acteristic of the ideal Church is Loyalty to Christ, not to creed. Creeds were formed for the purpose of separating men, but Christ gathers men to Himself. Loyalty to Christ, not even to a book, be it the Bible: not to a creed nor to a system."

These sentiments are very widely prevailing among Protestants of to day, but they were repudiated by the majority of the clergymen present.

The Rev. Mr. Dewey and Rev. Mr. Graham showed that the Church of Christ as described in the Acts of the Apostles had a creed, and that Mr. Hopkins' creedless Church is certainly not the Church of the New Testament. The Rev. Dr. McVicar and others expressed similar views, but all this will not stem the torrent of the Protestant thought of the present day, which tends to strip Christianity of all distinctive doctrines, and to assimilate it to Rationalism or Deism, or even to Buddhism: and this is what is freely spoken of among those who hold such views, as restoring religion to its primitive purity and simplicity, and making the Church more Catholic. It is a perversion of the nature of the Church of Christ as described in the New Testament, and as it has existed constantly from the days of the Apostles.

THE FRENCH GOVERNMENT AND THE CHURCH.

Dealing with the question of the losses and gains of the Catholic Church in Europe, arising out of certain political complications, the Literary Digest quotes from the Handelsblad of Amsterdam, a paper which is by no means friendly to Catholics, to show how mistaken the French Government has been in the anti Catholic policy it has persistently followed for the last twenty years.

The Handelsblad is noted as a careful, fair and judicious observer of international affairs, and its opinion on the present question is regarded as of great value. It says:

"It is to be hoped, in the interest of both civilization and Christianity, that France and Italy will learn how injurious is the struggle between Church and State. Bismarck was beaten in his battle with the Church. Surely no friend of civilization regrets this fact. France suffers much be cause she accepted the dictum of Cambetta, 'le clericalisme, voil a l'ennemi.' Sincere Catholies were kept out of all important positions in France, excepting the army. Naturiors in France, excepting the army. Naturtions in France, excepting the army. Naturally the Jesuit schools did everything in their ally the Jesuit schools did everything in their power to train their pupils as cadets and get them to pass the examinations. Nothing seems more unjust to us than the attacks to which the Catholics are subjected for this. It reminds us of the old doggerel:

'Jack's a bad, bold, wicked man, Who hits back as hard as he can.

Who hits back as hard as he can.

Their own history should teach the French that, if they would rid their country of people who differ from the majority, they must destroy them, drive them out—and so enrich neighboring countries. The Carholic Church remains a power in France, the persecution to which it has been subjected hashmade the republic unpopular, and a coup d'etat is to day possible, even easy to accomplish, if only the right man comes forward."

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No doubt the Jesuits as well as the secular clergy and the Bishops of France opposed the anti-religious course of the Government, and used whatever influence they could exert to have due regard paid to the religion of the hood of humanity only. people. In this they were quite with in their rights as citizens of a republic in the language of their rituals, assume which was supposed to be established the sect to have begun its existence at which was supposed to be established to carry out the wishes of the people legitimately expressed.

The Handelsblad does not assert that the Jesuits are the chief of the influences which have brought about the critical state of affairs which has arisen in France out of the travesty of justice in the case of Captain Dreyfus, but the anti-Catholic politicians and press generally are constantly on the lookout to find Jesuit or clerical plots everywhere, and they have endeavored, without a shadow of reason, to connect the Jesuits with this matter. Thus, Yves Guyot wrote in an article in the Nineteenth Century : The Jesuits feel that the revision of the Dreyfus trial will be a terrible rout for them and for their projects. Hence the wildness of their passion."

There is not the slightest foundation for this connecting of the Jesuits with this disreputable transaction, and their supposed wild passion is entirely imaginary. There was no religious question at stake at all in the trial of Dreyfus, and no religious influences were employed either to secure his conviction in the first place or to prevent the revision of his trial when it was ascertained that false and forged evidence was brought to bear against him.

