The First Christmas Eve. KATHERINE E. CONWAY.

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

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

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

Come, Just One, come, and with Thee bring
Or recompense or doom.
Lo. fountains in the desert spring,
The wildernesses bloom;
Thy foes crouch down with banners furled,
Thou dawnest—night is done—
Light of this world, and every world,
The Maiden Mary's Son!
—Boston Pilot.

CHAUNCEY DEPEW IN ROME.

Leo a Stronger Man Than Gladstone.

room the Pope arose and advanced half way to meet me," said Mr. Chauncey M. Depew to-day, talking to a World the human race. Nice, Dec. 7 .- " As I entered the correspondent about his recent interview with the Pope. "He shook my hand warmly and asked me to be Then he resumed his own seat in the Papal chair.

"He began the conversation by some remarks, very flattering to my pride, as to his knowledge of me and of my standing in America. The of my standing in America. The impression he intended to convey was that he knew who I was and all about me and had long watched with in-terest my career. He did it so tactterest my career. He did it so tact-fully and gracefully that I was almost

I can say confidently that the talk about his being in a feeble and brokendown condition is all bosh. He is a slender man, as is Mr. Gladstone, but taller, and therefore seeming to be more thin. His face is thin and he has long, finely-cut features, strictly

Italian in contour.
"It has been said that he was weak and that his hands tremble constantly,

as with palsy. This is not true.
"I have dined often with Mr. Gladstone under circumstances where I could judge accurately of his general condition, and I have no hesitation in like one-fourth of the whole population saying that the Pope shows certainly as much vigor and health as does Mr. The Pope is nine months Gladstone. The Pope is nine months older than Mr. Gladstone, and I consider him, if anything the stronger man of the two.

VIGOR AND MIND NOTED, nervous intensity which might be cas-ually mistaken for feebleness in his rather strength and vigor of mind as well as of body.

"He was dressed all in white, with

a little white cap on his head, and a long robe and cape of what I judged to be white wool. He wore the gold to be white wool. He wore the gold Papal cross and chain, richly ornamented with precious stones.

"He spoke slowly and very distinguished by the slowly distinguished by the slowly distinguished by the slowly distinguished by the slowl a little white cap on his head, and a

mented with precious stones.
"He spoke slowly and very disthat there was no difficulty in my understanding everything that he said, even with my limited famil-

iarity with the language. 'After his pleasant remarks of welhead of a company employing many thousands of men, of whom a very large proportion profess the Catholic faith. He replied quickly that he knew that and that he had heard knew that and that he had heard knew the control of the kindres. many pleasant reports of the kindness and fairness which had marked the dealings of my company with its em-

told him that about two years ago I delivered a lecture before a body of Catholic students upon the subjec of the Papal encyclical then recently issued, treating of the relations of capital and labor, taking that encyclical for the text of my speech.

THE CHURCH AND LABOR.
"When the encyclical was mentioned he straightened up with all the vigor of a man of fifty, his eyes flashed, he grasped the arms of his chair and leaned forward as though intensely Then for five minutes he poured forth a clear, succinct, earnest and eloquent statement of the position

of the Church upon that question. 'I wish I could repeat it, or trans late even approximately into our language the beauty and intensity of his remarks. But I cannot undertake to give more than the substance of what

"That encyclical, he declared, was It laid down no new doctrines. It simply reaffirmed and enforced what had always been the doctrine and the policy of the Church as to the relations of the rich and the poor, the employer terms with the Prince of Wales, and no new thing in the Catholic Church. of the rich and the poor, the employer and the employee. The right of propand the employee. The right of property, the right of a man to retain and

erty and property interests the position of the Church in most conservative, but it is a fact that I have met nearly have the church in most conservative, but it is a fact that I have met nearly have the church in the church i but the rights and privileges of the laborers, the workingmen, the class called the poor, are not less important or entitled to less consideration from

"There is a duty," he continued, "higher than all other earthly duties that is owed by those who enjoy the material beneficence of God to those less favorably situated in this world. The duty of the employee to the employer is unquestioned, but so is the duty of the employer to the employee. "There must always exist between

theee two classes," the Pope went on to say, "reciprocal relations and duties. Time and circumstances may change the nature of these relations, but in one form or another they must always exist. They are sacred obligations, and must be observed as such. Without their maintenance the world would go to pieces.

"So far as its industrial and govern tal affairs are concerned, the Church,' he declared impressively, "is founded and rooted upon the doctrines of the fatherhood of God and the brotherhood of man, and only in the complete and unequivocal recognition of the force of that doctrine by all classes of men

GREAT INTEREST IN AMERICA.
"The conversation after this was more general. The Pope manifested great interest in America and Americans, and sent by me a message to my countrymen expressive of the heartiest good will of himself for the Ameri-

Archbishop Corrigan and praised the learning and intelligence of that prellate, whereat the Pope seemed well pleased.

convinced that it was true. This same tact and courtesy predominated all through the interview.

"The Pope I watched carefully, and I can say confidently that the true." "The interview lasted in all I should

talk
talk
'I am convinced that any question
e is a coming before him will be decided entirely upon his conviction of right and wrong, regardless of who may be helped or injured by the decision, and

regardless of any personal relations he may have with either party."
"Did you find the Pope an impressive figure, Mr. Depew?" was asked.
"When you think," he replied, "of that fact that the Pope is the keeper, as it were, of the consciences of 250, 000,000 human beings, of something of the globe; when you remember the 2,000 years of history that lie back of the Church of Rome; when you see before you the essence of all this con-densed or concentrated into one man, and surrounded by all the pomp and circumstance-the thousand evidences "There is about the Pope a certain of his importance—you will find, I am sure, even the most ordinary man a very impressive figure. But I do not think the Pope is an ordinary man.

AN EXCEPTIONAL HONOR.

it, unless it was because the Pope realizes that in America men's influence is not measured by their official position. He may see that in that country a man may be a leader of public opinion, a come I thanked him and referred to man of power and influence, even the fact that in America I was at the though he remains a private citizen Desirous of obtaining at first hand an mind in America, he may have conaside in favor of Americans the rule which prevents direct intercourse be-

tween himself and a layman.

"He may have believed that I was man of sufficient note in my own country to make some expression of my views or sentiments valuable to It is probable, also, that the fact that I am the head of a corporation employing a large number of working-men—and therefore directly concerned in the questions of capital and labor that now occupy the Pope's attention extensively as far as America is con cerned—may have had something to do with his willingness to see me. He may have wanted to lecture me a little upon my duties toward the employee of the company of which I am presi-

"Whatever may have been the reason for the granting to me of this unusual opportunity, I want it understood that I appreciate it most highly and shall always recollect it as one of the most notable, as it was one of the most in-

teresting, episodes of my life. In explanation of his motive in seeking an audience with the Pope Mr.

Depew said:

have even met the German Emperor. The fact that I have also had the enjoy that which he has earned by the privilege of calling Mr. Gladstone my sweat of his brow, or by genius and good fortune, has never been questioned by the Church and never will with various other leaders of thought

but it is a fact that I have met nearly all the leading statemen of the great continental nations. Bismarck is al-

most the only one I have missed.
"I have done this with a fixed pur-Eminent Englishmen, coming to America with letters of introduction to America with letters of introduction to the best people, have complained to me that they saw nothing more than in London drawing-rooms. The people they met talked only of society and similar general topics, just as they would have done in London. Because they were simply society people they never came into contact with the men who rule the country or who are creators or leaders of public sentiment.

"The people I want to see are the people who make these countries what they are — the people who dominate them, either by their position or by their talent and genius.

"It was with this motive that I ought an interview with the Pope. had little idea that I would be received other than as ordinary travelers arethat is, only on the infrequent audience days which are arranged in advance for large delegations and to which travelers are allowed to attach themselves if properly accredited. But, all the same, I took my letters to the proper authority and told him what I wanted. He took the letters very courteously, but told me that the matter was hopeless, that the Pope never granted a private interview except to ecclesiastics or representatives of official power. That night, how-ever, I received a note saying that the

Pope would receive me the next day.
"I went to the Vatican at the appointed hour. It was 1 o'clock. The Pope had been continuously engaged since 8 o'clock that morning in receiving and considering the statements of ecclesiastics from all parts of the world, presenting for his decision vexed ques-tions of Church law upon which appeals had been taken to Rome. I have a great deal of that sort of work to do myself, in a different and smaller way, perhaps, and I can appreciate the strain five hours of it must be upon man as old as the Pope.

A GREAT SURPRISE.

"It was a great surprise to me, therefore, especially in view of all I had heard as to the extreme weakness of His Holiness, to find him so strong and vigorous in both mind and body as he was upon this occasion.

"When I arrived the Pope was en gaged. With great tact he sent out a Monsignor familiar with the language and with America to converse with me while I waited. He was a very pleas ant and intelligent man and talked interestingly on the attractions of Rome and Italy, and also upon America and the leading men of America. whose records he seemed to have studied.

"Finally, word came that the Pope vas ready to see me. He had just been in conference with the Bishop of Northern New York and the Bishop of Northern New York and the Rev. Mr. Edward, of New York, and at my request they remained to help me out if my poor knowledge of the Italian language should embarris me.

"Before I went in I asked the Monsignor what were the ceremonials to be observed.

" 'Theordinary rule is,' said he, 'that the person to whom the interview is granted, upon coming into the pres ence of the Pope, falls upon his knees and kisses the Pontiff's hand, but your case is such an exceptional one, you being a Protestant and having private audience, that I really do not

know what will be expected.' "At my request he went within and made some inquiries. Returning

" 'It is the Pope's pleasure that you act upon this occasion precisely as you would if you were being received by the President of the United States.' 'That was very graceful and pleas

ant, was it not?
"The event, I am told, has excited great comment in ecclesiastical circles in the Holy City. It is said to be the first time in twenty years that the Pope has granted a private interview

to a layman. "The news of it spread quickly through Rome, and there was much curiosity in clerical circles as to what might have been the occasion of the interview and the subject of our conversation."—Special cable dispatch to the New York World

DIOCESE OF LONDON.

The new bell was blessed by Bishop Connor at L'Assumption College, Sandwich, on Sunday, 17th inst. 8 o'clock ordination services were held, and the Revs. Anthony Montreuil and Theodore Valentine were ordained deacons and Mr. Burk, of Detroit, and Mr. Brady, of Cleveland. were ordained sub-deacons. The blessing of the bell took place at 3 o'clock, and the church was crowded to the doors. Bishop O'Connor was assisted by Rev. Dean Wagner and Rev. Father Cushing. The Bishop delivered a powerful sermon. The sponsors were Senator Casgrain, Dr. Raymond Casgrain, Dr. Reaume, Dr. Langlois, Windsor; Dr. Chapoton, Dr. La Ferte, Detroit ; Dr. Pare and Mayor Girardot, Sandwich. The Knights of St. John were present. upon all matters affecting prop. and controllers of Government in Detroit Free Press.

Ladies' Home Journal:

Whatever may be our circumstances, let us endeavor to make this Christmas of Dec. 12, in answer to one writ-Day as merry and joyful to ourselves ten by Mr. Allen, one of that and those around us as possible. If absent ones are thought of, let them be remembered with gladness. If reverses and sorrows have come with the year just ended let us bury them on Christmas Eve. To the discouraged let us be a healthful and life giving To the discouraged stimulant, ever mindful of the power of a sunny and buoyant example. us make our crosses seem as light as possible to those who love us. Let frowns be buried in smiles, just for a day—the merriest, happiest day of all the year. Try the panacea of laugh-ter upon the sick—better than all the Wherever medicines ever invented. their exists sorrow let us try, even if we can do ever so little, to wipe it away for the day. If ingratitude has come to us let us believe that there must exist a cause of which we know not. If the spirit of unforgiveness has come to any of us, let the Christmas joy soften our hearts. In mercy think of our enemies, never for-getful of the fact that life is too short we have borne during the year, or what we feel we may be called upon to bear during the year to come let us be merry on this anniversary of the natal day of that Christ who will mend every day of that Christ who will mend every wrong, who will set all things right, though His ways are not our ways and His blessings are slow in their coming. And whatever may be our own trials, let us not for a moment show them to the children of our homes. Christmas is their day. If it be not for us it is cruel to take it from them. Before them, at least, let us carry the smile; let us be young again if but let us be young again if but for a day, renewing our youth in the games and romps we can all give to the little hearts which came from our hearts. And in the innocent pleasures of childhood perhaps we shall forget the world and the hard side of our lives. Then, perchance, will the lesson come home to us that, whatever our trials, whatever our crosses, we are kings and queens of happiness in the possession of home and children. For wherever true love exists and reigns there will always be

THE LESSON OF BETHLEHEM.

happiness. The happiest hearts are never far off from a home filled with the love of a good wife and the merry

laughter of children.

This century boasts of the brother hood of men, inscribes it upon its banners, makes it the watchword of its parties. Had there been no Divine Babe in the manger cradle of Bethlehem, the marble heart of this selfish century would never in its highest aspirations have dreamed of the doctrine of Christian love. Even with so many generations of Christian civilization and heroism pouring the light of their example upon us, how far are we with all our vaunted progress from the teaching of Bethlehem! We look about us in a Christian land, unlawful to place the various forms of and we see multitudes in the abysm of Divine worship on the same footing as degradation and few to help them; the true religion; still it does not on we see women struggling for so miserable a pittance that of times they stand face to face with the terrible alternative of starvation or sin; we capital, in the luxury of its palaces, grinding down the bread-winne as though he were a doomed slave; we see landlords draw ing rent from tenements tha are not fit abodes for savages. And why? Because we have forgotten Bethlehem. The supreme lesson which Christmas teaches is unselfish personal service for man's elevation and happiness without regard to race, creed, or color — a love as wide and as high and as deep as that of the Christ-Child - a love which spreads its wings of compassion and mercy over the poor, the afflicted and the sinful — a love, whose feet are never weary, whose hands are never tired, shedding benediction on the paths of the unhappy. As Michael Angelo saw in the rough block of marble the angel struggling to be free, so Christian love will see in every child of man no matter how degraded he be, the human face divine and will turn his gaze from the dust of earth to the stars of heaven. love will point with pride to its hospitals and asylums for the sick and the diseased, but its noblest monuments will be the redeemed men snatched, like a brand from the burning, out of the darkness of passion and of sin. Imagine this self denying love the ruling power of the world for one year! How many ills would be swept away from human life! How many problems solved before which statesmen faint in their despair! O century of wondrous progress, one love which thing thou lackest-the transfigured the stable of Bethlehem! Thy place is at the crib of Christ. There thou wilt learn the Christ spirit, and the crown of thy glory will be complete. This is Bethlehem's lesson : every man animated with the selfsacrifice of Christ.-The Rev. Thomas C. McGoldrick, in Donahoe's Maga-

THE POWER OF ROME.

We take much pleasure in publish-This is the thought concluding "At ing the following very able letter Home with the Editor," in the Dec. written by a prominent Catholic gentleman of Prescott, Mr. A. B. Macdonald. It was published in the Mail large staff of anti-Catholic writers who from week to week overload the Mail with "no - Popery" productions, the object of which is to boom the P. P. A., throw Mr. Mowat out of power and let into office that mountainous array of hungry bigots who, like Mr. Micawber, are, "waiting for something to

turn up :' Sir,—In your issue of the 6th inst., and under the above heading, there appears what purports to be a letter written by J. A. Allen to the Hou. Wilfrid Laurier, relating principally to the relation of Catholicism to the civil power. In this letter the writer evidently strives to make it appear that Protestants generally feel somewhat insecure, and are oppressed with "brooding fear" of what might happen were Roman Catholics to gain the ascendancy in this country. would feel more secure, however, were the Pope to declare, ex-cathedra, "that freedom of conscience is a human right," etc., etc.

Mr. Allen evidently needs some bromides to soothe his nerves. He need not feel uneasy even if the Pope does not convene a council at present for his especial benefit. The wrongfor his especial beneal. In which he doings of Protestants, of which he speaks, do not proceed from any fear of Catholics, but from ignorance and that cursed spirit of intolerance which awaits only an opportunity to show its

ugly head. What guarantee have Roman Catho lies that the various Protestant Govern ments under which they live will not persecute them and deny them freedom of conscience? That they allow this freedom now is no guarantee that they will continue to do so. We have abundant evidence from history to show that freedom of conscience was not always a Protestant principle. Is it necessary to establish this fact by an appeal to history? Are there any Pro-testants who doubt it? If there are, let them consult Hallam's Constitutional History, volume 1, chapter 2, where he says: "Persecution is the deadly original sin of the reformed churches that which cools every honest man's zeal for their cause in proportion as his reading becomes more extensive.' Prof. Bryce, in his "Holy Roman Empire," chapter 18, page 332, et seq. has something to say of Protestant in-tolerance; and so has Buckle, in his "History of Civilization in England," a good deal to say about it-and all

supported by good authorities, and Protestant authorities at that. I suppose a good many anti-Catholics would be surprised to learn that the Church disclaims any intention or desire of persecuting Protestants, or restricting their rights, yet I find the following passage in Pope Leo XIII.'s Encyclical on the Christian Constitution of States, 1st November, 1885:
"The Church, it is true, deems it that account condemn those rulers who, for the sake of securing some great good, or preventing some great evil, allow by custom and usage each kind of religion to have its place in the State. Indeed, the Church is wont diligently to take care that no one shall be compelled against his will to embrace the Catholic faith, for, as St. Augustine wisely reminds us, 'Man cannot believe otherwise than of his own free will.'" If, as Mr. Allen says, since the Vatican decrees the Pope is Catholicism, the concluding sentence of the foregoing quotation ought to give some consolation to all those who are oppressed with forebodings of what would happen were the Roman Catholics to have the power in their own hands. I think those of us who profess to be "Papists" have some reason

to fear when we consider what the result would be were such a party as the P. P. A., for instance, to become dominant in this country; how much freedom of conscience, or any other kind of freedom, would we enjoy then? Mr. Allen cites Lord Acton, and describes him as "a Catholic nobleman high in the highest ranks of English I can easily underliterary men. stand why he thinks so highly of this nobleman. At the time of writing this letter (from which Mr. Allen quotes) to the London Times, 8th Nov., 1874, Lord Acton had thrown off his allegiance to the Pope, joined the "Old Catholic "heresy, and was no more of a Catholic than Martin Luther was after he apostatized. One would think that Cardinal Manning had Lord Acton or some such man in his mind when he wrote: "If a Catholic can be found out of tune with authority by half a note, he is at once extolled for unequalled learning and irrefragable logic. The anti-Catholic journals are at his service, and he vents his opposition to the common opinions of the Church by writing against them anonymously." The statements of such a mously." The statements of such a man about the Popes should, therefore, be received with great caution, espec-

ially when he did not quote a single authority to support his charges.

Mr. Allen again speaks of the ex-

cathedra decrees of infallible Popesdecrees binding for all time-and reaffirmed and confirmed by the last Pope." It is not quite clear what he means here by the ex cathedra decrees of infallible Popes. If he refers to the charges made by Lord Acton about the Popes, then let him understand that this nobleman has not cited nor mentioned a single example of ex-cathedra decrees by the Popes he mentions. Why did not Lord Acton give us the name of the Papal document wherein it is stated that it is no murder to kill excommunicated persons? such a document exists, or did exist, was it ex-cathedra? Let Mr. Allen show us that it is an ex cathedra utterance of the Popes "that those who questioned and restricted his authority in temporal matters were worse than those that rejected it in spirituals." If it be an ex-cathedra utterance, was the Pope speaking about the Papal States, did his words refer to the whole Christian world? The deposing power, about which we hear and read so much, does not come within the sphere of Papal infallibil-ity. This I could show by the

late Pontiff's own words, but limited space prevents me from giving the quotation. Again, if Mr. Allen refers to the propositions of the Syllabus, then and on good authority, that very few of the eighty propositions or errors that were condemned are condemned by ex-cathedra definitions or enact-ments, and are therefore not "binding for all time," as he puts it And, again, the propositions of the Syllabus are not to be taken according to the meaning which the enemies of the Roman Catholic Church give them, but according to the interpretation given to them by the Bishops to whom the document was addressed. Many honest Protestants think that the eighty condemned propositions are so many heresies in the eyes of Rome, and that the eighty contradictories are so many articles of faith. This is a mistake, as I could easily show from Cardinal Manning, Bishop Ullathorne, Mgr. Capel, and other Catholic authorities. more, those propositions are intended to be condemned in the sense given to them in the books or writings from which they have been extracted, and not in the sense in which anti-Catholic writers and firebrands use them to excite hatred and distrust of their Roman Catholic fellow subjects.

Yours, etc. A. B. MACDONALD.

Prescott, Dec. 9.

Our Lady's Antiphons. BY ELEANOR C. DONNELLY.

Through purple shadows steals a strain
Of Advent longing, sweet and grave;
A thrilling joyance, touch'd with pain,
It hils the incense haunted nave.
Around our Mother's altar stream
The plaintive notes. Our eyes grow dim
Four thousand years of yearning seem
Concentr'd in that pleading lynn,
Alma Redemptoris Mater!

When Candlemas-tapers are glowing.
And the chimes of St. Blaize are rung;
When Lenten lilles are blowing.
And Lenten's Vespers sung;
Adritt through the dreamy gloaming,
Floateth a song with wings!—
Is it an angel roaming
On high, or a mortal, that sings:

Ave Regina calorum?

The bells clash wild in the Easter dawn,
In the rosy, rapturous Easter morning;
Now high—now low,
Now fast—now slow,
The bells ring on, ring on,—
All touch of sorrow scorning!

Dance, happy sun, in the cloudless sky!
The Tomb is rent and the Dead arisen
The bliss of the bells
To the wide world tells
Of Mother Mary's joy on high,
And of souls released from prison:
Kegina cwli lwtare!

Down all the quiet after-year resounds
The exile's hymn, O Mistress of the Skies!
Its echoes reach to earth's remotest bounds.
Hailing thee, element queen of Paradise;
Our life, our sweetness, and our hope! to thee,
We, mourning, cry from out this vale of
tears:
Thine eyes of mercy on us turn, and we
Shall taste the gladness of th' Eternal Years!
Satve Regina, Mater misericordiae!
—Ave Marla.

Don't Fool With a Paulist.

A. Western A. P. A. mountebank challenges Father Elliot to a discushe eloquent Paulist sized up sion. his would be antagonist in the follow ing manner. It is not good policy to fool with a Paulist:

"Professor Sims is an A. P. A. lec turer, one of the band in the regular employ of the organization. He has a voice of much power and is a specimen of the vulgar sort of stump speakers. There is no use denying that the old Adam in me longed to accept the chal-I regretted, for a brief moment, that I was not Dennis Kearney, the sand-lot orator. I think I could have out-yelled my antagonist and out-caverted him. But I should have hurt my office and my cause in stooping to such fisticuffs. So, in substance, I told my audience that neither peace of mind, nor the business of the persuasion of the truth, nor mutual understanding and good will would be helped by the 'joint debate.' But I answered all the propositions and questions in the challenge, and added that the difference between my work and his was that between law-court and pugilism."

A very little while and all will be over with thee here. See to it how it stands with thee in the next life. Man is to day and to morrow he is seen no more. Study, therefore, so to live now that in the hour of death thou mayest be able rather to rejoice them to fear.—Thomas A'Kempis.

LINKED LIVES.

By Lady Gertrude Douglas.

