The Old Year and the New. FATHER RYAN.

How swift they go.
Life's many years.
With their winds of woe
And their storms of tears.
And their darkest of nights whose shadowy

And their darkest of highs whose stating siopes

Are lit with the flashes of starriest hopes,
And their sunshiny days in whose calm heavens loom

The clouds of the tempest—the shadows of the gloom:

And ah! we pray
With a grief so drear.
That the years may stay
When their graves are near:
Tho' the brows of To-improva be radiant and

right, ove and with beauty, with life and with The dead hearts of Yesterdays, cold on the bier, To the hearts that survive them, are evermore

For the heart so true
To each Old Year cleaves;
Tho' the hand of the New
Flowery garlands weaves.
But the flowers of the future, tho' fragrant and
fair

With the past's withered leaflets may never ear is each dead leaf-and dearer each In the wreaths which the brows of our past years have worn.

Yea! men will cling
With a love to the last,
And wildly fling
Their arms round their past!
As the vine that clings to the oak that falls,
As the try twines round the crumbled walls:
For the dust of the past some hearts higher
prize. prize.
Than the stars that flash out from the future's bright skies.

Let the New Year sing
At the Old Year's grave:
Wilt the New Year bring?
What the Old Year gave?
Ah: the Stranger Year trips over the snows,
And his brow is wreathed with many a rose:
But how many thorns do the roses conceal
Which the roses, when withered, shall so soon
reveal?

Let the New Year smile
When the Old Year dies;
In how short a while
Shall the smiles be sighs?
Yea! Stranger Year, thou hast many a charm,
And thy face is fair and thy greeting warm,
But, desarer than thou-in his shroud of snows—
Is the furrowed face of the Year that goes.

Yea! bright New Year,
O'er ail the earth,
With song and cheer.
They will hail thy birth:
They will trust thy words in a single hour,
They will love thy face, they will laud thy For the New has charms which the Old has And the Stranger's face makes the Frient's

NEW YEAR'S RESOLUTIONS.

Compacts Often Made and as Often Broken – Human Resolves Need Supernatural Support.

In the personal affairs of men there is nothing more common about the beginning of each recurring year than a review of our actions during the preceding twelve months. And who among us can say conscientiously that pleased with the retrospect, or with the record of his own deeds or

misdeeds as the case may be?
The very fact of our making the scrutiny proves that there is a convicour mind that in the year elapsed we have not done, acted or This is what every man and woman will say of themselves, who are enwhich aim at an amendment of life in the future. But is the year '97 going to be for us an improvement on that of '96? We can make it so if our sor row for the delinquencies of the past be sincere and our desire of amendment in the future be made and kept with religious fidelity. Among all the classes of human strugglers and stumblers, there are none so prone to regret the past, and promise better things for the time to come, than is the weak inebriate who perceives that his physical strength is declining, that his moral fibre is growing lax and that his purse is getting empty, and that, perchance, his wife and children are poorly

clothed and miserably fed. When he reflects upon the result of his own misdoings-provided he be granted lucid moments to think at all and the squalor it has created around him, it is enough to drive him to distraction, and probably would do so were it not for "sweet hope which springs eternal in the human breast.' As he surveys the wreck and ruin of his family and his own impending dis aster, who could doubt that he has real feelings of computction and sorrow for what he has done, or who would him that empty bottles were poor be uncharitable enough to mistrust the good faith of his New Year's resolutions of amendment? But alas! who would be sanguine enough to hope that he he resolved that he would neither borcould of his own unaided strength, be able to respect the compact or fulfil

the well-meant resolutions? Should the weak individual we are picturing have the happiness to belong to the Catholic Church-although an unworthy member-he may retrieve himself by joining a total abstinence society, for therein he will have the powerful example and support of strong, practical Christian men who Eightly—If he heard t were never stained by the foul debasing use of alcoholic drink, or if he the fiery furnace of dissipation, they will strengthen him by proofs of their

tained a temporary reprieve from the Ellison in the Catholic Universe. curse of drink, but who, on meeting with their companions in vice or in passing the saloon door, felt the for bidden appetite rekindle into active life and assert itself with such over-

governable passion and are scattered verses to 10, inclusive. He said in like chaff before the wind. To make part:
safe and permanent conquest of an "Our Divine Saviour very rarely safe and permanent conquest of an evil habit the rescued victim must needs have recourse to the saving and purifying sacraments of the true recall but two instances outside of the Church, and in so doing he must be humble and contrite because the moment he puts these to defiance and begins to boast of his own powers of the salf gayseryment, his spiritual proces of the prophet and more than a prophet.

"No one respects the freedom of the press more than I do. A free press is indispensable for the maintenance of a popular government like curs. But freedom of the press is one thing and license of the press quite another.

vealed to hearts of the dead years are buried and also honesty strive to make amends for and Edzabeth. For the virtues which their shortcomings as they get into the John exhibited in mature years were the old Year's grave:

Met the Old Year's grave:

At the Old Year's grave:

Mult these pursons nonor of his blesset pursons nonor nonor of his blesset pursons nonor of his blesset pursons nono festival of Christmas and the festal days of the opening year. Perhaps it is well to make a laudable effort, no matter how short-lived may be its good ate. Its beneficent agency is the most

mercial advantage.

If we again look closely in another direction at the assort "No teacher can adequately supply "No teacher can adequately "No teacher can adequately supply "No teacher can adequately "No tea ment of the race we will discover a the place of the mother.

by bitter tears. another contingent of the great human family—those who are deeply, perhaps hopelessly, involved in the sinful pursuits of this world, and who have such image of the mother has taught are seldom effaced from the memory. They are engraved on the heart in luminous characters, and the sacred image of the mother herself stands elapsed we have not done, acted or spoken, in all cases just as we ought or as we would like to have the exhibit made on the great accounting day. There cannot be much hope made on the great accounting day. This is what every man and woman the great accounting day. downward path, and are determined to will hide pursue it. Of course I speak of them maternal characters written upon it the salutary New Year's resolutions in bulk and in general terms. Some but the waters of compunction and the men of the most abandoned character with sudden shocks which bring them to light again. meet bring them to their senses - the Gospel narrative furnishes some striking examples-and these once thoroughly

plunge into the putrid gulf again. serious tone of the foregoing, we might here introduce some New Year's resolutions once adopted by a famous

American humorist : Firstly-That if anybody should ask him for the loan of a ten dollar bill for one single day, he should strive to reduce the risk by substituting a one dollar bill for ten days. Secondly-That he would not argue

with a woman, for women and echoes are always sure to have the last word. Thirdly-That he would not be overexuberant in joy, as he had known

their hands on the morrow. Fourthly-That if an enemy threat- ductions of the world." ened to pour out his vials of wrath

Fifthly-Although somewhat in contradiction to resolution number one; row nor lead; especially lend.

Seventhly-That if the State should wish to test his loyalty, he would will ingly guarantee to sacrifice the whole

Eightly-If he heard two angry said: men call each other a fool and a rogue talks with those who did pass through that both might be right in their contention, as they differ only in opinion.

INFLUENCE OF HOME

Sermon of Cardinal Gibbons.

Baltimore Mirror.

self government, his spiritual props prophet and more than a prophet, will be withdrawn and he will surely He extels him for his firmness of char-

ter how short-lived may be its good fruits. But those again who resolve well and yet neglect the proper moral and religious safeguards will be doomed to inevitable disappointment, for nothing that has relation to man's moral guidance can be good or enduring unless it has the sanction of pray arrul and fruitful yirtus within itself. The home of God.

Its beneficent agency is the most of word with matching and enduring of all schools. The parental fireside was the couraging Sunday papers. But they have come—I think to stay.

I desire to give you, my brethren the parental fireside was the couraging Sunday papers. It would wish that America had lowed the example of England by discouraging Sunday papers. But they have come—I think to stay.

I desire to give you, my brethren the proper of the parental fire and lowed the example of England by discouraging Sunday papers. But they have come—I think to stay.

I desire to give you, my brethren the proper of the parental fire and lowed the example of England by discouraging Sunday papers. But they have come—I think to stay.

I desire to give you, my brethren the proper of the parental fire and lowed the example of England by discouraging Sunday papers. But they have come—I think to stay.

I desire to give you, my brethren the papers of all lowed the example of England by discouraging Sunday papers.

I would wish that America had lowed the example of England by discouraging Sunday papers.

I desire to give you, my brethren the papers. The home of the parental fire and lowed the example of England by discouraging Sunday papers.

I desire to give you, my brethren the papers.

The home of the papers of the erful and fruitful virtue within itself. the knowledge and worship of God. The secular resolutions good meaning The home is not only the most ancient, people are wont to make may certainly bat is also the most sacred and the most to break an honorable compact at the bidding of an unscrupulous friend or family circle is her field of labor. The devout Christian mother is called to be an apostle. The God. As on Communion day you do last for a time, but they have not the hallowed of all academies, and the quality of stern stability which refuses mother is the oldest and most cherished for the sake of a financial gain or com- family circle is her field of labor; the not break your fast till you have parmembers of the household are the souls

large class of self-reliant and over-con-fident persons who never make any the intellect and affections of her child. new resolutions at all for betterment. She is not only an authority whose of conduct, simply because they think right to rule is never questioned, but none are necessary. There may be error and self-deceit in this assumption. The words and example of a tion, and the proof may come too late to save unpleasant consequences, but life-long influence on the child. The this class must be left to learn wisdom seed of righteousness, sown in the and humility by sad experience if not youthful mind by the maternal hand, y bitter tears.

Then we again turn with sorrow to salutary lessons the mother has taught

searching rays of divine grace will

"There is no exaggeration in say ing that the hope of America is in the rising generation, and converted rarely make a backward the hope of the rising gener-plunge into the putrid gulf again. The individual and national character Did it not seem irreverent to couple may be traced to the training im numorous or jocular things with the parted under the domestic roof, and its beneficial or baneful influence may b guaged by the religious and moral standard of the family circle. true indeed,' says the Count de Maishe, that women have written no Iliad, nor Jerusalem Delivered, nor Hamlet, nor Paradise Lost. They have designed no church like St. Peter's Basilica, composed no Messiah, carved no Appollo Belvidere, painted no Last Judgment. They have invented neither algebra, nor telescope, nor steam engine; but they have something far greater than all this, cases in which people were ringing for it is at their knees that upright their joy bells to day and wringing and virtuous men and women have been trained-the most excellent pro-

The Cardinal referred to the mothers upon him, he should strive to convince of history and remarked that their time was not taken up with the discussion of women's rights, female suf frage and other problems that now engage the attention of the weaker sex. He added that if parents would discharge their duty He added that if Sixthly-That if any man smote him the great problem of education in the on one cheek, he'd size up the other schools would be practically solved, fellow before he would retaliate in and Christian instruction would be built around a true superstructure.

The Cardinal then spoke of the qualities which fathers and mothers should possess and make manifest if of his wife's relatives for the greater the home is to be hallowed. In speaking of their duties in this regard, he

"Remove from the home circle all he would pacify them by submitting obnoxious and dangerous literature.

ger will suffer for his hardihood.

I am personally acquainted with non-Catholic weaklings who by reason of the Gold Cure remedies have obtained above. So may it be.—William the same truey pander to the most victors and deprayed tastes. Murders and divorces, and divorces, and other social and family the above. So may it be.—William scandals are their favorite stock in trade. No character, how exalted so-ever, no station, however sacred, no woman, however pure, escapes their shafts of misrepresentation. They disdain even to correct a false impres-

'You would not place upon your mantified even under the full knowledge of the disastrous consequences.

In cases of that sort mere human resolutions, which are backed only by man's natural will, go down under ungovernable passion and are scattered versal to 10 inclusive. He said in household. And how can your maneau. household. And how can you place upon your table a sensational paper, with its attractive exterior, and which contains the most insidious poison, in

license of the press quite another.

And why not so?

The old, old Years.

They knew and they know
All our hopes and fears:
And they kissed off our tears while they whisnered relief:
And they kissed of our tears while they whisnered relief:
And the stories of hearts that may not be revealed.

And the stories of hearts that may not be revealed.

And the stories of hearts that may not be revealed.

They knew and they know fall back again into his old habits.

Besides those above mentioned there are many other classes of men and women who offend against the moral point of the number of the numbe I am sure that none more bitterly desion of medicine is lowered by the charlatan and the quack, and as the law is degraded by the pettitogger.

"A word about the Sunday press I wou'd wish that America had fol-

"Second. Resolve not to read Sun taken of the Holy Eucharist, so let the voice of your Heavenly Father be stamped in prayer on your heart and memory before you give your attention to things terrestrial.

"Sauctify your homes. The sanctity of the altar depends upon the sanctity of the homes. The stream never rises above its source. Let the home be a temple of domestic peace. Let it be an asylum of parental vigil-ance and care, of filial duty, temperance, sobriety, joy, gladness, innocent mirth or cheerfulness that is the off-

spring of innocence. "I do not believe the home as now constituted offers sufficient attractive ness. The men go to their clubs and the women to their social functions, while the pleasures of the fireside are partially if not wholly forgotten. Let God's happiness beam within the home. The blight of infidelity never falls athwart the home that is consecrated with prayer.'

CATHOLICS IN FRANCE.

Unmistakable Indications of a Great Religious Revival.

A writer in the Liverpool Catholic Times, in reviewing Mme. de la Gir-ennerie's work. "Le Livre de l'Apotre," says:

An observer of the currents of intel ectual and religious opinion in France, I am happy to be able to call attention to a literary fact which shows better than the most eloquent sermon what I shall call the revival of the Church among the French people. The most clear sighted and acute out side student distinguishes imperfectly the different phases of a new situation And when the istellectual movements of the day run counter to the prevailing ideas and the mastering power of public opinion, the formation of a correct judgment is almost impossible. Now, on the soil of France there is taking place at this moment a marked evolution of thought, the outlines of which become each day more clearly and decisively apparent. ment tends to free Christianity, eternal and apostolic in its character, from traditions of thought and ction which have grown up around the triumph of absolute monarchy Catholicism among the Latin races has taken various accidental tinctures from its environments. In the first France place, there was monarchical Catholic sm, which was shaped by the genius of Bossuet and perfected in its doctrinal developments by Bonald and de Maistre. It meant, as we know, the alliance of throne and altar, the glorification of divine right, the identification of the fate of the Church with the fortunes of a dynasty. This view and habit of thought created an abyss between the monarchical Catholics and the other parties, setting in action sys- increased by persecution, for great tention, as they differ only in opinion. and bad, just as the sea abounds in tems of intellectual negation and a souls show their best qualities in sufficiently—That if anybody should in good and bad fishes. Remove from political Kulturkampf. When mon-lifering. Named a "Canonesse d'Au-

own victory over the degrading vice. Surrounded by uplifting influence of this sort the very weakest may yet the banquet at which his health was hope for recovery, but if they attempt to falter or compromise with the destroying demon their last error will be worse than the first, as he who wilfully puts himself in the way of danger will suffer for his hardihood.

Surrounded by uplifting influence of drunk, ne would meekly refer them to the banquet at which his health was hope for recovery, but if they attempt to falter or compromise with the destroying demon their last error will be worse than the first, as he who wilfully puts himself in the way of danger will suffer for his hardihood.

Surrounded by uplifting influence of drunk, ne would meekly refer them to the banquet at which his health was papers. Certain it is that we have some very degenerate examples of some very degenerate examples of fourth and state. They pander to the most vicious and depraved tastes. Murders and suitingly ask him if he had ever been drunk, ne would meekly refer them to the the very weakest may yet the that we have good papers and bad papers. Certain it is that we have some very degenerate examples of journalism, especially in the great in the great papers. They pander to the most vicious and depraved tastes. Murders and suit intoal character. You all agree with mission by establishing the unity of the nation and the central power, gave way to other regimes, Catholicism—or to speak mere correctly, a portion of the clergy—being bound up with its interests, fell under suspicion. It is that we have good papers and bad papers. Certain it is that we have some very degenerate examples of the clergy—being bound up with its interests, fell under suspicion. It is that we have some very degenerate examples of the country. The papers of a sensational character. You all agree with the attional character. You all agree with the tast we have good papers and bad papers. Certain it is that we have some very degenerate examples of the papers. The p way to other regimes, Catholicism-or to speak more correctly, a portion of the clergy-being bound up with its interests fell under suspicion. It is interests fell under suspicion. It is which resulted from this misunder standing. At present a powerful reaction against this conception of Catho licism is taking place among the faithful, and within a short time it will be complete and clearly defined.

Side by side with this party grew

up during the course of half a co what may be termed economical Catholicism, which meant the alliance of a proportion of Christians with the Man-Religion was regarded as the shield of the current liberal and economic docrine. According to the view of such eachers, the Church was bound to devote its services to an egotistical policy. To the disinherited and "the njured" (?) she should preach resig nation, as conceived by Kidd in his work on "Social Evolution." Owing to this limited application of Catholic principles arose that hatred of social ism against the church, the alienation of the toiling masses, and the extra ordinary conviction that religion, like the courts of law and the police, was a mere plank in the Liberal platform : hence a mountain of prejudice, which even teachers in Israel continue to en large. But here, again, the reaction is triumphing, and we shall see solid barriers going down before it.

Between these two extreme concepions was to be found that Catholicist the object of which may be described as pure self-preservation. Very high and very noble-at once both aristo cratic and grave-it inculcated selfeffacement, reserve, a life of edification in the sacristy, and education without contact with the world. To keep scrupulously within the sacristy as far as possible; to leave it only under the most exceptional circumstances; not to go to the people, but to allow them o come to you ; to afford the example such as are clean, possessing a high devotional in thought and bearing—moral tone and which will give you such was the ideal. Undoubtedly adsuch was the ideal. of a clergy worthy, pure, rigid and mirable when unity of faith prevailed throughout Christendom, this Catholi cism became sterile when opposing ideas led to a struggle in publi and in the full light of day. when religion is presented even to those who are hostile or indifferent, is it not by its essence and its divine pur port irresistible, apostolic and expan sive? It is represented by the apostl who goes among crowds, the journalis who inspires the people with earnest enthusiasm, the orator who impresse upon them the principles of truth, and the man of social action who proves to all that the gospel is the doctrine of ustice, fraternity and love, and of the ncessant lifting up of populations to a higher life.

aspects is to day disappearing from the soil of France, where the effects of revolutions have been so deeply felt. Men are returning to the ancient ideal in its integrity and splendor — to that Catholicism which is above, and anterior to, all forms of government ; that republic and democracy—which in its socical action betrays a singular power ing the financial relations report with of renewing its youth and strength, and which, in the language of Leo XIII., goes to the people in the apostolic spirit, devoting itself with the fulness of charity to the relief of human misery. Ancient habits of thought and action still assert themselves to some extent and produce a certain resistance, especially in educational questions and in collegiate manuals, but they are losing force every day The awakening is unmistakable, and the new movement, moulded by men of faith and action in accordance with modern requirements, is assured of

"Le Livre de l'Apotre" is one o the most striking signs of the revival. A collection of choice extracts, selected from the works of apostles at every period of Christianity-fathers, doc ors, apologists and other men who by their writings and their deeds have done memorable work for the faith-it sets forth the Catholic tradition in al its extent. And if it were necessary to prove that a Catholicism, social and apostolic in its character-the Catholicism of the "fishers for souls" and the saints-belongs to and must exist at all times, the proof would be abundantly supplied by Mme. De la Girennerie's ion which have grown up around elaborate work. The success it has al-Ever since the days of Bossuet and ready attained shows its suitability to the times. It not only meets a want, but is peculiarly adapted to the views now prevailing among Catholics in

Mme. de la Girennerie has herself given evidence of an apostolic spirit. A young Sister of St. Vincent de Paul and of St. Chantal, while still living amidst the splendors of the world, she took pity on girls who are exposed to the worst temptations in large cities. Well educated, pious and attractive, she left the bosom of her family. They failed to understand her heroism, and her strength of character has been

Farewell!

Old Year, thou hast brought me sorrow. In the long hours of thy nights I have fought

Old Year, thou hast brought me sorrow— Sorrow that loveth my threshold and haunteth my feet; But tender and fair is the fruitage of patience

born of pain—
Through the black shadows of Calvary, reaching His feet,
The Lamb without spot or blemish, yet who Farewell, Old Year! Let we kiss thy hand again! M. E. M. in Ave Maria.

triche," she founded at Dole, in the Jura, a working home for young girls belonging to the poorer classes. With them she lives, prays and works. She saves them from want and temptation. The home is a refuge and a sort of lay convent. For some years now she has been spending the energy of her youth in this social apos-To the objections raised by her family against her action has been added the criticism of selfish world-lings. But, without losing hope or courage, she ignores this opposition; "guards e passa." She evinces, how ver, no trace of the flery disdein of the Florentine poet, but a sentiment of deep pity and the certainty given by strong conviction. Despite her con-tinuous toil, she has found time to study and to gather from the works of authoritative writers selections which tisplay the ground of her vocation and

ustify her decision. "Le Livre de l'Apotre" is the fruit of the intellectual and literary apos-I shall not attempt to give an s or summary. The letters of analysis or summary. approbation from Cardinal Ferrata and two Bishops, and sympathetic reviews in the press, attest its value. noticed here as a work of merit, but chiefly as an indication of the revival of Catholicism in France. The French race is awaking from its torpor, break ing chains, and turning once more to those paths in which it formerly manifested its devotion to the church with such brilliant results.

IRISHMEN UNITED.

Unionists and Nationalists Demand Less Taxation.

The New York Times' London correspondent says: The external Irish question, which seemed to the Cabinet Ministers to be so comfortably shelved, has suddenly burst forth in quite a new and unexpected form, and has already stirred the politicians of all parties into a state of worry that has been unknown at this time of year since Mr. Gladstone's great December surprise of 1885.

Mention has frequently been made of a report by the Parliamentary Commission on the financial relations between Ireland and England, which found that Ireland has been overtaxed Catholicism considered in these three and is entitled, in strict equity, to the return of a good deal of money that has been taken from her. The report was interesting, but it hardly seemed likely to bear much fruit.

Ever since the Irish landlords, however, had their savage fight with the Government over the Land Bill last summer and were finally forced to is to say, to true Catholicism, which is adaptible to every regime—monarchy, swallow that, they have been nursing the purpose of using it as a weapon. They have also perfected private arrangements with their whilem Nationalist does, for Irish enmities always have a curious elasticity where common interest against the Saxon is involved, and on Saturday last, Tory landlords sprang upon astounded England the first of a series of remarkable public meetings.