The anti-Semitic cry was not raised by the religious element among the people, but it arose gradually owing to the fact that while the belief was prevalent that a fair trial had been accorded the accused, it was noticed that a powerful Jewish syndicate Masonic formulary. * * * So far, was working to reverse the however, the Free Masons were really sentence. Neither the Jesuits nor the clergy generally had anything to do with the raising of the anti-Semitic cry, but it came spon- gathered at Cologne to celebrate the ing the crown which is awaiting them.

taneously out of the circumstances of the situation, and now that it is seen that the trial was not a fair one, none are more anxious than the French clergy to see justice done, and there is every probability that justice will be done in the revision of the trial which is about to take place, with the full approval of the majority of the French people.

So far is the anti-Semitic agitation from being encouraged by the Church that the Holy Father is said to be preparing an encyclical letter for the express purpose of allaying it; but whether this be the case or not, he has endeavored on all occasions to prevent anti-Jewish riotings and manifestations everywhere.

The reference of the Handelsblad to the fact that the Jesuit schools have furnished many cadets to the army. simply shows that the Jesuits are filled with the laudable and patriotic desire to do their share toward the defence of the country from all foes, whether foreign or domestic.

It is to be hoped that the Government will in due time take the lesson to heart and will learn that the irreligious policy of the past is not acceptable to the people, as the Handelsblad explains. and that, sooner or later, the Government which persists in following such a policy must be ignominiously overthrown, to give place to men in touch with the sentiments of the people at large.

FREEMASONRY.

Mgr. Martinelli Denies a Change In the Church's Ruling.

The report recently current in the daily papers purporting to come from Rome and announcing a change in the attitude of the Church toward condemned secret societies has been most emphatically contradicted by the Most Rev. Archbishop Martinelli, Apostolle Delegate to the United States.

"There has come absolutely no decree of any kind from any source in Rome changing or modifying in the least the discipline of the Church with regard to Freemasons or members of other condemned societies," said the Archbishop when the question was put o him. "At most, there may have been a simple answer to some question concerning the burial of a person who had been a Freemason, which answer did no more than express the wellknown teaching of all Moral Theologians, namely, that if a man who has been a member of such condemned before dying gives manifest society signs of repentance and of a sincere desire to be reconciled with the Church, he may receive Catholic burial, without, however, the use of display, or solemn functions. It is a mistake to imagine that the rulings of the Church regarding members of condemned secieties have been in any way altered."

A SHORT HISTORY OF FREEMASONRY. From Adiis and Arnold's Catholic Dictionary we quote the following on Freemasonry, written by Prof. Galwey: 'A secret order and pantheistic sect which professes by means of a symbolic language and certain ceremonies of initiation and promotion to lay down a code of morality founded on the brother-

puted. The Freemasons themselves, the building of Solomon's Temple, but serious Masonic writers, as well as all writers of repute, declare this to be merely a conventional fiction.

'But it seems more in consonance with many known historical facts to trace the sect to the mediaeval guild of sione masons, who were properly called by the very name of Free Masons.

"During the Middle Ages the various trades were formed, with the approbation of the Church, into guilds or

close protective secieties. * * * Each guild had its patron saint, and several guilds, it is certain, had each its peculiar ritual, using its own tools and technical language in a symbolic way in the ceremonies of initiation and promotion-that is to say, in entering an apprentice and at the end of his time declaring him a worthy fellow journeyman or craftsman, etc. The guild of Free Masons was singular in this, that it was a migratory one, its members traveling under their masters in organized bodies through all parts of Europe, wherever their services were required in building. When first referred to they are found grouped about the monasteries, especially about those of the Benedictines. The earliest form of initiation used by the guild is said to have been suggested by the ritual for the reception of a

Benedictine novice.
"The South of France, where a large Jewish and Saracenic element remained, was a hotbed of heresies, and that region was also a favorite one with the guild of Masons. It is asserted that as far back as the twelfth century the lodges of the guild enjoyed the special protection of the Knights Templar. It is easy in this way to understand how the symbolic allusions to Solomon and his Temple might have passed from the Knights into working stonemasons; but the so called Cologne charter - the genuineness of which seems certain—drawn up in 1585 at a reunion of the Free Masons

opening of the Cathedral edifice, is signed by Melancthon, Coligny and other similar ill omened names.

