

the child got in his pocket?"

She thrust her hand into Joey's pocket and drew forth a ball of string, an old barlow knife and—a large piece of tobacco!

She sank down upon the bench with a look upon her face that made Joey tremble violently. Then she held up the piece of tobacco to view.

"Do you see this, Solomon?" she fairly gasped.

"I reckon I do. What is it—an infernal machine?"

"None of your foolishness, Solomon Bugford; this ain't no time for sich. I found this piece of tobacco in this child's pocket. Think of it, an' him only eight! Almost a babe an' chaw in 'tobacker! What did I tell you about takin' Jim Skinner's child to bring up? Like father, like son! It's just one step from tobacco to drinkin', an' one step from drinkin' to the gallus. Joey Skinner, have you got any of that stuff in your mouth?"

"I—I dunno," stammered Joey, trembling violently.

"You don't know?" gasped his aunt. "What did I ask you?"

"As! me if I had any in my mouth."

"Any what?"

"Gallus!" sobbed Joey, bursting in to tears.

"No, I didn't. I said tobacker. Has the boy gone crazy? Have you got any tobacker in your mouth?"

"No—m," sobbed Joey. "I—"

"That will do. I don't want no talkin' back. Can you remember that?"

"Yes sum."

"Then come right away an' git the dust washed off your face. You are a sight to be seen."

She led him through the front room toward the kitchen, and stopping, she placed the piece of tobacco on the mantel over the fireplace.

"I'm goin' to put it up there," she said, "an' if you offer to touch it I'll skin you alive! Do you understand?"

"Yes-sum," blubbered Joey.

When the boy had been washed she made him sit on a bench under the shed while she went out and sat on the front porch.

"I do wonder what the world is comin' to," she remarked, "when the very babes are usin' tobacker. I was readin' in a book the other day that it destroys the nerves an' mecks 'tjuts of people that use it."

Solomon leaned over and sat looking at a bumblebee that was buzzing on a hollyhock.

"I've chawed 'er a good while," he observed, "but I reckon she hain't hurt me a bit."

"O, course not; nothin' ain't goin' to hurt a born 'tjutt!" snapped his wife. "I don't want you to be havin' sick talk before the boy. It would be the ruinashun of him."

Joey would have found life on the Bugford farm much happier had he not stood in such dread of the wrath of his aunt. Once she caught him gazing longingly at the piece of tobacco on the mantel, and her wrath flamed up.

"If you ever dare touch it," she cried, "I'll switch you till you won't forget it as long as you live."

It was nearly a week later. Joey had been at work pulling pursley for the hogs. The evening had been intensely sultry. It was dusk when he carried his last load to the hog pen and crept into the house. His shabby garments were wet with the early dew. His temples throbbled, and a feeling of uneasiness beset him as he found himself alone in the house.

Something caused him to glance in the direction of the mantel. He got upon a chair and stood looking longingly at the piece of tobacco lying there in the dim twilight that came through the western window. He did not hear his aunt's steps on the porch, nor was he aware of her presence till she seized him and pulled him with a sudden jerk from the chair.

He was too terrified to speak, and only uttered a little sob of mortal terror. She pushed him into a chair and stood before him white with anger.

"You remember what I told you," she said, "an' now you are goin' to ketch it."

"I—never touched it," stammered Joey, shaking from head to foot.

"Not another word! Jist wait till I git a good peach tree switch!" And she hurried out at the door.

When she returned Joey was gone. Seized with a feeling of awful fear he had fled from the house, across the yard and into the high corn. The blades struck him sharply in the face as he ran, but he did not pause. The gathering darkness lay thick about him, and from the gloom strange sounds smote upon his ear, but terror impelled him onward.

He did not stop till he reached the back of the field. Then he stopped in the deep shadows of the corn, close by the road, panting for breath. He listened, but could hear no sound of pursuit. The night was palpitating with myriad sounds. The plaintive notes of the whippoorwill came from the dark woods; the crickets chirped incessantly, mingling their sharp rattle with the monotonous murmur of the wind through the bladed corn. Above all these Joey could hear the beating of his own heart. He had not thought of whether he should go. But he could never go back to his aunt's. Of this he was sure. He wondered if he could live out in the fields and woods as the birds did. He shrank from the darkness and loneliness of it. No, he could not stay there. A sudden thought came to him. He would go back to the poor farm. Mrs. Merton, the matron, had been kind to him after a fashion, and—she had kissed him when he was leaving. The remembrance of it brought a mist before his

eyes. Yes, he would go back to her and ask her to let him stay.

He climbed over the high rail fence and stood in the big road that led to the poor farm. There was a little patch of light along the crest of a distant hill, and as it widened a point of the red moon appeared in its midst. As it rose its beams sent long, grotesque shadows into the lane. To Joey's excited fancy these resolved themselves into menacing forms that started up from every clump of sumacs that skirted the road.

Far away, on the next hill, he could see the lights of the poor house. Toward these he ran. His heart beat violently. His temples throbbled, and there was a sharp pain in his side. He stopped exhausted in the hollow, and as he did so a sort of faintness seized him and he sank down among the dewy grass.

