

FATHER FIDELIS.

His Conversion to Catholicity a Quarter of a Century ago.

Chicago New World. Twenty-five years ago the present month, in answer to the earnest in-vitation addressed to all Protestants and other non-Catholics to return to the true Church by the predecessor of the present illustrious Sovereign Pontiff, who is himself showing such apostolical zeal in behalf of Christian unity, there was penned, on the Feast of the Immaculate Conception, 1869, a reply which appeared as an introduction in "The Invitation Heeded," a work that issued that year from the press of the New York Publication Society, and which immediately commanded a large

sale, and attracted profound attention

Passionists, prominent among whom was Father Edmund Hill, an Oxford both in this and other lands. The writer of that reply and the au-thor of the above mentioned book was graduate, a convert and a well-known Catholic poet, was sent to South America, where he labored, with James Kent Stone, the scion of an old New England family, whose father was signal success, up to quite recently, the first dean of the divinity school of when he was recalled to Hoboken. Harvard University, a position that The work, alluded to at the begin-ning of this article, "The Invitation has since been held by many eminent Episcopalian divines, and which was occupied, up to the time of his recent Heeded," which Father Fidelis wrote at the time of his conversion to Catho consecration, by Bishop Lawrence, the licity a quarter of a century ago, has present head of the Episcopalian often been compared to Cardinal New-Church in Massachusetts. Following man's "Apologia" because of the in his father's footsteps, young Stone beauty of its author's style and the made his first collegiate course at Harvard, from which university he force and lucidity of his arguments. It has been the means of bringing many graduated, with distinguished honors, a searcher after religious truths into in 1861. He then went abroad for a the Catholic Church, and its sales are post-graduate course, and spent two still deservedly large. Of one copy of years at Gottingen, afterwards visiting Italy and other European countries. To his studious bent of mind there was united at this period of his life a pasthe book, which she had carried abroad sion for athletic exercise, which nearly the vessel, into the sea while de cost him his life during an exploration scending to the boat that was to take her ashore. A young naval of the Alps, but which, also won himthe first time such a distinction was officer, who witnessed the inci-dent, rescued the book and offered conferred upon an American-an election as member of the English Alpine Club. On his return to this country, it to its owner, who, deeming it ruined, declined to take it. The he enlisted for the defence of the Union but a short service satisfied him that rescuer accordingly kept the book him he was not fitted for a soldier's life, so there was not a shade of doubt in it, and as he met her eyes he lifted his hat and bowed.

It was the perfection of what such a greeting should have been, with not a shade too much or too little empressement. The villagers looking on felt a ment. The villagers looking on felt a ment. The villagers looking on felt a ment. Latin at Kenyon College, an in-situation which the Church maintained to acknowledging and embracing the average attendance of about 150 students; and the following year he was placed at the head of Hobart College, a similar Episcopalian institution located at Geneva, N. Y. It was while he was president of this college that Father Fidelis, who had for years previously been a diligent searcher after religious truth, made up his mind to become a Catholic, so convinced had he become that Catholicity was the only true religion. Accordingly, a few months after entering upon his duties at Hobart College, he sent in his resignation of its presidency, and that having been accepted, he openly an-nounced his conversion. This an-nouncement cost him the loss of many of his Protestant friends, and drew upon him the displeasure of his father, who considered his son's conduct rash and foolish, as it doubtless was from a worldly point of view; for had the convert remained in the Episcopalian fold, she path to high honors and pre-

Father Fidelis, however, was not a one of the few priests who accepted men to shirk the obligations of conthe hospitality of the Castle and the science, and once he had become conhind." To him, she knew, the work in which Viceregal Lodge. To be a "Castle vinced of the truth of Catholicity, he his life; he is the member of an order he was engaged wore the aspect of a hack" is bad enough in a layman. embraced that faith, heedless of what high and holy duty; but it had no such In an Irish parish priest it would be the consequences might be. After his aspect to her, and therefore she was sorry to be identified with it in the opinion of the Vicomted Marigny. Why the opinion of the Vicomted de Marigny ated in him what would have seriously apply for admission into the Congretation of the Vicomted de Marigny. gation of St. Paul of the Cross, which Catholic clergymen. They did not is, as is well known, one of the most resent his yachting expeditions with a rigorous and austere of the religious orders. Because of the condition of looked on with nothing more than mild his health, which was then not robust, surprise when such great and suspic-ious personages as Peter the Packer, the time being that ambition, and he was urged, if he was determined to become ar egular priest, to join the Paulists, in whose ranks he would find a number of clergymen, like himself, converts from Protestantism. Acting upon this advice, he made application to the lamented Father Hecker for admission into the community of which that clergyman was the founder and head, and his application being favorably viewed, he became a Paulist scholastic, studied theology under the direction of Father Hewit, was ordained a priest in due season, and attached to the Church of St. Paul the Apostle, in difficulties which try the faith of even City. For a number of the Christian believer, it can simply New York City. For a number of the Christian believer, it can simply years after his ordination, in addition be a means for defeating the object of to his sacriedotal duties, Father Stone acted as master of novices at the New York house of the Paulists, and he speedily attracted attention, also, speedily because of his eloquence in the purpose his fame as a preacher causing a great demand for his appearance as a misdemand for his eloquence in the purpose. cause of his eloquence in the pulpit,

ferments in that denomination lay at

his feet.

During the time that he was a member of the Paulist community, Father natives find various ways of utilizing. Stone continually entertained the hope that he would be enabled one day to carry out the design he had conto carry out the design he had conceived, at the time of his conversion, of becoming a Passionist; and after the nis nealth halving in the meantime greatly improved, the desire of joining the Passionists became so strong within him that he asked leave from more partaken of with youthful relief Father Hecker to gratify it. This permission whas reluctantly given, so loath were the Paulists to lose so valuable a man as Father Stone had proved himself; but it was, nevertheless, granted; and then the famous Episcopalian divine, famous author and eloquent preacher bade adieu to the world, and, veiling his identity under

REASON AND REVELATION. the religious name of Father Fidelis, entered upon his novitiate in the Pas Place These Thoughts Before Unbe sionist monastery at Pittsburg, where

Rev. John S. Vaughan, of England, writing on "Reason and Revelation,"

says: "Either we must join the ranks of the silly atheist, and say there is no God, or else we must conclude that another sphere of human activity awaits us beyond the grave, where the wicked cease from troubling and the weary are at rest. We must postulate a future life where perfect justice shall Buenos Ayres, to send missionaries to Argentina, to minister to the large number of English speaking Catholics who had settled in that country; and be dealt out to all: where each shall receive with absolute impartiality according to his works, and where compensation shall be made to thos in response to that appeal, Father Fidelis, with some other American who have suffered without cause, and where vengeance shall overtake al who have prospered by their iniquity and profited by their sin. This life in its present condition is inconceivable without a future, if we have any faith in our infinitely holy and just Creator. It were far easier to deny our own ex istence than to deny the absolute neces sity of a tuture state, where the balance of justice shall be restored.

"'If,' said J. J. Rousseau, 'I had no other proof of the immortality of the soul than the prosperity of the wicked and the oppression of the just in this world, that alone would be enough to convince me. I would feel constrained to explain such a manifest contradiction, such a terrible excep-tion to the established harmony of the universe. I would be fored to exclaim within myself, "All cannot end with death. All will be put into proper it the tale is told that a lady who was visiting one of the warships that lay in order and harmony after death New York harbor, accidently dropped

" Do you believe in a future life ! asked a Judge at Lyons of one of the priests condemned to be executed dur ing the awful French Revolution.

'How is it possible to doubt it,' he replied, 'seeing what is passing in this unhappy country? If I had begun by being an unbeliever that would have made me a believer (je serais devenu croyant). Nothing so proves the cer-tainty of a future life as the impunity of the wicked and the prosperity of the greatest rascals in this.

"What! Is there to be no punishment for a Henry VIII., no redress for Thomas More? Is Queen Elizabeth to eternally triumph over the innocent, whose blood she ruthlessly shed? must often have caused its gifted author Never! It is clear to every man who has any faith in Divine justice that a day must come when iniquity shall be "Yes," says he, in his pre-fatory chapter, "this is my only apology for writing. I was once deceived by the unreal charms brought low and the cause of justice purity and love shall triumph. not, then there is nothing left but to blot the very notion of God out of our of a false prophetess; but now the thin mask has been torn away. I once minds and to try and persuade our selves, if we can, that the universe had only bitter thoughts and scornful made itself; that the marvellous body words for her whose glories I had never and yet more marvellous soul of man seen, and to whom I did not know that are the accidental results of the unconmy soul owed high allegiance; but now divine compassion has led me to scious and fortuitous concourse of the feet of my true Mother, who through all my railing stood patiently

The Little White Wagon.

A little white hearse was passing by—
Can it be but an hour—an hour ago
Since Edith's prattle hurt me so
When it caught her wandering baby eye?
"Pitty w'ite wadon! Oh, see!" she said;
"Yook! Ponies, too! Oh, how I wis'
I tould det up an' wide on a wadon lite turn. And in the joy of the present I cannot forget what now seems the gloom of the past. I have been brought into the fragrant garden, and I think of the weary wilderness. have drunk of the flowing fountain And my heart stopped—so—as I thought of her, dead. and I remember the broken cisterns over which I once labored.

The little white wagon was passing by—
A sight that is common enough, you say?
No! no! no! no! No! till to day
Had I known how it looks to a mother's eye,
With its white, false face to her black grief
wed,
Crushing her heart with its juggernant
wheels.
Not till to-day had I thought how it feels
To be stabbed by the hush where a baby lies
dead.

and call to those whom I have left be-Father Fidelis is now in the prime of

The little white wagon was passing by—My God: Can it be but an hour ago? How would the age long seconds flow Into minutes unending, were she to die? So I class and love her as never before, One thought, one hope, is my frightened error. whose rule, despite its austerities, contributes to longevity, so that the Church confidently counts for many years yet upon his eminent usefulness cry— That the little white hearse may still go by And never stop at my darkened door.

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Mrs. Caroline H. Fuller

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London, Saturday, Dec. 29, 1894.

CHRISTMAS.

The very thought of Christmas steals into the human soul, calming the feverish brain and weary heart and lifting us from out ourselves into the regions of peace and happiness. We see in spirit the shepherds, men of simple minds and pure hearts, keeping their lonely vigil on the hills of Galilee, and hear the heavenly music that entranced their wondering ears. Down from heaven, clad in robes of dazzling whiteness, descends an angel in rapid flight, and the bright. ness of God shines round about them and they fear with a great fear. "Fear not," said the angel, "for behold I bring you good tidings of great joy." After the long waiting the Christ had come.

They were indeed good tidings that thrilled the heart of humanity, announcing that the sway of death was over, that love reigned in place of fear, that the compassionate heart of a God-man was ours forever for our solace and consolation, that the hope of a lasting city where joy and eternal peace abide could reanimate the courage of the sons of men and render insignificant the sorrows and miseries of this earthly pilgrimage, and that faith banished ignorance and made them aware of their duties to themselves, to their neighbors and to God. Were they not good tidings?

Humanity, like the poor prodigal, had gone out from the father's house of truth, and in the far off country of doubt and despair had squandered its noble dowry of intellect and will in the pursuit of error and in the satisfaction of passion. Enfeebled in body and spirit, it waited in sullen despair for the end. But God had mercy upon it, and with inconceivable love sent His only begotten Son to search out the poor wanderer, to bind up the wounds that sin had made so that he who died in Adam might be raised up and strength. ened and made to live unto God.

We who live in the sunshine of God's truth may not well imagine the holy joy conveyed by the word of the angel unless we understand the condition of the world at that time.

When our first parents, endowed with wondrous gifts of nature and grace, flung them away at the suggestion of the tempter, and so bereft themselves and their posterity of all grace and hope of glory, the darkness of death overshadowed the world. The original sin was fast blighting the face of creation.

Men knew they had immortal souls and that above them was a God who could reward or punish them, but passion had dimmed the remembrance of this teaching and blended it with so many errors and superstitions that the fair form of truth could scarce be recognized in the monstrous systems of idolatry that infested the world.

The world of sense was around about them, and to extract its every pleasure, no matter how vile and debasing, became the chief object of their existence. The scene of the degradation of individuals and nations before the coming of Christ shows well to what depths of infamy men without the grace of God may descend. We see them crouching in abject fear before senseless idols of gold and silver and defiling their immortal souls with every species of sensual gratification. We behold woman shorn of her dignity and purity, and myriads of human beings dragged into slavery and sold like cattle on the marts of commerce. Verily, in the words of the prophet, the 'Lord looked down from heaven to see if there be any that seek after God. They are all gone aside. Their mouth is full of cursing and bitterness; destruction and unhappiness are in have not known."

tions for immortality could not be truth.

and the same

silenced by an eternal death, strove with all the power and energy of their nature to discover the truth. We see it was looked upon as the flowering of nations and times, and it was always peror is or has been unwilling to rethem grappling with the problems of misguided enthusiasm, destined to be an essential feature of the Christian sign his headship of the Church. their origin and destiny and nothing born only to be buried. It is, howmore interesting and more unutterably sad than their varying answers. Acute and subtle, earnest and energetic, they were, and yet, despite these advantages, they were groping in the dark; and again and again do we hear them confessing their doubts and ignorance and declaring there was no hope for man but from a Redeemer.

And the Redeemer was to come. Adown the generations from father to son, from generation to generation, was handed the blessed promise that was the only gleam of light during forty centuries of darkness.

Prophets saw Him afar and re-animated the courage of hearts, weary of waiting by proclaiming the glory of His coming. And as the years went by and the time foretold by the prophets was at hand, God came quietly and without ostentation.

Mary and Joseph, in the cold, dark time of mid-winter, go in obedience to the Roman Emperor, who was enumerating and taking the census of his provinces, to the little town of Bethlehem. Timidly they go from house to house

seeking a shelter, but there is no room for such travel stained and poorly dressed travellers. Houseless and desolate they wander until they find a bleak unsheltered cave, and there was born the long expected of nations, the Saviour of the world. The angels are present in myriad bands singing in strains of divinest triumph the love of God for man. Out over the sleeping city rings their jubilee of praise and glory to God in the highest and peace on earth to men of good will, announcing the good tidings that the Word was made Flesh and dwelt amongst us. The light which enlighteneth every man that cometh into the world shone forth from that poor stable of Bethlehem upon the face of the earth and all the myriads that sat in darkness and proclaimed: "I am the light of the world. He that followeth Me walketh not in darkness but shall have the light of life." That heavenly light shone upon man, dissipating his ignorance, strengthening his will and teaching him that he was destined for an eternity of happiness. It shone upon the home that had been desecrated, bathing it in a splendor of purity by sanctifying the marriage tie and the relations between parents and children. It fell upon society, purifying it from corruption, banishing tyranny and re-establishing the reign of truth and justice, and upon human minds and hearts, solving all

doubts and healing all sorrows. Such were the tidings that ushered n a new and lasting era of peace and happiness to a world that had well nigh lost all hope of deliverance. We have indeed reason to rejoice, not vainly, bu twith a joy that will produce strenuous good works.

