VOLUME XXI.

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LONDON, ONTARIO, SATURDAY, DECEMBER 23, 1899.

NO. 1.105.

# The Catholic Record.

London, Saturday, December 23, 1899. THE CANADIAN CONTINGENT.

We devoutly wish that the individuals who are circulating lying reports about the Canadian volunteers at the front may be captured by the authorities and dealt with severely. A good horse whipping and a year of close confinement may convince them that their method of fun making is not appreciated by the ordinary citizen. The person who thus ruthlessly tortures so many fathers and mothers and brings the dark shadow in so many households is not only destitute of fine feeling, but is a criminal.

PROPOSED STATUE OF BROWNSON.

There is a movement on foot to erect a monument in Central Park, New York, in honor of Orestes Brownson. We hope it will receive enthusiastic support, for no individual has rendered more invaluable service to Catholicity in the United States than Dr. Brownson. As a publicist, philosopher and critic he towered above his contemporaries, and amongst the writers now before the public there is no one we know who in trenchancy of style or in profundity of thought can be compared with him. From the day he promised feality to the Church he never wavered in filial obedience : the forces of his heart and brain were ever in motion for her defence, to make her better understood and to show how she could meet the requirements of the times. He was injudicious betimes in treating of subjects pertaining to theology and he smote too harshly every sham that passed his way : but all this is forgotten when we remember the glorious heritage he has bequeathed to us-the works that will endure forever in American literature-the memory of noble deeds that roused Catholics from their apathy and hewed a way, through the thickets of misrepresentation and prejudice, for those who were without the fold.

TO OUR YOUNG MEN.

One of the very best things to re commend to our young people is economy of time and money. "Economy," says Ruskin, "whether public or private, means the wise management of place on earth, but this can be attained labor; and it is mainly in three senses: with articles purchased merely because namely, first, applying your labor they happen to be in vogue. We tributes either to wealth or to our love self sacrifice and becomes withal, for a great many, an incentive to pure and reasonable living.

Think for a moment of the time wasted by the average young man. We are not speaking of those whose life's horizon is bounded by the theatre and saloon, but of the individuals who are in the main respectable members of society. Now the fault we find with them is that they fritter away the precious hours in vacuous talk or in dawdling in club rooms over cards and cigars. Recreation is, we admit, necessary after a day's toil, but when it is allowed to consume every moment of leisure, it becomes a very mixed blessing. This, to our mind, unpardonable expenditure of time is one of the causes that place so many of our people far down in the social scale. It tends to take all spirit out of them-the noble resolve to do the very best with one's life-to give them a distaste for aught intellectual and ultimately the notion that the highest species of entertainment is a euchre-party or smoking con-

We are well aware of the fact that too many of our young men have been compelled to leave school at an early age, and have consequently entered life's race heavily handicapped. But why should they not lessen it? No matter what a man's avocation may be he can by his own efforts make it more ness less than his neighbor does.—

yaluable to himself. The individual Thirlwall.

To know something about many things that is to be versatile-which is a polite way of saying that one has a modicum of talent, combined with much laziness and shiftlessness of mind, has no market value in a world in which concentration of purpose and thorough knowledge of some particular line of business are the only guarantees of success. If hours every week to the acquisition of knowledge that would give them a surer grip of their life's work they would stand higher in the social and commercial world. A moment now and then with a good book will uplift us from the sordid and commonplace and make us understand the possibilitles and responsibility of life. The young man who learned to economize time is living to some purpose, and when the prodigals are alleging everything but the true cause for their non-progress, he will be in the ranks of the competent workers, for whom there is always room and to spare. He may not accomplish all he aimed at, but he will do something. Difficulties will contest his path, but they will not stop him; the fascinations of the world will tempt him to barter for a passing pleasure the privileges of selfhood, but he will not dally with them, and, however dark the outlook may be, he

can say:

I see my way as birds their trackless way
I shall arrive! what time, what circuit first
I ask not: but unless God send His hail
Of blinding fire balls, sleet or stifling snow
In good time—His good time—I shall arrive;
He guides me and the bird.

A very good thing to have is a bankbook. We think that none will gainsay the assertion that the average young man pays no heed to this good advice : " Put money in thy purse." Not all who clutch money bags are to be commended; but even they, if not sordid misers, are preferable to the idiots who belong to the nondescript class known as the "boys," who are popular because they represent nothing and hurt nobody and who discover when it is too late the evancessent nature of the popularity that is based on their ability and willingness to foot the bills. Many also have been unable to avail themselves of opportunities because economy was not down in their rule of life.

Thrift also should play an important role in our households. Home should be made, we know, the most beautiful know of homes plain and unpretenments, to a thousand and one things that fashion: and we know also of intellect, the same method should not encroach upon our purses and time, stately mansions holding within them prevail. What is the use of a book is being relegated to a place among all that wealth can furnish, which are the lost arts. We do not be speak conbut splendid mockeries of what a ignorance, or prejudice, or learning, sideration for economy because it con | Christian home should be. It is not art but heart that makes the home. of ease: but because it conduces to And yet some people, judging by their usual line of conduct, believe that home happiness is the result of spending every cent in finery to make a gallant show in the world, in giving bills and parties and to have them chronicled in the papers, and in paying the greatest heed to the exterior and neglecting that by which we are differentiated from the brute creation.

Once men and women were commended for their plain and simple livingfor frugality-but we in our boastful pride have discarded these practices of the a cients.

"It is easy now," says Digby, "to talk of dressing according to our rank," but St. Francis said well, " it is very difficult for those who are arrayed in silk and adorned with ewels to put on Jesus Christ." Simplicity in dress Dante thought worthy of being remembred in Paradise, where, alluding to the Florentines, he

"I saw Bellincein Berte walk abroad
In leatnern girdle and a clasp of bone
The sons I saw
Of Nerdi, and of Vecchio well content
With unrobed jerkin; and their good dames
handling
The spindle and the flax.

Adversity like wintry weather, is of use to kill those vermin which the summer of prosperity is apt to produce

rector of the church of St. John the

Evangalist, is now a member of the

We are glad for his sake that he is within the fold. He has perchance broken with the friends of years; proper derivative from the Latin, dework dear to him has been laid aside, but the "Credo" that burdened with our young men would devote a few happiness and peace springs from his lips is consolation for any sorrow the step may have entailed. God led him step by step, and, in the words of Cardinal Newman, his eyes were suddenly opened, and he saw that the Anglican Church for which he had labored so hard was the veriest of nonentities. He may feel that to a er of religious truth. . . . But that it is something sacred, that it is an oracle of revealed doctrine, that it can claim a share in St. Ignatius or St. Cyprian, that it can take the rank, contest the teaching and stop the path of the Church of St. Peter, that it can call itself the Bride of the Lamb, this is the view of it which simply disappeared from my mind in my conversion, and which would be a miracle almost to reproduce." In his statement setting forth the reason for his conversion he does not, he says, Catholic Church: "Standing in the midst of modern religious systems toppling to their fall like columns in the temple of Karnak, no defence need be offered for accepting a firm and unshaken Catholic faith." He eulogizes the Church for her fearless and uncompromising guardianship of

> the eyes of many of every semblance of dignity. Prominent divines believe in the parts only which may coincide with their particular views; others divest it of all supernatural character and regard it as a mere literary production. Moreover, from every quarter of the globe there comes a chorus of discordant voices proclaiming the truth, and proving it by the same sacred volume. And yet when we consider that the Lord came down to earth with a message of salvation for all men in every

ence for them in the hearts of her chil-

without an interpreter? Human may extract a scheme of salvation from the Bible, but no sane man will stake his chances of eternity upon it. The Catholic Church takes the Bible that she has protected from the barbarians of the past, as well as from the ruthless Rationalist of the present day, and proclaims the message of Christ to mankind. Her accents falter not because she speaks with the voice of the spirit who abides within her : and her children know that the voice is of God binding them together in the unity of mind and heart which is the destinctive mark and inalienable glory of the members of Christ's Church.

From time to time our separated brethren have foretold that Rome must yield to the scientific and social cohorts of the century. And yet we have Mr. Mallock declaring that in the judgment of the most disinterested observers, the Roman Church must in the future be the Church of the intellectual classes, and that all the forces o science, which it was once thought would be fatal to her, afford her a new foundation. Others of a greater scientific reputation have spoken in like manner; and have gone further and not to be reckoned with. Well does Dr. De Costa say that Protestantism is an anarchonism-a carnation of prejudice, and stands dazed before the twentieth century with its gates sjar. We hope that the doctor may be

more selfish than another. What is true is that one man curbs the selfishness less than his paighbour and the self-selfishness less than his paighbour and the selfishness less than his paighbour and the selfishness less than his paighbour and long spared to enjoy the freedom and others, way weary in quest of truth, the Kindly Light that will guide them home.

Vicar of Christ on earth.

Leo XIII. has written elequently on the subject of arbitration. It would be the crowning glory of his ponti-

The Rev. Dr. De Costa, sometime ester of the church of St. John the lyangalist, is now a member of the Prevailed.

Monsignor Martinelli Says the World Would be Better and Mankind Happier if Universal Brotherhood Prevailed.

Monsignor Martinelii in a communi-

cation to the New York World says: The word arbitration, although a rives its importance in the language of all nations as a term of modern diplomacy. Arbitration, so-called, has no theological significance. When we speak of Christ as an advocate of unversal peace we mean that if the fol-lowers of Christ would follow the greatest of His commands, "Love thy neighbor as thyself," there would be no warfare, no international complica tions, no family quarrels, none of the ills which have made the descendants of Adam unhappy. In the Testaments we find no evidence of what is now "certain point it is a witness and teach- called arbitration in the political sense.

