end Heart Review PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER. LXIII.

I purpose making some remarks on certain parts of Dean Hodges' recent course of lectures on the Reformation and counter reformation. As I have said, I mean these remarks partly for criticism, partly for commendation, partly for fuller explication.

Of course these lectures are entirely different from the virulent and vulgar performances of an Isaac J. Lansing, or from the virulent though not vulgar performances of a John Moore. Dean odges does not forget that he is a Caristian and a gentleman. Whereever he can praise, he evidently does it with peculiar satisfaction

the time of the Renaissance, like all times of transition, was one in which the bonds both of faith and morwhich the bonds both of faith and mor-als were greatly loosened is perfectly true. It is true also that the hier-archy, especially in Italy, having re-ceived its peculiar bent and form for the long work of the Middle Ages, was not for quite a while found competent. not for quite a while found competent to cope with the new evils, but itself became largely infected with them. There was a time, as Pope Adrian VI. says, when a stream of evil rather than of good poured forth from the Papal Court. "The corruption of the best is the worst." It was God's high priest who crucified the Redeemer. Yet St.
John declares that even in this supreme wickedness the gift of prophecy attend-

ed him. I need not say, what we all know, that the evil of this time culminated in Pope Alexander VI. Even deducting all the exaggerations of indignation of of malice, Father Ryder of the Oratory is well justified in calling him "a mon-As Dictor Pastor declares, Leo XIII., by giving full access to the Borgia records, has rendered it impos sible ever to restore the reputation of

this unhappy Pope.

Julius II. and Leo X. were very dif ferent men from Alexander and from each other, yet neither of them was a man of spiritual mind. As Cardinal Capecelatro remarks, St. Philip Neri was born in the reign of Leo X, but although each of these men has become a famous memory, the glory which crowns the one name is wholly different from the glory which crowns the other. The glory attending the memory of Leo X. is one of intellectual splendor and mundane magnificence. The glory which encircles the name of Philip Neri is a glory of the kingdom

Dean Hodges, however, might have done well to adduce the evidences brought forward by Professor Pastor of the large amount of simple and stead fast faith and goodness found throughout Italy is the very worst times o the Renaissance. As this genuine piety seemed little inclined to detach itself from the Church, the presumption is that it found its spiritual wants adequately supplied by her ministrations and doctrines. Indeed, as Ranke remarks, even those Italians who lent an ear to the Northern teachers, and who fell victims so the exaggerated alarms of the Roman Inquisition, were for the most part incapable of conceiving a Christianity detached from the Roman Church. Perhaps even Ochino and the Social were driven off rather against their will. And in Germany, with all the disadvantages resulting from the intrusion of worldly young nobles into the dignities of the Church, and their priesthood, the catechisms and books of devotion in common use show how Scriptural piety, thoroughly founded in the merits of Jesus Christ. In England, too, the names of Colet, More and Fisher show how little need Catholic Eagland had of Luther to stir up to rational and Scriptural reform Rad what Green says about this in his His tory of England. Henry VIII might carried through very searching reforms in the Church without detach ment from Rome had he been content to abide the papal decision concerning I do not say, however that the sympathies of race and neigh

Reformation against the great Southern attack. Dean Hodges is quite right in say ing that the need of reform in the Church was imperative. When he says, though, that Luther was the appointed instrument of reform, excep-tion might be taken As concerns that part of Christendom which remained Roman Catholic, it is hard to see how Luther can be called the instrument of reform. He rather gave the external shock which awakened the sleeping energies of reform. If you dip a stick into a saturated solution of a salt. it will suddenly dart into crystals Yet you would not call the stick or clue anything more than the outward occasion which unbound the dormant forces of crystallization. Had not the moral and spiritual force of reform been latent in Latin Christendom, Luther might have bumped and have bellowed with all the force of his peasant lungs, and have blackguarded the Pope from 1517 to 1546, and the South would have remained motionless.