There they found him the next day limp and unconscious. He was taken to his aunt's home, but it brought no terror to him now. He did not know, it was pneumonia, the doctor said, something easily brought on when one is recovering from the measles, and he gave but little hope of the child's discovery.

Joey was placed on a cot in the front room, and Solomon remained constantly by his side.

"I had no idee he'd take it so hard as to go and run off," Mrs. Bugford said remorsefully. "Meby I was too hard on him, but I meant it for the best."

When she had gone out Solomon walked the floor, a trouid look upon his face. Joey lay with closed eyes, but now, as he opened them, there was the light of consciousness in them for the first time since he had been taken sick, but it was only the flickering gleam that comes to the spark before it is extinguished.

Solomon saw it and knelt by the cot. He bent and pressed his bearded lips to the pallid cheek.

"I wouldn't 'a' done it if I'd 'a' had my way, Joey," he said in a husky whisper. "I mean the takin' uv yer tobacker. I hain't tched mine since; hain't chawed a bit since she tuck it from me; I couldn't bear ter—"

He got up, took something from the mantle and brought it and placed it in Joey's hand.

"That's yer tobacker, Joey," he said tenderly, "an' of anybody—"

The pallid hand closed over it, but the next instant a sudden look of fear came over the face of the boy.

"She told me I mustn't," he said in a faint whisper.

"Never mind that; I say ye shall," said Solomon in a choking voice.

"Yes, Joey, ye're goin' to have yer tobacker. Taat's all I ken do fer ye now. I war too big a coward ter speak out, but the one who tries ter take it from ye must walk over me!"

The little hand closed about the brown piece of tobacco, and he lay with it on his breast. And thus he died.

Mrs. Merton came over from the poor farm when she learned of Joey's death, and brought a great wreath of white flowers to lay on the coffin.

Solomon was sitting by the still white form when she came in with Mrs. Bugford.

"He was the strangest child I ever knew Mrs. Merton was saying. 'He loved his father so. It was touching to see it. Poor child! his father left him nothing—only a barlow knife and a piece of tobacco, and the boy clung to these. He loved them because they had been his father's, and when I wanted to put them away for him he cried as if his heart would break, so I let him carry them in his pocket. Pure, sweet face," she added, bending over the coffin, while the tears ran down her cheeks.

Mrs. Bugford uttered a half-stifled sob, and kneeling by the still form pressed a kiss on the pallid lips—the first she had ever given him.

But Joey did not know.—Ladies' Home Journal.

AT THE END OF THE CENTURY.

The Genesis and Revelation of St. Alphonse Parish, Windsor.

There is nothing that we less realize than the fact that we have everything we enjoy."

"There remains only about twenty five Indians at Mackinaw. Father Carheil, S. J., who is a missionary there, remains always firm. I hope he will fall to the lot of leather in his wing, as I am persuaded that the obdurate old priest will die in his parish with his flock."

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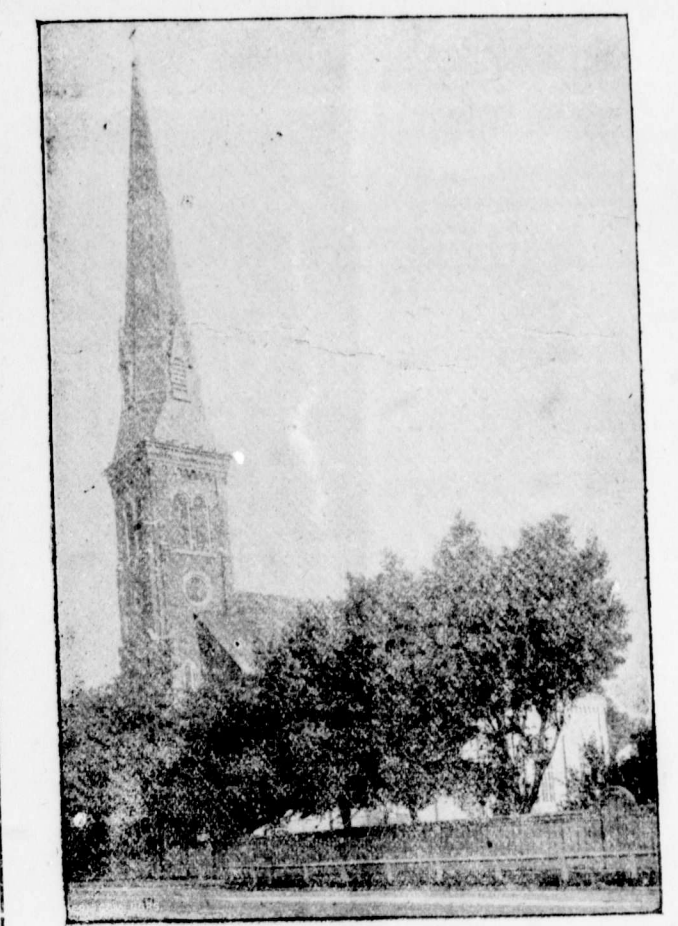
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ST. ALPHONSE'S CHURCH, WINDSOR.

mission, written by Father Richard's (1740) and his assistant Father Peter Potier, S. J. (1731). Mr. Richard Elliot of Detroit has an original copy of this unique manuscript, the last of the Huron missionaries. Mr. Elliot has acquired from this valuable relic. Under date of July 3, 1740, we read:

THE SUPERIOR OF THE MISSION upon his departure for Quebec, left the following instructions:

"Prayers shall be offered for the safe journey of the Father Superior during his absence."