The words of the Redeemer, as transmitted to us by His loving followers, show us that His mission on earth related entirely to spiritual affairs and not to those of temporal import. He healed the sick, comforted the sorrowful and for the first time in the history of mankind preached the doctrine o universal brotherhood. His arbitration was entirely confined to things of the soul, as in the instance of the sinful woman who was condemned to be stoned, and in the other example of the people who wished to know if it was lawful to pay tax to (asar. To the first He made that reply which is an offer any apology for entering the eternal answer to the hypocrites who endeavor to make stock of the sins of other people in order to hide their own

et him who is without sin cast the To the second He made first stone." To the second He made that reply which embodied within a few simple words more philosophy than all the sages of the world in all the ages of the world have compiled in their ponderous volumes - "Render unto Casar the things that are Casar's, the HolyScripture and for her work in and unto God the things that are

seeking to implant a love and rever-This sentence has been considered by the doctors of the canon and civil dren. The words of praise will fall They have written learned treatises about the rights of men, the harshly in the ears of those who, father. duties of the citizen and the obligaing every mental aberration, have tions of the state, but none has sur weakened its influence and shorn it in passed the simple directn as of this command. Its very simplicity is its merit. It is impossible to enhance its meaning by explanation. The Saviour says, render first all patriotic duty, and then, being a good citizen, discharge your obligation to God. Man cannot be a lover of the divine goodness unless he is true to his civic obligations. This sentence is the greatest incentive to patriotism.

If arbitration of the conflicting interests of mankind were based upon this axiom of right and justice the hor rors of modern warfare, now a daily sorrow to thousands, would be impos-

But Christ, after preaching the generation, we must perforce admit divine doctrine of universal peace and that He established some means of universal brotherhood, was condemned to death by the people whom He had

goodness and will for the redemption of mankind, but we realize the bitter truth that those who labor to elevate human kind must encounter the relentless ingratitude of the human

The doctrine of universal brotherhood presupposes arbitration as the method of settling disputed interests in temporal affairs. The doctrine of Christ was the doctrine of brotherhood and included arbitration as the highest amelioration of human conditions.

The word arbitration has many meanings, but the term used as the final recourse of nations to avoid conflicts is the broadest and most import

Although the term, as stated before, is an expression of modern diplomacy, arbitration in regard to political difficulties has been practised from time

mmemorial. During the middle ages the Roman Pontiffs were the arbitrators in affairs of world-wide importance. It is true they were not always successful in preventing the shedding of blood, but their influence prevented savagery in warfare, and the "peace of God" which they constantly proclaimed as duty upon all Christians often gave the opportunity for cooler counsels to

Prevail.

The present Pontiff, Leo XIII., is an ardent advocate of arbitration. He would have willingly acted as umpire in the Spanish American war to prevent bloodshed, just as he acted as mediator between Spain and Germany said that Protestantism as a force is in the case of the Caroline Islands

> The Holy Father would gladly have used his good offices to prevent war in the Transvaal, in the Philippines or between any nations of the earth. They are all the children of the heavenly Father, and all have equal claim on the paternal solicitude of the Vicar of Christ on earth.

The calling together of a peace con-gress at The Hague seemed to promise much, but subsequent events have proved that the lotty ideas presented at By Rev. Wm O'Brien Pardow, S. J. in Becember Donahee's. that conference have not borne fruit.

The nations are self-seeking, and the time seems far distant when the doc- the Risen Saviour met His two fainttrine of "love thy neighbor as thy-

"peace on earth, good will to men "slow of heart to believe in all the things that the prophets have spoken said Our Lord to them. Christ the ing. The world will be better, all Ruler from Bethlehem, the greater than the greater mankind will be happier, if the grand doctrine of universal brotherhood should be adopted, at least by those who call themselves Christian nations.

MGR. MARTINELLI ON CHRIST. MAS. Apostolic Delegate Explains What the

Monsignor Martinelli, the U.S.

brief form all that the feast of the profess to believe sincerely in Christ nativity of Jesus means to the Catholic and in religion but at the same time Church. of the birth of the Redeemer of the whole human race and of her own with the popular non Catholic litera-Divine Founder. It is full of the most ture of the past twenty years must beautiful and pregnant lessons, and she tries to impress them on her children. Because of its richness she tries to impress them on her children. Because of its richness she tries to impress the she tries to impress them on her children. Because of its richness she tries to impress them on her children in the she tries to impress them on her children. Because of its richness she tries to impress them on her children. Because of its richness she tries to impress them on her children in the she tries to impress them on her children. Because of its richness she tries to impress them on her children in the she tries to impress them on her children. Because of its richness she tries to impress the she tries t rival, since the whole of Advent is and what is more, it is paraded with

Church are permitted to celebrate the carriages, smokeless powder and wire three Masses instead of the one which they may celebrate on every other day they may celebrate on every other day of the year. In these three Masses a whole course of Christian theology is contained. In the first is commem-orated the temporal birth of our Blessed Lord, the gospel of the Mass being taken from St. Luke, where he narrates the coming of Christ into the world at Bethlehem, stirring the hearts of men by the vivid picturing of the sweet, humble nativity of the nor less than to profess to believe in the King of heaven.

In the second, the gospel is again taken from St. Luke and tells of the spiritual birth of Christ in the hearts of men, represented in the shepherds to whom the coming of Christ was an nounced by the angels and who re ceived the message in faith and humil ity and hastened to adore the new born Redeemer.

In the third is celebrated the eternal birth of the Son of God, the Second Per- are at death made perfect unto holiness son of the ever-blessed Trinity, the inthe trend of society will deny that thrift, owing to indominate love of display, to the standard of dress, to amuse-ments, to a thousand and one things that Could anything be more sublimely beautiful, more divinely Christian, than the doctrines thus preached by the liturgy of the Church on this day?

Then, too, throughout all the liturgy of this holy time runs the teaching that the Incarnation of the word of God presupposes the fall of man a state of supernatural grace and intends the redemption of men from the condition of sin and servitude to which they had sunk, and their restoration to the place in God's loving economy from which

was employed.

Man had been created "to the image and likeness of God," not only so far as his natural gifts were concerned, but especially in that he was placed at once in a supernatural state of exceptional grace. From this state he had fallen by sin. God's love longed to see him once more truly like Himself, for he had been brought to sin by the false promise that he should be still more like to God if he would but eat of the tree of the knowledge of good and evil. How, then, was man to be once more made "like unto God?" Only the infinite intelligence and infinite love of an infinite God could have divined the

In a person absolutely one and divine both natures, the human and the divine, should be united. Then indeed, and more truly than in the beginning, would man be made "to our image and likeness." To effect this, the Son of God, the word of the divinity come forward and offered to take ity, came forward and offered to take on Himself and on to His divine eternal The result was Christ, only one divine personality uniting in Himself both weight, the frequency and the bitternatures, divine and human. What a wonderful and what a perfect and efficacious redemption! Man was inficacious redemption! Man was in-deed once more made "to Our image

who succeeds to day must be thorough. | DR. DE COSTA A CATHOLIC. | CHRIST AS THE ARBITRATOR. ficate if the nations should, with whereby he may be saved." In the earnest accord, submit the difficulties name and in the person of Christ Jesus to a court of meditation.

## CREEDLESS CHRISTIANITY.

The test of true Christianity to-day trine of "love thy neighbor as thy self" will be practised as well as preached.

The Christmas season—the time of the Christmas season—the time of slow of heart to believe in all the said Our Lord to them. Christ the Ruler from Bethlehem, the great prophet, the Messiah is to be believed in all things. Alas! there are now many followers of the two wayward disciples. May they meet the real Christ and then imitate the two disciples also in their return to the true Jerusalem! The Christ is to be accepted with His full creed : believe in all the things which He has spoken. No point, it would seem, needs to be insisted on more than this Apostolic Delegate, has the following are still to penetrate into the hearts article on Christmas in the New York if the glad tidings of Christmas Day ournal:

It would be impossible to express in decades of the closing century many men and women have been found who To her it is the celebration they show the most rabid antipathy to creeds. Any one at all conversant nothing but a preparation for the such pomp and assurance that it enters feast of Christmas. To look at only a into the citadel of many minds withfeast of Christmas. To look as one of the little part of her teaching, we can find out even being challenged. It seems in the liturgy itself of Christmas day to be looked upon as the great to be looked upon as the great to be looked upon as the great little and the little days of the little days o a treasure house of Christian doctrine
On that day the priests of the of recent inventions such as horseless seem to realize that a creedless Christianity must be a Christless one as well It is high time that such empty talk should cease. It is high time for reason to nail the false coin to the counter. One can easily understand a contest over the extent of a creed : but to profess to believe in a religion with out any creed at all, is neither more possibility of a square circle.

