

Council of Ephesus condemned this heresy, which would take from Christ's actions as Man-God their infinite value, and destroy the efficacy of our redemption through His sufferings on the cross.

A REMINISCENCE.

Lord and Lady Aberdeen and the Little Sisters of the Poor.

As the Governor General and his estimable lady are about to take their departure from Canada, the following extract in regard to an incident which occurred during their residence in Ireland will be read with interest. We doubt if there are any persons of similar station in the British Empire who have attained so great a degree of popularity as have Lord and Lady Aberdeen. Wherever they have resided they have, by their courteous and warm-hearted manner—sincere and unostentatious—won the hearts of the people. Such was the case particularly in Ireland, while Lord Aberdeen occupied the position of Lord Lieutenant: and there is universal regret in Canada at their departure.

The extract which we print below is taken from a book, "The Little Sisters of the Poor," written by Mrs. Abel Ram, and published by Longmans, Green & Co. London, Eng., in 1894:

It was in March, 1887. The Lord Lieutenant of Ireland at that time was the Earl of Aberdeen. His wife, the Countess of Aberdeen, greatly interested in all charitable institutions, visited the Home for Aged Poor in Dublin one fine day, expressed herself delighted with all she saw, and declared her intention of returning. For a long, long time the Little Sisters heard no more of her ladyship, when one day a message arrived from the Viceregal Lodge, duly signed and sealed, in which the Lord Lieutenant invited the Little Sisters of the Poor and their aged charges to a "tea party" at his residence in Phoenix Park.

When the first moment of astonishment was over, the Little Sisters decided to accept his Lordship's invitation, which was, moreover, for an hour eminently convenient to them—3 o'clock in the afternoon. On the day appointed, therefore, a little caravan prepared to set forth from Kilmahnam to Phoenix Park, consisting of six or seven of the Little Sisters who could best be spared from the work of the House, and ninety of their old men and women, all of them in their best Sunday attire, and highly delighted at the pleasure trip before them. At that moment a line of vehicles appeared in the street in front of the Home, sent by the Duke of Saxe-Weimar, Commander-in-Chief of the forces quartered in Ireland, with an escort of soldiers, in order to convey the Lord-Lieutenant's guests to their tea party. The old people comfortably installed, their Sisters by their side, the carriages drove off with their escort of soldiery, an unwonted spectacle in the streets of Dublin, where they were cheered by a delighted crowd of spectators who had hurried up to see the sight: whilst the old folk sat up very straight and dignified, as if to do honor to their exalted position, whence, if they caught sight of an acquaintance, they honored him by a condescending bow.

Lord and Lady Aberdeen were standing waiting to receive their guests under the trees at the entrance to the Viceregal Lodge, and no sooner did the latter appear than they went forward to welcome them, shaking hands with each old man and old woman, and ushered them into a large hall, in which were gathered together all the highest dignitaries of the Viceregal Court, the Duke of Saxe-Weimar a Catholic Bishop, several ecclesiastics, the French Consul and his wife, and many fashionable Dublin ladies. The delighted old people were now seated at a long table covered with good things of every description—a superb dinner indeed, rather than a tea—which they speedily began to attack as composed as if they were in their own quiet refectory at Kilmahnam, not in the least disturbed at being served by all the highest personages in the land. At the end of the meal, one of the men stood up to offer the thanks of himself and comrades in terms so graceful that Lord Aberdeen, visibly touched, replied that he wished it were in his power to help all the poor in Ireland; but that, finding that impossible, he was proud and happy to do honour to the aged men and women sheltered and tended in Dublin by the Little Sisters of the Poor, "those great friends of humanity."

The speechifying at an end, the old people were invited to take a walk in the grounds, where the various ladies and gentlemen joined them to have a chat. The old women, charmed at the interest their gay shawls and brightly be-ribboned caps excited, chatter away merrily, when suddenly old men and old women perceive that their Little Sisters are not with them! Great is their consternation, until they are reassured by hearing that Lord Aberdeen, recollecting that Little Sisters have bodies capable of exhaustion as well as old people, is taking care of them, and has kept them back to give them a cup of tea and some biscuits. And how the happy old guests are conducted back into the banquet hall, where a new enchantment awaits them, as they find it transformed into a brilliantly lighted ball-room, with a military band playing airs of the most exhilarating nature. The Lord-