"The new church is to be of the same width, but 1/2 foot longer than the old edifice."

"The acuity is to be of wood and 10 feet square. The ground to be extended 20 feet by side of old refectory."

"The kitchen is to be enlarged by using a part of the old refectory, the end of which may be used for the enlargement of the ground."

"Mr. Menche is to be paid 100 piastres (200 for the carpenter work in the church, refectory and other enlargements.)"

"Mr. Denis is to be paid 100 piastres for his well-prepared."

"The exterior is to be rustic and similar to that of the 'Pere Bon' (Father Bonaventure Reollet, Detroit)."

"The interior is to be painted in red, blue and white. The altar is to be paid 20 piastres."

"Janis Nicholas Francois, is to be paid 20 piastres for his work on the altar, although he asks 30 piastres for his work."

"The church is to have a new bell similar to that of the 'Pere Bon'."

"The names of Melchior contractor for timber, Janis for stone and masonry, and the names of the carpenter, are to be written in the manuscript."

"The church was dedicated to Our Lady of the Assumption, the feast of the Assumption of the Virgin Mary, on the 15th of August, 1740, by the Bishop of Quebec, the Honorable Jean-Baptiste de La Riviere, Bishop of Quebec, who was accompanied by the Honorable Jean-Baptiste de La Riviere, Bishop of Quebec, and the Honorable Jean-Baptiste de La Riviere, Bishop of Quebec."

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900. The Editor of THE CATHOLIC RECORD, London, Ont. Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

London, Saturday, December 15, 1900.

A PREMATURE REPORT.

A rumor has been current in Ottawa during the last few days to the effect that His Grace Archbishop Dahamel of that city has been already appointed Cardinal to fill the vacancy left by the death of Cardinal Taschereau.

AN UNFRIENDLY UNION.

All has not been fair sailing in the Union which has been recently accomplished in Scotland between the united and Free Presbyterian churches.

THE CHRISTIAN BROTHERS

The Rev. Father Walter Elliot, in his eloquent sermon delivered in St. Patrick's cathedral, New York, on Christian education, at the triennial held in remembrance of the work accomplished by John Baptist de La Salle, the founder of the Order of the Brothers of the Christian Schools, gave some interesting statistics of the work done by this self-sacrificing community in the education of Catholic children.

TAX EXEMPTIONS.

We notice by the Toronto papers that the Baptist Church of Jarvis street has handed in a cheque of \$275 to the city to pay for the balance of a tax upon the church building, as a protest against the exemption of churches from taxation.

schools and 8,000 pupils; in Canada, 15 schools and 16,000 pupils; in the United States 122 schools and 80,120 pupils. The other schools are scattered over the world, including all the countries of Europe, South and North America, Asia and Africa, extending even to Syria, China, Madagascar, and other heathen lands.

It is the aim of the Christian Brothers to give a thoroughly practical secular and religious training to their pupils, and they have succeeded admirably in doing this.

THE ENGLISH CHURCH UNION.

The Low Churchmen of London were recently made jubilant by a statement in the Dublin Herald, a paper of Low Church proclivities, to the effect that Lord Halifax was about to enter into the Catholic Church.

DANGER IN THE CUP.

A despatch from Manchester, England, states that, in that city a large number of persons have fallen sick after drinking beer purchased at different shops.

THE ANABAPTIST AND REBAPTIZERS

The Anabaptists or Rebaptizers were so called because they held that Baptism by the sprinkling or pouring of water is not according to the ordinance of Christ, and is therefore invalid.

THE ANABAPTIST AND REBAPTIZERS

The Anabaptists arose in Germany shortly after Luther proclaimed his novel doctrines, and were a sect or offshoot of Lutheranism.

Baptist trustees is after all a very cheap way of exhibiting patriotism and standing by a principle.

But whether or not the money actually goes into the funds of the city, we may well ask whether this forcing of money which is not due upon the city is really founded upon any real principle of morality.

BAPTISM AND THE BAPTISTS.

For the past few years strenuous efforts have been made by the Baptists to propagate their peculiar views and to gain adherents to their sect.

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clergy. They also maintained the community of goods, and the people were very ready to listen to such teaching, closely allied as it is to the extreme Socialistic and Anarchistic doctrines which have made much headway of late years.

At Mulhausen in Tauringia, Munzer succeeded in making himself the Chief Ruler, whereupon he declared war against the nobility, and, raising an army of 40,000 men, he was able to begin his war against the nobles and princes, but he was finally overthrown, Luther himself aiding in his defeat by rousing against him the German princes who had embraced Protestantism.

In 1537 Menno Simons joined the Anabaptists and became their leader, and under him they took upon themselves the more peaceful character of the modern Mennonites, discarding the turbulence of Munzer and Stork.

The Baptist sect was introduced into America by Roger Williams in 1630. It has, therefore, no history dating back beyond Protestantism, as its advocates would have us believe.

We have dwelt somewhat lengthily on this point for the reason that on it depends a cardinal teaching of the Baptists of to-day. It is with them a fundamental principle that no one who is not himself a baptized and immersed Christian can administer baptism to others.