The mind shrinks back affrighted at the idea of the infinite abasement and curse wrung from the justice of God by humiliation undergone by the Eternal Son of God to bring that heavenly light to mankind.

> Though He framed the Universe with its countless worlds, yet was He born so poor that He had not whereon to lay His head. Though He was the source of boundless wisdom, He came into the world a speechless Infant; and though He was the Uncreated Eternal God, He became a weak, puny Child, with a human body and soul, with a human heart and will. The human reason may well be baffled by such a mystery. Our gratitude tells us all that to make recompense to this prodigality of love, we must bring out in our souls the fair image of the God of Bethlehem by our charity, by our purity, by the practice of every Christian virtue. This is our life work. and though we may be rich and honored, yet if we are not like unto the image of Jesus Christ our years are but a mockery and utter failure.

MISSIONS TO PROTESTANTS.

The interest in Father Elliot's work grows apace. He is warmly welcomed wherever he goes, and this indeed is a proof to the liberty - loving spirit of our separated brethren. Calumny and misrepresentation stand out their ways and the way of peace they in all their repulsiveness when exposed to the search light of investigation. Still, amidst all this gloom of sin, He has met with opposition, but the procurator to re-enact such atrocithere were some who rose superior to he has the consolation of knowing that ties as he has been responsible for in the common ideas, and who, feeling his efforts have unbarred the door of that an immortal soul was within prejudice that shut out from honest them, and, convinced that its aspira- souls the messengers of peace and Schism of the Eastern Churches should

sions to Protestants was first broached, unborn may not witness its funeral.

It must not be imagined that Father Elliot's work is something new to the Paulists. It was the plan conceived by their venerable founder, Father Hecker, and would ere this have been in operation but for inability to furnish men for the work. The keen eye of Father Hecker saw in the trend of events and detected in the multifarious and contradictory opinions of his age the longing for better and higher things, and that there is no mission nobler than to guide and to direct them. He was prevented from carrying out his idea, but he bequeathed it to his spiritual children. They formed after his own heart, have gone out with the glad tidings of the Gospel, and the good seed sown has already been productive of fruit.

The great success is due to the truth enunciated, to the personal magnetism, and to the plain, virile language of Father Elliot. He is a man who knows how to think and to express his thoughts in true and luminous words. He wastes no time in the frippery and affectation of a vain rhetoric. He makes no attack on buried systems and theories, and leaves Pilate and the Pharisees in peace. But he speaks of the crimes that the every-day work a day world knows of, and his auditors are certain that they are listening to a man who speaks because he has something to

THE CZAR AND THE RUSSIAN CHURCH.

It is gratifying to find that the new Czar of Russia, Nicholas II., is adopting a policy of toleration which has hitherto been a thing unknown in the Empire. The latest intelligence is to the effect that the laws enforcing the expulsion of Jews from Russia have been modified to such an extent that already the condition of the Hebrew race is very much ameliorated. A few days earlier we were informed that the Emperor had telegraphed to General Gourko in Warsaw that he is not to molest any further the Catholic clergy and laity in the practice of their religion. General Gourko has been the military governor of that district for a couple of years, and during that time has shown a readiness to become a tool of the fanaticism of M. Pobzendoff, the procurator of the Holy Synod, who is full of hate against Catholics, because they will not admit his right to govern the Catholic Church,

It was General Gourko who commanded the Cossacks to make the assault upon the poor peasants of Kruze who resisted the desecration of their church. This deed rivalled in barbarity the atrocities committed by the Turks in Armenia, and at an earlier date in Bulgaria, with the'exception that the butchery committed in Kruze was on a smaller scale.

the Polish Catholics, and it will be no matter of regret that he has been so much humiliated by the Emperor's command to be more merciful, that he has given in his resignation of the governorship. It cannot be that any one so brutal as he will be appointed to succeed him, and so the cause of humanity will necessarily be a gainer

by the change. The Emperor's action in this matter will be taken as an indication that a new era of toleration is to be inaugurated in Russia, in which case we may hope that the unfortunate peasants who were recently consigned to Siberia by the late Czar will be restored to their homes. If this be not done, the reparation offered to the Poles will be very inadequate and partial, and it cannot be expected that confidence in the St. Petersburg Government will be restored.

It was stated just after the accession of Nicholas that the procurator of the holy synod was also to be dismissed and a new one appointed. If this had been done it would have been a further assurance that a more liberal policy is to be followed, but the report has not been confirmed. It is possible that M. Pobzendoff has submitted to adopt a more tolerant course than he has hitherto followed and has thus staved off the humiliation of a dismissal. At all events, there is good reason to believe that the Czar will not allow the past.

There is no valid reason why the

Church that there should be a bond of ever, full of vitality, and generations union uniting all its parts under one has predominated; but to this day the whole Church must be subject, and ments. with which it must hold communion.

There is no foundation, whether in scripture, tradition, or reason, for the newfangled theory of a system of independent national Christian Churches with a fictitious union existing between them, such as Anglicanism, Presbyterianism, Methodism, etc., present, and such a system must result, as it has resulted in all these cases, in a multiplicity of sects teaching different doctrines. Quite independently of the internal divisions existing between High, Low, Broad, and Erastian Churchism within Anglicanism, there are already divergencies in doctrine between that Church in England and the United States, inasmuch as the standards of belief have already been changed in the latter country to suit the differences of character and manner of thought of the two nations. Methodism and Presbyterianism in Japan are essentially different from these isms as they exist in the Englishspeaking countries which established them through their missions, and the current of events makes it evident that there will soon be a diversity of standards in use in the different countries where they have a foothold.

The Catholic Church, on the other hand, has kept everywhere that unity of faith which would be impossible without unity of headship.

The Russians and other Eastern schismatics have preserved, in spite of their separation, all the most important doctrines which the Catholic Church holds, though it is more than a thousand years since Photius, the Patriarch of Constantinople, began the work of schism by refusing to submit to the authority of the Popes-a refusal which culminated afterwards in the unfortunate separation of the East from the West, just at the time when the Mahometan tribes were preparing to invade the Christian world in order to impose Mahometanism on the East and West alike.

The West was finally saved from this infliction by the influence of the Popes, who succeeded in uniting the Catholic powers sufficiently to prevent the onward march of the barbaric hordes, though it was with great difficulty this end was gained, owing to the national and private jealousies which existed. The East would not co-operate with the Western powers, and so it was over run by the Moslems, and only of late years were Greece and the Balkan Provinces delivered wholly or in part from a sway which civilized nations could no nger tolerate.

Russia has been, down to the present time, in a backward state, owing largely to its isolation from the great body of Christendom. Religiously it has little life, and its clergy are in a deplorable moral condition, owing to the fact that they are almost entirely now an hereditary class or cas te. The faith of the people is strong, notwithstanding the debilitating in duence of such a body of clergy as they are supplied with, but a reunion with the Catholic Church would undou btedly infuse new life into the whole religious system of the country.

The total population of the empire is now estimated at about on e hundred and fifteen million and seventy-seven thousand. Eighty-two mullion four hundred and seventy eight thousand belong to the Schismatic al Russian Church, which is officially called the Orthodox Catholic Church. Among these, however, a number of Dissent ing bodies are included. There are nine million sixty-nine tho usand Catholics in communion with the Pope. These are known as uniates or members of the United Catholic Church.

The Protestants or Sturidists of the empire number about five millions three hundred and eleven thousand, the Mahometans thirteen million three hundred and forty-nine thousand, and the remainder of the population is divided between Jews ar id Pagans.

The union of the Orth odox with the Catholic Church would present no difficulty on the part of the people, as their devotions and belief are in almost every respect the same, except in reference to the authority of the continue to exist, nor was there ever Pope. The chief obstracle to accept-

The Patriarchs and Bishops also assume to fear that their liberties and head. It is not distinctively Latin or powers would be circumscribed if a Greek, Italian, French, Russian or union was effected. This would not German, though it has happened in be the case. The rite in which Mass subject, and we rejoice to find that the the course of time that the Latin rite is celebrated would be preserved, as well as the general discipline of the other rites have wisely been preserved | Church, though there would necessarin the Church's liturgy. There are in ily be certain reforms introduced to the Church many languages, but one correct abuses among the clergy, and faith and one supreme head, to which in the administration of the sacra-

The Holy Father, Pope Leo XIII., desires earnestly this union, and much will depend upon the Emperor whether it is to be accomplished during his reign. It is to be hoped that the new liberal policy which he seems to be adopting is an indication that he will agree to a measure from which so great a benefit will accrue to his Empire as well as to the whole Christian world.

BRUTAL SPORTS.

There has been another of the brutal exhibitions known as prize fights, terminating fatally within the last few days. This time the tragic occurrence took place at New Orleans on the evening of the 14th inst., the death of the unfortunate combatant taking place on the morning of the 15th.

Andy Bowen, well known throughout the Southern States as the " New Orleans Lightweight," fought with George Lavigne, otherwise called the Saginaw Kid," for a purse of \$3,000.

Sometimes these fights are with soft gloves, and are intended merely as an exhibition of comparative prowess, but even in such cases the encounter sometimes proves fatal. This was the case two months ago at Syracuse when Fitzimmons caused the death of his sparring partner, Con. Riordan, by a severe blow. Riordan was in poor condition for fighting, and his strength was overtaxed, otherwise the encounter would probably not have ended fatally.

The encounter at New Orleans was of a different character, as it was with hard gloves which were intended to inflict severe blows. The number of rounds arranged for the fight was twenty-five, and it was expected from the beginning that it would be a " fight to a finish," as those interested in the pugilistic ring are accustomed to term it.

The fatal blow was given at the eighteenth round, and was delivered on Bowen's jaw, causing him to fall prostrate, his head striking the platform with great force. Every effort was made to restore him, but without success, and at 7 o'clock next morning he was dead.

This is the fourth death caused by prize-fighting within a year. We have already referred to one, that of Riordan at Syracuse. Another occured alse in Syracuse some time before, when Dunfee killed Donovan by a hard blow, and another in England, where George Smith was killed by a professional fighter known as "Dummy" Winters A fifth fight took place at St. Louis about two months ago which has not yet proved fatal, but one of the combatants, Dan. Daily, has been since dangerously ill from having his jaw broken, and the report is now that he is threatened with gangrene, which is likely to prove fatal.

It is stated that in consequence of the New Orleans fatality, prize fights will henceforth not be allowed there. From New York, Buffalo and Chicago the news comes that prize fights which had been arranged have been prohibited by the authorities. It is right that this prohibition should be put into effect, but all such barbarous encounters should have been stopped long ago, as they have been in California owing to a similar fatal termin ation to a fight which occurred there at an earlier date than we have here indicated.

The friends of this so called sport maintain that death does not occur oftener from prize fighing than from other sports, but it must be remem bered that the object of most other sports is not the injury of the human body, so that if death occurs in them sometimes it is really an accident, but in this brutal, so-called sport, every blow aims at destroying some part of the human system, and has therefore a natural tendency to destroy life.

We cannot believe that the ordinary sports which form part of the exercises of athletics are as fatal as prize fighting, but if some are so dangerous as represented they should be stopped also.

Two wrongs do not make a right,

When the scheme of giving mis- such reason. The Church which Christ ance of this article of faith of Catho has been demonstrated by the numerestablished on earth was one for all lics is the political one that the Em- ous fatalities which have occurred from it should be stopped once for all, and with it any other so called sport which may be shown to be equally dangerous, or whose tendency is to the injury of the human system. There should be stringent legislation on this authorities have been stirred up by the recent occurrence to apply an effectual remedy. _

THE ATROCITIES IN ARMENIA.

It is now stated on apparently good authority that the atrocities perpetrated by the Turkish soldiers in Armenia exceeded in horror the worst which has hitherto been said of them. The consuls of Great Britain, France and Russia at Erzeroun have been directed by their Governments to proceed at once to the district to make enquiries into the transaction simultaneously with the Turkish investigating commission, of which they will be independent. It is not for the purpose of assuming any special authority beyond other European nations in the matter that these; three powers send their consuls, but because they are the only powers whose representatives are near enough to the spot to take immediate action. They will not take part directly in the Turkish investigation, because they are supposed to presume that the Turkish Government will do its duty in making their enquiries, but that they will watch the proceedings to see that they are not a mere pretence: thus the people of Armenia will have more confidence in the investigation.

The committee of consuls will make their own reports to their respective Governments, and thus, it is presumed. Europe will have a correct report of the truth of the matter, at the same time that the Turkish Government will fear to make its investigation a mere sham, as has been the case on former similar occasions. The Government will, in fact, be on trial, and the course to be taken by the European Governments will be decided on when the facts are fully known. It may be presumed that the Governments thus taking part in the investigation will take decisive measures to ensure the Armenians against future Turkish oppression, or that if they show any disinclination to act, public opinion will force them to do so.

It is asserted by the officers of the Armenian Patriotic Association that the Powers have already given one great advantage to the Turks by the delays which have so far occurred in prosecuting the investigation, as the country is now covered with snow, or will be before the arrival of the consuls at the spot, so that it will be impossible for them to see for themselves the traces of the outrages in all their horrid reality. The dead bodies and the blood which has been shed will be buried under the snow. For this delay the Powers taking part in the investigation are blamed; but the Armenians say that if their grievances are not redressed by the Powers acting in concert, they will appeal to Russia to act alone and deliver them from the Turks.

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The case is rendered more complicated from the fact that news has been received by Armenian refugees at Athens to the effect that new atrocities have been committed by Bakir Pasha, the Kurd Governor of Van, who on November 11 led his troops to attack two additional Armenian villages in the district of Erdejki and laid them in ruins. Similar excesses to those already committed were also perpetrated on this occasion, and one hundred and twenty six peasants were maltreated and imprisoned at Van on pretence that they were insurgents.

THE ORIENTAL CHURCH.

Among the decisions arrived at by the Conferences held at Rome to consider the question of the Eastern and Western Churches, there are several which it is hoped will convince the schismatical Orientals that it is not the desire of the Pope to Latinize the East, or to abolish the Oriental rites used in the celebration of the holy offices of the Church. It is one of the objections made by the Orientals against reunion, that the Pope aims at abolishing their rites, and Latinizing the wnole Church. It is not merely for the purpose of convincing them that their fears are groundless that these decisions have been reached, but rather for the purpose of preserving the ancient rites which, though differing from the Latin, attest the perpetuity of the one faith handed down from the Apostolic age amid all the diversities of race and and the wrong of prize-fighting which language. With such a grand object

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this testimony to the Unity, Catholicity, and Apostolicity of the Church.

For the purpose of better preserving the Eastern rites, it has been determined to extend the jurisdiction of the Patriarchs so that each one will be in the fullest sense at the head of all those who use the rite to which he himself appertains. Thus, whether laymen, or priests, secular or religious, in European or Asiatic Turkey, or in the colonies which use Oriental rites as in Sicily, Leghorn, Venice, Istria, and Dalmatia, they will be spiritually under the jurisdiction of the patriarch of their rite.