porhood might not have ultimately car

ried England into a championship of

Doctor Hodges says that if Christ had appeared at Rome in the fifteenth century, He would have been crucified. This is a form of speech which I confess jars unpleasantly on the ear. How do jars unpleasantly on the ear. How do ever, declares that various Christ-like House of the Lord, is a delusion and a this Rock I will build My Church, and the gates of hell shall not prevail men were sacrificed by Rome in that snare. Such should remember that, the gates of hell shall not prevail Liberator was started. (He delivered a similar sermon on the site of Natchez, I should like to know who. "to work is to pray." But, to those who against it." Here we have the prom-

With the one great exception, of which I shall speak presently, I can not call one such name to mind. He surely can not mean the bloody massacre of Waldenses under Innocent VIII. This was simply a recrudescence of an im-memorial hatred between them and the Italians Catholics. It was as likely to break out under a good Pope as under a bad. Innocent VIII. was neither a good Pope nor a bad, simply weak. The Waldenses, at that time, were not The Waldenses, at that time, were not particularly Christ like. They were a sort of Semipelagians, below the level of the deeper Catholic piety. Besides, they were so secluded that little was known about them. I can not easily suppose that the Dean means them. They were massacred out of hereditary hatred, just as French Jews might be now, who certainly would not perish now, who certainly would not perish on account of any visibly superior goodness. I take it that Doctor Hodges goodless. I take it that Decor Houges must mean persons rising up out of the Catholic population and destroyed, in that century, on account of their like-ness to Christ. I wish the Dean would have pity on our ignorance and tell us who they were. I can call only one name to mind, that of Antonine, Arch-

bishop of Fiorence, but he was no martyred. He was canonized. Let us come, then, to the one great Christ-like figure, following St. Antonine, Jerome Savonarola. Was he martyred chiefly on account of his Christ-likeness? Bishop Creighten, of London, says no. He says he was destroyed by Alexander VI. on account of his obstinate attachment to the French. The quarrel between him and the Pope, says the Bishop, was religious in form, but political in fact. True, Jerome hoped to move the French to unseat the Pope, which would have ored anarchy, but would certainly have proved futile. Both the Empire and Spain, Italy and England, and Europe generally, would have set themselves against the French in the matter. Besides, Savonarola had in general an infatuation for the French which menaced the independence of Italy. He was a far better man than Alexander, but in this matter not so wise a patriot How completely political the quarrel was, appears from the fact that not long after Savonarola's death the Pope revoked all prohibitions against reading his works, and made no objection when he learned that he was invoked as a saint and martyr. Says Doc or Creighton, his severe invectives against Alexander appeared to the latter quite in the line of his duty, and therefore rather a proof of sanc-tity than the reverse. Roderick Bor gia, indeed, would not allow the mos virulent lampoons on himself and his family to be punished, although published at Rome. "The Romans," said he, "are a free people, and say what they like."

I cannot see, therefore, that Savon arola, though a sublimely Christ-like man, suffered for his Christ-likeness When the Church of Rome, in 1559 solemnly declared that his writings were soundly Catholic, she wisely forebore to enter into the merits of the deadly quarrel betweed him and Alexander the VL.

Charles C. Starbuck. 12 Meacham street, North Cambridge, Mass.

THE DAILY MASS.

A better attendance at the daily Mass is a consummation devoutly to be wished. There are seasons of special devotion when the faithful nities of the Church, and their do attend in gratifyingly large sness about the character of the numbers, but when those seasons are over the week day congregation promptly shrinks to its normal propor widely diffused was a warm and deep tions-viz., a score or so of old reliables. This, we submit, is not an dition of things.