They had Catholic and Protestant Bishops, Tory peers and Fenian leaders, landlord Unionists like Smith Barry, and tenants' right attorneys like Maurice Healy, all on the platform together, with their arms around one another and a single cry coming from their united throats of defiance to England. This amazing spectacle, pro-duced first in Cork, and repeated on Monday in Kingstown and on Tuesday in Dablin, is now going strong all over the Island.

The most violent of anti Home Ruler Irishmen have not heretofore been more sweeping in their denunciations of English misrule than were these people, or more fierce in threatening rebellion if England remains deaf Indeed, one now finds even National ists qualifying their speeches on the subject by saying that they are unable o go quite so far as do Lord Castletown and other Tory lords, who, a year ago, wanted to hang the Nationalists for treason. All this quite stupefies the English mind. The London Times bellows in its customary anti-Irish intolerance, but the other papers say little. A few Irish office holders and office-seekers have been put up by the Government to explain the thing away, but the fact of a widespread, almost universal, Irish Tory revolt is too manifest for this to produce any effect.

The case with which the mutineers effected a junction with the Nationalists is most significant. If the Irish

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A WOMAN OF FORTUNE

BY CHRISTIAN REID, oor of "Armine," "Philip's Re ion," "The Child of Mary," "Hest of Steel," "The Land of the Sun, ctc., etc., etc.

> CHAPTER IV: A COLLISION AT SEA.

It is almost unnecessary to say that

Miss Lorimer's slight impulse of haughtiness had given a wrong impression, and that she was not anxious to prolong the voyage in order to escape her cares, of which Mr. Marriott was right in supposing that she had few if any. But her idle wish was destined to be gratified in a manner as unexpected as it was unwelcome to most of those on board.

The prophesied rough weather arrived before morning. By midnight the gale was upon them, and the rolling and pitching of the ship rendered sleep difficult to all but the accustomed sailors. Few passengers appeared at breakfast the next morning, and of these only two or three ladies. Among them, however, was Miss Lorimer, who had resolutely struggled through the difficulties of a toilet, and made her appearance, to be greeted with applause by Mr. Marriott, who was applying himself to his breakfast with very slight diminution of his usual appetite.

"Delighted to see you!" he said. 'I hardly thought that even your bluck would be equal to an appearance this morning.

"It is rather hard to keep one's et." said Cecil, laughing. "But I feet," said Cecil, laughing. could not endure to remain in the state oom. Poor Grace! She is prostrate in her berth again."

"She has plenty of companions in misery to-day," answered Mr. Mar-riott. "You see how empty the saloon

Cecil glanced around, encountered s pair of dark eyes, and after an instant's hesitation bowed to her ac quaintance of the previous evening.
"Yonder is the man who prophesied

this horrid weather," she said; he looks as if he were enjoying it."

"He's a good sailor, I fancy," ob-served Mr. Marriott. "He has been pretty much all over the world. We were talking in the smoking room las night, and he was telling me a good

deal about Borneo. "What has taken him to such places Love of adventure or amusement? "He did not say, but I infer that

his object was to make money. He spoke of the possibilities of fortune in hose countries, but said that a man must give the best years of his life to make it

"And he apparently has not given the best years of his "-with another glance at the face opposite. "It seems a very pitiful thing to do - to give one's best years just to accumulate money," she added after a moment.

"H'm !" said Mr. Marriott. "It is very easy to despise money if one is so lucky as to have it ; but if one has not got it, then one has no choice but to give one's life to making it.'

"Don't think I am so foolish as to despise money," said Cecil. "What I mean is that it seems a pitiful thing to make that the supreme end, if one has been fitted for other work; and this man looks as if he had intellectual

capacities "Intellectual capacities withou means behind them are generally a snare and a delusion," replied Mr.

"Perhaps so," said Cecil, who per eived the fultility of argument But tell me, what are the prospects for to-pay? Is there no hope of gett

ing on deck ?" "None for you, I'm afraid. It may be possible for you the companion and put your head out—that is all."

So much as this was accomplished after breakfast, and Cecil was standing at the top of the companion with her head out of the door, surveying rather disconsolately the scene of wet decks, gray, wild sea, and driving rain, when Tyrconnel came up the broad zinc covered steps, and pausing, steadied himself with one hand, while with the other he took off the little c p that fitted closely over his

dark hair. "I am afraid you find this a very disagreeable out-look," he said, sym-

"It is horrid," she answered, look ing at him reproachfully. "Your bad weather has come, and we are all

"I am sorry," he said, smiling at her tone; "but the prophet, you know, is not accountable for the evil

'Foresee something better, then. Tell me when this will be over.

"I hope it may not last more than twenty-four hours, but it is impossible to tell positively." He paused an in-stant, then added: "It is very unpleasant, but those who are not sea ck may endure it with philosophy.

"I am thinking of those who are ea sick more than of myself," said Cecil. "Poor souls! they are so miserable, and will be miserable as long as it lasts. "Yes, but since one has not the

least power to relieve them, they must bear their misery, as we all bave to bear incurable evils in the course of our lives.

Cecil looked at him a little curiously, and he caught her glance quickly.

"That does not mean that I am hard-hearted, but only that I am philosophical for others as well as for my-

self," he said.
"I was wondering," she observed, rather dryly, "if you were as philosophical for yourself as for others."

"I don't think I fail in it," he said, vibrated through every timber of the can make of it for others. And I conquietly. "What can't be cured must ship, and brought every man in the fess I feared the worst."

be endured, and I never could see the use of wasting one's strength in com-

She was silent for a minute. Indeed the noise of the wind and sea made conversation difficult. But presently there was a slight lull, and since h was still standing, holding the opposite side of the door to her own, she an swered his last speech:

"I wonder if there are many things that cannot be cured? I have not much sympathy with resignation. I always feel as if there must be a means to cure anything, if one had but energy enough to apply it."

He smiled again as he looked at her. Her sentiments were so entirely in keeping with her appearance-with the high courage, the self-confidence, and the ignorance of the stern side of life which everything about her indi-cated. He hardly knew how to answer them, having himself a very intimate knowledge of obstacles which energy could bend, misfortunes which no exercise of will could over

"I think," he said at length, "that you forget how many things there are in the world for which there is no Not to speak of death, there are many minor evils which one can only endure-the loss of a limb, the loss of fortune, or a storm at sea, for example.

"Sometimes resolution can save even the loss of a limb," she said. know a man who was wounded during the war, and the surgeons wanted to amputate his leg. He refused absolutely to allow them to do so, and kept a pistol under his pillow, with which he threatened to shoot the first man who attempted it. They declared that he would die, but he got well, and has

his leg to day. The young man laughed. "I see that you are provided with examples to prove your theory.' But you must acknowledge that that was an exceptional case. If every one followed your friend's example, we should have many deaths from mortification. took the risk, I presume; but, under ordinary circumstances, it is not a risk which a man has a right to take.

"I only gave that as an example of what can be done sometimes by a determined person to avert misfortune, she said. "It seems to me that people she said. are too prone to sit down under calamity and accept things as inevitable. A little resolution-Just then her companion, who was

looking seaward, laid his hand on her arm, drew her back quickly, and closed the door.

"There is a wave coming," said, "which would drench you. It broke over the deck as he spoke,

with a mighty sound, and dashed against the closed door. The great ship quivered like a living thing under the strong buffet of the sea: and Cecil, with a sense as if everything solid were slipping from under found herself clinging to the hand thet had drawn her back. was only for a moment, however. She recovered herself and her self-command as the ship recovered from its plunge, and relinquished the living support for the side of the door again.

"The worst of a storm at sea is that it makes one very helpless," she said when she could speak. "But it was when she could speak. kind of you to be so quick. Now can

we open the door again?"
"It would hardly be safe," he answered. "The gale is evidently increasing, and we may expect these waves at recurring intervals. take you below.

"Oh, I cannot give you that trouble. Mr. Marriott said he would come for me presently." She looked at recess in which they stood. I will go in there," she added. "One has a view of the decks and the sea "One from the windows. That will be

better than being shut up below. "If you will take my arm, then-

you cannot walk without support. It being incontestable even to herself that she could not, she accepted his support to the cabin - usually a place sacred to convalescent sea sick ness, but to-day without any occupants whatever-where he established her on one of the sofas, with a recomen dation to be careful lest a lurch of the

ship should throw her off.
"And now," he said, "if you would like me to tell Mr. Marriott where you are, I am on my way to the

"You will find him there, no doubt," said Cecil. "Just mention, please, that you left me here; for I should not like to remain for an indefinite length of time, and I suppose I could not get down that companion-

"I hope that you will not make the attempt," said her new acquaintanc.
Then he bowed and left her; and as

she saw him let himself out of the door that he had closed a few minutes be fore, and pass rapidly along the deck past her mist blurred window, she felt that the difference between a man and a woman, on shipboard at least, was very unfair.

Mr. Marriott soon made his appearance, and took her below, where she resigned herself to confinement and dullness. The gale did not diminish as the day went on, and night closed upon them heavy, dark and murky.

After dinner the few passengers able to be out of their state-rooms were scattered over the saloon, engaged in such occupations as the rolling of the ship rendered practicable. Cecil was on deck." sitting at one of the tables trying to "I had already decided what I should and fighting the qualms that assailed her now and then, when there

saloon to his feet, pale and breathless. Then came a fearful, grinding, crush ing noise, as if every screw and plank were being torn apart; and through it all the trampling rush of many feet on the deck above was heard even over the noise of the storm.

"We have had a collision !" "We are going to the bottom!" were exclamations uttered on all sides, mingled with cries of terror and dismay. None of these, however, came from Cecil's She, too, had risen to her feet, but she stood pale and silent, clutching the table to steady herself, with a vision before her eyes of the wild, stormy sea outside. Were they, indeed, going down into those terrible waters? She saw them so vividly that she hardly saw anything else, until a voice spoke to her, and she looked up into a pair of dark eyes that had already grown familiar.

"Keep quiet," said their possessor, in a calm tone. "I am going to find out what is the matter, and I will return as soon as possible to let you know.'

There was something in his face which filled her with a sense of confi dence in his courage and coolness. She extended her hand suddenly with a gesture of appeal.

"If you find that it is serious," she said-" if we are likely to go downwill you come and help me to the deck could not bear to stay here, and Mr Marriott will have his sister to care

for."
"I promise," he answered, in a tonwhich said more than the words. "Do not fear. Trust in God - and pray

The next instant he was gone in the eneral movement toward the deck while Cecil sat down again and waited, apparently unmoved by all the babel panic-stricken voices around her. knew that he would return, and she had been calmed by his voice as by the touch of a strong hand. His words were still ringing in her ears. Trust in God - and pray," he had said, like one who utters involuntarily the deepest thought of his soul; and she found herself repeating the words, "Trust in God." Here—now—face to face with death, did she trust in Him? She hardly knew. Her belief in Him had been so conventional, her trust in Him so vague, that she felt like one who in direst need tries to convert a shadow into a reality, and her soul was too candid for her to deceive hersel into fancying that she could do so. Pray? Well, she had offered a lip homage all her life-set forms of words with or less sense of reverance attached; but none of them came to her now, or seemed worthy of remembrance in this crisis of peril, when life was perhaps measured by moments. She put her hands over her eyes, while her inarticulate thoughts tried to frame themselves into an appeal to the God

who to her, as to the Athenians of old, was truly "unknown." Presently she was roused by a voice, and, looking up, she saw one of the ship's officers endeavoring to make himself heard. He was trying to quiet the tumult and reassure the terrorstricken passengers. "Owing to the darkness," he said, "we have had a collision with an iceberg, and the ship is somewhat injured, but not danger We have just made an examously. ination which assures us of this. At present we are in no danger.

Then he escaped from the storm of questions ready to be poured upon him, and the relieved yet still apprehensive passengers had no recourse but to talk to one another, and to assail with their think, perhaps, you had better let me inquiries the chief steward, who now made his appearance.

But Cecil sat perfectly quiet, as if obeying a command. Now that it was in a manner over, she felt that the the ladies' cabin just opposite the shock had not been less to her than to recess in which they stood. "I think the ship. Although her courage and her self-control had not failed, she had tasted, as it were, the bitterness of death in those wild, dark waters rag ing without; for the first time in her life she had realized the awfulness of what lay beyond the portals of mortality, and she felt herself shaken in every fibre. She remained, therefore, quite still and very pale, with her eyes cast down, so that she did not observe the man who again approached her,

until he spoke. "I am glad to tell you, Miss Lori-mer," he said, "that, as far as can be ascertained, we are not in danger. You have heard, no doubt, that we have had a collision with an iceberg. The ship is much injured, but, thanks to her water tight compartments, is not dangerously disabled."

She looked up at him with calmness, but he saw in her eyes how deeply she had been moved.

"I am grateful," she said after a moment. "It has been a parrow escape, has it not?"

"Very narrow. Had not our speed been slackened, from the captain's knowledge of danger, the ship would havedriven against the berg with much greater force, and would have been so seriously damaged that she must have gone down."

"But since she is disabled in a de gree, is there no probability, with this sea, of our going down yet? "The officers think not. Of course,

if the gale increased, our situation would be rendered more perilous by the accident. But it is subsiding. They were silent for a moment, then

Cecil said: "You were kind to return so soon to tell me this. I hope you understand why I made that appeal. It seemed so terrible to die here felt that I would rather face any fate

do for you if the ship were going down he said." "One values one's own came a sudden shock - a crash that life at such times only for the use one

Despite herself, Cecil shuddered. would have been terrible," said, "to go down into that black abyss of raging water. I never before realized how awful death might be. have always fancied that I should be

brave-that I should not fear it. "Courage does not mean insensibility to danger," he answered. "If the worst had come, I am sure you would have been brave in meeting it. the soul that did not quail before the -the unexpected and terrible face face - of death would hardly be a soul at

Something in his tone and manner impressed her deeply. She looked up into two dark, grave eyes that seemed accustomed to regard dangers.

"I suppose," she said, abruptly, that when you told me to trust in God, you felt that trust yourself?

"Surely yes," he answered. that seem to you strange? Do you not think that,

"Doe

Woe being come, the soul is dumb that crieth "If it has not cried on Him at other times, would there be much avail in crying then?" she asked. "And it seems not only a presumptuous but almost a contemptible thing to fly to God in the hour of danger, after hav-

ing forgotten and ignored Him when we felt no need of help."

He smiled at her tone. "We are all more or loss guilty of such forgetfulness," he answered. "But our best ness," he answered. hope is that God will not think us pre-

sumptuous for calling on Him in our Where else can we turn?" need. Cecil did not answer for a moment then she said, gravely: "I should not think much of a friend who forgot me in his prosperity, and came to me only in his need. I might be glad to relieve the need, but I should respect him very little. So God, I am sure, can respect very little those who cry to Him only when danger comes.

"He will certainly not reward them as He will more generous souls, Tyrconnel. "But our weakness is our best excuse."

"I am afraid it is not an excuse that I like to plead," she said. "But I must thank you for making me think of these things, as well as for your kindness. Will you add to the last

now by taking me to poor Grace?' TO BE CONTINUED.

MAKING AN ORANGMAN.

The severe initiation that is given

to idiots who desire to become Orange-

men, was described in the Middlesex Superior Court at Cambridge, Mass-achusetts, on November 30 when Frank A. Preble sued the officers of a Waltham lodge for assault. On the stand, the complainant testified under oath that in an ante-room to the hall of the Orangemen he was compelled to disrobe until he had on nothing but his undergarments and his shoes. Then he approached the entrance to the hall. At the door he was forced to kneel and say the Lord's Prayer, during the recital of which his shoes were taken off. He was blindfolded and marched around the hall in a circle. His drawers had been rolled up to his knees, leaving his legs and feet bare, and during the walk around the hall he continually felt the strings of what he thought was a whip on his bare legs. He testified that a bag of stones weighing forty pounds was then put or his shoulders and that he was pulled to the floor, while some one sat on him and jabbed him "with pins or an ice He was not quite sure which pick. it was, but he thought that it was pins. Preble then was made to go up a step ladder. From this he fell into a sheet and he was tossed into the air several times. He crawled out of the sheet and stood in front of the 'altar." and Graham read some thing to him, but he did not know what it was, as he was rather dazed by the lively initiation. Then two men brought up against his breast. He dear sister, though I forsaw not she struggled to get away, but the two men held him while he was branded. While he was about to undergo this torture, some one said: "Hold up and beloved of our torture, some one said: "Hold up a poor orphan, and knowest thou our your hands and see if you can find a serpent." Preble said that he was everely burned and injured. Any demented person, still willing to be come an Orangeman, now knows the barbarous tomfoolery to which he will be subjected. He must add to it a couple of oaths swearing away his liberty, promising to obey the unknown commands of unknown superiors, vowing loyalty to Protestantism and pledging his friendship to other Orangemen and brethern. It is a noble order for the insane and the bigoted .- Catholic Review.

A Warning.

That was a fine lesson on the evils of secret societies which was given the other day before the Pemnsylvania Senate investigating committee in this city when a witness refused to give evidence because of his being under a Masonic obligation. And the worst of it was that he considered this "a solemn obligation as binding as any thing we hold sacred," and that if he at all answered the question he should lie! A pretty fix to be in by reason of his being a Freemason! Who, then, will say that Freemasonry is not an enemy of the public weal?—Catholic Standard and Times.

Dr. Shields, an eminent physician of Tennessee, says: "I regard Ayer's Sarsaparilla as the best blood medicine on earth, and I know of many wonderful cures effected by its use." Physicians all over the land have made sim-

ST. BENEDICT'S WARNING.

G. I., DE CIDONCHA.

PART I-THE INSULT.

Previous to the union of Aragon and Castile, under the "Catholic King," there dwelt in the former province a family whose many generations of ancestors had made their name highly honored, by deeds of valor in time of war, and enterprising improvement of their lands in time of peace.

On the eve of his coming of age, Hugo, the elder son of this illustrious house, paced one of the terraces, wrapt in profound meditation. The young Aragonese was not dreaming of his proud pedigree, nor of the glory it reflected upon himself, nor even of the honors the morrow would bring to He was picturing to himself a face blushing in fairest maidenliness whose owner was to crown his gladdest natal day with her love.

The clank of spurs resounding on the flagged walk aroused him from his reverie. He looked up to greet the new comer, but his welcoming words were frozen on his lips, as he beheld his younger brother, his countenance in a convulsion of anger.

"What is the matter, my Giraldo?"

he inquired anxiously. The youth shook off the hand laid affectionately on his shoulder, and replied hotly, --

"What is the matter! And thou askest! Thou!

Hugo's dark faced flushed with in dignation, but he restrained himself, for he had ever been indulgent to the moods and vagaries of his young brother, and he perceived that boy's ungovernable spirit was chafing beneath some fancied injury. Before he could urge Giraldo's confidence, it found vent in a torrent of recriminations. "Yes, because thou art the elder, because thou art the heir, because thou art the favorite, and I but an insignificant ensign, a nobody, with nothing to call my own in all this knavish world-nothing but her-thou must needs wrest her from me, so that absolutely nothing, nothing, nothing be left me !

The last words were almost a shriek in their vehemence, but the outburst was checked by a torrent of angry tears, that effectually impeded further utterance of the bitter emotions swelling the boy's heart.

A horrible suspicion entered Hugo's head, but he spoke calmly,—
"Whom meanest thou by 'her?" " As if there were anybody to mean but Adelaide!" retorted the youth in a

new blaze of fury.

A brief pause of unfeigned astonishment on Hugo's part, was followed by a ringing laugh, and at the same time an expression of relief that did not escape Giraldo's notice, and did more to convince him of his error than argu

ments could have done. "Adelaide! Adelaide!" repeated Hugo mirthfully. "Didst thou then think me a butterfly to be ensnared by

that froward coquette?"
"Hold! or thou shalt eat thy words, with a taste of my blade !" Realizing that it was indeed no laughing matter to the fiery young ensign, Hugo looked sober.
"Thou dost not really mean to seek

Adelaide in marriage? Art thou mad, Giraldo? My dear brother, that my motives are wholly disinterested in begging thee to think seriously before staking thy happiness on this suit, thou canst readily believe, when I tell thee that Margarita hath long been the cherished object of my affections, and I wait but the morrow-the day on which our parents can refuse me naught-to ask their blessing on our betrothal."

"Is it then so?" stammered Giral "Is it Margarita whom thou do. lovest? I am truly glad for thee, Hugo, for she is a sweet, modest child, and I have ever looked on her as a would indeed be so one day. But," hesitatingly, "what will our parents" say? Albeit educated and a lady, parents have long anticipated a brilliant match for thee.

" Our parents are just," was Hugo's grave reply, "and they know Margar-ita's worth; and then," he added in a lighter strain and with an air of assurance, "I have said on the morrow they can refuse me naught.'

But Giraldo's brow was still clouded. and he said, with a renewal of distrust. -"But - but - Adelaida favoreth

thee. She hath only mocking words and jests for me, while to thee she is all honey and winsomeness.' "Wiles and coquetry, thou shouldst

rather say," contemptuously replied Hugo. "It doth, indeed, grieve me, my brother, to see thee so blind to the truth. I like not to name her in the same breath with Margarita, but it behooveth thee to know that if Margarita be poor, then is Adelaida still poorer, for she lacketh not only fortune, but also the graces of true womanly dig-nity. She and her vain mother live upon their friends, making a ceaseless round of visits, forsooth, in a pertinacious endeavor to entangle some unwary eldest son into an alliance with the girl. Trust her not, dear Giraldo. Thou art good to look upon to eyes that love thee, and, doubt not, all I have is thine to use as freely as I do make use of it myself; but to the world thou art merely a second son, well-nigh portionless, and Adelaida doth but use thee as a stepping stone to ingratiate herself with our parents, verily aspiring to wed with me. I speak plainly, but it is better so. She loves me not, but I am one of many on

whom she placeth hope. I tell thee,

"Thou meanest well, brother," was the haughty reply, "but thou dost misjudge her. Thou shalt yet own my Adelaida is worthy, and can love as the best of Margaritas. I wish thee joy, dear Hugo, in thy choice, and I can gladly say thou hast selected wisely, and art deserving of all felic-

Here the conversation ended, and Giraldo sought his lady love, who was in no little consternation to find him in a state of determination that precluded all possibility of evasion, postponement, of the decision he de manded. The time for subterfuge was To his reiterations that he would then and there be either accepted or refused, she answered, -

"But have I not said I love thee? and is not that enough?"
"Thou hast not said thou will

marry me," was the blunt reply. "We are both so young," sighed Adelaida (she was his elder by a year or two); " why press the matter now, my dearest one? Let us be happy in the present. Thou hast yet thy fame and fortune to make."

"To greater advantage shall I welld the sword, once assured that thy hand is to be my guerdon," boldly de clared Giraldo.