CHAPTER XXIII. THE IDEAL SHAKEN TO ITS FOUNDATION

"Farewell, O dream of mine!
I dare not stay;
The hour is come, and time
Will not delay:
She stands the future dim,
And draws ine on,
And shows ine dearer joys,
But though art gone!"
—(Adelaide Proctoer.

Mabel had passed nearly two months at Vrananches before she received her first Australian letter. Hugh wrote in good spirits; he had had a prosperous journey, and hoped to be able to wind up his affairs so as to be free early in

the coming year.
"Not by Christmas, I fear, but certainly by Easter, darling Mabel, I shall, D. v., be with you. The future some times seems to me almost too happy; I can scarcely believe it will really be ours, and there are days when I feel very desponding; but God will surely reward you for the generous sacrifice you have already made, and this consoles me, when I get into my low fits. Oh! Mabel, I have had much sorrow in my life, but your love is the sunshine that has more than made up for

to write, lengthily about his own feelings; the rest of the letter was very matter of fact; telling her of his work, the mission, and its future chances of success. There was a good deal about Elvanlee parish; messages were sent to some of his parishioners, and many questions asked regarding Mabel's own He had of course, when he wrote, not heard of the emigration to France, but the latter part of his letter startled Mabel exceedingly, opening her eyes to the way in which he would receive the tidings when they should reach him. Hugh wrote :

"Tell me what you hear of the Vaughans; but I cannot help hoping, my Mabel, that you will care less for them now. This may sound selfish— I cannot help it. I am almost glad that a barrier has arisen between you, for shall I own to you that I dread the influence they formerly exercised over you? As I always warned you, that ridiculous aping of Romanism generally ends in one way only-that is, se who profess it be honest Romanism and Puseyism are utterly contrary to the Evangelical doctrine of the Bible. I want to see you actuated by sound, healthy principles of religion. I always tremble for the possible consequences of so much leaning to Puseyism. In the end, if you were not careful, my beloved Mabel, you would be led astray, as the Vaughans have been; and I tell you candidly, I would rather see you in your coffin than belonging to that corrupt and idolatrous sect.

These are strong words, but they come, you know, my own darling, from the depths of a very deep, true affection. Yet why need I dwell on this subject? I hope and believe that now, removed from such dangerous influence, you are comparatively safe.

Mabel laid the letter down upon her lap; she had wandered a mile along the sea-shore, in order to be quite alone, to enjoy it quietly, and she was now sitting under the shadow of a deep cavern in the rocks, into which the se entered at high tide, but which was then perfectly dry, and carpeted with beautiful fine sand, besprinkled with tiny shells of pink and soft grey pearl.

Three times already had Mabel read

Hugh's letter from the beginning to Selby, in the adjoining parish, he was e end, and with each reading the load upon her heart grew more unbear-able. This fourth time she stopped short in her perusal of the precious document; tears were blinding her, and sick at heart, she leant her head against the rock, closed her eyes, and remained silently thinking.

In accordance with her resolution, taken on the first night of her first day at Vrananches, Mabel had begun by trying to lay aside her High Churc principles, and to accept in their place those of Evangelical Protestantism.

She soon found, however, that such a resolution was beyond her power to fulfil. For a few days she struggled hard for victory, but if she believed herself to have made any progress, she was undeceived on the first Sunday.

'Shall you go to St. Anne, Mabel?' inquired Jessie while they were at breakfast on that morning. "For my breakfast on that morning. "For my part I shall remain at home. The Pro testant 'temple' here is a very hope-

"Still perhaps I had better go," said Mabel, reluctantly. "I suppose Hugh would wish it. And I will take the children with me. These French people will think us terrible heathens if we stay at home all day." You will not go a second time.

Mabel, I promise you. You will hate it. I should not object to it if there was anyone who could preach decently; but Heaven defend me from Pasteur Laudriot's sermons!"

"I will go," returned Mabel, decid edly; and a carriage was accordingly ordered for the long five miles' drive to the nearest town, where, once in eight days, a handful of depressedlooking Protestants met together in the dreariest of temples, in order to be yet further depressed by the dismal Cal-vinistic discourses of Monsieur le Pasteur Laudriot.

The service consisted of a psalm drawled out to an interminable length by a sleepy clerk, and taken up feebly the scanty congregation; a prayer that seemed as though it would never end, and which sounded to Mabel's ears more like a denunciation of humanity

ment; followed by a second equally dolorous hymn and prayer; and a ser-mon full of harsh, uncompromising doctrine, respecting the absolute hope-lessness of salvation to the unpredestinated - a sermon in which the preacher's object might have been to nspire his hearers with profound terror of the Deity, without so much as one allusion to the love of God made man, so hard, so cold, so wearying did it sound to those who listened to it for one hour and twenty minutes. After the sermon came a third hymn, a third prayer—shorter, but quite as dreary as the preceding two; after which the depressed congregation arose, and re-turned to their respective homes and duties, unconsoled, unrefreshed, unstrengthened by any heavenly food, yet upheld—let no one doubt it—by the Good God, who must have had com-

desolate souls. Mabel, who during two hours and a quarter had been suffering from the heaviest fit of depression she ever remembered to have experienced, left the temple with a firm resolve that never again, under any circumstances, would she set foot inside its walls. If the Roman Church were a corrupt one, at least its corruptions could not exceed those of the French Protestants. Now, indeed, Mabel could understand why as she once heard from Mr. Vaughan only she forgot it unfortunately when she came to Vrananches) there was in France no true Church except the Roman Catholic Church, for every teaching and instinct of faith were wrong, that dull, icy sepulchral temple could not be a Christian

"Oh! Mamma, I never want to go to church again!" exclaimed little drive, she came in to luncheon, followed by her brother and Mabel.

"Don't say that, Eva," interrupted Wilfred, with an air of superiority;

"of course we shall like to go to church at Elvanlee, when we go back there. You know Aunt Mabel told you this was not a church at all.

"I told you so, Mabel," laughed Jessie. "You had much better have taken my advice. I knew you would hate it.

"It was shocking," replied Mabel indignantly. "I could not have be-lieved that there could exist a place so heartless, so-'

"There now, don't get into a state, Mabel. You have evidently never been into a Dissenting chapel," re-marked Jessie, coolly: "and French marked Jessie, coolly: "and French Calvinists are not likely to suit you. I can't think why you did not go to the Cathedral of St. Anne. "Suit me! Do they suit anybody,

I wonder?' That depends upon circumstances I was brought up in the Kirk, Mabel; and John Knox and Calvin have a family likeness to each other. don't object to French services, if the Pasteur be an eloquent man -

of course all depends on that."
"Well, I should be sorry to belong
to a Church whose merits depend on the preacher," said Mabel emphatic

"Oh! you little humbug!" answered Jessie quickly. "Just as if your devotion to your own beloved Anglican Church did not depend entirely on whose parish you were in !"
"What do you mean, Jessie?"

"Mean, Mabel? Why, just this: of course you believed Mr. Vaughan to be worthy of your allegiance, and so you looked upon him as the Voice of the Church; but as for poor Mr. authority from the same source as Mr. Vaughan, do you remember how you abused the man, and called him 'wolf in sheep's clothing,' because he upheld the Thirty-nine Articles, and inimadverted pretty strongly upon animadverted pretty strongly upon the Popish practices at Elvanlee, eh, Mabel? But, there, don't let us quarrel about these stupid absurdities. Will you come to Vespers at the Cathe-dral? We shall hear some pretty music there, at least."

Mabel went with Jessie to the Cathedral, and though she did not ever try to understand a word of what was going on from the very moment she entered the sacred edifice, a feeling of perfect rest and homeliness came

Jessie seated herself comfortably, where she could both hear and see well; but Mabel no sooner crossed the threshold of the holy place than she again fell under the influence which had already, in the little Convent chapel, so powerfully attracted For a few moments she sought, with all the strength of her lately-formed resolution, to resist it, but once more overcome by its excessive sweetness, she withdrew a little way behind Jessie, and knelt down

where she knew she would be con-cealed by one of the massive pillars. Thinking nothing of the music, th service, the gorgeous splendor of the sanctuary, forgetting the crowd of worshippers by whom she was sur-rounded, Mabel was sensible of one feeling only: the Real Presence of the God Whom she adored. In that In that Divine Presence she had found all that her heart could desire. All troubles, all doubts, all misgivings as to the future, were hushed into instantaneous rest. That she was in a Roman Church Mabel no longer cared to remember. She did not occupy her mind in contrasting the afternoon service with the one at which she had in the morning assisted. Neither did she trouble herself with useless strivings to understand the merits of the

Anglican versus the Roman Church.

She realized that something had come to her for which she had longed all through her life. She only felt and knew that at last she could render to God the adoration which she so yearned to offer.

When Benediction was over, Jessie looked round for Mabel, and saw her looked round fo

kneeling, with her face buried in her hands, some way behind her. Jessie touched her twice, the third time shaking her gently, before Mabel lifted her

"Did you go to sleep, Mabel?" in quired Lady Forrester, while they were walking home. "The music was rather sleepy. All gregorian too. I got so tired."

"I was not asleep. I did not notice the music much, Jessie; but, oh! what a delicious place it is to say one's prayers in!"

On the Sunday following, Mabel inpassion on the starving state of their stead of repeating her visit to the temple, betook herself, with her bible and prayer-book, to the Convent Chapel. It was very quiet—she had it all to herself-for most of the inhabitants of Vrananches were gone to High Mass. In the little chapel Sunday morning, so happy, indeed, that she was glad on other occasions to renew her visit. The chapel was lways open, and from that time forth, Mabel never failed to go there for he morning and evening devotions.
Gradually, almost imperceptibly to
herself, the unknown influence which from the first had so powerfully attracted her, obtained complete possession of She surrendered herself to its enjoy-

ment. Lulled into a temporary delu-sion, she continued to cherish the idea that this beautiful, this comforting doctrine of the Real Presence, was in-deed the faith of the Anglican Church. With all the powers of her rea-son she resisted, as she believed, the so-called corruptions of the Roman Church, often arguing fiercely with her French friends in de-Roman Church. of her own Anglican tenets, trying hard to prove to them, and to herself, that in the Anglican Com-munion she could find all her heart desired.

For a while there was a positive bitterness in the animosity she displayed towards devotion to the Blessed Virgin, for the transient gleam of comprehension which had come to her respecting it had fade' away. Nor was Mabel at all prepossessed by what she saw of Catholic worship — she strongly objected to the use of Latin in the churches, rather disliked the music than otherwise, misunderstood the ceremonies, and contrasted them unfavor ably with her own Church's more simple, and, as she chose to think, far purer ritual. All this helped to delude ner into the belief that her residence at Vrananches was strengthing rather than weakening her devotion to the Anglican Church.

"She is Protestante! — oh! how Protestante!" Marie de St. Laurent despondingly remarked to Genevieve. after a discussion on devotion to the Blessed Virgin which had taken place betwixt herself and Mabel; "and yet when one sees her before the Blessed Sacrament, it is hard to believe she is not Catholic.

"Leave her - leave her alone. interposed Mr. Vaughan, who hap-pened to be present; she is not the obtinate Protestant you take her for. Her very vehemence is but fresh proof, n my eyes, of her loyal devotion to the Church. Only pray for her, my children. There is a sharp conflict before her, and any day now she may ot go beforehand with God, or you

will wake her up perhaps too soon."
Acting under her father's guidance, enevieve avoided all discussion with Mabel; nor did Mabel, after the first. seem to be very keen about it. As the time wore on, she grew apparently nore satisfied with her own position, depending less on the opinions of her friend; though with the inmates of the St. Laurent family she was always getting into disputes. Mabel soon be came very fond of the girls-especially f Marie; they in their turn attached hemselves to her with enthusiastic

affection. That October afternoon upon which Mabel received her Australian letter was a distinct epoch in her life. After the perusal of the long-expected letter sudden flash of light, revealing to her her own false position, awakened at the same moment in her bosom serious misgivings and forebodings concerning the future. For nearly half ar our she remained passive, resting her head against the hard rock, listening with closed eyes to the dashing waves of the rapidly advancing tide. wind was rising, the sea becoming momentarily more boisterous, and

ow moaning in the distance heralded

an approaching storm. Hugh," she said presently, in ow, exceedingly constrained voice-Hugh, what have you done?" Ther she sat bolt upright, crying out with the sharp throb of pain which shot through her heart. Another long silence, after which he spoke again, with her eyes fixed, as though she saw before her him to whom she spoke Do you know what you have done You have put the finishing stroke to the destruction of my faith in the Church of England. Veva is right, my Church is an ideal; and for yours God help me, I cannot believe in it do what I will. Oh! why did I not die before this came upon me? There is no such thing as authority in the Church of England—it is all a miser-ablemockery! What shall I do, Hugh? -what shall I do? Why did you ever

Roman Church—not the corrupt Church of Rome! I cannot, I will not believe that; but then I must have no faithnone; and there is nothing to comfort, no one to speak to. Hugh, why did you leave me? There is no sense in my belief. Hugh calls it 'ridiculous Puseyism.' Why don't I believe him? He is a priest of the Church, he must have authority.

have authority. O God, why cannot I submit to it?" She checked herself as the advancing line of white foam came nearer to her as each wave broke with louder splash upon the sandy beach.

Very relucantly Mabel rose to retrace her steps, for it would not have been safe to continue longer in the cavern. As it was, she was obliged to use all As it was, she was coniged to use an speed in order to gain the little bay of La Plage Ste. Anne, lest she should be cut off by the incoming tide. As she walked back to the Château, she bethought herself of the little pocketBible, which she usually carried about with

"I know what Hugh would say," mused Mabel; "he would tell me that my faith must be founded upon what I find here. But it is all so contradictory—everyone explains it differently; and, besides, the Bible, more than any book I know, points to a Church pos-sessed of authority to teach. There must be some foundation for the authority of the Church of England. I wonder what it is. Whom shall I ask? Hugh is so far away; and I

must know at once.

Mabel, before she reached the
Château, had come to a conclusion which, at any rate, consoled her for a time: this was that she would immediately to the clergyman doing duty at Elvanlee during Hugh's absence. She was not personally well acquainted with Mr. Stanley, but he was a particular friend of Hugh's, and stood, Mabel knew, very high in Hugh's opinion. To him, therefore, she determined to refer her doubts, her troubles, her views upon Church authority, begging him to be very explicit in his answer; and asking him at the same time to furnish her with books which would contain what was necessary to meet the Catholic line of argument which had strongly im-

pressed her.

The letter was a difficult one to write, and it took Mabel a long time to ac-complish. Her head ached sadly when at last, really completed, it lay ready for the post before her, she herself too tired out to take it there, yet not choosing to put it with the other letters which must pass through Jessie's hand.

"Father, I cannot bear it! exclaimed Geneviève, vehemently, some two or three hours later. She had just returned from a visit to Mabel, who, on the plea of a bad headache, kept her room that evening, and who had cried herself to sleep in Gene-viève's presence—"I cannot bear to see Mabel breaking her heart—my poor little darling Mabel! I know omething has happened to-day which has opened her eyes a good deal. She is beginning to feel all the pain of the struggle, but without the consolation of our holy religion."

"How? What do you mean?" quired Mr. Vaughan, anxiously. What has she said?"

"Nothing, father, absolutely nothing; but she looked so terribly unhappy; and she gave me a letter to post to Mr. Stanley at Elvanlee."

"Ah, poor child! poor child!" mut-

tered Mr. Vaughan. "I have seen these last few days that she is anything but satisfied with her position seen it in her persistent efforts to per suade everyone that she satisfied."
"Cannot you help her, father? An

hour's conversation with you would clear up all." But Mr. Vaughan only shook his head.

"No, Geneviève, not yet, not yet. Be patient for a little longer. pray and wait."

TO BE CONTINUED.

Shingling His Own Roof.

Captain McCable tells the story of a drinking man who, being in a saloon late at night, heard the wife of the saloon keeper say to her husband, "Send that fellow home; it is late." No, never mind," replied her husband; "he is shingling our roof for us." This idea lodged in the mind of the drunkard, and he did not return to the saloon for six months. When passing the saloon keeper in the street the atter said, "Why don't you come round to my place any more?'
"Thank you for your kind hospital ity," replied his former victim; "I have been shingling my own roof lately." The industrial aspect of the temperance reform is embodied in this illustration. - Union Signal.

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promptly realized.

Tell the Deaf.—Mr. J. F. Kellock, Druggist, Perth, writes: "A customer of mine having been cured of deafness by the use of DR. THOMAS' ECLECTRIC OIL, wrote to Iroland, telling his friends there of the cure. In consequence I received an order to send half a dozen by express to Wexford, Ireland, this week."

The Best Cough Cure. more like a denunciation of humanity in general than a supplication addressed to the most Merciful of Fathers; a long chapter out of the Old Testa-

HOW THE LIGHT CAME.

he Pathetic Story of a Po Beaupre.

An exquisite paper in the November Lippincott's is that by J Armoy Knox, "How the Light Came." The writer tells of a visit to the Canadian shrine of Ste. Anne de Beaupre, at the time of a pilgrimage. He relates the case of a poor blind girl, almost at the point of death with consumption, who had come to the holy shrine to pray for relief from her sufferings. Mr. Knox writes: "I got a seat near the altar. The

pilgrims kneel during the whole service. They certainly are in earnest. Above the monotony of the priests arises ever and anon the audible prayer of some miserable cripple, som human wreck, crying in an anguish :
'O good St. Anne, help us!'

'On her knees, and kneeling against the altar rail, is the little girl with the halo of golden hair. The distinct, and the spots on her hollow cheeks are a deeper red. Her clasped hands are stretched out toward the altar, and her great blue eyes seem to be gazing on something far beyond it Her attitude is that of earnest suppli cation. She is praying the good Ste Anne to bring the light. Her father close beside her, has his arm around her. The expression of his face is very sad, shadows of doubt and despair are there, and tears fill his eyes. But there is no sadness on the face of the child. It is radiant with expectancy and bright with the brightness that hope and faith bring.

The priest now turns to the people while holding somothing aloft in his hands, and all the people bow reverently; while a wave of whispered supplication, like the sound of a summe breeze passing over a field of ripened grain, fills the aisles and spreads out among the multitude beyond the

"Suddenly the child at the altar rail rises to her feet, and throwing her arms above her head, as if reaching for something above, cries: 'Oh, father, father! the light is coming, father!

"The father catches her as she falls faint and limp into his arms, and hurredly pushing his way through the throng, bears her out into the churchyard and tenderly lays her on a grassy nound under the trees. the holy well is poured on her face by a young priest. For a moment she revives. She clasps her arms around the neck of her father, who is bending over her. A smile of peace and joy llumes her pallid face as she kiss him. Her arms relax and fall on her breast, and her head sinks back on her

"The light has come."

AN EPISCOPAL DIVINE'S CON-DEMNATION.

Rev. G. A. Carstenson, rector of St. Paul's Episcopal Church, Indianapolis, delivered a sermon on a Sunday in which he paid a manly tribute to Catholicism. During the course of a scathing denunciation of the A. P. A.'s Rev. Carstenson said:
"I firmly believe there are Protest-

ants who would rather see the city flooded with reeking dens of the vilest iniquity than witness the work done by the Little Sisters of the Poor; I believe their are Protestants who would rather see the city given up to the rankest corruption than to hear of these Daughters of the Divine Love performing daily deeds of charity. Can any one tell me that the grand men who minister to the Roman Catho. lic congregations in this city are the foul personages depicted by this underhand and backbiting society of cowards, or that they are endeavoring to sap the foundations of society Never! They are noble minds, pure hearts and great souls, incapable of such deeds, and even a suspicion of them.

"Charges and invectives like thos of the A. P. A. are no new thing for the Roman Church. She has borne them for centuries. The Roman Cath-olic Church, exultant, exalted and triumphant will live and bless the world in spite of these cowardly enem ies and assassins, on and ever disseminating the Gospel of Jesus Christ These harmless little pellets emitted with venomious purpose will fall back flattened and harmless as homeopathic pills against the rocks of Gibraltar, and the Roman Catholic Church will go on praying for those who despite fully abused and persecuted her and will firmly establish her claim to the blessing of Him who said the Church should be blessed when all things would be said against it for His sak He that despiseth you, despiseth Me

and not down," if you're a suffering woman. Every one of the bodily troubles that come to women only has a guaranteed cure in Dr. Pierce's Favorite Prescription. That will bring you safe and certain help.

It's a powerful general, as well as uterine, tonic and nervine, and it builds up and invigorates the entire female system. It regulates and promotes all the proper functions, improves digestion, enriches the blood, brings refreshing sleep, and restores health and strength.

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despiseth Him that sent Me.' Let these men have a care lest a curse not of Rome, but a curse of an offended God come upon them. Know-Nothingism was trampled down in its own in famy, and in its incipiency, and these men who are the most radical of ex tremists, are traitors to their country They are un-American. Destruction will surely come to all who set themselves up against God's messengers."

For Scrofula

"After suffering for about twenty-five years from scrofulous sores on the legs and arms, trying various medical courses without benefit, 1 began to use Ayer's Sarsaparilla, and a wonderful cure was the result. Five bottles sufficed to restore me to health."—Bonifacia Lopez, 327 E. Commerce st., San Antonio, Texas.

Catarrh

"My daughter was afflicted for nearly a year with catarrh. The physicians being unable to help her, my pastor recommended Ayer's Sarsaparilla. I followed his advice. Three months of regular treatment with Ayer's Sarsapurilla and Ayer's Pills completely restored my daughter's health."—Mrs. Louise Rielle, Little Canada, Ware, Mass.

Rheumatism

"For several years, I was troubled with inflammatory rheumatism, being so bad at times as to be entirely helpless. For the last two years, whenever I felt the effects of the disease, I began to take Ayer's Sarsaparilla, and have not had a spell for a long time."—E. T. Hansbrough, Elk Run, Va. For all blood diseases, the

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DECEMBER 28

For the CATHOLIC FOR LOVE AN

"My heart's set in prize, and it will take so than that weak creatu chene to carry it off fr was a splendid creature these words, a magni-with a wealth of light hair, large gray eyes t crimsoned lips seemed fire that burned in he soul. She was the di Mary's Academy and the of a group of four level She was the d who were seated on the the bank of the river H them flowed the river, si sunlight of a fair June them, arose the white was celebrated Academy for The Academy was a ve expensive school, and it mostly daughters of ric quartette of four girls w Bellesof the Academy. T been belles anywhere; b being endowed with mo ary physical beauty, daughters of wealthy and men. Alma Covert, fi grace and intellect, wa magnificent creature, only child of Senator Cov Her companions w Gordon, daughter of an dian physician; Miss Wi and Miss Dora Duncan, o 'Do you know what I

Professor say to Sister other day?" asked Tess Sister Elizabeth, w gela Inchene to win the p she is a Catholic I suppo the Professor what he

"Why, Miss Covert wo of course," he replied, "has a finer voice Inchene—for she has no Miss Covert has the confi possession to do her just other girl, unfortuna Alma flushed lacks. then pointed, while th broke out in indignant 'The professor must he ing," said Dora Dune "I really nev anything in that girl's is physically a fright. one draped like that co prize with our Alma.' er pretty head towards faced girl, who sat alor bench deeply absorbed was reading." She we uniform of the school-p lin, for it was the ann ment of the college. white dress contrasted with the dainty, lace tri very attractive about An terposed the gentle Mi she certainly has a ve You know she is rather vantage here. Perhap favorable circumstances

must be frightfully m Tess Gordon, or he wou the girl an outfit when here and not let her be the school with her shab "Yes, he certainly meccentric old man," resu cot. "I understand the ised to send her to Nev her voice cultivated if prize for dramatic read he is very unreasonable anything like failure. will consider his duty charged, as she gradua must be very hard to

one's own way in this u

world, at only ninete

petted child of fortune

imagined herself in th

position.
"There goes the be

pear to better advantag

Gordon, and the four retraced their steps town buildings. Many of the pupils had arrived, but allowed to see their cha the ceremonies. Alma there eager to catch their darling as she on the platform. But usually so bright and b very thoughtful as she seat after having kiss her parents in recogn smile of joy; and had closely into the sweet g would have seen tears in all the people who cre there was not one who in the dark eyed gi compete with the sens At length came the read the two girls, Alma, no Angela, white as death like a leaf, came forwa she looked so bright and tion went through the girls were to read the and Julia Drer's "Vas chosen. Surely that Covert's voice that fell on the silent, eager a

girls looked at each oth with Alma? She was ing the piece. It was a ody when her voice di very faint applause fol looked like a dethroned took her place in the rason cheeks, and great

For the CATHOLIC RECORD FOR LOVE AND FAME.

