

# The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

VOLUME XIX.

LONDON, ONTARIO, SATURDAY, JANUARY 2, 1897.

NO. 950.

## The Old Year and the New.

FATHER RYAN.

How swift they go,  
Life's many years,  
With their wings of woe  
And their sorrows of tears,  
And their darkest of nights whose shadowy  
slopes  
Are lit with the flashes of starry hopes,  
And their sunny days in whose calm  
heavens loom  
The clouds of the tempest—the shadows of the  
gloom!

And ah! we pray  
With a grief so dear,  
That the years may stay  
When their graves are near;  
The bows of Tomorrow be radiant and  
bright,  
With love and with beauty, with life and with  
light,  
The dead hearts of Yesterday, cold on the bier,  
To the hearts that survive them, are evermore  
dear.

For the heart so true  
To each Old Year cleaves;  
The hand of the New  
Flowers its petals leaves,  
But the flowers of the future, tho' fragrant and  
fair,  
With the past's withered leaves may never  
compare;  
For dear to each dead leaf—and dearer each  
there—  
In the wreaths which the brows of our past  
years have worn.

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

And why not so?  
The old, old years,  
They know and they know  
All our hopes and fears;  
We walked by their side, and we told them  
our grief,  
And they kissed our tears while they  
whispered relief,  
And the stories of hearts that may not be  
re-vealed  
In the hearts of the dead years are buried and  
sealed.

Let the New Year sing  
At the Old Year's grave;  
Will 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?  
Yes! Stranger Year, thou hast many a charm,  
And thy face is fair and thy greeting warm,  
But, dearer than thou—in his throat of snow—  
Is the furrowed face of the Year that goes.

Yes! bright New Year,  
O'er all the earth,  
With song and cheer,  
They will hail thy birth;  
They will trust thy words in a single hour,  
They will love thy face, they will lend thy  
power;  
For the New has charms which the Old has  
not,  
And the Stranger's face makes the Friend's  
forget.

## 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 he is 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 conviction in our mind that in the year 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. This is what every man and woman will say of themselves, who are engaged in the world's combats, hence the salutary New Year's resolutions which 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 sorrow 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 surlers, there are none so prone to regret the past, and promise better things for the time to come, than is the weak individual 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 sequel is that he 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 disaster, who could doubt that he has real feelings of compunction and sorrow for what he has done, or who would 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 could of his own unaided strength, be able to respect the compact or fulfill 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 were never stained by the foul debasing use of alcoholic drink, or if he talks with those who did pass through the fiery furnace of dissipation, they will strengthen him by proofs of their

own victory over the degrading vice, surrounded by uplifting influence of this sort the very weakest may yet 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 willfully puts himself in the way of danger will suffer for his hardihood.

I am personally acquainted with non-Catholic workmen who by reason of the God-Care remedies have obtained a temporary reprieve from the curse of drink, but who, on meeting with their companions in vice or in passing the saloon door, felt the forbidden appetite rekindle into active life and assert itself with such overwhelming force that it had to be gratified 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 un-governable passion and are scattered like chaff before the wind. To make safe and permanent conquest of an evil habit the rescued victim must needs have recourse to the saving and purifying sacraments of the true 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 self-government, his spiritual props will be withdrawn and he will surely 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 and Christian code of well-ordered life and honestly strive to make amends for their shortcomings as they get into the melting-moat at the great Christian festival of Christmas and the festive days of the opening year. Perhaps it is well to make a laudable effort, no matter 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 prayer and fruitful virtue within itself. The secular resolutions good meaning people are wont to make may certainly last for a time, but they have not the quality of stern stability which refuses to break an honorable compact at the bidding of an unscrupulous friend or for the sake of a financial gain or commercial advantage.

If we again look closely in another direction at the assortment of the race we will discover a large class of self-reliant and over-confident persons who never make any new resolutions at all for betterment of conduct, simply because they think none are necessary. There may be error and self-deceit in this assumption, and the proof may come too late to save unpleasant consequences, but this class must be led to learn wisdom and humility by sad experience if not by bitter tears.

Then we again turn with sorrow to 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 darkened understandings as not to be able to determine between right and wrong. There cannot be much hope for those, as they have entered upon the downward path, and are determined to pursue it. Of course I speak of them in bulk and in general terms. Some men of the most abandoned character meet with sudden shocks which bring them to their senses—the Gospel narrative furnishes some striking examples—and these once thoroughly converted rarely make a backward plunge into the putrid gulf again.

Did it not seem irreverent to couple humorous or jocular things with the 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 over-exuberant in joy, as he had known cases in which people were ringing their joy bells to-day and wringing their hands on the morrow.

Fourthly—That if an enemy threatened to pour out his vitals of wrath upon him, he should strive to convince him that empty bottles were poor assets.

Fifthly—Although somewhat in contradiction to resolution number one, he resolved that he would neither borrow nor lend, especially lend.

Sixthly—That if any man smote him on one cheek, he'd size up the other fellow before he would retaliate in kind.

Seventhly—That if the State should wish to test his loyalty, he would willingly guarantee to sacrifice the whole of his wife's relatives for the greater good of the commonwealth.

Eighthly—If he heard two angry men call each other a fool and a rogue he would pacify them by submitting that both might be right in their contention, as they differ only in opinion.

Ninthly—That if anybody should in-

sultingly ask him if he had ever been drunk, he would meekly refer them to the banquet at which his health was drunk.

Tenthly—That if his friends should tell him that he would "shorten his days" by his fast mode of living, he would assure them that by the same rule he would "lengthen his nights."

Although conceived in a lighter vein the reader may see a point in each of the above. S5 may it be.—William Ellison in the Catholic Universe.

## INFLUENCE OF HOME

Sermon of Cardinal Gibbons.

Baltimore Mirror.

Cardinal Gibbons preached the sermon at the solemn High Mass in the cathedral on Sunday. There was a very large congregation. The text of the Cardinal was: Matthew, xi, verses to 10, inclusive. He said in part: "Our Divine Saviour very rarely praised anyone in His day. He was very sparing in His eulogies. I can recall but two instances outside of the Apostolic College, in which He commended any living man. And John the Baptist is one of those. He declares in the day's gospel that he was a prophet and more than a prophet. He extols him for his firmness of character and adversity and for his austerity of life, and declaring that no man born of woman was greater than John the Baptist. This encomium pronounced of John rebounded to the honor of his blessed parents, Zachariah and Elizabeth. For the virtues which John exhibited in mature years were the fruit of the seed sown in his heart in youth by his father and mother at home.

"The home is the primeval nursery. Its beneficent agency is the most far-reaching and enduring of all schools. The parental fireside was the only academy which the Patriarchs Abraham, Isaac and Jacob frequented, and in which they received and transmitted in turn, the knowledge and worship of God. The home is not only the most ancient, but is also the most sacred and the most hallowed of all academies, and the mother is the oldest and most cherished of all teachers. The devout Christian mother is called to be an apostle. The family circle is her field of labor; the members of the household are the souls committed to her ministry.

"No teacher can adequately supply the place of the mother. No one has the same hold that she maintains on the intellect and affections of her child. She is not only an authority whose right to rule is never questioned, but also an oracle that is implicitly believed. The words and example of a parent, especially of a mother, exert a life-long influence on the child. The seed of righteousness, sown in the youthful mind by the maternal hand, usually bears abundant fruit. The salutary lessons 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 before us silently, but eloquently pleading the cause of God. The tablet of the soul, like a palimpsest, may afterwards receive impressions that will hide from view the original maternal characters written upon it, but the waters of compunction and the searching rays of divine grace will bring them to light again.

"There is no exaggeration in saying that the hope of America is in the rising generation, and the hope of the rising generation is in the Christian mothers. The individual and national character may be traced to the training imparted under the domestic roof, and its beneficial or baneful influence may be gauged by the religious and moral standard of the family circle. 'It is true indeed,' says the Count de Maistre, '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 something far greater than all this, for it is at their knees that upright and virtuous men and women have been trained—the most excellent production of the world.'