"Whereas, if thou wilt not be mine, say the word, and thou shalt never

look on my face more."
"Rash boy!" cried Adelaida, in alarm, lest in offending the son she should fall in the esteem of the parents, "wouldst thou quit thy home? Thou art headstrong, I fear; and still I cannot help but love thee. So have thy way, -in time I will be thine, but -mark the condition I impose -let our love be a secret till I give thee leave to make it known to others. Nay, turn not away, dear, good Giraldo, but give ear to thine Adelaida. What! must I already plead with thee

Adelaide's manouvres carried the and coaxing words, and, above all, her pretty glances of entreaty, had due effect on her suitor, and he ac ceded to her desire for secrecy, which he believed was but another of her in-

numerable caprices. At an auspicious moment of the festivities the following day, Hugo led Margarita to his parents, and, kneel ing with her at their feet, besought their blessing upon his choice of a wife. If either the lord or lady of the castle felt a pang of disappointment at this unexpected proceeding, they dis sembled successfully, and promptly and cordially accepted the charming and dowerless Margarita for their

Confounded and dismayed, and fear ing to betray her mortification at the loss of the matrimonial prize on which she had reckoned. Adelaida prevailed on her mother to take her, that same evening, to visit for an indefinite period at a domain some distance from the scene of her defeat.

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Giraldo was vexed and distressed at Adelaida's abrupt departure, and the futility of his remonstrances to prevent it. Her vows of love and constancy partly consoled him, but the shrewd young woman, under pretext of testing his oft averred desire to please her at whatever cost to himself, forbade him to seek her until she should summon him, under pain of her breaking with him completely. Bitterly opposed as he was to this, she yet excompliance

The marriage of Hugo and Margarita was soon effected, and the beautiful bride did indeed prove herse f a sister to Giraldo. He, poor boy, torn with doubt and jealousy, poured out to her his grievances, to which she listened sympathetically, even while deploring his bestowal of his heart on one so in capable of appreciating the boon as Adelaida. On one occasion, irritated deprivation of Adelaida's society, he hurled all manner of invectives at his fate, and stalked away in high dudg-

"Our poor Giraldo!" she said later "That wretched Adelaids hath wrought a great change in him. He is no longer the sunny tempered boy he was a short time ago.

"True," said Hugo, 1." our brother is not as was his wont; but rest assured that when he discovers Adelaida's per fidious nature, the force of the blow will rouse him to his better self, - 'twill

make a man of him." Ay, perhaps a saint," assented

Margarita, thoughtfully.

But Giraldo showed no symptoms of approaching saintliness; on the contrary, he grew more surly and morose at trifles, reproach and rebuke were unbearable to him, and when at last his mother felt called upon to chide him for his inexplicable conduct, the frown that marred his handsome face grew heavier, and, though he durst not reply with untoward words, he flung himself passionately out of her presence, and calling for his horse, galloped off to the house where Adelaida was visiting. One idea was uppermost in the vortex of passions that consumed him, -he would compel Adelaida's consent to open acknowledg-

ment of their troth. As he neared the house he bethought him of her threat to reject his suit if he presented himself before her upsummoned. Undecided as to what course to pursue, he reined in his horse at the entrance, and to the lodge-keeper's inquiries as to his identity and bidding, gave his name and inquired for Ade-

'As gay a young lady as is to be

" How now, young sir, would you

quent guest?"
"Traitor! scoundrel! thief!" said
Giraldo, "Pil teach you to have none of my Ade'aida." "Methinks she would have none of

you," was the scornful retort. "Unruly boy ! go back to your nurse, and venture not again into the world until you can account for your actions. And take this for your impudence," and with a swift stinging cut of his riding whip across Giraldo's face, he was gone.
At the sound of his horse's hoofs re

ceded, his adversary's gibing laugh floated back to the hapless ensign whose wrath and humiliation left him rooted to the spot. When he found speech it was but to mutter the words : -

" Dishonored! whipped like a dog and by a wretch who hath flown, leav ing me no chance of redress! Dis-honored! Dishonored!" These were the words that came tumultuously through Giraldo's lips, as, with brain on fire, he slung himself into the saddle and rode madly away, heedless of the direction he took, reckless even of death, if he could but encounter again the man who had inflicted the blemish on his honor. He rode enward in a frenzy of desperation; and when at last his horse slackened his pace through sheer fatigue, day was drawing to a close and he had seen naught

of his insulter. For the firs; time Giraldo now took note of the surrounding country. It was entirely unfamiliar to him, and before him loomed the massive walls of day, as usual. Her suppliant tones a Benedictive monastery. With sudden resolve, he knocked imperiously at the portal with the stock of his whip. The lay brother who swung back the ponderous iron gate, learning that the young cavalier desired an interview with the abbot, informed him that the reverend father was not accessible at that hour.

· But exception must be made in my insisted Giraldo, "for it is of ast importance to me that I should see

The lay-brother motioned him to enter the courtyard, and Giraldo dismounted, and followed the other to the

When the abbot entered, greeting his guest courteously, and solicitous to know his errand, Giraldo impetuously narrated his misfortunes; the abbot ontemplating him keenly the while.

"Now," concluded Giraldo, "my one wish is to shun the sight of men. "If in Aragon," suggested the ab-bot dispassionately, "you cannot raise your head before your fellows, why not go to Castile and there win a new name and renown among strang-

ers. "I can serve no king but my own. Even were that possible, 1, myself, should be conscious of bearing the brand of an unavenged affront, though others were ignorant of my shame. Nay, let those who loved me mourn me as dead, not as disgraced. I will bury myself from the world-imposed as ne was to this, she yet ex-torted from him a reluctant promise of and favored by Heaven shall I be, indeed, if my maledictions avail to provoke its wrath upon my enemy !"

"Silence!"
The abbot's deep voice reverberated through the vaulted locutory like the roll of distant thunder. "This blessed abode is not a refuge for frustrated hopes, blighted passions, or vain schemes of vengeance. Those who enter here must come with chastened spirits, and hearts imbued with brothyearning for higher and better things, with self abnegation and humility, and a voluntary consecration to Heaven of

earth's loftiest ambitions!" The Angelus, ringing out from the monastery towers, interrupted the holy mau.

"Kueel and pray !" he commanded; and, standing, he prayed aloud, while Giraldo, kneeling at his feet, made the responses.

The softening influence of prayer made itself felt on both. The abbot's features relaxed their severity, and at the Amen he looked down with a smile of ineffable compassion on Giraldo, whose face, upraised to his, was wet

with tears. "Father!" Giraldo's tremulous cry was fraught with mingled remorse and

pleading.
"My son!" and the holy man raised him and folded him to his heart, "thou shalt rest with us and share our ways and duties for one year, and if, at the expiration of that time, thou dost still crave to be one of us, thou shalt enter on thy novitiate. Meanwhile, thou shalt wear the gown of our order, but thy hair may not be shorn until the end of thy year's probation;" and he touched caressingly the abundant locks that fell loose on Giraldo's shoulders, according to the fashion of the times.

In mute and grateful reply, Giraldo reverently kissed the generous hand that had reached out to rescue him from a world of sin, and save him from his worst enemy-himself.

PART II. - THE WARNING ..

The months passed uneventfully at the ancient monastery, where Giraldo selves most secure in grace. dwelt among the Benedictine brethren, striving to model his life after theirs.

beloved brother, she is an artful minx, designing and heartless." favored retainer, "and soon, they say, was filled with tempestuous yearnings features contracted, his hands twitched for its din and strife. But, little by convulsively, a malignant purpose is coming down the steps yonder, and little, the firm though kindly restraint glittered in his eyes. is about to mount, for he doth leave of monastic rule, the inflexible line of pulse of returned hate he re-entered these parts to day."

of monastic rule, the inflexible line of pulse of returned hate he re-entered duty that it enforced, tempered by the his cell and wrested from its place the Blinded with rage Giraldo sprang to great commandment of brotherly love, iron bar that served to fasten the shutthe ground, and hastened to the house, lulled the restless heart to a sense of ters of his casement. On into the

> my certain knowledge you are no fre- jous life with the love of a father, and under his wise surveillance the young man's nature lost much of its former mpetuosity.

The year of probation came to an entered on his novitiate. After the solemn service that attended this step, he knelt in the solitude of his cell, his gaze fastened on the one object that re lieved the bareness of the whitewashed walls,-the cross, with its burden of undying love and eternal sacrifice.

The abbot, entering, looked tenderly on the kneeling figure, absorbed in devout aspiration, and drawing near laid his hand paternally on the novice's shoulder.

"My son, so, through renunciation of all that is worldly, shall thy footsteps tend onward and upward to His plest presence !"

"My father," and the fair young head leaned back lightly against the abbot's arm, "I have not renounced all things? Can I yet give more! Gladly would I give more to Him," the dark eyes turned again on the image of the Crucified, but I know of naught that I have not already

"Take heed that thou perseveres in giving even that which thou hast already given, lest, by giving not, thou shouldst take back that which and forbidding. thou hast already bestowed," was the

But Giraldo's novitiate was not what he had looked forward to. His health failed, and his strength waned so perceptibly that he was in great par exempt from arduous duties, and often by orders of the abbot, he spent whole hours in the air and sunshine of the There, seated on his favorite bench, he followed the movements of birds and insects, or pored over ome carefully treasured spiritual

Here, one day, the abbot found him The book lay open in Giraldo's hands, in anything around him. The young face were an expression of deep

"What troubleth thee, my son?" What an air of relief Giraldo turned to the abbot, -

"My father, I am glad you are ome. Tell me, I pray you, is it true, as 'tis said, that Saint Benedict, with three blows of his staff on the wall, three blows of his staff on the wall. Castile, for he scorned the woman you warns his followers of the approach of both had loved, when he learned of her death, that they may duly prepare themselves?"

"So runneth the legend, my son but though tradition openeth to us the door of credence at our option, its mysteries are not sufficiently reliable Much that is unfathomable may be be ieved, however, even as much that i plausible may be gainsaid. But, now, my son, hearken to what I have come to say to thee. It will give thee joy. "To begin with, thou art stronger,

-is it not so?" Though he spoke thus encouragingly, the abbot's heart failed him as he marked the lassitude of the figure before him, and the unnatural orilliancy of Giraldo's eyes. would give thee every incentive to grow strong. Therefore, as it is thy great wish to become one of us, we have resolved not to prolong thy novi tiate, for thy year of probation stood thee in good stead. So be it : to mor row thou shalt enter on a fortnight's retirement from contact or communication with others, to meditate upon the life thou art about to embrace in earnest, and to fortify thyself for it with prayer and resolutions. As thou knowest, to make the final vows of re ligious consecration, is, as it were, to receive a second baptism, in which the soul is left pure and undefiled, and exempt from responsibility of its past. In that moment one were as fit to enter the Kingdom of God as the babe at the

With a low cry of rapture, Giraldo threw himself at the abbot's feet and kissed the hem of his garment, but was instantly lifted and clasped in the arms of the venerable man of God.

"Verily, my beloved son, mayst thou prove worthy of this boon that heaven accordeth thee, for from those to whom such signal favor is extended, great things are expected." At this point of the colloquy, the abbot was summoned to the locutory, where a stranger sought speech with him. Never had Giraldo's heart harbored

holier counsels than that night, when, unable, at the hour of retiring, to com pose himself in his state of exaltation, he determined to pour forth his soul is prayer at the foot of the altar. As he went down the dimly-lighted corridor leading from his cell, a stranger passed him and entered the chapel. It was he whose arrival had summoned the abbot from Giraldo's side that after noon, and in the dim light the novice saw that his face was the hated face of the man who, months before, had dealt him the cruel blow, the unavenged in remembrance of which still

rankled unsuspected in his bosom. So are the toils of the tempter laid to ensnare our feet when we think our-

At sight of his enemy, a complete

which he would have entered unannounced, had not the stranger barred
his way. "How now, young sir, would you enter thus informally a house where to of Giraldo's inclinations to the relig- any thought but that he was to wreak vengeance on his adversary.

In the gray gloom the stranger knelt in prayer. Giraldo stole near. A moment more, and his purpose would be accomplished. As the iron bar was end, and with faith and fervor Giraldo about to descend upon the head of the unsuspecting victim, a heavy blow on the wall at Giraldo's side chilled the would be assassin's blood in his veins He stood as one petified, his weapon poised in mid-air. Another mysterious blow on the wall, and yet another With a loud cry, Giraldo loosed his hold, and the bar fell with a clang that brought the startled monks to the scene, just as the guilty novice, with an agonizing cry, dropped unconscious on the floor.

When Giraldo recovered his senses he lay on the rude couch of his cell. At his feet sat the abbot, silent and rigid, taking no notice as Giraldo moved. When the blankness of his stupor gave way to returning remem brance, the memory of his terrible deed rushed upon him over power ingly.

"Father!' but his weak voice broke on the silence unanswered.

"Father! I am not a murderer! in mercy tell me I am not a murderer! wailed the auguish-stricken youth. The abbot turned toward him, his

austerity unyielding, his accents cold "By divine intervention your hand was delayed, but though your flesh be

unstained, none the less doth the sin lie upon your soul. The abbot resumed his stern attitude, and Giraldo, striving in vain to crawl from his couch to the abbot's feet, sank

back on his pillow, moaning,-"Father, I was mad, -I knew not what I was doing. My brain was turned, I was beside myself. I was crazed; oh, believe me.

Even so; but though your 'mur derous attempt was the fevered impulse of the moment, your sin was grievous Though heaven in its infinite mere but he was not reading, nor occupied stayed your hand, great and terrible should be your repentance. He whos face were an expression of the thought, and the eyes had the intense trained and puzzled lock of one who I have not seen for years. When, the paper the veil of the yesterday eve, he is love for a woman and told of his love for a woman who had beguiled the fancy of a boy, and how he had chastised the boy-lover for an unseemly and childish outbreak of rage, then, and not until then, did recognize in him your enemy. He s now wedded to a noble dame of

intriguing disposition. I did not en lighten him by betraying knowledge of you, but I pointed out to him to what extremes the hot headedness of youth may lead, and he was filled with conern as to the fate of him he had struck for the sake of a woman who merited the love of neither. He went to the chapel to pray that he might not have been instrumental in ruining both your life and your soul, and, as he prayed for you, you crept upon him

with dastardly intent!" "Father, oh my father! I am no merely allay the symptoms more worthy to be called thy son. Cast me not forth from your heart, my tion. Turn not from me, my father. Look not on me thus! Nay, speak but one word to raise me from the dust

where I have fallen! At this appeal the abbot's eyes grew moist, and, going to the side of the pallet, the took in his the burning hands of the sick novice, whose dis tracted mind grew calm and clear at

the words, -"My son, wilt theu tell me all thy

rash doings?" Holding fast to the strong hands, Giraldo made full confession of his insane desire for vengeance; but the abbot listened incredulously to the account of the blows that had arrested Giraldo in his attempt against the stranger's life. "Father, Saint Benedict gave those

blows! I feel it, I know it. "My son," the abbot replied doubtfully, "to thy disordered brain the

blows might well seem upon the chapel wall, when in reality conscience called thee, for none heard them but thyself." " Father, I am confident 'twas Saint

Benedict did it, whether on the wall or on my conscience, for I both heard and felt the blows. And, father-" he hesitated, but continued, timidly,-"'tis said that Saint Benedict only announces himself to those who are near death. I know that this is my punishment, - to die without making the final vows. 'Tis just! God's will be done!

His voice grew faint, and the abbot hastily pronounced the absolution over him, and hurried away, with anxiety depicted on his countenance. He re turned immediately with the leach of the monastery, and investigation confirmed the fear that Giraldo was sinking rapidly. A brief consultation was held among the monks, and at once an altar was extemporized in Giraldo's cell, and a large painting of the patron of the order was placed on the wall at the foot of the bed.

The abbot gently aroused the half-

conscious Giraldo. "My son, before thou goest from our midst it is our wish to make thee one metamorphosis occurred in Giraldo. of us. So shall the great sin thou dost found in Aragon," volunteered the man, with the loquacity of an old and recreantly to the world outside, and he against the wail, his bosom heaved, his others thou hast committed in thy Gasping for breath, he fell back so repent of be washed away with all

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raiment, may'st thou enter on eternal

Giraldo's eyes grew bright with expectation, and, when the monks, who had supported him at the altar-foot, laid him, robed in the full dress of the order again on his bed, the blessed light of eternity already shone in the ountenance that turned yet once more to the superior's in loving gratitude "Father, forgive-I am so happy-

Saint Benedict! Jesus! Mary The chant of the monks was broken with weeping, and, with a mighty sob the abbot bent over the newly pro fessed, kissed the marble forehead, and closed the eyes from which the lustre

had died out. The ancient monastery is no longer enanted by a holy order, but the castellan shows to day to visitors the por-trait of Saint Benedict, the seamed canvass of which is said to have been rent ages ago by three appalling blows that sounded on the wall behind it, when the young monk, Giraldo, ex

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Correspondence intended for publication, as the directed to the directed to the state of the sta be directed to the proprietor, and must reach too the saints are to be had and retained particularly in churches.

London, Saturday, Jan. 2, 1897.

NEW YEAR'S DAY.

The festival of the Circumcision of our Lord which takes place on New Year's Day was instituted by the Church to commemorate the ceremony of Circumcision to which He was subjected in accordance with the prescription of the Old Law which ordered that male children should be circumcised on the eighth day after birth to signify that they were consecrated to God.

Circumcision was a figure of the sacrament of baptism, which was established by Christ under the New Law as the door by which all persons are to become members of the Church of God. Since the establishment of Christianity baptism has become obligatory and Circumcision has been abolished.

The ceremony of Circumcision was a painful one, as it was performed by a shedding of blood. It was endured by our Lord to teach us subjection to the laws both of the Church and of · civil society, though by the terms of the law itself His miraculous birth by a Virgin did not render him subject to it.

The feast of the Circumcision was not established so early as many other feasts, though the mystery thereof was always regarded as important, as it was the first positive suffering endured for us by our Lord in His work of redeeming mankind. It appears that as the Pagans celebrated licentious feasts on or about the beginning of January, the Church justly feared that the holding of a religious festival at the same time would be to some extent an encouragement to Pagan licentiousness, but after the passing away of Pagan observances this reason no longer existed, and the Christian festival began to be observed in the fourth, or at latest, in the fifth century.

On the feast of the Circumcision a new year begins, and the day is celebrated with special rejoicings as "New Year's Day."

Christians should resolve on this beginning of a New Year to lay aside the sinful pleasures in which they may have indulged in the past, and to begin a ruly New Year in the service of God. It is only by the hearty service of God that we can deserve the peace which Christ brings to the world by His birth on Christmas day-peace to men of ood-will, and secure what we earnestly wish to all our readers and patrons, with many returns.

A HAPPY NEW YEAR.

REV. DR. LANGTRY AND IMAGE WORSHIP.

The controversy between the Rev. Dr. Langtry and a "Catholic Layman" on "image-worship" is still being continued in the columns of the Mail and Empire. It is Dr. Langtry's contention, and he pretends to make the assertion on the authority of St. Thomas, that Catholics "worship images.'

It is scarcely needful to say that the rev. doctor is altogether astray in his contention, but by asserting the same thing over and over again he hopes to make ignorant readers believe him, and to this end makes profuse profession of the great learning of himself and his brother ministers.

In the Mail and Empire of the 19th ult. he thus reiterates his false accusa-

A writer signing himself "A. B.

writes: " Is Dr. Langtry so ignerant as to believe at this hour of his life that the worship of images is a doctrine taught or a practice encouraged by the Church of Rome? In answer to this challenge I said that I believed it on the authority of Thomas of Aquinas who says: 'The same reverence should be displayed towards an image of Christ as towards Christ Himself, and seeing that Christ is adored with the adoration of latria it follows that His image is to be adored with the ad oration of latria.'

The rev. doctor is very much at sea respecting this whole matter. He must be aware that this old accusation which adored but Christ Himself of whom the garded as Latitudinarian, inasmuch he now brings out the grave is a mere calumny, and St. Thomas does not bear

have already exposed Dr. Langtry's rational being." (8: question 25.) effort to make the public believe he was quoting St. Thomas from the origepitome of no repute, and his quotations were not to be found in St. do not adopt it. Thomas' own work. But we pass over this consideration here. The doctrine this passage: of the Catholic Church is well-known in regard to images. In the words of the Council of Trent :

"The images of Christ,

to be given them, not that any divin ity or virtue is believed to be in them on account of which they are to be worshipped, or that anything is to be asked of them, or that trust is to be reposed in images, as was of old done by the Gentiles who placed their hope in idols; but because the honor which is shown them is referred to the originals which those images represent, that through the images which we kiss and before which we uncover the head we adore Christ, and we venerate the saints whose similitude they bear." Nothing can be more clear than this.

The images remind us of their orig inals, and we venerate the image by some outward sign, while we adore Christ, or reverence the saint whom the image represents. This is precisely what Protestants do before the image or statue of the Queen, or of some great statesman or general, the only difference being that in the latter case, as the images are of those in civil position, the relative honor paid to them is of civil or secular character, while in the case of the honor paid to the images of Christ and His saints it necessarily partakes of a religious character, because it is directed toward God, or the saints who have been God's special friends and faithful servants. The reverence shown to sacred images is similar to that shown by members of Parliament to the mace, a senseless object, but which is understoodd to be the emblem of royal authority: hence whenever they pass the table on which it is placed, they are expected to bow reverently toward

Is this idelatry? Surely Dr. Langtry will not say that the British laws which made his Church what it is, have obliged all the legislators of the Empire to be idolaters, ever since the "glorious" Reformation of the sixteenth century was accomplished. whereby the people were delivered from the idolatry of Rome of which he complains.

But what are we to say of the words of the great St. Thomas who asserts that latria is the worship shown to the images of Christ? Simply this: St Thomas was a theologian of very high repute, and in his great Summa he gives his theological views. He is a theologian of the Church, but he is not the infallible authority of the Church itself, and if on any occasion he makes a statement which is contrary to the definitions of the Church, to the Church we must adhere in preference. Nevertheless, we must not say lightly that St. Thomas has made a mistake. He is not in the habit of making mistakes in his theology, and if the passage in question be carefully examined, it will be found that his teaching does not contradict in any way the teaching of the Church as expressed by the Council of Trent in the passage we have already quoted.