Ah, me! what matter? The world goes round.
And bliss and bale are but outside things:
I can never lose what in him I found,
Though love be sorrow with half grown wings:
And if love files when we are young.
Why life is still not long—not long.
—(Miss Muloch.

"My heart's set in winning that prize, and it will take something better than that weak creature Angela Inchene to carry it off from me." She was a splendid creature who uttered these words, a magnificent blonde, with a wealth of light reddish golden hair, large gray eyes that were now blazing and her flushed cheeks and crimsoned lips seemed to breathe the fire that burned in her enthusiastic She was the darling of St. Mary's Academy and the most brilliant of a group of four lovely young girls who were seated on the fresh grass on the bank of the river Raisin. Before them flowed the river, sparkling in the sunlight of a fair June day. Behind them, arose the white walls of Monroe's celebrated Academy for young ladies. The Academy was a very select and expensive school, and its scholars were mostly daughters of rich men. quartette of four girls were called the Bellesof the Academy. They would have been belles anywhere; because, besides being endowed with more than ordinary physical beauty, they were all daughters of wealthy and distinguished Alma Covert, first in beauty, grace and intellect, was, as I said, a magnificent creature, and was the only child of Senator Covert, of Wisconsin. Her companions were Miss Tess Gordon, daughter of an eminent Cana dian physician; Miss Wilcot, of Wilcot and Miss Dora Duncan, of New York.

"Do you know what I overheard the Professor say to Sister Elizabeth the other day?" asked Tess Gordon.

Sister Elizabeth, who wants Angela Inchene to win the prize—because she is a Catholic I suppose, was asking the Professor what he thought about

"Why, Miss Covert will carry it off, of course," he replied, "not because she has a finer voice than Miss Inchene—for she has not—but because Miss Covert has the confidence and selfpossession to do her justice, which the other girl, unfortunately, entirely lacks." Alma flushed crimson, and then pointed, while the other girls broke out in indignant exclamations. 'The professor must have been joking," said Dora Duncan, stifling a "I really never could see anything in that girl's voice, and she is physically a fright. Fancy anyone draped like that competing for a prize with our Alma." And she tossed er pretty head towards a quiet, pale faced girl, who sat alone in a rustic bench deeply absorbed in a book she was reading." She wore the festive She wore the festive uniform of the school-pure white muslin, for it was the annual commence-ment of the college. But her plain, white dress contrasted unfavorably with the dainty, lace trimmed robes of her companions. "There is nothing very attractive about Angela Inchene," interposed the gentle Miss Wilcot, "but she certainly has a very fine voice. You know she is rather under a disadvantage here. Perhaps under more favorable circumstances she would ap-

pear to better advantage."
"I think that rich old uncle of hers must be frightfully mean, chimed in Tess Gordon, or he would have given the girl an outfit when he sent her here and not let her be a disgrace to the school with her shabby clothes.

"Yes, he certainly must be a very eccentric old man," resumed Jean Wil "I understand that he has promised to send her to New York to have her voice cultivated if she wins the prize for dramatic reading here; but he is very unreasonable, and he hates anything like failure. If she fails he will consider his duty to her discharged, as she graduates to-day. must be very hard to be left to fight one's own way in this unsympathizing world, at only nineteen," and this petted child of fortune shivered as she imagined herself in the orphan girl's

'There goes the bell !" cried Tess Gordon, and the four girls arose and retraced their steps towards the college buildings. Many of the friends of the pupils had arrived, but they were not allowed to see their charges until after the ceremonies. Alma's parents were there eager to catch a glimpse of darling as she took her place on the platform. But Alma, who was usually so bright and brilliant, looked very thoughtful as she sank into her seat after having kissed her hand to her parents in recognition of their smile of joy; and had anyone looked closely into the sweet gray eyes, they would have seen tears in them. Among all the people who crowded the hall there was not one who was interested the dark eyed girl who was to compete with the senator's daughter for a prize that meant so much to her. At length came the reading trial, and the two girls. Alma, now smiling, and Angela, white as death and trembling like a leaf, came forward on the plat-Alma was to read first, she looked so bright and pretty as she stood there, that a murmur of admira tion went through the audience. The were to read the same selection and Julia Drer's "Vashti," had been chosen. Surely that was not Alma Covert's voice that fell so discordantly on the silent, eager audience. girls looked at each other in horrified What was the matter amazement. with Alma? She was fairly murdering the piece. It was a relief to everybody when her voice died away, and a faint applause followed. Alma took her place in the ranks with crimson cheeks, and great tearful eyes, they first rested in Romeo's form, they

ence, there was a strange smile on her lips. In the meantime Angela had come forward and made her bow. A new hope was thrilling her, and the next moment her voice rang out clear, sweet and strong, as no one had ever heard it before. When the rich magnificent voice ceased to echo through the hall there was a burst of en-thusiastic applause, and there was no doubt as to who had won the prize. When it was all over and Alma was in the carriage which was to bear her away, to the consternation of her parents she burst into tears. "I knew she was ill!" exclaimed the senator's wife, or she never would have let that girl carry off the prize. Alma, darling, you should not have at-tempted to go through the ceremonies, much less read for a prize But the senator understood his noble child better than her worldly mother ever could, and he knew that she had willingly humiliated herself in the day of her graduation for the sake of her humble school-mate, whose mis-fortune of riches make it necessary that she should make more than an ac complishment of her artistic talent

"Alma," said the senator, lifting his daughter's small, daintily-gloved hand to his lips, "you have done me more honor to-day than if you had won twenty prizes. That you lost the race because you stopped to point out the way to a wanderer will be remembered by Him, though your name will not be capitalized in to - morrow's news-

papers."
"Don't congratulate me!" cried Angela Inchene when the happy sister Elizabeth, took her favorite in her arms and fairly cried with joy. "The honor is not mine. Miss Covert failed purposely, because she has heard of my uncle's unreasonableness. Oh! if I could only repay her in some way!" cried the grateful girl. "She is as

noble as she is true. Little did Angela Inchene dream how and when an opportunity to repay her chool-mate's sacrifice would present itself.

"And so this beautiful, theatrical star who has turned the heads of allboth young and old, is really Angela Inchene?

. The speaker was Miss Wilcot, who was spending the season with her friend, Alma Covert, at the Senator's

magnificent Washington residence.

The two girls were taking breakfast tete a tete in an elegantly appointed room.

"Yes, who would believe that three years would make such a change in any one," said Alma, taking up the Washington Chronicle. "The papers are unsparing in their praises of the new star. See what they say of last night's performance." She folded down the paragraph and tossed it across to her friend. "To night is the last time she plays until after Lent," resumes Alma.

"You remember what a staunch little Catholic she was. I have prevailed in her to spend the next six weeks here with us in a quiet way, so you see she will be here for dinner tomorrow night and I have invited Captain Willard and a few friends to meet her.

"You must be pretty sure of the Captain's heart or you would not invite him to meet this paragon of passionate declamation, said Miss Wilcot, glancing mischiev ously at her friend who had risen and was wheeling her comfortable chair over to the grate, her white, furred morning robe trailing its sweeping length on the marble floor as she walked. Alma's heart gave a great muffled throb that almost stifled her.

'I feel awfully wounded Aima, that you have not confided in me," said Jean with a wilful pout of her red lips. "Is it true, as society declares, that you are to marry Captain Willer?"

"You could hardly expect me to confide in you, dear, until the gentle-man first does me the honor to pro-" said Alma with an embarrassee laugh. Indeed, it is one of her charm ng ways that she laughs at every

thing that can be possibly laughed at. Captain Frank Willard was one of the wealthiest bachelors in Washington and considered a prize in the market matrimonial. He admired the senator' lovely daughter who was the acknowledged belle of Washington. He was a frequent visitor at the senator's house society reported them affianced. The handsome Captain had quite de-termined to change his bachelor condition, and it seemed to him that the dainty grace and perfect lovilness of Alma Covert would wonderfully adorn his brown-stone front on Capital Hill. Long ago he had read, like an open page, the pure, adoring heart of this girl—no vanity in him, for it was palpable to all; to a certain degree he loved her, he admired her glorious beauty and sunny ways, and though no word of love had yet passed his lips, he certainly meant some day to make her his wife. But the state of his mind strangely complicated as he sat in his front row box at the theatre witnessing the farewell performance of the beautiful young tragedian over whom all Washington was raving. The play was the old, old story of the hopeless The play lovers of Verona. Such a hold had her impersonation of the intensely loving Juliet taken on the handsome veteran, that he neglected other entertainments to listen night after night to the magnificent contralto voice that seemed to fill his soul with an agony of delight. Mademoiselle Inchene's physical qualifications for the part were superb. Her countenance was Italian in cast of features and complexion, her looked like a dethroned queen as she eyes, which were large and lustrous, were deepest violet black. When

passion. Her whole attitude showed she felt she had met her destiny, and before she had even spoken a word, the audience felt that they were under the spell of an enchantress. How fully, it seemed to the enamored captain, did Romeo express his feelings in saying, - "O, she doth teach the torches burn bright! It seems she hangs upon the cheek of night like a rich jewel in an Ethiope's ear: Beauty too rich for use, for earth too dear !'

"Well, Capt.," said his friend, Leslie Hamilton, when the curtain descended at the end of the fifth act, and they rose to quit the theatre. "What do you think of Inchene? Jolly-like girl, isn't she?"
"Don't speak of the young lady in

that vulgar way," snapped the cap-tain. "I am certain that girl is as pure and good as Juliet was."

"I'm not saying a word against her "nobody can do that, rejoined his companion, opening his eyes in polite amazement. "But, my dear boy, you've either got badly bit with that siren's charms; or you've been drinking—you, of all men!"

Captain Willard was in no mood for badings at that moment and pladings at that memory and pladings at that fell from her lips.

The bewildered Captain stared at her in blank amazement. For an

badinage at that moment, and pleading a headache, which confirmed his friend's suspicion that he had been imbibing, he hurried off to his home, where he had not been since morning, having lunched and dined at the club. Rummaging the pile of letters that was awaiting him on the hall table, he found one which he know to be from Miss Covert. He seized it, tore it open, and read:

"DEAR CAPTAIN-As usual, mamma makes me her amanuensis. better occupied, she begs that you will waive ceremony, and come to dine with us to-morrow night at 7:30, to meet a few people, who have promised to keep us company, among them the reigning queen of tragedy—Made-moiselle Inchene, who proves to be an old school-mate of Miss Wilcot's and mine. With kindest regards,

I am, yours very truly,

ALMA COVERT It was some time before the captain's spirits were sufficiently calmed down to admit of his inditing a coherent reply. To think that he would actually procure an introduction to the inspirer of the consuming yet delicious flame which burned within his bosom! It was with difficulty he compelled himself to await the slow progress of the hands on the dial of his watch. On entering the senator's drawing-room the following night, Captain Willard beheld the fair divinity of his dreams seated on a divan with the hostess's daughter, her superb form set off to great advantage by a rose colored silk dress of exquisite fit, the heavy train lying in shimmering billows on the carpet. Certainly, there could not be a greater contrast between two faces. Alma's all pink and white, like a sea shell, her lovely red gold hair all crimped and frizzed down over her white brow, her baby mouth, wreathed in smiles, her toilet like a dream of the sea, all billows of white and palest green. How perfect her manners were as she glided forward to receive green. and welcome the handsome Captain.
"My friend, Miss Inchene, Captain

Willard," said Miss Covert's quiet The lady rose gracefully from her seat and greeted the Captain in the same rich contralto which had so enthralled him at the theatre; and at last he had the brief precious delight of pressing her hand for a second in his

own trembling palm. "We were just talking about our dear old Alma Mater," said Miss Covert, graciously placing a chair for the Captain to be seated.

"You remember Miss Duncan, of New York, who visited me last win-

though, if the truth must be recorded, he hardly knew what his fair hostess was saying, so lost was he in admiration of the beautiful dark eyed actress.

Miss Inchene tells me that she saw her the early part of the winter in one of the Canadian cities. You know she married a Dr. Gordon, first cousin of her inseparable friend, Tess. This is his picture, selecting one from a collection that were scattered on a little

"Don't you think he resembles our friend, Mr. Higgins?"

"Very much," said the Captain, lift-ing his eye glass to stare at the pictured face. "This is a face that breathes power," he said musingly, and indeed he must possess a wonderful will to have conquered the hear of that most charming of coquettes. He wears a chrysanthemum in his buttonhole.

"Are you partial to chrysanthemums, Miss Inchene?"

"I should be a person of unnatural tastes, if I were not partial to these particular ones, said the actress, caressing a cluster of white flowers she

wore at her heart. The Captain would like to have known why she was partial to these particular chrysanthemums; but just then dinner was announced, after which came an hour or two in the drawing room, filled up with music and lively chit chat, in which the jov-

ial senator was the leading spirit. Captain Willard stood beside Miss Inchene, and turned the music while she played pieces of his selection, and then, while the rest of the party were deep in some absorbing topic, these two fell into side conversation about operas and composers, which lasted till the man was in danger of losing his head as well as his heart.

He met her often after that, and his attentions to her were so marked and significant as to become a subject for comment. Captian Willard made no

but, as she turned and faced the audi- dilated with the eager fire of Southern attempt to deceive himself. He knew that he loved Angela Inchene, not as ordinary men love, but with a mad, passionate love, that meant life or death to him. Not a scrap of encour-agement was awarded him in return for his constant devotion. There was always a sort of constraint in her man ner when talking to him. Never theless, he resolved to put his fate to Neverthe touch, even if he lost. But the coveted opportunity did not present itself, until Miss Inchene's last evening in the city, when he found an ex cuse to lead her into the conservatory and then and there poured forth the story of his love. For a moment there was a light of unseparable ecstacy and joy upon the girl's face, but this expression vanished quickly, and though there was a sign of tremor in the ripe, curving lips, her full, lustrous eyes looked wonderingly into his. How

These were the words, stern and cold, that fell from her lips. The bewildered Captain stared at her in blank amazement. For an instant he was too disconcerted to speak.

"Have you no pity?" he said at length. "I will wait years."
"Enough!" she cried. "Let this end," and both lily white hands were uplifted in a gesture that was half

entreaty, half command.

"I beg your pardon," he said, with a bitterness he could not wholly suppress. "I might have known that a women living in an atmosphere of homage and adoration, as you do, would be utterly heartless."

There was no other way! cried Angela Inchene as she locked herself in her room when it was all over.
"If he had the slightest inkling that I love him, Alma's chance of hap piness would be shipwrecked. thinks I am a vain coquette and will eject me from his heart and learn to love Alma tenderly and well. ' oh, my love!" cried the poor wretched girl, "it is only now that I begin to fathom the depths of my unsounded love for you." A terrible, overwhelming sense of desolation rushed upon her. "Where shall I turn?" she asked herself, as with folded arms she paced the floor. Where could she turn but to the Great Sufferer who pours the oil of comfort in wounds that in His strange providence often grows to be "blessings in disguise." So, falling on her knees and bowed to the very dust, the poor creature laid the burden of her sorrow on the broken heart of her Lord, while from her lips broke the humble rhmyic prayer:

"Other refuge have I none, Helpless to Thy cross I cling; Cover my defenseless head With the shadow of Thy wing."

Captain Willard was not one to sue for unwilling favor, and after the first cruel throb of agony, his pride rose supreme. He was still sitting where Angela had left him, when there was a rustle of silk, a jingle of merry laugh ter-and Alma came into the conservatory, in search of Miss Inchene She was looking very lovely and the thought that this beauty was all his own for the asking thrilled the cap-tain's soul like a pean of triumph. Because he had made a fool of himself by falling in love with a beautiful, heart less coquette, was that any reason why he should waste his life lamenting over a fair, sweet fate that might have been? So, as though talking to a beautiful, petulent child who must yield, he said the words that had more than once trembled on his lips before the face of the fatally beautiful actress

had come between them.

While Angela's pure, heart winning petition floated upward on wings seraphic, Alma was wondering what she had ever done to deserve such A shiver thrilled her nead to foot; the warm fragrant air of the conservatory sickened her almost to fainting, passionate bliss is always closely allied to passionate pain. was a year before the marriage took place, and the wedding was characteristic of the Coverts, for its quiet ele Angela was sitting in her dressing-room at the Jacksonville Theatre, awaiting the arrival of her personal attendant, when she read the account of the wedding.

"Oh, Alma!" she cried, "I hope you may be as happy in the prize I rield to you, as I was the day, when, by your noble sacrifice. I won the prize that gave me fame. I am glad and thankful that it has been in my power to make you happy. Ah, how true are the words of the poet:

Nobody could tell, for nobody knew Why love was made to gladden a few, And those who would have forever been true, Go alone and unloved the whole way through."

The sound of the orchestra reminded Angela that she was in the temple of of art where the world flocked to do her homage. "I must not give away to those natural emotions or I will destroy my art," she said, rousing herself.
"I know that I cannot live this love down, but I will do my duty, and God will give me peace, and, at the longest, life is brief. I must now dress as

must live, even after love is past."
Oh, life! oh, youth! oh, love! thou art not all beautiful and yet the world goes round. B. MCNAMARA

the fair daughter of Capulet, for we

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THE WORKINGMAN'S ENEMY.

At the mouth of every mine, around every manufactory, at the corners of the streets, wherever toiling humanity spends the weary hours of labor, there is found the omnipresent saloon, the workingman's worst foe. Mr. Arthur, chief of the Brotherhood of Locomotive Engineers, once said: "You can go into any of these groggeries and see the workingmen sitting around and spending over one-half their earnings for strong drink."

"In Chicago," says Sam Small, "I saw a marching body of workingmen, 18,000 strong, carrying a banner in scribed, 'Our Children Cry for bread. And they marched straight into a pic nic ground and drank 1,400 kegs of

It is said that the wage-earners of these United States annually pay \$600, 000,000 for liquor—a sum so large that if it were saved for a few years and properly invested, a fund would be created that, under wise management would render distitution among the poor of this country forever impossible. Thrift and drink are incompatible, and without thrift and sobriety the highest wages in the world will bring neither competence nor comfort.

Then, too, the use of intoxicants lessens the skill of the workingman. A large manufacturing firm in Cincinnati recently made the following statement: "A drinking man will turn out from 20 to 30 per cent. less work than a non-drinker, and in addition his work is apt to be defective and re

quire overhauling." It is a fact that a man cannot work hard and drink hard at the same time. Strong drink, by impairing the skill and productive power of the worker, lessens the profits of business out of which wages must come. Hence drinking workmen keep down wages, inasmuch as employers must base the average rate of wages on the amount of work turned out by the least productive of their employes. Strong drink consumes the workman's wages, des troys his skill and degrades him to the level of the brute. Deliberately and truly we write down the saloon to be the wage earner's greatest and worst foe.—Sacred Heart Review.

A PRIEST THE MEDIUM.

Money Illegally Obtained Returned to

Six months ago the Rev. Father Brennan, then assistant pastor at St Paul's Church, Oswego, walked into Mollison & Dowdle's insurance office in that city and asked about insurance companies for which they were agents Among others he learned that they did business for the German-American Insurance of New York. He then asked to be permitted to look over their loss book. He was evidently looking for something, but he gave no hint of the

fact and finally left the office.

Shortly after Mollison & Dowdle re ceived a letter from Father Brennan enclosing a sum of money. accompanying letter stated that a per son had, in the confession, informed him that some years ago they had de frauded the insurance company above named, and for which Mollison & Dowdle were the agents, out of a sum of money, presumably by setting fire to some buildings. Restitution was the only consideration upon which the good priest would grant the confessor absolution, and Father Brennan agreed to be the medium for returning

the money.
Father Brennan left Oswego some time ago, and is at present located at Baltimore, Md. Last week a second letter from Father Brennan was re-ceived by Mollison & Dowdle containing a second remittance. The firm hasn't the slightest idea from whom the money is received, but they think that it was obtained from them about twenty years ago. The amounts are for-warded to the New York office of the German-American.

"A snake in the grass" is all the more dangerous from being unsuspected. So are many of the blood medicines offered the public. To avoid all risk, ask your druggist for Ayer's Sar saparilla, and also for Ayer's Almanac, which is just out for the new year.

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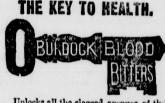
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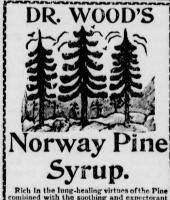


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London, Saturday, Dec. 23, 1893.

CHRISTMAS.

"Glory to God in the highest; and on earth peace to men of good will !" Such was the strain in which the multitude of the heavenly host announced to the shepherds who were keeping watch on the mountains of Judea while guarding their flocks from danger, on the first Christmas day, the day when our Lord and Saviour Jesus Christ was born; and to this date the Catholic Church chants in sweet music the same sentiment, which is the beginning of the grand hymn of praise and joy which forms part of the Mass on all festivals.

The time of man's Redemption was at hand. Four thousand years had elapsed since the fall of our first parents, whereby man, who was created by God pure and upright, became subject to sin, sorrow and death. Sin had deprived mankind of that fulness of grace in which they were created, and the whole earth was plunged into darkness and error of superstition, yet Almighty God was pleased to cause that one small nation should retain the knowledge of Him which He had in the beginning revealed.

But now "when the fullness of time was come, God sent His Son . . . that He might redeem those who were under the law, that we might receive the adoption of sons." (Gal. iv., 4.)

In this is explained the object for which our Lord comes to the world on Christmas day. It is for the purpose of accomplishing our salvation, as explained in other words by the apostle St. John: "That was the true light which enlightened every man that cometh into the world . . . He came unto His own and His own received Him not. But as many as received Him to them He gave power to be made the sons of God, to them that believe in His Name." (St. Jno. 9, i., 12.)

It is chiefly for this reason that the festival of Christmas is one of great rejoicing. It is not on account of the humiliation to which the Eternal God subjects Himself in becoming man; "who being in the form of God thought it not robbery to be equal with God: but emptied Himself, taking the form of a servant, being made in the likeness of men, and in habit the Christmas time. The object of our found as a man. He humbled Divine Saviour's coming to earth is to Himself becoming obedient unto reconcile us to God, which cannot be exalted Him, and hath given Him a name which is above all names: that in the name of Jesus every knee should bow of those that are in heaven, on earth, and under the earth, and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father." (Phil. ii., 6, 11.)