"As we know it now, however, Freemasonry first appeared in 1725, when Lord Derwenter, a supporter of the expelled Stuart dynasty, introduced the order into France professing to have his authority from a lodge at Kilwinning, Scotland. This formed the basis of that variety of Free This formed masonry called the Scotch Rite. Rival organizations soon sprang up. from a lodge at ters were obtained York, which was said to have been of very ancient foundation.
"In 1754 Martinez Pasquales, a

Portuguese Jew, began in some of the French lodges the new degree of "Cohens," or priests, which was after ward developed into a system by the notorious Saint Martin, and is usually referred to as French-Illuminism. But it remained for Adam Weishaupt, prosor of canon law at the University of Ingoldstadt, in Bavaria, to give a definite shape to the anti-Christian tendencies of Freemasonry. In 1776, two years after the expulsion of the Jesuits from the university, he brought together a number of his pupils and friends and organized the order of the Illuminats which he established on the already existing degrees of Free-masonry. The avowed object of the Illuminati was to bring back mankind beginning with the Illuminated-to their primitive liberty by destroying religion, for which this newest philose phical invention was to be substituted, and by re-shaping ideas of property, society, marriage, etc. One of the liluminati, a Sicilian, Joseph Balsamo, otherwise Cagliostro, organized what he called Cabalistic Freemasonry, under the name of the Rite

of Misraim. "He it was who in 1783 predicted, as the approaching work of the Free masons, the overthrow of the French monarchy. Indeed Freemasonary was very active in the French Revolution, and assisted in bringing about many of the calamities which accompanied the

great upturning of society. Throughout Continental Europe, in the Spanish-American States and in Brazil, Freemasonry has of late years The war against become very active the Catholic Church in Germany had no more bitter supporter than Free masonry. If the Kulturkampf was not directed from the lodges, at least nearly all its leaders were Freemasons. Dur ing'the Commune' of Paris in 1871, Masonic lodges took part in a body in the insurrection, marching out to the fight with their red banners. In France and in Belgium the lodges have officially commanded their members to assist the Ligue de l'Enseignment-a league intended to bring about the complete secularization of the primary public schools.

"Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only govern ing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all sufficient guide and help to conduct it makes him independent of the Church, and by its everywhere ridiculing rank in authority, it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt.'

CARDINAL GIBBONS ON "CHEER-FULNESS.

Sermon of His Eminence at the Cath. edral.

His Eminence Cardinal Gibbons preached on Sunday morning at the High Mass at the Cathedral upon the subject of "Christian Cheerful-Taking his text from the second ness. epistle of St. Paul to the Corinthians. He said in part :

"Sunshine and joy do not vent themselves in loud laughter or boist erous merriment, but in a habitual serenity of mind, a steady flowing from a heart filled with the fire of a living Christ. A cheerful Christian is not much disquieted or discomforted by daily accidents of this life. He rides above the storm of adversity in a calm and tranquil state of pure

joy. "A sunny disposition diffuses its influence around, and when such a spirit enters a room the company spontaneously rejoices at his presence Our cheerfulness and happiness should rest on nothing that can be taken from us. Not on health, which may be undermined and lost; not on which may take wings and leave us; not on place or popularity, for these are very capricious and become faded and dim; not on temporal pleasures, for these are generally short lived and often shameful.

""Rejoice in the Lord: again I say, rejoice," were the words of the Apostle to the Corinthians and are words for you. We should rejoice that we have as our Father the author and creator of the universe; we should rejoice that we are the brothers and sisters of Jesus Christ by adoption; that we are redeemed by the blood of a divine Savionr; that we are in possession of a Christian faith, which rescued us from the darkness and misery of idolatry and the bondage of sin, to enjoy the liberty of God's children, and to be joint heirs of the Kingdom of Heaven.

"We should rejoice that we are approaching the day when God shall wipe away all tears from our eyes and there will be for us no more sorrow. It should intensify our joy to know that our heritage is not restricted to a few, but is the property of all, without limitations. The young should rejoice because in their innocence they are the especial objects of God's love. should rejoice because they are near-

The sinner should rejoice because of the hope of redemption. The righte-ous should rejoice because they are chosen of the Son of God. The rich, because they can make their riches subserve the wants of others in the name of Christ. The poor, because they are in their poverty more like

"We may rejoice because our source of joy as Christians cannot be wrested from us. We may lose health, wealth, power and position, and the faculty o enjoying earth-born pleasures, but the joy which springs from the hope of eternal life no one can take from us.