St. Thomas says in 2: 2: question

Neither in the tabernacle of the old law, nor, in the temple, nor even now in the Church are images set up, that the worship of latria should be shown to them, but as a kind of re minder (or token - quamdam significationem) that through these images faith in the excellence of angels and saints may be impressed and strengthened in the minds of

Hence, it is not to the material image that reverence is shown at all, but to the saint or personage represented by it. St. Thomas for this reason makes a distinction between the reverence paid to the image of a saint and to that of Christ. A saint is honored as a creature, and only the homage due to creatures is offered to the saints, but to Christ we give supreme adoration, and therefore this saint and doctor maintains that as it is Christ only whom we honor through His image, we pay the supreme adoration of latria to Him while honoring His is to be adored with the adoration of latria, His image is adored with the same adoration." The meaning is

The Rev. Father Tracy of Toronto Christ as matter, as carved or painted cathedral and "Catholic Layman" wood; for reverence is due only to

To make this explanation complete, we must add that though this view of inal, whereas he was only quoting an the Angelic Doctor is accepted by many, there are some theologians who Churchism. It would appear that the

The learned Bossuet said concerning

"St. Thomas attributes to the cross the worship of latria, which is the highest worship, but he exclains himself by saying that it is a relative latria which is the highest only because it is referred to Jesus Christ. Who can blame this sense? Certainly no one; if the expression displeases, it may be set aside, as Father Petau has done without hesitation.

But whether the explanation of St. Thomas be accepted or not, no Catholic has any other thought than to adore Christ alone when kneeling before the representation of His crucifixion.

Another element used by Dr. Langtry for the purpose of creating confusion in the minds of the public is the use of the words adore and worship.

These words have not always meant the honor which is due to God alone, even if we could say that they are now confined to that meaning, which cannot strictly be said. We have in evidence of this the use of the term "Your Worship" in addressing a mayor or a judge, or the rite of solemnization of matrimony in the Church of England wherein the bridegroom is directed to worship.

Is it really the case that Anglican husbands are obliged to worship their wives? Surely not, in the sense of giving them divine honor. Neither do Catholics worship the saints or images of saints, if we are to understand thereby giving them the honor due to God. But we reverence and workers of good, in accordance with the word of God which says: "Glory and honor and peace to every one that worketh good." The images of the saints are honored only because they remind us of the saints and their virues, and no reasoning of Dr. Langtry will convince the world that Catholics worship them, in the sense in which the word worship is commonly, though not always, used.

The image of Christ crucified has been banished indeed from churches and oratories by many Protestant sects, but there are others that retain their use, and Rev. Mr. Langtry's denomination is one of these, as may be seen in many Anglican churches and notably in St. Paul's, London (Eng.), where a recent effort on the part of some of the congregation to drive it to disprove it. out was unsuccessful.

For what purpose was it placed there? Was it that it might be dishonored, or that it should be revered as reminding us of the death of Christ. We presume it was with the latter intention, and that is precisely the purpose or which Catholics use the same emblem. It reminds us of Christ's agony, and teaches us the lesson of resignation to God's will, and of gratitude for the work of our Redemption through the shedding of His blocd upon the cross. It matters not so much in which way Catholic theologians explain in what manner we reverence the cross, the fact remains that is to Christ the reverence is offered which is suggested to us, and made more lively by the vivid teaching of the image of Him who was crucified for us.

DR. TEMPLE AS A RITUALIST.

There is a great commotion among Low Churchmen of England in connection with the appointment of Dr. Temple, the new Archbishop of Canterbury, who is accused of being in the habit of hearing confessions and giving priestly absolution. The troubled Low-Churchmen might desire some consolation from the Pope's Bull declaring Anglican orders invalid, for they may thereby rest assured that the Primate's absolutions will be of no avail, as the right and authority to pronounce absolution depend primarily upon the validity of priestly orders such as are to be found in the Catholic Church. The Pope's Bull should be pleasing to Low Churchmen, as it pronounces what they themselves are so fond of asserting, that the Anglican clergy are not Catholic priests with the image, and therefore that "as Christ power of offering sacrifice and giving absolution for sin.

It is only of recent years that Dr. Temple has inclined to High-Churchthat not the material image is thus ism, as in former days he was even reimage is a reminder or token. This as he contributed one of the articles to the greater of these is Charity." is explained by St. Thomas himself: the celebrated book "Essays and Re-

propagate Latitudinarianism among of Washington, preached on the subthe people of England.

Dr. Temple is not the first Anglican sisted very strongly on the duty of Bishop who from being in the first place of Low or Broad Church convictions, has afterward gone into Highoccupancy of the Episcopal office has a church on Sunday, whereas during the tendency to give the occupant a greater opinion of the office, and thus the endeavor to make themselves milthe Bishops become affected with High Churchism or Ritualistic beliefs.

The celebrated "Reredos case" be fresh in the memory of many of our readers, in which Low Church members of Bishop Temple's London con gregation attempted to have removed envy even of those whom they should from St. Paul's church a crucifix and a statue of the Blessed Virgin which the Bishop had caused to be erected therein, but the Bishop triumphed by church on Sunday, by subscribing to obtaining a decision of the Court in public collections, or perhaps even by his favor. It appears, therefore, that the Ritualists are not to be easily thwarted in their effort to reintroduce into the Church of England practices this will lead the Lord to overlook their which were decidedly rejected by the Reformers of the sixteenth century.

A generation has made a great change in Anglicanism, and there are now more than seven thousand clergymen in England who maintain High Church views, so that in thousands of churches services are conducted which would astonish such thorough-paced Reformers as Cranmer and Jewel, and even Archbishop Laud, who though he was regarded as higher in his ecclessay to the bride: "With this ring I iastical views than most of the clergy thee wed, and with my body I thee of his time, would be wonder stricken to observe that Anglicanism has made so much progress towards the readoption of Catholic practices and doctrines within a short time.

Dr. Temple has not as yet had time to announce his intentions regarding the manner in which the Pan Anglitherefore it is peculiarly appropriate that the eighteen hundredth anniversary of the baptism should be celebrated in his cathedral in 1897. But as Fagan was a missionary sent by a Pope, St. Eleutherius, it would be difficult for one who talks of Papal usur- | dead.' pations to sustain the claim. Nevertheless the celebration is to be held. As King Lucius lived and reigned so long ago it is not hard to lay claim to the continuity of the modern Church of England from that date, and some people will be satisfied that the claim is correct, though it is no easy matter to maintain it, in view of the fact that there is plenty of authentic testimony

PRACTICAL RELIGION.

We by no means accuse Protestants of being generally lax in the performance of good works, or corporal works of mercy, which consist in relieving he necessities of the poor and dis tressed.

There is a natural feeling of sympathy for our neighbors which leads every human being to relieve distress when he meets it; and Protestants, and even infidels, possess this feeling, and act upon it by doing works of mercy. Hence we have houses of industry, hospitals, refuges for orphans and asylums for those who have not their right mind, and Protestants contribute liberally to their maintenance. But it is to be feared that it is often more through merely human motives and sentiment that these good works are done, which should be founded upon the love of God in order to be deserving of a reward in the next life. It must be remarked that the precept of love for our neighbor is subordinated by our Lord to the first great precept of the law, which is 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." St. Paul also puts us on our guard against imagining that we have done all our duty when we have given our goods to the poor, for he says: "If I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing.'

This charity which is necessary is the pure and sincere love for God which leads us to the fulfilment of His will in all things. In no other way can we explain why the Apostle tells us that charity is the highest of the virtues which have God for their direct object: "And now there remain Faith, Hope, Charity, these three, but

On Sunday, the 20th inst., Dr. Tal-

ject of "Practical Religion," and ingood works, making a powerful appeal to the general public. to put religion into practice. There are too many who imagine that all they have to do for God is to go to week they are wholly occupied with lionaires by any means-swindling, usury, neglect of the poor and distressed, with a total forgetfulness that God should be the end of all our actions. Others give themselves to uncharitable gossip and even hatred of enemies, specially love, tippling and other vices. They imagine that they can settle the matter with God by going to building a church or a hospital, or a school house, or a university, and they delude themselves with the idea that swindling of the weak, or their other evil habits.

Religion must be practical in order to please God. God must be in view in all our actions, and they must be done for Him, and in obedience to His

Dr. Talmage insists strongly on the

necessity for good works. He says: "The Roman Catholic Church has been charged with putting too much stress upon good works and not enough upon faith. I charge Protestantism I charge Protestantism with putting not enough stress upon good works as connected with salvation. Good works will never save a man, but if a man have not good works, he has no real faith and no genuine religion."

It is one of the most curious features of Protestantism that it made war upon good works from its beginning, and belittled them by declaring that they can Council is to be conducted in are not at all necessary for salvation; 1897, but we may be sure he will not in fact Luther maintained that they honor the saints as friends of God and fall short of the claims made by his are an obstacle. The force of the pas predecessor, that he is the successor of sage in the Epistle of St. James, part the first Archbishop of Canterbury of which Dr. Talmage quoted as his who baptized King Lucius, and that text, was evaded by Luther by his pronouncing the whole epistle to be an "epistle of straw." The passage is : "But wilt though know, O vain man, that faith without works is dead? For as the body without the spirit is dead, so also faith without works is

Individual Protestants were better than their religion, for there was not a Proteant sect which did not adopt the doctrine of Luther concerning good works. Individuals, however, acted upon the Catholic doctrine which requires faith, but also tells us that good works are necessary for salvation. It is to those who do good works that Christ will say on the last day:

"Come ye blessed of my Father possess the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me to eat: I was thirsty and you gave to me drink: I was a stranger and you took me in.

Our Lord tells us that when we do these things for the poor, we do them to Him. This doing of good, and the avoidance of evil comprise the obligation of practical religion, without which religious professions are but a pretence, and these good works should arise out of a desire to love and serve God by doing His will, and not be per formed merely through a natural ab horrence which is felt when we witness the sufferings of others.

HYPNOTISM. It seems to be an authenticated facthat the hypnotic influence is a real ity, and many strange occurrences are the result. It has been asserted that evil-minded hypontizers have even caused those whom they brought under control to commit murder and other fearful crimes. A curious occurrence in connection with hypnotism has just taken place in New York, if the account given can be relied upon. A hypnotizer, Berton M. Main, of Illinois. compelled a Miss Whitman to marry him a few days ago in Jamestown, N. Y., while she was under hypnotic influence. The young woman, it is said, has no recollection of the marriage, and can hardly believe that it took place, though the evidence is complete regarding the fact. The man is very objectionable to the bride, who was previously engaged to another young man whom it was fully her intention to marry. She is now seeking a divorce from the alleged hypnotizer.

There is a large amount of evidence that hypnotism has been put to | inally under Catholic control, where much evil use; and young people, an average of twenty-five Catholic especially those are apt to be easily influenced by strong-willed persons, "No reverence is due to the image of views" which was issued in order to mage, formerly of New York, but now hypnotizers, and all who endeavor to Catholics of Manitoba want is schools should be on their guard against least fifty Catholic children. What the

put them under hypnotic influence, which is all the more dangerous as the secret of its exercise is still a mystery

TO CORRESPONDENTS.

D .- The crosier is the pastoral staff used by Bishops in the exercise of solemn Episcopal functions, as the celebration of High Mass and other functions. Abbots are the superiors of religious communities. To some Abbots the right of wearing the mitre, crosier, etc., is given by the Pope, though they are not generally Bishops These are called Mitred Abbots, their designation being in Canon Law "Abbates de mitra." From this it may be seen that Crosiered Abbots are not a religious order, but the Mitred Abbots using the crosier have sometimes been popularly called "Crosiered Abbots" from the fact that they use the crosier.

Subscriber. - "Is a man justified in going to whatever church he belongs to, according to his conscience?' There is no doubt that in instituting one Church Christ intended that all should become members of it, for He commands us to "hear the Church." Hence the catechism tells us that all are obliged to belong to the true (Catholic) Church, and none can be saved out of it. Nevertheless it is admitted that those who are in invincible ignorance of the true Church are not guilty of disobedience to the law by not becoming outwardly members of the Catholic Church. Those who by examining the claims of the Catholic Church would be in the way of finding out the truth are not in invincible ignorance and they are not excused for their neglect of the necessary examination. From this it will be seen that some of those who have an erroneous conscience, believing in a false system of religion, are excused from sin on this account because they are in invincible ignorance; but those who are in an ignorance which can be removed by taking the necessary trouble to do so, are not excusable for their neglect.

Here it may be asked how are we to reconcile this with the statement of the Catechism, that out of the true Church there is no salvation. To this we answer that Catholics regard those who are in invincible ignorance, and who really desire to know the truth, and who are willing to embrace it when known, as members of the Catholic Church, if, besides, they are sincerely endeavoring to obey the laws of God. They belong to the soul of the Church, though outwardly they appear to be outside the one fold.

EDITORIAL NOTES.

THE Canadian Messenger, the organ of the League of the Sacred Heart, Apostleship of Prayer, has always been a welcome monthly visitor to our sanctum; and we were delighted to note the apparent evidences of its prosperity in the enlarged and otherwise very much improved appearance of its initial number for 1867. Success to The Messenger!

WHILE so much clamor is being raised whenever the least defect of management is discovered in any Catholic school, it is interesting to observe that the Protestant schools are not so free of defect that they may fairly claim to be a model for all the schools of the Dominion. The Protestant School Board of Montreal have found it necessary to administer a public reprimand to one of its teachers who had invented a novel mode of punishing pupils in kind for the faults they committed against discipline. A boy who was found with tobacco in his possession in the school-room was compelled to drink water in which some of the tobacco had been steeped, and was sickened by the potion. The punishment by public rebuke was certainly not over severe.

It is very confidently expressed by the partisan and anti-Catholic press that the Manitoba school question is once for all removed from the arena of Federal politics, and the recent election of Mr. Snetsinger, the Liberal candidate for Cornwall and Stormont, over Mr. Leitch, is approvingly spoken of as an evidence that this Catholic constituency is in favor of Mr. Laurier's settlement. Experience should show that Catholics will not be satisfied with a system which only allows a few schools to be established, which shall be nomchildren can be maintained, which will be in localities where there are at

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RRESPONDENTS.

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confidently expressed by and anti-Catholic press nitoba school question is removed from the arena of tics, and the recent elecnetsinger, the Liberal canrnwall and Stormont, over s approvingly spoken of as that this Catholic constituvor of Mr. Laurier's setxperience should show that l not be satisfied with a h only allows a few schools shed, which shall be nomr Catholic control, where of twenty-five Catholic be maintained, which calities where there are at tholic children. What the

Manitoba want is schools

ere.

occasion of the installation of the new (Anglican) Archbishop of Canterbury on the 22nd ult. The Archbishop of York officiated. When the ceremony began the Rev. Edward Brownjohn, chaplain of the late Archbishop of York, startled the assemblage by rising to protest against the installation inasmuch as the candidate for the Primatial See is a self-confessed believer in the full doctrine of evolution, which is incompatible with fidelity to the Book of Common Prayer and the 39 Articles of religion. The Archbishop of York refused to entertain the protest. He could not do otherwise, as he was obliged to obey the Queen's mandate ordering the installation. He would have been subjected to the penalties of a premunire if he had done otherwise. Mr. Brownjohn left the church when his protest was unheeded, and attempted to distribute leaflets to persons at the door, protesting against the appointment of a heretic to the important position of head of the Church of England. The police interfered to prevent the distribution of the leaflets, and the ceremony was proceeded with, so that Dr. Temple now occupies the Archiebishopal See.

LEAGUE OF THE SACRED HEART.

General Intention For January.

RELIGIOUS COMMUNITIES.

Messenger of the Sacred Heart. Religious Communities are a prom inent feature of Catholic life. Beside their number and variety, which are considerable, there is a special sacredness attaching to them in the minds of the faithful, which must strike the outside observer as remarkable. It be-gets confidence as well as respect. It is due to the fact that the members of these communities have "left the world and consecrated themselves to God." That is how we express the thing among ourselves. We mean, more particularly, that they have shut themselves out, by the vows of poverty, chastity and obedience, from an other-wise lawful exercise of dominion over self and over possessions, and that they have bound themselves to the pursuit and practice of perfection in the Christian life. The rules of the community, the life in common under a superior, and employment in good work, whether prayer and contemplation or of spiritual or temporal mercy, are the recognized means of acquiring this fection of the pure love of God. perfection. It may also be added that they afford the most favorable condi-

religious communities which cannot fail to impress the observer. They wonderfully tenacious of life, and withal most conservative of their respective types. The explanation is submit, but also of actual and, for the most part, un-This spirit is full of aggressive vital-The most adverse environment often fails to stay its growth. What happened in the beginning and be came manifest to the public eye in the ure, and makes us prompt to enter in surrender of the Roman Empire to the Church, is of daily occurence still. The divine plant is not content to shield itself from evil influences: it transforms the most noxious constitu ents of the atmosphere in which is lives, and makes them contributors to its own increase. It resembles fire in its power of conquest, and it is as irrepressible in its upward aspirations. As long as there are Christians in the world there will be some-many-who will not be content to do only what Christ has imposed as an obligation upon all; many who, catching His spirit, will seek to regulate their whole lives in more perfect accordance with His, and with the principles embodied the execution to the personal control in it. And what more sure than that the common life and useful work of the religious communities the easy highway to their goal. Our Lord will call "whom He wills," as He did in the case of the Apostles. Some will find their vocation, perfection as well as salvation, in other walks of life, acsalvation, in other warks of file, accordingly as God shall appoint for spirit shall desire to perfect itself in them. But the wish to live the most its essential opposition to the inordingle.

is, in religion. All Christians, without exception, are called upon "to be poor in spirit that is, to be ready to part from any possession rather than offend God by the violation of His Commandments.

which shall be really Catholic, and in which religion shall not be relegated to obscurity. They have such schools now in spite of adverse legislation, and they will not consent to give up their constitutional privileges by consenting that their existing schools shall be outlawed. It will be found that the Manitoba school question will be a live issue until that justice be given to which the Catholics of the Province have been declared by the Privy Council to be entitled.

A strange episode took place on the Astrange episode took place on the adequation and adepted a religious Order is, precisely on adapted a religious Order is, precisely on the system of the vows and the common life, to stamp its members with its own special spirit, to give them the or spirit of poverty, make eccasions where none are forced upon them, and principle — not of the destriction of the necessity of unity. I read the speech Mr. Redmond delivered at the annual convention of the Parnellites, and he agreed in effect that Ireland was the first common life, to stamp its members with its own special spirit, to give them the or spirit of poverty, make eccasions where none are forced upon them, and they on special spirit, to give them the or spirit of poverty, make eccasions where none are forced upon them, and they on the destriction of the necessity of unity. I read the speech Mr. Redmond delivered at the annual convention of the Parnellites, and he agreed upon the abstract principle — not of the destriction of the necessity of unity. I read the speech Mr. Redmond delivered at the annual convention of the Parnellites, and he agreed in effect that Ireland was the lepse without unity, and he death of the convention of the Parnellites, and he agreed upon the abstract principle — not of the destriction of the principle — not of the P which shall be really Catholic, and in from a desire to perfect themselves in adapted a religious Order is, precisely We are agreed upon the abstract otherwise than in dependence on the will of the divine Master. At every and an opportunity to do good work, turn he would have been confronted suitable to their institute, for God and by the necessity of being ready to do without them, or with just so much or their friends can procure them. so little of them as the Master should determine. So, too, by the vow of voluntary poverty does the religious enter upon a life long course of training in the perfect spirit of detach-

Again, all Christians are bound to love God above all things for His own sake and because of His goodness; and they must be ready to ignore the attractions even of the most legitimate affections and friendships, when their duty of love to God requires it. For, plainly, these can have no claim as opposed to the claim of God. Thus far all are bound to love God with a whole and undivided heart. And in the observance of the Commandments the ordinary Christian has his opportunities of practising this supreme love of Gcd. He may even extend his practice to occasions where there is no obligation to actually leave the creature for the Creator. In doing so he wishes merely to show his preference for God. But what will be the effect of this practice, if long continued? Whither does it tend? To the spirit ualization of all natural affection and friendship. The love of God will gradually absorb every other love. Home, brothers, sisters, father, mother, husband, wife, children, country, all will be devotedly loved, not so much for their own sakes, far less from elfish motives, but for the sake of God, whom the perfect Christian loves with an actually undivided heart, his love for all the rest being but the mani-

festation of his love of God. But there is a more direct way to this perfection. It is suggested and even recommended, though not for all indiscriminately, only for those "to whom it is given." The advantage of it, according to St. Paul, is that it leaves one free and unencumbered to "attend upon God" and "to be solicitous about what belongs to Our Lord, how to please God." It is the selibate life together with actual separation from home and family. When this is once definitively undertaken and made a duty by the religious vow of chastity, the life that follows is a continuous exhibition of the supreme love of God and of Our Lord Jesus Christ, over every other object of loyalty and devotion. Religious life s thus the king's highway to the per-

Lastly, all Christians are bound to be obedient to God in all that He has tions for the effective organization and uninterrupted continuance of the work undertaken.

There is another thing about these to conditions for the effective organization and uninterrupted continuance of the work undertaken.

There is another thing about these come to them. And God's Providence has so arranged that there is frequen necessity for actual obedience, not only by way of testing the disposition to affording that they have been designed to meet the means to exercise and perfect actual and, for the most part, un-changing needs of the Christian spirit. What is the perfection to attain? It must carry us beyond the range of the Commandments, for it is perfected by divine charity, by the love which seeks to do God's pleas to His mind and heart, to substitute them for our own, and to strive earnestly to give Him satisfaction in the way that He is pleased with. No one will say that it is impossible to acquire this perfection of obedience in the world. Every act of deference to constituted authorities, necessary or free, may be made the means of practising But what is all that even a ferven man can do in this direction compared with a life time of work for God and Religion not self-chosen, but appointed by legitimate authority, carried on in the spirit of an Order with constitutions and rules approved by the Church, and subject in every detail of of one who stands to the worker in the most of these will see in the vows and place of God? Perverse, indeed, and sadly wanting must be the religious who does not find in the observance of his vow of obedience the fullest scope for the development and increase of his

perfect life will naturally feel most at ate love of riches, of pleasure and of ome in a house expressly built and independence, so long will it be at furnished to suit its requirements, that tracted to the religious life of voluntary poverty, perfect chastity and entire obedience. There is little to wonder at in the number of religious men and women. It is the natural outcome of the Church's life.

And the means of confirming ourselves in this necessary disposition are to be found in the frequent occasions when the actual sacrifice is demanded as the only way of avoiding such violation. Of, course people in the world may,

young man had accepted this gracious invitation, his whole after-life would have become one continuous occasion to practise poverty of spirit. He would their health and strength as religious, to follow their numbers, to follow the first place, and above all, on the Irish Party to be independent of the written some exquisite religious tofore; they will be in the circumstances of the case still more hereafter. practise poverty of spirit. He would have shut himself off by a their own special spirit and traditions, self-imposed obligation of religious to be self-imposed obligation of religious to observe their rules and constitutions, to observe their rules and constitutions. to observe their rules and constituion from ever again using the tions, to train their subjects, to bind things of this world as his own or them to one another in a living organtions, to train their subjects, to bind

> ious orders and congregations are not private institutions, to be changed and modified, at will. Their purpose, rules and constitutions have the approval of ecclesiastical authority, in many cases of the Papacy itself. They have the right to be what they are, and to live though I do not choose to forget and work in accordance with the pur-pose for which they were approved.