The Cardinal referred to the mothers of history and remarked that their time was not taken up with the discussion of women's rights, female suffrage and other problems that now engage the attention of the weaker sex. He added that if parents would discharge their duty the great problem of education in the schools would be practically solved, 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 the home is to be hallowed. In speaking of their duties in this regard, he said: "Remove from the home circle all obnoxious and dangerous literature. The country abounds in good papers and bad, just as the sea abounds in good and bad fishes. Remove from

your house all newspapers of a sensational character. You all agree with me that we have good papers and bad papers. Certain it is that we have some very degenerate examples of journalism, especially in the great commercial centres of the country. They pander to the most vicious and depraved tastes. Murders and suicides, adulteries and divorces, and other social and family 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 impression.

"You would not place upon your mantelpiece a bottle containing dangerous and poisonous liquid, especially if it had an attractive and inviting label, lest it should be injurious or fatal to your children or other members of the household. And how can you place upon your table a sensational paper, with its attractive exterior, and which contains the most insidious poison, injurious to young and old alike? 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 ours. But freedom of the press is one thing and license of the press quite another. I am sure that none more bitterly deplore a sensational press than the proprietors and managers of our sterling and reputable newspapers. They are anxious to elevate the standard of the newspapers, and they are justly proud of their noble profession. They feel that journalism is degraded by the sensational press, just as the profession of medicine is lowered by the charlatan and the quack, and as the law is degraded by the politician.

"A word about the Sunday press. I would wish that America had followed the example of England by discouraging Sunday papers. But they have come—I think to stay.

"I desire to give you, my brethren, two admonitions regarding Sunday papers.

"First. Select none but the best, such as are clean, possessing a high moral tone and which will give you food without poison.

"Second. Resolve not to read Sunday paper till you have first assisted at divine service and heard the Word of God. As on Communion day you do not break your fast till you have partaken 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.

"Sanctify 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 vigilance and care, of filial duty, temperance, sobriety, joy, gladness, innocent mirth or cheerfulness that is the offspring of innocence.

"I do not believe the home as now constituted offers sufficient attractions. 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 Girennerie's work, "Le Livre de l'Apotro," says:

An observer of the currents of intellectual 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 of the different phases of a new situation. And when the intellectual 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. This movement tends to free Christianity, eternal and apostolic in its character, from certain traditions of thought and action which have grown up around it. Ever since the days of Bossuet and the triumph of absolute monarchy Catholicism among the Latin races has taken various accidental tinctures from its environments. In the first place, there was monarchial Catholicism, which was shaped by the genius of the day 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 monarchial Catholics and the other parties, setting in action systems of intellectual negation and a political Kulturkampf. When mon-

archy, having fulfilled its historical mission by establishing the unity of the nation and the central power, gave 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 impossible to estimate the misfortunes, in the case both of Church and State, which resulted from this misunderstanding. At present a powerful reaction against this conception of Catholicism 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 century what may be termed economical Catholicism, which meant the alliance of a proportion of Christians with the Manchester school of political economy. Religion was regarded as the shield of the current liberal and economic doctrine. According to the view of such teachers, the Church was bound to devote its services to an egotistical policy. To the disinherited and "the injured" (?) she should preach resignation, as conceived by Kidd in his work on "Social Evolution." Owing to this limited application of Catholic principles arose that hatred of socialism against the church, the alienation of the toiling masses, and the extraordinary conviction that religion, like the courts of law and the police, was a mere plank in the Liberal platform; hence a mountain of prejudice, enlarged by teachers in Israel continue to enlarge. But here, again, the reaction is triumphant, and we shall see solid barriers going down before it.

Between these two extreme conceptions was to be found that Catholicism the object of which may be described as pure self-preservation. Very high and very noble—at once both aristocratic and grave—it inculcated self-effacement, reserve, a life of education in the sacrists, and education without contact with the world. To keep scrupulously within the sacrists as far as possible; to leave it only under the most exceptional circumstances; not to go to the people, but to allow them to come to you; to afford the example of a clergy worthy, pure, rigid and devoted in thought and bearing—such was the ideal. Undoubtedly admirable when unity of faith prevailed throughout Christendom, this Catholicism became sterile when opposing ideas led to a struggle in public and in the full light of day. For when religion is presented even to those who are hostile or indifferent, is it not by its essence and its divine purpose irresistible, apostolic and expansive? It is represented by the apostle who goes among crowds, the journalist who inspires the people with earnest enthusiasm, the orator who impresses upon them the principles of truth, and the man of social action who proves to all that the gospel is the doctrine of justice, fraternity and love, and of the incessant lifting up of populations to a higher life.

Catholicism considered in these three 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; which is to say, to true Catholicism, which is adaptable to every regime—monarchy, republic and democracy—which in its social action betrays a singular power 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 fullness 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 success.

"Le Livre de l'Apotro" is one of the most striking signs of the revival. A collection of choice extracts, selected from the works of apostles at every period of Christianity—fathers, doctors, 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 all 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 elaborate work. The success it has already 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 France.

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 increased by persecution, for great souls show their best qualities in suffering. Named a "Canonesse d'Au-

## Farewell!

Old Year, thou hast brought me sorrow,  
In the long hours of thy nights I have fought  
with pain;  
My soul hath travelled unheeded in the blaze of  
thy sunshine,  
My tears have fallen unseen in the gloom of thy  
rain.

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, reach-  
ing His feet,  
The Lamb without spot or blemish, yet who  
was slain,  
Farewell, Old Year! Let us 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 apostolate. To the objections raised by her family against her action has been added the criticism of selfish worldlings. But, without losing hope or courage, she ignores this opposition; "guarda e passa." She evinces, however, no trace of the fiery disdain of the Florentine poet, but a sentiment of deep pity and the certainty given by strong conviction. Despite her continuous toil, she has found time to study and to gather from the works of authoritative writers selections which display the ground of her vocation and justify her decision.

"Le Livre de l'Apotro" is the fruit of the intellectual and literary apostolate. I shall not attempt to give an analysis or summary. The letters of approbation from Cardinal Ferrata and two Bishops, and sympathetic reviews in the press, attest its value. It is 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, breaking 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 it 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 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 swallow that, they have been cursing a secret project of revenge and studying the financial relations report with the purpose of using it as a weapon. They have also perfected private arrangements with their whilom Nationalist dees, for Irish enemies 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, produced first in Cork, and repeated on Monday in Kingstown and on Tuesday in Dublin, 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 Nationalists qualifying their speeches on the subject by saying that they are unable to go quite so far as Lord Castle-town 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 follows 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 unionists effected a junction with the Nationalists is most significant. If the Irish can unite as readily on one thing, why not on others, including Home Rule?

Sales Talk

With Hood's Sarsaparilla, "Sales Talk," and show that this medicine has enjoyed public confidence and patronage to a greater extent than accorded any other proprietary medicine.

Hood's Sarsaparilla

Almost to the exclusion of all others. Try it. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.



Should be used, if it is desired to make the finest bread of Flour, Eggs, Sugar, Fat, etc. It is the only baking powder that gives the bread a fine, porous texture.

ST. JEROME'S COLLEGE BERLIN, ONT. Complete Classical, Philosophical and Commercial Courses, and Short-hand and Typewriting.

A RESUMPTION COLLEGE, SANDWICH, IOWA. Out-of-the-studies embrace the Classical and Commercial courses. Terms, including all ordinary expenses, \$100.00.

THE PINES URSULINE ACADEMY CHATHAM, ONT. The Educational Courses comprise every branch suitable for young ladies. Superior advantages afforded for the cultivation of Music, Drawing, Sewing, and the Ceramic Arts.

BUSINESS EDUCATION. BELLEVILLE BUSINESS COLLEGE is the most popular business college in the Dominion. BECAUSE: (a) The College buildings and grounds are owned by the State of Ontario.

The London Business University and Academy of Short-hand and Typewriting. (Formerly London Commercial College.) 212-214 Dundas Street.

NORTHERN Business College. New South, Ontario, is the very best place in Canada to get through Business Education. Take a round trip and visit our business college.

LEGAL. LOVE & DIGNAN, BARRISTERS, ETC. 1415 Tabbot Street, London. Private funds to loan.