Of course the good people who drive close bargains with God and make it a point to give Him only just so much of their time as His law exacts under pain of grievous sin will answer that the clergy ought to be content to get their parishioners to hear Mass on Sundays and holy days without urg ing the performance of works of supererogation. Such views argue a low standard of Christian living and a degree of Christian knowledge. God deals generously with those who deal generously with Him, and Holy Mass is the great means of obtaining mercy and grace. When we assist at it we draw near the fountain head from which all our good flows. Each time it is renewed the Mass has a sovereign efficacy to bring down upon us the treasures of the Divine bounty. It honors the Divine Majesty more than all the virtues and praises of all the saints. It is a propitiation for the sins of all men. Our good works are few, our evil deeds are many, our penances are scanty, wherefore it is wise that we should join, as frequently as we veniently can, in offering to God this august and most efficacious oblation which, as our faith teaches us, is the real renewal of the sacrifice of Calvary

of his Fourth Book gently complains the indifference of men to the ineffable gift of the Eucharist and indulges in this reflection: "If the most Holy Sacrament were celebrated in only one place and consecrated only by one priest in the whole world with how great yearning, think you, would men to go to that place and that priest that they might behold the cele bration of the Divine mysteries.'

Thomas a Kampis in the first chapter

pass? It may be that the vision of the Redeemer would have awakened all duty, and the piety which prompts Italy, from highest to lowest, into a men or women to neglect the duties of

are at liberty to come to the daily Mass, we say "come." Nor is this exhorta-tion to be taken as addressed exclusively to the devout female sex. Men can follow it without any sacrifice of manhood. We shall never forget the edifi-cation we received from an old Confed-erate officer whose name is written high in the records of the War of the Rebellion, who was a Yale graduate and a lawyer in active practice but who, as he assured us, made it a point to hear Mass every day. The one re-gret of his life was that he could not tell his beads with the plous relish so manifest in the old dames who wor-shipped with him.-Providence Visit

WHY HAVE WE NOT MORE CON-VERTS?

When a vacillating, weak-kneed, ignorant Catholic gives scandal to the Church he is censured—and should be. It is such scandals that bar the way against many good non Catholic Christians, preventing them from uniting with the true Church.

Many such non Catholics may have

arrived at the conclusion that the Cath olic Church is the true Church and resolved to join it. But the devil, always on the alert lest he might lose a soul, whispers in the ear of the well-disposed non-Catholic who was about to ask for admittance into the Church: Friend, are you going to join a Church which tolerates such conduct by its members as that Church by which you are now infatuated? Look at the disreputable conduct of that drunkard, that libertice, that politician, that man who occuples a front pew-and pays for it by money filched dishonestly from neigh bors-that pompous layman whose pat ent leathers repose on rich rugs, under the well-supplied tables on the highest of that Church—yea, those officials themselves-who have no such sentiment in their souls as that expressed in the language of the saintly Newman: "Lead, Kindly Light" whose favors are extended to men of money in proportion to their financial but none for struggling nonesty except a heartless rebuff, or a cick if he seems to totter. All of these mention are members of that Church you are going to join.

His satanic majesty is far seeing, and notwithstanding that his object is vindictive, yet he inadvertently tells some [glittering truths. Hence scan-dal-givers of all classes—the educated more severely than the ignorant—should be exposed and censured. The exposure and public censure of the highest officials, who trample upon the rights of others, and leave themselves liable to exposure and public censure cannot affect the Church, because it is built upon a Rock and is impregnable, and as durable as Time itself. Hence if half her administrating officials were become modern Judas Iscariots and attors to their Master-through the cursed love of money-yet the Church would lop them off as rotten twigs and move forward in her triumphan march, bearing aloft the beacon light of Truth to illuminate the universe, so that it is the creators of scandal, who by their own acts should be the loser, and not the Church. It is customary through false sentiment-to wink at the shortcomings of Church officials, while the lash of public censure is laid on the naked backs of more humble transgressors. This is not according to the doctrine of Christ. He made no distinction. Why should man?-Catholic Columbian.

A DYING CONVERT'S APPEAL TO RELATIVES.