Before they followed Luther they were Catholics, just as other Christians were, and they were baptized by the pouring of water, and there was no one who had been immersed to baptize them anew; and so, according to their own principles, and those of the modern Baptists, they were not themselves baptized, nor could they baptize others; and all Baptists to day are in the same condition, so that they cannot even call themselves Christians, on their own theory.

Let us now consider how should baptism be administered?

We do not at all deny that immersion is a valid mode of baptism; but there are two other valid modes which may be used, sprinkling and pouring. The early Christian Church employed these three modes, and as the gates of hell can never prevail against the Church, baptism may be administered in any of these ways of which the Church has approved; but, for uniformity's sake, and for other good reasons, the mode practiced by the Church in the locality where we live is to be followed, for the Church is the "pillar and ground of truth," which our Blessed Lord commands us to hear, under the gravest penalties for disobedience.

The Baptist contention that baptism must be conferred by immersion rests upon a misconception of the meaning of the Greek word baptizo from which the word baptism is derived. This is not to be decided merely by looking into a modern dictionary written by a man or men who may have had their own private reasons for inclining either toward or against the Baptist teaching.

A GREAT PERIL.

We learn from a recent issue of the Montreal Witness that a startling statement was made last week by Mr. James Noxon, of Toronto, Provincial Inspector of Prisons and Public Charities, to the effect that

"Drunkenness and immorality are on the increase among the girls and young women of Ontario employed in the factories and shops of our cities."

A statement had been made some time ago by one of the Protestant clergymen of Ottawa to the same effect, and Mr. Noxon, being questioned on the matter, asserted the truth of the charge, which he qualified to this extent, that he said it is true only of the urban, and not of the rural population.

He explained that there are from five to ten times as many girls and young woman employees in the shops and factories as formerly. These come in most instances from the rural districts,

baptizo, baptisimus, do not necessarily mean "immerse, and immersion. Of course by the Old Testament we here mean the Septuagint version. In the Hebrew, *tabal rachats*, etc., are used.

This is clear from Heb. ix, 10, where the Apostle contrasts the Old Law, consisting of imperfect sacrifices, divers washings, (baptisms) etc., with the perfect law and sacrifice of Christ. One of the washings here referred to is found in Num. xix, 18: "A man that is clean shall dip hyssop in them and shall sprinkle therewith all the tent, and all the furniture, and the men that are defiled, with touching any such thing. And in this manner he shall purify the unclean, etc." In Ps. l, 4, we have an evident reference to this ceremony: "Wash me yet more from my iniquity, and cleanse me from my sin."

According to St. Mark's gospel vii, 4, the "Pharisees and all the Jews" wash before eating (*baptisantai*, or baptizo themselves) and they wash (baptizo) cups, tables, brazen vessels, beds, etc. It is certain that they did not immerse themselves into a pool of water every time they eat, nor did they bring their beds and tables to the nearest river to be immersed, and though the cups, tables and vessels could possibly be immersed, it is probable at least that their purification was effected by sprinkling or pouring, like that of the tables and beds, and not by immersion. It was a religious rite, not merely used for the material cleansing from dirt, and the Jews used in their purely religious rites sprinkling, pouring, bathing, but not immersion. This may be seen further in Num. xix, 13, 19, 20, 21; 4 Ki. iii 11 (or 2 Ki.) 4 Ki. xvi, 13. In the last two passages pouring is the rite used.

The New Testament does not prove that baptism was administered by immersion. It is true that we read that John baptized Christ and the people who came to him in the Jordan, (St. Matt. iii: 6, 13). But it must be remembered that in and out are translations, and their exact meaning is to be ascertained by comparison with the Greek words *eis, apo*, for which they stand. The force of these words is to and from; and, though immersion may be meant, there was not necessarily immersion here. In any case, the Christian Sacrament is a totally different ordinance from the baptism of John. See (Acts 1:5: xi, 16: xviii, 25, 26: xix, 3, 5.) There is absolutely no evidence in Scripture that Christ's baptism was always or at any time administered by immersion.

On the contrary it is clear from (Acts ii, 38, 41) that three thousand persons were baptized and thus "added" to the Church in Jerusalem, on the feast of Pentecost, in the summer, when the nearest brook, Kedron, was dry, and there was no water of any considerable size within a reasonable distance, except the pool of Siloam, which was several miles distant from where the conversions took place. So many baptisms could have been done by sprinkling or pouring, but not by immersion, even if it were possible to suppose that three thousand people would be allowed to bathe in the reservoir whereon the people relied for their supply of water—a most preposterous hypothesis.

From what we have said it is clear that the Scripture nowhere commands that Baptism must be administered by immersion, and it is only by the practice of the Christian Church that we can know to a certainty what form of baptism is to be used. As we have already stated, three forms, sprinkling, pouring and immersion have been in use from the earliest times. The discipline at the present day in the Churches of the West prescribes pouring, and this mode must not be departed from on private authority.

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and in the city are removed from the restraining influences of home life. The drudgery of the factory and constant nervous tension make them feel the need of amusement and excitement after the day's work is over. These influences, combined with the constant free intercourse among the sexes, leads too frequently to drunkenness and vice.