FOR TWENTY-SIX YEARS. DUNN'S BAKING POWDER THE COOK'S BEST FRIEND LARGEST SALE IN CANADA.

PLUMBING WORK in operation, can be seen at our warehouse Opp. Masonic Temple.

SMITH BROS. Sanitary Plumbers and Heating Engineers London, Ont. Telephone 58.

Pictorial Lives of the Saints. The Catholic Record, Jr One Year For \$3.00.

The Pictorial Lives of the Saints contains Reflections for Every Day in the Year. The book is compiled from "Baker's Lives" and other approved sources, to which are added Lives of the American Saints, recently placed on the Calendar for the United States by special petition of the Third Plenary Council of Baltimore.

A WOMAN OF FORTUNE

By CHRISTIAN REID, Author of "Armine," "Philip's Rostin," "The Child of Mary," "Heart of Steel," "The Land of the Sun," etc., etc., etc.

CHAPTER IV: A COLLISION AT SEA.

It is almost unnecessary to say that Miss Lyrimer'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 Lyrimer, 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 pluck would be equal to an appearance this morning." "It is rather hard to keep one's feet," said Cecil, laughing. "But I could not endure to remain in the stateroom. Poor Grace! She is prostrate in her berth again."

"She has plenty of companions in misery to-day," answered Mr. Marriott. "You see how empty the saloon is." Cecil glanced around, encountered a pair of dark eyes, and after an instant's hesitation bowed to her acquaintance of the previous evening.

"Yonder is the man who prophesied this horrid weather," she said; "and he looks as if he were enjoying it." "He's a good sailor, I fancy," observed Mr. Marriott. "He has been pretty much all over the world. We were talking in the smoking room last night, and he was telling me a good deal about Borneo."

"What has taken him 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 those 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.

"I'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 does not feel fitted for other work; and this man looks as if he had intellectual capacities."

"Intellectual capacities without means behind them are generally a snare and a delusion," replied Mr. Marriott. "Perhaps so," said Cecil, who perceived the fallacy of argument.

"But tell me, what are the prospects for to-day? Is there no hope of getting on deck?" "None for you, I'm afraid. It may be possible for you to get to the top of 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 disapprobately the scene of wet decks, gray wild sea, and driving rain, when Tyronnel came up and pausing, steadied himself with one hand, while with the other he took off the little cap that fitted closely over his dark hair.

"I am afraid you find this a very disagreeable out-look," he said, sympathetically. "It is horrid," she answered, looking at him reproachfully. "Your bad weather has come, and we are all prisoners."

"I am sorry," he said, smiling at her tone; "but the prophet, you know, is not accountable for the evil he foresees." "Foresee something better, then. Tell me when this will be over."

be endured, and I never could see the use of wasting one's strength in complaint."

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 he was still standing, holding the opposite side of the door to her own, she answered 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 indicated. He hardly knew how to answer them, having himself a very intimate knowledge of obstacles which no energy could bend, misfortunes which no exercise of will could overcome.

"I think," he said at length, "that you forget how many things there are in the world for which there is no cure. 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. "I 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. He 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 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," he 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 every-thing solid were slipping from under her, found herself clinging to the hand that had drawn her back. It 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 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. I think, perhaps, you had better let me take you below."

"Oh, I cannot give you that trouble. Mr. Marriott said he would come for me presently." She looked at the ladies' cabin just opposite the recess in which they stood. "I think I will go in there," she added. "Oce has a view of the decks and the sea 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 sickness, but to-day without any occupants whatever—where he established her on one of the sofas, with a recommendation 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 smoking-room." "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-way alone."

"I hope that you will not make the attempt," said her new acquaintance. Then he bowed and left her; and as she saw him let himself out of the door that had closed a few minutes before, 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.

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 myself," he said.

"I was wondering," she observed, rather dryly, "if you were as philosophical for yourself as for others." "I don't think I fall in it," he said, quietly. "What can't be cured must

saloon to his feet, pale and breathless. Then came a fearful grinding, crushing 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 lips. 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 confidence 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 down—will you come and help me to the deck? I could not bear to stay here, and Mr. Marriott will have his sister to care for."

"I promise," he answered, in a tone which said more than the words. "Do not fear. Trust in God—and pray." The next instant he was gone in the general movement toward the deck, while Cecil sat down again and waited, apparently unmoved by all the babel of panic-stricken voices around her. She 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 direct need tries to convert a shadow into a reality, and her soul was too candid for her to deceive herself 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 reverence 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 terror-stricken passengers. "Owing to the darkness," he said, "we have had a collision with an iceberg, and the ship is somewhat injured, but not dangerously. We have just made an examination 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 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 shock had not been less to her than to 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 raging 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 Lyrimer," 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 narrow escape, has it not?"

"Very narrow. Had not our speed been slackened, from the captain's knowledge of danger, the ship would have driven 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 degree, 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! I felt that I would rather face any fate on deck."

"I had already decided what I should do for you if the ship were going down here," said one of the men. "One values one's own life at such times only for the use one can make of it for others. And I confess I feared the worst."

Despite herself, Cecil shuddered. "It would have been terrible," she said, "to go down into that black abyss of raging water. I never before realized how awful death might be. I 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. But the soul that did not quail before the face—the unexpected and terrible face—of death would hardly be a soul at all."

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. "Does that seem to you strange? Do you not think that,

"We are all more or less guilty of such forgetfulness," he answered. "But our best hope is that God will not think us presumptuous for calling on Him in our need. Where else can we turn?"

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," said Tyronnel. "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 ORANGEMAN.

The severe initiation that is given to idiots who desire to become Orangemen, was described in the Middlesex Superior Court at Cambridge, Massachusetts, 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 on his shoulders and that he was pulled to the floor, while some one sat on him and jabbed him "with pins or an ice pick." He was not quite sure which it was, but he thought that it was pins. Preble then was made to go up a stepladder. 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 something to him, but he did not know what it was, as he was rather dazed by the lively initiation. Then two men held him and a red-hot iron was brought up against his breast. He 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 your hands and see if you can find a serpent." Preble said that he was severely burned and injured. Any demented person, still willing to become an Orangeman, now knows the barbarous tomfoolery to which he will be subjected. He must add to 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 brethren. 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 Pennsylvania 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 anything 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 similar statements.

ST. BENEDICT'S WARNING.

G. L. DE CIDONCIA. 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 him. 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 holly,—

"What is the matter! And thou askest! Thou!" Hugo's dark faced flushed with indignation, but he restrained himself, for he had ever been indulgent to the moods and vagaries of his young brother, and he perceived that the 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 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 arguments could have done.

"Adelaide! Adelaide!" repeated Hugo mirthfully. "Dost thou then think me a butterfly to be ensnared by that forward 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 Giraldo. "Is it Margarita whom thou lovest? I am truly glad for thee, Hugo, for she is a sweet, modest child, and I have ever looked on her as a dear sister, though I forswore not I would indeed be so one day. But," hesitatingly, "what will our parents' say? Albeit educated and a lady, and beloved of our mother, she is but a poor orphan, and knowest thou our parents have long anticipated a brilliant match for thee?"

"Our parents are just," was Hugo's grave reply, "and they know Margarita'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—Adelaide favoereth 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 Adelaide still poorer, for she lacketh not only fortune, but also the graces of true womanly dignity. 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 Adelaide 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,

whom she placeth hope. I tell thee,

whom she placeth hope. I tell thee,



The Catholic Record.

Published Weekly at 35 and 456 Richmond Street, London, Ontario.

Price of subscription—\$2.50 per annum.

REV. GEORGE R. NORTHGRAVE, Editor.

THOMAS COPPEY, Publisher and Proprietor.

MESSRS. LOCK, KISS, JOHN NICH, P. J. NEVIN and W. A. NEVIN, are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

Rates of Advertising—Ten cents per line each insertion, single measurement.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of Hamilton and Peterboro, and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Articles must be paid in full before the paper can be stopped.

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 truly 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 good-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 accusation:

A writer signing himself "A. B." writes:

"Is Dr. Langtry so ignorant 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 adoration of latria.'"

The rev. doctor is very much at sea respecting this whole matter. He must be aware that this old accusation which he now brings out the grave is a mere calumny, and St. Thomas does not bear him out in it.