Lieutenant asks them if they will do him the pleasure of having a dance; they accept with delight, and Lady Aberdeen leads the way in a country dance with the old man who had made the speech, and her example is speedily followed by the whole assembly; after which jig followed jig, and the dances succeed one another without pause until 7 o'clock strikes. It is getting late for these good old souls, and so the Little Sisters and their charges take their leave, accompanied to the Lodge gates by Lord and Lady Aberdeen, with their little son of eight years old, who have a kind word for every old man and woman, as they shake hands with each individual before he or she is helped up into the carriages, and set forth on the homeward journey under military escort as before. As the aged guests look back at the hospitable residence, hurrahs are shouted, hands and handkerchiefs are waved at them, and they notice that all the windows are decorated with flags—"just as if we had been royalty," exclaimed the delighted old souls, in whose memory this fairy-like entertainment will live for ever.

PROTESTANTISM IN IRELAND.

Mr. George Bernard Shaw has lent the weight of his distinguished name to the assertion that the Protestant gentry of Ireland are the most irreligious men in the world. "Protestantism in Ireland," he writes in M. A. P., "is not a religion; it is a side in political faction, a class prejudice—a conviction that Roman Catholics are socially inferior persons who will go to hell when they die and leave Heaven to the exclusive possession of ladies and gentlemen."

BALLYKILBEG.

The Most Worshipful and Sovereign Grand Master of Orangism, Mr. Johnston of Ballykilbeg, has not improved since his daughter entered the Church. Report saith that addressing a meeting of the yellow society, "he hoped that the hundreds of thousands of Orangemen in the United States would hold on to what they had conquered in Cuba and the Philippines, and not surrender them to Spain or any Popish power whatever." We do not believe that either Spain or America would object to the plans of Mr. Johnston of Ballykilbeg. If he will lend the "hundreds of thousands" of Orangemen in this country a wheelbarrow, they are welcome to take away all the land they ever conquered either in the West Indies or the Philippines. A small wheelbarrow will answer the purpose. —Ave Maria.

"THE LUTHERAN POPE."

By the middle of next week the young Kaiser Wilhelm will have completed the rather theatrical business of his trip to the Holy Land; and then the royal menagerie will begin the home journey.

It was nearly thirty years ago that the plan of building a Lutheran church in Jerusalem was conceived by the present Emperor's grandfather. The church in question has been erected at a cost of nearly \$300,000. It is said to occupy the place where transpired the Last Supper. The dedication will occur on Monday, and the whole demonstration will be a Lutheran and Protestant affair, occurring as it does on the day, (October 31) commonly celebrated as the anniversary of the Protestant Reformation.

The inappropriateness of making any change in the French protectorate over Catholic interests in the East, becomes decisively apparent in view to the role which Germany is made to play in the events of this Lutheran crusade.—Catholic Citizen.

INGERSOLL AGAIN.

One of the tricks of Ingersoll's lecture craft is to make definitions to suit his purpose, and with little reference to the nature of the thing he defines. This is his common practice when talking against Christianity. Here is an instance: "Superstition is to believe without evidence." To believe without evidence is credulity, not superstition. He continues: "Superstition is to make a guess without a demonstration." That would be guessing. Again: "Superstition is to disregard the relation between facts." That would be stupidity, not superstition. Again: "Superstition is to believe in the supernatural." Here he begs the question, for if the supernatural exists it is not superstitious to believe in it; and he has not proved its non-existence. He has sinned against his own definition of superstition by making a guess for a demonstration. He guesses the non-existence of the supernatural and then accuses of superstition those who do not agree with his guess. In the last analysis his definition of superstition should be this: Superstition is to believe anything that Ingersoll does not believe. This would be intelligible, if not convincing.—N. Y. Freeman's Journal.

RELIGION AND WEALTH.

What may be called the prosperity argument against the Catholic Church was once again trotted out at a recent Church Congress in England by Dr. Weidman, Protestant Bishop designate of Calcutta. Dr. Weidman said, among other things: "Wherever there is a country which is stationary and retrogressive, it is Catholic; wherever there is a people progressive and imperial, it is Protestant. The decay of Spain is due to her Catholicity; the future of the world belongs to non-Catholic nations." Commenting on the absurd

and un-Christian suggestions of these assertions, a writer in the London Spectator makes some excellent points as follows:

"Does he (Dr. Weidman) think that the quality by which the English race, when one with the Church centred at Rome, secured Magna Charta, and won Crecy, Poitiers, and Agincourt, are essentially different from those by which, when Protestant, they won Blenheim, Trafalgar, and Waterloo, and carried the Reform Bill? Had not the penal law against Roman Catholics much to do with stagnation of Ireland? May there not be economic and other causes besides Catholicism for the decay of Spain? To what does he attribute the industrial success, as great as that of Lancashire, of so Catholic a country as Belgium? But I shall still more like to have answers to the following questions, which have often puzzled me, and still do so. Did Jesus Christ promise to those who most truly followed Him temporal glory, power, wealth and dominion, and were any of these things likely to accrue to those who most truly obeyed the precepts of the Sermon on the Mount? Did not these temporal rewards rather belong to the older Jewish dispensation? Does the idea of a chosen race or nation belong to the Christian order of ideas? May not the Bishop designate be falling into some confusion between success in the spiritual and success in the temporal spheres? Is not attainment in the temporal often in inverse ratio to attainment in the spiritual? Is it not the aggregate of individuals called nations? If a man is energetic, resolute, active, thrifty and respected, and founder of a great family, does it necessarily follow that he is nearer to the mind of Christ than a man who is not busy or active in worldly affairs, contemplative, unambitious, careless of obtaining advantages over his neighbors, and who therefore does not become wealthy, powerful or renowned?"

We see no way by which Bishop Weidman could get out of the corner in which these arguments place him, except perhaps by boldly avowing that Protestantism is an institution for promoting business in this world instead of salvation in the next.—N. Y. Freeman's Journal.

INGERSOLL'S DEFINITION OF MIRACLES.

In a recent lecture Ingersoll gave a definition of miracles, and then proceeded forthwith to say, with his usual dogmatic assurance, that "miracles are not only impossible, but they are unthinkable to any mind capable of thinking."

To define a thing is to tell what it is. One cannot tell what a thing is without thinking of that thing. Hence, if the thing be unthinkable, it cannot be defined. The orator of laughter and applause defined miracles; he must therefore have thought what they are, and they are therefore thinkable—even to him. If he denies this he confesses that he talked about a thing that he could not think of. Nothing can be affirmed or denied of that which is unthinkable. To assert the impossibility of miracles one must have an idea of them, and to have an idea of them is to think them. In defining miracles, then, Mr. Ingersoll talked of things of which he had no idea, and could have no idea, since he tells us they are unthinkable.

All philosophers, except Mr. Ingersoll, recognize the necessity of thinking of the thing they talk about, when they are in a waking, conscious state, and of not talking of a thing they cannot think of.

It seems to think that he can talk of a thing without thinking of it, since he cannot think the unthinkable—such as a miracle—and yet he attempts to define it and tell what he thinks about it. His lecture is largely devoted to telling what he thinks about miracles, and one of his leading thoughts about them is that they are unthinkable. What was he thinking about when he was speaking about them? Certainly not about them, since they are unthinkable. He must have been thinking of something else.

These little nuggets of inconsistency and self-contradiction are as plentiful in Mr. Ingersoll's utterances as the yellow nuggets in the Klondyke.—N. Y. Freeman's Journal.

ADULT BAPTISM.

To Receive the Full Benefit of Regeneration, More is Necessary Than a Mere Consent to the Rite.

Editor Western Watchman: Some time ago a prominent merchant of this city, who had lived all his life outside the Church and who even on his death bed refused baptism from a priest, consented to receive that sacrament from his daughter. She could and did administer it. Now baptism washes away not only original, but actual sin. Am I, therefore, obliged to believe that the soul of this man went straight to Heaven? E.

To the above Rev. Father Phelan replies as follows:

No; the writer is not obliged to believe that the soul of this deceased merchant went straight to heaven. It takes more than baptism to save a soul. At least an act of faith must precede baptism, and it must not be a mere act of belief in God. It must be an explicit belief in the divinity of Christ and His Church. It must be an implicit faith in all that the latter teaches. Baptism must also be preceded by a desire to accept the duties of a Christian. A mere willingness to submit to an ordinance, a mere readiness to get inside the door and stay there is not enough.