As an evidence that there is an actual increase of crime in this direction, Mr. Noxon instanced the fact that the increase this year in the attendance at the House of Refuge is over 50 per cent., made up largely of young girls who have been led astray by falling into one vice or another.

We regret to say that there is good reason to believe Mr. Noxon's statement of the case to be correct. We desire strongly to warn parents from sending their young girls to the city shops and factories, unless they are certain that they will be under the watchful guardianship of some reliable friend or relative who will by careful supervision preserve them from the evil influences above indicated, and other dangers to which they may be liable to be exposed.

Parents should not send their young girls away from home influences at all, unless they are obliged by necessity to do so, and even when such necessity exists, they should not send them away or permit them to go away, unless the want of home influences be supplied to a certainty by a reliable guardian.

We are confident that wherever Catholic pastors are aware that girls are in positions which may expose them to danger, they will do all in their power to preserve them pure and virtuous in every respect; but even this care will not supply the want of home influences, and there should always be a reliable guardian to advise and direct girls who are thus separated from their parents. Besides, it sometimes happens that young girls who are thus compelled to live away from home, neglect to make themselves acquainted with the pastor of the place in which they are obliged to work in shops or factories, and thus they are deprived of one of the means whereby they might be protected. Parents, therefore, should not in any case allow their children to be without a special protector when they are to live away from home.

THE RITUALISTIC CONTROVERSY.

The Anglican Ritualistic trouble is still seething in the pot. Recently a conference was held in London, England, under the presidency of the Bishop of that city, for the discussion of the questions which have been so seriously disturbing the Church of England, and agitating it almost to the brink of schism.

There are, of course, violently partisan journals throughout England on both sides of the debated questions, and while some of the Low Church organs proclaim that the Ritualistic practices complained of should be put down, even, if need be, by the violent methods adopted by the Kingdites, some High Church papers are defiant in their tones, and assert that if further attempts at disturbing public worship are made force must be met with force and the disturbers be ejected.

The majority of English journals, however, take more calm view of the situation than might have been expected from the violence which has been exhibited during the last few years in the discussion of the subject.

It is admitted by all that the conference has been barren of any practical result, as the final compromise offered by the Ritualists under the leadership of Lord Halifax was that the first prayer-book issued by Edward VI. should be freely allowed to those who might desire to use it for the Communion service, in lieu of the present Prayer Book which has come down from the reign of Charles II.

In case this were permitted, the Ritualists offered to dissolve the Church Union, against which the Low Church party are specially hostile, as it has been the effective instrument in propagating High Church sentiments. The Evangelicals as yet refuse to accept these terms.

The general opinion of the press is that unless a large amount of toleration be shown to the High Church body, by permitting them to use the more ancient prayer books, which allow a wide scope in the use of ecclesiastical vestments and symbolical ceremonial, there will be no peace between the contending factions. It will go hard with the Low Churchmen to allow this latitude, but the more peaceful demeanor of the press on the present occasion seems to indicate that the Evangelicals

are weakening in presence of the fact that the Ritualists have developed much strength.

It may not be generally known that the first liturgy issued by Edward VI. left the Mass untouched, with the exception of an addition by which communion was to be administered to people under both kinds. The liturgy, issued in 1548, even retained Latin language of the Catholic Church, but the desire of the ultra-Reformers was not satisfied thus, and in 1552 a new liturgy was put forth in English which was still for the most part a translation of the Mass, though slight additions were made as a concession to the thorough Reformers prevalent among the Scotch and Continental Calvinists.

It was not till 1552, still in the reign of Edward VI., that a really Protestant character was given to the Communion service.

During the reign of Elizabeth the prayer-book was again changed, but it was not brought to its present form till 1661, a year after the restoration of the monarchy, when, by the uniformity, its use was prescribed in all the Churches in England.

The articles of religion, which were asserted by some writers to have been approved by the convocation of 1562, were forty-two in number, a much more readily reconcilable Catholic faith than are the articles now found in the Book of Common Prayer, which were framed in 1563, as a counter-blast to the articles decreed by the Council of Trent which ended in that same year. The Ritualists find even the articles quite reconcilable with the doctrines of the Christian doctrine which they believe to be what the Church teaches on many points which are controverted by Evangelicals.

The Prayer Book proposed by the Ritualists for adoption by the Convocation of 1549, commonly spoken of as the Prayer Book of Edward VI., though, as mentioned above, it was in fact the work of 1548, was so short a time that its existence was ignored. The Book, however, has some peculiarities which make it a very different thing from that of 1552, and interesting to our readers to know its chief characteristics, which make it the ideal Book of the Ritual Party.

Its chief features were the following: 1. The sign of the cross in the present Prayer Book is not only administered, but prescribed in the Communion service, in Confirmation, Marriage, and the Visitation of the Sick.

2. Consecrated oils were used in Baptism, and prayers called for the putting of devils to flight.

3. The Communion service was prescribed as being "common to the Mass," and thus an acknowledgment was given to the calling name Mass. There were also a special Mass or Eucharist for the dead.

4. All the vestments used in the celebration of Mass by Catholics were prescribed, and like those of a pastoral staff and Bishop.