The Rev. Father Tracy of Toronto cathedral and "Catholic Layman" have already exposed Dr. Langtry's effort to make the public believe he was quoting St. Thomas from the original, whereas he was only quoting an epitome of no repute, and his quotations were not to be found in St. Thomas' own work. But we pass over this consideration here. The doctrine of the Catholic Church is well-known in regard to images. In the words of the Council of Trent:

"The images of Christ, of the Virgin Mother of God and of the other saints are to be had and retained particularly in churches, and that due honor and veneration are to be given them, not that any divinity 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 hopes in idols; but because the honor which is shown is referred to the originals which those images represent, so that through the images which we kiss and adore 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 originals, 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 understood 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 it.

Is this idolatry? 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 94:

"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 reminder (or token—quandam significationem) that through these images faith in the excellence of angels and saints may be impressed and strengthened in the minds of men."

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 honor 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 image, and therefore that "as Christ is to be adored with the adoration of latria, His image is adored with the same adoration." The meaning is that not the material image is thus adored but Christ Himself of whom the image is a reminder or token. This is explained by St. Thomas himself: "No reverence is due to the image of

Christ as matter, as carved or painted wood; for reverence is due only to rational being." (3: question 25.)

To make this explanation complete, we must add that though this view of the Angelic Doctor is accepted by many, there are some theologians who do not adopt it.

The learned Bossuet said concerning this passage:

"St. Thomas attributes to the cross the worship of latria, which is the highest worship, but he explains 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 say to the bride: "With this ring I thee wed, and with my body I thee 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 honor the saints as friends of God 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 virtues, 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 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 for 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 blood 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 it is 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 power of offering sacrifice and giving absolution for sin.

It is only of recent years that Dr. Temple has inclined to High-Churchism, as in former days he was even regarded as Latitudinarian, inasmuch as he contributed one of the articles to the celebrated book "Essays and Reviews" which was issued in order to

propagate Latitudinarianism among the people of England.

Dr. Temple is not the first Anglican Bishop who from being in the first place of Low or Broad Church convictions, has afterward gone into High-Churchism. It would appear that the occupancy of the Episcopal office has a tendency to give the occupant a greater opinion of the office, and thus the Bishops become affected with High-Churchism or Ritualistic beliefs.

The celebrated "Reredos case" will be fresh in the memory of many of our readers, in which Low Church members of Bishop Temple's London congregation attempted to have removed 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 obtaining a decision of the Court in 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 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 ecclesiastical views than most of the clergy of his time, would be wonder-stricken to observe that Anglicanism has made so much progress towards the re-adoption 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 Anglican Council is to be conducted in 1897, but we may be sure he will not fall short of the claims made by his predecessor, that he is the successor of the first Archbishop of Canterbury who baptized King Lucius, and that therefore 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 usurpations 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 to disprove it.

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 the necessities of the poor and distressed.

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 fulfillment 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 the greater of these is Charity."

On Sunday, the 20th inst., Dr. Talmage, formerly of New York, but now

of Washington, preached on the subject of "Practical Religion," and insisted very strongly on the duty of good works, making a powerful appeal to put religion into practice. There are too many who imagine that all they have to do for God is to go to church on Sunday, whereas during the week they are wholly occupied with the endeavor to make themselves millionaires 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, envy even of those whom they should specially love, tripping and other vices. They imagine that they can settle the matter with God by going to church on Sunday, by subscribing to public collections, or perhaps even by building a church or a hospital, or a school house, or a university, and they delude themselves with the idea that this will lead the Lord to overlook their 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 law.

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 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 are not at all necessary for salvation; in fact Luther maintained that they are an obstacle. The force of the passage in the Epistle of St. James, part of which Dr. Talmage quoted as his text, was evaded by Luther by his pronouncing the whole epistle to be an "epistle of straw." The passage is: "But wilt thou 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 dead."

Individual Protestants were better than their religion, for there was not a Protestant 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 me to 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 performed merely through a natural abhorrence which is felt when we witness the sufferings of others.

HYPNOTISM.

It seems to be an authenticated fact that the hypnotic influence is a reality, and many strange occurrences are the result. It has been asserted that evil-minded hypnotizers 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, Burton 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 much evil use; and young people, especially those are apt to be easily influenced by strong-willed persons, should be on their guard against hypnotizers, and all who endeavor to

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

TO CORRESPONDENTS.

D.—The crozier 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, crozier, etc., is given by the Pope, though they are not generally Bishops. These are called Mitred Abbots, their designation being in Canon Law "Abbate de mitra." From this it may be seen that Crosiered Abbots are not a religious order, but the Mitred Abbots using the crozier have sometimes been popularly called "Crosiered Abbots" from the fact that they use the crozier.

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 1897. 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 nominally under Catholic control, where an average of twenty-five Catholic children can be maintained, which will be in localities where there are at least fifty Catholic children. What the Catholics of Manitoba want is schools

ter hypnotic influence, the more dangerous as the exercise is still a mystery public.

RESPONDENTS.

... is the pastoral staff... in the exercise of... functions, as the cele... Mass and other func... are the superiors of... communities. To some... of wearing the mitre... is given by the Pope... are generally Bishops... Mitred Abbots, their... being in Canon Law... mitra." From this it... that Crosiered Abbots are... order, but the Mitred... the Crosier have some... particularly called "Crosiered... the fact that they use

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 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 premature 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 Archbishop's See.

LEAGUE OF THE SACRED HEART.

General Intention For January.

RELIGIOUS COMMUNITIES.

Messenger of the Sacred Heart.

Religious Communities are a prominent 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 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 otherwise lawful exercise of their own selfish 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 manifestation 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 celibate 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 joyfully and devotion. Religious life is thus the king's highway to the perfection of the pure love of God.

Lastly, all Christians are bound to be obedient to God in all that He has commanded. This means that their minds are made up. They are prepared for actual obedience under whatever circumstances a command may come to them. And God's Providence has so arranged that there is frequent necessity for actual obedience, not only by way of testing the disposition to submit, but also of affording the means to exercise and perfect it. What is the perfection to which the habit of obedience can 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 pleasure, and makes us prompt to enter into 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 it. But what is all that even a fervent 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 the execution to the personal control of one who stands to the worker in the 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 desire to be perfectly submissive to the ruling hand of God.

As long, therefore, as the Christian spirit shall desire to perfect itself in its essential opposition to the inordinate love of riches, of pleasure and of independence, so long will it be attracted 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.

The variety to be observed among religious Orders and communities is due to the differences of the occasions which gave birth to them, and the special exigencies of the work which they were intended to undertake. It is obvious to remark how admirably

adapted a religious Order is, precisely on account of the vows and the common life, to stamp its members with its own special spirit, to give them the training best suited to its own organization and purpose, and to avail itself of highly skilled labor for the achievement of vast and enduring results. It is not to the present purpose to recall the immense benefits which the Church has received from Our Lord through her religious communities. It is more to the point to note that the power for good which these communities possess depends in the first place, and above all, on the freedom permitted them to maintain their health and strength as religious, to keep up their numbers, to follow their own special spirit and traditions, to observe their rules and constitutions, to train their subjects, to bind them to one another in a living organic unity—one body, one spirit. This and an opportunity to do good work, suitable to their Institute, for God and Church, are the greatest blessings their friends can procure them.

It should be remembered that religious 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 and work in accordance with the purpose for which they were approved. But if friends of religious communities have sometimes done them harm through want of due consideration, what do these governments and public men who seek their destruction? It is hatred to the Church that has shown itself in the persecution of religious communities. The enemy judges rightly that she is especially vulnerable through them. Their usefulness, as we have said, depends upon the maintenance of religious spirit and discipline. And these are such delicate plants that they necessarily suffer and suffer greatly from any disturbance of the calm and tranquil conditions 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 number of years, are calculated to strip the patrimony of religious communities and reduce their members to beggary. The aim is first to cripple, then to render impossible any active industry, pious or charitable, peculiar to the various institutes.