Bishops of each rite will be authorized to reside in Rome as Consultors to the Congregation of the Propaganda for Eastern affairs, beside the Procurators who at present represent those rites. Educational institutions of each rite will also be established, in which the course of instruction will be given in the language corresponding to the rite to which the students pertain. The course of canon law and ritual instruction will also be in accordance with the rite used; thus there will be need for Eastern students to receive their course of instruction under Latin missionaries, and the Holy Father will himself contribute largely to a fund towards maintaining these institutions, which will also receive aid from the Congregation de Propaganda Fide. From these measures, which are to be acted upon at once, even the Eastern schismatics will see that the prestige and prerogatives of the Eastern Church will be increased instead of diminished, and their strongest objection to reunion will be removed. These steps are of great importance toward bringing back to the fold the one hundred and twenty millions of schismatics who, though having practically one faith with the Catholic Church, are now kept out of the one fold of Christ by motives of pride and political considerations. The wise policy of Leo XIII. in adopting these measures must sooner or later bear fruit in bringing back to the fold the millions who still keep aloof.

EDITORIAL NOTES.

IN THE Congregational Church in this city, on last Sunday, Rev. Dr. Wild referred to the death of Sir John Thompson. He said that he knew him personally, and in the course of his remarks said that he had criticized the premier from the standpoint that he could not see how he could serve the country and his Church at the same time. Sir John, he said, acknowledged to him that he was embarrassed. When it is borne in mind that Rev. Dr. Wild is engaged in the same line of business as Rev. Dr. Chiniquy, Rev. Mr. Widdows and Rev. Mrs. Shepherd, there is large room for the conclusion that he did not know Sir John personally and that Sir John courts are not likely to accept the never made to him any such statement as the one referred to. We cannot help thinking that the Free Press might fill up its columns with a better class of ferred by the lope on Jeanne d'Arc. matter than the ravings and roarings and rantings of the Rev. Dr. Wild. The Church that has engaged his services is one which will grasp at any straw so that its life may be prolonged for that heroine and martyr. A special yet a little while.

THE annual meeting of Hacket Orange Lodge of this city was held on laving come from Washington to the 18th. Worshipful Master R. D. A. Hillier delivered an address of the usual kind. He referred in warm French military battalions also attended terms to "the encroachments of the in full uniforn. Mgr. Goesbriand, Romish Church," and denounced those Bishop of Burlington, Vt., celebrated Orangemen who violated their obligation by not resisting those "enroach ments." We would not refer to this Fathers of Mercy, one of the most elocircumstance were it not that most people, Protestants and Catholics alika. have become heartily sick of the utterances of these Orange demagogues. Every one knows that such men as Mr. Hillier have only one object in view, viz., to obtain a following amongst an illiterate and unthinking class and thereby put forward a claim to recognition at the hands of those in whom is vested the dispensing of patronage. Brother Hillier, however, is not worldly wise else he would not at the present day seek fame and place by such methods. Contempt, not glory, now awaits the Orange orator when he delivers one of the dear old speeches that long ago counted for something. If the worthy Brother would bear in mind the position at present occupied by Mayor Essery, of London, Alderman Wm. C. Coo, and Mr. Henry Macklin, general jobber in politics, bankrupt stocks, and the P. P. A., he would, we feel sure, be in a different frame of mind, and

in view, it could not easily be the surest road to distinction, and that the that religion should be left to be desire of the Pope to obliterate demagogue will, sooner or later, find his level.

> WE hear that Mr. John O'Meara, barrister, of Ottawa, is an applicant for the Judgship of Nipissing. The people of Nipissing-the French people especially-have petitioned for a judge capable of speaking French. They do not, however, ask that the man should be a Frenchman. Mr. O'Meara, although an Irishman, is a good French scholar. Not only in this regard, however, would he make a most capable judge. He is likewise on all hands recognized as holding a high place in the legal profession. We hope his claims-which are very strong-will be recognized by the Government. His appointment would give satisfaction to all classes.

> WHILE the Know Nothings of the day are so ready to bring accusations of lawlessness against Catholics, and to accuse them of conspiring against the peace of the community, it is worth while to record the doings of the citizens of Perry County, Kentucky, a few days ago. In this county, which contains scarcely any Catholics, assassinations are a common occurrence, and the Judge of the Circuit Court gave an order for the bringing of two murderers to trial. but as the citizens do not seem to like that their prerogative of murdering whom they choose should be interfered with, they drove the Judge from the bench with a shower of bullets, so that he was compelled to take refuge in a house near by. The house was attacked next and the Judge was again forced to flee for his life. His friends advised him to resign his position as judge, and he will probably be compelled to do this in order to save his own life.

THE strange influence of hypnotism, by which it is asserted that the hypnotizer's mind obtains complete control of that of the hypnotized subject, is causing much excitement in Eau Claire, Wisconsin, where a young woman has accused a doctor and his son of having hypotized her, and inflicted grievous wrong upon her while in the hypnotic state. The people of the town believe the accusation and threats of lynching the two accused influence by ancher hypnotist, and circulate them : that under this last influence was able | To the Editor of the CATHOLIC RECORD : to discover the doctor's guilt. The

courts are not ikely to accept the accusation as proof of guilt.

Ownor to the itle of Venerable conferred by the lope on Jeanne d'Arc, thus entitling her to recognition by the Church in a religious sense, there is greater enthusiasm than ever among the French Catholics all over the world for that heroine and martyr. A special service was recently held in New York in her honor, at which the French Ambassador and his staff were present, laving come from Washington to assist at it. The French Consul and officials at New York, and all the the High Mass, and the Rev. V. L. Saillat, Provincial of the Order of the quent oratorsof the order, preached the

MR. GLADSTONE'S opinion of purely secular education, or education without religion, is well worthy of the attention of those who are constantly clamoring for the elimination of religious instruction from the schools. He said recently in regard to the London School Board election :

"In my opinion which I have en deavored recently to set forth, in the pages of the Nineteenth Century, an indenominational system of religion, framed by or under the authority of the State, is a moral monster. State has no charter from heaven such as may belong to the Church or the individual conscience.

The well-matured conviction of the truly religious Grand Old Man and profound thinker, is worth more than the thousand and one parrot like expressions of opinion of those who are so thoughtlessly fond of saying: "I think, and all reasonable people mast think with me, that the schools conclude that good citizenship is the should teach only secular things, and

taught at home by the parents." Most parents have neither the time nor the ability to give religious instruction at home-and there are very few who have both time and ability to do this. They might as well be expected to devote their time to teaching arithmetic and writing, and if the reasoning is worth anything, school teachers ought not to be employed at all. Religious teaching needs all the care that is applied to the teaching of any

PROBABLY for the first time in the history of the non-Catholic Theological schools of the United States, Father Union Theological Seminary of New York, a Presbyterian Divinity school, was condemned by the General Assembly for Rationalistic teaching, is on introducing the lecturer to the students, spoke very highly of Pope Leo XIII., with special reference to the Holy Father's appeal for Christian Unity. He said: "I am glad to welcome Father Doyle here as a representative of the great Mother Church of Christendom, whose head recently issued a touching appeal for the reunion of the Church. It breathed a spirit like that of the Master Himself." Father Doyle's lecture was very instructive and was well appreciated and received by the students of the seminary. While we do not by any means endorse Dr. Briggs' theological teaching, or his attempt to belittle the authority of the Inspired Volume, we must admire his liberality of views which have thus to break through the narrow bounds of Presbyterian traditions, by acknowledging practically that the Holy Father is not the anti-Christ or Man of Sin, as the Westminster Confession declares him to be.

THE CIRCULATION OF CATHO. LIC LITERATURE.

The following suggestions by an esteemed correspondent are well worthy of the consideration of all our readers who are anxious for the dissemination persons are freely indulged in, and of Catholic truth. Our correspondent their lives are in constant danger. It is, as we think, correct in saying that does not appear, however, that the the circulation of good Catholic jourhypnotic power is so well demonstrated nals is the most effiacious means of as to show that this influence is all doing this; but to attain this end it is that is claimed for it, and until this is needful that Catholics in every parish established, at all events, it would be should co-operate. All that a Catholic like going back to the unreasonable journal can do is to furnish the matter Salem laws against witchcraft to which ought to be circulated: it is for accept the unsuported evidence of zealous Catholic everywhere to assist by the girl who delares that she was increasing the circulation or by subdelivered from the doctor's hypnotic scribing for extra copies in order to

Dear Sir:—If I may be permitted to express my views in your paper, I would like to call your attention to an important matter.

known to our Protestant brethren the truth regarding the doctrine of the Catholic Church.

It is all very well to say Let Catholics show good examples to Protestants, and, in that way the latter will learn to appreciate the value of the Catholic religion. But we must not forget also that Catholic literature has done a great deal to enlighten Protestants with regard to the doctrines of the Catholic Church. The good that the two hundred and fifty thousand copies of "The Faith of Our Fathers" has done, both in Europe and in America, is simply marvelous. Why not make known the excellence of this publication by means of our Catholic newspapers to every man, woman and child in the length and breadth of the land? The fact is it would be no easy matter to circulate "The Faith of Our Fathers," by Cardinal Gibbons, among our Protestant friends as freely as we could a newspaper, for the simple reason that it would be too expensive for most individuals. Let every important article bearing on Catholic dogma, which often appears in some of our best Catholic weeklies be looked for, and then let every Catholic reader send copies of it to his Protestant friends. In this way much practical charity would be done, and those not of our faith would not remain as ignorant of Catholic dogmas and ceremonies of the Catholic Church told from mouth to mouth among Protestants cannot fail to be misinterpreted. Let our Protestant neighbors, who are, as Father Elliot says, "an intelligent class of people and good listeners," read for themselves the truths of the Catholic Church. "Reading maketh a full man." When so many ignorant Catholics of little faith become apostates every year through such low publications as those of the made known among those not of our Faith? If it does some no good at least it will do them no harm.

If proper measures were taken in this direction our Catholic publications would prosper, intelligent Protestants would thank us for rejving them what is recent.

them no harm.

If proper measures were taken in this direction our Catholic publications would prosper, intelligent Protestants would thank us for giving them what is reasonable to believe, and, what is still better, we would feel all the happier for having done at least our duty towards God.

Montreal, Nov. 14, 1894.

How much pain have cost us the evils that have never happened!—Jefferson.

DR. BATAILLE.

The Devil in the 19th Century. The San ho hoei is the secret society

f Devil worship of China. Lucifer of

the Palladium, — Brahma Lucif of India—is here called Tschenn-Young. Its votaries go still further, if possible, in their blasphemies against God, whom they call Devil. They call Jesus the pig Jesus and represent Him crucified under that figure. As mentioned before, the San ho hoei of China does not depend from the Supreme Pontiff branch, and it is the most necessary of the Palladium, but its head treats with him as an equal, and Palladist brothers as members of the Lessingbund, Oddfellows and Indian fakirs are received there as brothers. The San ho hoei, having its headquarters at Shanghai, Doyle, a Catholic priest of the Paulists of New York, was recently invited to deliver a lecture on "Methods of Catholic missionaries. No stranger is admitted into their meetings except under the influence of opium. This rule admits of no exception. The candidate is then carried in in a senseless condithe same one in which Dr. Briggs, who tion. Through this means I too gained an extrance to a meeting at Shanghai, the object of which was to stir up an one of the teaching staff. Dr. Briggs, aries. The temple was a large quadrangular hall brightly lighted through the glass roof. On the altar was the statue of a Baphomet, the upper part of which represented a Chinese dragon — the he goat not being in favor among the Chinese. A coffin was brought into the middle of the room. The speaker explained that it contained the skeleton of a Chinese Christian who still frequented the secret meetings of the San-ho hoei in order to betray their secrets to the Christians, for which treason he was killed and the skeleton preserved. Then eleven brothers sitting around the coffin joined hands and the speaker addressed a speech to Whang Tschin for the spirit of the skeleton, calling upon it to re-animate the skeleton. The skeleton arose, looked all around the hall, and stepped out of the coffin, sitting down on a chair placed behind it by one of the brothers. The skele-ton was told to answer by three strokes for yes and by two for no. After a long abjuration and a threat that he would be forced to speak by means of a relic of Baal Zeboub, the speaker asked: "Tell us, are missionaries now on their way from Paris to China Answer: Three strokes of the foot (yes). Question: How many? Answer: Eleven strokes, with both feet alternately. Question: How long are Question: How many? Anthey on the way? Answer: Twenty-four (days) strokes of the hands. Ques tion: Are they Franciscans? Answer: The skeleton shook his head. Question: Lazarists? No. Ques-

> Now an English visitor asked whether he could put a question, and received permission. The visitor had scarcely begun to impart his magnetic fluid to the skeleton. Before he said a word the skeleton drew back its arm and delivered a terrific blow with closed fist in the full face of the questioner, rose from its seat and with threatening fist pursued him. The terrified questioner withdrew as fast as he could, throwing chairs against the ghost's feet, which, however, the latter overstepped with his clattering joints. Finally the questioner fell: the skeleton jumped on him and gave him a fearful beating. Help Baal Zebouboub, help Lucifer! shouted the Mason. But no one dared to interfere. Finally the skeleton abandoned its bleeding victim and fell inert and motionless to the ground ound that he was more scared than The skeleton was replaced in hurt. the coffin and removed.

tion: Jesuits? The skeleton nodded

In the middle of the room there was a large stone vase of water with a removed. We gathered around the vase. In the water was a diminutive The chief prayed and conjured ship. in Chinese over the water and agitated his magic wand over it to create a typhoon which was to destroy the ships of the coming missionaries. All at once a strong wind arose in the hall, but in spite of all the conjurations the water remained tranquil. Later we went into another room with its dragon Baphomet. The Most Wise Grand Master, with two assistants, entered a little room and soon they returned clothed in chasubles, as worn at Grand High Mass, but turned around the back on the breast. A boy carrying a cross turned upside down led the procession. Then a wardrobe was opened and a lot of instruments were drawn out. From another box a figure which I first took to be a real Catholic priest in fetters was brought. This figure, dressed up like a priest, was put on trial before a mandarin and condemned to torture and death in order to injure the traveling missionaries. During the torture horrible blasphemies were pronounced against God and Jesus. Afterward Christ, under the figure of a pig. was treated as in the Passion by the Jews. Then a human sacrifice was offered after a choice had been made by the drawing of lots.

Life Insurance.

Those who contemplate taking out a life insurance policy would do well to ead the announcement of the Ontario Mutual Life Assurance Co., in another column. This is one of the safest and est companies in the Dominion. The advantages it offers are surpassed by none.

For every sort of suffering there is sleep provided by a gracious Providence save that of sin.—Southey.

AGNOSTICISM AND ITS CAUSES. CONTINUED FROM PAGE ONE.

kings, breaking in pieces the gates o The man with whom God was so well pleased and by whom He was so glorified and who was a type of great and holy men in these outside a life nations who served God according to Him. the lights they possessed and are now happy with Him in heaven. The Scriptures of the Old Law bear testinony to the fact that God had care of the Gentile nations and called frequently on these Gentiles to praise His name. In the New Testament Christ assures us that "Many should come from the East and the West and shall sit down with Abraham, and Isaac and Jacob in the kingdom of heaven, but the children of the kingdom shall be cast into exterior darkness. There shall be weeping and gnashing of teeth.