5. The sign of the cross was striking the breast as a sign of contrition, and was optional to the people.

6. The communion was to be received in the mouth, and as the sign of the cross was prescribed, and like those of a pastoral staff and Bishop.

All these prescriptions were included in the Prayer Book which was of such a nature that it shocked the Reformers, and it was for this reason that there was a new revision of the Prayer Book, which was a compromise between the Ritualists and Puritanism, which, though it could be more easily tolerated by the nation than the bulk of the more traditional Prayer Book, it inclined rather toward Catholic usage.

It is easy to see that the Prayer Book offer be accepted, the party will really have gained, from present arrangements, a highly probable result, actually be the case. It is supposed that the people are favorable to the Prayer Book, though they do not go to the length of the Ritualists, and are heartily satisfied with the Prayer Book, and would be most any agreement to an end to the unseemly

DECEMBER 15, 1906

DECEMBER: A CHRISTMAS DREAM.

Tell me now for the best or worst. Who is the laziest who is the first of all the palmers that Eastwards go. Dragging their packs across the snow...

the mantle was of blue, sprinkled over with gold stars, and having a border of most rare workmanship; and the veil was of gold tissue so fine that men wondered when they looked upon it.

truancy unprofitable. He may be put to bed as soon as he returns home on the assumption that he must be ill, because nothing but illness should keep him from going to school.—November Ladies' Home Journal.

CHATS WITH YOUNG MEN.

Catholic Columbian. "O, if I had only been instructed in my youth," said a somewhat elderly man yesterday, whose physical health is breaking and whose mind begins to give indications of decay...

DIZZINESS AND NAUSEA

Caused by Over-Study and Close Confinement. HOW A POPULAR SCHOOL TEACHER SUFFERED—AND HOW ACTING ON A FRIEND'S ADVICE SHE TRIED DR. WILLIAMS' PINK PILLS AND WAS RESTORED TO HEALTH AND STRENGTH.

OUR BOYS AND GIRLS.

THE COST OF BRIGHT EYES

You all know something of the dear Saint Elizabeth and of her great love for God's poor, do you not? You know that when quite an infant Elizabeth was sent all the way from her father's kingdom of Hungary that she might brought up in the court of the Duke of Thuringia...

Elizabeth went to her chamber and wept bitterly, for in truth she had fallen into a sore strait and knew not where to turn for help. It was not alone her husband's anger that she dreaded, though she feared he might be grievously wroth as matters had turned out.

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the good, of the members of a young men's sodality, of the members of a branch of the Young Men's Institute.

By taking cold baths for four or five days in succession once a month at regular times. By these means, together with what the priest will suggest of prayer and the frequent reception of the sacraments, any young man can keep his purity unscathed.

Thereby he will be healthier, stronger and nobler than if he yields to evil thoughts and vicious practices. Thereby he will live longer. Thereby he will keep from premature decay, from consumption due to a forced loss of vitality, from paresis, locomotor ataxia, paralysis, and insanity.

Thereby he will his Creator in the days of his youth and deserve the benediction of the Beatitude that says: "Blessed are the clean of heart, for they shall see God."

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MAKES CHILD'S PLAY OF WASH DAY. SURPRISE SOAP. A pure hard soap which has remarkable qualities for easy and quick washing. SURPRISE really makes Child's Play of wash day. Try it yourself.

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On Receipt of Prices named Below we will send to any address any of the following books: Address Thos Coffey, London, Ont. SACRED PICTURES.—WE HAVE NOW 5 in stock colored crayons of the Sacred Heart of Jesus...

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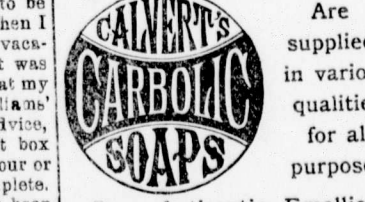
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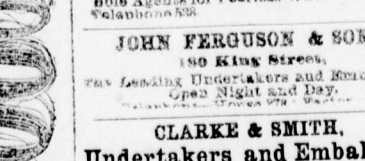
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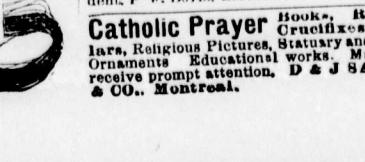
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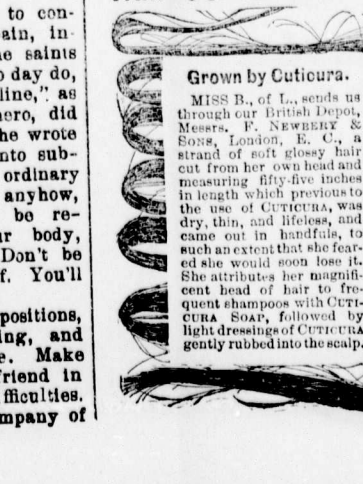
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Hair 55 inches Long



Grown by Cuticura. MISS B. of L., sends us through our British Agents, Messrs. F. NEWBURY & SONS, London, E. C., a strand of soft glossy hair cut from her own head and measuring fifty-five inches in length which previous to the use of CUTICURA was dry, thin, and lifeless, and came out in handfuls, to such an extent that she feared she would soon lose it.

CHRISTMAS THOUGHTS.