## AFTER LIFE.

To Catholics strong in the belief in he Communion of Saints and the four Last Things there are few subjects more interesting than the utterances of contemporary non - Catholic pulpits touching the condition of the departed. Some teach that the souls of believers and immediately pass into glory. The effable word of God, the gospel being portion of unbelievers is eternal retaken from that sublime beginning of the gospel of St. John: "In the beomy good time and in His own way God ginning was the word, and the word will bring all men to Himself. There was with God, and the word was God" is no hell. That is the doctrine of -that stupendous exordium which has Universalism. Others hold that souls bation extends beyond the grave though it is written that as the tree falls so it shall lie. Of course the underlying principle of all this teaching is dislike of the doctrine of hell. That such teaching must result in the decay of all morality appears to have escaped the attention of its advocates What need is there of keeping a law which imposes grievous burdens on human nature if in the end the reckless sinner is going to fare the same as the self-denying saint? Hell is an unthey had fallen. To accomplish this pleasant subject to contemplate. But the most wonderful act of the divinity of pain does in the physical order .-Providence Visitor.

# DR. BRIGGS AND THE BIBLE.

Is Saul among the prophets? Speaking of the results of his critical study of the Scriptures, Dr. Charles Briggs makes the following remarkable statement : "Nothing has more impressed me

in my inductive studies of Biblical Theology than the strong evidence that not a few precious doctrines of the ancient and medieval Church, ignored and even antagonized by moderns, were clearly taught by Jesus and His apostles; and that the Creeds and Liturgies of the Church are much closer to Holy Scripture than the dogmatic theology of the Protestant scholastic divines and the current teachings in the evangelical pulpit.

That pain has so many balms, that sorrow has so many alleviations, that the common course of daily providence

One of the infirmities of our nature

These blots are actually blood blote To

These blots are actually blood blots 10 cure them lotions and outward applications are useless. The blood must be cured, before the skin becomes clean. That great medicine for the stomach and blood, Dr. Pierce's Golden Medical Discovery, is most effective in cleansing the complexion and healing diseases which defile and deface the skin. It which defile and deface the skin. It acts directly upon the stomach and the organs of digestion and nutrition. It increases the action of the blood-making glands, and expels from the system the lurking poisons which defile the blood and through it deface the skin.

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opium or other narcotic is contained in "Golden Medical Discovery."

"Golden Medical Discovery."

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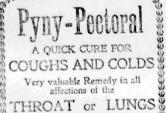
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# GLENCOONOGE.

By RICHARD BRINSLEY SHERIDAN KNOWLES.

CHAPTER XX - CONTINUED.

Somehow The O'Doherty as we left the inn was not altogether pleased.
"Who is she at all?" he exclaimed, with a look back as soon as we were out earshot.
"Who? Conn's wife? She has been

"Who? Coms will state the book keeper there for several years. You must have seen her before?"

"Very likely. But who and what was she before she came here? She is from England, I can see, as if it wouldn't have been easy to have got any one from round about capable of keeping accounts. Tis the dickens and all bringing strangers into a place to spoil the people with for eign ideas. Look at that fellow Conn eign ideas. Look at that fellow Conn:
He's not the grand, simple, young man
he was at all. I tell you'l've known him
since he was a child. There wasn't a boy in the Glen more open-hearted or reboy in the Glen more open-hearted or respectful. But this young woman!—egad she has seen something of the world, or I'm mistakan—she gets hold of him, I say, and sraightway he comes to have an idea of himself, standing there looking at me and listening to me with a critical air! I'll tell you what it is, and I'm not saying it now for the first time. I wish to saying it now for the first time, I wish to Heaven that same inn was burnt down, for 'tis nothing better than a focus for the spirit of disturbance and discontent. Only for it we might live here as our fathers did before us, unchanged by the dams, of 116 West Main bases with doctors and I spent a great deal of money with doctors and I spent a great deal of money with doctors and tendencial conditions and obtained a bottle of Dr. Pierce's Golden Medical Discovery. Before I had taken one bottle of this medicine I noticed a change, and after taking three bottles I was entirely cured. I can well recommend Dr. Pierce's Golden Medical Discovery to any one similarly afflicted."

The common Dr. Pierce's Golden Medical Discovery to any one similarly afflicted."

The common Dr. Pierce's Golden Medical Discovery to any one similarly afflicted."

The common Dr. Pierce's Golden Medical Discovery to any one similarly afflicted." sideration on an interminable lease. What did he care what might happen in a hundred and fifty years' time? Tis I that have to reap the whirlwind."

"How, sir?"
"God bless me! isn't it as plain as a pikestaff? D'ye think if the land had remained in my hands, I would ever have allowed that miserable little pothouse, "The Harp," to grow to be the thing it has? And with what result? Why that it has come to be a resting root for people of all kinds and condispot for people of all kinds and condi-tions, and from all parts of the world to perch upon; people who get talking to a man's tenantry about their rents, and the terms of their holding, whether they do the repairs, whether their rents are ever raised or lowered; exclaim at everything they hear, put notions in the people's heads—as decent people as ever lived if only let alone, but too ignorant to be able to see through the tempting doctrines they are asked to swallow. And the contract of the seed to swallow. they are asked to swallow. And the con-sequence is, they become dissatisfied with the conditions under which they are living, and put us to a confounded deal of trouble. I'm not the only one affected by it. Lord Lisheen has precisely the same complaint. 'Tisn't often we agree, but egad we do agree in voting that inn to be an infermal unisance, and in wishing it egad we do agree in voting that an infernal nuisance, and in wishing it away. 'Why don't you buy up the place, says Lisheen to me one day, 'and pull it down?' For the place is held from me, d'ye see? Oh, yes, I'm the ground landiord. Faith, then, I only wish I had the changes to get it into my own I had the chance to get it into my own hands altogether. I'd serve it as I did the house that stood where there is now only that quadrangular wall. Well, well, by the quadrangular want. Well, well, well, well, well, well be sure! egal, before long, seen from the water, 'twill be as pretty a thing in the way of a pictureeque bit of ruin as any one could wish to see."

one could wish to see."

We had struck away from the road shortly after leaving the inn, and following the margin of the lake, stood now

that I had expected to find the ivy grown in greater profusion.

"Ivy is a slow-growing thing," The O'Doherty rejoined; "it doesn't make so much of a show as all that in four years."

"Is it four years since its owner died? Hillier, I think his name was?"

"It is, and more. It must be nearer to seven since he left the place—wasn't able to stand the loneliness. Is it likely he could? Imagine a man up to his eyes in business all his life in a thriving town, taking it into his head to end his days in taking it into his head to end his days in the country! How he stood it as long as he did is a mystery; but he was very eccentric. I suppose he had worked so hard that he never cultivated the sociable faculties, and when he came to have his time on his hands, didn't know what to do with it. Not that he gave me cause do with it. Not that he gave me cause for complaint—far from it. But for the sum which he offered Ennis of "The Harp," Ennis would never have sold his interest in those two acres, and I wouldn't have had the chance of buying them for a song a few years after. E2ad, I wish it had been the whole two hundred. wish it had been the whole two numbered of what was ours long ago, instead of two. This that we are passing now belongs to the inn still. If it weren't that Mrs. Ennis has no power to sell, I'd have made her an offer before now. I think I could die happy if I knew that I was leaving the estate to my son in its origical entirety. Is there anything now more calculated to make a man's heart ache than tirety. Is there anything now more cal-culated to make a man's beart ache than to look at that waterfall from where we are. The stream at this part and a little way up forms the boundary line; the opposite side of this gorge is my land, and I declare the fall looks ten times better from this side than from mine."

We had latterly been following a path way which ascended through a wood running by the side of the descending river which leaped downwards in more than one noisy fall before it reached the level of the inland sea. The O Doberty now stood for a moment on a board ledge from which the first cascade can be seen from which the first cascade can be see to advantage. He shook his head, and there was a wistful expression in his face as he contemplated its impetuous down-pour. For my part I could not but think that he was much mistaken in preferring Mrs. Ennis's side of the watercourse to iio for io cents This book contains of the heat hungrous rempersion of the heat hungrous rempe

any means so impressive as on the other side whence Alicia and I had once viewed it, as we mounted homewards, returning from her favorite walk. Besides, the river presented itself from the Castle ground in so many different aspects, which on this side were nearly all shut out by the young oak and birch and ash trees which overhung and grew out of the side of the chasm, adding much to the charm of the view from opposite. There was the lowest level of the stream, for instance, where it rolled swiftly past the ground in so many different aspects, which on this side were nearly all shut out by the young oak and birch and ash trees which overhung and grew out of the side of the chasm, adding much to the charm of the view from opposite. There was the lowest level of the stream, for instance, where it rolled swiftly past the mossy green bank, soon to become merged in the unuttered calmness of the sea. And though proceeding inland, the pathway by which you followed its course on the Castle side was so rugged, steep, irregular, and even dangerous, that Alicia repeatedly declared she would be afraid to mount it by herself, still it was wondrously beautiful; and there were heights whence—provided your footing were secure, and you took precautions, as I did, against your companion's falling, which she would certainly do if, not being firmly held, she should happen to be seized with sudden giddiness—you could not fail to be delighted, soothed, mesmerized I had almost said, by the long stretches of the several falls as they poured from ledge to ledge, by the eddying pools and the headlong rushing of the waters as they foamed over uneven beds Without any doubt from the other bank. firmly held, she should happen to be seized with sudden giddiness—you could not fail to be delighted, soothed, mesmerized I had almost said, by the long stretches of the several falls as they poured from ledge to ledge, by the eddying pools and the headlong rushing of the waters as they foamed over uneven beds Without any doubt from the other bank the torrent in its entire length is incomparably finer. There is a noble wildness, a grandeur, a sublimity, an exquisite a grandeur, a sublimity, an exquisite happiness, oh! a je ne sais quoi about it