Church, are the greatest blessings

But if friends of religious communities have sometimes don't them harm through want of due consideration, what of those governments and public hold—and I know that my Parliamentmen who seek their destruction? It is ary friends agree with that view—that hatred to the Church that has shown itself in the persecution of religious communities. The enemy judges rightly that she is especially vulner-The enemy judges able through them. Their usefulness, as we have said, depends upon the maintenance of religious spirit and Government, true to its assurances discipline. And these are such delicate plants that they necessarily suffer and suffer greatly from any disturbance of the calm and tranquil condi-

tions of the religious house. Vexatious laws are enacted, when rulers recognize that public opinion is not yet ripe for measures of repression or for open persecution. Taxes, so burdensome as to be prohibitory, are resorted to which, within a given num ber of years, are calculated to est up the patrimony of religious communities and reduce their members to beggary. The aim is first to cripple, then to render impossible any active ministry, pious or charitable, peculiar to the various institutes.

TO BE CONTINUED.

HON. EDWARD BLAKE, M. P., ON IRISH UNITY.

Hon. Edward Blake, M. P., addressing the Central Branch of the Irish National Federation, Dublin, Ire., on December 2, urged upon his hearers the critical nature of the approaching session of Parliament in its relation to Irish interests. He reviewed the condition of both the English parties. The Conservatives, though in power, are divided. The Liberals are div-

"Of the three parties in Parliament, I believe," said Mr. Blake, "that the Irish Party is the most absolutely united in point of opinion upon political topices. I believe that the programme which I have sketched out to you, which I need not say to you is not my programme, but is the programme question. As lar as I know the people are not divided upon the education question, and the importance of union question, and the importance of union of the great convention which was held lately — it was the programme embodied in the resolutions of the convention-is a progamme upon which, in sentiment, in feeling, in determination to give it effect, all Nationalist Irishmen, whatever may be their feelings as to men, however much they may be divided otherwise, are agreed, and I have not observed any hostile criticism with reference to any of these propositions which form the necstaple of the political action of the Irish Nationalist Party. But while we have the least differences of any party upon these questions involvng considerations of policy, unfortunately upon questions of tactics and of persons—and mostly of persons—we have the greatest difficulties of all. Now, how are we to deal with these questions? We must not forget that there is a great change in the political situation from that which existed in the old time. We must not forget that new rules have been adopted, and that the power and capadity to attract and maintain the attention of the British Parliament on Irish questions is largely limited compared with what it used to be. We must not forget that in the present. I agree with that, and next session-more and more to take the time of the house for Government questions, and the English Education question will be the excuse and the retext for taking the time of the nouse, and the opportunities of individual members of those not on the Government benches to bring up questions will in that way be more limited than We must not forget, therefore, that now, even more than when Mr. Parnell adopted that policy, it may be necessary in order to have our just influence in that house for the benefit of Ireland to intervene in other than purely Irish questions, and bring ourselves in evidence in that way, and I think we ought to take every chance of keeping Ireland in evidence. First of all by pressing on Irish questions and secondly, when those opportunities The variety to be observed among do not arise, by evidencing our deter-

period, when we were maintaining the Home Rule Government in power, when in the interest of Ireland and of Home Rule we had to subordinate our opinions. In order to accomplish the greater we had to give up the less. That condition ceased to exist as soon as the Liberals went into opposition, It should be remembered that relig- and although I for one, no matter who may say against it, do not choose to forget-although I believe my Irish fellow countrymen will not forget that seven years' war that they waged that even at the last general elec tion, disastrous as its results were, very nearly one-half of the whole vot ing power of the United Kingdom was polled in favor of Home Rule, yet, I it always has been, and is now, not merely the right, but the sacred duty of Irish Nationalists to maintain an absolute independence of both British political parties. Shall any one sug-gest that if we find that the Unionist with reference to Ireland, availing of its great majority in the House of Commons and of its friendly relations with the House of Lords, attempts to redress some of those grievances to which I have referred, they will find from a single Irish Nationalist mem-ber any obstruction, any difficulty in the way, any objection, such a man uggests that which is futile and absurd. We shall be only too happy o welcome such proposals, only happy to ease their passage through the House of Commons if we find that they are adequate and sound remedies. And if they be not, if they be inadequate and imperfect, as a good many proposals from these benches have been in the past, it will be our duty to endeavor to amplify, to enarge and amend them, and make them suitable to the occasion. What more evidence is there of unanimity of feeling among Irish Nationalists Men say they are prepared to come or the same platform and shake hands. metaphorically speaking, in the promotion of several questions—for example, amnesty. They will join

ample, amnesty. hands upon the question of amnesty Why? Because it is important in their judgment that amnesty should be obtained, and they believe that union is necessary in order to obtain it. I find a statement only the other day, from another quarter, from another prominent gentleman, that he was n order to carry weight with the Brit ish Parliament upon that question is acknowledged. I want to know what difference there is with reference to the importance and the necessity and he practicability of union on the question of amnesty and on all other questions; and I want to know whether would not be much easier, instead of more difficult, to shake hands for everything and to agree upon everything than to keep up a wall of division about something about which we do agree, and to shake hands upon some other things about which we also agree? I saw the other day a statement in the speech of a gentle-man, which was reiterated in almost the same words on the same day in the peech of another prominent gentle nan, both of them Irish Nationalists. They both referred to the fact that i vas quite useless to be discussing the lifferences of five or six years ago that they were not concerned with five or six years ago or with five or six years hence, but that they were con cerned with the present; and the recommendation from both these different quarters was that we should unite I think you agree with it. The desire is that we should unite, but unite not for any single purpose but for all those ourposes upon which we agree, and in espect to each one of which our union is essential to success. The lesson has een taught us by bitter experience. We have seen the ience. of both parties towards us; we have een the change in the attitude and one of our own people here; we have seen the change in the attitude and one of friends and sympathizers not of our race abroad ; we have seen the

Irish Party.

change in the attitude and tone of

Irishmen abroad. All these are warn-

ings and lessons to us. They teach us

poems is this, from the "Unknown Eros," called "The Toys," which for fidelity to life, for pathes and exquisite expression cannot easily be surpassed in our language :-

My little son, who looked from thoughtful eyes And moved and spoke in quiet grown-up

wise,
Having my law the seventh time disobeyed,
I struck him, and dismissed
With hard words and unkissed,
His mother, who was patient, being dead.
Then, fearing lest his grief should hinder

I visited his bed, visited his seg, at found him slumbering deep, th darkened eyelids and their lashes yet from his late sobbing wet,

From his late souting wes, And I with moan, Kissing away his tears, left others of my

Kissing away his tears, left others of my own;
For, on a table drawn beside his head
He had put within his reach
A box of counters and a red-veined stone,
A piece of glass abraded by the beach,
And six or seven shells,
And two French copper coins ranged there
with careful art,
To comfort his sad heart,
So when that night! prayed
To God, I wept, and said:
Ah, when at last we lie with tranced breath,
Not vexing Thee in death,
And thou rememberest of what toys
We made our joys,
How weakly understood
Thy great commanded good,
Then, fatherly not less
Than I whom Thou has moulded from the
clay,
Thou'll leave Thy wrath and say.

Thou'll leave Thy wrath, and say, "" will be sorry for their childishness."

Coventry Patmore's published works include "The Augel in the House," "The Betrothal," "The Espousals," The Unknown Eros "and "Amelia.

IAN MacLAREN.

An Interesting Talk with the Distin guished Clergyman and Author

"Ian MacLaren," the author of "Beside the Bonnie Brier Bush " and other works which have brought him into the front rank of contemporary literary men, visited the city this week, deliv ering several lectures and preaching at a couple of churches of his own de nomination. A dinner was tendered to him at the Union League last Sat urday afternoon, at which Archbishop Ryan was present.

A representative of the Catholic Standard and Times interviewed the visitor at the Lafayette Hotel on Tuesday morning. Though he was prepar-ing to go to Baltimere and was pressed for time, he answered the reporter's queries cordially and frankly. MacLaren " is the nom de plume of Rev. John Watson, D. D., pastor of a Presbyterian Church in Liverpool, where he has been stationed for sixteen years. He made the acquaintance of Monsignor Nugent through intimate mutual friends, and became associated with him in the work of public charities, during which they became strong personal friends. Dr. Watson says that no man is more respected and beloved in Liverpool by men of all creeds than Monsignor Nugent, and none has done more for the city. The Monsignor was the last man Dr. Watson saw when leaving Liverpool, the prelate having boarded the vessel by special permission of the steamship company, which is rigid in its rules in this respect. Monsignor Nugent gave Dr. Watson letters of introduction to Cardinal Gibbons, Archbishop Ryan and other Catholic clergy men and gave him his blessing, which he valued very much indeed. The Monsignor then went ashore, being the last man to leave the vessel. Since oming here Dr. Watson has met Rev. Morgan M. Sheedy at Pittsburg whom, o use his own words, he considers " very delightful man." The doctor met Archbishop Ryan at the reception previously mentioned. He expressed himself as greatly pleased with Philadel phia's prelate, and signified his inten tion of calling on him that morning. Dr. Watson said that the various denominations of Liverpool work very cordially together in all public objects, and that on one occasion a number of

local clergy, a work in which many of the people of his congregation take a deep interest. At the recent Lyman Beecher course of lectures before the Yale Divinity School, which he delivered, he was reported as making reference to the celibacy of the clergy as a desirable thing. Asked as to the facts, he said that it appears that all the churches might face that question both from the standpoint of economy and from the likelihood of an increased attention to clerical duties on the part of those or-dained. To the students he had said it might be a wise thing to study this question before ordination. He was not in tion endear one thing - the importance of a united favor of making celibacy compulsory either before or after ordination, but he does think that the Protestant

Catholic priests came to the hall of his

church and gave an account of the

rescue mission work carried on by the

said he admired them for their great levotion to their faith and for the sac rifices they had made for it, together with the moral purity that obtains among Irish people and which is one of the glories of the Catholic Church in

The Scotch Catholics, he said, are a very fine body of people, and in whole districts there are Highlanders who have never for once since the Reforma-tion swerved from the Mother Church.

The significance of his nom de plume, "ian McLaren," he explains thus: "Ian "is Scottish for John, his Christian name and MacLaren ("L" of which he capitalizes, contrary to the isage of most of the daily papers) is the family name of his mother. His own incestors were Scotch Catholics to with in almost a generation back, although he and his father had never been of the household of faith. On both sides, he says, he is of more or less of Catholic blood, and he was brought up with a great respect for Catholics, having a granduncle a priest, and other priests in the family some generations back .-Philadelphia Catholic Standard and

Would not Permit a Sister of Charity to be Insulted.

An incident occurred on an afternoon train on the Consolidated road that ought to have found its way into print efore this. It has numerous lessons. Among the passengers were three sweet and quiet Sisters of Charity in in their characteristic dress. A drunken man, very drunk and annoy-ing, entered the car and sat down beside one of them. He talked persistently, drank from a big bottle that he carried, and finally stuck his disagreeable face repeatedly into the long bonnet of a Sister in a most insulting way. She was evidently much frighted. The conductor had already een told of the man's conduct, but did nothing. The other passengers, in true passenger fashion, sat and ooked on. No man stirred.

Finally a woman, white as a sheet and full of suppressed indignation, got up from her seat and went to the rescue. She grabbed the fellow's bottle wrested it from his hands and flung it out of the window, and then took hold of him, and after a lively and unasisted struggle got him out of the seat. 'I'm no Roman Catholic," she said, excitedly to the spectators, but I will not sit still and see a Sister of Charity insulted."-Chicago Times.

Death of a Religious.

The death is reported of Madame Eliza Shanks, religious of the Sacred Heart, who died at the St. Alexander convent, Montreal, on Friday 18th December, of consumption. Mad. me Shanks was a native of Halifax, N. S, and was a professed nun for upwards of forty years. Some years since she was attached to the teaching taff of the old Sacred Heart Academy on St. Catherine street, Montreal, and was highly esteemed by pupils and parents.

A GREAT SUCCESS.

The ladies who had charge of the bazaar in aid of the new convent on Whits street return sincere thanks to all who helped them to make the bazaar what it has been, the most successful ever held in the city. To the merchants who contributed so generously towards it; to the ladies and gentlemen whose musical, artistic and literary talents served to make the evenings at the hall attractive and pleasant; to the kind friends far and near, Protestant and Catholic alike, they wish to place on record their gratitude and to express the earnest wish that the peace of the happy, holy Christmastide may rest in their hearts and homes, and that the New Year may come laden with leath, happiness and prosperity for each and all.

The following is the list of the amounts realized by the various departments of the bazaar: The large doll on exhibition before the bazaar \$47.66; the doll and nicknack table, \$10.13; the sweet cider and candy table, \$18.49; the Sodulity's table, \$114.79; married ladies' table, \$298.09; entrance fees \$112.65; refreshment table, \$99.59; fish pond, \$41.66; tickets for the prize drawing, \$601.75; total, \$1,410.63.

Special thanks are due to Messrs, Gilbert, Mickleborough, King and Waterbury, for the careful and thoroughly satisfactory manner in which they conducted the prize drawing.—St. Thomas Journal, Dec. 23.

DEATH OF A SISTER OF CHARITY.

DEATH OF A SISTER OF CHARITY.

It is with regret that the CATHOLIC RECORD announces the death of Sister Mary Archangela, Sister of Charity B. V. M., which took place at St. Joseph's convent, Mount Carmel, Dubuque, Iowa, (after a lingering illness for some months), on Saturday, December 26, in the thirteenth year of her happy religious life.

Her death was a peaceful and happy one, she being fully fortified by the rites of our hely Church, surrounded by her loving and sorrowing Sisters.

Rev. Father Daly, Chaplain for the Sisters, was most assidious in his attention to her spiritual welfare.

Rev. Mother M. Cecelia, who rules over her large Community of Sisters with love and kindness, devoted a large portion of her time in having every desire of her dying child gratified. Everything that was possible for loving care and kindness was done by herself and her devoted Sisters. She was not only perfectly resigned to go, but was anxiously wishing for the final moment to have the happiness of appearing before her God.

Sister M. Archangela was the eldest dangeb.

God,
Sister M. Archangela was the eldest daughter of Mr. and Mrs. Patrick Harte, of Toronto, formerly residents of Hamilton, for many years. She was an affectionate and obedient child, and as she grew up she became devotedly attached to the Church, strictly adhering to its precepts.

She was Prefect of St. Mary's Sodality in Hamilton before entering the convent. Her amiable and gentle disposition endeared her to a large circle of friends, by whom she will be sincerely regretted.

The company of a good, pure man olic Church has, who will remain celi- is ever to be preferred to that of the clever man without these qualities. devotion and sacrifice will be in a man- Truth and honor make a better showing than wit and cleverness. - Pitts

THE PAULISTS' CRUSADE.

Father Elliot's Missions to the Non-

Rev. Walter Eliott, the energetic Paulist, is at present conducting missions to non-Catholics in Canada, and in the Catholic World for December he writes of the success of his propaganda. Of his visit to Brechin, a small hamlet amid a rich farming district, he says:

We have a good church and pastoral residence, a first-rate separate school, and Father Kenneth J. McRae, of Scotch Catholic stock, is an efficient The Methodists have a pretty little church, which is used also by members of other Protestant denominations, but there is no resident minis-

A Catholic mission preceded the non-Catholic one, and was well attended and earnestly made by the Catholic farmers. The time was favorable, the people not being crowded with work, the fall ploughing having been mostly

The hall for our non-Catholic mission was the upper room of a building used to store agricultural implements. It was nicely ceiled with pine and well lighted, but it was small, and was entered only through the dark storeroom below, and it could accommodate scarcely two hundred. Our first attendance fell considerably short even of that number, and our hopes fell to the freezing point. However, we opened the evening exercises with cheerful faces, our audience of mixed Catholics and Protestants paying careful attention.

THE MUSICAL "OUTFIT" was somewhat singular. We had been offered the Brechin orchestra, "all Protestants," as said the pastor. But when it was learned that we must borrow the only available piano from one of the Catholic hotel-keepers, whose bar room we had vigorously attacked during the Catholic mission. the pastor objected, and so did the missionary. Thus the orchestra lacked one of its instruments. Two violins Thus the orchestra lacked were the sum total of the remainder for the first meeting, reinforced after-wards by a 'cello. The first violin asked me if it made any differences if the music was not religious. I answered, "Not a bit." But I was a triffe amused when they gave us regular hoe-downs : I dared not look at the young people present, who must penitential pang, for some sharp things had been said in the mission sermons against certain dancing part ies. Anyway, our orchestra played well and added greatly to the at tractiveness of the meetings, for they were with us some of the evening after we adjourned to the church This we did, because word had come to us that we should do better by using the church, and Father McRae sug gested that we take a vote of thos present at the first meeting in the hall. The case was explained to the audience the vote was put, and we were sur prised that all but one voted for the church. In fact - and this is curiouswe learned that the Protestants felt little hurt because we chose the hall in preference to the church ; "for," said they, "you seem to think that we are bigoted to go to the Catholic church." The adjournment was a good The church seats about three hundred, and we filled it every night about half being non Catholics. Satur day and Sunday nights we had rous ing meetings, the church being packed.

Ti

WHAT THE PROTESTANTS EXPECTED Some Protestants drove from Beaver ton, nine miles away, and others even from Kirkfield, sixteen miles. All paid strict attention both to the lectures and the questions and answers They expressed themselves agreeably disappointed that they did not get warmer, or rather a hotter, reception.
"We thought," said they, "that he "We thought," said they, "that he would pitch into us, but he only explained Catholicity." A few of them may have hoped to carry away a challenge, or some other excuse to strike back. But they got Catholicity pure and simple, trimmed with once and simple. A few of the questions, branches. A few of the questions, however, indicated that this good food was bitter medicine to some of our hearers.

Most of the non - Catholics came steadily every night, including some of the leading men of the village and vicinity. Notable among the audience were those whom we are used to say ought to be Catholics, the fruit of mixed marriages, brought up rigid Presbyterians or staunch Methodists. The Catholic farmers were zealous and successful in securing our audience; and this was all the more necessary because there is no newspaper in the A Protestant who lives in the village

has for some time been wanting to join the Church, but his wife and people-in-law have held him back. He insisted on attending the lectures, and they all declared that they would go with him to see that he came back safe, as it were. No doubt the end will be several converts, in this family. Their notion was like that of the Irishman, who, being annoyed of a wintry night by a faith? dog's howling with the cold, went out and stood over him with a stick till morning came.

There is a Scotch Presbyterian family in the village who edify the Catholic pastor by driving six miles to their church, rain or shine, every Sunday. Some of this family attended the lectures and were deeply interested.

Among the questions was one affirm-MARGARET L SHEPPARD

was spoken of as a "respectable

young lady !" Another question was pertinent and impertinent: cept a man be born again he cannot see the kingdom of God' (St. John iii. 3), Are you born again?" The

answer was a brief explanation of the Catholic doctrine of justification, or conversion to the friendship of God, including the use of the sacraments.

From Brechin Father Elliot and his zealous band journeyed to Uxbridge. Of the visit to that place the missionary writes :

From first to last this mission was very well attended by our separated brethren, and the hall was often crowded beyond the comfort line. We could manage to squeeze in three hundred — perhaps a score beyond that. The proportion was between twenty-five and fifty Catholics to two hundred and fifty Protestants. were representative, including the best men and women in the town, lawyers, doctors and politicians, storekeepers and prominent people gener

The sum total of attention given us by the the ministers of the place was one of them sadly gazing into the crowded hall from the side walk, and wo others intriguing to hinder Protestant musicians from playing and sing ing for us. The Methodist church had extra services every night, with heavy bell ringing. All in vain; we got their people to listen to us, to take our literature, and to think well of the Catholic faith.

A message came from a neighboring town asking for some lectures. It was sent by the leading Protestants, doctors and lawyers and merchants, there being but one Catholic in the one thousand five hundred inhabitants. Doubtless, in course of time every such place in the English speaking Dominion will enjoy the privilege of non-Catholic missions. The field is fertile-equally so with the United States—and needs only the seed of the word of God to bring forth an abundant harvest.

THE CATHOLICS OF ONTARIO are among the best in the world, mean ing both clergy and people. The same may be said of our brethren in the other provinces of the Dominion. We may, therefore, expect a powerful missionary development among them in the near future, for no apostolic opportunities will be allowed by the Catholic Church to pass unimproved in the new nation to whom God has given the northern regions of this continent. The non Catholic Canadians are readily brought to hear and read the truth, and their Catholic fellow countrymen are alive to this providential opening. Neither the Archbishop of Toronto nor his priests were greatly surprised at the large attendance we gained at our lectures there this fall, though mightily pleased. They know that the Protest ants can be reached. Much good missionary work has already been done. Converts are found everywhere, gener ally of the more intelligent kind of people, often of the most unpromising religious antecedents. The apostolate of the press is being well advanced, branches of the Catholic Truth Society being in active operation in some of the larger cities. In Toronto, for in stance, that society, besides its general In Toronto, for in usefulness, publishes a missionary weekly journal, the Impartial Witness and distributes it free to five thousand people of all religions - a venture which, we trust, will soon by made permanent and self-supporting.

permanent and self supporting.
As to French Canada, we may be certain that its faithful pastors and hierarchy, serving a truly Catholic island that they could just see far island that they could just see far people, will stand their ground against error of every kind. And there is need of that militant spirit which char-And there is acterizes them, for the enemy is excessively busy in attempting to make perverts among them.

PROTESTANT PERVERSION IN NEW ENGLAND.

In New England the Protestant missionary societies are hard at work among French Catholics. One cannot say that they have really succeeded, because the Canadians in New England, though mostly poor and often simple, are a bright people, high spirited, and generally are well instructed. But a persistent propaganda makes some headway in a population often hard pushed for a living and of a semi-migratory habit. It is a grief to find an occasional Protestant French Canadian minister, who was captured as a boy, and brought up and educated by these societies. Taking the whole work they do, we find their little mis-sion churches in many large factory towns in New England, often in the province of Quebec itself, with a ministry numbering many scores of active French Canadian proselytizers, preverts or children of perverts, including some abominable apostate priests, with a total enrollment of several thousand Protestant French-Canadian church members, at least according to the official reports-no very reliable authority.