We are agreed upon the abstract principle—not of the desirability but of the necessity of unity. I read the speech Mr. Redmond delivered at the annual convention of the Paracletes, and he agreed in effect that Ireland was helpless without unity, and he demanded, as I understand it, as a condition, as the one essential upon the restoration of that unity for which we all pray—he demanded that we should become absolutely independent of the Liberal Party. Well, the Convention has dealt with that also. It has declared that it is the resolute of the Irish Party to be independent of the Liberal Party. They have been heretofore; they will be in the circumstances of the case still more heretofore. Why? Because there was a certain 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, 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 in concert with the Liberal Party for the attainment of Home Rule—although I do not choose to forget that even at the last general election, disastrous as its results were, very nearly one-half of the whole voting power of the United Kingdom was polled in favor of Home Rule, yet, I hold—and I know that my Parliamentarian friends agree with that view—that 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 suggest that if we find that the Unionist Government, true to its assurances 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 member any obstruction, any difficulty in the way, any objection, such a man suggests that which is futile and absurd. We shall be only too happy to welcome such proposals, only too 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 enlarge 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 on the same platform and shake hands, metaphorically speaking, in the promotion of several questions—for example, amnesty. They will join 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 willing to join hands with anybody in order that the people might be united on the education question. As far as I know the people are not divided upon the education question, and the importance of union in order to carry weight with the British Parliament upon that question is acknowledged. I want to know what difference there is with reference to the importance and the necessity and the practicability of union on the question of amnesty and on all other questions; and I want to know whether it 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 gentleman, which was reiterated in a glimpse of the same words on the same day in the speech of another prominent gentleman, both of them Irish Nationalists. They both referred to the fact that it was quite useless to be discussing the differences 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 concerned with the present; and the recommendation from both these different quarters was that we should unite in the present. I agree with that, and I think you agree with that, but unite for any single purpose but for all those purposes upon which we agree, and in respect to each one of which our union is essential to success. The lesson has been taught us by bitter experience. We have seen the change in the attitude and tone of both parties towards us; we have seen the change in the attitude and tone of our own people here; we have seen the change in the attitude and tone of Irishmen abroad. All these are warnings and lessons to us. They teach us one thing—the importance of a united Irish Party.

Another of the series of stories for our youth which have been collected by Rev. Joseph Spillmann, S. J., has just come to hand. It is entitled "The Queen's Necklace," and is published by the firm of B. Herold, St. Louis Mo., and translated from the German by Miss Helena Long. Price, 50 cents.

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 divided.

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 divided.

"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 topics. I believe that the programme which I have sketched out for you, which I need not say to you is not my programme, but is the programme of the great convention which was held lately—it was the programme embodied in the resolutions of that convention—is a programme 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 necessary staple of the political action of the Irish Nationalist Party. But while we have the least differences of any party upon these questions involving 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 capacity 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 the tendency is—and you will see it 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 pretext for taking the time of the house, and the opportunities of individual members of these not on the Government benches to bring up questions will in that way be more limited than ever. 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 do not arise, by evidencing our determination as long as we are retained at Westminster to play our part with reference to British questions. I do not believe there is any difference about that among all sections of Irish Nationalists. What more are we agreed on?

COVENTRY PATMORE. Coventry Patmore, the poet, who died last week in England at the age of seventy-three, was a Catholic, a convert to the Faith. He was one of the many mentioned in connection with the Laureateship after the death of Tennyson; and it is faint praise to say of him that he was a thousandfold better for the office than the man who eventually was chosen to fill it. Patmore is not a great poet, but he is one of the best of the minor poets. His love poems are pure and elevating, though too much tinged with sentimentalism for a robust taste. He has written some exquisite religious poetry. One of the best of all his poems is this, from the "Unknown Eros," called "The Toys," which for fidelity to life, for pathos 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 ways,  
Having my law the seventh time disobeyed,  
I struck him, and dismissed  
With hard words and frowns, and  
His mother, who was patient, being dead,  
Then, fearing lest his grief should hinder sleep,  
I visited his bed,  
But found him slumbering deep,  
With darkened eyelids and their lashes yet  
From his late sobbing wet,  
And I with moon,  
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, as I saw him reach,  
A bottle with blue bells  
And two French copper coins ranged there  
With careful art,  
To comfort his sad heart,  
So when that night I prayed  
To God, I wept, and said:  
"Oh, when at last we lie with tranced breath,  
Not seeing Thee in death,  
And thou rememberest of what toys  
We made our joys,  
Thou wilt be merciful,  
Thou great commandment good,  
Then, fatherly not less  
Than I whom Thou has moulded from the clay,  
Thou'll leave Thy wrath, and say,  
"I will be sorry for their childishness."

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

IAN MACLAREN.

An Interesting Talk with the Distinguished 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, delivering several lectures and preaching at a couple of churches of his own denomination. A dinner was tendered to him at the Union League last Saturday 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 preparing to go to Baltimore and was pressed for time, he answered the reporter's queries cordially and frankly. "Ian MacLaren" is the name 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 stevedores 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 clergymen 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 coming here Dr. Watson has met Rev. Morgan M. Shedy at Pittsburg whom, to use his own words, he considers "a very delightful man." The doctor met Archbishop Ryan at the reception previously mentioned. He expressed himself as greatly pleased with Palladius, Philadelphia's prelate, and signified his intention 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 Catholic priests came to the hall of his church and gave an account of the rescue mission work carried on by the 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 ordained. To the students he had said it might be a wise thing to study this question before ordination. He was not in favor of making celibacy compulsory either before or after ordination, but he does think that the Protestant churches need to have a working body of unmarried clergy, such as the Catholic Church has, who will remain celibate for life and who by their great devotion and sacrifice will be in a manner separated from the world.

NEW BOOK.

Another of the series of stories for our youth which have been collected by Rev. Joseph Spillmann, S. J., has just come to hand. It is entitled "The Queen's Necklace," and is published by the firm of B. Herold, St. Louis Mo., and translated from the German by Miss Helena Long. Price, 50 cents.

COVENTRY PATMORE.

Coventry Patmore, the poet, who died last week in England at the age of seventy-three, was a Catholic, a convert to the Faith. He was one of the many mentioned in connection with the Laureateship after the death of Tennyson; and it is faint praise to say of him that he was a thousandfold better for the office than the man who eventually was chosen to fill it. Patmore is not a great poet, but he is one of the best of the minor poets. His love poems are pure and elevating, though too much tinged with sentimentalism for a robust taste. He has written some exquisite religious poetry. One of the best of all his poems is this, from the "Unknown Eros," called "The Toys," which for fidelity to life, for pathos 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 ways,  
Having my law the seventh time disobeyed,  
I struck him, and dismissed  
With hard words and frowns, and  
His mother, who was patient, being dead,  
Then, fearing lest his grief should hinder sleep,  
I visited his bed,  
But found him slumbering deep,  
With darkened eyelids and their lashes yet  
From his late sobbing wet,  
And I with moon,  
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, as I saw him reach,  
A bottle with blue bells  
And two French copper coins ranged there  
With careful art,  
To comfort his sad heart,  
So when that night I prayed  
To God, I wept, and said:  
"Oh, when at last we lie with tranced breath,  
Not seeing Thee in death,  
And thou rememberest of what toys  
We made our joys,  
Thou wilt be merciful,  
Thou great commandment good,  
Then, fatherly not less  
Than I whom Thou has moulded from the clay,  
Thou'll leave Thy wrath, and say,  
"I will be sorry for their childishness."

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

IAN MACLAREN.

An Interesting Talk with the Distinguished 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, delivering several lectures and preaching at a couple of churches of his own denomination. A dinner was tendered to him at the Union League last Saturday 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 preparing to go to Baltimore and was pressed for time, he answered the reporter's queries cordially and frankly. "Ian MacLaren" is the name 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 stevedores 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 clergymen 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 coming here Dr. Watson has met Rev. Morgan M. Shedy at Pittsburg whom, to use his own words, he considers "a very delightful man." The doctor met Archbishop Ryan at the reception previously mentioned. He expressed himself as greatly pleased with Palladius, Philadelphia's prelate, and signified his intention 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 Catholic priests came to the hall of his church and gave an account of the rescue mission work carried on by the 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 ordained. To the students he had said it might be a wise thing to study this question before ordination. He was not in favor of making celibacy compulsory either before or after ordination, but he does think that the Protestant churches need to have a working body of unmarried clergy, such as the Catholic Church has, who will remain celibate for life and who by their great devotion and sacrifice will be in a manner separated from the world.