DIFFERENCES AMONG CHRISTIANS. With regard to differences among Christians, I do not believe that any enlightened members of any Protestant denomination maintain that the members of other denominations or the nembers of the Catholic Church shall be excluded from salvation simply because they belong to such organiza tions. I am quite certain that the Catholic Church does not exclude Jews Gentiles and Protestants from salva-tion. She leaves such judgment to to Almighty God, who alone knows each individual soul and can alone udge of its merits or demerits.

When the question was proposed to the great St. Thomas Aquinas what would become of the soul of an Indian who only knew of the Great Spirit and worshipped and obeyed Him according of the future, Jesus will to the best of his knowledge and ability, be surpassed. His worshi to the best of his knowledge and ability, would such a man, because unbaptized, be excluded from heaven, the great theologian, expressing the mind of the Catholic Church, replied that if having the more than the control of the cont Catholic Church, replied that if baptism were essential to the salvation of such a man God would sooner send an born greater than Jesus.' angel to baptize him than allow him to Remarkable words of angel to baptize him than allow him to Remarkable words of an agnostic be lost. Has this doctrine the ring of that sound like the cry of the Centurion bigotry or exclusion?

Again, the Catholic Church teaches that Protestants who are in good faith, and whose fault it is not that they are is designated the soul of the Church, and if otherwise good men and women, will not be excluded from salvation. If, however, they feel that the Church is true and are prevented by human respect or any worldly motive from respect or any worldly motive from joining it, they cease, of course, to be in good faith, and, therefore, are not in the way of salvation. As to the smart hit at invincible ignorance, I beg to say that it is quite capable of being misunderstood if we look to the protestant and the converted agnosporary words. The protestant and the converted agnosporary words. mere words "invincible ignorance."
The theological meaning is a want of knowledge which is inculcable and the Cross! involuntary, and, therefore, implies neither sin nor stupidity.

This is but one of the many mis-understandings of Catholic doctrine. What we want above all things is a more thorough knowledge of one an other and of our real principles, and this reproach of our differences as a cause of agnosticism must lose much of its force.

WHY SHOULD THERE NOT BE UNION But why should there not be Christian union? How much have we not in common? Belief in God and His providence, belief in future rewards and punishments, and, above all belief and hope and love in the great unitive power of the world-Jesus Christ. Around His standard let us gather who love Him. Let us remember the incident related in the I examined the bleeding victim and ninth chapter of St. Luke's Gospel, when the Apostle St. John said to our Lord, "That there was a man who was casting out devils in Thy name and we forbade him, because he followeth not with us." And Jesus said: wooden cover on it. The cover was bid him not, for he that is not against you is with you." In another place He said: "He that is not with me is against Me." But the man that cast out devils in Christ's name was evidently not against Christ, though he

did not associate with His followers I believe the first factor in the re union of Christians will be a greater personal love for our Lord. It is the sentiment on which there is most accord and seems like the fulfilling of the prophecy, "And I, when I shall be lifted up, will draw all things to Myself." The remedy for agnosticism and all the religious difference and dividing isms of the day is the same now as in the time of St. Paul

Now as then "the Jews look for a sign and the Greeks seek out wisdom, and we should "preach Christ and Him crucified," to the Jews a stumbling block and to the Gentiles foolish both Jews and Greeks, Christ the power of God and the wisdom of God. King of the kings of thought, He is the wisdom of God. Lord of the lords of knowledge, which is power, He is also the power of God. There is no one else to bring back lost unity to Christian peoples. And for those who are not Christians, how great are the attractions of His glorious humanity. 'The most beautiful of the sons of men, He unites in Himself all the perfections of our nature. strength and power in denouncing hypocrites in highest places." "Whitened sepulchres, fair without and within full of rottenness and dead men's bones" in scourging the avaricious host of buyers and sellers from the temple, and yet so sensitive, so tender and compassionate to the penitent and broken-hearted. His worship is in its true sense "the religion of humanity," and around him should gather all the children of men. It is remarkable that now even the reformed Jews have Omico, London, Oat.

learned to esteem Hm and publicly lory in the fact that He was their race, and the agnostics of our day who ever knew Him in the past do at times irresistibly proclaim His praise. Renan, once the Sulpician student, whose heart was warm with the per-sonal love of Christ, abandoned Him Christ Himself, the patriarch Job, was sonal live of Christ, abandoned Him no Jew, but a Gentile. There were for the errors of agnosticism and wrote a life of Jesus intended to dethrone

Yet it describing the last act in that life the old fire of love seemed for a noment to burn in his heart and he cried out to his dead Lord in these words:

"Repose now in thy glory, noble Founder. Thy work is finished; thy divinity is established. Fear no mor to see the edifice of thy labors fall by any fault. Henceforth, beyond the reach of frailty, thou shalt witness from he heights of divine peace, the infinite results of thy acts. At the price of a few hours of suffering, which did not even reach thy grand soul, Thou hast ought the most complete immorality. For thousands of years the world will defend Thee. Banner of our contests, Thou shalt be the standard about which the hottest battle will be given. A thousand times more alive, a thousand times more beloved since thy death than during thy passage here below, thou shalt become the orner stone of humanity so entirely that to tear Thy name from this world would be to rend it to its foundations Between thee and God there will be no longer any distinction. Complete conqueror of death, take possession of Thy kingdom; whither shall follow Thee by the royal road which Thouhast traced, ages of worshipers. * * * * Whatever may be the surprises

at the foot of the cross: "Indeed, this

hearts: all ages will proclaim that

amongst the sons of men there is none

was the Son of God .' Here at the cross is the focus, here the unitive point. When men meet not aggregated to the body of the here and learn what are the real doc Catholic Church, may belong to what trines of the old Church of God, and when that Church makes such conces sions as are not inconsistent with her articles of faith and which her present great Pontiff certainly is prepared make, then may we hope by Christ a union to silence this objection of he

> tic will kneel together in the great universal Church of God at the foot of

A. CONAN DOYLE.

The Popular Novelist-Is a Catholic

A. Conan Doyle, who is now completing his American tour, is, we are informed, a Catholic. He was for a time a student at Stonyhurst, the En glish Jesuit college. His uncle who designed the cover of Punch, resigned from that publication sooner than car-

icature the Pope.

A. Conan Doyle was born in Edinburg. He remembers as a child Thackeray visiting his father's house, and yet he was only three years old when Thackeray died. This was his first personal acquaintance with literature. In his youth he was an omniverous reader. At the age of fourteen a simple incident transpired which influenced his whole life. At seventeen years he left school a hero wor-

shipper of authors. STARTS STORY WRITING In 1878 he wrote a short story and

sent it to Chamber's Journal. accepted, and the check he received in return enrolled him in the army of literature. For ten years he continued writing short stories. During all this time he only made \$250 by his pen. He spent seven months in a whale ship on the Arctic Seas and some time on the West coast of Africa. The character of Sherlock Holmes he drew from one of his professors at the university who, by simply looking at a patient, could tell his age, place of birth, occupation, etc. Since writing his cupation, etc. Since writing his "Sherlock Holmes Adventures," he has received numerous letters from people asking him to come and solve some mystery. He had no idea there were so many mysteries before! The Historical Romance offers the most attraction to Conan Doyle. In seeing the reading public so enthusiastic about his "Sherlock Holmes" he feels like an artist who finds his sketches take better with the public than his oils. Before writing his "White Company" he read 115 books. To write of the medieval ages he found the study of heraldry necessary, as also that of archery, armour and monastic institutions. takes more to write a novel than the ink and pen. It took one year's reading and six months writing to complete "The Refugees." He thinks the custom in England of keeping the writer of stories anonymous is a wrong one. Better for an author to be criticised than ignored. While the profes sion of literature is not so lucrative as that of law or medicine, still it is a privelege to exercise the art one loves and a desideratum to carry one's busi ness about with him.

The Annual Favorite.

HELL ETERNAL.

Modern Unspirituality-Sermon by

London Catholic News. On Sunday last the annual sermons in aid of St. Francis Xavier's schools, Liverpool, were preached in the morning by Father Coupe, S. J., and in the evening by Father Dubberley, S. J. Father Coupe, who preached during the 11 o'clock Mass said he wished his hearers to meditate with him on that tremendous subject of eternity, and in order to limit the meditation he wanted to take not so much eternity in the general as the eternity of hell. Let us, he said, group our thoughts under this text. "Those that have lived ill shall go into fire everlasting." This was the Catholic faith, which unless a man faithfully and firmly believed, he could not be saved. It was the Athanasian Creed. "Depart from may be accurated in the careful of the country of the country of the country of the country of the careful of the from me ye accursed into everlasting fire " were the words of our Lord Himself, as reported in the twenty fifth chapter of the Gospel according to St. Matthew. It was the dogmatic teaching of the Catholic Church that hell was everlasting, and as the pleasures of heaven were never to end, so also the pangs of hell were never to end. In the Holy Scriptures the self-same word, everlasting, was used to describe both states. If then that word proved the eternity of heaven it must with equal cogency prove also the eternity of hell. If the word failed to prove eternity of hell, then by parity of reasoning it must also fail to prove the eternity of heaven, and if hell was to end, heaven also must have an end. The two states were co-existent and contemporary. The preacher knew of no heretic foolish nough to maintain that the duration of heaven was limited, then he should cease his folly and not maintain that the duration of hell was limited. This was the dogmatic teaching of the Catholic Church, the teaching of the fathers and doctors of the Church, and the teaching of the Old and the New Testament. He quoted from Daniel and Isais to prove the teaching of the Old Testament, and the words of our Lord "Depart from Me ye accursed into everlasting fire," as the spirit of the New Testament. It was also the teaching of theology. No creature had of himself the physical power to repent and return to God except by the merits of Jesus Christ, and unless that actual grace which the merits of Christ won for him. Those merits were only applied during the period of this mortal life, as with death the time of mercy passes, and the time of strict justice begins. He wished the congregation next to make a good act of faith in the eternity of hell. Almighty God punished mortal sin unrepented of for all eternity. Think of it! This is the explanation of that fearful saying that, "In hell there shall be weeping and gnashing of teeth." If a man could take his stand outside those terrible prison walls and listen to the moaning of the condemned, the burden of their lamentations would be "eternity, eternity, eternity; we are lost for all eternity." And here was the awful difference between the condemned in hell and the suffering souls in purgatory, whose delirium and woe would one day end Surely with this thought of hell and the eternity of punishment before us, a man should not be so negligent of his soul's salvation, and so careful of his body which was ever dying from the cradle upward. With no man no effort was too great, there was no sacrifice which he would not make to lengthen out the life that was fleeting and of disregarding the life of the soul lived as though he thought he were immortal, and as if the endless dura tion of heaven and of hell were no consideration of his. If one were to take his stand in a thoroughfare of Liverpool and watch the great crowds hurrying week after week and day after day to the counting-houses, the law courts, and the exchange, he would observe how keen they were, what a sharp eye they kept on the markets; accumulated wealth, their ideas took shape in inventions such as the telegraph and they annihilated space. For the amassing of wealth their time was all too short. How worldly and how unspiritual they were! If a man were to stop one of these industrious traffickers and ask him what all this bustle was leading to the answer would be "It leads to money;" and if further questioned and told it led to eternity, the trafficker would stare and wonder at the very unmodern character of the observation. The very word eternity palled upon him like some expression in a foreign tongue, and yet eternity was rushing upon him, and he was blind to its meaning. Recollecting the same thoroughfare some years ago, the same number of people would pass, and the same business of life would be carried on, but the faces were not the same. The old familiar faces were no more; they had played their little part, and had flitted across the stage of human life. Now what became of all these people? They had been called from their pursuits with their aims unrealized their plans unmatured, the unchanging sentence had been passed upon them. If they had served God they received the re they met the awful sentence of hell for all eternity. In hell there would be no change, no mitigation, or diminution of the anger of God. In order to rule of bring the thoughts of the congregation more directly to the question of It was now several thousand years since the mystic finger had from the teaching of conscience, it is

traced his death warrant on his palace walls. Long ago his body and the bodies of his children had perished in the dust, the very site of his gorgeou city was now a dismal swamp. Even as when first the portals of hell were closed upon the Chaldean King he now suffers the same unending agonies, burn ing in an unslacked fire, fed and fanned by the breath of an angry God. It was impossible for man to conceive or imagine the duration of eternity. If the mathematical power were given him to count the grains of sand on the sea shore, the drops in the ocean, and the stars in the heavens-for all these had a limit-and let him add them together and then supposing each unit of it to represent a hundred years in hell. Belshazzer would, when he had suffered so far be no nearer the end than when the flames first scorched his soul, no even by the quarter of a second. From eternity the memory of this short life would appear so transient as to be scarcely perceptible, just as we see a bird on passage cleaving its rapid flight along the horizon. It diminishes into a speck, and then is lost to vision. was the longest earthly life in comparison to eternity. Eternal chastisement, continued Father Coupe, was the reward of those who in the choice between God, on the one hand, and the world, on the other, choose the world and serve the devil The trafficker in business measured himself against the trafficker in souls, and said to his Maker Nonserviam. will not serve.) In doing so, he sacrificed one unbroken spell of unutterable delight, and for what? The world never brought happiness or content to him whilst selling his soul. And was a man for earthly baubles to fling away his precious soul? If creatures would not serve God from the highest motives, let them serve him because He is just and condemns the sinner to eternal fire, and he asked his hearers to reflec often on the uncertainty of the hour when time for them would sink into

HIGH CHURCH DILEMMA.

HIGH CHURCH DILEMMA.

Houston, Texas, Dec. 10, 1894.

Rev. L. A. Lambert, Ll. D., Editor Freeman's Journal:
Reverend Sir: I gave a Catholic friend of mine in this town (Mr. G. H. Pendarvis) a copy of the Outlook containing article on the above and he courteously gave me your article of Nov. 17. I need not say I am pleased with your remarks, nor impertinently ofler you any praise for their Christlike spirit; that at least to-day ought to be understood between Christian gentlemen.

There are, I take it, some difficulties in connection with the subject, at least in my own mind, and I take the liberty of submitting to you, partly at my friend's suggestion, a few of them.

1. Are we not all mistaken in supposing either the Church or the Bible to be the final authority in religion? Is not God Himself the real authority, or, to put it in another way, when our Lord said, "I am the Truth" did He not mean a great deal more than either the Church or the Bible or any expositions of or from either can ever exemplify?

2. Taking conscience to be the emotion

sinter in courter or the Blobe of anyew, positions of or from either can ever exemplify?

2. Taking conscience to be the emotion which impels to duty and obedience—and I take it this is your meaning—is there not something more than reason required in order that a man may find the truth? Will reason furnish him with either the desire or love for the truth which appear to me necesessary to possess in order to recognize it when found? If you would call this moral perception or moral intuition, do they not really form part of the conscience?

3. After all, does not the difference as to our conceptions of authority arise from the gracious difference in our natures given us by God? Taking Newman, Martinneau and Gladstone as examples, assuming them, as I think we must, equally sincere and honest, is there any blame to be attached to either of them for having found peace and truth in widely different directions?