I have written this statement for the purpose of asking the hierarchy, priesthood and people of French Canada how many Catholic missionaries of Their notion their own race are busy among Protestints making converts to the true

HUNDREDS OF THOUSANDS OF DOLLARS are yearly spent by Protestants to pervert French-Canadian Catholics in the favored and repulsive-looking." United States and around the shrines of Catholic orthodoxy in Quebee Province. How much money is spent by this injured Church of Christ in making reprisals? A rich Massachusetts Yankee has actually endowed the work of perversion in his state are seaworthy. Now, I must give you with a large sum of money, and thus charts and books. Study them care Among the questions was one dailing ing justification by faith alone, a noveity in our experience, and showing the primitive type of Protestant-ling the primitive type of Protestant-li ing the primitive type of Protestant-ism in this part of Canada; also Catholic French Canadian apostolate King wishes you to go first into the among Protestants?

educated men are as facile with English as with French, and the "born the sea, for the King loves you orator" is a common product of this ancient Gallic stock, we may look for to tend and care for those ancient Gallic stock, we may look for to noble souls becoming missionaries to wh their non Catholic countrymen. We may trust well to their power against those scavengers of the tribes of Israel, the emissaries of Protestant missionary societies, unclean birds living on the offal of the camp of the people of God. The least acquaintance with sharks following Peter's bark, greedy for the carcasses of the dead, harboring fallen priests and swindling impostors and other outcasts of society, the better. We believe that no work in this era would please God better than that of French Canadian missionaries work-ing among non Catholics, and also that none would succeed better in making

LEGENDS AND STORIES OF THE HOLY CHILD JESUS.

The Desired Haven.

STORY TOLD BY THE GREEK CATHOLIC MOTHERS TO THEIR CHILDREN.

Bring us to the haven where we would be. St. Augustine.

THE MESSENGER OF THE GREAT KING. Five little boys in white robes were playing in a garden by the seashore. It was a lovely summer's day, and the light glinted on the deep blue sea; the ilies and roses in the garden spread their bosoms to the golden light; the gentle breeze wafted the fragrance of the myrtles all around, and the little

birds sang joyfully in the hawthorn bushes The boys ran about and picked the scarlet geraniums and the delicate begonias to make garlands; they chased each other about the shady paths and verdant lawns of the garden. after a while they grew tired of playing, and, sitting down beneath a tall acacia tree, they asked each other wonderingly what they could do to

amuse themselves next. One suggested one game, one another, and one some quite new past time: but this was too childish, and that too hot and tiring; and so intent were they that they did not notice the approach of a stranger. He, too, was dressed in white, with a long girdle round his waist. His face shone as if he had been on the holy mount with God; his hands were clasped on his breast as he passed; the air was file with a celestial fragrance; when h spoke, his words fell like sweetes music on the ear.

"My children," he said, coming for ward into the very midst of the five boys, "I have brought you a message him and took his other hand. "I shall come with you, too," he said off beyond the ocean. Come with me "But, Ireneus, don't you you think we to the seashore, and I will explain it

to you. sands. Then a cry of wonder arose, for there before them, dancing on the merry waves of the deep blue sea, were five little boats, each of pure gold, in the shape of a heart. The sails were as white as snow; the mast was surmounted by a little cross. To each boats, which were already so far off

away, where the sea and the sky seemed to meet, "that is the Land of Fame; if you seek it, you will have to pass through many dangers. You may never reach it; your little boat may suffer many shocks that will spoil its beauty and dim its brightness. There, too, are the Islands of Riches, of Folly, of Transient Delight, of Luxury, and many others. Those are the Islands of False Happiness, and many have been shipwrecked in trying to reach them. But far away-so far that you cannot see it—is the country of the Great King whose messenger I am. If you make

for that country, and persevere in your course, He will send His messengers to help you in times of need. Nay, more, He will come Himself and guide you. "May we not even visit the islands on our way?" asked one of the boys "It is better not," returned the stranger. 'You might become slaves you will sully the whiteness of your robes, and tarnish the gold of your little boats. Pass on, press on, ever, my children, to the country of the Great King, where all is joy and beauty and love for evermore-where He Him self will welcome you, and crown your bravery with a crown of brightest gold, and if you have fought with the pirates on the sea, will place in your hands the

palm of victory. "Are there pirates on the sea? asked one boy, timidly.

"Yes; but the King will not suffer you to be vanquished by them if you fight with valor and implore His aid. Nay, be not so cast down," he added encouragingly, for the timid child grew pale and shuddered. "You will readily know them, for their vessels are gaudy, often dirty; their sails are not snow white; no cross shines from the masthead; they themselves are ill-

"Will there be storms at sea?

again asked the little boy. "Oh, yes; but the King will not let you come to grief if you trust in Him and cry to Him in times of danger. You must also see that your little boats city on the other side of the garden Now, inasmuch as nearly all their and find some poor sick or lonely child.

whom He has seen good to leave in sorrow and suffering in the city. And

now, farewell, my children; think often of the King, whom you will see in His beauty in the land that is afar off. The way will not seem so long, and you will be impelled on your course by the desire to see Him. A troubles will seem light. Farewell.

A bright cloud surrounded the stranger, and, gradually vanishing away, the children could not tell how or whither he had gone. They loosened the cords that secured

the little boats and drew them ashore "They are small," said the eldest boy, Genestal. "They will not hold another child." "Oh," said another, called Nurana, "they are fragile; I wonder if they

will stand all the storms and knocking about on the sea. "Well," said Petronel, another, "I am going off at once, but I shall not

to take any one else. I mean to sail for the Island of Fame; and then when I have all the pleasure it can give me, I shall start again for the country of the King."

"That is a good idea," chimed in Genestal. "I have a mind to see some of those islands myself on the way, for 'tis only on the way, you know. "But," said Irenaus, a boy with a beautiful, calm face and a gentle voice, "the messenger told us exactly what the King wished us to do; and

see, on our charts, the course we are to take lies far to the right of the islands Think, too, of the dangers he warned us of."
"Dangers make a brave man's heart

leap, not quail," answered Petrone proudly. "But I am not going to waste the time talking here. I shall be at the far off country as soon as you, I expect." So saying, he pushed his boat out

into the sea, jumped in, and, with a last ringing laugh and wave of th hand to his companions, he set off for the Islands of False Happiness. Genestal followed his example Nurana wavered for a few moments-

what the others were going to do do. He was timid and shy, and ever put off and put off. "I am going down to the city," said Irenœus, decidedly. "You will come with me, little Michaelis, and we will

then thought he would wait and see

try to keep our little boats near each ther during the voyage."

He took his little companion's hand and turned his back on the sea; he had only walked a few steps in the direct tion of the town when Furana ran after

might visit the islands, just to see

what they are like?"
"No," answered Ireneus firmly The boys rose and followed him in "No," answered Irenæus firmly; silent awe. He led them through the gates of the garden on to the golden the time and want to follow the others, don't come with us, for you will only discourage Michaelis."

boat was fastened a crystal lamp, from that they looked like birds skimming which the light shone like the stars on the ocean. The way down to the city a frosty night.

Then the messenger of the King told them that these boats were theirs, given them by the King himself.

Was steep and rugged, and Nurana thought of the return when they would have to climb, and that not alone, but with a burden, perhaps. But still with a burden, perhaps. But still catholic he wavered; and half through fear, half through real earnest Almanac desire to please the King, he went on with Irenaus till they reached the gates of the city.

TO BE CONTINUED

The Children's Enemy Scrofula often shows itself in early life and s characterized by swellings, abscesses, hip liseases, etc. Consumption is scrofula of the ungs. In this class of diseases Scott's Emulsion is unquestionably the most reliable



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FIVE-MIN

JANUARY

SHOWING F nations in the pe men is what hol sider to day. V sion to remind ; duty to make His doctrines as acknowledged J His doctrine sho to others. We given office of t enjoy and which their dignity mi and teachers an in the doctrine a What we wish insist upon is t

every Catholic, of error and in characteristic of it is in some sens another, but he truth and the gr ly (that is to say ceived, freely g man ; every gr ceived not only others. The Ch common proper God; it is the mankind has be King of man is of Mary, the mother of all liv stretched out to sons of God of al He who claims Jesus Christ is establish His kir truth up to hims of it: he is sel demned for hidi But somebo "Father, what y theoretically: actual fact, can

practically sho First, by word day passes but plain, strong v Christ. The air religion, and e any one denies. the soul, the div truth of religio affirm these fu once, and it is a If you say you answer, that th not so good a qu tion; and I an who assail the t versation are ge learned. The e for the most par are bold. Lear not learning we to have sincere need to have the believed," says therefore did I s so well that i powerful argu religion will not assistance to do

But we should truth ; we should have friends wh do them no bett them right. Th discretion, to be too anxious abo you see error at kindliness is the a hearing. It and women can and practices along from day ously attacking everywhere coward is so coward? Finally, a gottion of our Lord

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A TREAT FO

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FIVE-MINUTE'S SERMON.

The Epiphany.

SHOWING FORTH OUR FAITH. The manifestation of our Lord to the nations in the persons of the three wise men is what holy Church bids us consider to day. We think this a fit occa-sion to remind you that the laity have a duty to make manifest our Lord and His doctrines as well as the clergy. It is the will of God that all who have acknowledged Jesus Christ and believe His doctrine should preach Him and it to others. We pass by the divinely-given office of teaching which parents enjoy and which others who share their dignity must partake of, including those who assist in the household. and teachers and guardians : of such the honor and duty is to train children in the doctrine and discipline and cor

What we wish more particularly to insist upon is the missionary office of every Catholic, especially in these days of error and inquiry. Now, it is a characteristic of all spiritual good that it is in some sense communicable. The priest cannot, indeed, give his office to another, but he holds it to give the truth and the grace of Christ. "Freely (that is to say, gratis) you have re-ceived, freely give." So with the layman; every grace he has has been re-ceived not only for himself but also for others. The Christian heritage is the common property of all the sons of God; it is the destiny to which all mankind has been called. The Infant King of man is enthroned in the arms of Mary, the second Eve and the mother of all living, and His arms are stretched out to embrace and make sons of God of all the children of men. He who claims to be the brother of Jesus Christ is unworthy the title un less in mind and act he assists Him to establish His kingdom in every hear of man. The Catholic who hugs the truth up to himself alone is not worthy of it: he is selfish. He will be condemned for hiding his talent. But somebody might answer

"Father, what you say is plain enough theoretically; but, to come down to | noon and night his little feet and fin actual fact, can you tell me how I can practically show people the truth? First, by word of mouth. Scarcely a day passes but that you can say a plain, strong word for the cause of Christ. The air is full of objections to religion, and every objection should be met on the spot and refuted. If any one denies, in your hearing, the existence of God, the immortality of the soul, the divinity of Christ, the inspiration of Scripture, or any other truth of religion, it is your duty to affirm these fundamental truths at once, and it is a great honor to do so. If you say you have no learning, I answer, that the highest learning is not so good a quality as sincere conviction; and I answer again that those who assail the truth in common conversation are generally the reverse of learned. The enemies of religion are, for the most part, as ignorant as they are bold. Learning is good, but it is not learning we need most. We need to have sincere convictions, and we need to have the courage of them. "I believed," says the Psalmist, "and therefore did I speak." Truth sounds so well that its bare mention is a powerful argument. Furthermore, the honest Christian who defends his religion will not be without the divine

assistance to do it well. But we should not only defend the truth; we should attack error. If you have friends who are in error you can do them no better service than to set them right. This must be done with discretion, to be sure. But do not be too anxious about discretion. When you see error attack it; in such cases kindliness is the chief rule for securing a hearing. It is amazing that men and women can piously love the truths and practices of religion, and live along from day to day without vigor-ously attacking the error and vice everywhere about them. What coward is so mean as the pious coward?

Finally, a good life is a manifestation of our Lord and His doctrine of wonderful force and attractiveness Be chaste, temperate, charitable, kindly mannered; be industrious, neat, truthful-these simple virtues will be like a pulpit from which you can preach your supernatural faith As a tippling, lying, loafing Catholic is hindrance to his religion, so is the contrary character the recommendation of religion.

Tired Mothers find help in Hood's Sarsa-parilla, which gives them pure blood, a good appetite and new and needed STRENGTH. Mother Graves' Worm Exterminator has no evual for destroying worms in children and adults. See that you get the genuine

and adults. See that you get the genuine when purchasing.

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A TREAT FOR THE CHILDREN.

We have now on band a supply of "Our Boys" and Girls' Annual," and are pleased to be able to tell our young readers that it is beautifully illustrated throughout, and is replete with interesting and charming stories. Rev. Francis J. Finn, S. J., the children's popular story-teller, contributes a delightful tale. "Looking for santa Claus." The other stories are: "The Robber's Hospitality (a biblical legend)." "The Story of Ladye Lifte." "Innocence Rescued," "How Small Birds Cross the Sea." "Dog Labor in Belgium." "Bells Tolled for Jack Frost." etc., etc.; together with a large (illustrated) assortment of games, tricks and puzzles.

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OUR BOYS AND GIRLS.

New Year's Greeting.

What shall I wish thee for the coming year Twelve months of dream-like ease, no cares, no Bright spring, calm summer-autumn, without rain of bitter tears?
Wouldst have it thus, my friend?
What lesson then were learnt at the year's end?

What shall I wish thee then? God knoweth If I could have my way, no shade of woe Should ever dim thy sanshine—bu: I know Strong courage is not learnt in happy sleen, Nor patience sweet, by eyes that never weep.

Ah. would my wishes were of more avail!
To keep from thee the many jars of life! To keep from thee the many jars of life! Still let me wish thee courage for the strife, The happiness that comes of work well done, And afterwards—the peace of victory won!

The Magi.

The three kings who came to do honor to Jesus on the Feast of the Epiphany, are also called the three Magi, or the Three Wise Men. They were the rulers of an eastern tribe a some distance from Bethlehem. Like Abraham, they left home and country at God's command. If Abraham thus deserved to be called the friend of God and father of the faithful, so these wise men were not only the subjects but also the friends of Christ, and the spiritual fathers of all faithful Catholics. We are their spiritual offspring; the innumerable company of Christians in heaven will have to thank them for having led the way to Jesus.

What led them to this long and apparently aimless journey? In their tribe there had long existed a tradition that one day or other a star would appear which the princes of the trib were to follow, and, following it, to find the King of Heaven incarnate upon earth. How many generations had looked and longed for the promised sign! Yet it came at last. God always grants sooner or later the desires of those who long after Him.

HARRY'S NEW YEAR'S CALLER. Poor mamma was in despair, and Harry was in trouble again. I do believe that for his age, which was only four years, Harry was the most mis-chievous boy in the world. Morning, gers found naughty work to do; he was simply incorrigible. Spanking had no effect. In fact, he would often come running to mamma crying "Mamma, I'se been velly naughty but I'se brought you a switch." Then he would take his whipping, never shed a tear, and when it was over, run off to play as unconcernedly as though nothing had happened.

But this time mamma was really angry. Nurse had just dressed Harry for dinner in a clean dress, and what did Harry do? Seeing the bath-tub full of water, he jumped in to take a swim, and, of course, had to be dressed again. Then nurse took him to the library where papa and mamma were sitting, and told her tale.

"Harry," said mamma when nurse had finished, "I am afraid I shall have to whip you.'

Harry sighed a long-drawn sigh, and without a word, stooped down and took off his own tiny slipper, and handed it to his mother, saying : Well, do it.'

Papa burst into a hearty laugh, in which mamma joined.
"You must try something else," said papa. "See here, Harry, if you sit on that stool and are a good boy for

half an hour, I'll give you a new penny. "Sure, papa?" .

"Yes. "You give me one, too, mamma." "Yes.

"All right, then; I'll be good, and taking a picture book, Harry brought his little stool close by mama's chair, and seated himself on it.
"This is a mousey, this is a horsey,

and this is a kitty-cat." Being good, even for a penny, was just a bit tiresome. Harry looked out the window, but there was nothing to see except the village church, so Harry

turned his attention to his book again " Mamma, is this Sandy Claw's picture?" asked Harry, holding up the

" No, dear, it's Father Time."

"And what does he do, Mamma? Sive little boys presents?" "No," answered papa, "he comes to e naughty little boys. "Will he come to see me, papa, if I am very bad? I'd like him to."

"It's likely he will." Harry sat in silence for a few moments, and papa was congratulating himself that his penny was working wonders, when suddenly he heard a loud wailing and screeching, and the cat darted across the room with Harry's

book tied to his tail. "Father Time and Pussy," cried Harry, clapping his hands in glee. "You'd better not treat Father Time

that way," said papa, shaking his finger reprovingly, "he wont like it." The bell rang for dinner, and Harry was so hungry that for a little while he was pretty good and quiet.

The next morning, Harry burst into

the dining room, crying: "See, mama, I put on my pretty new collar 'cause Father Time's coming to see me. Papa said so.

"And I guess papa was right," said mama, "for here he comes." The door opened slowly, and to ried two books under his arm.

"How do you do, Harry?" said Father Time, holding out his hand. PLAIN FACTS FOR FAIR MINDS.

"Been a pretty good boy?"

"Yes, str," said Harry hanging back and holding on to mamma's

"A very good boy?" "Not very good; a teeny weeny bit

lap. I want to talk to you and show

breakfast."

you my book; I won't hurt you."
"I'm not afraid," and Harry advanced boldly and seated himself on Father Time's knee.
"Now, Harry," said the old man,

"I've been watching you for a long time, and everything you do I mark down in my book, and God reads it, and if it is good He's glad, and if it's naughty then He hides His face and is very sorry. I'm going to show you some of the book now, and you'll tell me yourself how you think God feels.

Here is yesterday's page."
"It's not very clean," said Harry,
somewhat disgustedly. "Eight o'clock in the morning," read Father Time. "Harry slapped

"But she pulled my hair and it hurt."
"Nine o'clock, Harry cried because namma made him eat oatmeal at

'I don't like oatmeal." "Ten o'clock to twelve, Harry was a good boy because he was asleep."

'Then God smiled," cried Harry. "One o'clock, Harry stole three cookies." "But I did ask Norah first and she

said 'no,' and I wanted them."
"Two o'clock, Harry tied a pan to Fid's tail. "And he said 'bow-wow-wow,' and ran all around the garden.' "Three o'clock. Harry was pretty

"Five o'clock, blot! blot! blot!" "I know," said Harry, "I swimmed in the baf tub with my clean dress on, but I won't do it again.

"So you see, Harry," said Father Time, closing the book; "you have been a pretty bad boy, a very bad boy, and Jesus can't love you like that."

Harry began to cry, "I'm sorry, and I'll be good now."

"Well, Harry," continued Father Time, "the old year is past, and this book is finished; to-day is the first of the New Year, and I have a nice, new the New Year, and I have a nice, new book with nothing but nice, clean pages, and I will only write in it just what you do and say; if you are good, then next year when I come back, it will all be written in gold in the book and if you are bad, it will be written in black and blotted, and God will see it all.'

Harry nodded his curly head gravely, "Begin now and write. Harry is a good boy, and 'll never be bad again.

And, strange to say, Harry kept his word; from that day he was a changed boy; he was as merry as ever, but whenever he was inclined to be naughty, mamma or nurse would say 'Father Time has his pen; he's going to write in gold or black, and in a few minutes Harry would be as good as a little angel, and he would whisper softly, "He shan't write in black cause I want God to smile.'

The Dying Year.

BY CARLOS. To watch the death-bed of the dying Passing forever out of sight,
To hear the weary victime sighing,
Grouning in agony and fright;
It is enough to start a tear—
Then shed one for the Dying Year!

'Twas only yesterday, it seems, When all of us, in social fun, Gazed at Aurora's brilliant beams Braiding the brow of '96! Yet, what a transformation here! Behold it in the Dying Year!

The Dying Year has been our friend, Pouring out, with lavish hand, Blessings he no more may send From cold Oblivion's cheerless land, Where no one o'er his memory grieves

here no one o'er his memory grieves, brouded in snow and withered leaves! Adieu, Old Year !- Above our path You strewed fresh roses o'er the thistles,
And the the world incurs your wrath,
Jarring your ears with shricking whistles,
We'll weave this chaplet to thy name,
And say "Farewell," with heart aflame!

Pointed Pencilings. The Old Year, that is now dying, will be soon linked with the past, never again to return, no more than ts buried hopes and blasted prospects that have now and for ever vanished out of sight. Look over the year that has fled like a shadow, and see the wreck and ruin that lies spread before you. Aimless and wasted lives; cheerless, houseless and homeless wretchedness on all sides; hatred-human hatred-lurking in once happy homes, and desolating once cheerful firesides; then the treachery that begot broken friendships and broken hearts, and fostered every mean feeling of ill will and animosity conceivable till slander and calumny followed, while blear eyed Hate, grim and gaunt stood guard above the grave of Hope, and angelic Charity fled weeping to the skies. - Think of it, and ask yourselves: Do you bear any grudge to others? Do you cultivate your dis-likes too, like those desolate ogres that skulk in dark corners, abhorring everything but self? Do you, too, chime in with the backbiters, and have never a good word at all to say for the or victims of their poison-tongued calumny? Or do you nobly brave the breath of slander and take the part of the injured one, scorning to carry two faces under a hood, and determining to have but one aim in life, viz., to love your God and your companions for His sake; for such is the spirit of Harry's astonishment, in walked an old man with a long beard. He car-good will to all men.

If you do; if you will cherish the shelterless, and comfort those poor creatures of your own age and sex who are without comfort, and help them along with your pennies; and if you have nothing else to give, you will use of harsh words and sour looks. If

Best for Wash Day Every Day For quick and easy work For every use about the For cleanest, sweetest house Surprise works and whitest clothes best and cheapest. Surprise is best See for yourself.

any cause or none, you will be sure to get on terms with them, and exercise your generosity towards them. This will be, after all, only in accordance with the imperative command of Jesus Christ Who used this language in His Sermon on the Mount: "You have heard that it hath been said, thou shalt love thy neighbor, and hate thy enemy; (a thing which many nominal Catholics do nowadays) but I say to you, love your enemies; do good to them that hate you, and pray for them that persecute and caluminate you." Words cannot be plainer, and this is the season to put your kindly acts, even to your enemies, into execution.