Him who became poor for our salva-

Rejoice, brethren, in everything which contributes to procure and augment that joy. Therefore, logically rejoice in the trials and tribulations, the pains and penalties which are at tributes of the faithful performance of our daily duties. The Apostles rejoiced that they were counted worthy of suffering for Jesus Christ.

"The words of Paul form a stairway leading to Heaven, the first step of which is tribulation, and the last, hope Strive, then, to ascend in spirit heavenward on the stairway of tribu lation, trial and hope.

"To establish a reign of joy in your own hearts three things are necessary: First, pure love ; second, a spirit of benevolence to our neighbors : third keep your hearts free from inordinate attachment to things of this world. Let your heart be a luminary, shed ding its rays of joy about you. Let the husband be a joy to brightening his life with kindness and gentleness and love, and let the wife cheer the husband, while the children form lesser luminaries in this celestial firmament.
"Try to have joy at certain hours of

the day; at the meal, for example. Cheerfulness is an excellent digestive. Accompany your partaking of meat with the condiment of a cheerful and agreeable conversation.

"Worship God with a cheerful spirit. He wishes to be served not morosely, as by a slave or hireling, but with the alacrity of a son. Associate joy and gladness with the temple of God, and come not with a whining voice to present your supplications."-Baltimore Mirror.

A SINGULAR CHOICE.

"Christ Giving the Keys to St. Peter is a singular choice for a picture where with to decorate a Protestant church, but that is the subject of one of the twelve Barberini tapestries presented to the Protestant cathedral of St. John the Divine, in New York, by a wealthy They are from the de parishioner. They are from the designs of Romanelli and were made in the Pontifical tapestry manufactory in Rome in the time of Pope Urban VIII., of the Barberini family. All the indi-cations point to very "high" services in the new cathedral.—Boston Pilot.

A GREAT EDUCATIONAL INSTI-TUTION.

University of Ottawa to Erect a New Building.

The Faculty of the University of Ottawa roposes to build a new building next spring containing splendia specimens of nearly all the fauna of Canada. This collection is the fruit of almost forty years of labor and research, especially on the part of Rev. Father I. Arnaud. O. M. I., one of the labrador missionaries, and a man who utilized his long and numerous sojourns monogst the Indians, and his relations with the Hudson Bay Company, to erect a magnificent monument to science—the most complete and most beautifulin all Canada. On the second story will be the large physical laboratory, supplied with the latest instruments, where the University students, during their verys of physics, may repair three or the second story will be the large physical laboratory, supplied with the latest instruments, where the University students, during their years of physics, may repair three or four times each week, to make the practical experiments that must accompany the theory of that science. The study of physics, which always held a high place in the University's curriculum, will be so aided by this perfect equipment, that it will place the University of Ottawa on an equal tooting with those universities which have been so liberally endowed by the princely gifts of generous benefactors. The faculty proposes, in the near future, to establish a course of physics for the young men. All we have thus said about physics may apply to chemistry and mineralogs, two made marked progress, and have opened out for scores of most successful careers. The grand of chemical laboratory, that for over twenty years was the arena in which hundreds spendently madernized, remodell-d, compieted and transferred to the third story of the new edifice. It will be open every day to the new edifice. It will be open every day to the successful education in Cantal and transferred to the third story of the new edifice. It will be open every day to the students desirous of making a special study, of chemistry.

ents desirous of making a special study of chemistry.

All true friends of Catholic education in Canada must admire the energy and the spirit of progress that mark the new Rector—Rev. Father Constantineau, O. M. I.—who, without other resources than his unshaken trust in Providence and the devotedness of the Faculty, has undertaken such a girantic work, one so necessary for the Catholic youth of our country. The \$100,000 that he will borrow to place in the undertaking, will be most advantageously invested, when it is considered that they will procure such wonderful benefits for the young Catholics of the country, and above all, will give such a grand impetus to the glorious course of Catholic education in Canada.—True Witness.

CATHOLIC SAILORS' CLUB.