"Yes," said The O'Doherty, awakening from his reverie, and breaking in upon my retrospects with stentorian tones: "I would die happy if I could once more get

der whether Madame O Donerty would have immediately appeared so important and interesting parson in my eyes, if No. 7" had never told me his story. As the quondam governess and I conversed togeiher, I grew more confident every min geiner, I grew more connectively mute as to who she was, and more full of wonder that I, without the slightest effort, should be face to face with her whom he, ill-omened man! bad travelled far and wide to mest, and all in vain. It was not very difficult to reconcile Madame (Nohetting suprance, voice, manner, was not very difficult to reconcile Madame
O'Doherty's appearance, voice, manner,
speech—cheerful, I had almost said
ordinary, though these were—with all
that I had heard regarding the missing
sister of my friend. A few months of
contentment and ease of mind must have
made her more comfortable in appearance, more assured in manner, than when
she was the sad-souled writer of the letter
which had betrayed her whereabouts. I she was the sad-souled writer of the letter which had betrayed her whereabouts. I could detect in the lady's face traces of the hard times and mental strain through which she had passed, though ease and tranquil days had well-nigh obliterated them; but I could understand that they have been been supported by the strain one who was them; but I could understand that they would probably only strike one who was behind the scenes like myself. "Yes, we are all continually changing," I said, inwardly. "A few years hence Madame O'Dohorty's tall, handsome, somewhat talwart physique will have become O'Dohorty's tall, handsome, somewhat stalwart physique will have become over-sized, and how difficult it will then be for any one to associate her with the romance of her early history!"

But if Madame O'Doherty had few traces of suffering left, she still retained the spher test, which must formarly have

We had struck away from the road shortly after leaving the inn, and following the margin of the lake, stood now facing a space of ground cleared of underwood, in which was the ivied wall The O'Doherty was contemplating with so much satisfaction.

"Did you ever see anything prettier to look at 2" he asked.

In truth I had never ceased to miss the pretty gabled cottage of which only the lower part of the outer walls remained, and to regret The O'Doherty's vandalism in pulling it down. But I was not going to risk a further quarreljust now by finding fault with him for doing what he liked with his own. So I only remarked that I had expected to find the ivy grown in greater profusion.

"Ity is a slow-growing thing," The O'Doherty rejoined; "it doesn't make so much of a show as all that in four years."

"Is it four years since its owner died? Hiller, I think his name was?"

"It is, and more. It must be nearer to seven since he left the place—wasn't able to stand the loreliness. Is it likely be knowledged her supremacy. He had been sprowing in the sober tact which must formerly have the bas of the sober tact which must formerly have the bas dated at Glendancy of the lack and to see the young men the sood at Glendancy of the lack and to see the young men the sood hat flew in the sood her in such good stead at Glendancy of the sake and the sober tact which must formerly have contended the sood her in such good stead at Glendancy of the sake and the sood ance, I can tell you, when I was not going a dexterous management of the incovered ground with her step-daughters over the sood ance, I can tell you, when I was not going a dexterous management of the incovered ground with her step-daughters of the concept ones, all gathered about her incovered ground in the remember them a few was in my twenties."

"It is a slow-growing thing," The for Doherty's only the social equals, had been growing up unrestrained and unlopped. Now their social equals, had been growing up unrestrained and unlopped. Now their social equals, had been the sober tact which must formerly have te angry with Madame O'Doberty's only in her absence. In her presence all acknowledged her supremacy. Her husband, with scarcely an effort on her part to make him so, was her willing slave. Before the end of the day I was myself at her feet, having learnt, partly from her and partly from Alicia, how much we have the same and partly from Alicia, how much we have the same and partly from Alicia, how much we have the same and partly from Alicia, how much we have the same and partly from Alicia, how much we have the same and partly from Alicia, how much we have the same and partly from Alicia, how much we have the same and partly from Alicia, how much we have the same and partly from Alicia, how much we have the same and partly from Alicia, how much we have the same and partly from Alicia, how much we have the same and partly from Alicia, how much we have the same and partly from Alicia, how much we have the same and partly from Alicia, how much we have the same and partly from Alicia, how much we have the same and partly from Alicia, how much we have the same and partly from Alicia, how much we have the same and partly from Alicia, how much we have the same and partly from Alicia, how much we have the same and partly from Alicia, how much we have the same and partly from the same and partly from Alicia, how much we have the same and partly from Alicia, how much we have the same and partly from Alicia, how much we have the same and partly from Alicia, how much we have the same and partly from Alicia, how much we have the same and partly from Alicia, how much we have the same and partly from Alicia, how much we have the same and partly from Alicia, how much we have the same and partly from Alicia, how much we have the same and partly from Alicia, how much we have the same and partly from Alicia, how much we have the same and partly from Alicia and partly from Alicia and partly from Alicia and at her lest, having learnt, partiy from her and partly from Alicia, how much we were her debtors. Clearly success of this kind, displayed in so many instances, was attributable to the training she had re-

circumstances had compelled her to quit for a time, but which in her changed forunes she was so capable of again adorn-It would have been strange if The O'Doherty had not been proud of his wife, and I did not wonder at his being sensitive to any suggestion that she had made a sacrifice in uniting herself to him. After dinner, when the ladies had left us. and he had commenced to sing Madame O'Doherty's praises, he suddenly pulled

up and asked rather simply.

"D'ye think I look much the older of "Only what is natural and proper," I

answered. "That's what I say. Boy and girl mar "That's what I say. Boy and girl mar-riages are well enough in their way, but you may take my word for it a certain disparity of years is, if anything, an ad-vantage. And why? Because a man is slower in his development than a woman, and as cfren as not be isn't at his best nutil he has reached a certain age. 'Only

By-and-bye we went into the drawingroom, which was full of cheerful light and
warmth and music. I sat down near
Madame O'Doherty, and made some remark about the duet which Alicia and
Beil were playing at the moment. This
led to an account from Madame O'Doherty
of the pains she had bestowed upon the

he had been privately removed to the hospital, very, very ill. It was too sad, and I was quite thankful when we left

the place."

"As if the place had anything to do
with it!" cried The O'Doherty. The man
had only reached there the day before,
and the poison must have been in his

system before he came."
"So they said. People will say anything to explain away. But imagine what my sensations would have been sitting next him, if I had had had the faint had the faint had the saint work. CHAPTER XXI.

A BOLT FROM THE BLUE.

What a happiness it was to meet Alicia after this painful interval! She had been so nearly lost and was now so surely to be mine! Yet Alicia had almost at once a rival in my attentions in the person of her stepmother, to whom I was introduced a few minuies later by my host. I wonder whether Madame O'Doherty would have immediately appeared so important and interesting parson in the person of the stepmother, to whom I was introduced a few minuies later by my host. I wonder whether Madame O'Doherty would have immediately appeared so important and interesting parson is really a minute my sensations would have been sitting next him, if I had had had the faintest idea! And he tried so hard, poor man, to be agreeable, much to my dear man, to be agreeable, much to my dear was quite familiar to him; was I not for menty a Miss—I forget what; mentioned a number of people's names of whom I had never heard. Perhaps he was satisfied at last that he was mistaken, or perhaps frightened at the way my drogan eyed him—don't deny it, dear, you know you did; you were little short of being downright rade to him. man became quite silent and moody Ob, dear! what I suffered when we heard They assured us it was not catching, but what gave it to him might give it to us, what gave it to him might give it to us, you know, and I did not feel comfortable for a week after we had started home."

"The worst thing any one can do in such cases," said The O'Doherty, " is to

give way to alarm." My dear, you were brave enough, and "My dear, you were prave enough, and did not share my fears in the least; and," added Madame O'Doherty, turning to me, "I cannot tell you, Mr. Shipley, how much that reassured me."

"Show me a man," said The O'Doherty,

"Show me a man, said the o'Donerty,
with a sound constitution and a healthy
tate of the blood, and I will show you
one who may securely defy contagion.
Thank God! I never felt better in my linan Good:

life. Years sit ligntly on a man, sir, the vigour and elasticity of whose spirits are unimpaired, and I have all the recuperative energy of a young man. My dear tive energy of a young man. My dear sir," cried The O Doherty, warming to his subject, and giving himself a very hearty blow upon the chest, "I feel myself blow upon the chest, "I feel myself ounger than most of the young men I younger than most of the young men I asee. The young men nowadays—saving your presence—are old fogies. They have no stamina; they creep about, and they drawl, and they stretch, and they yawn! Will you believe me when I tell you that we went one evening in London to a dearge an effair anddenly got up by way we went one evening in London to a dance—an affair suddealy got up by way of farewell to a friend of my own bound for India; and to see the young men dancing! I declare it was enough to make any man sick so look on at such lackadaisical meandering. It wasn't so we used to dance, I can tell you, when I

hurry."
"But you must sing, papa," said Ali"But you must sing, papa," said Alicia, and then, with a sudden remem-brance, "Oh, papa! do you know what we bought for you at Leamington after you left? Get it out, Bell-we saw it in a ceived in the school of society, which shop window—a song—and thought from its title it was just what you would like. And it is quite new, only just come out."
"New is it? I don't taink it can be good for much. What's it called?"
"The Soldier's Tear," papa."
"The Soldier's what?" roared The

O'Doherty. "The Soldier's Tear,' papa." "The Soldier's Tear,' papa."