NEW BOOK.

Another of the series of stories for our youth which have been collected by Rev. Joseph Spillmann, S. J., has just come to hand. It is entitled "The Queen's Necklace," and is published by the firm of B. Herold, St. Louis Mo., and translated from the German by Miss Helena Long. Price, 50 cents.

said he admired them for their great devotion to their faith and for the sacrifices 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 Ireland.

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 Reformation swerved from the Mother Church. The significance of his *non de plume*, "Ian MacLaren," he explains thus: "Ian" is Scottish for John, his Christian name and MacLaren ("L" of which he capitalizes, contrary to the usage of most of the daily papers) is the family name of his mother. His own ancestors were Scotch Catholics to within 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 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 Times.

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 before this. It has numerous lessons. Among the passengers were three sweet and quiet Sisters of Charity in their characteristic dress. A drunken man, very drunk and annoying, 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 frightened. The conductor had already been told of the man's conduct, but in true passenger fashion, sat and looked 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 unassisted 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 St. Alexander street convent, Montreal, on Friday 18th December, of consumption. Madame 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 staff 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 White 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, who wish to place on record their gratitude and to express the earnest wish that the peace of the happy, holy Christmas may rest in their hearts and homes, and that the New Year may come laden with health, 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 \$17.00; the doll, Trisy, \$16.10; the egg tree, \$21.50; the doll and kitchen table, \$10.13; the sweet table and candy table, \$18.49; the Sunday's table, \$14.79; married ladies' table, \$228.00; entrance fees, \$11.25; refreshment table, \$59.50; fish pond, \$41.50; tickets for the prize drawing, \$50.75; total, \$1,410.63.

Special thanks are due to Messrs. Gilbert, Mitchell, 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.

It is with regret that the CATHOLIC RECORD announces the death of Sister Mary Archangel, 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 holy Church, surrounded by her loving and sorrowing Sisters.

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

Rev. Mother M. Cecilia, 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. Archangel was the oldest daughter of Mr. and Mrs. Patrick Hanley 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.

A Hint.

The company of a good, pure man is ever to be preferred to that of the clever man without these qualities. Truth and honor make a better showing than wit and cleverness.—Pittsburg Catholic.

THE PAULISTS' CRUSADE.

Father Elliott's Missions to the Non-Catholics of Canada.

Rev. Walter Elliott, 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.

We have a good church and pastoral residence, a first rate separate school, and Father Kenneth J. McKee, of Scotch Catholic stock, is an efficient pastor.

A Catholic mission preceded the non-Catholic one, and was well attended and earnestly made by the Catholic farmers.

The hall for our non-Catholic mission was the upper room of a building used to store agricultural implements.

The musical "Olette" was somewhat singular. He had been offered the Brechin orchestra, "all Protestants," as said the pastor.

THE MUSICAL "OLETTE" was somewhat singular. He had been offered the Brechin orchestra, "all Protestants," as said the pastor.

Some Protestants drove from Berwickton, nine miles away, and others even from Kirkfield, sixteen miles.

WHAT THE PROTESTANTS EXPECTED. Some Protestants drove from Berwickton, nine miles away, and others even from Kirkfield, sixteen miles.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

young lady!" Another question was pertinent and impertinent: "Except a man be born again he cannot see the kingdom of God" (St. John iii. 3).

From Brechin Father Elliott 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.

The sum total of attention given us by the ministers of the place was one of them sadly gazing into the crowded hall from the side walk, and two others intriguing to hinder Protestant musicians from playing and singing for us.

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.

THE CATHOLICS OF ONTARIO are among the best in the world, meaning both clergy and people. The same may be said of our brethren in the other provinces of the Dominion.

As to French Canada, we may be certain that its faithful pastors and hierarchy, serving a truly Catholic people, will stand their ground against error of every kind.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

educated men are as facile with English as with French, and the "born orator" is a common product of this ancient Gallic stock.

From Brechin Father Elliott 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.

The sum total of attention given us by the ministers of the place was one of them sadly gazing into the crowded hall from the side walk, and two others intriguing to hinder Protestant musicians from playing and singing for us.

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.

THE CATHOLICS OF ONTARIO are among the best in the world, meaning both clergy and people. The same may be said of our brethren in the other provinces of the Dominion.

As to French Canada, we may be certain that its faithful pastors and hierarchy, serving a truly Catholic people, will stand their ground against error of every kind.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

Him you must carry in your boat over the sea, for the King loves you to be unselfish, and wishes you to tend and care for those whom He has seen good to leave in sorrow and suffering in the city.

From Brechin Father Elliott 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.

The sum total of attention given us by the ministers of the place was one of them sadly gazing into the crowded hall from the side walk, and two others intriguing to hinder Protestant musicians from playing and singing for us.

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.

THE CATHOLICS OF ONTARIO are among the best in the world, meaning both clergy and people. The same may be said of our brethren in the other provinces of the Dominion.

As to French Canada, we may be certain that its faithful pastors and hierarchy, serving a truly Catholic people, will stand their ground against error of every kind.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, lip diseases, etc.

The First of these Monthly Competitions will commence January 1st, 1907, and will be continued each month during 1907.

\$1,625 (IN BICYCLES AND WATCHES) GIVEN FREE EACH MONTH FOR Sunlight SOAP WRAPPERS

As Follows: 10 First Prizes, \$100 Stearns' Bicycle, \$1,000 25 Second " \$25 Gold Watch, 625 Bicycles and Watches given each month, 1,625 Total given during year 1897, \$19,500

HOW TO OBTAIN THEM. Competitors to save an amount of "Sunlight" Soap Wrappers they can collect. Cut out the top portion of each wrapper...

Every month during 1907, in each of the 5 districts, prizes will be awarded as follows: 1. Every month during 1907, in each of the 5 districts, prizes will be awarded as follows...

Western Ontario, consisting of Counties York, Simcoe & all Counties W. and S. of those counties.

Eastern Ontario, consisting of Counties Ottawa, Carleton & all Counties E. & N. of those counties.

Province of Quebec

Province of New Brunswick

Province of Nova Scotia and Prince Edward Island

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 Irenaeus, 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 Petronel 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 the hand to his companions, he set off for the Islands of False Happiness.

Genestal followed his example. Naranja wavered for a few moments—then thought he would wait and see 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 Irenaeus, decidedly. "You will come with me, little Michaels, and we will try to keep our little boats near each other 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 direction of the town when Furana ran after him and took his other hand.

"I shall come with you, too," he said. "But, Irenaeus, don't you you think we might visit the islands, just to see what they are like?"

"No," answered Irenaeus firmly; "and if you are going to waver all the time and want to follow the others, don't come with us, for you will only discourage Michaels."

Naranja followed them, however, to the city, though often turning back and straining his eyes to catch a last glimpse of Petronel's and Genestal's boats, which were already so far off that they looked like birds skimming the ocean.

THE ONLY Liturgical Calendar adapted to Ontario. THE ONLY Directory of the Church in Ontario. THE ONLY accurate Clergy List of Ontario.

THE ONLY complete list of Separate Schools in Ont. THE ONLY complete list of Catholic Societies and their officers in Ontario.

SHORT STORIES—Biographical Sketches—An abundance of Catholic reading matter, and numerous illustrations.

Approved by the Archbishops and Bishops of Ontario. Single Copies 25 cts. Twelve Copies \$2.50—Postage prepaid.

Can be obtained from the Monastery of the Precious Blood, 113 St. Joseph street, Toronto.

AGENTS WANTED in every parish. Liberal terms. Write at once. The Editor, 113 St. Joseph st.

Almanacs can be ordered from The Catholic Record office, London.

THE WILL & BAUMER CO. Bleachers and Refiners of Beeswax, and Manufacturers of

CHURCH CANDLES. The Celebrated Purissima and Altar Brand . . . .

and Baumer's Patent Finish Beeswax Candles . . . .