4. Is it not true that to know Jesus Christ a man must use all the earthly helps he can, Church, Bible, etc., and yet, more beside, even the ministry of the Holy Spirit, and can any words or forms or anything other than this Paraclete of God represent the ultimate authority rest in which alone peace is found? Surely nothing but experience can understand the "demonstration of the Spirit." With sincere respect and regard, yours very respectfully, Spirit." With sincere respect and regard, yours very respectfully,

E. W. BROWN.

1. You are right, of course, in say ing that God Himself is the ultimate authority, and without that as a basis to rest on there can be no other authority whatever. But if that ultimate authority elects to commission an agent to make known his will to you. the agent for the time and for the busi ness in hand stands in the place of him who sent him to you Qui facit per alium facit per se. He who does a thing through an agent does that thing himself. True, our Lord said: "I am the truth." But He also said to His apostles: "All power is given to make the property of the second services of the second second services of the second services of the second me in heaven and in earth. Go ye, therefore, teach ye all nations. Teaching them to observe all things whatsoever I have commanded you.

Matt., xxviii., 18 20. If we refuse to hear His appointed agents we refuse to hear Him. authority of the Church, then, is an authority that rests on a divine com mission. When our Lord said: "Go teach all nations * * * whatsoever I commanded you," He, by that command, commissioned the Church as the expositor of His truths and will. It is enough that God, in His ordinary providence, elects to deal with us through agents - Moses and the prophets in the Old Law, and the Church and her ministry in the New.

2. Conscience is not an emotion which impels to duty and obedience it is not an emotion at all. It is a practical judgment or dictate of reason by which we determine the goodness or badness of any act which we are called on at the moment to do or omit. It ward, but if they had served the devil does not determine the morality of acts in general, but that of this particular act which is now to be done or omitted Conscience is the proximate rule of human acts, as law is the remote rule. Let us give an illustration. To steal is to take what belongs to the everlastingness of hell he pictured the case of one condemned—that of or implied; we know that stealing is or implied; we know that stealing is wrong, but this knowledge comes not

derived from another source. Conscience tells me nothing whatever about the morality or immorality of stealing in general. Its scope is too limited for that. It deals with but one act at a time, and that the present act —that must now be done or omitted by me. It deals not with the acts of others; it deals only with mine, and of all mine; it deals only with that which I am about to do or not to do; and tells me whether it is right or wrong for me to do it. The same act under set of circumstances might be right, and under another set wrong. And while wrong for me it might be right for another. Conscience deals not with the morality of acts abstractly considered, but with the act as concreted in me, here and now.
You ask "is there not something

more than reason required in order that a man may find the truth?"

I distinguish : there are two orders of truth-the rational and the suprarational. The former is attainable by reason by a light from above before the intellect can apprehend it. Hence the necessity of revelation in some form, mediate or immediate. For instance, the ultimate end or purpose of creation is a truth that unaided human reason cannot reach. It is there, but to our unaided reason it is as it were not. Suppose yourself travelling on a loco motive without a headlight, at mid night, in utter darkness. You look out ahead and all is black void; no object can impress itself on your vision That is the position reason is in with reference to suprarational and supernatural truth. Now let the headlight flash out its rays on things heretofore unseen, and presto, objects press toward you, each by its form and color impressing itself on your vision. That is the position of reason with reference supernatural and suprarational truths when God directs the rays of

But it is one thing to find the truth and another to accept it. The finding is a function of the reason, aided or unaided. The accepting is an act of the will. God's action on the intellect is light, on the will-grace. So then to know and possess the truth that leads to life eternal we require the help of God: we require to be led on by His "kindly light" and strengthened by His grace.

divine light upon them. They come

out to reason's eye in all their individ-

uality and distinctness.

You ask, "Will reason furnish the desire and love for truth?" tion between reason or the intellect and truth furnishes the desire. Truth is the object of the intellect and the in tellect always desires it. Sogreat is this desire that the intellect, in the absence of truth, will cling to error, believing it to be truth. The truth in some de gree and form is essential to its conscious existence. Hence no man be-lieves the false, knowing it to be false; no man errs for the sake of error. Reason instinctively rejects the false when it knows it to be false. Interes may make men pretend to believe the known false, but it is a mere pretense. Interest may also blunt the desire for truth: for instance, when the truth imposes obligations and snaffles the passions. In this case reason does not get fair play. It is deprived by sin of some of its faculties and must limp, as a man with a thorn in his foot.

The phrases "moral perception" and "moral intuition" you will find on careful analysis to be meaningless. Perceptions and intuitions pertain only to intelligence and have nothing to do with moral. Perhaps, however, some use the phrase "moral perception," when they mean conscience, but it does not mean it!

3. We do not differ about our conception of authority. Catholics and non Catholics are at one on that. The difference is as to the location of authority. Catholics holding that it is by divine commission in the Church Protestants, that it is in the Bible, and you, that it is in God. As we have already seen theae is no antagonism between your idea and that of the

It is true that no two human beings are exactly alike. But these personal differences of intellect, passions and propensities do not alter the truth, for the truth is not personal or subjective, but objective and real. Truth is not truth because we apprehend it as such, for it is truth whether we apprehend

When we come to the question of responsibility to God for not believing His revealed truth, your suggestion has application and force. God takes account of our capacities and circumstances. His methods are not on the civil-service principle. He judges each according to the lights be has received; to whom little has been given, little will be required and to whom much has been given much will be required. The more we know, the greater our gifts, the greater the responsibility. It is a great consola-tion to know that heaven is for the good, and not exclusively for the smart.

4. To know Christ it is only neces sary to hear that coporation which He established and called His Church, and believe all it tells us of Him, for He has commanded it to tell us of Him: "Go teach all nations, whatsoever I have commanded you," were His words. But, of course, it is legitimate and proper to use every means that help us on our way. Our Lord has summed the whole matter up in these few words: He that will not hear the Church, let him be to the as the heathen and the publican." In following the way here indicted, the Holy Ghost, who is to the Church what the soul is to the body, will give us spiritual warmth, guidance direction.-N. Y. Freeman's Journal.

Keep Minard's Liniment in the House

HOW SHALL WE TRAIN OUR CHILDREN?

No more important question could possibly be asked than this: How shall our children be properly trained? That terrible mistakes are constantly being made is clearly indicated by the sad tact that so many of our Catholic children, many of them even from what are called our most respectable Catholic families, go astray from the path of rectitude and even become outcasts and vagabonds in society. Unfortunately it requires an amount of thoughtful attention, prudence, discrimination, self-restraint and conscientious devotion to duty to bring up a family of children which, as world goes, we can not ordinarily look for even in a large majority of

The first requisite, or course, is for the parents to realize their responsibility. The Psalmist says children are inheritance of the Lord. God gives us our children to be trained for Him. That is the first and chief motive, which should always be kept in view; and when we reflect that the salvation of our children wiit, in all human probability, dopend upon us, their parents, we may well tremble at the fearful responsibility that rests upon us. In the great day of final account one of the most solemn and searching questions that will be asked us by the Judge will be, Where are your children? And if they have been lost through our negligence what a terrible reckoning it

Of course, it goes without saying that their religious education should occupy the chief place in our attention. Where practicable they should be edu cated in Catholic schools, and that not merely because the law of the Church requires it, but because the highest in terests of our children, for time and eternity, demand it. The aim of to the Infant Jesus lying in the parents and teachers should be not manger, and learn there the lesson merely to give them prefunctory lessons in catechism—as a part of the curriculum of studies, though, of course the catechism is not to be neglected. But pains should be taken to explain the principles of their religion in clear and simple language so that they may understand what they commit to memory and be thoroughly penetrated with the spirit of their holy religion.

There is danger even among teach ing orders of falling into a routine and a mere prefunctory manner of imparting religious instruction. There must a deep, personal conviction of its infinite importance on the part of the teacher and an earnest and lively zeal to impress the youthful minds com mitted to his care with the vast im portance of their religion. At the same time, constant effort should be made to show the children the beauty and attractive loveliness of their religion, especially of the devotions of the Church, such as those to the Sacred Heart, the Blessed Virgin Mary, Sain Joseph and other great saints of the Church. Great pains should also be taken to see that the children are thoroughly prepared for an intelligent and conscientious participation in the sacraments of confession and Communion.

One of the greatest difficulties in the training of children lies in discipline. Great judgment is required in adapt ing the treatment to different disposi The spirit of a martinet is out of place both in the family and in the Of course there must be gen eral rules, but in the application of the rules a judicious discretion must be used, as every experienced teacher must have learned from experience. The gentle, the sensitive and retiring must be dealt with in a very different manner from the bold, refractory and dis-

Above all, children should never be punished in a passion. There is no more important admonition of the GreatApostle than when he said: "And you fathers, provoke not your children to anger." We have no doubt that the dispositions of thousands of children are ruined by the neglect of this injunction. Nothing provokes a child to anger like being punished in anger especially when, as is too often the case, he is hastily and unjustly pun ished. Somebody reports to the father something that the child has done. is angry, calls the child up and administers severe punishment, without stopping to enquire into the circumstances. He afterwards finds, perhaps, to his sorrow and regret, that the child is not as guilty as he thought he was. But it is too late. The child knows that he has been unjustly dealt by and his spirit chafes and he boils with anger and resentment. Both his respect and his affection for the father are lessened and when that mode of treatment becomes habitual it is not strange if the child should come to hate his father and even turn out badly simply because his disposition has been spoiled by hasty and unjust treatment. The same may be said of the hasty

teacher. The great secret in the suc cessful discipline of children lies in gaining their confidence and affection. It is true there are obstinate children who cannot be reached by mild means, but, unfortunately, many children are made obstinate by harsh and unjust treatment. "Parents, provoke not your children to anger but bring them up in the discipline and correction of the Lord." The discipline and correction of the Lord—that is, treat your children as our Lord has dealt with us, with firmness, indeed, yet with gentleness, with self-restraint and self-sacrifice and an ardent love for the souls committed to our care. only spirit that will succeed in making children what they ought to be Without it we have no security for their well-being, either in this world or in the world to come. - Catholic Re-

FIVE-MINUTE SERMONS.

Sunday Within the Octave of Christ-

LESSONS OF THE CRIB. "And this shall be a sign unto you: You shall find the infant wrapped in swaddling clothes, and laid in a manager." (Luke ii. 12.)

A happy Christmas to you all, my brethren. This day that "brought glad tidings of great joy" is especially consecrated to happiness; this festival, above all others, kindles in the heart a joy that belengs to it alone. May you all share heautifully of its spirit. you all share bountifully of its spirit may you know it as a season of rest and healthful merriment; may every enmity yield to peace; may the doors of every heart be thrown wide open to happiness!

But where can real happiness be found? Where can we best slake our thirst for it? Is it found in pleasure, in fame, in wealth? Do we look for its sign? Babell it, then, in the Crio at Bethlehem. "And this shall be a sign to you: you shall find the infant . . . laid in a manger." Before that poor stable all, the most illiterate and the most learned, all can there learn from the lips of a little Child the secret of happiness. Divine Infant says to each one of us "Behold I have come to do the will of Him who sent Me. 1 have come to be your ransom, but I have also come to be your Model, and first to be your Model in conforming to the will of

Hasten, then, to the Crib, to adore your God on this day made man for love of you: go to Him and learn that we can only know real happiness when we can say with a sincere heart, "Thy will be done."

Come to the stable at Bethlehem, you that suffer from poverty, who have known misery in many ways; you who have felt hunger and cold ;-come of patience and resignation to the holy will of God. Let your heart be filled with consolation, for the Son of God has made Himself alike to you in poverty. Though the world may look down upon the poor, may despise and contemn them, let them remember that God Himself has honored their The Babe of Bethlehem has state. ifted up the poor and made them His He has glorified poverty. taken away its reproach and its shame Let the poor crowd around the crib may they learn from its poverty how

signation, how to sanctify all their privations and sufferings by perfect patience; and may they understand and know the blessedness of their re-And you who are rich or well-to-do, come to the crib and learn there the esson of detachment from the goods of this world ; go there to learn the vanity of wealth, the danger of gratifying every desire that money can It is in the poor stable at Bethlehem that the well-to do can learn why it is

to sanctify their own by perfect re

that money alone and all it can buy never yet brought them real happiness: it is only there they can learn the way to use money, it is only from the lips of the Infant Jesus that they can properly understand the duties and obligations of wealth. Remember, then, you that are wealthy, or well-todo, remember that

you are the trustees, not the masters of your money. The God who gave you prosperity can also take it away. And the only real happiness your wealth can bring you is to use it as God wills.

Remember that you hold all you possess in trust for God-and do not forget that the poor are the special friends of God. Do not despise or disregard them. You hold your wealth for the poor-the hand that is stretched out for an alms is the hand of lesus Christ. His hand is stretched out to you to day for His little ones-the orphans. Be generous to Him. Do not forget these poor little children on this day above all others, when "unto

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rich or poor. The poor may expect no

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that Christ is born as much for them as

for the rich, and more; and no matter how poor their condition may be that

He has come to cheer them and bid them wait in patience for the joys of

the world to come. The rich to have the joy which comes from the birth of

Jesus, the promise of redemption, if they follow His commandments; and

they have the music and the mirth

which wealth can so easily afford, the

bright holly leaves and the tables under

them bending down with the richest

foods and viands. But the poor and the rich may be merry and happy on

Christ's birthday, if they welcome the Infant Jesus and take Him close to

It was against the laws of Puritan

New England to celebrate the birth of

the Saviour of the world. Every Christmas bell was silenced, and no-

where, at that time, were these free-men (?) allowed, like the shepherd and

the kings of the East, to prostrate themselves before the New Born King.

The laws of the Puritans sprang from

hatred of the Catholic Church, the

Church of God; and the Church of

Henry VIII., the King of England, to which they belonged naturally. Now

they plant the Christmas tree in New England, and the bells ring out loud

and merrily "the good tidings of great joy." The Saviour of the world

If all the joys of Christmas were

made known to the people, would there be any who would refuse to kneel down

before the Infant King and adore Him? There is nothing to be kept back that

truth should be spread far and wide

hood, and they looked more to their own and their people's success in the

world than for life and joy in the

their religion, and when the kings of

for he thought that he would lose his

and their industries. His very first

these words: "The ruler of Israel should come forth out of Bethelehem."

They did not tell him that the Messiah

was not to be an earthly king, and that

He was divine; for they suppressed

Let us welcome Our Jesus and let us

adore Him. He is our only King and Ruler: He is our only hope and our

only joy. Let us make our hearts pure and clean to receive Him, and in every

and Ruler just and strict : but or

and warm arms. "Let us hasten to

A Christmas Jingle.

O Christmas is coming, bright, happy day With singing and laughter, joyous and gay, With presents and love, and wishes well meant; With gladness and mirth our time shall be spent:

spent; O Christmas is coming, 'tis almost here. The merriest day of all the glad year.

Dear Santa loves each little child He is so good, and kind, and mild, He knows the gifts that please us best, With joy he grants us each request, In wisdom then I'll strive to grow, And gifts on me he will bestow.

Oh, how I long to have a doll.
With golden curls and not too small.
I wan ther dressed in light blue silk.
Trimmed up with lace as white as milk.
And she must laugh and cry and walk.
And when I squeese her she must alk.
Dear Santa, please send me a doll.
And true, yes brue, that need be all.