When God the Father decreed the punishment of sin against our first parents, as it was impossible for man to redeem himself or pay the penalty, it was necessary that God should take that penalty upon Himself, otherwise redemption would have been impossible. Jesus, therefore, offered Himself as our substitute. "He appeared to take away our sins; and in Him there is no sin. Whosoever abideth in Him sinneth not: and whosoever sinneth hath not seen Him nor known Him." (1 Jno. iii., 5, 6.) "He gave Himself for our sins that He might deliver us from this present wicked world, according to the will of God and our Father, to whom is glory for ever and ever: Amen." (Gal. i, 4.)

St. Paul "glorified in the cross of our Lord Jesus Christ." The reason of this is that through the death of Christ on the cross our salvation was effected. We may therefore glory in everything in the life of our Lord which tends to our salvation; and His birth being the first manifestation towards the attainment of so important an end is a special occasion in which we should glory and rejoice: So the Angel of God which announced to the shepherds the news of-Christ's birth declares it to be "good tidings of great joy that shall be to all the people: For this day is born to you a Saviour who is Christ the Lord, in the city of David."

m, where David was born, and in which he was anointed by Samuel as friends, but we must forgive our ene- to co-operate with the Toronto School and women cautious of boasting of the future king of Israel. To this city "Joseph went up from Galilee out of David which is called Bethlehem; because he was of the house and family of David, to be enrolled with Mary his espoused wife;" and there Christ was born.

The reason of this journey to Bethlenem was to obey the decree of Cæsar Augustus, who had ordered a general enrolment of the whole world under his rule, and every one was obliged to there was another reason in the designs of Divine Providence why Mary and Joseph should go to Bethlehem a prophets that the Christ whom the Jewish people expected, and who had been promised to our first parents, and to Abraham, Isaac and Jacob, as a Redeemer, should be born in Bethlehem, so that the Chief Priests and the Scribes had no difficulty to inform the wise men of the East who came to Jerusalem seeking the Christ, of whose birth they had been miraculously informed, that He should be born in Bethlehem; for the prophet had said: " And thou Bethle. hem, the land of Juda, are not least among the princes of Juda; for out of thee shall come forth the captain that shall rule my people Israel." (St. Matt. ii. 6. Micheas, v. : 2.)

From all this it is clear that the sentiments we should entertain in celebrating the nativity of our Lord are those of joy, gratitude and thanksgiving: joy that a Saviour is born to us, gratitude for the mercy He extends to mankind from the first moment of His birth, and thanksgiving, because we must not neglect to return thanks for favors received, especially for those received from God, which being for our eternal welfare, are the greatest benefits we can possibly enjoy. They exceed the honors and dignities of the world, as heaven is above earth; and since the purpose of Christ's birth is to save us from our sins, our thanks should be rendered, and our joy and gratitude manifested with the same purpose in view.

The hymn of the Mass, the "Gloria in Excelsis," admirably expresses these sentiments:

"We praise Thee (O God), bless Thee, we adore Thee, we glorify Thee, we give Thee thanks for Thy great glory. O Lord God, O Heavenly who takest away the sins of the world, have mercy on us and hear our prayer for Thou alone art Holy, Thou

alone art Most High, O Jesus Christ, together with the Holy Ghost in the glory of God the Father. Amen.' To put these sentiments into prac-

tice every Catholic should prepare for the worthy reception of the sacraments of penance and Holy Communion durdeath: even to the death of the done without casting off sin, and leavsions which lead us to fal into sin. To cast off sin the sacrament of penance is needful, and among the dispositions necessary for the preparation for this sacrament, besides sorrow for past sin, we must firmly resolve to sin no more; and we cannot have this disposition unless we are determined to avoid all things which lead us to its commission. These are the occasions of sin we have referred to.

The Holy Eucharist was instituted for the life and nourishment of our soul. We cannot preserve true life, which is sanctifying grace, unless we receive worthily this most sublime and precious of all God's gifts; for our Blessed Lord tells us: "Unless you eat the flesh of the Son of man and drink His blood you cannot have life in you." It is therefore by means of this sacrament that true life, the life of the soul, must be obtained. It is to be hoped, therefore, that all our readers will duly prepare themselves for the great festival of Christmas by receiving the two sacraments we have named-penance and holy Communion: the former for our reconciliation with God, and to render us worthy of receiving Holy Communion, and the latter that our souls may not be lacking in that nourishment which they need that we may abide in Christ, and Christ in us.

Christmas is also a time of good-will men of good will, that is, to all who welcome Him in the spirit of love for God. But we cannot love God whom

The city here spoken of is Bethle- to those who have given offence. We acquainted with their working, may must not only show friendship to be moved by the spirit of P. P. Aism mies, and do good to those who have inthe city of Nazareth to the city of Lord who prayed for those even who fied that no retrograde movement in crucified Him.

in acknowledgment of Christ's mercy to all, we must be especially merciful to the poor, and kind to those in distress. It is to those who practice the works of mercy that Christ declares He will at the last day utter that lookedfor invitation, "Come ye blessed of my Father possess the kingdom prebe enrolled in his own city. But pared for you." Let all therefore during this Christmas time practice the virtuous actions we have enumeratedlove, gratitude and thanksgiving to this time. It had been foretold by the God, and mercy towards our neighbors, especially to those in need of our kind

> A TORONTO PUBLIC SCHOOL QUESTION.

According to the Mail, the Toronto Public school trustees are once more afflicted with the Separate - Schoolphobia, which is a very exasperating disease to them. Their bile is agitated periodically by the thought that the Catholic schools are doing their work quietly and well; and they can no more attend to their own business. under such circumstances, than can an enraged bull when it gets sight of a red cloak a hundred yards away.

The Board, we are told, has "fre quently to listen to complaints of ratepayers and others who have been wrongfully classed as Separate school supporters, but who desired their children to be taught at the Public schools."

There is little need of listening to long complaints on this score, and if the Board has wasted its time in doing so, they must have very little to occupy their minds. The school law provides fully for the case. Ratepayers are not classed as Separate school supporters until they have once, at least, declared themselves to be so; and if they have a very strong desire to become Public school supporters, the way is very easy for them. They have only to notify the city clerk in good time of their desire, and the thing is done. It is, therefore, with some surprise that we read that the Manage ment Committee are asking the Board to petition the Ontario Legislative Assembly for "necessary legislation" to protect Public school inter-King. . . O Lord God, O Lamb ests in reference to the rating of Rub-ot God, O Son of the Father, O Thou lic and Separate school supporters, and ests in reference to the rating of Pubappealing therefrom. Perhaps there is a nigger in the fence. We strongly

suspect this to be the case. To carry out their design of procuring such legislation they propose to appoint a committee to draft a petition, and to ask all other Public school Boards in the Province "to assist in obtaining such legislation."

Similar complaints to this have been made before now : and though it was discovered that a very few errors had been made whereby by some mistake had been placed upon the Separate school lists, it was found that many Separate school supporters are placed Public school trustees have the desire to draw a herring over the trail; and this is what occurs always when they get the Separate-School-phobia.

The law is framed for the express purpose of giving the Public schools the inventive genius displayed by those advantage, and if it is to be amended, the amendments should be in the direction of facilitating the work of the justified, "at the washtub," or while in Separate school trustees; but in these | the act of "cooking the dinner," there P. P. A. times it is very possible the Toronto trustees desire to throw some and they might prove to be interesting new obstacles in the way of Catholic and attractive; but as they are "stereo School Boards, just as it was desired to typed "they have become monotonous do during the last no-Popery agitation. It behooves Catholic trustees to be on the alert to protest against such action. if this be the intention.

It is not likely that other school Boards will join in the Toronto peti-Catholics have less than their real they should become more truthful. We to all, as Christ came to bring peace to rights, and the Public School Boards are afraid that if this truthfulness be we see not, unless for the love of God School Boards which have no direct fident expressions of self-laudation we love our neighbors, whom we see. concern in the matter, that it is to say, which have been the prominent feature Christmas is therefore a time when we where there are no Separate schools, at these class meetings. should extend the clive branch of peace and where they, therefore, are not, "No man knoweth whether he be

the direction of hampering the Separ-At this inclement season of the year, ate schools by obnoxious legislation

> As to the frequent complaints made by persons rated as Separate school supporters, we confess we do not pelieve the statement if it refers to Catholics. We know by experience that Catholics throughout the Province are glad to support their Catholic schools. There are here and there some crooked poople who are never satisfied unless they are in opposition to the general sentiment, or that they themselves be allowed the supreme management of all affairs; and such people now and then withdraw their names from the Separate school rolls. There may be a few in Toronto who belong to this class, but we do not believe they are numerous enough to make "frequent" complaints.

There is another point in connection with the rabies manifested by the Toronto trustees. The Catholics have no Separate night schools, and it is said that some Catholics found their way into the Public night schools. A committee was appointed to investigate the matter, and it has reported that thirty one Catholic children were thus attending. We are of course aware that they have not the legal taken into consideration that the Public Board always contrives, owing to the state of the law, to secure a considerable portion of the taxes of Catholics, they have little reason to complain loudly if thirty-one Catholic children-a very small number for a city like Toronto-received some return. But even if there were reason for complaint, the law gives them their remedy, which they might apply without making so much noise about the matter. They have the right to impose a ratebill on pupils who do not belong to their school coll. They have determined, however, to shut the doors against these thirty-one children unless their parents become Public school supporters in January.

We know of many instances where Protestant children are admitted into Separate schools, though the law does not allow their parents to be Separate school supporters; and in every instance the Catholic trustees permit the Protestant children to attend gratuitously. This is a new fact to which members of the P. P. A. might pay some attention, if they wish to know whether Catholic or Protestant school Boards show most liberality.

CLASS MEETINGS.

As a convention of the Toronto

Methodist Class Leaders' Association held in Carlton street Methodist church, on the 8th inst., the question was debated "Has the Class meeting now propagated falsehoods even more become unpopular? If so, Why?" In the absence, through illness, of

read a paper on this subject, the Rev. E. E. Scott was called upon to state his views, and in doing so he declared that every year on the Public school list; in his opinion it is not so popular as so that it is really the Separate School formerly, the chief reason being "the Board which has the grievance in the stereotyped phraseology used by those case. It seems, however, that the who recount their experiences." The meaning of this appears to be that the public have grown weary of the evidently imaginary accounts of their conversion in which the classes are wont to indulge. If there were more who represent themselves as having been suddenly converted and become might be more variety in the stories and every one knows that the oft told tale is repeated without regard to truth, only for the purpose of creating sensation.

A young lady who followed Mr. Scott confirmed his view of the case tion, except in localities which are and related many illustrative incidents prompted solely by anti - Catholic from the lives of many of her own class motives. Wherever Separate schools which confirmed Rev. Mr. Scott's view. actually exist there is now little or no She recommended that the stereotyped friction between the Catholic and phrases referred to by Mr. Scott should Public school Boards. Time and ex- be done away with, and that members perience in the operation of the law should learn to talk simply of their rehave convinced the latter that the ligious experience. In other words, have generally now no desire to inter- came a characteristic of the tales told, fere to the injury of their Catholic and that they were stripped of cant, fellow-citizens. But it is possible that there would be very few of the con-

worthy of love or hatred," are words of American people to the wonderful holy Scripture which should make men | Catholic Educational Exhibit, which Board, and thus make a show of a their justification, and it is a sign of in the foremost place in the United jured us, after the example of our popular movement. But we are satis- advancement that members of the Church have grown tired of such talk.

Some other reasons were given for the decline of class-meetings, such as the attachment of young people to more lively amusements than these assemblages afford, as socials, entertainments, concerts, lectures, etc; but? the most serious cause brought forward by Mr. Scott was that "Episcopalians, Presbyterians, Baptists, Congregationalists and Anglicans marry members of the Methodist Church who, while they attend church regularly, cease to take an interest in the class meetings." In fact it appears to be this gentleman's conviction that so close a connection between Methodists and those of other denominations is a serious obstacle to Methodist spiritual life.

We cannot say what view may be taken by the other denominations referred to; but it is rather cruel for finds ample space for them in that those who claim to be substantially of the same religion, and who are supposed to aspire after corporate union with these various forms of belief, to hold them up as real obstacles to progress in spirituality.

For our own part, though we may perhaps presume that these meetings tend, humanly speaking, towards animating Methodists with a certain esprit de corps which tends in the direction right of so doing; yet when the fact is of a propagandism of their peculiar tenets, we are of opinion that real Catholic Church knows the absurdity spirituality would not suffer by their of such language. But writers like Mr. discontinuance altogether. They serve rather to disseminate a love for gossiping than to produce any improvement inspiritual life; and such will continue to be the case until the methods adopted are radically changed. The change should be more thorough than the mere abolition of "stereotyped phrases." But in the absence of real sacraments, without which the means of gaining the grace of God are seriously lacking, it may be presumed, perhaps, that some such substitute as these meetings must be employed to galvanize the members into a fictitious kind of spiritual life.

MORE P. P. A. FALSEHOODS.

One Mr. Jno. Smith, of Toronto, has communication in the Mail of the 7th inst., under the title, "The P. P. Association," giving some "excellent reasons" for its existence; after which we are treated with the further sensational head-lines: "The Universal Catholic League-Its Policy and Objects Defined - A Huge Conspiracy Against Civil and Religious Liberty-Everything and Everybody to be made Subservient to Rome."

It is scarcely necessary to say that under these blood-curdling headings there is a tissue of just such nonsense as we might expect from a member of the P. P. A., an association which before fear-inspiring than those which Mr. Smith here propagates.

ciation professed to have discovered an Encyclical letter from Pope Leo XIII. ordering the Catholics of the United States-about nine millions of the population-scattered over half a continent, to rise in arms to subdue and massacre the other fifty-five millions in the midst of whom they live, and to seize

upon the Government of the country. The absurdity of this invention was more creditable to the vivid imaginations of its concoctors than to their good sense : but at all events the month of September came—the period when this terrible mandate was to be put into execution - and it passed away without anything unusual occurring, except that during that very month the Catholic loyalty to the free country in which they live was made more manifest than ever by the notable assemblage of thousands of representative Catholics who assembled at the Catholic Congress of Chicago and declared among their other acts their unswerving allegiance to the flag under which they live, and manifested their brotherhood with the whole population of their country.

The fact that the bogus encyclical had been issued broadcast attracted all the more attention to the meeting of the Congress, and impressed the his it is useless to reason. They can-Protestants of America with the fact that to Catholics, equally with their Protestant fellow-citizens, the wonderful progress of their great country has | London Daily News defines the objects been due; and we may justly say that of this (fabulous) organization. Even this A. P. A. falsehood contributed as this does not divest the statement of its much as anything which Catholics fabulous character. We are not inthemselves had done towards the great formed by Mr. Smith of what issue of triumph which the Catholic Church the Daily News contains this Munchachieved at the Columbian Fair. It ausen story, otherwise we might probhelped to call the attention of the ably procure it in order to see what

proved that Catholic education stands Stetes. It helped also to emphasize the appeal of Mgr. Satolli, the Pope's representative, to the Catholics of the country to remain fa. hful to the laws under which they live, and to cling firmly to their religion and country at the same time, holding in one hand the Word of God, the Bible, and in the other the Constitution of the United

This event, so unexpected to the A. P. A., has greatly angered that society, and there is no end to the dastardly tricks to which they have recourse to undo what has been achieved.

Forgeries of documents and the slandering of priests and nuns are favorite devices of theirs, and of their sister society in Canada. So Mr. Smith has recourse to vile falsehoods in his "excellent reasons" for the existence of the P. P. A., and of course he receptacle of slander, the newspaper which publishes his lucubrations.

Here is some of this knavery by Mr. Smith:

"If the P. P. A. is a secret society with known objects, what is the Church of Rome? Is it not the greatest secret society in the world? Has it not its passwords and its signs by which the initiated recognize each other?"

Of course there is not the least proof advanced that there is anything of the kind, and every one who knows the Smith know and play upon the gullibility and ignorance of those whom they expect to convince.

Passwords and signs whereby Catholics recognize each other! Who ever heard of them? Yet it is not merely the passwords and signs for recognition used by secret societies like Orangeism and P. P. Aism which make these objectionable, but rather their evil purposes, and the means whereby they endeavor to attain them.

We are next told that there is now 'a Universal Catholic League" with headquarters at Rome, and with divisions, first, to unite Catholic jurists : 2. Catholic workingmen's societies: 3. Central committees; 4, Catholic regions; 5, diocesan functionaries; 6, general depot; 7, the learned.

The objects of this League are said to be; 1, The defence of the Church and the Pope: 2, the suppression of liberty, falsely so called; 3, to combat individualism; 4, to countermine the press : 5, to unite all civilized forces in favor of the Church; 6, to institute a Catholic Central Press; 7, to unite all classes for the good of the Church ; 8, to establish Catholic telegraphic bureaus for the attainment of these same ends.

Every one with an ounce of common sense in his cranium can see that this is merely a hugh fable. Yet after all there is little which is worthy of condemnation in all this if it were true. except in objects 2, 3 and 4; and even these might be understood in a sense in which they would be quite legitimate.

To suppress all liberty would certainly be bad - but not the supppression of "liberty falsely so-called"which is license to do evil, and to inflict injury on others. Individualism may be good, but there is also an evil individualism, the rabies of lying, for example, and of endeavoring to create discord in the community, a rabies with which the Mail and its correspondent are infected. When this rabies develops itself too far, to the injury of others, even the civil law steps in for its suppression: and why not Religion do so likewise? The countermining of the press in its entirety would be going too far; but we see nothing wrong in counteracting and countermining the falsehoods propagated by a lying press like that which the P. P. A. has established in our midst. We plead guilty to having done this ourselves at times.

But why dwell upon such farcical accusations? We have no doubt that a phrenologist would declare that Mr. Smith's organ of wonder is very largely developed, and conscientiousness and casuality to an infinitesimal degree. With minds constituted like not appreciate solid argument.

But what of the authority on which he bases his assertions? He says the

neither time nor dispos London to search its co last fifty years or so t We know, however, t

correspondents of the have often curious flig and that they are accust strange tales with regar of the Church in Rome. is this the case that a deserve no credit wh dealing with this subje story is evidently a mi pose of pleasing the fa Popery associations of and this continent. Sti serious doubs about th Mr. Smith's quetations. While treating of th but fair we should giv

Mr. J. D. Edgar, M. P. tario, for his fearless posure of the hurtful ta P. A. in a letter which Mail and Globe on the liberal treatment of Catholics in Canada is contrast with the oath bers of the P. P. A., no version of Papists, or their souls," but "to ac the temporal injury the good of the two million that Church among u ing "to keep them ou in business, and to from being eligible f positions. Mr. Edgar remarks "Surely such a dec ly be approve

felt that the political tant citizens were bein by Roman Catholics have a majority. I ca the contrary, the polit Protestants where the clear majority is far than the latter receive who have control. T census again, and th four constituencies wi majorities send Pro House of Commons, a Roman Catholic is el ing with a Protestant take Quebec, and we seven Catholic riding M. P's., not one ridir to Parliament. Wou tell these honest trutl (to A. P. A. ship) be to take so shocking an oath? I am sor looks as if to day the treatment of Roman C than they should be. Mr. Edgar conclud

A. members are the a foreign political desires to drive Queb adian Confederacy t gust at Ontario bigo would break up th leave it an easy p desiring to feed upo the pivotal Province graphical position, a the Confederation serve Canada on the The P. P. A. are

of traitors, if they a matter of fact it is v association was i neighboring Repul stated by United S it was instituted the adian Orangemen. are not at all irre believe that both This is another

for the P. P. A. wh forgot to mention under this heading EDITORIA

Our readers will the demise of La Douglas, sister of I Douglas. She d Joseph's Convent, on the 25th Novem lady was the author

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RECORD. The ma family in this cour offer up a fervent ONE Protestant Hobbs, of Brant courage to anno member of the P. thing that may b that he has the co the rat hole and broad light of de most eminent Pro Dominion have against joining

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neither time nor disposition to go to London to search its columns for the last fifty years or so to find out all about it

We know, however, that the Roman correspondents of the Daily News have often curious flights of fancy, and that they are accustomed to invent strange tales with regard to the doings of the Church in Rome. So frequently its this the case that absolutely they deserve no credit whatsoever when dealing with this subject. The whole story is evidently a night for the purpose of pleasing the fancy of the no-Popery associations of Great Britain and this continent. Still we have our serious doubs about the accuracy of Mr. Smith's quetations.

While treating of this subject, it is but fair we should give due credit to Mr. J. D. Edgar, M. P. for West Ontario, for his fearless and honest exposure of the hurtful tactics of the P. P. A. in a letter which appeared in the Mail and Globe on the 8th inst. The liberal treatment of Protestants by Catholics in Canada is dwelt upon in contrast with the oath taken by members of the P. P. A., not "for the conversion of Papists, or the saving of their souls," but "to accomplish rather the temporal injury than the spiritual good of the two millions of members of that Church among us." . . Seeking "to keep them out of employment in business, and to disqualify them from being eligible for any political

positions. Mr. Edgar remarks:

"Surely such a declaration of war could only be approved by those who felt that the political rights of Protes-tant citizens were being trampled upon Roman Catholics wherever these have a majority. I can show that, on the contrary, the political treatment of Protestants where the Catholics have a clear majority is far more generous than the latter receive from Protestants who have control. Take up the last census again, and the Parliamentary returns and we will find that in Ontario four constituencies with large Catholic majorities send Protestants to the House of Commons, and that only one Roman Catholic is elected by any riding with a Protestant majority. Ther take Quebec, and we find that while Then seven Catholic ridings elect Protestant M. P's., not one riding with a Protestant majority sends a Roman Catholic to Parliament. Would it not be fair to tell these honest truths to a candidate (to A. P. A. ship) before asking him to take so shocking and un-Christian an oath? I am sorry to say that it looks as if to day the Protestant majorities are far less generous in their treatment of Roman Catholic candidates than they should be."

Mr. Edgar concludes that the P. P. A. members are the dupes and tools of a foreign political conspiracy which desires to drive Quebec out of the Canadian Confederacy through sheer disgust at Ontario bigotry. Such tactics would break up the Dominion, and leave it an easy prey to any power desiring to feed upon it, for Quebec is the pivotal Province owing to its geographical position, and if it abandoned the Confederation nothing could preserve Canada on the map of the world.

The P. P. A. are therefore the tools traitors, if they are no worse. As a matter of fact it is well known that the association was imported from the neighboring Republic: though it is stated by United States journals that it was instituted there chiefly by Canadian Orangemen. The two things are not at all irreconcilable, and we believe that both statements are cor-

This is another "excellent reason for the P. P. A. which Mr. John Smith forgot to mention in his enumeration under this heading.

EDITORIAL NOTES.