Acknowledged by all to be the best, and in use upon the altars of the Catholic churches throughout the United States.

Samples and prices will be cheerfully sent upon application.

The Will & Baumer Co. 943 13 SYRACUSE, N. Y.

FAVORABLY KNOWN SINCE 1826 BELLS HAVE FORMED 25,000 BELLS CHURCH BELL MANUFACTURING CO. MENEELY & CO. PUREST BEST GENUINE BELL-METAL CHIMES, ETC. CATALOGUE & PRICES FREE

CHURCH BELL MANUFACTURING CO. MENEELY & CO. PUREST BEST GENUINE BELL-METAL CHIMES, ETC. CATALOGUE & PRICES FREE

REID'S HARDWARE For Grand Rapids Carpet Sweeper Superior Carpet Sweepers Sinoepers, the latest Wringer, Mangles Colliers, etc.

US DUNDAS STREET, North S de LONDON, Ont

DR. WOODRUFF, NO. 185 QUEEN'S AVE. Defective vision, impaired hearing, nasal catarrh and troublesome chronic eye treated, success assured. Hours, 12 to 4.

High-Class Church Windows Hobbs Mfg. Co. London, Ont. ASK FOR DESIGNS



Do You Use It?

It's the best thing for the hair under all circumstances. Just as no man by taking thought can add an inch to his stature, so no preparation can make hair. The utmost that can be done is to promote conditions favorable to growth.

This is done by Ayer's Hair Vigor. It removes dandruff, cleanses the scalp, nourishes the soil in which the hair grows, and, just as a desert will blossom under rain, so bald heads grow hair, when the roots are nourished. But the roots must be there. If you wish your hair to retain its normal color, or if you wish to restore the lost tint of gray or faded hair use

Ayer's Hair Vigor.

THE CATHOLIC HOME ANNUAL

Tells You all the Feasts and Fasts. Provides an Abundance of Stories. Over 70 Illustrations of Rare Merit.

Parents and Children will be Interested and Instructed by this Really Fine Publication.

A LIST OF THE ATTRACTIONS: FIRST-PRIZE STORY, "ELIZABETH." By Marion Ames Taggart. A story of the affections, written with all the power and dramatic ability of this author.

A TRANSATLANTIC MARRIAGE. By Maurice Francis Egan. A faithful picture of life in the French quarter of New York.

FOR HONORS SAKE. By Clara Mulholland. A breezy Irish story by this well-known author.

THE X-RAYS OF DR. ROENTGEN. A popular account of this wonderful discovery. With Portrait. By His Eminence Cardinal Gibbons.

AN APOSTLE OF COLD WATER. An account of Father Kneipp and his wonderful treatment. With Portrait. By Joseph Schaefer.

THE STORY OF ABGARRO. By Mrs. A. R. Bennett-Gladstone. An Armenian Legend.

SISTER IRENE. A sketch of her life and work. With a portrait and a view of the Foundling Asylum. By Marion J. Brunow.

THE PILGRIMAGE OF ST. PATRICK'S PURGATORY. (Lough Derg) By Rev. D. Canon O'Connor, P. P.

THE MIRACULOUS STATUE OF THE INFANT JESUS OF PRAGUE. By Ella McManis.

OUR LADY OF GUADALOUPE. A description of this famous Mexican Pilgrimage.

AND MANY OTHER ILLUSTRATED STORIES, as "Under the Snow," "The School of Sorrow," "The Fool of the Wood," "Sabine," etc., besides historical and descriptive sketches, anecdotes, poems, etc.

We will send a copy of the Catholic Home Annual by mail postpaid to any of our Readers on Receipt of Price, 25 cts. Postage Stamps taken.

Address, THE CATHOLIC RECORD, 482 RICHMOND STREET, LONDON, ONT.

NOW READY!

CONTAINING THE ONLY Liturgical Calendar adapted to Ontario. THE ONLY Directory of the Church in Ontario.

THE ONLY accurate Clergy List of Ontario. THE ONLY complete list of Separate Schools in Ont.

THE ONLY complete list of Catholic Societies and their officers in Ontario.

SHORT STORIES—Biographical Sketches—An abundance of Catholic reading matter, and numerous illustrations.

Approved by the Archbishops and Bishops of Ontario. Single Copies 25 cts. Twelve Copies \$2.50—Postage prepaid.

Can be obtained from the Monastery of the Precious Blood, 113 St. Joseph street, Toronto.

AGENTS WANTED in every parish. Liberal terms. Write at once. The Editor, 113 St. Joseph st.

Almanacs can be ordered from The Catholic Record office, London.

THE WILL & BAUMER CO. Bleachers and Refiners of Beeswax, and Manufacturers of

CHURCH CANDLES. The Celebrated Purissima and Altar Brand . . . .

and Baumer's Patent Finish Beeswax Candles . . . .

Acknowledged by all to be the best, and in use upon the altars of the Catholic churches throughout the United States.

Samples and prices will be cheerfully sent upon application.

The Will & Baumer Co. 943 13 SYRACUSE, N. Y.

FAVORABLY KNOWN SINCE 1826 BELLS HAVE FORMED 25,000 BELLS CHURCH BELL MANUFACTURING CO. MENEELY & CO. PUREST BEST GENUINE BELL-METAL CHIMES, ETC. CATALOGUE & PRICES FREE

CHURCH BELL MANUFACTURING CO. MENEELY & CO. PUREST BEST GENUINE BELL-METAL CHIMES, ETC. CATALOGUE & PRICES FREE

REID'S HARDWARE For Grand Rapids Carpet Sweeper Superior Carpet Sweepers Sinoepers, the latest Wringer, Mangles Colliers, etc.

US DUNDAS STREET, North S de LONDON, Ont

DR. WOODRUFF, NO. 185 QUEEN'S AVE. Defective vision, impaired hearing, nasal catarrh and troublesome chronic eye treated, success assured. Hours, 12 to 4.

High-Class Church Windows

Hobbs Mfg. Co. London, Ont. ASK FOR DESIGNS

The manifest nations in the past men is what holds sider to day. W sion to remind y a duty to make s His doctrines as is the will of G acknowledged J His doctrine sho to others. We given office of t enjoy and whic their dignity sho ing those who a and teachers an the honor and d in the doctrine a rection of the L

What we wis insist upon is t every Catholic, o of error and in characteristic of it is in some sens priest cannot, in another, but he truth and the g rly (that is to sa ceived, freely gi man; every gra ceived not only others. The Ch common proper God; it is the mankind has be King of man is of Mary, the m other of all liv stretched out to sons of God of a He who claims Jesus Christ is a less in mind and establish His kin of man. The C truth up to him of it: he is sel demmed for hid But somebo "Father, what y theoretically; a practical fact, can First, by word day passes but plain, strong w Christ. The air religion, and e be met on the any one denies, existence of Go the soul, the div inspiration of Sc truth of religio affirm these fu once, and it is a If you say you answer, that is not so good a qu tion; and I ans who assail the veration are ge learned. The er for the most p are bold. Lear not learning ve to have sincere need to have the believed," says therefore did I s so well that th powerful argu the honest Chris religion will not assistance to do truth: we shoul have friends wh do them no bett them right. Th discretion, to be too anxious abo you see error at kindness is the a hearing. It and women can and practices c along from day ously attacking everywhere a coward is so coward? Finally, a god tion of our Lor wonderful fore. Be chaste, temply mannered; truthful—these like a pulpit f preach your sup tling, lying, hindrance to h contrary chara tion of religion.