"The 'Soldier's flogging' it ought to be. If he was under me, he should have something to cry for. No, no, I'll sing, 'A Hunting we will go.' But there's no use, my dear, your trying to play with me while I'm singing, it only puts me out. I don't know why it is, but the tum-ti-tum and I never manage to hit it off together."

riages are well enough in their way, but you may take my word for it a certain disparity of years is, if anything, an advantage. And why? Because a man is slower in his development than a woman, and as often as not be isn't at his best until he has reached a certain age. 'Only what is natural and proper'—my own sentiments exactly. And yet we meet people out abroad there, at some of those hotels, who pretended to take us for father and daughter!'

"Absurd! Were they zerious?"

"No. 'Twas said to annoy me. I see it now. And faith I'm rather glad I didn't know of it then. I might have been angry instead of being hurt, and I might have said things to those parties that would not have been altogether polite.'

Great ald fallow! He had given me. to think the matter over. It seemed likely and improbable by turns. If it was Mr. Chalmers, then he had gone on a false scent, and Madame O'Doherty after all was not—! but that could not be. I put

taken. Our surmise had been too well justified by every probability, and we had arrived at our conclusion so independently each of the other. Madame O'Doherty's neighbor at the table d'hote had been some casual visitor, his conversation had been conventional in the extreme. Not in such a way would the cautious man had met have gone about his business; he never would have risked a public scene. taken. Our surmise had been too well had met have gone about his business; he never would have risked a public scene. And yet, and yet!—Madame O Doherty's acquaintance had mentioned names and places; the answers he had received might have been sufficient to show him he was once more wrong. I wavered a good deal, and in the end came to the conclusion that it was incumbent on me conclusion that it was incumbent on me conclusion that it was investigated in the first to continue to hold my tongue in the first place, and, in the second, that it could do no harm to send a letter addressed to Mr. Chalmers at Cannes, where, if he had not already arrived, his perseverance would assuredly carry him, sooner or later, in the footsteps of The O'Dohertys. Event the footsteps of The O'Dohertys. Event-ually I carried this plan into execution; made two copies of my letter, sent one to the hotel, and the other to the hospital, marking them 'to be forwarded,' and left the rest to chance. It was all I could do. I told Mr. Chalmers of my doubts, of what I had heard, and of the position of affairs at Glanconnova: offered my forwhat I had heard, and of the position of affairs at Glencoonoge; offered my fervices in several ways which I specified, and in any other way in which he might consider them likely to be useful. In urging him to write quickly, I referred to the happiness which had befallen me, and to approaching departure from Glencoonoge, which I must now quit in the course of a few weeks at latest.

few weeks at latest.

This done, I was able with a freer mind to attend to my own affairs. Alas! to the chief of these I might no longer devote myself exclusively. The delightful tete-a-tetes with Alicia were now short, and few and far between. The object of my hosts appeared to be to fill up every minute of the day. There were rides and walks over the estate with The O Doberty, and afternoon drives, and waler parties, and searches for picturesque points of view of the surrounding country with the whole family. At table all made it their business to be very lively and full of conversation, and poor Alicia, not less than business to be very lively and full of conversation, and poor Alicia, not less than I, pined for the quieter times when silence was elequent if we were but together, and we were sufficiently employed, and did not consider much the scenes around, if only we might look into each other's worse. 'tis a dream that might have been if only we might look into each other Meanwhile the days lengthened into

weeks and still I could not bring myself to move in the matter of my departure for Liverpool, of which I had spoken in for Liverpool, of which I had spoken in my letter to Mr. Chalmers, and which every day I felt ought not to be delayed for more than two or three days longer. We were all gathered together at breakfast one morning when I had fully determined to broach the subject. It was a particularly exhilarating day. The sunlight streamed upon the lawn, which came close up to the French windows of the breakfast-room, and stretched uncame close up to the French windows of the breakfast-room, and stretchel un-dulating right down to the tree-tops of the valley-wood, above which sparkled the dancing waters of the bay. The weather-cock on the stable turret pointed from the north, but the wind had fallen, and there was buoyant strength in the still air. It was a merry breakfast table, made bright by the youthful faces around, and joyous was a merry oreast action, and joyous by the youthful faces around, and joyous with happy voices full of the cheerfulness of the day. The O Doherty's disposition of the day. The O'Doherty's disposition as a rule at this hour was to grumble, and to-day he was, as usual, the foil to the high spirits of everybody else.

"What a pity," he said, "that the post doesn't come till the afternoon! 'Tis one of the disadvantages of living so far beyond the hounds of civilization.

Break-

of the disadvantages of invitigation. Break-fast isn't the same thing at all without letters and newspapers. Do you remem-ber, my love, how pleasant it used to be in the London hotel to find one's letters and the crisp morning papers lying un-

opened on the table?"
"I had no objection to the letters," said
Madame O Doherty, "because I was interested in the news they contained; but would certainly set my face against newspapers at breakfast as a regular in-stitution. I cannot understand, Mr. Shipley, how they can monopolize men's attention so completely, but it is certain attention so completely, but it is certain that they do. Once The O'Doherty had got behind his paper there was no getting another word out of him for an hour at least. It was an arrangement by which both of us suffered—I was left sitting there unnoticed and neglected, allowed to amuse myself as best I might, while The O'Doherty forgot to eat his breakfast. The O'Doberty forgot to eat his breakfast, and would wake up at last to find his tea

stone cold. "And a pretty method you adopted of amusing yourself, my love! Faith, it went badly with me altogether. If I lost my breakfast I certainly didn't get much enjoyment out of the paper—not a min-nie's peace was I let have from the time I took it up. However, there's nothing of It is peace was I let have from the time I took it up. However, there's nothing of the kind here, my love, to give me pleas-ure, so you needn't call up disagreeable reminiscences."

"I call up-"
"Egad, if I didn't eat much breakfast those days, somehow or another I put on more flesh than I have done for many a year. It was the idle life, I think always sitting or driving. So that after all, perhaps there are advantages in being back among one's nat ve mountains; and

back among one's nat ve mountains; and I think a few such shooting tramps as Mr. Horace and I had yesterday, will bring me back to my natural proportions. What do you say, sir, to scouring the 'Hog's Back' to-day?''

"No,' interposed Madame O'Doherty, promptly. "That's not fair. You are not going to have Mr. Shipley for two days together. The girls and I were all yesterday arranging for an excursion to Lough Doneraile to-day. The weather is just what we hoped it would be. We will take luncheon with us, you shall drive me, and two of the girls, Alicia and Isabel, are to ride their ponies." Isabel, are to ride their ponies."

"And what are you going to do with

Mr. Shipley?"
"I will get Captain from the inn," said I. "He is in the stable now," said Ma dame O'Doherty. "I sent wordhim brought round last night." "I sent word to have

"Those ponies will be too frisky for Ally and Bell." Pat Hoolahan and Mike Collins were round here yesterday exercising them," said Bell. "The dear little things are quite docile." I dare say, with rough riders like

Oh, but papa, Gipsy ate hay out of my hand, argued Alicia, "and Neil rubbed her nose against Bell's shoulder, and when we kissed them they seemed quite pleased. Didn't they, Bell? Sure, they

echoed, "'sure they know us!"
"'Sure they know us," repeated her husband. "What's the matter? what's

husband. "What's the matter? what's wrong, my dear?"
"It is dreadful! dreadful!" sighed Madame O'Doherty. "However, do as you like. Only, when any one is going again to make use of such an expression, pray let them give me warning, that I may put my hands up to my ears. What do you think of such language, Mr. Shipley?"
"It charms me," I answered.
"Aha!" shaking her head, and with a glance at Alicia, "you are diplomatic, I see."

"I like characteristic peculiarities of "I like characteristic peculiarities of speech preserved, I must confess. A uniformity of language all over the three kingdoms would be excessively stupid."
"Exactly my own feeling," said The O'Doherty. "I hope I may not live to see the day when local idiosyncrasies the like sweet way. But I fear they are see the day when local idiosyncrasies shall be swept away. But Ifear they are doomed. The press, the railway, one cause and another, are all tending to facilitate intercourse, and in that way to inocula'e the country with the revolutionary doctrines of the towns. The result must in the end be fatal to old ideas, and customs, and manners, and speech. We shall all be flattened to a dead level of

uniformity."

"Well, thank goodness!" said I, "we here are more than thirty miles from the property of the pro any railway, and there is not a town within fifty miles where a newspaper is published

"Ah! How innocent you are! Is'nt there the post that brings all the pestilential outpourings of the press into our very houses. Do you think there are many cabins hereabouts, where week by week The Nation is not read? And as for the railway!—bless me, what is thirty miles? Nothing more than an for the railway!—bless me, what is thirty miles? Nothing more than an easy car-drive, when there is that confounded inn yonder for a resting-place at the end of the journey. 'This in that way things tell in with one another. If only 'The Harp' were away, or it had continued to be the poor little shebeen it was at first, there would be a missing link in the chain. With no inn, and the rail so far cff, hardly a soul would ever think of coming to Glencoonoge at all. Just think worse, 'tis a dream that might have been realized easily, if only the bit of laud 'tis built on had never been let to go out of our hands. But what's the use of talking

when there are so many 'ifs' in the way," added The O'Doherty, as he stirred his coffee broodingly.