Our readers will regret to hear of the demise of Lady Gertrude (Stock) Douglas, sister of Rev. Lord Archibald Douglas. She died happily at St. Joseph's Convent, Hendon, England, on the 25th November. The deceased lady was the author of that delightful story, "Linked Lives," which is now being published in the CATHOLIC RECORD. The many friends of the family in this country will, we know, offer up a fervent prayer in her behalf

ONE Protestant clergyman, Rev. R. Hobbs, of Brantford, has had the courage to announce that he is a member of the P. P. A. There is one thing that may be said in his favor, that he has the courage to come out of the rat hole and show himself in the broad light of day. As some of the most eminent Protestant divines in the Dominion have warned their people against joining the association, the course which the Rev. Mr. Hobbs has taken will lead sensible people to connot be at all flattering to his vanity. The voters of East Lambton num. papers of the United States denounce describes the scene:

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that journal really says; but we have Father Doyle, of New York, lately had ber altogether about 6,000, a discussion with another clerical misfit like Mr. Hobbs. His name is Rev. Dr. McArthur. The subject discussed was the A. P. A. of the United States. The words of the Catholic clergyman are so peculiarly applicable to the conduct of the Brantford preacher that we cannot help reproducing them :-

"Will the future of America, the latest and best evidence of Christianity, be a blessing or a curse? Two things must be feared for its moral welfare, the infidel and the religious bigot-a firebrand like him who, on a day when we are supposed to thank God for the blessings we have received, will go out of his way to stir up hatred and animosity among Americans. When that reverend gentleman said that one can't be a good Roman Catholic and a good citizen at the same time he made a mis-statement. He threatens the Catholic Church with the American Protective Association, which is the putrid matter exuded by the body politic like the poison leaving the human in change of seasons, but this minister sticks his tongue into this putrid matter and then tells his congregation how

UP TO within eight or ten years ago the Catholics of Ontario were very fairly divided in their allegiance to the two political parties, but the unreasonable attacks made upon their Church by Mr. Meredith and his followers quite naturally created a different state of things, and the great majority of the Catholic voters gave their allegiance to Sir Oliver Mowat. It is to be regretted that so many of our Protestant fellow-citizens have a peculiar method of reasoning where Catholics or the Catholic Church are concerned. We would ask them in all seriousness to consider what would be their line of conduct, if, as Methodists, Baptists, Presbyterians, etc., they had been attacked in like manner? Would they not likewise form a solid column in defence of their rights?

Bur, without any special cause, is it not a fact that the Presbyterians of the Province form a solid column in the Liberal ranks, and the adherents of the Church of England an equally solid body in the Conservative party. Why, then, are not these denominations called to account equally with the Catholics? Because, as we have said, certain people have a very liberal measure of justice for Protestants, and a very stinted one for Catholics.

BE IT remembered that Catholics are under no special obligations to the Ontario Government. What bigots look upon as privileges are in reality only rights, and, no matter what party rules, these rights will have to be conceded so long as the Confederation flag floats over us. We do not believe that the most demented P. P. A. fanatic has any hope that the present status of Catholics can be changed if his party gain control of the Government. A little show of persecution may be made at the beginning, but, were it necessary to retain office by so doing, we firmly believe the loud Protestant warwhoop new heard would fade away entirely. Office! Office! Boodle! Roodle! is the real motive. The Pope is brought into the fight merely as a bogey man to capture the ignorant and the narrow-minded bigot.

In proof of this our fellow-citizens have but to look about them and examine what sort of Protestants are those engaged in the P. P. A. crusade. Are they honest, upright Protestantschurch adherents and contributors to all the work carried on by the Protestant denominations? Not by any means. They are the "for-revenueonly" politicians, loud of mouth and void of all the qualities that constitute good citizens. Let them also take a glance at the characters of many of the men who now occupy and who are aspirants for municipal honors, and they will find that many of them are persons with whom they would not care to have any dealing in business matters. And these unworthy persons have been cast into prominence by the P. P. A. wave.

WE are pleased to observe that the nost influential papers of Ontario, the Toronto Globe taking the lead, are handling the P. P. anarchists without gloves. The Toronto Mail, however, which in politics or anything else is neither fish, flesh nor fowl, nor even good red herring, save in the matter of Pope and Popery, and in that the hard-working, painstaking Carker like editor pursues his daily task with a gentle regularity betokening a long period of suffering for his readers, may be said to be the apologist of the unsightly thing. The Amherstburg Echo thus refers to the P. P. A. in the

Lambton election :

whom little over 300 are Roman Catholics, and the P. P. A.'s at once entered on the contest with a bitterness and vindictiveness never equalled in an ordinary political campaign, and an utter disregard of the rights and feelings of the small minority, which can only be characterized as cowardly in the extreme. Had we not been present throughout the contest and heard the inflammatory utterances from the platform, night after night, no one could have persuaded us that, in any intelligent community, there could have been found such a number of Protestants so intolerant and so forgetful of the principles of religious liberty, as to applaud the bigoted utterances of those who spoke for Mc-Callum. Among these speakers were Mayor Essery of London, Mayor Fleming of Windsor, Ald. Coo of London, J. H. McConnell of Windsor, and H. Macklin, London."

THE Rev. Dr. Paxton, a fashionable New York preacher, has left his charge on account of an accusation made against him that his preaching is inferior to what it was previously. To a reporter who interviewed him he explained the matter thus:

explained the matter thus:

"Whoever said I was not preaching as good sermons as formerly was right. I was not. One can't lead the life I let and go on forever. It is the pace that kills. I led the procession there in New York—kept at the head of the column for years—and the pace is telling on me. I wanted to stop and ask myself where I stood. I had been looking after other people's souls so long, I wanted to find out where my own soul was. I wanted some leisure to look after my own soul."

It appears to be the doctor's opinion that a preacher cannot save his soul being pastor of a fashionable congregation.

By the census of India for 1891, which has been recently published, the Christians in that Empire number 2,-218,380, being an advance of nearly 22 per cent. in ten years. The Catholics are returned at 571 per cent. of the whole number of Christians; but to this percentage must be added 83 per cent. who are returned as Syrian Christians, who are also Catholics, with the exception of a very small fraction who are still Nestorians. Omitting the fraction, there will be over 651 per cent. of the whole number of Christians, Catholics, and 341 per cent. Protestant and Nestorian. The Church of England has 15 per cent. out of this number, and British non-conformists 171 per cent. These figures include the British traders and the garrison, so that the Catholic Church is far ahead in the conversion of the native population.

In nearly all the Protestant cities of the world the number of persons attending Church is woefully small. In Christiana, Norway, there is a population of 13,000 for each church and in Copenhagen 28,000. In Berlin there is a great falling off in church attendance from year to year, and in Glasgow, the Rev. Dr. Howie, a Presbyterian minister, estimates the nonchurch-going population at 360,000.

SIR STUART KNILL related in a recent address that during his occupation of the Lord Mayor's seat he had many experiences of the intensity of the hatred with which he was regarded on account of his being a Catholic. After a banquet given by the hospital managers, a Vicar of a west-end parish wrote to him to say that he would not in future allow his pulpit to be used on behalf of the hospital fund, because Cardinal Vaughan had been appointed by him to reply for the hospital, though he had nothing to do with the invitation to the Cardinal, and hedid not even know that Cardinal Vaughan would be present until he met him there. He was also puzzled greatly with a letter received from a member of the stock exchange who wrote to him that he had disloyally put England under the patronage of St. Peter and had altered the city flag by putting a St. Peter's cross on it. He afterwards discovered the solution of the puzzle. On the city arms there is a sword represented, viz., the sword of St. Paul, in the top left hand quartering. The stock-exchange man had mistaken the cross-shaped handle of the sword for "St. Peter's cross," and blamed the Lord Mayor for having introduced it. The fanatical wiseacre evidently knew nothing about the city arms. It is true, however, that Sir Stuart Knill's Catholicity is earnest and that he is faithful to his religion. A remarkable evidence of this is found in a fact recently related by an eye witness in the Courier of Brussels. This gentleman, while travelling last autumn along the banks of the Rhine, was greatly edified by the piety of an aged man who was serving the Mass of a humble priest in an obscure village church. The aged man was the Lord Mayor of London.

of the A. P. A. as a mischievous and wicked organization. The New York World of 5th December says :

"The American people do not need secret organizations founded upon religious fanaticism to protect their Public school system. They need to be de-livered from the menace of such un-American movements."

DEACONESSES and Sisterhoods, in Imitation of Catholic Sisterhoods, are not confined to the Protestant denominations of Great Britain and America, but have also been introduced into Germany, and the Lutherans have already numerous organizations of this kind, notwithstanding the fact that Luther, Beza, Melancthon, and the other leaders of German Protestantism, condemned such associations indiscriminately. During the prevalence of the cholera the deaconesses did good service in nursing the sick throughout Germany. Thus the wisdom of the Catholic Church in fostering religious orders has been amply vindicated, and recognized by both Englishspeaking and German Protestants of Furope and America.

ONCE more a spiritualistic humbug has been exposed. One Mrs. W. T. Thompson, hailing from Keokuk, Iowa, was exhibiting as a medium in Quincy, Illinois, under the auspices of the Spiritualists of that town. Among the audience were some unbelievers, one of whom asked that the spirit of a departed friend should be summoned, and the medium agreed to do this. The lights were turned down low, and the spirit appeared amid the darkness and walked about the room. But a trap had been laid by one of the incredulous ones of the audience and a flood of light was suddenly thrown upon the scene by a hidden electric light, which revealed that the supposed spirit was Mrs. Thompson herself dressed in white, and with her cheeks chalked to give her a ghastly appearance. The medium was greatly crestfallen at the exposure of her fraud and left for home by the next train. In spite of such exposures as those to which mediums like Mrs. Diss Debar and Mrs. Thompson have been frequently subjected, there will still remain hundreds of people who will submit to be duped again by these impostors. It appears that the superstition of some people is so great that they like to be deceived by any pretenders who feign to have a message for them from the spirit world.

It is evident that there are still some knaves and fools living. Notwithstanding that the character of Mrs. Margaret L. Shepherd has been thoroughly exposed, and is pertectly well known to the people of Berlin, a considerable audience went to hear her deliver a lecture in that goodly town on Dec. 1. To the credit of the town council it must be mentioned that they refused to grant the Town Hall for the delivery of her obscene slanders.

THE A. P. A. of New Haven, Conn., sent through the mails a circular to its members with directions to destroy it immediately after reading. The circular fell, however, into the hands of some who were not of the Brotherhood, and was published in the New York World of the 3rd inst. After an exhortation to act energetically at the election of Tuesday, the 5th inst., it made the following appeal:

"They are now raising money to pay for a house in Washington for the Italian Satolli. Shall we elect the Irishman Garrity to enable him to swell the fund? Can you ask for a better candidate than Robert E. Baldwin? What our brothers have done elsewhere should be possible here. Act! Act! Act!"

It is difficult for any one to see what connection there is between Mgr. Satolli's residence and Mr. Garrity's election to a public office, but the document shows the venom of that association which operates like the snake in the grass.

A touching incident which is told by the Montreal Witness of the 4th inst. gives us a view of the kindness of heart of the police of that city, such as one would not expect to find under the civic helmet. A Mrs. Sampson wandered into the police quarters that day without money and asked to be enabled to go with her child to her father and mother who would receive her home in Michigan, as she had been deserted by her husband. The Chief gave her \$5 and the sergeants, policemen and reporters present all contributed their quota till \$17 were raised, the amount necessary to take her to her destination. When the amount was handed her she was so overcome as to be unable to utter her As in Canada, all the respectable thanks. The Witness reporter thus Church to care for his body before he

She tried to thank them, but there are times when it is not easy to speak. When the officers saw how deeply thankful she was there was not a man among them but was thankful that he had been fortunate enough to be on hand when the collection was taken up. One sergeant, who is known for his goodly proportions, respectfully opened the door as she was about to pass out. Then for the first time she looked up and said, '1—am—sir,' and then she stopped again. 'Of course, of course, said the ample sergeant, waving his hand and looking just the least mite as if he, too, was going to spoil his speech, of course you are glad, and we are all glad too, and you can tell your mother that we all send our, our,—I mean our respects to her.' As he closed the door after her the light on his face was very pleasant to see. It was a most pleasant morning in police circles.

A PRIEST'S ALLEGED OATH.

A Secular Journa! Rebukes a Lying Correspondent.

We have of late, says the Milwaukee Sentinel, received several letters, some of them anonymous, enclosing what purported to be the oath taken by Roman Catholic priests, with a reques to publish it in the Sentinel. Accord ing to this document the priest declares that all commonwealths and Govern nents are illegal without the sacred confirmation of the Pope, and that he (the priest) denounces and disowns allegiance to any Protestant king, prince or State, and that he will do his utmost to excirpate the Protestant doctrine and to destroy all their pretended power, regal and other wise.

This oath, we suspect, is from the same mint which produced the pre-tended encyclical letter of the present Pope releasing American Catholics from their allegiance to the Govern ment of the United States and fore shadowing a movement to establish the domination of the Church in this country. It is possible that it has been raked out of the records of some Irish conspiracy, real or alleged. Such an origin appears to be indicated in a passage where the priest is represented as promising to defend "His Holiness rights and customs against all usurpers of the Protestant authority whatse ever, and especially against the now pretended authority and Church in England." This passage clearly points to an Irish origin, and would be nonsense if designed for use in this coun-

This document itself contains internal evidence that it is spurious as a copy of an oath taken by a Catholic priest in the United States. Any organization that circulates such documents as this one and the aforesaid en cyclical letter is lacking either in discernment or in honesty. They will doubtless impose upon many simple - minded but well - meaning people who do not stop to consider them carefully and whose bias inclines them to be credulous of anything alleged which is derogatory to the Catholics. If the organization known as the A. P. A. is engaged in this sort of business it is doing a very disreputable and mischievous work

Know-Popery"- it is Worth Studying.

In the midst of this world, that is ever dying and ever nascent, and in the very center of most rapid and ceaseless change, the Catholic Church remains a permanent and abiding fact. She has suffered assault from all folds; from all opfrom kings and posing powers; warriors; from statesmen and philosophers; from poets and scholars, from parliaments and peoples; from the gnorance and corruption of her own children; from the worldliness and low-mindedness of her ministers; from the violence of barbarism and the

effeminate vices of civilization.

She has been exalted and she has been humbled; she has ruled and she has borne the chain of servitude; she has dwelt in palaces and she has lived in the desert. The highest have bowed before her and the lowest have spurned her. Millions have died for her; millions have sought to destroy her. fate has seemed to be bound up with that of a hundred causes which have perished, and she alone survives.— Bishop Spalding.
Obviously, an institution of this kind is worthy of study and investiga-

The Renegade's End.

Charles Chiniquy, the renegade Canadian priest, has reached the win ter of his discontent. He is hungry and cold. He has no money. He is eighty-six years of age. His books against Romanism have not provided him for a rainy day, and all is blank, black, deep gloom for body and soul. He has called upon his Protestant friends for aid in his hour of need, but he is no longer a sensation with Proestants, and there is no hope for him from Protestant sources. His black, foul heart and conscience are gnawing him, and the demon of despair is dragging him faster into the night of his existence. he shall have! What a homily the creature's life is on the end in store that pernicious ilk of an anti-Catholic fanatic. Well may this wretched Chiniquy cry out with Wolsey: "Had I but served my God as I have served my master — the devil — he would not have deserted me in mine old

when will the followers of Chiniquy and his brood be convinced of futility of fighting the Catholic Church, against which "the gates of hell shall not prevail?" May the Divine Clemency, in the shape bread, overtake poor Chiniquy before he dies from hunger. It will be the duty eventually of some of the charitable institutions of the Catholic I goes before his God.

BISHOP KEANE ON INTEMPER-

The Liquor Traffic a Menance to the

Bishop Keane, rector of the Catholic University, Washington, preached a powerful sermon on the evil effects of ntemperance in Philadelphia on a recent Sunday evening. After express-ing his delight at the large audience and referring to the feast of the day, Bishop Keane said: "The reason that there is so little peace on earth is because there is so much sin. A Christian is not worthy of the name if he does not strive to fight against sin, and that is the object of the Temperance Society. Intemperance is one of those evils that takes a terrible hold on the appetite and is an evil by which temptations are multiplied. So the Church and the civil authorities regard its traffic as most dangerous to the welfare of virtue and morality, and as Christians and citizens we ought to try to diminish its traffic.

"There are few sources which equal the rum shop for crime. Intemperance destroys health, weakens the and debases the individual and causes general demoralization in the community. The statistics of every state show that there are more crime and misery caused by the saloon than any other source.

"We have seen thousands of lives that were at one time shining lights We have seen fathers and ruined. mothers whose pride were their chil-

dren grow gray and their days short-ened by this evil. If we visit the jails, the workhouses and the insane aylums, we will find that the greater portion of inmates have come there through the effects of this cursed evil.

Bishop Keane advised his hearers to ceep out of the rum business 'Every Christian," he said, "no mat ter how poor and lowly he may be, can offer his works and actions of the day to God. But how can the saloon keeper say in the morning, 'I offer up to God all the glasses of beer and whiskey which I will sell during the day?' How can be kneel down in the evening and offer up that which he has taken from the poor and wretched? How can he rest at night when that wife is cursing the man who sold her husband drink? Every one ought to try to get out of the rum business and strive to seek a more honest and respectable way of making a living.

Work of Apaists Probably.

Several fires, similar in character, discovered in Chicago Catholic churches have led to the suspicion that they were of incendiary origin. was discovered in the confessional of the handsome St. Elizabeth church, Tuesday night, and about ten days ago the same thing happened in the Holy Cross church.

From the Great Protestant Weekly.

Catholicism stands like a rock, one of the most wonderful of human institutions in its continuity, its adaptability to human nature, its power over the minds of men. Those outside its influence can estimate the peace and joy which its communion brings only by seeing its effect on those within. Possibly Protestantism of the highest sort has a hard fight before it. must be something wrong when so many of the noblest minds have, within the last fifty years, left its ranks and put their reason under the yoke of Catholicism. If Protestantism it permanently to withstand the attracting influence of its great rival, it must perhaps become more definitely based upon principle, not upon the mainten-ance of the prestige of any one or prestige of any one or other of its Churches, or adherence to any particular creed; it must prove itself a religion of the heart and daily life, not alone of the schoolmen and the Sabbath. - Independent.

Catholicity and Citizenship.

George Parsons Lathrop, son-in-law of Hawthorne and a recent convert to the Catholic Church, says: "Am , whose ardent and steady patriotism no one doubted before; whose family, of Puritan origin, has produced a line of evangelical ministers and has been solidly American for two hundred and fifty-eight years—am I at once trans-formed into a disloyal citizen when I became a Catholic? An eminent man said to me: 'You have turned your back on your own countrymen.' I re-plied: 'No, sir. I am now the best kind of an American there is.' And with entire modesty—for the merit is not mine—I believe this to be true. For what can make a man so good a citizen as the religion which teaches citizen as the religion which him the oneness of truth, fidelity to his country, to marriage, to conscience, and applies itself directly every day to strengthening those forces which conserve or purify society and exalt

Has No Use for the A. P. A.

Rev. Earnest Mariett is rector of Emanuel Episcopal Church at Little Falls, N. Y., and is a gentleman of large influence and high standing in that community. In a sermon de livered a few days ago he repudiates the A. P. A. in the following out spoken manner: "I am constantly receiving the publications through the mails of a society of rabid Protestants, whose headquarters are in Boston, where the intolerance of the Puritan has been replaced by the bigotry of the Prohibitionist and anti-Catholic. These publications are filled with misstatements and unjust criticisms of the King of the Isles, and in her right succeeded to that principality which

to the Court of England with a numer-

next. This chief was distinguised by

his liberality to the religious institu-

tions of the time. He appropriated the lands of Kilbride in Arran to the

Abbey Church of Paisley. He like wise founded several churches and monasteries and endowed them with

lands out of his principality of the

the King of Scotland, Alexander III.,

whom he assisted in his expedition

Donald, who succeeded him, was equally liberal. He richly endowed the Churches of Kilkerran, Saddel and

Icolmkil. He died in his castle of

Dunavertie, Kintyre, and was buried with regal honors at Icolmkill. His

son and successor, Angus, was chosen by Alexander III. of Scotland as one of the six regents during the minority of his grandchild, Queen Margaret, the

funeral in this venerated place must have been largely attended, as it was

required that nine hundred head of

cattle should be slaughtered as an item

of the hospitality extended to the mourners. His successor, Angus Mor, received (1307) and shel-

tered King Robert Bruce in his time of distress at his castle of Duna-

vertie in Kintyre. It was a stern and successful defiance of that powerful

monarch, Edward I. of England, who,

at the time, was master of all Scotland except the territories of the Island

Prince. But this was not all. When

the fortunes of Bruce began to revive, McDonald came to his aid, fought with

him at the head of 3,000 of his men, at

the battle of Bannockburn, (1314). He commanded the reserve of Bruce's

comparatively small army of 30,000

men, which was all that could be

brought against the English force of

100,000, consisting of Edward Ist's

veterans. Bruce was not to be dis-

Donald" he commenced that memorable battle which proved to be a glori

ous victory. Bruce now confirmed in his sovereign rights conferred, by

charter, on the Island Prince, the

privilege of holding the right wing of the Scottish army. This honor the suc

cessors of Angus continued to enjoy

until they were deprived of it as

succeeded his son, Angus Og, married

the daughter of the Earl of Strath

Earn, afterwards Robert II. This marriage proved an unhappy blending

of the Stewart and McDonald blood

Donald, the first son of the second

marriage, was a most wicked man unworthy of his father-in-law, who

during his long reign of twenty years,

loved and maintained peace to the great honor and benefit of his country.

Donald, in pursuit of his iniquitous

purposes, murdered his prother Reginald and usurped the sovereignty

of the Isles. Notwithstanding his

ambition, his line failed and came to

This lady married Alexander, eighth

Macmihe Alastair, and so reunited the two branches of the family. In the

reign of Robert III., King of Scotland, (1390), the Family of the Isles still

occupied Kintyre, dwelling in their mansion of Dunnavertie. It fell to

nized there by the Prince's sister-in-law who had seen him

when he was suppressing a rebellion in Ireland in the days of his glory. He had escaped from his

keepers, two gentlemen of high degree,

who were too loyal to hold their sov-

ereign too strictly as a prisoner. He fled to Ireland. But, as that country

was under the sway of his usurping

successor, he did not consider himself

safe there, and in the guise of a wan-

dering pauper, traversed Ireland, and,

arriving in the nearest part of Scot-land, Kintyre, he confided himself to

the ruler of that district. He was

kindly received by Prince Donald aud his family and treated with all honor

and hospitality. Donald, however, considering that it required a stronger

couraged.

Culloden.

d. Addressing his Island "my trust's in thee, brave

Fis grand-son, John, who

against the Danes in 1249.

en's shore.
y are mighty and majestic; but they cannot touch my soul, Like the little whitewashed church at Bally-

Ah: little modest chapel, half embowered in the trees—
Though the roof above the worshippers was low.
And the earth bore traces sometimes of the congrecation's knees.
Whilst they themselves were bent with toil and woe:
Milan, Cologne, St. Peter's—by the feet of monarcharchs trod.
With their monumental genius and their lore appended to a charter granted by King Malcolm IV., to the Abbey of Dunferm-line in which he is styled Rex. Insula-rum. His brother Reginald, came

lore—
Never knew, in their magnificence, more trustful prayers to God.
Than ascended to His throne from Ballymore.