But you say you cannot bring yourself to speak to such a one, your dislike is so great. And the idea of giving him a present-O my! Well, course, it is difficult to return good for evil; but that very difficulty enhances the merit of the act. The greater the The greater the difficulty, the more heroic becomes the act and the brighter the crown for all eternity. Besides, remember-and it is well worth remembering - "the servup your cross because it is heavy, then you cannot reasonably claim a share in the crown, and, not sharing the crown, you have positively no other outlook but the black chasm that separates countless millions of lost souls from their once beloved Lord and Master, because they had not the courage to "do good for evil," and to forgive those who injured them in any way, even as Christ forgave His enemies on last trembling gasp.

But you tell us you know lots of nice neat, little boys and girls who say their prayers every morning, and who do not utter naughty language, but who are all the time chipper and comely and prim and polite to everybody, and who are, nevertheless, given to hav-ing their little grudges to gratify, to-gether with dislikes which they someimes treasure up after a fashion that ooks anything but Christian. Now, if these good little boys and girls, radient with the sunshine of youth and beauty, can keep their spite in for one another, and talk evil of those they dislike, why you, ask, can it be possible that you may not do the same? You may not; you most emphatically cannot. If they pretend to be good boys and girls, and still act so nasty and mean, they are simply downright hypocrites, and if they do not mend their ways, they will meet the fate of the beautiful Lucifer in the end who was at one time the brightest and most blazing star in the heavens.

Some children are so poor, God help them, that they have no presents to give anybody. But, to children of this class, there is a very suggestive way out of the difficulty. Now, be it underout of the difficulty. Now, be it understood that material presents do not always bring the most comfort to the recipient. In fact, I have known to be a cause for jealousy when, for instance, one boy got a better present than another or his big brother got a larger number of presents, or his ister got the costliest of any. remedy this evil, let those who have no money to buy drums or jumping jacks, just see if they cannot make other children happy by cultivating a feeling of kindness; by being oblivious of their shortcomings; by show ing a spirit of genuine charity, that will keep, not for a day, but for all the year round; by having kind and sympathetic feelings towards those with whom they associate; by not being domineering in their manner towards their playmates; in a word, by becoming ductile to good impressions and by practising their religion, as well as professing it. If folks act in this way, they will convey more happiness those around them than if they made any number of New Year's presents, some of which, after all, serve as mere vanity and dumh show, though such, of course, is not so in the great major ity of cases. - Carlos.

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or inflamed breast.

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Liver and Blood, are speedily removed by
the active principle of the ingredients entering into the composition of Parmelee's Vegetable Pills. These Pills act specifically on
the deranged organs, stimulating to action
the dormant energies of the system, thereby
removing disease and renewing life and
vitality to the afflicted. In this lies the great
secret of the popularity of Parmelee's Vegetable Pills.

Holloway's Corp Curodestrays Ellicted.

CHATS WITH YOUNG MEN.

There are many different ways of getting on in the world. It does not always mean making a great deal of money, or being a great man, whompeople look up to with wonder. Leaving off a bad habit for a good one is getting on in the world; to be clean and tidy, instead of dirty and disorderly, is getting on ; to be careful and saving, instead of thoughtless and wasteful, is getting on; to be active and industrious, instead of idle and lazy, is getting on; to be kind and forbearing, instead of ill-natured and [quarrelsome, is getting on; in short, when we see anyone properly attentive to his duties we may be sure that he is getting on in the world.

Don't be Soft on Yourself. What business has the young vigor of twenty to demand that the fire shall warm and the seat cushioned and the road smooth? Lat him not parade his incompetence for life by insisting vant is not above his master, "especially such a Master as we have, "Whom to serve is to reign!" Cui serviri est regnare! If you persist, however, in man is abundance of life should be eked out ab ence to him. Let those poor slaveries wait till the heart is soured and the knees are weak. No! the young man's place is to scorn delights. Our gilded outh are not-and they ought to know that they are not, they ought to be told that they are not—choice young men when the study of their life is to spare themselves pain and surround themselves with creature comforts. It is a sign that they have not got hold of the the Cross, praying for them with His what pure gold is, and so they try to eke it out with gilding. - Phillips

Do Not Hesitate.

To day is ours. We have no lien on the future, therefore the young man who delays action, who puts off the execution of good deeds, or the carrying into effect of resolutions of endeavor or amendment, commits a fatal error. Sometimes he attempts to justify procrastination on the pretext of youth. He is too young to be very much in earnest; when he becomes mature and easoned, so to speak, he will be better qualified to accomplish what he hesitates to undertake now. As a rule, failure to respond to a worthy impulse and the neglect of inspirations to serious effort, is due to weak and vacilating spirit or poverty of moral courage that betrays its victim into the hands of the tempter.

He who is always going to do, but never does, move, in a very small circle. He will remain where he begins because there is no lower plane to which he can retrograde. Futile promises of starting to morrow lead to nowhere. To-morrow never comes. We have only to-day in which to act, and if we do not avail ourselves of its opportunities, we may be quite sure

that the rewards will go to others. How rash it is, then, to beguile our-selves with idle dreams of doing some other time what our better judg tells us should be done now! The young men who grow to be old men bound fast to the same hard treadmill of service on which they started, are the ones who cheerfully cherished the self-delusion that later on would be time enough to take up the tools of success. They never reach the coveted goal because they neglect the only means of getting there. Their intenions may be well enough and perhaps always were, but intentions are of very little practical use unless they are acted out in conduct. They are an end,

not the means to an end. We are told that a certain superropic region is literally paved with good intentions. What sort of paving material they make is not intimated, but if they serve a useful purpose in that direction, it is more than can be said of them, as a general thing, in connection with mundane things.
It is absolutely essential to human

progress to have ideals and it is no less

mperative that these should be faithfully and resolutely lived up to, if any thing of merit and value is to be achieved. Young men especially, should burn this living truth deeply into their minds. It is worse than use ess to recognize the way unless we foll All the vain and tearful regrets and repinings of sterile old age will not repair the loss of wasted youth. Observe and study the characteristics of fruitless maturity only to evade them. Learn from the experience of those who have preceded you in the order of time. You can do so profitably if you possess a mind capable of penetrating the surface of things. It is the most practical of all schools. lessons are easy and amply repay the cost of application. Benefit by the mistakes of others which reveal themhave nothing else to give, you will give them your smiles and your blessings and wish them well, avoiding the use of harsh words and sour looks. If Dad," said Harry who was very truthul.

"Come here, Harry, and sit on my

use of harsh words and sour looks. If
you know of any boys or girls towards
whom you may entertain a dislike for

"Come here, Harry, and sit on my

use of harsh words and sour looks. If
Great sales prove the great merit of Hood's
Sarsaparilla. Hood's Sarsaparilla sells be
whom you may entertain a dislike for
cause it accomplishes GREAT CURES.

was won by those who have reached
the heights to which, very properly,
you aspire to follow. There are no you aspire to follow. There are no

mysteries or secrets here, which will not yield to the potency of common sease. Few young men are so bereft of intelligence or so mentally obtuse that they cannot grasp the kernel of truth,

if they try.
They know it is there, and they realze that to get at it one must dig through the crust of circumstances and effects, beneath which it lies securely encased. Ambition is the key that unlocks the enchanted palace, ambition securely hedged about with moral principles and guided by the light of sound religious faith.

It is obvious that education which ontemplates sjudicious and welldirected effort as an essential factor in determining the value of life, and the best development of the higher faculties and character renders the most flicient assistance in equipping youth for the real battle of existence. qually plain that the youth who eners the fray, wearing the shield and buckle of rational knowledge of the practical drift of affairs, possesses a ngular advantage over the one whose perceptions and faculties have been allowed to grow as best they might, without cultivation or direction of any sort. Observe how straight is the upward reach of the young man capably and carefully trained in the wisdom that underlies success. A father who appreciates the value of intelligent guidance in habits which lead to the realization of worthy aspirations, is the best guide to both odness and prosperity. The power derived from riches and station and influence rightly used is largely controlled within circles that have possessed it for generations, transmitting it from father to son in the routine of domestic intercourse and education. But the desirable endowment moving largely in these channels is not exclu sively confined to them. More particularly in our own country where distinctions of caste are, at most, merely exotic, it is not only possible, but comparatively easy for youth deprived of the traditions and born out-side the ordinary conditions which surround the promise of prosperous fortune, to command the ruition of high hopes nourished and fostered by resolute will and indomitable perseverance. But mark the talismanic qualities that overcome the force of circumstances! What are they? An intuitive comprehension of the value and possibilities of social and material eminence, an unconquerable spirit, and an unswerving purpose to attain the goal of commendable ambition despite the cost and sacrifice to indolence and comfort. Obstacles, that seem almost insuperable to the youth of vacilating will and impulse, only tend to nerve the heart of the strong and resolute. Difficulties, disappointments, trials and self discipline are inseparable from worldly enterprise. Without such accompaniment little of note is accomplished. clear enough that to day is the proper time to begin work?

The Whole Story

Of the great sales attained and great cures accomplished by Hood's Sarsaparilla is quickly told. It purities and enriches the blood, tones the stemach and gives strength ind vigor. Disease cannot enter the system fortified by the rich, red blood which comes by taking Hood's Sarsaparilla.

Hood's PILLS cure nausea, sick headache, ndigestion, billousness. All druggists. 25c.

Ask your grocer for WildSalt For Table and Dairy, Purest and Best

The object of this Agency is to supply, at the regular dealers' prices, any kind of goods imported or manufactured in the United States.

The advantages and conveniences of this Agency are many, a few of which are:

Int. It is situated in the heart of the whole salefirade of the metropolis, and has completed such arrangements with the leading manufacturers and importers as enable it to purchasel to any quantity at the lowest wholesale rates, thus getting its profits or commissions from the importers or manufacturers, and hence—

2nd. No extra commissions are charged its patrons on purchases made for them, and giving them besides the benefit of my experience and facilities in the actual prices charged.

3rd. Should a patron want several different articles, embracing as many separate trades or lines of goods, the writing of only one letter to this Agency will insure the prompt and correct filling of such orders. Besides, there will be only one express or freight charge.

4th. Persons outside of New York, who may not know the address of houses selling a particular line of goods, can get such goods all the same by sending to this Agency.

5th. Clergymen and Religious Institutions and the trade buying from this Agency are allowed the regular or usual discount.

Any business matters, outside of buying and conscientiously attended to by your giving me authority to act as your agent. Whenever you want to buy anything send your orders to New York Catholic Agency

---OBJECTS OF THE-

THOMAS D. EGAN,

Catholic Agency, 42 Barclay St. New York,

French Bordeaux Clarets Which will be sold at the lowest pri JAMES WILSON 398 Richmond St., London. 'Phone 650.

CUSHING'S MANUELS.

CATHOLIC SOCIETY REGALIA OF ALL KINDS
PINS AND BADGES.
C.M. B. A. REVERSIELE BADGES FOR EASTER COMMUNIONS A SPECIALTY

T. P. Tansey, 14 Drummond-st., Montreal, Que. ESTABLISHED 1879.

C. M. BA.

Branch 175, Kinkora.

Branch 175, Kinkora.

ELECTION OF OFFICERS.

Spir. adv. Rev., John O'Neil; pres., Jas. E.

Stock: first vice-pres., Wm. Haragan; second
vice-pres. Peter Foley; chan, P. J. O'Brien
rec. sec., John Kelly; asst. rec. sec., Frank
Jordan; fin. sec. P. J. Finnegan; tress., E1
Brown; mar., John Hayes; guard, Tobias
Hisbon; trus., Partick Carty, D. Decoura
Peter Stock Henry Foley, Jeremiah Crowley
Last month this branch had a Requiem High
Mass sung for all deceased members of the C
M. B. A. Resolutions of Condolence

Resolutions of Condolence.

Brockville, Dec. 23, 1896.
At the regular meeting of Branch 43,
Brockville, held this evening, the following
motion of condolence was moved by Bro. S.
J. Geash, seconded by Bro P. Barnes:
Resolved that the deep sympathy of this
branch be extended to our respected Brother,
James H. Kelly, Financial Secretary of this
Branch, in the severe affliction suffered by
him in the loss of a loving wife; and we beg
the Almighty Giver of all good to sustain our
afflicted brother and his family in this their
hour of trial. afflicted brother and his family in this their hour of trial.

Resolved that a copy of this resulution be sent to Brother Kelly and to the CATHOLIC RECORD.

J. T. Noonan, Sec.

Stratford, Dac. 24, 1896.

At a regular meeting of Branch No. 13, Stratford, held Wednesday evening Dec. 23, 1896, the following resolution was unanimously adopted:

That whereas it has pleased Almighty God to remove by death the father of our respected Brother, Patrick O'Rourke,
Resolved that we, the members of Branch No. 13, hereby express our heartfelt sorrow for the loss sustained by him, and extend to him our most sincere sympathy and condolence in his sad affliction. Also
Resolved that a copy of this resolution be inserted in the minutes of this meeting, and sent to him and also published in the official organ.

James Markey, President.
E. J. Kneitl, Secretary.

E. B. A.

ELECTION OF OFFICERS.

St. Mary's Branch, No. 31, Lindsay.

St. Mary's Branch, E. B. A., Lindsay, held their annual election of offlicers on Dec. 23. The following offlicers were elected for the ensuing year of Chaplain, Rev. Father MacGuire; Pres. J. R. O'Niell; Vice-Pres., John Burke; Rec. Sec., J. T. O'Connell; Fin. Sec. M. J. Barry; Treas, John Meehan, elected by acclamination; Stewards, M. Christie, D. Cortin; Mar., S. J. Trotter; Asst. Mar., Wm. Healy; Inside Guard, F. Scott; Outside Guard, M. MeGrath; Surgeon, Dr. W. V. Lynch. The President. having welcomed Rev. Father MacGuire as Chaplain to the branch, gave the cullines of the progress made during the past year, ending by saying that he had every confidence in the officers just elected to give the branch a highly creditable standing before the convention which is to be held in Lindsay during the coming year. (Applause) The Rev. Father MacGuire was then called on for an address, in which he said that it gave him much pleasure to act as our Chaplain as the aims of the society were excellent, mentioning particularly the spirit of fraternity, patriotism and charity with which it endeavored to inspire its members, giving as noble examples Dantel O'Connell, Sir John Thompson, Father Tom Burke, andothers, He then congratulated us on our progress during the past year, and concluded by wishing usevery prosperity in the future.

Votes of thanks were given to the Rev. Father MacGuire for this very kind and encouracing words and also to Brothers, J. R. O'Neill and C. Podger for their past services to the society. The meeting then adjourned by the society. St. Mary's Branch, No. 31, Lindsay.

DIOCESE OF LONDON.

THE CHILDREN'S ENTERTAINMENT. THE CHILDREN'S ENTERTAINMENT.

On Wednesday, December 23, the pupils of the London Separate schools, taught by by the Sisters of St. Joseph, gave a delightful entertainment in the Music Hall, Dundas street, which was literally packed, the body of the hall being reserved for the children, while their parents and friends were supplied with seals in the gallery. Trustee T. J. Murphy made a capital chairman. The first number on the programme was a chorus, by the pupils, "Welcome." Then came the "Address of Welcome," which was read by Master Lionel LeBel in a manner which elicited praise from every one. Misses McGregor and Kennedy followed in a duel, "Moonlight on the Lake." The "Telephone Message to Santa Claus," a recitation by Maggie Boyle, was a Master Lionel Lefiel in a manner which edicticed praise from every one, Misses Morgregor and Kennedy followed in a due; "Moonlight on the Lake." The Telephone Message to Sana Claus, a very pleasing number; as was also the chorus "Brocklet." Thirty boys and girls, in unique costume, delighted the hearts of the audience with "Sweet Villago Bells." Perhaps the most important, at least to the little ones, was "The Letter to Santa Claus, by Clara McCae, on behalf of her young friends. "The Fisher's Song "was splendidly given by four of the boys; after which little ones, was "The Letter to Santa Claus, by Clara McCae, on behalf of her young friends." The Fisher's Song "was splendidly given by four of the boys; after which late Carrothers, a born young orator, surprised and charmed the audience with the remarkable oratorical talent she gave evidence of in her rendition of the beautiful recitation." 'Unseen and Yet Seen.' 'What the Angels said to Lily" was a touching duet by Lilly Pace and kila Rockwood: this was followed by "The Wood Wory becoming garb. Master Frederick Bricklin gave some very sage admonitions in his recitation" 'Advice to Boys." A chorus by the boys, "Riding in the Train," was very much enjoyed. The 'Waster Erederick Bricklin gave some very sage admonitions in his recitation "Advice to Boys." A chorus by the boys, "Riding in the Train," was very much enjoyed. The 'Waster Erederick Bricklin gave some very sage admonitions in his recitation "Advice to Boys." A chorus by the boys, "Riding in the Train," was very much enjoyed. The 'Waster Erederick Bricklin gave some were sage admonitions in his recitation "Advice to Boys." A chorus by the boys, "Riding in the Train," was very much enjoyed. The 'Waster Brickler Bricklin gave some were sage admonitions in his recitation." 'Lunguage Brickler Bricklin gave some were sage admonitions in his recitation "Advice to Boys." A chorus by the boys, was then given by the boys, and delivered short and the provise for the provise for the provise for the provise for the

agreeably entertained by the orphans, on last Saturday, to a splendidly rendered pro-gramme of song and recitation, during the course of which they were made happy by being the recipients of a bountiful supply of choice candies.

being the recipients of a bountiful supply of choice candies.

REV. FATHER HOGAN.

Rev. Father Hogan, who was ordained by His Lordship the Bishop in the cathedral, London, on Saturday, Dec. 19, eelebrated his first Mass in his native parish of Ashield on Sunday, Dec. 20, at which his parents—honest, industrious and respected people—had the happiness of being present. The enthusiasm that prevailed throughout the vicinity was marked by affection for the young priest and a strong desire to be present at and share in the spiritual comfort to be derived from the Mass. Hence, the congregation was unusually large and partly composed of non-Catholics. The decoration and illumination of the charch fully demonstrated that the occasion was not an ordinary one. Rev. Father Dixon, the esteemed parish priest, spared no pains in impressing on the assemblage the importance of the occasion and of rendering it of spiritual benefit to themselves. The choir also lent an additional solemnity to the event, acquitting itself admirably. Rev. Father Hogan then commenced the Mass. At the proper time Rev. Father Dixon read the gospel of the day, and preached therefrom a very instructive sermon, in the course of which he remarked the peculiar appropriateness of the gospel to the occasion—"Let a man so regard us as the ministers of Christ and stewards of the mysteries of God."

The CATHOLIC RECORD extends to Rev. Father Hogan its heartiest congratulations, and wishes him every blessing, as well as length of years to labor in the vineyard of the Divine Master.

CHRISTMAS AT ST. MARYS.

CHRISTMAS AT ST. MARYS.

CHRISTMAS AT ST. MARYS.

The services on Christmas day at St. Mary's church were, as usual, of an interesting and impressive character. Rev. Father Brennan celebrated three Masses—8, 9, and High Mass at II a. m. At the High Mass the rev. gentleman preached an able discourse on the Nativity of Our Lord. The choir, under the direction of Miss McKeongh, organist, rendered Rosewig's Mass in B flat in a faultless manner, with "Adeste Fidelis," at the Offertory and "Hark! the Herald Angels Sing," at the Communion. In the evening the Gregorian Vespers were sung, with "Adeste Fidelis," Cherubini's "O Salutaris," and Rossi's "Tantum Ergo." The choir was composed of the following members: soprancs, Misses Handrahan, Grace, Clarke, and Carr; altos, Misses Ida and Maggie Quayle and Broderick; tenors, P. J. McRebough and M. F. Burns; bassos, M. and J. Fleming. The altar was beautifully decorated with natural flowers and plants artistically interspersed among the many and vari-colored lights and tapers in such a way as to precent a magnificant energials. corated with natural novels also many tically interspersed among the many vari-colored lights and tapers in such a as to present a magnificent spectacle.

DIOCESE OF HAMILTON.

DIOCESE OF HAMILTON.

The Christmas ceremonies were carried out with great splendor in all the Hamilton Catholic churches as well as in the convent chapels. Beautiful evergreen and floral decorations adorned the sanctuaries and altars of these editices, and the Bethlehem cribs were most attractive.

At St. Mary's cathedral Rt. Rev. Mgr. McEvay celebrated first Mass at 6 o'clock, and a choir of school children chanted Christmas songs throughout the service. Masses were said continuously from that hour until 9.39, and a great number of the congregation received Holy Communion. At 10:39 Pontifical High Mass was celebrated by His Lordship Bishop Dowling, assisted by Rt. Rev. Mgr. McEvay as high priest, Fathers Mahoney and Holden as deacon and sub-deacon, and Rev's P. Mahoney and Gao Cleary as deacons of honor. His Lordship addressed the congregation after Mass, speaking for some time on the great mystery of the Nativity of Our Lord. He then thanked the choir for the excellent music, and the collectors and congregation for the generous Christmas offering.

In the afternoon the Bishop visited Loretta Academy, St. Joseph's convent and orphanage, and St. Joseph's convent and orphanage, and St. Joseph's convent and erybanage, and St. Joseph's church and preached an eloquent serion on the "Infancy of Our Saviour."

On Sunday, the feast of St. John the Apostle, the Bishop celebrated Mass at

queat sermon on the "Infancy of Oar Saviour."

On Sunday, the feast of St. John the Apostle, the Bishop celebrated Mass at Loretto convent, and then went to St. Joseph's church, where Grand High Mass was celebrated by Father Hinchey. After Mass His Lordship preached a lengthy sermon on the Apostleship of St. John. Sunday evening the Bishop went to St. Lawrence charch, assisted at Vespers and breached. Father Brady was celebrant. The choir music, with orchestral accompaniment, at St. Joseph's and St. Lawrence's churches on Sunday was very praiseworthy.

At St. Mary's cathedral on Sunday High Mass was celebrated by Right Rev. Mgr. McEvay, and Father Holden preached. In the evening a choir of sanctuary boys sang Vespers in a manner which reflects great credit on the training they have received from their leader, Mr. Laliberté.

Mr. White, Inspector of Separate schools, faished his annual visit to the Separate extended to India.

who were fortunate enough at being spectators.

St. Josepa's Convent.

As is the yearly custom of the Institute, the aged inmates of Mount Hope were the aged in Mount Hope were the a

St. Patrick's School.

Fourth form, senior-ist A. Kane and E. Slattery, equal; 2nd C. Martin, 3rd C. Shields, 4th N. Galvin.

Fourth form, junior — 1st. D. Brick.

Fourth form, junior — 1st R. Murphy and G. Brick, equal: 2nd D. Eustice, 3rd M. Hallis sey, 4th J. Gentle. ARCHDIOCESE OF TORONTO.

Christmas at St. Mary's. Christmas at the above-named church was

ais year. Ere the first streaks of day-light had be

Ere the first streaks of day-light had be-quan to crimson the horizon the streets, even at that early hour, were crowded with people, all apparently hurrying to assist at early Mass and adore their Infant God.