I suppose the children had heard their father's lamentations on this subject before, for they kept up a subdued undercurrent of conversation all the while he was talking.
"Oh, look!" cried Fluffy, the youngest,

suddenly, just as he finished, "there is Mrs. Mackenzie! what a hurry she is

in!"
"She is returning from the lodge,"
whispered Alicia. "How white and whispered Alicia. "How white and scared she looks!"
"Something gone wrong," said Bell.
"Egad," resumed The O D.herty, "if

'The Harp' were mine to morrow 'The Harp' were mine to-morrow,' deciare to goodness I'd not leave a stone of it standing. 'The the rain of the neighborhood, and I've always said so. Hulle! what's this? little girls leaving the table before breakfast is half over? Where pefore breakfast is half over? are you going, children?"
"To the kitchen, papa, to see Mrs. Mac-

"To the kitchen, papa, to see Mrs. Mackerz e," said one.
"My dear Flossy! my dear Fluffy," said Madame O'Doherty, with quiet siernness, "I am dreadfully shocked! If you were three or four years younger than you are, I should not have been serprised to see you unable to repress your curiosity. But you are getting on for eleven and thirteen respectively, and will very soon be women, both of you. Really, my children, you cannot begin too early to try and acquire the habit of not taking so children, you cannot begin too early to try and acquire the habit of not taking so impetuous an interest in the affairs of persons in the kitchen. Bakind to them, indeed, if you can be accounted to them, indeed, if you can be so without loss of dignity, and they ask your assistance; but more than that is neither necessary nor becoming.

Flossy and Fluffy returned to their ery, hanging their heads and blushing

very much.
The O'Doherey listened to the lecture, and watched his little daughters with a and watched his little daugutes half-comical expression of face; and it was on the tip of his tongue to pooh-pooh was on the tip of his tongue to have the door his wife's seriousness, when the door opened, and Mrs. Mackenzie herself appeared, in a half fainting condition. She had not strength enough at first to come into the room, but leaned against the door-

post, panting.
"Bless my soul! what's the matter?"
exclaimed The O'D herty, and jumping
up he seized a chair, and was moving
hurriedly with it towards Mrs. Macken-

zie, when the latter spoke.

"Don't mind me, sir, it doesn't matter aboutme, alas-the-day for what I have to tell! Never in my life did I get such a turn. So sudden, too! I don't think ever get my breath - properly

"Sit down, ma'am, till your breath comes back. Don't excite yourself, now, and don't be in a hurry." TO BE CONTINUED.

#### WOMEN GET RICH AS WELL AS MEN. How One Woman Makes \$18.00 to

\$40.00 a Week.

Many women say it is hard to get along in the world because they do not have the chance to make money that men do. I disagree with them, for I am perfectly independent since starting in business a few months ago, and never make less than \$18.00 a week, and often as much as \$40.00. I am selling Baird's Non-Alcoholic Flavoring Powders, which are much superior and cheaper than the liquid extracts sold in stores. Before starting I wrote to Baird Mfg. Co., 116 Baird Bldg., Pittsburg, Pa., and obtained samples which we tried in cakes, candies, custards and ice cream at our church sociable. Everything was so delicious that I wrote for the agency at once, and had no trouble in establishing a regular trade with my neighbors, which only occupies the time I can spare from household duties. The manufacturers say they will employ any earnest person, man or woman, who can spare all or part of their time, and I can say I never heard of such an easy way to make money.

A man is not always irresponsible for his opinions; for he may hold erroneous opinions because he has **DECEMBER 23, 1899** 

OUISE.

A French Canadian Christmas Story.

the

BY DR. L FRECHETTE. A few years ago, some pecul'ar circumstances had led to Nicolet - a pleasant little city situated on the banks of the Nicolet river-a family of five person, neither rich nor poor, of neither humble nor brilliant condition, but in whose home the angel of happiness had always his corner at the hearth and his place at the table.

At the time of my story, the young est of the three children-a delicate fair haired little maid, with dark eyes -was just four years; but her pretty face and her winning ways had al ready made her friends with the whole neighborhood.

Most of the time she spoke of herself in the third person, and this peculiarity contributed to make her name of Louise — which she pronounced Ouise "-familiar to every one, from old Boivert's ferry to the Bishop's Palace. When she leaned over the railing of the balcony, or when, light as

lark, she wandered in the alleys of the garden, her provoking little head emerging here and there among the rose bushes and honey-suckle, the old priests who passed by on their way to the Bishop's, the students who turned the corner of the college avenue, the gentleman and the ladies who followed the sidewalk of the main street, never failed to say.
"B pjour, Louise."

To which a fresh and laughing baby voice invariably answered:
"Bonzour!"

The carters, the lumbermen who returned from the sawmills after their days work, smiled to her with a pleasant word :

"Bonsoir, Mamzelle Louise !" And the little one answered in her clear ringing voice like a bird's call: "Bonsoir monsieur." Often she stopped the coachmen with

a sign of her dimpled finger, and when they came nearer to ask what she 'A drive!" she whispered with a whole regiment of lurking smiles

nestling at the corners of her eyes and Sometimes they would object: "I am in a hurry, Miss Louiss." But then, she would put the index

of her right hand on the index of her left, and with an accent of irresistible coaxing: " A lit-lit-ittle one!" she would

pray, varying her gentle intonations n the most exquisite manner. That was all. The coachmen would stop, look at her a moment, and then

yielding to a fit of surly kindness, would grumble: "What a child! Impossible to refuse

And seizing the little one in his two sturdy hands, he would place her on the seat of his vehicle, jump to her

side, give a crack of his whip, and start at random while the child shook her fair curls in the wind, and her peals of laughter rang in the ears of the passer by, who looked at her with a smile. In short, Louise was a favorite. D.d she love any one in return?

D.d she love any one? Why, she loved everybody. Oh, yes! But after her father, mother, brother and sister, the one she lived best was he dog. For Mademoiselle Louise had a dog

a fine French "griffon" very queer i his heavy fleece, which completel covered his eyes, a good doggy wh had been named Corbeau, on accoun of his being a jet black. And on h part, the dog had taken a fancy to the child, and never left her the of his sole, if this expression be pe mitted when talking of dogs.

had the power to throw Louise into f of mirth, it was that old popular balls which her father used to sing to he and which begins thus:

Il etait un n'iti homme Qui s'appelait Guilleri, Carabi! Il s'en fut a la chasse, A la chasse aux perdrix, Titi, carabi! Toto, carabo! "Toto Corbeau !" cried she. And her ringing laughter spark like a piece of fireworks.

The first time the little one taken to confession, her father said to her : "You will pray for me, won't y Louise?" On! yes, papa!" she answered.

And when, on her return, she asked if she had remembered promise: Yes, papa," she said, "Ousie

two big sins for you; there!"
As the winter feasts drew near, papa had gone to Montreal for a s trip. He returned home on the day before Christmas with a small rather heavy trunk he could not o having, to the great disappointme the little ones, unfortunately lost

key on his way. Of the contents of the myster trunk he had not the slightest reco At all events, it could not be Cl mas presents, as, for one reason of other, le had found all the stor

Montreal closed. And, what was more annoying, he had been she Under such conditions, how cou have purchased anything at all was very disappointing indeed

every one knows that on Christma Santa Claus makes his round, wi basket full of presents for good dren. "Well now, my loneys," sai father, "put your shoes in the

ney, hang up your stockings a foot of your beds, say your pr and quick under the blankets morrow morning, we shall see tices of the Church. A well informed Catholie will recognize in this ridicule

only a sign of ignorance or malice,

but an impressionable and imperfectly

instructed young man almost uncon-sciously begins to apologize mentally

and already the thought suggests it-

the time for that young man to turn to

many a one has developed into a well-

in religious duties, frequent reception

of the sacraments, together with heartfelt prayer, are the sovereign means to enable him to hold the faith

unweakened and unwavering. Using

hose preservatives be soon recognizes

ow foolish it is to allow even a shadow

of suspicion concerning the divine

mission of the Catholic Church, and the

truth of her teachings, to darken the

But before a Catholic begins to

doubt the faith wherein he was bap-

tized and reared, there is generally a

preliminary stage. And that is un fortunately the defilment of the mind which comes from contact with evil.

The language of ordinary intercourse

has become so corrupted with obscen-

ity and blasphemy that there are few

occupations wherein one's ears are not assailed almost continually with vile

expressions; even the schoolboys on our streets are often heard using the

most disgusting language. And this has the effect of an ever present evil

suggestion which in too many cases

succeeds in deadening the mind and

many hours every day are spent in such surroundings that one gradually

falls into the evil habit of saying and

doing things which the conscience condemns as wrong. The high stand ard of personal life and conduct that

the Church holds up becomes, after a

while, irksome, and then comes the temptation to disbelieve in the teach ings which were formerly part of the

heard of many apostates from the Church who boasted that their intel-

gence would not allow them any longer to subscribe to its doctrines, but

were their cases examined, it would

THE MIRACLES OF OUR LORD

bread, which came down from heaven.

This means plainly that He actually

condescended to this world of sin, that

He came down, not from the upper air,

not from starry space, but from heaven

the place of supreme dignity, glory,

authority and power. He declared

that He came thence to this world.

He said : I came down from Heaven

all power is given unto Me in heaven

and in earth; I control the forces of

the world, the elements and the prince

of the power of the air are in my hand,

and I shall ascend whence I came, far

above all principality, and might, and

dominion, and every name that is named not only in this world but that

sion is a mission of salvation, I came

that the world might have life, and

We should expect from such a per

son as Christ just such a life as that which He lived. It is not strange

that His Presence and Power were felt

in every kingdom from the lowest to the highest; that nature's forces should obey Hislaw; that He should

beat back sin and pardon the sinner,

and that He should command the gates

of death; for it is written: "In Him

Men talk learnedly about the im-

possibility of miracles, because they do not study the Person of Christ.