Brothers And Sisters

The son of the late Canon of Bangor, Wales, a convert of many years, who knew he was dying, and actually breathed his last the very next day, wrote as follows on his deathbed :

My dear Brothers and Sisters: Be fore you see this writing I shall have passed that most tremendous moment in my existence during which my con dition throughout all eternity shall have been irrevocably determined; and this must be done not by me certainly, nor by any one else save Him who, being my Creator, can with most just right cide my future state.

would wish, before I die, to put before you as clearly as I can the reason of my confidence, for without the strong est and most convincing reasons my confidence would evidently be of n * Almighty God. in the Person of Jesus Christ, has appointed a Church to teach me and all men what they must believe, what they must practise in order to be saved, and promised that this Church should last till the end of the world in the exercise of its office. He has also promised that those who believe and practise what the Church teaches them shall certainly be saved, whilst those who do not shall certainly be con-

demned. But I have * * * and do believe and practise what this Holy Church requires of me. Therefore am sure that if I only continue doing so till the last I shall certainly be saved You will not be inclined to dispute the assertion that I believe and practise what my Church tells me. All I have to prove, then, is this: First, that Al-mighty God, in the Person of Jesus Christ has appointed a Church to teach me and you and all men what we must believe and do in order to be saved: secondly, that my Church is that

The proof : (1) To those who believe in the inspiration of the Bible for all proof I need only cite the words of the their state, that they may linger in the Gospel-"Thou art Peter, and upon

ise to build the Church, and to perpetuity—"And to thee (Peter) will I give the keys of the Kingdom of Heaven: whatsoever thou shalt bind on earth shall be bound in Heaven, and whetsoever they about 10000 or and whatsoever thou shalt loose on earth shalt be loosed in Heaven. Here is universal and supreme power in regard to all spiritual matters conferred, independent of any civil authority, the acts of which are to be solemnratified in heaven. Again, as to its authority to teach, and the obligation of all to believe, and its perpetuity -"Go ye into all the world and preach the Gospel to every creature ; "He that believeth and is baptized shall be saved, and he that believeth

not shall be damned." It is impossible for me to speak in clearer words than The Church is to teach all nations of the world and every creature till the end of time. Therefore you and I and every one and each of us is bound to believe and practice all that the Church commands us to believe and practice, and this under the pain of sternal condemnation it we refuse, and under the promise of salvation if we

(2) Now, that my Church is that very Church that Jesus Carist founded is quite clear, first, because there is no other Church that pretend to teach all men under pain of damnation what they are to believe and do-others are, on the contrary, only too loud in re-nouncing anything like infallible authority. But the Church which God tells us to believe and obey under pain of damnation must be infallible, or else God Himself would be compelling us to believe what is fallible, and what might therefore teach us error. fore, since Jesus Christ did institute a Church, and that to last to the end, the Roman Catholic must be that Church. Besides, you know that we alone have remained as one corporate body ever since the days of Peter. Every page is history attests to this fact, and the names and dates of the accession of the Popes have been as carefully kept as those of the Kings of England. cannot deny that we are the same corporate body - ail that you can possibly say against us is that we have changed and corrupted the truth given to us. But it is easy to say this. Of course, those who won't believe must say

omething. Jesus Christ, Creator, Redeemer, Judge of every soul, did institute a Church to which He required all men in all ages to render entire faith and obedience, as entire as to Himself. "He that heareth you heareth Me." and this under pain of eternal daw nation. You obey no such Church; therefore, you are not in the way of salvation. If any such doubt shoud ever cross your mind, for God's sake do not leave the greatest of all matters to chance, but pray to your Creator and Redeemer to enlighten your intellect and to strengthen your will, so that you may, without more delay, en-ter upon the way that leads to life.

OUR FIRST MISSIONARY.