Its priest was plain and simple ; and he scorned to hide his "brogue"
In accents that we might not understand:
But there was not in the parish such a rene As to think his word not Heaven's own com-

mand. semed our cares and troubles and our sor rows to divide; rows to divide; And he never passed the poorest peasant's door;
In sickness he was with us, and in death still by our side;
God be with you, Father Tom of Ballymore!

There's a green graveyard behind it; and, in dreams at night, I see Each little modest siab and grassy mound; For my gentle mother's sleeping 'neath the withered rowan tree; and a host of kindly neighbors lie around. The famine and the fever through our stricken country spread.

Desolation was about me sad and sore :
So I had to cross the waters, in strange lands seek my bread:
But I left iny heart behind in Ballymore.

I am proud of our cathedrals, they are symbols of our love
To our ever-mighty Benefactor shown;
And when wealth and art and beauty have been given from above,
Thedevil : hould not have them as his own.
Their splendor has inspired me; but amidst it all F prayed
God to grant me—when life's weary work is o'er—

over—
Sweet rest beside my mother in the dear embracing shade
Of the little whitewashed church at Bally-

-(ARTHUR M. FORRESTER.

KINTYRE TO GLENGARRY.

By Very Rev. Æneas McDonell Dawson, V. G. LL. D., etc. Glengarry is the name of an important chief of McDonells who claims to be the chief of the whole clan. More than this, his family can boast an existence of over eighteen hundred years. Learned men of Scotland have traced it to Conn, of the hundred battles, who came from Ireland to Scotland in the year one hundred and twenty five of the Christian era. Scotland had received Christianity, together with the higher civilization which ever accom-panies it, in the second century: and this state of things never suffered any serious interruption until the presen It is well known how carefully the Christians of the early centuries preserved their records. To all who are aware of this it is easily under stood how we know as much about Conn and other warriors of his time as about Julius Cæsar and his Romans who, fifty years before our era, at-tempted the subjugation of Britain. The literature of the Celtic tribes which has come down to our time, presents another undoubted proof of their antiquity as familiar to us as the Æneid o ero's orations, as the Iliad or the Philippics of Demosthenes. Conn of the hundred battles reigned over the Ulladh in Ireland about the year 125 of the Christian era. He was suc ceeded by his son, Airt or Art; after Art came Cormack and then Cairbre Lechmechair, (Ruadh or red haired. Hence the country occupied by his descendants was called Dalruadh and its inhabitants Dalruadini. Cairbre was succeeded by his son, Achaius Dub-bin, the father of Coll Uais who, after reigning fifteen years in Ireland, was driven from his dominions by his cousin-german, Mauritius. He fled to cousin-german, Mauritius. He fled to Scotland and settled in the district of Kintyre. His descendants afterwards male heir to the usurping Donald. assumed the title of Kings of Argyle. He returned to Ireland where he died about the year 337. His eldest son, Achaius, succeeded, Eric or Ero, grandson of Achaius, further colonized Kintyre, which, with the neighboring country, was divided among his three sons. Fergus obtained Kintyre, Laurn, the district of Lorn and Angus, the Island of Isla. Angus left a son, Murchad, who married his cousin Erca, the daughter of Laurn. Murchad left only one daughter who was married to her cousin, Godfrey, son of Fergus. By this marriage their possessions were united. Gorrie or Godfrey succeeded Fergus; but it appears that Fergus had an elder son whose name was Domangart, the ancestor of several kings of Scotland, particularly Kenneth McAlpine who in 1843 conquered the Picts and thus constituted all Scotland one nation. This important change caused the capital of Scotland to be transferred along with the stone of destiny to Scoon. Godfrey was the second son of Fergus and Erca. He remained in possession of Kintyre, to which other lands were gradually added. His descendants afterwards assumed the title of Kings of Erraghael (Iargael). From this Godfrey the Clan McDonald are lineally descended. Kintyre was still in the possession of Godfrey's descendants in the time of King Robert Bruce, and later still when Richard II. of England escaped into Scotland

A few more chiefs, Nicl, Suina, Warradha, Sollad, and we reach Crynan, Abthane of Scotland, (Abthanus, quod est ahorum Thanorum Prefectus. consenting to any of their proposals for restoring him to the crown. He died Buchanan, Rev. Scot:) who married Princess Beatrix, the daughter of Malcolm II., the victorious King of Scotland (1094) who beat the Danes in Friars with an inscription over his tomb, showing his name, dignity and twenty pitched battles, and so saved his country and his crown. Beatrix was his heiress. Of her marriage came Duncan, King of Scotland, the predethe date of his decease. The church and tomb are swept away, but the in-

cessor of a long line of statesmen, kings, and Donald or Domhuall, who scription remains, carefully preserved in the archives of Scotland. It is as ntinued the line of the Abthanes. follows: By regular descent we come to Somer-led, who married a daughter of Olaus,

Coine.

Prodicione potens sceptro potitur iniquo.

Rodicione potens sceptro potitur iniquo.

Supplicium luit hunc ipsius omnegenus.

Ricardum inferis hunc Scotia sustulist

Qui caustro striveling vitæ peregit iter,

Anno milleno quaterceno quoquedeno

Et nono Christi regis finis fuit iste.

his descendants enjoyed without ac-knowledging any of the Kings of Scotland their superiors until the time of Robert II., whose daughter, Mar-garet, became the wife of John, Lord of the Isles. His successor, Reginald, The Family of the Isles continued to prosper until the time of Donald, the son of Prince John's second marriage, crimes and usurpation destroyed the high title of the family. They still continued to hold an important place in the country. Such was their influence that Charles II. created their representative, Æneas, a Baron of the United Kingdom. This chief went to assist his neighbor, McLean, in some warlike people. He was received with honor and treated to a banquet at which the sacred vessels of Iona, which had been carried off by an enemy at some former period, were freely used. Such dese-cration shocked McDonell, and he resolved to retire. The sacred objects were immediately sent to him as a present from his friend McLean. He could not, however, be prevailed upon to remain; but allowed his men to continue their aid to McLean. The last chalice of Iona, which was of the purest gold, was afterwards presented by the family to the late Bishop Ranald McDonald, at whose decease it fell to his successor, Bishop Scott of Glasgow. It was used with honour in Saint Mary's Church until, one night, that the sexton had neglected to lock the safe in which it was kept, it was stolen. The thief, when detected by the police, had it broken to pieces ready for the melting pot. (See Sir Daniel Wilson's "Prehistoric Annals of Scattered") "Maid of Norway." His son and suc-cessor, Alexander (alastair), was equally generous to the churches, par-ticularly Paisley, Kilkerran, Saddel and St. Mary of Icolmkill. His

of Scotland.") It now remains to commemorate, in a few words, the concluding glories of the ancient Family of the Isles. The now had their name from the land, Glengarry, which they occupied. Alexander, who was living at the time of George IV.'s visit to Scotland in 1822, was much distinguished by his judicious conduct when command ing a brigade for the suppression of the outbreak of the end of last cen tury, in Ireland. His brother, General Sir James McDonell, who com-manded the Coldstream Guards at Waterloo, realizing the importance of preventing the enemy from passing the farm buildings of Hougomont, kept the gate shut against them alone till Sergeant Fraser came to his assistance, and then other soldiers. This is the account which the general himself gave of the affair. Some patriotic person left a legacy to the bravest man in the British army. It was referred to the Duke of Wellington. His Grace of Wellington sent the money to General McDonell. He, in his turn, livided the sum with Sergeant Fraser. who, he said, was the first who came to assist him in keeping the gate shut. No doubt, it was the skill and bravery of the British officers and private so diers with their allies, that won this battle; but the battle would not have been so easily won if Hougement had been taken. All will agree, therefore,

"Agincourt may be forgot
And Crossy be an unknown spot
And Blenheim's name be new:
But still, in story and in song.
For many an ago remembered long,
Shall live the towers of Hougomont
And field of Waterloo."

that the poet is justified in saying:

Many Glengarry men, as well as other clansmen of Scotland, had sough nomes in the thirteen colonies of North America before the war of indepen dence. When the separation of those colonies from the mother country came, they remembered their origin and adhered to the country whence they sprung. They found refuge and homes in British North America, greatly increasing the population of those colonies which now form the seven provinces of the Canadian Dom inion. Their number were greatly added to by the continuous emigration of their fellow-clansmen who camto the Canadian colonies sometimes in a body, sometimes separately. A Catholic priest, Rev. Alex. McDonald, mansion of Dunnavertie. It fell to their lot, one day, to entertain an unexpected visitor. Richard II., the deposed King of England, was found sitting by the kitchen fire as an unknown mendicant. He was recognized there by the Prince's towards the end of last century brought his whole congregation, 500 in number, to these new countries. Bishop McDonell brought his disbanded soldiers, after having obtained with much pains and influential nego tiation, of the British Government, that lands should be given to them in Canada rather than in the West Indies. Arrived in Upper Canada, their patriotic leader secured grants of land to the clansmen who had come before them as well as to themselves. All this was done in the years 1803 and 1804. An important chief, Macdonald of Glenaladale, sold his estate in Scotland in order to enable him to emigrate together with a numerous body of his tenants to Prince Edward's Island, at the time known as St. John's. Others followed, and such a tide of emigration accounts for the now flourishing population of Canada's Maritime Provinces,
Mr. MacDonell's book chiefly con-

man than himself to protect the fallen monarch, sent him, escorted by the Lord Montgomery, to the court of King Robert III., at Stirling. He was gracerns, as the title indicates, such men of Glengarry connection as have won for themselves more or less distinction im Canada. Many of ciously received there and treated with them figured in the war of 1812. It was impossible, therefore, to all the honor due to a King of England. He lived an honored guest in the Palace of Stirling nineteen years, of the land war and its bright achievements. It is shown, as is fitting, at highest English nobility, but never some length, how bravely, determinately and successfully the Canadians restoring him to the crown. He died at Stirling in the year 1419, and was interred in the church of the preaching held their ground, unaided, against the United States, at the time become a powerful nation. The brilliant affairs of Chateauguay, Lundy's Lane and Queenstown Heights are duly commemorated; and, finally, it is told with becoming praise, how the strong

men of Canada, assisted by some of Wellington's veterans, drove the enemy from their much loved home and country. Others besides military characters receive their just meed of honor. None more than the Hon. and Right Rev. Bishop McDonell, who, by every means that a patriotic church man could employ, encouraged the soldiers of Canada in their arduous struggle. It would require a volume to recount the labors of this patriotic Bishop. First of all, his arduous toil as a missionary priest in Glasgow at a time when the Catholics there were few in number, and far from being in favor with the other citizens, who have since come to entertain more friendly views and have learned to respect their Catholic fellow-citizens, now so numer ous, amounting to a third part of the whole population. When Bishop Mc-Donell's friend, Alexander of Glengarry, commanded a brigade in Ireland for the suppression of the rebel-lion at the end of the last century, Bishop McDonell was chaplain to the force, and materially aided the commander by his wise counsel. The native yeomanry had acted in the most cruel manner towards the unarmed people, driving them from their homes and using their churches as stables for their horses. The conduct of the chaplain and his friend contrasted finely with the atrocious proceedings of the native soldiery. The Glengarry men sought the terrified people in the bogs and mountains to which they had fled, restored them to their homes and helped them to cleaned their bogs. elped them to cleanse their churches and fit them once more for public worship. This was indeed a new way of quelling rebellion; but as it was the most humane so was it the most success Such important service was recognized by the statesmen the day. If it be asked l Bishop McDonell became so popular ular and possessed such influ-ence with the British authorities as to obtain from them for his people in op-position to their views, lands in Canada which they had little hope of holding, in preference to any amount of territory in the West Indies, we have only to point to Ireland, its rebellion the result of injustice, and the success ful humanity with which it was treated Some persons have found fault with Bishop McDonell because he favored the Conservative party. There was no other party to favor or from whom to obtain favors. They have said that he was merely a politician. Even so; but what was his policy? To honor the existing powers, exercise unob-trusively the high duties of a Bishop,

What Catholics do not Believe.

preach assiduously the Gospel of peace

promote with all his power the inter-

ests of his people, together with the welfare and happiness of the whole

country, found missions, build churches

and extend by all fair and legitimate

means the domain of truth and right

1. They do not believe that an inlulgence is a licence to commit sin. Hear what our catechism, a standard vork, says: "An Indulgence is a remision of the temporal punishment of our sins, which the Church grants outside the sacrament of penance Temporal punishment remains due

to sin, after the sin itself has been for given. If, as we have seen, sins can be forgiven by man, why sh uld it be so hard to remit the punishment due to sin. Should there be any difference, the latter must be easier than the former. St. Paul exercises this power in case of the incestuous Corinthian parents exercise it, when they miti gate or remit the inflicted punishment governors exercise it when they release convict, imprisoned for five years, though condemned by the courts to an imprisonment for ten years. If parents and state officials are empowered to remit inflicted punishment, why not the Pope, successor of St. Peter, to whom Christ said: "Whatsoever thou shalt loose on earth it shall be loosed also in heaven." (Matt. 16., 19.)

"Catholics do not believe that there is any authority upon earth or in heaven that can give leave to commit any sin, even the least; or that a sin can be forgiven for money; or that a priest can give valid absolution to a sinner who does not repent and truly purpose to forsake sin and amend his life."—Catholic Belief, Rev. Joseph Faa di Bruno.

2. They do not believe that it is right to break faith with "heretics." "Catholics do not believe that it is allowable to break a lawful oath, or tell a lie, or do any other wicked thing what ever for the sake of promoting the supposed interest of the Church, or for any good, however great, likely to arise from it. The false and pernicious principle that the end justifies the means, or that we may do evil that good may come, is utterly condemned by the Catholic Church.—Catholic Belief. Rev. Jos. Faa di Bruno.

3. Catholics do not believe that the end justifies the means. Catholics do not believe that sins are forgiven unless there is sincere

5. Catholics never pay money for the forgiveness of sins. 6. Catholics do not believe that the Pope should guide or direct them in political matters.

repentance.

Our Family Physician.

DEAR SIRS,—I was troubled with eczema (salt rheum) for about two years, but I did not bother with it until it began to itch and spread over my hand. I then took four bottles of B. B. B., which completely drove it away. It was by my son's advice I took B. B. B., as B. B. is our family physician.

J. S. MILLS, Collingwood, Ont.

Von campat he happy while you have come. You cannot be happy while you have corns.
Then do not delay in getting a bottle of Holloway's Corn Cure. It removes all kinds of corns without pain. Failure with it is unknown.

CONVERSION OF BISHOP ROSE-CRANS

HOW HIS BROTHER, GEN. ROSECRANS LED HIM TO RECEIVE THE TRUE FAITH

When the diocese of Columbus was erected, Rt. Rev. Sylvester Horton, titular of Pompeiopolls, in partibus, on the feast of the Annunciation, 1862, and appointed Auxiliary to Archbishop Purcell, was transferred to the ne See, and at once took possession of his vineyard. Born at Homer, Licking county, February 5, 1827, this prelate, whose memory is still held in benediction here, studied at Kenyon College, where he had for a classmate the late Presid't Hayes and graduated the late Presid't Hayes, and graduated from that institution with high honors in 1845. His elder brother, General Rosecrans, then a captain, had but recently embraced the true faith, and on of the dearest desires of his heart was to lead his younger brother to a know ledge of the truth and peace which he himself had found. After his graduation from Kenyon, the future Bishop paid the captain a visit, and as the twain were taking a walk one day they chanced to pass a Catholic Church, whreupon the captain, to quote the words of one conversant with the facts in the case, said to his brother: "It is high time, Sylvester, for you to put an end to this procrastination of yours come in here and get baptized."

Mechanically obeying the command, and entering for the first time in his life a Catholic Church, the same authority tells the story of the Bishop's conversion: "They soon reached an altar, before which, to the young brother's surprise, shone a lighted lamp, although it was broad daylight. 'Let us pray here, 'said the captain, 'in the Real Presence, for two graces, the grace of light to know the truth, and the grace of strength to follow it;' and with this he knelt down. Sylvester also knelt, as a matter of courtesy to his brother, but by no means to pray He gazed for awhile around at the works of art within reach of his eyes, but not being in the habit of kneeling long at any time, and his knees aching, he turned to look at his brother, whom he found absorbed in God. The sight was too much for Sylvester. 'Wretch that I am,' said he to himself, 'while this truly good man is so earnestly interesting himself with Heaven for my soul's salvation, I am indifferent, as if it were none of my business. God is everywhere, and therefore, here; I, too, will pray for strength and light. And he did pray, so long and earnestly, that when he began to look for his bro-ther, he found him in a remote part of the church. Up sprang Sylvester, and with agitated steps he approached the captain. 'Well, Sylvester,' whispered the latter, 'what will you do?' 'I wish to be baptized,' was the prompt reply; 'I hope the priest is at home.' Hap pily the priest was at home, and find ing his caller, already, thanks to his brother's good offices, well instructed in Catholic teaching, he had no hesitaion in baptizing him and receiving him into the Catholic fold .- Catholic

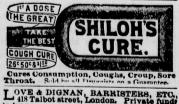
No Apaist Support for Him:

The Apaist traitors received a ring ng slap from Senator Hoar, of Massa husetts. In writing to the President of the Jesuit College of Holy Cross, on the occasion of its Golden Jubilee, he said that the students in Jesuit colleges will be all the better citizens and al the be ter Americans, the bet er they love the college which nursed them an the teachers who guided their steps. Ten years from now a vigorous effort will be made to deny that the un-American lunatics ever received any ccuntenance on our continent.

BURDOCK PILLS cure Liver ills. They are small and elegantly coated, sure in effec-and pleasant to use. DR. WOOD'S NORWAY PINE SYRUP cures Coughs, Colds, Asthma, Bronchitis, Hoarse-ness & Consumption, if taken in time. MILBURN'S COD LIVER OIL EMULSION with Wild Cherry and Hypophosphites builds up and strengthens the entire system.

LITTLE MEN AND LITTLE WOMEN some-times suffer from worms. Low's Worm Syrup is very highly recommended as a cure. HOOD'S AND ONLY HOOD'S Sarsaparilla is the medicine for you. HOOD'S CURES.

SOAP TO THE MAKERS QUEEN HOME: SWEET HOME CLEAN AS A WHISTLE, BRIGHT AS A PIN. THIS IS THE STATE YOUR HOUSE WILL BE IN. If you use SUNLIGHT SOAP IN every department - Kitchen Laundry and Household EASY THE WASHING. LOVELY THE CLOTHES. FLOORS NICE AND CLEAN. SWEET AS THE ROSE.



Aver's Hair Vigor Makes the hair soft and glossy. "I have used Ayer's Hair Vigor for nearly five years, and my hair is moist, glossy, and in an excellent state of pres-ervation. I am forty years old, and have ridden the plains for twenty five years." —Wm. Henry Ott, alias "Mustang Bill," Newcastle, Wyo.

Ayer's Hair Vigor

Prevents hair from falling out. "A number of years ago, by recommendation of a friend, I began to use Ayer's Hair Vigor to stop the heir from falling out and prevent its turning gray. The first effects were most satisfactory. Occasional applications since have kept my hair thick and of a natural color."—H. E. Basham, McKinney, Texas.

Aver's Hair Vigor

Restores hair after fevers. "Over a year ago I had a severe fever, and when I recovered my hair began to fall out, and what little remained turned gray. I tried various remedies, but without success, till at last I began to use Ayer's Hair Vigor, and now my hair is growing rapidly and is restored to its original color,"—Mrs. A. Collins, Dighton, Mass,

Ayer's Hair Vigor

Prevents hair from turning gray. "My hair was rapidly turning gray and falling out; one bottle of Aver's Hair Vigor has remedied the trouble, and my hair is now its original color and fullness."—B. Onkrupa, Cleveland, O. *

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good orchard; excellent brick house,
and other buildings. Cheap E. ½ Lot 6, com. 4, tp. Saugeen, Co. of Bruce. fifty acres, more or less, and buildings.....\$600 Apply by letter to Drawer 541, London

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R. LEWIS. DECEMBER 22, 19

FIVE-MINUTE SE Fourth Sunday of

(Thou shalt call His name shall save His people from thei There is no day, my d in the whole year which looked forward to as that almost dawning on us. O rich and poor, good and l some happy memories of some bright hopes attached

warm place in the heart many, it is true, this joy ly; it is that, perhaps, good dinner, of receiving of meeting pleasant friend these joys are not disple Lord; He is not angry if now, even if it is not a The only ple His sake. He would deny us are come from the breaking specially from drunkens purity, which are too apt these holiday times. Still, though He does n

innocent pleasures, He wo us think more of the real j all others, which this ought to bring us. This ing joy is that on this Saviour of the world, first it; that He came on thi us from sin, to open the that pure happiness whi forever satisfy our sould only to enable us to have late repentance to that ha we die, but to give us a now; not only to free us for next world, but to do it n What is the reason, the

ren, that we do not make joy our hearts on Christ our Lord wishes that w stead of thinking so m others, which should be ers of it? There is on possible, and that is, the feel the weight and burde of sin as it really is; indeed to escape from its cause we do not really ha they should be hated, the fill us with joy to remer divine Child was this day us from them.

Yes, this is the reason not feel the joy, which s chief one at Christmas, days of innocent childh We do not hate sin from we even cling to it: at l compromises with it. Me haps, we try to avoid, bu do not trouble us; this is can be said for most of many there are who come worship before the mang hem, but with hearts en from their God, who cold and poverty for pleading with them for give up their sinful h

out remorse! Hatred of sin; yes, the want if we would be hap mas. And now is the times. hate it. For surely the comes easier to us now, i try to obtain it, than at a unless, perhaps, on Good plished. And the love hatred of sin, which is t which He hates, the on

His pain.

Do not let this Christma my dear brethren, with which should come with let this opportunity pass make you really hate under foot all that offen which will make you measure that He has power to do so. Pray that you may learn to lo you may enter into the j not merely that He can that he has saved you, fr

Controvers

No one that loves pearejoice over the decline controversy. The day is waning, and soon and controversial books fashioned as spelling-b tellectual tournaments to fer are fast giving place statements, whether ma mouth or in books. Sor to which no exact mean tached, and verbal sky kinds, are no longer speakers or writers who a hearing or a reading come to be generally naked truth when expre dicative mood is most effe never was a time when c unadorned, unimpassion of Catholic belief were m than now. - Ave Maria

The best medical auth proper way to treat catar constitutional remedy like F illa.

B. B. B. Cures Sick GENTLEMEN. — Having number of years with sick cluded to try B. B. B., and t used two bottles I was cur had any symptoms of it sin recommend B. B. for sic MRS, A. A. GAMSB The Children's I A. High Valua

A High Valua "If there was only one bot Yellow Oil in Manitoba I hundred dollars for it," v Brant of Monteith, Manito used it for a severe wound fingers, with, as he says, "ir results,"

Minarde' Liniment is us

FIVE-MINUTE SERMONS.

Fourth Sunday of Advent.

(Thou shalt call His name Jesus. For He

shall save His people from their sing There is no day, my dear brethren. in the whole year which is so joyfully looked forward to as that which is now looked forward to as that which is now almost dawning on us. Old and young, rich and poor, good and bad, all have some happy memories of Christmas, some bright hopes attached to it, and a warm place in the heart for it. To many, it is true, this joy is only worldly; it is that, perhaps, of having a good dinner, of receiving nice presents, of meeting pleasant friends. Still, even these joys are not displeasing to our Lord; He is not angry if we are happy now, even if it is not altogether for His sake. The only pleasures which The only pleasures which He would deny us are those which come from the breaking of His laws; specially from drunkenness and impurity, which are too apt to prevail in these holiday times.