A very successful event was the euchre party and social given on Wednesday evening, in St. Ann's hull, Montreal, in aid of the Cath-olic Sailors Club, under the energetic manage-ment of Mrs. Rogers and Miss Cullinan, Amongst the guests were Key, E. Strubbe, P. one Saliors Ciub, under the energett management of Mrs. Rogers and Miss Cullinan. Amongst the guests were Itev. E. Strubbe, P. P., Rev. Father Kavanagh, S. J., chaphain of the club; Mr. and Mrs. F. B. McNamec, who never full to natronize a good work; Mrs. P. McGovern, Mrs. Davis, Mr. and Mrs. Asselin, Mr. and Mrs. Asselin, Mr. and Mrs. J. Quinin, Mr. and Mrs. J. Coffey, Mr. and Mrs. T. P. Tansey, Mr. and Mrs. J. Davis, Mrs. J. Dohen; second, Mrs. P. T. O'Brien; consolation, Mrs. P. Kavanagh mide a few remarks, explaining the object of and the good work done by the club.

Mrs. Rogers takes this opportunity to thank

the object of and the good war.

club.

Mrs. Rogers takes this opportunity to thank
all those kind friends wno, by their generosity,
helped to make the affair a success. Particular thanks are due Mr. Wilder, who kindly
loaned tables; also Messrs. Alexander, and
Rougn for their generous donations; also the
young ladies who assisted in the hall on the
evening of the entertainment, and to Mr. P. T. O'Brien for his able management.

THE CATHOLIC ALMANAC OF ONTARIO.

FOE SALE AT THE CATHOLIC RECORD OFFICE.

For SALE AT THE CATHOLIC RECORD OFFICE.

The Catholic Almanac of Ontario for 1899, issued from the Bryant Press of Toronto, is indeed exceedingly creditable in every particular. As compared with the Catholic Almanac of last year it has been much enlarged and improved in every way. Its gifted editor, Mrs. O'Sullivan, has spared no pains to make this guide and chroniele of the Catholic Church in Ontario worthy of the interests and constituency which it represents.

The design of the cover, which is really very beautiful, as well as the bulk of the illustrations, is the work of Miss Marice Parkes, a very clever student in art and a graduate of Loretto Abbey, Toronto, Miss Parkes, who is making

ifful, as well as the bulk of the linestra, is the work of Miss Marie Parkes, a very
er student in art and a graduate of Loretto
ey, Toronto. Miss Parkes, who is making
eetality of book illustrations, gives eviein the Catholic Aimanac that her gifts
sought out and found their true artistic
re of work, Mr. J. M. Kidd, who has
y returned from Paris, contributes to the
soft the Aimanac a very unique illustra— the Place de le Concorde. There
excellent portraits of the Most Rev.
ces Vincent Cleary, D. D., late Archtopp of Kingston; the Most Rev. John
sh, late Arch-bishop of Toronto; the Most
Chas, H. Gauthier, Arch-bishop of King; Rr. Rev. N.Z. Lorrain, Bishop of Pembroke,
exterior and interior views of the cathedral
ches of London and Pembroke. Inserted
the caleadar department are beautiful
ures of different Madonnas and the Reection which would be very suitable for
ning.

Clercy List, which will be found most accurate and complete, there are a number of articles within its covers of an excellence far beyond those which are generally found padding out Almanacs and year books. Dr. Those O Hagan, whose fine literary work is now recognized in leading American cities, such as Boston and New York, contributes to the Almanac one of his unique and racy sketches entitled "A Pioneer School," in which is depicted with the grace, humor and fidelity of a Washington Irving, life in the country academy of thirty years ago. The characteristic poem of "The Freckled, Boy "is in his very best style, of "The Freckled, Boy "is in his very best style, of "The Freckled, Boy "is in his very best style, of "The Freckled, Boy "is in his very best style, of "The Freckled, Boy "is in his very best style, of "The Freckled, Boy "is in his very best style, of "The Freckled, Boy "is in his very best style, of "The Freckled, Boy "is in his very best style, of "The Freckled, Boy "is in his very best style, of "The Freckled, Boy "is in his very best style, of "The Freckled, Boy "is in his very best style, of "The Freckled, Boy "is in his very best style, of "The Freckled, Boy "is in his very best style, of "The Freckled, Boy "is in his very best style, of "The Hoon," While the editor, Mrs. O'sulinan, and incidentally of the history of these Edward V O'Sullivan, contributes clever and interesting sketches of the list shall be an an writer, contributing to its pages a well writen sketch of the last. Provincial Election. The Catholic Almanac of Ontario has been steady of the progress of the Catholic Church in Ontario during the past year cannot do better than obtain a copy of it from its editor, Mrs. Dr. O'Sullivan, 510 Queen street, W., Torono, or from Thos. Coffey, Carnolic Record of the Landon, Ontario. Price 25 cents. Mrs. O'Sullivan purposes mixing the Almanac one for the Dominion. We hope the next number will introduce us into the wider sphere. Every success should attend her.