Sacred Heart Review The following extract from the St. Louis Globe Democrat, referring at it does to the noble Franciscan friar who, as prior of the convent of La Ribida, did so much to make Columbus's tamous voyage of discovery a reality, and who, afterwards, came to this western world with the circumpavigator, on his second voyage, will be found interesting reading.
"Some of Spain's scholars are pro-

posing the celebration of an anniver sary which has a profound interest for Americans," says our St Louis con-temporary. "This relates to the ap-Touching Deathbed Letter to His pearance of the first minister of the temporary. Spain's political connection with the new world has ended forever, but her historical connection with it will en-dure, and some of her historians and and statesmen are showing a concern in this question which is worthy of the world's commendation, especially of that part of the world comprised in the United States. For centuries there has been a controversy as to who was the first missionary to in the new world, from documents recently brought to light the honor appears to belong to Father Juan Perez de Marchena, nember of the Franciscan order. It seems to be established that he came over to the west side of the Atlantic with Columbus on the second voyage, in 1493, of the great navigator, and was the first man to raise the cross on the soil of the new world. The honor has been claimed for members of other orders and for other Franciscans, but apparently the question has been settled in favor of Juan Perez de Marchena, and although the four hundredth anniversary of his appearance on this continent passed about six years ago, there is talk that it will be

"The religious part of Spain's early connection with the American contin-ent is an episode in its history of which it has a right to be proud. missionary spirit was particularly active in the Roman Catholic Church at the time of the discovery of the new world, and onward from Columbus' econd voyage members of some of the religious order accompanied each expedition of explorers leaving Spain for this side of the Atlantic. In ier days the Fransciscans and Dominicans took the lead in the work of spreading Christianity among the Indians, the Jesuite, whose order was not founded until 1534, being somewhat later arrivals. It is known that Antonio Montesino, the Dominican, preached a sermon in Santo Domingo against slavery in 1511, three cen-



Miss.) As early as 1526 the Domini-

ans erected a chapel on the banks of

he James, eighty-one years before the

English started the colony near that

spot, the first permanent station estab-

ish d by men of English speech in the

new world Friar Marcos, the Fran-

ciscan, went up to New Mexico in 1539, even before Coronado and his

army, and around the same time Father Padilla, of the same order, was

killed by the Indians not far from the

Missouri River, being the first relig-

ious martyr whose blind was shed on

"In these days, when the world is

evincing an especial interest in the

beginnings of American history, the

projected celebration by Spain of the

Juan Perez anniversary will attract

universal attention. France took a

prominent part, through the Jesuits

ent United States long before England

displayed any activity in that direc-

tion; but S ain was in the field many

years before France. It was not unti

1611, three years after Champiain

started the colony at Quebec, that

Fathers Biard and Masse, the earliest

embers of the Jesuits to cross the

Atlantic under the auspices of France,

appeared in the new world. Long be-

fore that time, however, Spain's mis-

from the Atlantic coast of Florida

ionaries had traversed the region

ward to the Mississippi, northward to the Chesapeake, and from the gulf of

California to Kansas. The work which

Spain's missionaries performed amid perils from the wild beasts and wilder

men of the savage wastes of the new

world two centuries and over before

the United States was founded forms

one of the most thrilling pages in

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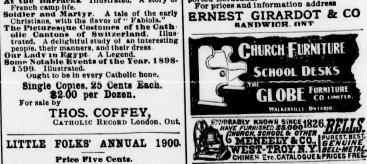
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FIVE - MINUTES' SERMON.

Third Sunday in Advent.

JOY AND GRATITUDE IN ANTICIPATION OF THE FEAST OF THE NATIVITY.