Our old friend is very thoughtful at Christmas time. He tells us that he has nothing for dinner but memories. We know that his life has been one of much worry and sorrow, and that some of the memories would take the edge off the keenest appetite, but one would never think it, in looking at the fine old countenance, radiant with the sunshine of an unworried and unspooled nature. He is ever a boy at heart—trustful in the midst of deceit, and sure that in every one, no matter how depraved, there is a well-spring of nobility. "Look, my boy," he says, pointing to his violin, "everyone is like that Strad. Lots of music in them if you can but come at it." And then the old fingers clasp lovingly around the violin, and one hears music that, somehow or other, purifies us and makes every nerve vibrate with the harmony of noble things and attunes our hearts to the Christmas hymn — to the jubilee of praise that long years ago rolled out over the sleeping city on the hillside. The world is not so old that it has forgotten the story of the Christmas day. Time's burden indeed has heavy upon it, and men have strewn its way with bones and marred it with bloodshed, but the gladdest tidings that thrilled it with joy still makes music in its heart. And as we listen to the pealing of the bells we must think what a wondrous answer it was to the cry of men for the God whom they had lost.

They looked everywhere for Him, into the external world—that mysterious temple dedicated to the eternal God—but they could not read the inscription above the door into their own hearts and allayed for a time their anxieties with foolish conceits—into books—and their confession was ever the same—their quest was useless. And as answer God came, not as they expected, but in a manner so marvellous that faith alone firmly received it. When we put away our cap and bell and endeavor to bring to our minds that the word "this" was set up from eternity as of all before the earth was made, we must live for a time in an atmosphere of unselfishness. We thought that God placed Himself among human things and wore the vesture of poverty and suffering, and went down at last a dishonored criminal—and all that for us—must make us nobler and braver and more desirous of proving in our own lives that the Love has not been given in vain.

And when we look at the mansions at the poor mother, at all the surroundings that according to the standards of the world made for failure, and consider the stupendous work and means employed by the Child Bethlehem for its accomplishment, can get an idea of the success means anything. Open the world map and look over the strong part of the world built up and matured in a thousand years that the world had to attack and to destroy. It is no weak race of men that He sought to bring under His yoke, but men whose fierce warrior blood coursed their veins, who brooked no order might stay them from deeds of vengeance, and to whom the success of centuries was a guarantee of the perpetuity of the future. What more could a gospel other than that which knew how for them?

We know, however, that the poor Humanity into His arms sought its querulousness, as a night a suffering child; a clean defilement and set its feet pathway of hope and immortality broke down the barriers that let it into palace and hovel, to bathe and slave in an atmosphere of freedom and to reveal to origin and destiny. They first regarded Him with awe and sneered at His teaching, learned in time to revere Him and Master, and with no weapon, to go for His sake on a cross, to go for His sake on a cross, to go for His sake on a cross.

MIDDLE AGED WOMAN WANTED AS HOUSEKEEPER on a farm in Northumberland County. Must be a good Catholic and capable of doing the usual work of a farm house. Write to The Catholic Record Office.



ROYAL BAKING POWDER

Absolutely Pure

For the third of a century the standard for strength and purity. It makes the hot bread, hot biscuit, cake and other pastry light, sweet and excellent in every quality.

No other baking powder is "just as good as Royal," either in strength, purity or wholesomeness.

Many low-priced imitation baking powders are upon the market. These are alum in alum, and care should be taken to avoid them, as alum is a poison, never to be taken in the food.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

MARKET REPORTS.

LONDON. London, Dec. 12.—Grain, per cental.—Wheat, 12 1/2 to 13 1/2; oats, 7 1/2 to 8; peas, 10 to 11; barley, 10 to 11; clover, 10 to 11; hay, 10 to 11; butter, 10 to 11; cheese, 10 to 11; eggs, 10 to 11; poultry, 10 to 11; hams, 10 to 11; bacon, 10 to 11; lard, 10 to 11; tallow, 10 to 11; oil, 10 to 11; sugar, 10 to 11; coffee, 10 to 11; tea, 10 to 11; spices, 10 to 11; other goods, 10 to 11.

TEACHERS WANTED.

MALE TEACHER, HOLDING A FIRST OR SECOND CLASS CERTIFICATE, WANTED AS PRINCIPAL FOR BELLEVILLE ROMAN CATHOLIC SEPARATE SCHOOL. Duties to begin on 31st of Jan. 1901. Thos. M. Hanley, Sec. Treas., 114-3.

TEACHER WANTED FOR PUBLIC SCHOOL.

School S. No. 1 Hagar. A third class certificate will be sufficient qualification. Salary expected to be \$240. Duties to commence on Jan. 3, 1901. Applications will be considered on Dec. 25, 1900. Address to Geo. Albert S. LeFebvre, Box 6, Markstay, P. O., Ont. 115-2-7

TEACHER FOR THE SECOND FORM IN THE ROMAN CATHOLIC SEPARATE SCHOOL.

Dr. J. J. O'Connell, Principal, Belleville Roman Catholic Separate School, Belleville, Ont. Applications to be sent to Geo. Albert S. LeFebvre, Box 6, Markstay, P. O., Ont. 115-2-7

TEACHER WANTED FOR FLORA SEPARATE SCHOOL FOR 1901.