Still, though He does not grudge us innocent pleasures, He would fain have us think more of the real joy, far above all others, which this beautiful day ought to bring us. This real and lasting joy is that on this day He, the Sayiour of the world first according Saviour of the world, first appeared in it; that He came on this day to free us from sin, to open the way for us to that pure happiness which alone can forever satisfy our souls. And not only to enable us to have a claim by a late repentance to that happiness when we die, but to give us a foretaste of it now; not only to free us from sin in the next world, but to do it now and here.

What is the reason, then, my brethren, that we do not make this the first joy our hearts on Christmas day, as our Lord wishes that we should, in-stead of thinking so much of those others, which should be only remind-There is only one reason possible, and that is, that we do not feel the weight and burden and misery of sin as it really is; that we wish indeed to escape from its punishment, but not from itself; it is because we do not really hate our sins as they should be hated, that it does not fill us with joy to remember that the divine Child was this day born to save

us from them. Yes, this is the reason why we do not feel the joy, which should be our chief one at Christmas, now that the days of innocent childhood are past. We do not hate sin from our hearts; we even cling to it: at best we make compromises with it. Mortal sin, perhaps, we try to avoid, but venial faults do not trouble us; this is the best that can be said for most of what may be called good Christians. And how many there are who come outwardly to hem, but with hearts entirely turned their God, who lies there in cold and poverty for their sakes, pleading with them for His sake to give up their sinful habits! How many go on offending Him at this holy time, without repentance, almost with out remorse!

Hatred of sin; yes, that is what we want if we would be happy at Christmas. And now is the time to learn to hate it. For surely the love of God comes easier to us now, if we will only try to obtain it, than at any other time, unless, perhaps, on Good Friday, when the sacrifice now begun accomplished. And the love of God is the hatred of sin, which is the only thing which He hates, the one cause of all His pain.

Do not let this Christmas go by, then, father's eyes that he must obey. my dear brethren, without the joy which should come with it. Do not let this opportunity pass of acquiring that love of our dear Lord which will make you really hate and trample under foot all that offends Him, and which will make you rejoice beyond measure that He has put it in your power to do so. Pray now, at least, that you may learn to love Him; that you may enter into the joy of knowing not merely that He can save you, but that he has saved you, from your sins.

Controversy

No one that loves peace can fail to rejoice over the decline of religious controversy. The day of disputation is waning, and soon controversies and controversial books will be as old fashioned as spelling-bees. The in-tellectual tournaments to which we refer are fast giving place to clear, calm statements, whether made by word of mouth or in books. Sonorous phrases to which no exact meaning can be attached, and verbal skyrockets of all kinds, are no longer employed by speakers or writers who wish to gain a hearing or a reading; and it has come to be generally held that the naked truth when expressed in the indicative mood is most effectual. There never was a time when clear, accurate, unadorned, unimpassioned statements of Catholic belief were more in demand than now. - Ave Maria

The best medical authorities say the proper way to treat catarrh is to take a constitutional remedy like Hood's Sarsapar-illa.

B. B. B. Cures Sick Headache GENTLEMEN.—Having suffered for a number of years with sick headache I concluded to try B. B. B., and by the time I had used two bottles I was cured, and have not had any symptoms of it since. I can safely recommend B. B. for sick headache.

MRS. A. A. GAMSBY, Orono, Ont.

The Children's Enemy.

A High Valuation

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

How They Worked Their Way.

BY MAURICE FRANCIS EGAN, LL. D.

IV. -CONTINUED.

"Well, boys," he said, "we'll have to carry this big bully."
They lifted him, and, with some difficulty, carried him into the house.
"Our house seems to be an hospital for the country," Dermot said.
Brian laughed; and then he said, a little nervously."

"I hope they will not come back."
"I hope they will not come back."
"No fear," said Dick.
Jim Windsor was laid on the floor in the kitchen. A dash of cold water soon revived him.

Dick held the lantern so that the

light of the bull's-eye shown directly

into his face. He opened his eyes, passed his hand over his forehead and muttered—
"Where am I?"

Before replying, Dick dexterously knotted his hands and feet together, with a rope. The big bully was unable to move.

"Where am I," he repeated, trying

"In our house," said Dermot, "but if you had your deserts, you would be swimming for your life in the river."

The only answer was a growl.

"I think we'd better harness the

horse and drive this fellow up to the magistrate's," said Dick. "What do you say, Brian?"
"He may bleed to death."
"He'll never die of bleeding," said

Dick, significantly.
Windsor tried to kick.
"What do youmean," he asked, "by knocking a fellow down when he's doing nothing?"
"We know where the kerosene is, and we know who Abe is, too," said

Dermot. "Well, what are you going to do? "Give you up to the law. You will soon find out what barn-burning

means. "Don't do that," Windsor replied, his face growing whiter. "It would kill my old mother to know her son

was in prison."
"You did not think of the distress you would have put us in, if you had burned our barn, and father sick,

Jim Windsor said nothing. "You'd better make up your mind to suffer the consequences." Windsor shuddered.

"I'll give you the horses you saw me driving the other day, if you let me off. I would not have thought of it, if you had not made me mad by

your superciliousness.
"You've talked against us ever since we came here."
"Well—didn't you tell everybody

that we were all an ignorant set here? We thought Irish Romanists were in-clined to ride a high horse over us, and we found out it was true. You've never had a good word for anybody-I've nothing to say against the family: they didn't have much to say; but I s they thought like you.

guess they thought like you.
"We'll have to consult father before we take him to the court-house," Der mot said. "You, Brian, go and see if he is awake.

He was awake and very anxious He was sitting up in bed.

"Bring the man up here," he said, when Dermot had finished his story.

Dermot started in amazement.
"We can't carry him, and we've tied his legs. "Untie them and let him come."

Dermot saw. Mr. Beresford sank back in bed. The light from the lamp by his bedside fell on his pale face, and on the large crucifix nailed against the wall. Mrs Beresford, who had gone out to quiet the frightened girls, came in.

Dick took out his pistol, when Mr. Beresford's message was given to him,

and untied the ropes.

Windsor marched sullenly upstairs, with the boys following him. He hesitated to enter the room, starting back at the sight of Mr. Beresford's white

"Come in," Mr. Beresford said. Dermot pushed past Windsor, and the four entered the room. Mr. Beresford looked at Windsor with feverishly bright eyes.

"I didn't know you were so sick; or I wouldn't have done it," Windsor began; then, catching sight of the crucifix, which he had only seen before in pictures of the Inquisition, he stopped, with a look of what seemed to be fear in his eyes.

"Don't be afraid," said Mr. Beresford, with a gentle smile, "that is the representation of Our Lord whom you have offended to night. But He can forgive you, and I will not do less than

try to forgive you." "Mr. Beresford," said Jim Windsor, "I don't want to hear any talk. I know I'm in your power and I've done what I wouldn't have done in cold blood, if I had thought much about it. suppose the disgrace of being sent to prison will drive my old mother to the grave; but I don't suppose you care about that. I was drunk to night and it made me mad to think of how your son here had laughed at me, so I said to Abe Jenkins, we'll burn out the Papists' nest. Enough said. I don't want to hear any talk about religion. It's bad enough to be in a scrape with-out being talked to about it." Windsor

cast his eyes down sullenly, and put his hand up to his bandaged head. "That knock sobered me. I'd give all I'm worth to be out of this box. The farm will go to ruin, if I go to jail, and what's to become of my old mother I don't know." His voice mngers, with, as he says, "astonishing good results."

Minards' Liniment is used by Physic-lans.

It is not what we say but what Hood's Sarsaparilla does that tells the story of its merit. When in need of medicine remember ically, as if ashamed of his emotion.

"Well, let's get the worst over

There's no use standing here."
"Windsor," said Mr. Beresford,
"you don't like Catholics?"
"I haven't much reason to, have I?" answered Windsor, with a jerk of his

elbow towards the boys.
"You've gotten Job Fitts' father in-"You've gotten Job Fitts' father in-to bad ways lately, haven't you?"

"It's none of your business. Job's father wouldn't drink so much if it wasn't for me. I'll admit that." The boys wondered what this

"I want you to promise you will not drink at the tavern with old Fitts, and that you'll encourage him to save his money and live like a Christian.'

leading to.

Windsor laughed hoarsely. "Your father's gone crazy," he said, turning to the boys. "I'll not have much chance to drink in jail."
"But, if we agree to let you off, and

to keep quiet?"
Windsor looked at the white face on

"Indsor looked at the white face on the pillow, in amazement.

"Does he mean it, boys?"

"I suppose he does," said Dermot, with some dissatisfaction in his tone.

"I'll promise anything," said Winsor earnestly, "if you'll let me off, and I'll say, Beresford, that you'll never tegret it. I'll say, that

regret it. I'll say that you are a Christian, if you are a Catholic."

"They're the same thing, neighbor. I can't look at the crucifix without wanting to forgive you. You can go now. We'll keep quiet — all of us. But I say, Windsor, I want you to help Fitts, and, if I die, I hope you'll do the children, a good turn if you can?" children a good turn if you can."

Windsor turned away. Tears rushed to his eyes. He shook the boys' hands, and made an awkward bow to Mrs. Beresford.
"I haven't deserved this," his voice

broke. He went towards the door. "I didn't expect it. Nobody else around here would have done it."

greatest of the commandments. We show that we love Him, and that we love them."

'Don't preach," answered Brian, yawning, and going into his room.
"Father is a good Catholic and no

After this, there was a change in the attitude of the people to the Beresfords.
Job Fitts' word did not go for much,

were given. TO BE CONTINUED.

Caution to Young Men.

Young men that are making their start in life (for as to the old it does not matter so much) cannot be too earnestly warned against all connection with an underground society profess ing the aims of the A. P. A. The brief and ignominious career of its predecessor of the last generation is full of instruction to all who are capable of learning the lessons of political history. * * The Know Nothing party was routed and broken. In vain some of its more astute leaders sought to reorganize it as an open, daylight party, and to divest it of its obnoxious sectarian features. But the stigma attaching to a dark-lantern political conspiracy could not be re-moved. Its dupes deserted by thousands; its secret meetings in barns and under culverts were abandoned in shame, and the organization dissolved as rapidly as it had risen.

There is in the condition of the country no more reason for the A. P. A. in the aims of this organization had been entirely praiseworthy and desirable, secret, skulking, oath-bound political organizations are utterly repugnant to the manly spirit of American insti-tutions.—Philadelphia Record.

Scrofula often shows itself in early life and is characterized by swellings, abscesses, hip disease, etc. Consumption is scrofula of the lungs. In this class of disease Scott's Emul-sion is unquestionably the most reliable med-icine.

icine.

Why will you allow a cough to lacerate your throat or lungs and run the risk of filling a consumptive's grave, when, by the timely use of Bickle's Anti-Consumptive Syrup the pain can be allayed and the danger avoided. This Syrup is pleasant to the taste, and unsurpassed for relieving, healing and curing all affections of the throat and lungs, coughs, colds, bronchitis, etc., etc.

IT IS NOT what we say he what the day.

A PASTOR'S EXPERIENCE.

The Troubles of a Canadiau Clergyman.—At-tacked With a Disease Unknown to Physi-cians—He Had Almost Given up Hope When the Hand of Relief was Stretched Out to Him.

clans—He Had Almost Given up Hope When the Hand of Relief was Stretched Out to Him.

Rev. S. J. Cummings, the pastor of the First Baptist Church of Delevan, New York, has had an experience that makes him one of the most talked of men in Cattaraugus county. To a reporter of the Buffalo News, who called npon him, Mr. Cummings made the following statement, which he put in the form of an affidavit:

"In a sun now feeling so well that I am entering on a sun now feeling so well that I am entering ing to wos of special meetings, and am returning to woo of special meetings, and am returning to the sun of t

broke. He went towards the door.

"I didn't expect it. Nobody elsa around here would have done it."

He went out onto the landing. He came back and put his head through the door-way.

"If your cross makes you do this sort of thing, I'll put up one myself. Don't be uneasy about Fitts."

He went down the stairs as gently as he could, and they heard him close the front gate.

"He's a dangerous man," said Dermot.

"We've turned him," answered his father. "We've had the best revenge any man can take. Good-night, boys. Jim Windsor will not try to burn another barn."

The boys said good-night. Mr. Beresford had done a bold thing. They would have given Windsor up to the law. But in consultation, they—even including Dermot—admitted that Mr. Beresford had made a friend, and perhaps, a better man of Windsor.

"After all," said Dick, thoughtfully, "if we make better men of ourselves and of our neighbors, we fulfill the greatest of the commandments. We show that we love Him, and that we love them."

He went out onto the landing. He day of September, 1883. JOHN HUNT. Notary Public.

Drugsists everywhere bear witness to the sa taken upon the public, and to the vast good thas accomplished in reliefs to the wast good thousands of grateful people like Rev. Mr. Hou to effect with sea accomplished in reliefs to the benefits derived from its use, often after skilled physical derive

How to Get a "Sunlight" Picture. Send 25 "Sunlight" Picture.

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but in the discussions at the village grocery store, Jim Windsor's went for a great deal. Whenever the subject of religion came up, Windsor always said a good word for Catholics in his own way.

"I don't care for what the Catholics used to be. I suppose they have been the discussion of the skin of the control of the con

"I don't care for what the Catholics used to be. I suppose they have been good, bad, and indifferent. I take 'em as I find 'em, and I don't want to know any better people than the Beresfords."

This had its effect. The little neighborly offices which Mrs. Beresneighborly offices which Mrs. Beres

Worth its Weight in Gold. DEAR SIRS.—I can truly say that Hag-yard's Pectoral Balsam is the best remedy ever made for coughs and colds. It is worth its weight in gold.

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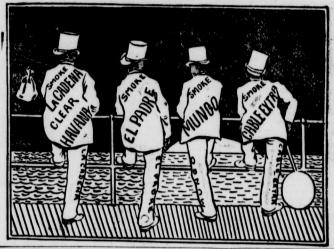
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to be one and the same, only that one is a powder, (hence more easily cooked.) and the other is not.

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this well enough, it is very difficult to

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the college circular, A. BLANCHARD, C.

MARKET REPORTS.

A., Principal.

get Protestants to see it.

C. M. B. A.

Our First Year's Business. Our First Year's Business.

In the Grand Council of Canada, with the latassessment has concluded its business for the first year, under the reparate beneficiary system, and our members have every reason to feel gratified. The last assessment was the fourteenth for the twelve months. This is indeed a cheerful outlook, and we hope our members will, one and all, work earnestly with a view to increase the strength of our organization.

Grand Council Conventions

Grand Council Conventions.

Ed. Catholic Record—Sir—It is a matter of surprise that St. John, N. B., should have been chosen as the place of meeting of the next convention of the Grand Council; and as the printed copies of the minutes do not give the reasons why it was chosen, perhaps some of the officers or the mover of the motion would enlighten us on the subject. On Sept. 1, 1892, there were in Cansda 181 branches of the C. M. B. A. Of this number about 185 were located in Ontario, and of the others the majority were in the western part of Quebec, no less than 9 being in Montreal. The C. M. B. A. is, first of all, and principally, a business association, and as such must be conducted on strictly business principles; and just as soon as the Grand Council departs from any of the rules that govern the management of a first class financial concern just so soon will our association lose some of its good reputation. Just think of the shareholders of a joint stock company holding their annual meeting in some out of the way town where one of their number happened to live. The 'x persess of the delegates to the last convention at Hamilton were 2855, and I will venture to assert that it will cost at least \$1390 more to pay the delegates 'x penses to St. John than to Montreal or Toronto. I do not believe that we should dole out the expenses of the delegates in a niggardly spirit, or begrudge paying for the conveniences of the officers who give their time to the association, but I do object to our delegates getting up anything that savors of a junketing trip. I see nothing to be gained by holding the next Grand Council convention at St. John, on the very outer edge of our membership territory, but I see much to be lost.

Yours fraternally.

We are glad Brother Pender gast has caßed our attention to this matter, as many. Eke

Yours fraternally.

W. PRENDERGAST, Pres. Br. 23.

We are glad Brother Pendergast has cared our attention to this matter, as many, like him, are, quite reasonably, too, surprised that the meeting should not be held in a more central locality. The business proposition laid down by our worthy Brother is quite correct, but it does not always hold good. If an Insurance Co., for instance felt they would lose money by holding a meeting an an out-of the way place, but were reasonably certain that such a course would in the future lead to a handsome profit, there is not the least doubt they would cheerfully make the first outlay. In the Maritime Previnces the Catholic element is a very large one, and, still better, the Catholicity of the people down by the sea has the sterling ring about it. This being the case our Seaforth brother will recognize the importance of planting the C. M. B. A. firmly in such favored ground. The meeting in St. John will give the people an excellent idea of its merits, and we may reasonably expect that a large accession to the membership will be the result. Indeed it may be said the tide has already set in, as Brother O'Keeffe, the indefatigable Deputy of St. John, has lately organized some very fine branches. The expense of holding the convention will not, we think, be quite as large as indicated in the letter, as excursion rates will likely be arranged for. The fact must, however, be borne in mind that our C. M. B. A. Parliament is getting altogether too heavy and unwieldy, and no doubt the subject will be fully gone into at the next gathering, It would be well were branches to discuss this matter, so that the delegates would come prepared to take action. There are various ways of remedying the corrections of the delegates would come prepared to take action. There are various ways of remedying the every four years. We hope some satisfactory solution will be found. One thing is certain—the present system is too expensive and cannot be contined much longer.

Monday evening, the 4th inst., the members of Branch 218 presented His Lordship Bishop Decelles, of St. Hyacinthe, with the following address, which was read by the President of the Branch, Brother P. Lefebyre lawyer. febvre, lawyer : To His Lordship Maxime Decelles, Bishop of

Drusipara.

Of the Catholic Mutual Benefit Association of Canada are happy to take this, the first opportunity they have since their organization, to present you their most sincere homage and at the same time salute in Your Lordship not only the distinguished prelate Lordship not only the distinguished prelate and the former and beloved parish priest of Sorel, but also one of their Brothers in the

and the former and beloved parish priest of Sorel, but also one of their Brothers in the association.

Your exaltation, My Lord, to the Episcopal See has rejoized at the time our hearts, as Catholics, and this joy, so vivacious then, has no equal to-day, but the sentiment of lawful pride we experience at this moment in seeing one of our brothers in your venerable person, occupy so high office and especially so well merited in the ecclesiastical hierarchy.

We are proud, my Lord, for more than one reason, of this exaltation of Your Lordship to that important office, and at the same time proud of the splendor of your success, which reflects on all the members of this large family, the C. M. B. A., a Catholic association to which we belong, having as brother and spiritual guide our venerable and beloved parish priest, your worthy successor. Our branch, my Lord, is at its beginning, and needs, for its progress and its advancement, a father all paternal, and for that reason we come to-day to prostrate ourselves at your knees and beg Your Lordship's blessing inpon our rising work, so as to assure its spiritual and temporal success.

His Lordship replied, expressing his satisfaction at seeing implanted at Sorel an association which, like all those which have arisen in the city, is particularly lear to him and has all his sympathies.

Kinkora, Dec. 11, 1893.

Kinkora, Dec. 11, 1893.

The members of Branch 175, Kinkora, paid a visit to St. Bridget's parish, Logan, in the interest of the C. M. B. A. A large number were present at the school. M. J. Hagerty, of Brooklyn, occupied the chair in a very acceptable manner. Messrs. Foley and Crowley, of Branch 175,gave addresses, showing the benefits to be derived from a membership in the association. P. Lahey, President of Branch 175, gave artiling speech of some length, explaining fully the workings of the C. M. B. A. Mr. Lahey is one of the earnest workers of the association, and never fails to say a good word for it, and will, no doubt, occupy a prominent place in the near future. The chairman, Mr. Hagarty, made a neat address at the close. A number of gentle men present signified their willingness to join. Another neeting will be held at an early date, when it is expected that a branch of about twenty charter members will be organized.

Blection of Officers.
Branch 64, North Bay.

Spir. adv. Rev. E. Bloem, chan. B. M. Mulligan, pres. P. J. Murphy, first vice-pres. J. A. Crawford. second vice-pres. T. McGuire, asst. sec. T. Hearly, fin. sec. P. McCool, mar. C. Lamarche, guard P. Degrace, trus. J. Boulet, J. Shields. M. Brennan, J. A. Crawford, J. J. MacNamara.

Branch 71, Treatment

Branch 71. Trenton. Branch I. Trenton.

Spir. adv. Rev. Dean Murray, chan. Dr. T. J.

Moher, pres. M. P. Kinsella, first vice pres. Jas.

Fitzpatrick, second vice-pres. Fred. Gingratreas. T. D. Kinsella, rec., sec. J. P. Connolly,

astt. sec. M. T. Grancy, fin. sec. L. W. Dion, mar.

Thos. Holmas, guard Edward Allard, trus. M.

B Connors and T Bougie, rep. to grand council Dr. T J Moher, att. L W. Dion.

Spir. adv. Rev. Dean. Egan, chan. William O'Nellt, pres. Chas. McGuire, first vice-pres. M Shanacy, second vice-pres. Hos. Brown, rec. set. J. Agr., asst. sec. T. Hickey, fin. sec. T. F. O'Mara. treas. E Bevigny, mar. Jas. Moran. guard John Healey, trus. Rev. Dean. Egan, P. Kearns, J. Kerr, rep to grand council J Coffey, set. D Quinlan.

Branch 116, Fergus. Branch 116, Fergus.

Spir. Adv. Rev. P. Cosgrove, P. P. chan. J. J. kirby, pres. Thos. Hally, first vice-pres. Fred. Fischer, second vice pres. John Hecker, Fred. Sec. E. J. Downey, mass cee. ecc. Arthur Waddlek, treas, Michael McLeister, fin. sec. Writzpatrick, mar. Wm. McDermott, guard J. McCoreier, trag. for two years J. J. Kirby and John Becker.

Fitzpatrick, mer. Wm. McDermott, guard J
McCrorier, trag. for two years J J Kirby and
John Becker.

Pres. C A Gormaly, first vice pres. F Ebach,
second vice pres. J Callaghan, treas. J O'Hearn,
rec. sec, C N Ryan, asst. rec. sec. G' O'Leary,
fin. sec. A 8 Gormaly, mar. T G' Grady, guard
R Alyward, trus. P J frooney. T O'Grady and J
Callaghan, rep to grand council P J Costello,
at. P J Rooney.

Branch 15 is in a very prosperous condition. The membership shows a substantial
increase over that of last year and the prospects for the future are very bright.

Branch 49, Toronto.

Spir. adv. Most Rev. Mer. Rooney chan. Wm
Moran, pres. B J Cronin, first vice pres. J J
Barry, sec vice pres. John Walsh, rec. sec. W
M Vale, tress. M Clancy, asst. sec. M Kilroy,
fin. sec. Percy Kirwan, mar. T F Kelly, guard
M Mick. trus. M Clancy, asst. sec. M Kilroy,
fin. sec. Percy Kirwan, mar. T F Kelly, guard
M Mick. trus. M Clancy, att. Wm. Moran, John
Walsh. George Clark and W J Smith, rept. to
grand council M Clancy, att. Wm. Moran.