Rejoice in the Lord always: again I say

In the epistle of to day, the Church, in the words of the apostle St. Paul, bids us to rejoice and be glad. "Rejoice in the Lord, again I say rejoice the Lord is nigh." Only a few more days and we will see Him again. Welcome and adore Him, our dearly beloved Saviour and Redeemer in the beloved Saviour and Redeemer in the manger. Every good child rejoices on the anniversary of his parents' birthdays, for after Gcd, they are our greatest benefactors. But an imgreatest benefactors. But an im-measurably greater joy should fill our hearts in anticipation of the birth of Him, who, nineteen hundred vears was made Flesh and appeared among us, for He loved us more than the kindest of fathers; made greater sacrifices for us than the best of mothers. His infinite love for us in mothers. His infinite love for us induced Him to leave the throne of His glory and descend into this vale of tears ; He hid His majesty, clothing elf with our mortality, and placed Himself as the poorest, most destitude and helpless of children, in a manger, so that we, who were lost through sin, may not perish, but be saved and obmay not perish, but be saved and obtain eternal glory. Oh, miracle of divine leve and mercy! The infinite Immortality becomes mortal, so that we, who became subject to eternal death, may obtain life everlesting. The Omnipotent, to whom Heaven and earth belong, assumed the greatest poverty, so that we, who by sin have fallen into the direst poverty, may be enriched by His heavenly gifts. The infinite Perfection subjected Himself to pain, sufferings and death, to save us who deserved hell, from everlasting pain. All that we are, all that we have, all that can make us happy in time and eternity ;-for all this we must be thankful to the divine Infant

His coming! But we should not only rejoice at His advent, but show our gratitude by following His loving in vitation, by receiving Him into our hearts in holy Communion. See, he calls to us in the words of Holy Scripture, "Behold, I stand at the gate and knock, if any man shall hear my voice and open to Me the door I will come in to him and will sup with him and he with Me." (Apoc. 3, 20.) Verily, Jesus desires to sup with us, to unite Himeif to our sculs in the sacrament of love, the Blessed Eucharist. Let us therefore prepare our hearts as a worthy throne for His grace. Purify it by a good confession, leanse it by a sincere contrition, and a true amendment of life. Lat us adorn it with that holy efficacious love which does not merely say: O God, I love Thee, but which above all things keeps God's commandments, for "He that hath my commandments and keepeth them, he it is that loveth Me." (John 14, 21.) In all our thoughts, our words, our works, our actions, our pains and sufferings we should have out one motive, and that is to please God and perform His holy will. Le us resolve for the love of Jesus to over come the sinful inclinations of ou heart, to avoid the dangerous and proximate occasions of sin, and bravely keep away from the great mass who follow the wide road to perdition. Ou of love for Jesus let us resolve to per form religiously and conscientiousl the duties of our state of life. Out love for Jesus, let us above all kee mmandment, the com mandent to love our neighbor as ou selves, to love even our enemies, think and to speak well of them and do good to them whenever and when ever we can. In a word let us. a cording to the admonition of St. Par put on our Lord Jesus Christ, follo Him, make ourselves conformable Him so that we can truly say "I livnow not I, but Christ liveth in Me

whose birthday we shall soon celebrate.

How our hearts should beat with

gratitude and love in anticipation of

(Gal. 2, 20.) But above all things let us gladd the Infant Jesus by our charity wards our needy brethren. The p shepherds who had not the goods this world gave Him their hear The wise men from the East, besi giving Him their hearts, also brou Him their costly treasures. Let estherefore, bring to the Divine Inf his gifts, according as heaven has stowed them upon him, not to Jo personally, but to our needy breth by assisting them according to means, for of these Christ has s "Amen I say to you as long as you it to one of these, my least breth you did it to me." (Matt. 25, 40)

Let us then, especially in these days before Christmas, as a we preparation for this great feast, our gratitude to our Divine Saviou our charity towards the poor and indigent, by our fervor in praye frequenting the sacraments, by est exertion in acquiring virtue striving after Christian perfer Then truly He, whose advent is manager we anticipate with lov acts of mercy, will also in His s advent on the judgment-seat cs with love and mercy to the hea mansions prepared for us, and us to partake with His angels, celestial banquet in heaven.

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