I wish I were a little key,
That locks Love's Captive in,
And lets Him out to go and free
A sinful heart from sin.

A Child's Wish

BEFORE AN ALTAR.

I wish I were the little bell That tinkles for the Host, When God comes down each day to dwell With hearts He loves the most.

I wish I were the chalice fair, That holds the Blood of Love, When every flash lights holy prayer

They were a debased priest-

is beginning to be recognized.

ralgia THE EYES Makes THE LIGHT

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is subject to severe dia which caused him countering. The pains count his eyes, and he count his eyes, and he count his eyes, and he countered to the countered and the light. Ayer's i, followed by perma strong believer in the Pills, and would not & DEBAT, Liberty, Tex, er's Pills in my family I regard them as the

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I wish I were the little flower So near the Host's sweet face, Or like the light that half an hour Burns on the shrine of grace. YTHAT

I wish I were the altar where, As on His Mother's breast, Christ nestles, like a child, fore'er In Eucharistic rest

Upon its way above.

But, oh! my God, I wish the most That my poor heart may be A home all holy for each Host That comes in love to me.

-FATHER RYAN.

Margaret's Gift. "Oh, dear!" cried pretty Margaret Allen, throwing herself on the sofa, and

"What is the trouble, my child?" said a low, grave voice close by her. Margaret's only answer was to bury A Merry Christmas and a Happy her face deeper in the soft cushions New Year to all our boys and girls she knew that voice well. It belonged to Father Casey, her confessor and Christmas is one great day of the year for the children, whether they be

"Come, Margaret," said the priest kindly, "lift up your head and tell me what it is you hate so much; such sentiments are not becoming at any time, much less at this season of peac and good will. Now, tell me what caused this speech?"
Margaret blushed as she made reply:

Margaret blushed as she made reply.

'It's Christmas I hate, Father Casey.
I am tired of giving and receiving presents from people who do not care; it for me and for whom I do not care; it could be a second of the country of the co is a sort of give and take. Oh, Father, you do not know how sad it is to be alone in the world, with no one to love you," and Margaret's brown eyes filled with tears. "But, Margaret," said Father Casey

gently, "you have many friends. "Fair weather friends, yes: but to-morrow, if my wealth should take wings and fly away, my friends would fly with it. Father, I would give all I possess for a little love, for one gift to-

morrow, given for my own sake," and

Margaret burst into tears.
"Poor child," said Father Casey, laying his hand on her head, understand there is a lack in your life which you long to have filled: you are searching for that peace which the world cannot give, cannot take away. But, Margaret, where are you looking for it? In the world, with its pomp and vanities; or are you taking it from its right source, from Our Blessed Lord, who suffered and died for us Margaret, a moment ago, you said you longed for a gift from some one, for your own sake. My child, to-night, as you kneel in your prayer, ask Him to send you one, and if you ask in faith, you will not be disappointed."

"O, Father, how you have com-forted me," said Margaret, and slipping off the sofa, she knelt at his feet

to receive his blessing.
"Miss Margaret, the carriage is waiting," said the footman a short time should not be made known about Him. He is born to save all people, and that after Father Casey had left. Herod would not have slaughtered the "Very well, James, I shall be ready hundreds of innocent babes, if the priests of the jews had told him the in a few moments. Have the baskets

put in. Margaret went upstairs to her room, and donned her hat and cloak. It was her custom every Christmas to world of blessedness to come. King Herod was a stranger to the Jews and go to the Old Ladies' Home, in charge of the Sisters of Charity, and distrib-

ute gifts to the inmates there.

As Margaret leaned against the the East came to Jerusalem and told cushions in the carriage her mind him that a Mighty King was born in his dominions, he became infuriated; wandered back to her conversation with Father Casey. Yes, what he had said was true; she had tried the world throne and his command over the Jews and found it wanting: it was not satisfying her soul, something in her act was to consult with the Jewish priests and to find out if they expected a new king over them. They opened the books of the prophets and read for him yearned for a deeper, more earnest

Margaret's arrival at the convent was hailed with pleasure by young and old. She was a great favorite with all the Sisters. As Margaret walked from one room to the other stopping a moment to speak to each of the old ladies, her heart thrilled with pleasure, as she saw the gratitude the rest of the words of the prophet Micheas: "And this coming forth is from the beginning, from the days of with which each received her little gift. Granny Lee burst into tears on the receipt of the blue shawl for which

all her lifetime she had never experi-enced so much joy in giving. The good Sisters easily persuaded way, let us show how glad we are that the earth has opened and brought forth her to remain for tea, and urged her to return for Mass, which was to be of the door, and his face was hidden. a Saviour, who is not only our King merciful God, meek and humble; and celebrated at midnight in the convent ready, at all times, no matter how bad we are, to take us back into His kind chapel.

A few minutes before twelve, Margaret entered the chapel and took her place on the prie dieu reserved for her. The altar was ablaze with light; the perfume of the incense filled the air.

Margaret knelt in adoration, at the olemn moment of the Elevation, when come to us on earth. Father Casey words flashed through Margaret's mind: "Ask Him to send you a gift," and bowing her head low on her hands, Margaret prayed as never before. my Saviour, my Jesus, still this longing in my heart; send me, I beg of You, the one best gift I need."

Into Margaret's soul there stole a joy, a peace hitherto unknown; she was unconscious of all save the presence of our Saviour. Mass was over; everyone had left the chapel, but Margaret still remained on her knees in front of the Blessed Sacrament.

The next morning, after breakfast, the different gifts sent by her friends; a happy smile hovered around her lips. Twelve or more of Margaret's friends were coming to dine with her, Twelve or more of Margaret's so she put on the prettiest dress in her whole wardrobe; a blue crepe de chine, embroidered with sprays of dainty white blossoms, and then taking the basket of holly which Thomas brought her, she proceeded to decorate the room. "My last Xmas here must be a beautiful one," murmured Margaret, as she raised her hand to place a large branch of brilliant red berries and glossy green leaves over the clock.

At last the hands of the clock pointed o 12. Father Casey entered the room. Margaret dropped her berries and ran to meet him with outstretched hands. 'Father, Father!" she cried, "I am so happy; God cares for me for myself; I asked Him for a gift and He sent it to me," and as Father Casev bent his

what she meant. A few months later the fashionable

Margaret, now Sister Agnes of Jesus, would tell them the story of her life, and how she found her vocation, concluding with these words: "I was God's Christmas gift, and He was

TRUE TO THE END.

CHAPTER X.

On the following morning Richard Dunne went, according to custom, to enquire after Ellen, and to call on Margaret. On the door step he again encountered Father O'Donnell in the act of leaving the house; but he turned back when he saw Richard. "Come in, Mr. Dunne," he said as the latter was about to make an excuse; "I want to say a word to you." Richard obeyed, and followed his conductor up the stairs into the back drawingroom, where the writing table which has borne so prominent a part in the story was still standing. Something large and long was placed on the table, covered with white.

Willie drew back the covering, and pushed Righard, gently, forward, for

pushed Richard gently forward, for there, in her coffin, lay the fair form of her he had once so madly loved; there-pale, and still, and white, the features wasted by sickness, the cheeks furrowed by so many tears, but with a smile of ineffable peace on her lips lay the young wife and mother whose life he had blighted, whose death he had caused. He stood rooted to the spot; he looked at her, and the words uttered in his ears a few weeks before still came back to his memory: "Be not afraid of them that kill the body, and after that have no more, that they can No, no more! No more from the hand of man; she is in the bosom of God; and surely that long and bitter suffering had purified her soul from the few stains contracted in a holy and innocent life. No more pain, no more suspense, or oppression, or injustice for her. Well, there she was; he had done his worst-he had killed her-she whom he had once worshipped. He had had his way, and what comfort had it brought him? Was the cup sweet to his taste? He turned away, and saw Father O'Donnell gazing on the corpse with a look full of love, and also of such deep peace. The twin brother and sister—they who had seen the light on the same day, who had been one in heart and soul, whose love and trust in each other had never been broken for an instant - were parted now. His glance seemed to follow her whither she had gone before, as if, now that she were there, he too should not linger long behind; as if he could catch a glimpse of the radiant shore on which she had now safely set her foot.

Expect no mercy from me, for you will find none! "She thought of you in her last

Richard looked, or rather glared, at

him, and said, in low, hoarse tones: "You have not conquered me! Bet-

ter to see her dead than his wife

hours," said Father O'Donnell.
"When did she die?" demanded the other sternly. "She was better?"
"Yes; she was buoyed up with hope till after the trial. When we told her the receipt of the blue shawl for which she had been longing, and deaf Mrs. Martin covered Margaret's hands with kisses as she gave her an ear trumpet. "An' sure, I can hear the angels singing now, bless your pretty face." It seemed to Margaret as though in all her lifetime she had never experising the same of the sa She grew rapidly worse. I gave her the last Sacraments, and she died at The priest went on: "She was quite onscious to the last, and most peace ful and happy. All the anguish of the last few weeks had passed away. had accepted her cross, and, looking into eternity, she saw of how little worth are the judgments of men. Just before she went, she drew me close to her and said, 'If that poor being, Jesus leaves His throne in Heaven to whoever it may be-man or womanwho brought you that note, comes to you again, tell him or her that I freely forgave and prayed for him.

Richard came forward; his face was pale, but a look of determined rage was painted on it. "You will never have need to give the message, muttered through his closed teeth.

"God grant I may!" said the priest. Before he could add more, Richard had quitted the room and the house. From the time in which he parted from his wife, a great change came over Frank. He received the news of her death quietly, saying that he had never expected to see her again. Margaret busied herself examining All suspense was now over, and he accepted his lot meekly as coming from the hand of God. He saw all his children, and took leave of them, as well as of his almost broken hearted father and mother, with resignation and hope. The bright things of life had been his, but were now gone forever; he would bear his suffering bravely till he won his crown of rest. Very soon after his sentence he set sail for the colonies, for the events of our story took place when it was still

the custom to send convicts abroad. Willie went to see him the day before he sailed, and the two sat together hand in hand within the walls of a felon's cell, and spoke of the past: their happy careless boyhood, their college days, their peaceful after-lives, till this mysterious cloud had overshadowed them. Frank told Willie how often his wife came to visit him in dreams; how at night his poor head, Margaret whispered in his ear cell would seem to be radiantly lit up, and his wife, all clothed like an angel, A few months later the fashionable would smile upon him, and whisper world was astonished to learn that Mar- to him to be of good cheer, life would heaving a deep sigh, "I wish Christmas were over; I hate it."

world was astonished to learn that marked to heaving a deep sigh, "I wish Christmas garet had renounced the world, and become a Sister of Charity. Her and sometimes she brought with her a

beautiful home was transformed into an orphanage, and as the little ones clustered, around her in the twilight, very uncertain whether the two friends and brothers would ever meet again; but they looked forward to another meeting when all life's troubles would be ended.

"There is one person," said Frank, after a pause, "whom I pity far more than I do myself—the man, whoever it

was, that did this thing."
"Yes," said Willie, "that is true."
"I can't think who he can be,"
continued Frank; "I cannot imagine. I never knew any one have a grudge against me except Richard Dunne for those few years, and you know how entirely he got over that. Sometimes I think I must have dropped the notes, and some one have picked them up, been tempted to steal them, and then had not courage to tell the truth However, it's no use speculating further on it; but the man must be miserable, and I pity him from my heart.

"And forgive him?" said the priest. "Oh! yes, Willie, long ago; before Ellen died, when it was hard to do so;

refuse it to another."

And when next day the ship spread ceding from his view, his own loved country, which held the grave of his wife, and knew that his parents were left alone in their old accountry. grace resting on them, his heart was ready to break. Yet even then he the jurisdiction of the Patriarchs over they could on their narrow means Willie devoted himself more assiduously than ever to his parish duties. But those who watched him closely—and that a great change had passed over him since the sorrow had fallen on his family. He grew paler and thinner then ever, and seemed, as his people said, to be wasting away. Margaret saw it too when he came to see her and the children, and yet she felt that he was not mourning for Ellen, but rather rejoicing she had so early gained her crown.

Frank's letters were cheering, for anxiety, and Margaret herself had begun to lift up her head again. What was, then, she questioned herself, the secret sorrow that seemed to be wearing Willie out? Ah! if she had known the constant vigils, the frequent fasts, the terrible penances that he went through, she would have wondered still more. So he passed through the world, and went about up and down the streets of the city, a saint whom no one knew of, whom the busy nineteenth century cared not for Tho end came suddenly at last. He became too ill to leave his room, and a fellow-priest was sent to live with him and attend to the work of the parish.

CONCLUSION NEXT WEEK.

Conversions in North Dakota.

Converts are coming into the Catholic Church steadily in all parts of the United States. For instance, last year in the remote, sparsely-settled and poorly-equipped diocese of Jamestown, North Dakota, which has only about poorly-equipped diocese of Jamestown, North Dakota, which has only about forty priests to cover the whole State, there were one hundred and one adult converts baptized. How the clergy ound time from their ministry to their Catholic flocks to instruct these neophytes, is a wonder, although Bishop Shanley is a host in himself and his priests have his spirit of zeal. Yet heir harvest garnered under the diffi culties of a pioneer State, is a straw to show how the tide is running under more halovon conditions. Everywhere new members are coming into the Church. We who have the faith should pray more, give better example, and circulate more good books like "The Faith of Our Fathers" and instruct newspapers so as to take advantage of the current to hasten the conversion of America. - Catholic Review.

Never let a cough run on from day to day. It indicates either inflamma-tion or irritation, which if allowed to continue, may result in serious injury to the lungs. A few doses of Ayer's Cherry Pectoral cures any pulmonary complaint not entirely beyond the reach of medicine.

Help your children to grow strong and robust by counteracting anything that causes ill health. One great cause of disease in children is worms. Remove them with Mother Graves' Worm Exterminator. It never fails.



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ON WASH DAY; AND EVERY DAY.

THE EASTERN CONFERENCE AT THE VATICAN

Important Results and Decisions. The Rome correspondent of the Irish Catholic (Dublin) writes as follows to that paper on the 11th ult. The conferences held at Rome under the presidency of Pope Leo XIII. for the union of the two churches were but I nover can imagine how one can dare to ask forgiveness of God, and refuse it to another."

closed by the fifth and last reunion, held on Thursday last. In this meeting the Holy Father gave his sanction to all the decisions arrived at during

left alone in their old age, and his the subject of many contradictions, children deprived of a father and may, I believe, be said to be directed mother's care, and with a ban of distribution to the following objects:

The confirmation and extension of had peace in his soul, and pitied still more the man who had wrought the evil. Margaret and her husband took the poor children back to their own home, to bring up as best there are the man who had wrought the evil. Margaret and her husband took the poor children back to their own home, to bring up as best there are the man who had to their respective rises, whether they be laics, or priests, or regulars, both in European and Asiatic Turkey, or whether they be scattered throughout various colonies appertaining to Ori-ental rites, as in Sicily, Leghorn, Venice, Istria and Dalmatia.