Branch 31. Guelph.

Pres. Geo. Urquhart, first vice-pres. Frank
H. Frank, second vice-pres. Theodore Heeg,
rec. sec. Jas. Kennedy, asst. sec. John Killion,
fin. sec. C. C. Collins, treas W. J. Dulgnan,
mar. Fellx 6 Donnell, guard Hugh Johnston,
tres. for two years M. J. Doran, Frank H.
Frank, Michael Purcell, repres. to Grand
Council M. J. Doran, alternate S. A. Heffernan.

Sarafield Branch, No. 1, Hamilton.

There was a very large attendance of members at the last regular meeting, and very great
interest was taken in the election of officers,
resulting in the following being elected for
1894: Chan. Rev. Father Brady; pres., J P
Ball; vice-pres. R J Purdy; rec., ec., N J
Ourran; fin. sec.. D Galvin; insur. P. Chesseman; asst. mar., W L Bonany; inside guard,
R Ball; outside guard. W Melachy; surveon,
Dr. T H Balfe. The branch has added several
to its membership and have several candidates
on hand.

St. Patrick's Branch No. 2, Toronto.

St. Patrick's Branch No. 2, Toronto.

St Cecilia's Branch, No. 29.

This branch has only been organized a few months, but from the energy displayed by its members it will soon be in a most fiourishing condition, they not allowing a single branch meeting to pass without at last one initiation. At their last meeting they unanimously reclected this present staff at officers, being well satisfied with the manner in which they had discharged their duties: Chap. Rev. Father Kearns; pres. M Mahonev; vice-pres. M Doyle: rec. sec., H L McDonald; fin. and insur. sec., M Ward; pres., D Cain; stew. F C Neil; mar., M Carrol; insile guard. E Rafferty.

W. LANE, Sec. Treas., 17 Homburg ave., Toronto.

Resolutions of Condolence.

At the last regular meeting of Branch No. held Dec. 11, 1893, the Rev. Chancellor J. Feeney and the Recording Secretary, W. Schuler, were appointed a committee to raft a resolution of condolence to Brother

Jas. Silles:
Whereas it hath pleased Almighty God in His infinite wisdom to call the beloved wife of Brother Jas. Silles to her eternal reward; we knowing the severe affliction which he suffers at the loss of her who was a loving, model wife, and devout Catholic, a warmhearted friend and a comfort to the poor and afflicted, extend to Brother Jas. Silles in the name of St. Basil's parish, Brantford, our very sincere sympathy, and pray that God may fortify him in his sad bereavement.

Moved by President O'Neill, seconded by Past Chancellor Rogers,
Whereas it has pleased the all wise Providence, who doeth all things for the best, to remove from this earth the Mother of our esteemed Bro., Jno. Healey, be it Resolved that we, the members of Branch 51 of Barrie, extend to Bro. Healy our heartfelt sympathy in his irreparable loss, and pray with him that the deceased mother may be enjoying the Beatific vision of God in all His glory. Be it further Resolved that a copy of these resolutions be sent to Bro. Healey, spread on the minutes of our meeting and one sent to the CATHOLIC RECORD.

JOHN COFFEY, Rec. Sec.

JOHN COFFEY, Rec. Sec.

E. B. A.

The members of the Emerald Beneficial Association Stratford, met in the C. M. B. A. hall Monday, Dec. 11, 1893, and ele-ted for the coming year the following officers: chaplain, Rev. E. B. Kilroy, D. D.; chancellor, E. J. Kneitl: president, A. McPhee; vice-president, J. B. Badour: recording-secretary, J. J. Hagarty, (accl.); financial secretary, N. La Marsh, (accl.); treasurer, Thos. Quirk (accl.); stewards, P. Wahl, S. Hickey, R. A. Kennedy; marshal, J. G. Bartty; asst. marshal, P. Tobin: inside guard, J. Kastner; outside guard, J. McPhee.

The election of officers of Branch No. 30, E. B. A., Kinkora, took place on the 1st of Dec. Following is the result: Chaplain Rev. John O'Neill; president, T. Coughlin; vice president, J. Dwyer: recording secretary, T. E. Brown; financial secretary, P. J. Crowley; treasurer, J. J. Brown; stewards, J. Gallagher, and L. Crowley; marshal, T. O'Flynn; assistant marshal, P. Hison; inner guard, M. Hishon; outer guard, J. Flynn. ELECTION OF OFFICERS.

OBITUARY.

MR. JOHN O'SULLIVAN PARKHILL.

Dear Sir: With sentiments of deep sympathy and profound regret we ask you to chronicle the sad event of the sudden death of Mr. John O'Sullivan of Parkhill, which occurred adjacent to the town of Listowel, on Thursday, the 7th inst. The deceased young man was one possessed of affability and amiability, coupled with jocundity and innocent jocose insimuations which doubly endeared him to all the encircling youth and his friends in general. He was a son to parents, and a member of a family distinguished for exemplary Catholic life, their strict honesty and profound integrity in all their dealings. His sister, Miss Annie O'Sullivan, has efficiently rendered her assistance as organist and choir leader in the church at Parkhill for the last five years Unfortunately, he embraced the dangerous profession of brakeman last September, at the juvenile age of eighteen years, which soon resulted in cutting him off from the rank of the living in his blooming minority. He was of stately figure and stalwart appearance, and you would anticipate for him many years of vigorous life and robust health.

On the day of his interment Requiem High Mass was celebrated by the esteemed pastor MR. JOHN O'SULLIVAN PARKHILL.

health.

On the day of his interment Requiem High Mass was celebrated by the esteemed pastor of Mt. Carmel, Rev. Father Traher, in consequence of Rev. Father McRae having a simultaneous service to perform in another part of his mission, after which his remains had been taken to the Catholic cemetery of St. Columba, Bornish, followed by a large

funeral cortege of different denominations.

Requiescat in pace.

The bereavement of this good family is deeply regretted by all surrounding friends of every creed, and consequently they extend to them their filial sympathy in proportion as they regret the premature demise of their departed friend.

AN EARLY DISSOLUTION POSSIBLE.

Harold Frederick cables to the New York Times—If the bye-election in the Accrington Division of Lancashire next Thursday turns out well for the Liberals it is quite within passibilities that we shall have a dissolution of Parliament next month, and the whole tremendous upproar of a new general election in Fobruary. It cannot be described as more than a fair possibility, and, so far as it is known, no hint of any such intention has been dropped from officials on cross. But the logic of the situation clearly includes a resort to this bold and risky device. The situation itself is unprecedented. Records of over fifty years—or with the property of the situation clearly includes a resort to this bold and risky device. The situation itself is unprecedented. Records of over fifty years—or with the partition of the par

WEDDING BELLS.

LYNCH-WATTERS.

One of those enjoyable events which causes no small excitement took place on the morning of November the 14th. Although the morning was not as pleasant as people would wish, yet a large number of vehicles could be seen wending their way to St. Patrick Church, Kinkora, the cause being to celebrate the marriage of Miss Alice Watters, daughter of Mr. Terrance Watters, of the Township of Logan, to Mr. Thomas Lynch, a most highly respected young man of the same place. Promptly at 9 o'clock as the organ pealed forth the wedding march, the bride, learning on the arm of her brother, Cormac, marched up the aisle, accompaniel by her bridesmaid, Miss Katie Lynch. The bride looked charming and was attired in brown cloth, with a yoke of silk and velvet of the same shade; while the bridesmaid was attired in a like costume. Rev. Father O'Neill, pastor of the church, performed the sacred ceremony. while the bridesmaid was attract in a fixe costume. Rev. Father O'Neill, pastor of the church, performed the sacred ceremony. The nuptial Mass over, the bridal party, accompanied by friends and relatives, proceeded to the home of the bride's parents, where a sumptuous breakfast awaited them. The remainder of the day was spent in congratulations and amusements. In the ovening the newly married couple, amidst a shower of rice and old slippers and accompanied as far as Mitchell by the bridesmaid and groomsman, took the evening train for Bay City, Michigan, where they intended spending a couple of weeks with the bride's sister, Mrs. J. Ferquharson. The bride was the recepient of many valuable presents from friends and admirers who wish Mr. and Mrs. Lynch much happiness and prosperity through their married life.

Old Christmas.

It's a long way round the year, my dears, A long way round the year! I found the frost and the fla ne, my dears, I found the smile and tears!

The wind blew high on the pine topped hill, And cut me keen on the moor;
The heart of the stream was frozen still,
As I tapped at the miller's door.

I tossed them holly in hall and cot, And bade them right good cheer, But stayed me not in any spot, For I'd travelled around the year

To bring the Christmas joy, my dears,
10 your eyes so bonnie and true;
And a mistletoe bough for you, my dears,
A mistletoe bough for you!
—December St. Nicholas

NEW BOOKS.

Among the books recently published by the Messrs. Benziger Bros., 35 and 38 Bar-clay street, New York, are. "Connor D'Arcy's Struggles." by Mrs. W. M. Bertholds, author of "One in a Crowd." "Untle John's Jewels," "A Golden Hind," etc.; and "The Comedy of English Protestantism," edited by A. F. Marshall, B. A., Oxon.

The A. P. A.

What gang is this, whose fetid breath
Pollutes the sir, and loads the breeze
With microbes of a living death?—
What creed gave birth to knaves like ti
Who unto other folk deny
The right to live, and dare gainsay
Their claim to thrive beneath God's sky—
Say, is it not the A. P. A.?—
The selfsh, odlous A. P. A.—
That shuns the light
And loves the night—
The owlish ghoulish A. P. A.

What are its weapons? Cant and fraud—A tricksters guild that's sleek and sly; Great Lucifer its Lord and God. Its gospel one unblushing lie; Professing Christian love, its creed Is one that preacheth but to slay—A horde of Pharisees indeed Compose the dastard A. P. A.—That bigot's den the A.P. A.—Surely no Christ Hath sacrificed His life for such as they!

Traitors alike to God and man—
To truth, and love, and honor blind,
No serpents wriggle as they can.
And leave such slimy trails behind!
False to the flag, whose stars recall
In many a bright and dazzling ray
The right of liberty for all
Detested by the A. P. A.!
The vie and lep rous A. P. A.!
Who. without doubt,
Make up the cattiff A. P. A.!
—Eugene Dayis in the St. Louis W.

-Eugene Davis in the St. Louis Watchm

"THE COLORED HARVEST."

The Colored Harvest is a sixteen page paper, beautifully illustrated and filled with interesting reading matter. It is issued every October for the benefit of St. Joseph's Society for the Negro missions. With the paper comes a certificate of membership is the St. Joseph's Society, and a blessed medal. The paper and medal are really worth the 25 cents asked as subscription tee, yet they are not the real returns. The subscriber becomes an affiliated member of St. Joseph's Society, and thus shares in all the merits of its missionaries, besides having thirteen hundred Masses said during the year for their intentions.

its missionaries, besides having thirteen hundred Masses said during the year for their intentions.

Prayers are daily recited at the St. Joseph's Seminary and the Epiphany Apostolic College for the members. Special benefits accure to those who become zelators, that is, to those who obtain twenty subscribers. Zelators are also entitled to a beautiful picture of St. Joseph as a token of gratitude for their charitable efforts.

We Catholics should do all in our power to help on the great work of the evangelization of the Negro. We must remember that we are their debtors inasmuch as we owe them the Catholic faith which Christ has entrusted to us, not that we might hoard it up, but that we may share it with our brethren. And the more wretched and benighted they are the deeper we are in their debt. We can do much towards cancelling this debt hy enabling apostolic men to devote their lives to work among the Negroes. And surely the payment of 25 cents a year to this end is within the capabilities of all.

I would advise every reader to send for a sample copy of the Colored Harvest that he may see the scope of the work, and convince himself of its necessity. Apply to the Very Rev. J. R. Slattery, St. Joseph's Seminary, Baltimore, Md. London, Dec. 21.—Grain remained the same as our last quotations, as there was hardly any appeared. Beef \$4 to \$5 per cwt. Lamb 6 to 7c a pound wholesale. Dressed hopgs \$6 to \$5.50 per cwt. Nine to 10c a pound was asked for turkeys. Geese and ducks were scarce, at 50 to 75c for the former and 45 to 70c per pair for the latter. Fowls had no change. Butter and eggs were unchanged. Potatoes 75 to 89c a bag. Apples \$1.75 to \$2.50 a bag. Hay \$7.50 to \$8.50 a ton.

were unchanged. Portatoes 13 to 50c a 10g., Apples \$1.75 to \$2.50 a 10g. Hay \$7.50 to \$8.50 a ton.

Toronto, Dec. 21.—Flour—Straight roller, \$2.75 to \$2.85; extra, \$2.50 to \$2.75. Wheat—white, \$7.50 to \$2.85; extra, \$2.50 to \$2.75. Wheat—white, \$7.50 to \$2.50 apples \$1.50 to \$2.75. Wheat—white, \$7.50 to \$9.50; paring No. 2,57; red winter, \$7. 2005e, \$16; \$10.50 to \$2.50; No. 1, \$2.50 to \$1.50 to \$1.50 to \$1.50; each, \$10.50 to \$1.50 to \$1.50; each, \$10.50 to \$1.50 to \$1.50; each, \$10.50 to \$1.50; each, \$10.50; each, \$10.50 to \$1.50; each, \$10.50 to \$1.50; each, \$10.50

On Wednesday evening of last week the beautiful statue of the Blessed Virgin Mary, purchased by the young ladies of the Sodality, was blessed by the Rev. Father Allaine of St. Catharines. After the ceremony Father Allaine preached an eloquent and instructive sermon to a large congregation. The rev. speaker explained, by such clear and effective arguments, why the Catholics' love for the Mother of God should find expression in placing such a beautiful statue in the church that some Protestants who were present freely admitted they were now convinced every Christian should honor the Mother of our Lord. One said he could now ask her to pray for him.

C. O. F.

RESOLUTIONS OF CONDOLENCE.

RESOLUTIONS OF CONDOLENCE.

Ingersoll, Ont., Dec. 12, 1893.

At the last meeting of Sacred Heart Court
No 270, Catholic Order of Foresters, the
following resolution of condolence was moved
by J. P. Henderson, seconded by Jas. O'Callaghan, and adopted:

Whereas it has pleased Almighty God to
remove from our midst Mary Alice, beloved
daughter of our Brother, Lawrence Dunn,
Resolved that the sincere sympathy
of this Court be extended to Brother Dunn,
and family in their affliction, and pray God
to give them fortitude to bear with their sad
loss. Be it further
Resolved that a copy of this resolution be
sent to Brother Lawrence Dunn, and also
published in the CATHOLIC RECORD.

(P. DEVEROUX,
Committee, THOS. MCDERMOTT,

Committee, P. DEVEROUX, THOS. McDERMOTT, D. HOWE,

Generations of saints have been

dependent on His creatures for move-

God chose voluntarily, through love of them, a state of weakness and de-

pendence. The beauty of that mystery has passed into their own souls, and made them in spirit little ones like Him, weak and humble and guile-

less, and willing captives of His will.

—From "Jesus the all-Beautiful."

Protestants and Indulgences.

The Protestant mind is apparently

quite incapable of grasping the doc-trine of Indulgences. The most gross ignorance prevails among even well

educated Anglicans as to their nature

and to persuade Protestants that In-dulgences are not bought and sold is a hopeless task. We heard the other day of a lady returning from Mass

with the receipt for her seat-rent in her hand. "Oh, that is an Indul-gence, is it? May I see it?" asked a Protestant iriend. The Catholic ex-

plained the nature of the offending

Of course she was contradicted; the

Protestant lady had been abroad a great deal, and had constantly seen

pieces of paper which she was sure

were Indulgences, given to the com-municants about Easter-time in the

churches in Rome. It was explained taht these were certificates of Easter communion, a fruitful source of con-

fusion to Anglicans. But the Protestant had still another card to play; the explanation might suffice as to the

piece of paper, and added that Indul gences were not bought and sold neither were they tangible things.

ESTABLISHED 1864. The Saints of Bethlehem.

Subscribed Capital, - \$2,500,00 Paid up Capital, - - - 1,300,000 formed by the contemplation of the mysteries of the Child God—the Eternal Reserve Fund. - - - 626.000 J. W. LITTLE. Presiden present in the Babe whose days might be counted-Omnipotence helpless and DEPOSITS of \$1 and upwards received dependent on His creatures for move-ment—the eternally spoken Word in-capable of speech. And whence have these saints learned their wisdom? They have gazed on the beauty re-vealed to them in the Babe of Beth-lehem. They have understood how

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CONSUMPTION.

certificates, as thay were given, not sold; but she had also seen people buyling little pictures and cards with indulgences on the back of them at the church doors in Italy. The Catholic explained that the pictures might be, and no doubt were, sold, but that at any rate, the Indulgences could only be gained by saying the prayers to which they were attached and fulfilling the necessary conditions, not by buying the picture. Though any little Catholic child understands this well enough, it is very difficult to C. C. RICHARD'S & CO.

I have used your MIMARD'S LINIMENT successfully in a serious case of croup in my family. I consider it a remedy no house should be without.

I. E. CUNNINGHAM

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J. F. CUNNINGHAM.

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Grand Trunk Railway OF CANADA. Christmas & New Year Holidays

Single First-Class Fare Goost to go Dec. 22nd, 23rd, 24th or 25th, valid for return until Dec. 25th; also good to go D.c. 25th, 36th, 31st or 'lan. 1st, valid for re-turn until Jan. 2nd, 1894.

First-Class Fare and One-Third

Latest Live Stock Markets.

TORONTO.

Dec. 21.—Butchers' Cattle — Prices ranged from 2½ to 3c for rough cattle, 3 to 35c for medium to good; 3½ to 4c for good to choice and up to 4½ for fancy stock.

Sheep and Lambs—A bunch of 152, averaging 17 lbs, sold at 83.90 per cwt; a bunch of 76, averaging 92 lbs, at 33.50 a head; a bunch of 78, averaging 98 lbs, at 33.50 a head; a bunch of 78, averaging 98 lbs, at 33.50 a head; a bunch of 78, averaging 88 lbs, at 32.50 head; a bunch of 78, averaging 88 lbs, at 32.50 head; a bunch of 85, averaging 88 lbs, at 32.50 head; a bunch of 85, averaging 88 lbs, at 32.50 head; a bunch of 85, averaging 88 lbs, at 32.50 head; a bunch of 85, averaging 88 lbs, at 32.50 head; a bunch of 85, and teole brought from 2½ to 34 a head more.

Hogs—Straight fats, weighed off car, sold at 85, and fed and watered at 84.75. Stores and half-lats off car sold at 84.75 to 84.99, and stags from 82.50 to 83.50; BUFFALO.

Buffalo, Dec. 21.—Cattle — Sales: cows and steers, 83.15 to 83.25; fair to choice cows, 82.35 to 85.60; medium and heavy, 85.45 to 85.69; pigs, 85.55 to 85.65; roughs, 84.50 to 84.69; pigs, 85.55 to 85.65; roughs, 84.50 to 84.55. Sheep and attive lambs, 84.25 to 84.69; common fatr, 83.25 to 84.60 to 84.69; logod native lambs, 84.25 to 84.60; common fatr, 83.25 to 84.50 to 84.60; common fatr, 83.25 to 84.50 to 84.60; extra fancy, 84.55. Good to go Dec. 22nd, 23rd, 24th or 25th, valid or return until January 2nd, 1894. To Students and Teachers At first-class fare and one-third on surrender of standard orms of school certificate signed by the Principal, good to go December 9th to 39th, Include, valid for return until January 31st, 1894.

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Margaret L. Shepherd

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office, London, On.

THE RITUAL OF THE P. P. A.

We have published in pamphlet form the entire Ritual of the conspiracy known as the P. P. A. The book was obtained from one of the organizers of the association. It ought to be widely distributed, as it will be the means freewenting many of our well-meaning Protestant friends from falling into the trap set for them by designing knaves. The book will be sent to any address on receipt of 6 cents in stamps; by the dozent, 4 cents per copy; and by the hundred, 3 cents. Address, Thosas COFFEY, CATHOLIC KECORD Office, London, Ontario.

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A Legend of Sethl

In lowly Bethlehem's darkling of king David's harp in silence he So sadly mute, its chords ne'er t of loy, since he who oft it stru From earthly regions called aw Left none who might his loss re

But when one thousand gliding Their rapid course had noiseles The One besought by nation; God's uncreated, equal Son, Within that cell on winter's nu-As man first saw this world's pu

Unknown, unloved, e'en by His A score of days the Child had d' In that retreat and stronger gre The wind's chill cold no longer And on His Virgin Mother's kn Passed the long hours in childis

A playful linnet flitting throug The humble cell, tipped with its As 'gainst the silent harp it flew A long untouched but thrilling Which gave a sweet melodious Whilst charmed and scared the Again its glistening pinion wal A tender, low and lulling note. The bird moved by the sound it With rapid wings the still coor And sang to Mary while they pi This simple, short, but dulcet is

"In every land, o'er every sea.
Thy blessed name shall be extol
While thousand suppliants ben
To honor her, whom God foretol
As one whose virgin he el shoul
And crush the wily serpent's he

"The mourners round the bed of Sad gazing on the loved one the Warned by the sufferer's shorte Shall turn to thee in earnest prand thou will stay the parting of guide it to its final goal. "When children call upon thy To help them on the road to Got To keep them from the depths o To guide them on the path tho A loving mother, thou wilt fly, With help in answer to their co

Thus sang the linnet as it flew Around the harp; and Jesus sn "Thy tuneful words—"He said Each one must be My mother "Who serves her here in child Shall reign with her and Me

ARCHDIOCESE OF K Establishment of Separa

Last Saturday Most Vincent Cleary, Archbis ton, came to Marysville, ceived at the railway st John S. Quinn, pastor.
Mgr. Farrelly, V. G., he
rived at the Presbytery
Grace. Next morning t
celebrated early Mass,
o'clock presided at the Presbytery After the Communion b lengthy instruction to the supreme importance tian education of youth sequent necessity of pro-lic schools for the child district of the diocese we done. The Public sc country, he said, are grid ive, inasmuch as they ious teaching, and th youth of Ontario unen untutored in regard o order of knowledge, a essential discipline of which the formation of the development of Ch can alone be solidly the general ignorance of of revelation and the lav

us.
The Catholic Church.

trary, insists on the ki and Christ, and the fea

Him, and the duty all His commandments His Holy Church in al life and the attainmen as the primary object aim of all education proclaims that this sh first place of important of instruction; and sho secular instruction, against manifold error, it in all its stages to t all, which is the assimi mind and heart to God tion of truth and Apostle St. Paul annou ciple to the converted very comprehensive an "Whom God h he hath also predesting conformable to the ima that He (Christ) may be among many brethrer bishop explained and lesson of this text. lesson of this text. counted among the fore God, the Father, unle in their souls the lil Christ, His first-born So ren of divine predile those who are to be no the saints in the King Glory, must be dist the family likeness of God, as manifes Christ, the eldest family. It is in thi child, born of woman in of Adam, is regenerate

baptism; and, because Jesus impressed upon its faculties by sacram of water and the Holy and there adopted by Father as a brother of heir of His glory in the Heaven. The Mother from the baptismal for of sin and corruption whom she had recently but the child of God, Jesus, the heir of Etern she has received a high infinitely more weigh command from Heav