To declare that the control of nature is

impossible when the Creator Himself commands its control, is as absurd as it is false. To declare that that in such a presence the regular

order of things cannot be set aside, is certainly a wild declaration. Man

himself frequently sets aside the regular order of things. If man should

move a pebble from a place where nature put it; if he throw a stone into

the air; or catch a flying body ere it reaches the ground, he interferes with the natural order of things, the regu-

Even so natural a man as Emerson,

had he with that scientist's present knowledge stepped into Jerusalem, at

the time Casar Augustus, would have

caused light heat, electricity to become his credentials; but One in-

finitely greater than any scientist was

there, and therefore matter and men,

and human hearts gave testimony to

his power. The miracle was the cre-dential of Messiasship: "Tae blind

receive their sight, and the lame walk

the lepers are cleansed, and the deaf

hear; the dead are raised up and the poor have the Gospel preached unto

How near we sometimes are to God's mysterious works without knowing it!—Father

them."-Catholic Telegraph.

have it more abundantly.

all things consist.

lar course of law.

Christ declared: "I am the living

young man's nature itself.

the enemies of the soul.

conscience to all good influences.

#### OUISE.

A French Canadian Christmas Story.

BY DR. L FRECHETTE. A few years ago, some pecul'ar cir cumstances had led to Nicolet - a pleasant little city situated on the banks of the Nicolet river -a family of five person, neither rich nor poor, of neither humble nor brilliant condition, but in whose home the angel of happiness had always his corner at the hearth and his place at the table.

At the time of my story, the young est of the three children-a delicate fair haired little maid, with dark eyes -was just four years; but her pretty face and her winning ways had already made her friends with the le neighborhood.

Most of the time she spoke of herself in the third person, and this peculiarity contributed to make her name of Louise — which she pronounced "Ouise"—familiar to every one, from old Boivert's ferry to the Bishop's

When she leaned over the railing of the balcony, or when, light as a lark, she wandered in the alleys of the garden, her provoking little head emerging here and there among the rose bushes and honey-suckle, the old priests who passed by on their way to the Bishop's, the students who turned the corner of the college avenue, the gentleman and the ladies who followed the sidewalk of the main street, never failed to say.
"B pjour, Louise."

To which a fresh and laughing baby voice invariably answered:

The carters, the lumbermen who returned from the sawmills after their days work, smiled to her with a pleasant word :

" Bonsoir, Mamzelle Louise !" And the little one answered in her clear ringing voice like a bird's call: "Bonsoir monsieur."

Often she stopped the coachmen with a sign of her dimpled finger, and when they came nearer to ask what she

'A drive!" she whispered with a nestling at the corners of her eyes and

Sometimes they would object:

"I am in a hurry, Miss Louise."
But then, she would put the index of her right hand on the index of her left, and with an accent of irresistible "A lit-lit-ittle one!" she would

pray, varying her gentle intonations in the most exquisite manner. That was all. The coachmen would

stop, look at her a moment, and then yielding to a fit of surly kindness, would grumble: "What a child! Impossible to refuse

her anything."

And seizing the little one in his two sturdy hands, he would place her on the seat of his vehicle, jump to her side, give a crack of his whip, and start at random while the child shook her fair curls in the wind, and her peals of laughter rang in the ears of the passerby, who looked at her with a smile. In short, Louise was a favorite.

D.d she love any one in return? D.d she love any one? Why, she loved everybody. Oh, yes! Bat, after her father, mother, brother and sister, the one she lived best was her

For Mademoiselle Louise had a dog, a fine French "griffon" very queer in his heavy fleece, which completely covered his eyes, a good doggy who had been named Corbeau, on account of his being a jet black. And on his part, the dog had taken a fancy to the child, and never left her the of his sole, if this expression be permitted when talking of dogs.

f any one thing had the power to throw Louise into fits of mirth, it was that old popular ballad, which her father used to sing to her, and which begins thus:

Il etait un p'tit homme
Qui s'appelait Guilleri,
Carabi!
Il s'en fut a la chasse,
A la chasse aux perdrix,
Titi, carabi! Toto, carabo!
"Toto Corbeau!" cried she.

And her ringing laughter sparkled

like a piece of fireworks. The first time the little one was taken to confession, her father had said to her :

"You will pray for me, won't you, Louise? On! yes, papa!" she answered.

And when, on her return, she was asked if she had remembered her promise: "Yes, papa," she said, "Ousie told

two big sins for you; there!"
As the winter feasts drew near, the

papa had gone to Montreal for a short He returned home on the very before Christmas with a small but rather heavy trunk he could not open, having, to the great disappointment of the little ones, unfortunately lost the key on his way.

Of the contents of the mysterious trunk he had not the slightest recollec-

At all events, it could not be Christmas presents, as, for one reason or another, le had found all the stores of Montreal closed. And, what was even more annoying, he had been short of

Under such conditions, how could he have purchased anything at all? It was very disappointing indeed; but every one knows that on Christmas eve Santa Claus makes his round, with his basket full of presents for good chil-

dren.
"Well now, my loneys," said the father, "put your shoes in the chimney, hang up your stockings at the foot of your beds, tay your prayers, and quick under the blankets! To morrow morning, we shall see what bushes:

the little ones' friend will have brought for you. If you sleep well, you may be sure that he won't forget you."

The boy-full credit must be given to him for that - had a kind of which denoted a certain dose of incredulity; the eldest sister remained somewhat pensive; but Louise began todance, clapping her hands, uttering | tion. bursts of laughter and loud ringing

cries of joy.
Suddenly she stopped, and had a moment of serious thought. Then, lifting up her inquisitive eyes, she said to her father :

"Will Santa Claus also bring some thing to the little Jesus in the church?
"No my child."
"Why not?"

"Because the little Jesus needs nothing; all things belong to Him. "Yes, papa. He needs something

he is poor; Ouise saw Him to day. He has no clothes; He must feel cold, cold! The poor baby will cry."

And the little one, almost moved to tears, put her finger to her trembling lips, her breast quivering like that of a bird seized by a feather of its wing.

the good night parting and the preparation for rest made a happy diversion. Three good, sounding kisses to papa three tender caresses to mamma, and ten minutes later, three pair of fine new shoes lay on the stones of the hearth, and three gentle heads, fair and dark, sank into three white pil-lows, in the shadow of the curtains caressed by the trembling light of the

night lamp. As one may easily guess, the key of the trunk was easily found. And, as a natural consequence, presents of all kinds soon crammed the shoes in the chimney: a big doll gorgeously dressed was laid across those of Louise; the little stockings hanging at the flot of the beds were filled up with candies and pretty gifts by the discreet hand of the mamma; and when before retir-ing, the papa threw a loving glance through the half open door behind which rested his treasures, he fancied he could see a swarm of those winged spirits called dreams fluttering around the brow of his darling pet, murmurwhole regiment of lurking smiles ing to her ears some of the divine sec rets which, that night especially, the angels of Heaven exchange between themselves in the enchantments of

> their eternal felicity. And while the servants passed the threshold on tip toe to attend the mid-night Mass, the father and mother, kept home by paternal duty, went to sleep, luiled by the solemn chimes of the bells chanting through the night Glory to God in the highest, peace on

earth to men of good will !" At the first gleaming of the day, both were awakened up by joyful ex-

clamations. An uproar of trumpets, of drums and fiddles broken by silvery voices came

up from the lower storey. In two minutes the house was on foot gathered in one group.

"But where is the other one?" asked the father, kissing, the two eldest children, "is not Louise up yet?"
"She is," said the mother, "her bed

is empty. "Where is she, then ?" "Don't know," answered the little

"Louise!"

" Louise !"

Suspecting some trick, all hands began a search. "Where is the dog?" asked the father anxiously.
"Corbeau!"

"Corbeau!"

"Corbeau !" No answer, not even a growl.

The poor father gave a cry of alarm: "The dog is not here! the child is Good Heavens where is she?" And, almost crazy, he rushed out are-headed, withou even noticing

that the door bolt was drawn. A thin coat of snow had fallen dur ing the night ; footprints were visible crossing in the front garden and lead ing towards the cathedral. One could easily detect the tracks of two little feet together with that kind of rosette in the shape of a five leafed clover, which

the foot of a dog imprints. This somewhat reassured the anxious father, who continued his run in the direction indicated by his traces.

He had not gone a hundred pace when he stood face to face with the Bishop, an old college companion who came to him holding by the right hand the little maid, whose left disappeared among the long and shaggy hairs of the "griffon."
"I bring back to you a little saint, griffon.

said the Bishop.

And giving to his friend a small parcel he held under his arm:

"With a restitution," added he, miling. The father was soon acquainted with

what had happened.

It was dark yet, and the lamps, lighted since 5 o'clock at the Bishop's Palace, had not yet yielded before the morning dawn when the door bell was

It was old Theresse, the gardener, who answered the call.

Therese. Imagine an old fellow, who worked who, satisfied or dissatisfied, had only one energetic expression to show forth her joy or discontent : "Cre million !"

If you gave her a few cents, some filed as a boy. tobacco, some old clothes, or even a glass of whiskey, she never failed to say:
"Thank you, cre million! that's ex-

actly what's good for me."