To be an instrument of justification baptism must bring with it as concomitants faith, hope and charity. The baptized person must be willing to accept these gifts of God together with baptism. He must be ready and resolved to live an upright Christian and Catholic life, fulfilling all the commandments of God and His Church. He may not have contrition, but he must be determined to accept eternal life and to do all that is necessary to attain it. He must make place in his heart for the love of God, and that means the extermination of loves inconsistent with it. He must make place for hope, which requires that he should loyally accept the conditions of salvation offered by our Saviour. He must make room for the faith by banishing from his heart any and all beliefs contrary to childlike faith in God and His Church. It is not necessary that he should have the vir-

tues of faith, hope and charity, but there must not be anything in his heart to prevent the soul being clothed with these habits. But if the virtue or the habit of faith is not necessary for the proper reception of baptism, an act of faith is, and in that act there must be included the disposition to the virtue. For an adult to receive the full benefit of regeneration in baptism much more is necessary than a mere willingness to have the rite performed.

If a person allows himself to be baptized without having these many and important dispositions, what benefit does he derive from the sacrament? None. He receives the character, which is a detriment rather than a benefit. All the benefits of the sacrament are suspended until the obstacles to their reception are removed. Baptism cannot be repeated, and if this restoration of its suspended effects were impossible salvation would in such case be impossible, which it were blasphemy to believe.

We anticipate a question that many of our readers will perhaps be inclined to ask here. If faith must precede baptism, why not hope and charity also, and if the three theological virtues can be had without baptism, what value is there in the sacrament? An act of faith must precede baptism, but the habit or virtue of faith is one of the effects of baptism. This habit of faith cannot be acquired by repetition, as in the case of moral virtues. It is an infused gift of God and a disposition of the higher life to which the baptized person is born. It is the same with hope and charity. Acts of those virtues are possible without baptism; the virtues themselves are results of that sacrament. Why is it so? Because Christ made it so. Why was it not so before Him? It was not made so. We are Christians, and Christ is our way, our truth and our life.—Western Watchman.

DR. DE COSTA'S INCONSISTENCY.

The Rev. Dr. De Costa, a Protestant Episcopal minister of New York City, has been calling the attention of his hearers to some important facts in reference to religious conditions in this country. "What," he asks, "shall we say with regard to the condition and prospects of the Church?" And he thus answers his own question:

"Confining ourselves to our own land, we naturally ask what proportion of the people make any profession of Christianity? The proportion, we are bound to confess, is somewhat small. Of seventy millions, hardly more than twenty millions are nominal members of any ecclesiastical body, while the time was when in all lands embraced by Latin or Western Christianity the entire population was comprised in the Church, to which it was loyal. "blessed reformation," however, changed all that, and the reformation has worked so well that in this country alone the religion of Christ has been emptied out of the minds and lives of two thirds of all the people."

Of the twenty millions, in this seventy-five millions of population, who are members of any ecclesiastical body, ten or twelve millions are Catholics. This leaves, of the remaining sixty-five millions, but eight or ten millions of non-Catholics, who profess to be members of any ecclesiastical body. A sad condition of affairs truly among our non-Catholic fellow citizens.

Of the result of this falling away, Dr. De Costa says: "In proportion as the population recedes from Christianity, it recedes from honesty, purity and sobriety; immorality, vice and crime to the front."

This lamentable state of affairs, religious and moral, the doctor attributes to divorce, to the evil influences of wealth, and to infidelity in the pulpits. Of divorce he says:

"We know how this evil has spread in New England, and now the latest figures show that in Ohio three thousand two hundred and seventy-nine divorces were granted the past year. Over 7,000 applications were filed in a single year. In twenty years no less than 328,716 divorces were granted in the United States, showing the hideous character of the evil, which is rapidly turning society in this country into one vast disorderly house."

"Protestantism is largely responsible for this state of things, having deliberately degraded marriage from its true sacramental plane and unloosed the monster now preying upon society."

The doctor is unfair to his Protestant co-religionists when he implies that his own Church is innocent of degrading marriage from its true sacramental plane. The Anglican Church excluded matrimony from the number of the sacraments, and the Protestant Episcopal Church of the United States in 1801 adopted thirty-nine articles of religion, in the twenty-fifth of which we find the following declaration: "There are two sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord. Those five commonly called sacraments, that is to say, Confirmation, Penance, Orders, Matrimony and Extreme Unction, are not to be counted as sacraments of the Gospel, being thus as have grown, partly of corrupt following of the Apostles, partly are states of life allowed by the Scriptures; but yet have not like nature of sacraments of Baptism and the Lord's Supper, for they have not any visible sign or ceremony ordained of God."

This being an official pronouncement by Dr. De Costa's Church, it will be seen that it is equally guilty with the other Protestant sects, of having deliberately degraded marriage from its true sacramental plane and unloosed the monster now preying upon society.