The result of this will be that each there were many of his people who, Patriarch will be, in the fullest sense loving him well, did so — perceived of the word, the head of all those who belong to the rite to which he himself appertains. To confine the action of Latin Mis

sionaries and Apostolic Delegates to Post it, and we will see that your request is the Latin schools alone which are answered by return mail. the Latin schools alone, which are established in the East. The result of this will be to abolish the reigning and harmful prejudice that Rome wishes to Latinize the East.

To facilitate the direct relations of the Patriarchs with the Holy See by he was so patient and resigned. The authorizing them to have in Rome, children were too young to cause much besides the Procurators of their various rites, Bishops residing in the Roman Curia and belonging as Consultors to the special Congregation of Propa ganda for Eastern affairs.

To increase in each of the five Catholic Patriarchates the number of edu cational institutes. In these the re ligious instruction given is to con respond with the respective rites to which such institutions belong, and the language taught in them is to be that of the nation to which such rite belongs. The result of this will be to prevent the educational institutions of Latin Missionaries from receiving scholars belonging to Eastern rites and Nationalities.

The Holy Father has, moreover, de cided to devote to this last work a special fund in addition to the sums devoted to it by the Congregation of Propaganda Fide.

Such are some of the resolutions arrived at, as given by the well-informed Catholic press. So far, no formed Catholic press. So far, no comment has been made on them. It among the Schismatic Greek Church All are full of fears that Rome wishes to Latinize both the rites and the nations. The rulers of the East hear with suspicion and resentment tha Leo has called the Patriarchs to Rome The Italian anti-clerical press in creases their fears by asserting that the scope of the conferences is to sub ject the East to Rome, and the result of the conferences has been, not to lesson, but increase the power and prestige of the Eastern Churches. So far is Rome from wishing to domineer over the East that she has limited the sphere of action of her own mission-aries in the East in favor of the priests Lined Kil Gloves. of the Eastern rites. The meeting of the Patriarchs at Rome may, therefore, be looked upon as a step of great importance towards the reunion of the wo Churches, for by it the Schismatics of the East have received a clear proof that in the event of a reunion the prestige and privileges of their Church would be respected and upheld by Rome according to the utterances of Leo XIII. in his memorable Encyclical

Not what we say, but what Hood's Sarsaparilla does that tells the st.zy of its merit and success. Remember Hood's cures.

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C. M. B. A.

Honors for Our Grand Chancellor.

The Young Liberal Association of Stratford has, we notice by the Beacon, elected as their President, Brother D. J. O'Connor, past President and Grand Chancellor of the C. M. B. A. The contest was a very keen one, a great deal of interest being taken in the election. Whatever Brother O'Connor undertakes to do he does it well: such was the experience of the members of the C. M. B. A. while he held the chief position in that association, and no doubt the Stratford organization which placed in his hands the highest position in its gift will in due time recognize the fact that they have the right man in the right place. Honors for Our Grand Chancellor.

Election of Officers.

Election of Officers.

Branch 76, Belleville.

Spir. adv. Father Carson, pres. Wm. A. G.

Hardy, first vice pres. Jas. Gillick, second
vice pres Robt. McGinners, rec. sec. Edward
McGinty, treas. Joseph Toltz, fin. sec. Jas.
Hanley, asst sec. Jas. St. Charles, mar. Alex.
Tisdale, guard M. J. Lynch, trus. Frank Dolan, Alex. Tisdale, Henry Foltz.

Branch 2, St. Thomas.

Pres. James Overend, first vice-pres. John
Rourke, second vice pres. Charles Arlein, rec.
sec. Patrick McManus, fin. sec. Daniel Barrett,
treas. John Butler, mars. John McCaffray,
guard Dennis McNeary, chan. Peter B Reathretiring trustees W P Reynolds and Daniel
Barrett re elected.

Branch 12, Merrickville.

Branch 112, Merrickville. Branch 117, Merrickvine.

Pres. E. J. Kyle, first vice-pres. D. Driscoll, second vice pres. F. O'Brien, rec. sec. D. J. O'Brien, asst sec. E. Dever, fin. sec. J. Mc Cabe, treas. P. McCabe, mar. E. Brislan guard M. Kelly, trus. B. McGill and R. White spir. adv. Rev. Father McCarthy.

Branch 71, Trenton Branch 71, Trenton.

Pres. Jas. Fitzpatrick, first vice pres. T.
Holmes, second vice pres. L. Le Point fio. sec.
M. P. Kinsella, rec. sec. M. T. Greaney, tres.
T.D. Kinsella, asst. sec. U. E. LeBelle, mar Juo
Fectean, cuard Jos. Sauce, trus. T. Coleman
J. M. McDonald and L. W. Dion.

J. M. McDonald and L. W. Dion.

Spir. adv. Rev. D P McMenamin, chan. J C O'Neil, pres. W E Kelly, first vice pres. G L Goodrow, second vice-pres. Martin Smith, rec. sec. Rev. D P McMenamin, treas. H W Wood, asst. sec. G L Goodrow fin. sec. A H Mabee, mars. Mich O'Hearne, guard Michael Noon, rustees, H W Wood, A H Mabee, Rev. D P McMenamin, W E Kelly and Martin Smith.

Branch 56, Hamilton. Branch 56, Hamilton.

Pres. J.J. Seitz, first vice pres. Jas. Gaffney, second vice pres. Jas. O'Day, rec. sec. B.J. Conway, fin, sec. J. Burns, treas. W. A.D. Bay, mars. T. Fravey, guard J. Harmon, trustees for one year. J. J. Seitz and B.J. Conway, trustees for three years, W. A.D. Baby, J. Gaffney and B. Canley.

Resolutions of Condolence.

Resolutions of Condolence.

At the regular meeting of Branch 56 held in their hall. December 12, 1894, it was moved, seconded and carried unanimously that Whereas it has pleased Almighty God to call to his heavenly resi, the father of our worthy President and Bro. J. J. Scitz.

Resolved that we extend our deepest sympathy to Brother Seitz in his affliction, and trust that Almighty God will give him the grace to bear with the sad bereavement, and that a copy of this resolution be given Brother Seitz and also published in the CATHOLIC RECORD and Cathelia Register.

B. J. CONROY, Rec. Sec.

A. O. H.

A. O. H.

Toronto, Dec. 17, 1894.

ED. CATHOLIC RECORD — Before trespassing further on the columns of your valuable paper I feel that a debt of gratifule is owing to you for the many favors extended to the Ancient Order of Hibernians at all times in publishing in full all items furnished you of importance to our order and to the race to which we belong. At the same time I cannot let an occasion like this pass without again furnishing you with a few lines. In the month of last March a few of the Brothers from this city wandered away from the city. I hardly can tell you what they were in quest of, but I will give you their names—Brothers Richardson and Newman. They, like many of their race, went West, until they found themselves, amongst a class of people more Irish—if it possibly could be so—than themselves, Like all the Toronto Hibernians, no matter what the amusement may be, they never forget their organization. On their return they reported they come across a class of people much like themselves in their manner, and they believed they were Irish of the Irish. The matter was brought to the attention of the County Board, which at once took steps to form a Division, if possible. On the 1st April a delegation from this city, consisting of Brothers Glynn, Owens, Richardson, Rutledge and your humble servant, visited Dixie. After having waited on the Rev. Father Traillon, who received us with a hearty cead maille failthe, a meeting was held; many of the young men being only to anxious to have an organization in their midst. On the 9th April, Division I, Dixie, in the county of Peel, was organized. From that day forward their Division has flourished: not only have they taken in Dixie, but the exiles of our race from Streetsville, but the paid to the failure of Hibernians of the properties of held; many of the young men being only to anxious to have an organization in their midst. On the 9th April, Division I, Dixie, in the county of Peel, was organized. From that day forward their Division has flourished: not only have they taken in Dixie, but the exiles of our race from Streetsville, Springfield and Islington have come together, as their forefathers did of old, to revere the land of their ancestors and uphold the dignity of the grand old Celtic race at home and abroad. I only hope other outlying districts will follow in the footsteps of the Dixie Brothers. Then would I say there is still a hope that the old land would not be forgotten. I had, along with the Provincial Secretary, Bro, Talvey, and a few more of the Brothers from Toronto, the great pleasure of attending a meeting of the Dixie Division yesterday, Sunday ("the better the day the better the deed"); and I can assure you, Mr. Editor, knowing your great Irish heart, I would like to have had you there; you would be impressed with the fine body of young men present, the great attention of their officers and the manner in which they conduct their business. Nor can I pass without paying a tribute to the hospitality received. On the adjournment of the meeting the visiting Brothers were conducted to the home of the County President, F.J. Golding, where a sumptros meal was in waiting for them; and, after having partaken of the good things provided and having a congenial chat, we parted from our host and hostess for a short time at least. I cannot pass this without paying a tribute to Bro. Golding and his devoted wife for their kindness, not only on this occasion, but on the many others of which we have had an opportunity of paying them a short visit. And I can assure any of the members of the Order in the length and breasth at heir hands. Should any of the Brothers happen that way call on Bro. Golding at Summer ville.

Hoping, Mr. Editor, I have not trespased on your valuable space, I am, Fraternally yours.

Hugh McCAFFREY, Prov. President, A. O.

Every Catholic mother and child will extend a hearty welcome to the new magazine entitled The Child, the November number of which is now before us. The editor and publisher is Rev. J. Brelivet, 72 Easts 87th street, New York city. This rev, gentleman is well known as taking a deep and absorbing interest in the Christian education of the child, and is the editor of that charming little book entitled "The Pictorial Church for Children," which has received the hearty approbation of Cardinal Gibbons, priests, nuns and laymen.

The illustrations in The Child could not be better executed, the type is very large and the paper really excellent.

The following are the titles in the November edition: "The Angelus"; "To the Little Filk"; "To Parents and Teachers"; "Prospectus"; "Children's Sermon"; "The Catechism Lesson"; "A Child's Love for Fatherland"; "The Guardian Angel"; "The Legend of King Gralon and St. Guencle"; "Dan Cronin's Patriotism"; With faces blanched and pale, and hearts "The stricken ones before the altar bowed, "THE CHILD."

"The Animals Sick of the Plague"; "A Little Story of the Child Jesus," etc.
We wish Rev. Father Brelivet success in his noble endeavors, and bespeak for The Child an extended circulation.

The Dead Councillor. (December 12, 1894.)

As when a woman's warmest mother love, With her child's love communes as deep with deep.
Glal in a new heart-knowledge from above.
On her dear breast the tired child falls asleep;

So in the grandest hour of all his pride. With a loved country's love at his command. From his great heart swept a responsive tide, He rests upon the lap of Motherland.

-HARRY ALBRO' WOODWORTH, in Toronto THE LATE SIR JOHN THOMPSON.

Ed. CATHOLIC RECORD — The following incident in the life of the late lamented Premier, Sir John Thompson, came under my notice a few months ago. It shows forth one of the noblest traits of his truly Christian

my notice a few months ago. It shows forth one of the noblest traits of his truly Christian life, viz., a kind and thoughtful consideration for others.

A talented young lady artist, whose work, although an amateur, compares very favorably, to say the least, with many professionals, painted a portrait of Sir John, and it was duly forwarded as a gift to his residence in Ottawa. An acknowledgment was received by mail in due course — and more, from one with the multifarious duties and responsibilities of his high position, could not reasonably be expected. It was, therefore, an agreeable surprise to the fair donor and her parents to have the distinguished gentleman make a personal call at the family residence to thank her for the gift, to compliment her on the skill displayed in its execution and to tell her that the portrait would ever occupy a prominent position in his house.

trait wome even vectors, in his house.

Not only this, but, in order to perform what he considered a duty to one who had done him a favor, he had broken his journey as he was passing through on the train.

Dec. 24, 1894.

LUKE KING.

THE LAST MASS.

For the CATHOLIC RECORD.

The silver beams of moon and stars,
In streams that flood the sleeping land,
From heaven's golden-studded arch
Fall o'er the seven hills of R. me,
And through the dim stained windows steal
Of old St. Peter's, whose lofty walls,
This holy fete of Christmastide,
With music's softest strains resound;
Around the straw thatched crib they fall,
As aons since one eve they fell
On shepherds who, on Bethlehem's hills,
Watched calmly o'er their white robed flocks,
And heard, far in the glowing sky,
The sweet voiced angels sing the birth of
Christ;
They mingle with the gleam of tapers tall
That brightly burn on altars high and grand,
'Mit flowers pure, and wreaths of incense
sweet.
A kingly—nay, a more than kingly one,
A priestly form before the altar stands,
Majestic, noble, fit 'mid storm or calm
To rule,—a man of dignity and grace,
With God-like pace—so radiant yet so mild—
Framed 'neath a crown of silver-threaded
locks.
'Tis Petrus Romanus, gentle and kind,
Who, clad in Pap il robes, 'mid priests
And princes of dear Mother Church,
Chants soft and clear the Midnight Mass.
The Eucharistic sacrifice is o'er, For the CATHOLIC RECORD.

The Holy Father to his children turns, And greets them with that sweet and witching smile
That wins to him their love-enkindled hearts, And to the faithful once again recounts, In words of wondrous depth and power,
The story old yet ever new,
That old, old story of the cross.
He tells the birth of Christ, His hidden

rais'd The dead to life, till on the shameful tree The dead to life, till on the shameful tree His own pure life He unresisting gave To lead mankind from out the wilderness Of sin, whose paths so thorny are and drear. He tells them how the risen Lily burst The bonds of death asunder and arose To heaven's bright and glorious mansions, A home eternal for them to prepare Within that city fair whose streets are gold, Whose gates are pearl, whose stream of life Flows ever "by the throne of God." He tells his faithful children that Again the Crucified shall come,

Back to the black and formless void from which
His own omnip'tent voice first called it forth.
"Should you behold, this very night,
The Cross of Judgment gleaming bright
Above the rolling clouds, and hear
Resounding, deep and loud and clear,
The summons calling you to God's dread
throne,
Where, as an open book, your lives shall be
known,
Are you prepared to stand the searching
light
Of His stern power, justice and might?
My children, lead a saintly life,
So free from sin, from wrong and strife,
That when the triumpet through the sky
And quaking earth shall loudly ring,
You shall not fear God's searching eye,
And your pure souls to Him will fly
On Faith and Hope's triumphant wing."

Again to th' altar turns the saintly prince, Again his voice through chancel, nave and

Rings out so clear and sweet—
"Dominus vobiscum."

But hark! 'tis not the voice of surpliced

Bat hark! 'the not the voice of surplica-choir

That, swelling wondrous high and deep and loud,
Through old St. Peter's dome
Clear toned the response sings.
No, rising far within the star lit sky,
And chilling with a nameless, numbing fear
The hearts of all before the altar kneeling,
An angel choir chants—
"Et cum spirituo tuo."

And 'stead of organ's vote there comes The tone of Gabriel's trumpet bleet And 'stead of organ's vote there comes
The tone of Gabriel's trumpet blast,
While from the clouds a voice proclaims—
"Arise, ye dead, arise, arise,
And come to judgment!
Arise ye pead, arise, arise,
And come to judgment!"