The aisles and sanctuary were lit up with numerous gas jets, the altar beautifully decorated and the multitude of wax tapers so arranged that when lit the whole had the appearance of an immense blaze of light. Natural flowers and palms were artistically interspersed among the many and varied-

appearance of an immense blaze of light. Natural flowers and palms were artistically interspersed among the many and varied-colored lights in such a way as to present a magnificent spectacle of heavenly beauty. First Mass was celebrated at 6:39, Battman's Mass in E. flat, for three voices, being sung (first time in Toronto) by the boys choir, under the direction of Professor Donville. Solos by Basil Breen, Edmund Harmett and Frank Cartan; bass solos by Mr. A. Oster and Mr. Hay, offerory, "Adeste Fidelis."

At the 10 o'clock Mass the Holy Angels choir, under the direct control of the Sisters of St. Joseph, sang, accompanied by organ and violins, the usual Christmas hymns, and the sweet young voices in the "Gloria in Excelsis Deo" were most impressive.

Grand High Mass, with Rev. W. McCann as celebrant, deacon Vicar General McCann, sub deacon Father John Kelly, and Masser of Ceremonies, commenced at 11 o'clock, the splendid Pipe organ accompanying the rendition of Millard's Mass in B. flat; selos by the Misses Clark, Murech, Rolleri, Walsh, Memory and Mr. Rolleri and Mr. McCabe.

After Mass Vicar General McCann ascended the pulpit and in his usual easy and dignified style, wished his congregation a holy and a happy Christmas. Then he took for his text—"For the Son of man is come to seek and to save that which was lost." (Luke xix., 10.)

seek and to save that which was lost." (Luke xix., 10.)

The preacher dwelt on the three thoughts: we were fallen, our Lord came to lift us up; we were in darkness, He came to enlighten us; we were sick, He came to heal us.

During Advent, a time set apart by the Church to prepare for the great festival of Christmas, pious Christians contemplated man's fall and all its attendant miseries, and with the patriarchs sighed for the Messiah. Impressed with the thought of their woes they invoked the Redeemer, who slone could save them, the Doctor who could enlighten them and the great Physician who could heal them.

them.

Now that the gloom of Advent has given place to the brightness of Christmas, and the Infant Saviour is born at Bethleham, the bymn of jvy bursts from the lips of all and mingles with the song of the angels as amidst heavenly brightness they chant "Glory to God on High and peace on earth to men of good will."

God on High and peace on earth to men of good will."

The Vicar possesses an imposing appearance, fine physique and a rich musical voice, which gives his elequence an additional charm, and has the wonderful power of holding his audience spell-bound.

Vespers were chanted in the evening at 7 o'clock the sacred edifice being so completely crowded that standing room could scarcely be obtained. Thus was a day of devotion combined with pleasure brought to a grand and peaceful close.

Victor.

FUNERAL OF MISS BROTHERS.

New Haven (Conn.) Union, Dec. 22.

The words, "Oh, death, where is thy sting? Oh, grave, where is thy victory?" never seemed so thoroughly true as when the hundreds of sympathizing friends gazed on the beautifully placid face of Miss Alice Gertrude Brothers, who, robed in the full habit of the Third Order of St. Dominic, surrounded by the most exquisite floral designs, was carried to her last resting-place this morning, by those who knew best her lovely traits of character, her superior mind, her talents and accomplishments, and above all her devotion to her Faith and her be sutiful preparation for death. She was a devout Catholic, an active member of St. Mary's church, and although suffering from that most painful of diseases, catarrh of the stomach, was edifying in her patience, and was received by Ray. Falher Lockinger into The Third Order of St. Dominic.

Besides her parents, two brothers, Dr. F. Brothers and Henry Brothers, and one sister, Miss Margaret Brothers, survive. The funeral was very largely attended from St. Mary's church at 9 o'clock this morning, where a solsmn Mass of Requiem was celebrant. Ray. Father Lockinger was celebrant. Ray. Father Fowler was deacon. Father Justin was sub deacon. Ray. Father Luilly was also present. The music was unusually fine. At the offertory, "Redamption New Haven (Conn.) Union, Dec. 22.

brant. Rev. Father Fowler was deacon. Father Justin was sub-deacon. Rev. Father Lilly was also present. The music was unusually fine. At the offertory, "Redemption Deus 'gwas sung with much expression by Mr. William Grab. "Be Thou Faithful Unto Death," was exquisitely rendered by Mr. M. Joseph McCarty of the church of the Divine Paternity, New York. Miss Sultivan, Madame Oartel, Messrs. Andrew Walker and John M. Reilly were the quartette. The bearers were: Messrs. D. J. Brennan, Dr. J. A. Moore, John McPartland and James E. Fitzgerald of Wallingford. The flower-bearers were: Messrs. George Darkin and John J. Lane of this city, and Messrs. Edward and George Hayes of Northampton, Mass. ampton, Mass.

The dear deceased was a graduate of the Ursuline Academy, Chatham, Ont., where she pursued the music course with great dil igence, endearing herself to both Religious and pupils by her amiability, charity and spirit of self-sacrifice. She gave to this study her closest attention, and, by steady perseverance, attained great excellence in the art which she loved, and for which she had beer blessed with such rare talent. Previous to her leaving "The Pines," she received, in addition to graduating honors, a golden lyre for baving passed a most successful examina tion in harmony, counterpoint, etc.; in that same year taking out the degree of Doctor of Music. May perpetual light shine upon our cherished child, and may she rest in peace

ADDRESS AND PRESENTATION.

On Monday, Dec. 21, a pleasant time was spent at Bornish Separate school, when the pupils presented the retiring teacher, Miss Mc-Milian, with the following address and (oreast tation) a handsome gold braceiet and an alumn:—

liss Sara McMillan

Miss Sara McMilian:

Dear Tracacher—As the holdidays approach, our bearts and thoughts naturally turn with loyful anticipations to the festivities and pleasures of the "giad Christmas;" but our joy will be mingled with regret when we remember that when we re assemble at the New Year to resume our stedies, that you — our patient teacher and kind friend—will be no more with us.

You have for the past two years ever taken the greatest interest in our studies, and have abored unceasingly for our advancement in learning and good manners; and though, dear leacher, we may have given you pain at times by our conduct, atili we truly felt that you were always our kind mentor.

Accept, then, from your loving pupils as a slight token of our gratitude, this bracelet and album, and also our wishes for a Merry Christmas and a Happy New Year.

We hope you have ere the New Year is done, All that you wished for before it begun."

All that you wished for before it began.

Signed on behalf of the scholars, by Effie A.

McDonald, Sara McCormick, Angus Morrison
and Angus O'Hanley.

Miss McMillan gave an appropriate reply,
thanking the publis for their courtesy and
kindness while she was with them, and hoped

that they would continue to be equally kind and respectful to their new teacher.

She thanked them heartily for their beautiful gifts and was proud to possess such a valuable testimony of their good will.

Miss McMillan gave our section the utmost satisfaction in her school work, and we are grieved at her departure from our midst. Her many friends at Bornish wish her every success and happiness in the future. J. M. O.

SEPARATE SCHOOL WORK,

Dear Sir—I am directed by the Minister of Education to inform you that the medals and diplomas awarded the Education Department of Ontario, at the World's Fair, Chicago, 1893, have now been received, and the Minister has much pleasure in sending herewith a special diploma, commemorative of your assistance in contributing to the success of the Ontario Educational Exhibit, which received the highest awards made for all branches of education, at the Columbian Exhibition of 1893. Yours truly,

Sapt. Pub. Labraries, Art Schools, etc. Seey. Sep. S. Board, Barrie.

The above letter, with diploma, has been received by the Secretary of Barrie Separate.

received by the Secretary of Barrie Separate School Board, showing list of exhibits and awards as follows: Exhibit—Roman Catholic Separate schools

-School work and photographs of school Award—For general excellence of school work as represented by specimens and pic-Barrie, Dec., 1896.

Barrie, Dec., 1896.

GALT SEPARATE SCHOOL.

Below we give a few extracts from the report of Inspector White, on his recent visit to the Separate school at Galt. The report is creditation, and speaks well for the teacher, Miss McCowell, and the trustees:

Attendance—Pupils enrolled—Form I, 31; Form II, 12; Form III, 23; Form III, 12; Form III, 13; Form III, 14; Form III, 15; Form III, 15; Form III, 16; Form III, 16; Form III, 18; For

PRIZE WINNERS AT ST. THOMAS BAZAAR.

1st prize, a beautiful oil-painting of St. Cecilia, won by Miss Smith, of Detroit; 2nd, an elegant teacosey, won by J. Brown, London, Oat.; 3rd, gold watch, Mrs. M. Casey, St. Thomas; 1th, 810 in gold, Mr. John Regier, Sarepra, Oat.; 5th, Apollo Harp, Mrs. D. Gullickson, North Keppel, Grey Co.; 6th, 810 in gold, Mrs. Mary Monagahan, Woodstock, Oat.; 7th, silver fish kunfe and fork, Mr. John Butler, London, Ont.; 8th, handsome clock, Mrs. Moore, Cont.; 8th, Langa St. Mary's, Ont.; 9th, Ont.; S.h. handsome clock, Mrs. Moore, Ontario House, St. Mary's, Ont.; 9th elegant chair, J. Beattie, Stratford, Ont. 10th, a ton of coal, J. Girroy, St. Thomas, Ont.; 11th, 810 in gold, Miss Julia Flannery, Buffalo.

MARKET REPORTS.

London, Dec. 31. — What, 78 to 8ic per bushel. Oats, 153 10 to 20 2-5 per bush. MPeas, 33 to 45c per bush. Barley, 19 15 to 31 1-5c per bushel. Buckwheat, 14 1-5 to 26 2-5c per bush. Rye, 28 to 30 4-5c per bush. Corn, 22 2-5 to 33 3-5c, per bush. A few carcasses of beef were offered, at \$450 and \$5,50 per cwt. A few turkeys sold at 7 and 8 cents a pound. Some few bots of butter sold at 13 to 15 cents for roll a pound. A few barrels of apples were offered, at 69 and 75 cents a barrel. Potatoes were unchanged, at 35c a bag. In hay a few loads sold at 7.50 a ton.

TORONTO. LONDON. 11. — Wheat, 78 to 81c per

Toronto. Dec. 31. — Wheat, white, 883c.; wheat, goose, 65 to 66c.; wheat, red, 85 to 87c; wheat, goose, 65 to 66c.; barley, 25 to 32c.; rye, 33 to 31c.; peas, 33 to 15c.; backwheat, 34 goats, 19 to 23c; turkeys, per 1b., buckwheat, 34 goats, 19 to 23c; turkeys, per 1b., the dock wheat, 34 goats, 19 to 23c; turkeys, per 1b., the dock wheat, 34 goats, 19 to 23c; turkeys, per 1b., the dock wheat, 34 goats, 19 to 23c; turkeys, per 1b. ouckwheat, 34 joats, 19 to 23c; turkeys, per 10. 1 to 10c; ducks, per pair, 40 to 70c. Shickens, per pair, 80 to 50c; geese, per 1b., 40 to 70c. to 70c; butter, in 1b. rolls, 15 to 10c; eags new laid, 20 to 22c; potatoes, per bag, 10c apples, per bbl., 49c to 81.50; hay, timothy 81.00 to 81.00; staw, sheaf, 85 to 810.00 beef, hinds, 3 to 7c; beef, fores, 12 to 4c; lami carcass, per bb., 5; to 6c; val. earcass, 5; 6c; mutton, per ib., 4 to 5c; dressed hog \$4.75 to 85 30.

PORT HURON.

PORT

poulus; hay, \$7.50 to \$5.50 per ton; bare, \$4.00 per ton.

Vegetables and Fruits.—Potates, 15 to 20c. per bush.; atples, green, 15 to 25c per bush.; dried, 4 to 5c per pound.

Dressed Meats. — Beef, Michigan, \$5.00 to \$5.00 per cwt. Live weight, \$2.50 to \$8.50 per cwt.; Chicago, \$5.00 to \$7.00 per cwt.; pork, light, \$4.50 to \$4.25; choice, \$4.50; per k. light, \$4.50 to \$4.25; choice, \$4.50; heavy, \$3.50 to \$4.00, but in light demand; live weight, \$3.00 to \$3.25 per cwt.; mutton, \$5 to \$6.00 per cwt; spring lamb, dressed, \$6.50 to \$7 per cwt; live weight, \$2.50 to 3.00 each; yeal, \$6 to 70.00 per cwt.

Poultry—Chickens, 6 to 7c per pound; hens, 5 to 65. per pound; alive, 4 to 5c per lb.; turkeys, 9 to 10c per pound; pigeons, 15c per pair, alive; ducks, 10c per pound; geese, 8c per pound.

obund. Hides Beef hides, No. 1, 6 to 7 per lb.; No. 2, to 6c, per lb. for green; calf skins, No. 1, sc beer lb.; No. 2, 6 to 7c, per lb.; shearlings, 15 to 0c each; lamb skins, 25 to 50c, each; tallow, to 35c per l

Latest Live Stock Markets.

Latest Live Stock Markets.

EAST BUFFALO.

East Buffalo. N. Y., Dec. 31.—Cattle —
There was scarrely enough doing to make mention of, only a few odd head being on offer,
which were taken by the local butchers. Horse
—Receipts about 15 cars; market strong and
higher; Yorkers, fair to choice, \$5.70 to \$3 75;
roughs, common to good, \$2.85 to \$3.10; pigs,
commen to fair, \$3.60 to \$3,75. Sheep and
lambs — Receipts, 10 cars; market dull,
lambs, good to choice, \$4.90 to \$5.25; culls
and common, \$3.50 to \$4.40; sheep, good to
choice handy weight wethers, \$3.50 to \$4.65;
culls and common, \$2 to \$2.75. MONTREAL.

Montreal, Dec. 31.—Flour — Receipts, 2,400 bbls; market quiet and unchanged; patent winter, 81.70 to 84.90; do. spring, 85 to 55.50; straight roller, 84.20 to 84.90; extra, 83.70 to 83.80; superine, 83.40 to 33.50; strong bakers', 84.50 to 56; Ontario bags, 82 to 82.20. Wheat, No. 2 Manitoba hard, 88 to 96c. Corn, 3; to 38e, Peas, 52 to 51c. Oats, 21 to 25c. Barley, 45 to 47c. Rye, 40 to 42c. Buckwheat, 35 to 36c. Oatmeal, 81.70 to 81.80. Cornmeal, 90c to 81. Pork, 811.50 to 812.50. Lard, 6 to 7c. Bacon, 9 to 10c. Hams, 9 to 10c. Eggs, 13 to 15c.

Montreal, Dec. 31. — Oilerings at the cattle market to day: Cattle-400; sheep and lambs, 30); calves 25. Trade was brisk, considering the holiday scason. Prime beef, 3½ to 33c;

pretty good stock, 23 to 33c; common, 3 to 34c; leaner, 14 to 2c; calves, 83 to 810 each; sheep, 24 to 34c; lambs, 33 to 44c. A few hogs at 44.10 \$1.20 per ewt.

A PEDLAR'S EXPERIENCE.

lilness Brought Him Almost to the Verge of the Graye-Pale and Emaciated, Suffering From Exeruciating Pains in the Back, Life Became a Burden and Death Was Thought to be Not Far Off.

From the St. Catharines Journal.

It is a curious pathological fact that spinal complaint has sometimes act-ually been mistaken for Bright's disease, and there is no doubt many have been mal-treated for Bright's disease when spinal trouble was the real mal-Geo. T. Smith, pediar, of St. Catharines, is one who thus suffered. His narrative is as follows:-" In the fall of 1894 I began to experience alarming symptoms of what I thought to be spinal trouble. I resorted to lotions, plasters and other remedies, but to no avail, as I continued plasters and other remedies, to grow worse. At this point my friends advised the services of a physician, which I gladly submitted to. The professional man made a minute examination, and pronounced mine a case of Bright's disease, which quite naturally gave me a severe shock, as I deemed the death-sentence had been passed upon me. The dector said he could alleviate my sufferings, but re-marked that it would only be a matter of time with me. However, I ac cepted his medicine, and took it ac cording to directions, with no benefic ial results. In the meantime a friend procured a remedy said to be a cure for Bright's disease. This medicine I took, but with no effect whatever. Ten months had passed away, and I had become so haggard, emsciated stooped and miserable that my friend had difficulty in recognizing me.

fact they, like myself, harbored the most painful apprehensions. At this juncture an aunt came to visit me, and strongly advised me to try Dr. Williams' Pink Pills. Like a drowning man reaching for a straw I did so. To my great surprise I soon noticed an improvement, the pain in my back be gan to leave, my appetite improved, my color returned, and by the time I had used eight boxes not an ache or pain remained, and I am as able to travel about to-day as previous to the attack. I know that I owe my restora tion to Dr. Williams' Pink Pills, and urge those ill or suffering to give them a trial.
Dr. Williams' Pink Pills strike at

the root of the disease, driving it from the system and restoring the patient to health and strength. In cases of paralysis, spinal troubles, locomotor ataxia, sciatica, rheumatism, erysipe las, scrofulous troubles, etc., these pills are superior to all other treatment. They are also a specific for the troubles which make the lives of so many women a burden, and speedily restore the rich glow of health to pale and sallow cheeks. Men broken down by overwork, worry or excesses, will find in Pink Pills a certain cure. Sold by all dealers, or sent by mail postpaid, at 50c a box, or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N. Y. Beware of imitations and substitutes alleged to be just as good.'

Gold Ring Consolidated Mining Co. Office.

Dec. 23, 1896.

Mr. John A. Moody, Mining Broker, London, Ont. :

cents per share will not hold good after January 15, 1897. That date is fixed because some orders have been given to brokers, good until then, and it is desired to treat all alike. As frequent enquiries are made as to the operations of the company, I am directed to inform you that you are authorized to state that the board have determined, before erecting a large mill, to sink the main shaft of the Rachel Mine to a depth of 400 feet on the vein if necessary to obtain suffici ent water for the mill, in order to save if possible the cost of hauling ore to the present mill site (85c per ton) the meantime the Board have decided that in view of the amount of money now in the treasury, the great increase of ore in sight since this company was organized, and the reports of the in creasing value and width of the vein in the Rachel mine below the 180 foot level, it is not in the interests of the company to continue to sell stock at so low a price as twenty cents per share.

Yours truly. (Signed.) W. J. Wallace, Secretary. Write John A. Moody, London, if you want this stock or other standard

Tather Damen, S.

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

THE SAUGREN MAGNETIC MIN-ERAL WATER

TLOWS FROM AN ARTESIAN WELL inteen, bundred feet deep, and is bottled as it flows from the spring. It is a sure cure for dyspepsia, rheumatism, or any kind of nervous trouble. As a table water it has no entire in Canada. Sold by all the principal betel and liquor dealers in Ontario, or at the Springs, by Carey & Creighton, Southampton, Ont.



Wonderful Effect.

Sr. Louis, Mo., June, 1893. I was treated by the best dectors of this and other cities without any relief for ten years' suffering, but since I took Paster Koenig's Nerve Tonie I have not had a single nervous attack; its effect was wonderful.

CAROLINE FARRELLY.

Finished His Studies.

BRIDGEFORT, CONN., August, 1893. It is about three years since I had the first attack of epilepsy, for which several physicians reated me unsuccessfully, but advised me to ascontinue my theological studies. I was not lisappointed by Pastor Koenig's Nerve Tonic, as feter using it I finished my studies and am now assistant. I know also that a member of my conserving was cured by Tri. WIEBEL, Pastor, 357 Central Av.

A Valuable Ecok on Nervous Dis-cases and a sample bottle to any ac-diess. Foor patients also get the med-litis related in these. This related when the prepared by the Rev. Father being, of Fort Wayne, inc., since 1876, and is now deep the direction by the

KOENIC MED. CO., Chicago, III.

49 S. Franklin Street. Soldby Drugglets at 31 per Hottle. Gfur S& Large Size, S1.75. GHottles for SB. J. B. McLeod. Kingston, Ont.

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mendation.

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W. W. YEREX, Principal.

BROCKVILLE BUSINESS COLLEGE \$1,000.

Chicago, Oct. 19, 1896.

MR. C. W. GAY,
Brockville Business College,
Dear Sir and Friend
I suppose you are aware that I have secured
a position with Messrs. Armour & Co., of this A position with Messrs. Armon.

city.

My salary is \$1.000 a year, with good opportubilies for advancement.

Your friend and pupil,

CHAS. E. MCCORD.

947-4



MAIL CONTRACT.

SEALED SEPARATE TENDERS, addressed to the Postmastra General, will be received at ottawa until noon, on Friday, 22nd January, 1807, for the conveyance of Her Mejasty's Malls. on 2 proposed contracts for four years and 21 times per week respectively each way, between (D Belmont and London and (2) London and London and London and London East, from the 1st April next.
Printed notices containing further information as to conditions of proposed contract may
tion as to conditions of Tender may be ob-

tion as to conditions of proposed contract may be seen and blank forms of Tender may be ob-tained at the Post Offices on the said services and at this office. nd at this office.

DANIEL SPRY,
Post Office Inspector.

Post Office Inspector.

London, 11th December, 1896.

TEACHERS WANTED.

TEACHER WANTED FOR 1897 FOR juntor division. Separate school. Brechin, holding 2nd or 3rd class certificate. Apply, stating qualification, salary and experience, to M. McGrath, Sec.-Treas., Brechin P. O., Ont.

A FEMALE TEACHER HOLDING A 2nd or 3rd class professional certificate, to teach R. C. S. S. Section 3 and 4, of Anderdon. Applicants to state salary. Duties to commence after holidays. A. C. Mailloux, Sec. Treas., Amherstburg P. O., Ont.

BANDMASTER WANTED.

A BANDMASTER, PLAYING CORNET; A single man preferred, mechanic, carpenter or shoemaker. For jurther particulars apply to Rev. Principal, St. Joseph's Industrial School, Dunbow P. O., Alta. 1994th

C. M. B. A .- Granch No. 4, London. Medis on the 2nd and 4th Thorsday of every south, at 8 o'clock, at their hall, Ablon Block, Stehmond Street, G. Barry, President; F.J. O'Mears ist Vice-President; P. F. Boyles, Recording Sacratry.

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removed. Book of testimonels of miraculous cures sent FREE. 10 DAYS Treatment
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"FAIR CANADA," 25c —;" A FAREWELL to Ireland," 40c; two new and pretty songs. Send for same to WHALEY, ROYCE & O), 158 Yonge street, Toronto.

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