How Dr. De Costa can assert the sacramental character of marriage, while his Church formally and solemnly denies that character, and yet continue to believe that Church to be the "pillar and ground of truth," is not easy to understand, from the point of view of consistency.—N. Y. Freeman's Journal.

OSTRACIZING CATHOLICS.

We are being constantly told that Catholicism aims at universal political supremacy, and therefore should be opposed and checked by every true lover of freedom. No proof is ever advanced for this bold assertion—for the good reason that there is not a title of truth in it. But not so with Protestantism. It is in evidence in several countries as an open political organization. In England there is the Imperial Federation of Protestants, whose object is, briefly, that of "maintaining Protestant supremacy in every branch of the constitution and life of the empire," as stated in the printed prospectus. That is to say, to antagonize the law—for by the law of England now there is no religious test required for any positions save the Monarch's and the Lord Chancellor's, the latter being restricted for the reason that the holder is, by a fiction, supposed to be the "keeper of the Monarch's conscience"—a sinecure certainly so far as the four Georges and King William were concerned, if Thackeray and other English writers are trustworthy authorities. The Imperial Protestant Federation is organized for the purpose of keeping every public post in Protestant hands, and between the operations of such a gang of grasping bigots and the secret machinations of the still more powerful Freemason conspirators toward the same noble end, it may easily be guessed that Catholics have no small struggle on hand to keep themselves aloft in the glorious British Empire. When vague hints and innuendoes of organized Catholic action are thrown out, it is well that those on whom they reflect bear this fact in mind. There is no country of mixed denominations where Catholics can be pointed to as organizing themselves for exclusion or foul play toward the others. But here we have it done openly, in the face of day, unrebuked by the law or by the more decent people of the communion engaged in such dishonest, unmanly, and utterly un-Christian work.—Philadelphia Catholic Standard and Times.

"DON'T UNCHAIN THE TIGER."

The recent cold-blooded assassination of the innocent Empress of Austria by an Italian anarchist, reminds us most impressively of the solemn warning of the famous French infidel, Voltaire, to his misguided countrymen, "Don't unchain the tiger." Voltaire believed in God, and he wrote an able essay to prove the existence of God. His experience taught him the folly and madness of striving to banish the thought of God from men's minds.

He saw that the tiger nature of man needed to be restrained, and that the surest, most direct way to unchain and let loose that tiger was to banish from men's minds the thought of God and of accountability for their actions.

Now, it strikes us that the warning of Voltaire may very properly be given to the advocates and supporters of mere secular education.

Even the Italian liberals are beginning to see and acknowledge that the system of education established by their infidel, godless government, is raising up a race of assassins who are bringing their country into anything but an enviable notoriety. They have striven to banish God and all religious instruction from their Public schools, and they are reaping the consequences. The tiger has been let loose, and Caserio, Angiolillo, Lucchini, assassins of three noble and innocent lives, and the four thousand Italians who (according to the liberal newspaper, the Gazzetta di Venezia) "year by year fall victims of the knife," and, we may add, of the tiger element nursed in their own bosoms, by godless public education, are beginning to open the eyes of even the most persistent favorers and supporters of the present Italian regime. The French people, too, are learning the same lesson by the glaring, festering immorality of the youth educated in their godless schools.

But why are we, in this "glorious land of liberty and modern progress," so slow to learn the same lesson? Why should it be necessary for us so constantly to insist upon the great, manifest and important truth that by banishing religious instruction from our Public schools we practically aid in banishing the thought of God and accountability to Him from the minds of our youth, and that, too, at the very period when the deepest and most lasting impressions are made upon their minds? We are thus nursing instead of restraining the tiger element.

If nothing is said on the subject of religion; if no definite Christian instruction is given, what is the natural inference; what, at least, is the practical effect upon the minds of our youth—but that religion is a matter of secondary or no importance? To train the minds and hearts of the young to habits of virtue and self-restraint, the thought of God and of human accountability must be kept constantly before them. And that, too, not in a vague, general and indefinite manner, but in the definite, positive terms of the Christian revelation.

The report of the Committee on Christian Education, presented to the General Convention of the Protestant Episcopal Church of 1895, contains a passage so much to the point that we can not refrain from quoting it.