Address applications to Secretary Elora Separate School, Elora, Ont. 115-3-7

TEACHER WANTED FOR SEPARATE SCHOOL.

School Gravelton village holding the necessary certificate of qualification. State salary and experience. Dennis Cahan, Sec. S. S. Gravelton, Ont. 115-3-3

FOR THE PEMBROKE SEPARATE SCHOOL.

Three female teachers for positions of 1st, 2nd and 3rd assistants in public department, holding 2nd and 3rd class certificates. Applications to be sent to Geo. Albert S. LeFebvre, Box 6, Markstay, P. O., Ont. 115-2-7

WANTED FOR SEPARATE SCHOOL.

2nd class certificate and capable of teaching French and English. Salary to commence about Jan. 1, 1901. Apply, giving salary and experience, to Rev. J. A. Josselin, Big Point Ont. 115-1-7

ARCHDIOCESE OF OTTAWA.

The St. Patrick's Branch of the Catholic Truth Society held their annual meeting on Sunday and elected officers. The Rev. Father Ryan, Congregation of St. Paul, has been delivering a course of lectures on the doctrine of the Catholic Church, including hundreds of non-Catholics, during the past week.

DIocese of London.

REV. FATHER TIERNAN'S SILVER JUBILEE. The many friends of Rev. M. J. Tiernan, parish priest of Mount Carmel, Ontario, and connected with the Cathedral, will be glad to know that the Holy Priesthood will take place on the 15th December. In earnestly wishing Father Tiernan a very happy Silver Jubilee and giving years in the holy ministry, we are but giving voice to the thoughts of his friends, and they are legion—not alone in this city, but throughout the diocese.

REFUGES OF SINNERS.

When our life's hopes we build in our pride The typhoon of despair terrific blows; When our love for God and man is dead, When our hearts are cold and our souls are dead, No further depths: then on us sweetly grows The refuge of sinners, that we may be saved.

DEATH OF A RELIGIOUS.

Suddenly at St. Joseph's convent St. Alban's street, London, on Saturday, Dec. 14, at 5:15 a.m. died Mary Josephine O'Neil, daughter of the late Mr. and Mrs. J. O'Neil, of a long illness. She was a devoted member of the Society of the Holy Mother Church, and was a most devoted and loving mother. She was a most devoted and loving mother.

OBITUARY.

MR. JOHN MCCART, SARNIA. The Angel of Death has again visited our parish, and taken from us one of our most promising young men, John McCart, son of Mr. and Mrs. J. McCart of this town, leaving a happy home desolate, and a community bereaved of one of its noblest and most useful members.

MARRIAGE.

WELLWOOD GILHELY. St. Patrick's church, Raleigh, was the scene of a very pretty wedding on Wednesday, Nov. 27, when Miss Mary, eldest daughter of Mr. and Mrs. J. Gilhelly, was united in marriage to Mr. John Gilhelly. The ceremony was performed by the Rev. J. L. Hand, the bride was given away by her father, and the groom was escorted by his brother, Mr. John Gilhelly.

A FAMOUS BUSINESS COLLEGE.

The Ontario Business College of Belleville, Ontario, now in its thirty-second year stands foremost among the business colleges of this continent. It is the most widely attended of all, and its graduates are to be found throughout the commercial world.

NEW BOOKS.

A Catholic Catechism for the Parochial and Sunday Schools of the United States. By Rev. James Greenough. Published by the Catholic Book Concern, New York. Price 10 cents.

Resolution of Condolence.

At a regular meeting of Branch St. Hamilton, Ont., the following resolution of condolence was unanimously adopted: Rev. Father H. J. P. P. of Macdon, on the death of his mother, Mrs. Mary Ann Macdon, published by the Rev. Father H. J. P. P. of Macdon, on the death of his mother, Mrs. Mary Ann Macdon.

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ARCHDIOCESE OF KINGSTON.

FOURTY HOURS DEVOTION AT ST. MARY'S. On Friday, 7th inst., the annual Advent devotion of the Forty Hours began by the celebration of the Solemn High Mass at 7:30, at which His Grace the Most Rev. Archbishop assisted. After Mass a procession was formed as follows: Cross-bearer, girls with banners, societies of priests of the cathedral, the Most Holy Sacrament borne by His Grace under a canopy held by members of the cathedral choir, and a number of people visited the cathedral during the exposition, as well as the cathedral during the exposition, as well as the cathedral during the exposition.

DIocese of Hamilton.

IMMACULATE CONCEPTION. On the feast of the Immaculate Conception the Bishop was present at the Solemn High Mass celebrated at 7:30, at which His Grace the Most Rev. Archbishop assisted. After Mass a procession was formed as follows: Cross-bearer, girls with banners, societies of priests of the cathedral, the Most Holy Sacrament borne by His Grace under a canopy held by members of the cathedral choir, and a number of people visited the cathedral during the exposition, as well as the cathedral during the exposition.

CATHOLIC HIGH SCHOOLS.

Kingston Freeman, Nov. 28. The question of the Catholic High Schools has been for some years a subject of general interest, and has recently, pretty generally, been discussed by the Catholic press of the Province. It has long been a subject of general interest, and has recently, pretty generally, been discussed by the Catholic press of the Province.

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