The lightning's flash, the thunder's crash and roar, The unchained winds, with fury wild and

Burst fiercely from the storm king's dismai And toss like down the trembling earth and The night grows thick and black with ebon

clouds, Whose ever deep'ning folds are torn and rent E'en to their very hearts by bolts of binding fire That shrivel man's weak works, and turn to

The very rocks themselves, while peal on Deal The booming thunder, louder than the world E'er heard before in all her long, long ages, Shakes earth's deep-laid foundations strong and vast, And far, far through the dense and flame

rent clouds
Are son God's gathering hosts of angels bright.

For mercy shriek, for mercy plead and pray, While wives to husbands cling, and mothers press Their children to their seared and aching

hearts,
Their pleading voices in the storm's wild
blast
Commingling—rising to the Mercy Seat.

Yet blacker grows the dreadful night, And fiercer fall the lightning bolts, And heavier still the ceaseless thunder roars, And clearer ring the voices of God's angels, To th' last oremus " amen " sadly singing. And louder, louder yet above and through The crashing storm, above the thunder's

rage, Sounds Gabriel's trumpet and that fearful cry—
''Arise, ye dead, arise, arise,
And come to judgment!
Arise, ye dead, arise, arise,
And come to judgment!"

How calmly at the altar Petrus stands And chauts the Midnight Mass, while from on high The white rob'd bands clear-toned responses

sing.
Unmoved, no tremor in his voice,
Amid the universal wreck,
He, father of the faithful, from
The missal turns, and to his children there
The triple benediction gives; again
He calmly to the altar turns to read
The Gospel story of the Saviour's birth.

There comes a sweeping flood of blinding There comes a sweeping flood of blinding light.
A crash that shakes the riven earth and sky As tempests toss the bending reeds That frings the flowing river's brink,
A roaring sea of leaping flame,
Whose fire crested waves roll o'er
The Roman hills, devouring all man's work,
Man's art, man's glories and his triumphs;
The heavens "as a scroll" together roll,
The earth is rent, the rocks and mountains
fall

The earth is rent, the rocks and mountains fall
And islands melt away, and seas run dry;
The grand cathedral, Peter's shrine
With all its wealth of sacred art,
Its vested priests and surpliced choirs,
Its lofty domes and altars bright,
The glory of the Christian world,
The pride of old and stately Rome,
Dissolves in air and is no more,
And th' faithful pass through th' gates
Of death, while still the trumpet sounds
And Gabriel's voice aloud proclaims
"Arise, ye dead, arise, arise,
And come to judgment!
Arise, ye dead, arise, arise,
And come to judgment!"

No earth remains, nor sea nor sky, No shining sun, nor moon nor stars, But oceans wide of lurid fame And dense black clouds, storm tossed and

And dense black closed torn
By sheets of living fire, and shaken
By God's deep voic'd artillery.

There is a sea of countless human faces, All pale and white with deadly fear and dread; There is a rain of bitter human tears— Hot tears that sear and burn the b

For mercy anguished millions plead and

from the hopeless rise despairing shrieks— "Ye mountains, on us fall, Rocks, crush us in our path, Oh! seas and rivers, hide us From God's avenging wrath!"

High, high above the weeping, wailing High, high above the weeping, wailing hosts,
Thron'd on the clouds, in dazzling majesty,
'Mid herald cherubim and seraphim,
And angels bearing in their hands
The pond'rous unsealed Book of Life,
Appears the God of Justice and oi Truth,
The Avenger of wrong and sin and shame,
The Arbiter of pardon and of death;
And high above His judgment seat
There shines the symbol of man's hope,
An emblem of salvation and of life,
The brightly gleaming, great white Judgment Cross,
And round its widely spreading arms, that
once

A holy Victim bore, there softly plays The halo of sweet mercy, "sweet mercy That tempers justice."

Summerside, Prince Edward Island.

Devotion to the Holy Angels.

No more appropriate intention could have been selected for October — the month so long associated with the angels, says the Pilgrim of Our Lady of Martyrs. It is a revealed truth that these blessed spirits generally assist man in the work of his salvation. "Are they not all ministering spirits sent to minister for them who shall receive the inheritance of salvation?

They are solicitous for man in vari-ways. They pray for him, as the Angel Raphael tells Tobias: "When thou didst pray with tears.

I offered thy prayers to the Lord." They bear up the incense of our pray ers to God; in others words they unite their prayers with ours: "The smoke of the incense of the prayers of the saints ascended up before God from the hand of the angel. They warn, as the angels warned

Lot to flee from the cities of the plain. They reprove, as the angel reproved Agar and bade her humble herself and return to her mistress.

They threaten, as the angel threat ened Balaam persisting in disobeying God, and stood in the Prophet's way with a drawn sword.

They exhort, as the angel admon-ished Cornelius the Centurion to send for Peter, that the latter might in struct him in the faith; and commanded the Apostles to "speak in the Temple to the people all the words of this life.

They rescue, as the angel rescued Saints Peter and Paul out of prison. They guide, as Almighty God promised the children of Israel: "Behold will send my angel, who shall go be fore thee, and keep the in thy journey and bring thee into the place that have prepared.

They protect, in body and soul :
"for He hath given His angels charge over thee: to keep thee in all thy

They bless, as the angel blessed Jacob in Bethel; and when their loving ministry for man on earth comes to an end by his death, then they bear his soul to Paradise, even as they car ried Lazarus into Abraham's bosom.

Wonderful ministry of the Holy Augels! who can busy themselves in the service of men, and yet never lose sight of the Face of God. Great models for our meditation! Since Christ Himself teaches us to pray that we may do God's will on earth as it is done in heaven by the holy angels.

Fire trieth iron, and temptation a just nan,—Thomas a'Kempis.

WEDDING BELLS.

VOGEL-BENOIT.

Vogel-Benoit.

An interesting event took place in Sacred Heart Church, Toronto, on Saturday, Dec. I, being the marriage of Wm. D. J. L. Vogel, Fin. Sec. Sacred Heart Court, No. 201., Catholic Foresters, to Miss Laura C. Benoit, of Toledo, Ohio. The marriage was solemnized by Rev. Father Lamarche, and a full choir lent attraction to the scene. The bride was handsomely attired in the conventional garments. A large number of friends were present in the church to witness the event. Both Mr. and Mrs. Vogel have the best wishes of hosts of friends. They will be at home to their friends after the 20th inst. at their residence, 172 Sackville street. Toronto.

Assessment System. Provincial Provident Institution

E. S. Miller, Esq., Sec. The P. P. I., St. Thomas, Ont.

St. Thomas, Ont.

Dear Sir:

I thank you for payment of my claim for \$1,000 on completion of proofs and long before due. This insurance carried by my late husband, was always very moderate in cost and the settlement has been generous and satisfactory in every respect.

Yours truly,

(S) ANNIE A. DELION,

Beneficiary.

Strathroy, Ont., Nov. 29, 1894.

E. S. Miller, Esq., Sec y The P. P., St. Thomas, Ont. Sec y 1 ne 1'. P.,
St. Thomas, Ont.

Dear Sir:—
I feel that my sincere thanks are due you for the kindness and courtesy with which you have settled my Claim of \$2,000 under Policy No. 5085, held by my deceased husband, Wm. H. Harkness. Your Agent, Mr. T. A. Clark, has just handed me your Cheque, and I certainly think that the Managers of your Company are entitled to great credit for their prompt and honorable dealings with Claimants. I understand that under the terms of the Policy this Claim would not be due for ninety days after completion of proofs, and I feel very grateful that you have not taken advantage of that fact.

fact.

If I, in recommending your fair and liberal treatment, can help further the interests of your Company, I shall be glad to do so. It gives me pleasure to see that the promises made to my husband at the time of insuring have been fully verified.

Yours truly,

(S) MARY ANN HARKNESS,
Beneficiary and Administratrix.

A SIMCOE CO. SENSATION.

The Startling Experience of Mrs. Robinson, of Midhurst.—Eleven Years Sickness—Her Case Pronounced Positively Incurable—She Was Given Up to Die by Two Doctors—Now a Picture of Good Health and Strength.

From the Barrie Examiner.

Doctors—Now a Picture of Good Health and Strength.

From the Barrie Examiner.

Near the village of Midhurst, about six miles from Barrie, stands the smithy of Mr. John Robinson, while within sound of the anvil is his home, where in the midst of a large and leafy orchard dwell the smith and his family. Mr. Robinson is a type of the proverbial blacksmith with "the muscles of his brawny arms as strong as iron bands," but with Mrs. Robinson it has been different. The wife and mother has for a long time been a victim to acute and painful dropsy of the kidneys. Shortly after the birth of her voungest child (now about 13 years) Mrs. Robinson began to take fainting spells, accompanied by violent headaches. This continued through the years that have elapsed, during which time she has obtained the best medical advice available. For about a year she was in constant terror of going insane. Her dull heavy headache, beating pain in the back and weak swollen legs and body made her case something fearful. To a representative of the Examiner Mrs. Robinson said: "It is some five or six years since I took worse, and since then we have spent hundred of dollars in medicine and for medical advice. The symptoms of my case were heavy headaches, pain in the back and kidneys and swollen legs. I rapidly grew worse, and last July was given up by two doctors to die, and all my friends and neighbors tell me that they never expected to see me out again. I could not raise myself up, could not dress myself, and had to be assisted in everything. Now I am well and strong, and can put out a big washing without any over exertion. I have also suffered from diarrhoea for a number of years, and when I spoke of it to my doctor he said if it were stopped, worse results would follow. At the urgent request of my son, who was then living in Manitoba, and personally knew of wonderful cures wrought by Dr. Williams' Pink Pills, I decided to give this remedy a trial. Since using the Pink Pills I have been completely cured and nave felt none but beneficial eff

who are suffering as I was, know all about them."

Dr. Williams' Pink Pills strike at the root of the disease, driving it from the system and restoring the patient to health and strength. In cases of paralysis, locomotor ataxia, sciatica, rheumatism, kidney and liver troubles, erysipelas, scrofulous troubles etc., these pills are superior to all other treatment. They are also a specific for the troubles which make the lives of so many

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years, or at any age.

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- 2. To increase the amount of insurance. 3. To shorten the term of the policy.
- 4. To accumulate to the end of the en-
- 5. To accumulate, on the Survivorship Distribution Plan, to the end of 20 years.

women a burden, and speedily restore the rich glow of health to sallow cheeks. Men broken down by overwork, worry or excesses, will in Pink Pills a certain cure. Sold by all dealers or sent by mail, postpaid, at 50, cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Company, Brockville, Ont., or Schnectady, N. Y. Beware of imitations and substitutes alleged to be "just as good."

MARKET REPORTS.

London, Dec. 27,—Wheat, 57c to 62 1-5c per bushel. Oats 29c to 29c per bushel. Peas 54c per bushel. Barley, 36c to 43c per bushel. Rye 50c 25c to 53c per bush. Beef was offered at 85 to 86:25 per cwt. by the quarter. Lamb 6 cents a pound wholesale. Dressed hogs 85 to 85:25 per cwt. Turkeys 6 to 7c a 1b. Geese 69c to 81 a piece, or 5c a pound. Ducks 80c to 81 a pair. Butter 18c a pound for best roll, and 1se for crock. Fresh eggs 20c a doz. Potatoes 15 to 55c a bag. A considerable quantity of apples were offered, at 81:25 to 81.5c per barrel, and 50 to 75c a bag. There was a fair supply of hay, at 88 to 89 a ton.
Toronto, Dec. 27.—Market very quiet. Wheat —Cars of red and white offered on 6. T. R. west at 58c; a car of white sold near a mill on C. P. R. west at 58c; a lot of over 15,000 bushels of No. 1 hard sold on Midland at 22, and some cars of No. 1 hard sold on Midland at 22, and st 82, 75. Toronto freight; dealers quote 85.85 to 88.90 for patents, and 33.65 to 83.70 for strong bakers. Barley-No. 1 offering at 41c; No. 2 quoted west at 10c. Oats—Cars of white quoted west at 25c as 40c. Data—Cars of white quoted west at 25c as 40c. Data—Cars of white quoted west at 25c and 37c and 37c and white and 15c, and at 57c, and at 59c hild; cars of mixed on track here quoted at 39c and white at 31. Peas—Cable 4d lower; cars quoted north and west at 51c, and at 55c, middle freights west.

Latest Live Stock Markets.

at 55c, middle freights west.

Latest Live Stock Markets.

TORONTO.

TORONTO, Dec. 27.—The following is the range of prices at the Western cattle yards to day: Butchers' picked, per cwt, 83 to 83.50; butchers' choice, per cwt, 82.75 to 83; butchers' me dium, do, 82.50 to 82.75; bulls and mixed, do, 82.25 to 83; milch cows, per head, 825 to 85; milch cows, per head, 825 to 85; milch cows, per head, 825 to 85.25; lambs, inferior, per head, 100 to 82.

Hogs — Long lean, per cwt, off cars, 83.75 to 84; thick fat, 83.50 to 83.75; stores, per cwt, 83.25 to 83.50; stags, 82 to 82.50.

East Buffalo, Dec. 21—Cattle—The receipts were about 70 head, or three cars. The market ruled without particular change.

Hogs — Yorkers — Choice corn-fed, 84.25 to 84.30; mediums, 84.50; roughs, 83.50 to 83.75; stags, 83 to 83.25.

Sheep and Lambs—Sheep, choice to best export whethers, 83.75 to 84; fair to good mixed sheep, 82.20 to 82.50; common to fair, 81.75 to 82. Lambs — Choice to fancy, quotable, 83.55 to 83.50; fair to good lambs, 82.75 to 83; Canada lambs, good to prime, 82.75 to 84.

In this age of realities, facts speak. The Kingston Business College have issued a list of last year's graduates in positions and it is safe to say no other Business College in Canada can show such a record.

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A TEACHER, HOLDING A SECOND OR A third class certificate, for Catholic Separate school No. 5, Artemesia, for a term of six months. Duties to commence Jan. 3rd. 1895. Apply, stating salary, to JAMES BUTLER, Sec., Flesherton Station, Ont. 843-2

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Minerton, 0., June 15, '92

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From the Author of the "Short Line to the Roman Catholic Church," Cannelton, Ind., September 16, '9]
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SAULT STE. MARIE CANAL.

CEALED TENDERS addressed to the under-b signed, and endorsed "Tender for Lock Gates," will be received at this Office until noon on Friday, December 21, 1894, for the con-struction and delivery at the Sault Ste. Marie Canal of a pair of spare Lock Gates. Plan and specifications of the work cun be seen at the office of the Chief Engineer of Raii-ways and Canals, Ottawa, where forms of ten-der can be obtained on and after December 11, 1894.

der can be obtained on and after December 11.

1884.

In the case of firms there must be attached the attual signatures of the full name, the natures of the occupation and place of residence of each member of the same, and, further, an accepted bank cheque for the sum of \$250 must accompany the tender; this accepted cheque must be endorsed over to the Minister of Railways and Cansis, and will be forfeited if the party tendering declines entering into contract for work at the rates and on the terms stated in the offer submitted. The accepted cheque thus sent in will be returned to the, respective parties whose tenders are not accepted.

The lowest or any tender not necessarily accepted.

By order,

J. H. BALDERSON.

By order, J. H. BALDERSON. Department of Railways and Carals, Ottawa, December, 1891.