"The Christian Church," says the report, "is not a mere voluntary society; the Christian gospel is not preferable to all other gospels—but it is the only gospel that can help and save the world. Therefore, no education of the young that leaves out the name and faith of Christ can be the education required for the children of Christian people. That which is not definitely Christian can not be Christian at all. It was the Lord Himself Who said: 'He that is not with Me is against Me, and he that gathered not with Me scattereth abroad.' This is the grave, solemn decision which to-day, perhaps, more than ever before, challenges the heart and conscience of every father and mother who believes."

It is not for us to ask why the committee did not, as a natural and necessary conclusion, find fault with the secular Public schools. But their declaration of the absolute necessity for definite Christian instruction for Christian people is certainly perfectly logical and correct. This alone will restrain the tiger propensity in the breasts of our young people. That propensity is like the growth of weeds in a garden. If the weeds are left to grow they will overshadow and destroy the valuable products of the soil. They must be carefully watched and rooted out and the good fruits cherished and cultivated. So the tiger propensity must be restrained by the application of the great motives and awful sanctions of the Gospel, and virtuous habits must be carefully encouraged and developed, by constant, careful, and energetic Christian discipline. That our Public schools do not now accomplish this very essential work really needs no proof. It would be an appropriate warning if a sign could be placed over the door of every Public school in the land, reading: "Don't Unchain the Tiger."—Sacred Heart Review.

SHAMEFUL.

For some years the three superior courts of Indiana have found it necessary to set apart Saturday of each week as "divorce day," and it has frequently happened that extra days were also required to hear the pleadings of men and women who found the matrimonial yoke galling. The courts of Indianapolis record cases in which divorces were granted after two months of married life, and some of the judges declare that it is not uncommon to meet the same people in the courts every year. The Protestant clergy throughout the State have begun an agitation for more strict legislation, but we observe that they are not willing that the causes of divorce be narrowed down to "the biblical one." That, they think, would be too austere! The judges who are compelled to undo the knots which the ministers tie so often and so loosely are not of this opinion, however. They declare that if they are called into consultation regarding the proposed legislation, they will go back to Catholic principles and advise that divorces be prohibited from marrying again. For years some of these judges have regularly enjoined divorced persons from entering anew upon matrimony, but the injunction has naturally been disregarded in most cases.—Ave Maria.

COSTLY CONVERTS.

Rev. John Balcum Shaw, moderator of the New York Presbytery, in addressing a gathering of clergymen, is quoted as saying: "The failure of recent evangelistic movements still further emphasizes the situation. For three successive winters these special efforts have been tried, and though strong, good men are behind them, they scarcely made an impression upon the metropolises. Even Mr. Moody's visits are forgotten in less than a week. According to the returns of his recent manages, it cost about \$7,000 to gather thirty-three people into our churches—over \$200 dollars apiece. More was spent in that week's campaign than the average church of this city spends in a year, and yet it hardly made a passing impression." Two hundred dollars is quite a sum to pay for conversions, but, if we mistake not, it is much less than what it cost, to convert the foreign heathen. And the foreign heathen will not stay converted.—Memphis Commercial Appeal.

GOLDEN JUBILEE.

An event of great interest to English Catholics will occur next year. This will be the golden jubilee of the London Oration. On the 26th of May, 1859, it will have been fifty years since Father Faber, sent there by Dr. Newman, established the first foundation of the Oratorians in London, in King William street, Strand, where a temporary church was opened by Dr. Wiseman, then Vicar Apostolic of the London district. The only surviving members of the first community are Father Stanton and Father Gordon. In 1854 the Oration was transferred to Brompton, where the original church has given place to a magnificent edifice which in its majestic proportions fittingly symbolizes the growth and extent of the work which the Oratorians have done and are still doing. More than seven thousand converts have been received into the Church at the Oration.—Catholic Telegraph.

1899.

OUR BOYS' AND GIRLS' ANNUAL.

A more popular, entertaining and at the same time instructive little book we do not think is published than OUR BOYS' AND GIRLS' ANNUAL. The edition for 1899 is now out, and is even more attractive than the previous numbers. It contains nine large engravings; twenty-seven photos; a number of illustrated games, tricks and puzzles; beautiful illustrated stories—"The King of the Precipice;" "How Jack Hildreth Fought Witches from the Comanches;" "By the Brimstone River;" "The Billy-Ivania Post Office;" "Three Girls and Especially One;" "By Brimstone River;" "The Army of Two;" "A True Story;" besides numerous receipts for household goods, and a page devoted to amusing anecdotes. This Annual will be mailed to any address on receipt of FIVE CENTS. Address: Thos. Coffey, Catholic Record, London, Ontario, Canada.