Tired Mothers' parilla, which gives appetite and new Mother Graves' no avail for destr and adults. See t when purchasing. We have no hesi J. D. Kellberg's Dy doubt the best med dysentery, diarrh complaints, sea sic gives relief and n tive cure. Mothers a bottle when th

A TREAT FO We have now on and Girls' Rescu tell our young reat rated throughout, a ing and charming Finn, S. J., the chil contributes a deli Santa Claus." The "Dop Labor in Be (Illustrated) assort prices. Price, 5 cents per PLAIN FACTS This has a larg kind now in the mial work, but sim pective. The aut The price is exce cents. Free by mai contains 200 pages CATHOLIC RECORD

High-Class Church Windows Hobbs Mfg. Co. London, Ont. ASK FOR DESIGNS

High-Class Church Windows Hobbs Mfg. Co. London, Ont. ASK FOR DESIGNS

High-Class Church Windows Hobbs Mfg. Co. London, Ont. ASK FOR DESIGNS

High-Class Church Windows Hobbs Mfg. Co. London, Ont. ASK FOR DESIGNS

High-Class Church Windows Hobbs Mfg. Co. London, Ont. ASK FOR DESIGNS

High-Class Church Windows Hobbs Mfg. Co. London, Ont. ASK FOR DESIGNS

High-Class Church Windows Hobbs Mfg. Co. London, Ont. ASK FOR DESIGNS

High-Class Church Windows Hobbs Mfg. Co. London, Ont. ASK FOR DESIGNS

High-Class Church Windows Hobbs Mfg. Co. London, Ont. ASK FOR DESIGNS

High-Class Church Windows Hobbs Mfg. Co. London, Ont. ASK FOR DESIGNS

High-Class Church Windows Hobbs Mfg. Co. London, Ont. ASK FOR DESIGNS

High-Class Church Windows Hobbs Mfg. Co. London, Ont. ASK FOR DESIGNS

High-Class Church Windows Hobbs Mfg. Co. London, Ont. ASK FOR DESIGNS

High-Class Church Windows Hobbs Mfg. Co. London, Ont. ASK FOR DESIGNS

High-Class Church Windows Hobbs Mfg. Co. London, Ont. ASK FOR DESIGNS

High-Class Church Windows Hobbs Mfg. Co. London, Ont. ASK FOR DESIGNS

High-Class Church Windows Hobbs Mfg. Co. London, Ont. ASK FOR DESIGNS

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.

What we wish more particularly to insist upon is the missionary office of every Catholic, especially in these days of error and inquiry.

But somebody might answer: "Father, what you say is plain enough theoretically, but to come down to actual fact, can you tell me how I can practically show people the truth?"

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.

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.

Finally, a good life is a manifestation of our Lord and His doctrine of wonderful force and attractiveness.

Tired Mothers find help in Hood's Sarsaparilla, which gives them pure blood, a good appetite and new and needed strength.

A TREAT FOR THE CHILDREN. We have now on hand a supply of "Our Boys and Girls' Annual," and are pleased to be able to tell our young readers that it is a beautifully illustrated throughout, and is replete with interesting and charming stories.

PLAIN FACTS FOR FAIR MINDS. This has a larger sale than any book of the kind now in the market. It is not a controversial work, but simply a statement of Catholic doctrine.

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 pain, bright spring, calm summer—autumn, without a rain of bitter tears?

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.

What led them to this long and apparently aimless journey? In their tribes there lay or other a star would appear which the princes of the tribe were to follow, and, following it, to find the King of Heaven incarnate upon earth.

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 mischievous boy in the world.

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.

The Dying Year. To watch the death-bed of the dying: Passing forever out of sight: To hear the weary victor sighing, Groaning in agony and plight: It is enough to start a year!

Painted Penicillings. The Old Year, that is now dying, will be soon linked with the past, never again to return, no more than his buried hopes and blasted prospects that have now and for ever vanished out of sight.

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.

Neuralgia is the prayer of the nerves for pure blood. Hood's Sarsaparilla is the One True Blood Purifier and nerve builder.

Money Saved and pain relieved by the leading household remedy, DR. THOMAS' ELECTRIC OIL—a small quantity of which usually suffices to cure a cough, head a sore, cut, bruise or sprain, relieve lumbago, rheumatism, neuralgia, excoriated nipples, or inflamed breast.

I want to talk to you and show 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."

"Eight o'clock in the morning," read Father Time. "Harry slapped nurse."

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

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

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.'"

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.

Neuralgia is the prayer of the nerves for pure blood. Hood's Sarsaparilla is the One True Blood Purifier and nerve builder.

Money Saved and pain relieved by the leading household remedy, DR. THOMAS' ELECTRIC OIL—a small quantity of which usually suffices to cure a cough, head a sore, cut, bruise or sprain, relieve lumbago, rheumatism, neuralgia, excoriated nipples, or inflamed breast.

Chronic Derangements of the Stomach, Liver and Blood, are speedily removed by the active principle of the ingredients entering into the composition of Parmentier'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 Parmentier's Vegetable Pills.

Holloway's Corn Cure destroys all kinds of corns and warts, root and branch. Who then, who endures them with such a cheap and effectual remedy within reach?

Great sales prove the great merit of Hood's Sarsaparilla. Hood's Sarsaparilla sells because it accomplishes GREAT CURES.

Best for Wash Day For quick and easy work For cleanest, sweetest and whitest clothes Surprise is best. SUPREPRISE SOAP. Best for Every Day For every use about the house Surprise works best and cheapest. 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 calumniate you."

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, of course, it is difficult to return good for evil; but that very difficulty enhances the merit of the act. The greater the difficulty, the more heroic becomes the act and the brighter the crown for all eternity.

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 out of resolutions of endeavor or amendment, commits a fatal error.

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.

Neuralgia is the prayer of the nerves for pure blood. Hood's Sarsaparilla is the One True Blood Purifier and nerve builder.

Money Saved and pain relieved by the leading household remedy, DR. THOMAS' ELECTRIC OIL—a small quantity of which usually suffices to cure a cough, head a sore, cut, bruise or sprain, relieve lumbago, rheumatism, neuralgia, excoriated nipples, or inflamed breast.

Chronic Derangements of the Stomach, Liver and Blood, are speedily removed by the active principle of the ingredients entering into the composition of Parmentier'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 Parmentier's Vegetable Pills.

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, whom people look up to with wonder.

Don't be Soft on Yourself. What business has the young vigor of twenty to demand that the fire shall be warm and the seat cushioned and the road smoothed? Let him not parade his incompetence for life by insisting that life is not worth living unless a man is rich—unless, that is, the abundance of life should be eked out with wealth, which is an accident of life, not of its essence.

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 out of resolutions of endeavor or amendment, commits a fatal error.

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.

Neuralgia is the prayer of the nerves for pure blood. Hood's Sarsaparilla is the One True Blood Purifier and nerve builder.

Money Saved and pain relieved by the leading household remedy, DR. THOMAS' ELECTRIC OIL—a small quantity of which usually suffices to cure a cough, head a sore, cut, bruise or sprain, relieve lumbago, rheumatism, neuralgia, excoriated nipples, or inflamed breast.

Chronic Derangements of the Stomach, Liver and Blood, are speedily removed by the active principle of the ingredients entering into the composition of Parmentier'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 Parmentier's Vegetable Pills.

mysteries or secrets here, which will not yield to the potency of common sense. 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 realize that to get it, it one must dig through the crust of circumstances and effects, beneath which it lies securely enshrouded.

It is obvious that education which contemplates judicious and well-directed effort as an essential factor in determining the value of life, and the best development of the higher faculties and character renders the most efficient assistance in equipping youth for the real battle of existence.

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 out of resolutions of endeavor or amendment, commits a fatal error.

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 out of resolutions of endeavor or amendment, commits a fatal error.

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 out of resolutions of endeavor or amendment, commits a fatal error.

The Whole Story. Of the great sales attained and great cures accomplished by Hood's Sarsaparilla, it is quickly told. It purifies and enriches the blood, tones the stomach and gives strength and vigor.

Ask your grocer for Windsor Salt.

Windsor Salt. For Table and Dairy, Purest and Best.

New York Catholic Agency. The object of this Agency is to supply, at the regular dealers of the metropolis, all the articles of the metropolis, and has complete facilities for the sale of goods.

THOMAS D. EGAN, Catholic Agency, 42 Barclay St., New York, N.Y.

French Bordeaux Clarets. We have on hand a large quantity of the finest.

JAMES WILSON. 333 Richmond St., London. Phone 650.

FREE MONTH Night PAPERS. ANNUAL. Hobbs Mfg. Co. London, Ont. ASK FOR DESIGNS.