At the last meeting of Branch 19, Toronto, the ollowing resolution was unanimously adopted. Almighty God, in His infinite wisdom, having seen pleased to call to his eternal rest our escened brother, Thomas Prindable, be it. Resolved that in his death our Branch has unifered a great loss, and his wife and children grievous and irreparable one, and further be

Resolved that the sincere and heartfelt sym

THE LATE TERENCE SMITH.

THE LATE TERENCE SMITH.

A special meeting of the Municipal Council for the Municipality of Allumette Island held at the council hall, Chapeau V.Ilage, on Satur May the Illud ary of February, 1829, Mayor J. E. Mednire, in the chair, present Councillors Moyse Demora, Baptiste Mainville, Pierre Larrivere, and Emile Lafrance.

The following resolution was passed:
Moved by Councillor Baptiste Mainville, seconded by Councillor Moyse Demers, and Resolved that this council tenders its sincere sympathy with the widow and family of our late lamented Township clerk, Terence Smith, who died on January 31, 1839.

As clerk of the council of this Township for the last thirty, six years he proved himself of the athoroughly reliable efficient, conscientious, and obliging official, most assiduous and prompt in the performance of every duty pertaining to his office.

white was one worthy of remember the corcounty as one worthy of remember the corporation seal, be forwarded to the CATHOLIC
RECORD of London, Cuturic, also copies be forwarded to the widow (Mrs. Terence Smith) and
sons. George, Postmaster, Matlawa; and
Edward J., Bailiff, Mattawa.

J. E. McGuire, Mayor.

Catholic Schools in Havana.

Havana, Feb 13.—The Bishop of Havana has published a warning to heads of families not to trust the education of their children to other than Catolic teachers. This has always been the duty of Catholics, but the Bishop says there is great danger that now, owing to the advent of the control o



Benziger's Catholic Home Annual for 1895 can now be had. Year by year its publishers have added new and additionally interesting features to this popular Annual until this year it can truly be classed as the Annual par excellence, the very best Catholic writers being contributors to its pages. It contains:
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We have a few copies left of the bible we some time ago offered at \$7. It is bound in more expensive style than the one referred to above. Any one who would prefer having a copy of this book should order at once, as the stock will be exhausted in a short time. In all cases cash must accompany order, if the book is not entirely satisfactory, it not returned at our expense and the money be refunded.

BOYS' AND GIRLS' ANNUAL FOR 1899.

THIS BEAUTIFUL AND VERY ENTER-taining little Annual for 1839 contains something to interest all boys and girls, and as it costs only the small sum of FIVE CENTS it is within the reach of all. The frontispiece is something to interest an only and the stand as it costs only the small sum of FIVE CENTS it is within the reach of all The frontisplace as a very nice illustration of St. Anthony proving by a public miracle the Real Presence of Jesus in the Blessed Sacrament:—The King of the Precipie Macket Hidden and Sacraments—The King of the Precipie meton from the Comanches, by Marion American Sacrament:—The King of the Precipie Marion for the Bissylvania Post Office, Three Girls and Especially One. By Branscome River, etc., etc.; Fast Asleepillus; The Marion (Hustration); Past Mending fillustration; Post Out (Hustration); Past Mending fillustration); Post Out (Hustration); Past Mending fillustration); A Army of Two; A True Story, Our Edward Marion of Two Out (Hustration); Past Mending fillustration); A Army of Two; A True Story, Our Edward Marion Mother and the Divine Infant (Hustration). This little Annual also has an abundance Lart, Shadows in Discuss. The Impossible Cat, Fire, The Inverted Glass, A Home Telephone, To Preserve Flowers, Another May, To Keep a Bouquet Fresh; as well as Splendid recipes for Homemade candy. Mary However, Inc. Andrew Cat Propose and Cat Propose and Cat Propose of the Price of Price, Addiest: Addiest Mary December 1997. of price. Address:
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