If the little brats of the neighborhood entered her garden, walked on her flower-beds or plundered her rose-

"Cre million!" she said: "hold on tirade against the teachings and pracabit, you scoundreis; l'il hang you tices of the Church. A well informed by the ears on the handle of the door !"

The children, who knew the value of her threats, were not frightened more than was necessary, and had given her the surname of "Million" to which she seemed to have no objec-

It was she who went to the door "Benzour, Miyon!" said a little voice from out the dark.

Taerese drew near; it was Louise with her dog and a little parcel she held with outstretched arms as some

"Noy, is it you, puceron?" cried the old maid; "what are you about at such an hour?"

"Want to see Monsieur Monseig-"Monseigneur! Monseigneur! Cre ntillion! he has something better to do than to listen to your nonsense, mon seigneur. Come in and warm your

self. Did you ever see the like?" "What is it?" asked a low, pater nal voice, well known to the little girl. And the good Bishop appeared in the opening of the ante chamber.
"What is it?" But childish emotions pass quickly

"It's me." Who, you?"

" Oatse "Louise! upon my word! so it is. Who is with you?" Corbeau.

" Does your father know?" " Is asleep. "And what are you here for?"

" Ouise brings a dress for the little "You bring a dress for the little

Jesus "Yes. Ouise saw him yesterday : as no dress. Feels cold, cold.

"But where did you get that little dress And the child told, in her baby language, with hesitation and stammering efforts at the long words, how she had put her shoes in the chimney before going to bed; how Santa Claus had come during the night and brought her a big doll with a nice new dress; how she then thought of the Infant Jesus all alone in His nanger in the big cold church; and, at last, how she had taken off the doll's dress t bring it to the poor little Jesus.

The Bishop listened with emotion. "But now your doll is going to be

cold, too," said he.
"Oh! no, she's wrapped up
Onise's shawi."

"Well, then, come away !" said the good prelate, stealthy passing the end his finger in the corner of his eye, 'I shall take you back to your papa you will dress up your doll again ; and as to the little Jesus, don't be anxious about Him I shall have His manager warmed so that He will be quite comfortable

"Surely?"
"Surely!" You shall see to it, won't you, Theresa?" Theresa was wiping her eyes with

the corner of her apron.
"Cre million! my lord," she said, I'm ready to heat Him until He melts.

"All right, then; and now, Louise, here is a nice picture for you; it is a picture of the little Jesus Humself." "Thank you, Monsieur Monseign

eur "You like it?" "On, yes, have you got another

one?"
"You want two? What for?" "Ouise wants one for her Indian\*. "What Indian?"

"Good Indian brought Oaise to mamma when Ouise lit—lit—little!"

The Bishop and old Theresa had a good laugh, and the Indian was made happy too. Louis Frechette.

\*It is a received tradition with our little ones that they are brought to their parents by a "good Indian," which theory is at least as effective as that of the Cabbage Leaf.

#### MONTHLY CONFESSION A NEC-ESSITY FOR YOUNG MEN.

It is a very bad sign, says the Sacred Heart Review, when a young man begins to shirk the duty of monthly Confession and Communion which, as boy, he fulfilled as a matter of course. This generally happens when, having left school, he secures a position in some store, shop or factory, and begins to rub elbows with the various kinds and conditions of men and women who go to make up the work a day world. Though he does not suspect it, he is in fluenced by the atmosphere of careless ness in matters of religion that is char acteristic of places where men and women work. He is worse influenced still, if his lot be cast among these who are hostile to Catholicity, or to all religion, and who revile or ridicule the things that he has been taught to hold

To a young Catholic thus placed To a young Catholic total plant there is nothing so strengthening to there is nothing frequency in the reheart and soul as frequency in the re-ception of the sacraments. Assailed as he is, day after day, by temptation in all forms, it is absolutely necessary for him to renew and repair the bulwark of his spiritual defences. But it is at A type worth picturing, this same this most critical period, when his faith and morality are hauging in the balance, that the spirit of the world hard, grumbling from morning till weans him from the observance of his night, smoked like a locomotive, and safeguard; and he begins to neglect or avoid the monthly Confession and Communion that kept him loyal and unde-

The most insidious form of attack upon the faith and morality of Catholic youth is ridicule. The covert sneer of a non-Catholic fellow-workman or companion has too often a most deplorable effect upon a Catholic young man; and it is generally found to do more damage to his convictions than an open and undisguised PROTESTANT HISTORIANS AND THE TRUTH ABOUT THE RE-FORMATION.

"The adherents of the Church of Rome have never failed to cast two reproaches on those who left them : one that the reform was brought about by intemfor being a member of a Church of which such things may be said; and perate and calumntous abuse, by our instead of seeking information to rages of an excited populace, or by the offset them, from the proper source, he tyranny of princes; the other that offset them, from the proper source, he tyranny of princes; the other that a lows himself to be assailed by doubis; after stimulating the most ignorant to reject this authority of the Church, i self that perhaps, after all, the Church instantity withdrew that liberty of is wrong, and this shallow-pated judgment, and devoted all who pre carper beside him is right. This is sumed to swerve from the line drawn carper beside him is right. This is by law, to virulent obloquy or some times to bonds and death. the Church for help and guidance, and proaches, it may be a shame for us to own, can be uttered and cannot be re read and highly intelligent Catholic futed "- Hallam. by the studies which were prompted "It is true enough that each party by attacks upon his faith. Constancy

abused the other and that many keen, severe, false and malicious things were put forth by the Romish party but for senseless cavilling and rilous railing and ribaldry, and for the most offensive, personalities for the reckless imputation of the worst motives and most edious vices; in short, for all that was calculated to render an opponent hateful in the eyes of those who were no judges of the matter in dis pute, some of the Puritan party went far beyond their adversaries. I do not want to defend the Romish writers \* \* but it really appears to me only simple truth to say that, whether from good or bad motives, they did in fact abstain from that fierce, truculent, and abus-ive language, and that loathsome ri baldry, which characterized the style of too many of the puritan writers. Maitland (The Reformation pp. 47 48 Ed. 1849)

"In proportion to the depth with which men feel sin will they gravitate towards Rome."—Froude. And in this last quotation we may find light shed on the other two, and the sides then taken. W. F. P. S.

Walter Von Vogelweide, the famous romantic poet of the Middle Ages, had an especial fondness for the teathered creation, and left a legacy to the monks of Wiirzburg on condition that each day some of their number should go to his grave, call as many birds as possible there, and feed them all the grain they would eat,

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appear in almost every instance that proprietors of Perry Davis Pana-Killer.

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liquor tobacco, morphine and other drug habits
are Lealthful, sate, inexpensive home treatmeits. No hypodermic injections; no publictiy; no loss of time from business, and a
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EEV. GEORGE R. NORTHGRAVES,
Author of " Mistakes of Modern Infideis." THOMAS COFFEY.

Publisher and Proprietor, Thomas Coffey. Messrs, Luke King, John Nigh, P. J. Neven and Joseph S. King, are fully authorized to re-ceive subscriptions and transact all other busi-pess for the Catholic Record. Rates of Advertising—Ten cents per line each

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Approved and recommended by the Archishops of Toronto, Kingston, Ottawa, and St. ioniface, the Bishops of Hamilton, Peterorough, and Ogdenshurg, N. Y., and the clergy broughout the Dominion. borough, and organization of the publication, as the prophet of the property o

ean he stopped.

When subscribers change their residence it is important that the old as well as the new ad London, Saturday, December 23, 1899

ROBERTS DECLARED INELIG-

IBLE.

The agitation against the admission of the polygamous Congressman Brigham H. Roberts to his seat as representative for Utah has succeeded in its purpose, as a resolution declaring him ineligible was passed by Congress, after a short discussion, this being the first business transacted by that body. The decision was just, as the ex Congressman was guilty of a serious offence against both the law of God and the law of the United States by openly practicing polygamy. It was an insult to Congress for the Utah people to send Mr. Roberts as their representative, and they deserved the snub which

THE PRESIDENT'S MESSAGE UNHEEDED

the Congress has given them, as they

deliberately brought it upon them-

President McKinley in his message to Congress strongly recommends to Congress the passing of a stringent law the result of which will be the suppression of the horrible practice of lynching. It appears, however, that his much - needed advice passes unheeded in the ilocalities which have hitherto been addicted to the horrible crime which he thus condemns; for the very day after the President's message was published, one of the most atrocious and horrible lynchings which have ever occurred, took place at Maysville, Kentucky, at which every precaution was taken to prolong as much as possible the tortures of the unfortunate negro who was mutilated and burned at the stake, while women and little children of six years of age and upwards were made to take part in the outrage.

THE LAKES OF KILLARNEY.

It was reported some weeks ago that the Muckross estate, which includes the celebrated lakes of Killarney, were sold for £50,000 stg., but it now appears that the sale did not take place. At the auction sale at which they were offered there were only three compatitors. The bidding began by an offer of £35,000, and it gradually rose to £50 000, against which sum there was no higher offer, whereupon the solicitor for the vendor bid £51,000, as he said the offer of the previous bidder was much too low, and thus there was no sale. It is probable the property will be disposed of by private sale hereafter, if a purchaser can be found who will give a fair price.

It is to be hoped that this most beautiful spot in Ireland will not pass into the hands of an owner who will close it against visitors, as it is the greatest attraction which draws tourists to spend their vacations in Ireland.

HON. F. R. LATCHFORD.

The Otawa University Review for November contained the following complimentary and well-deserved editorial reference to the Minister of Public Works:

Although The Review, with the fore sight of a prophet and the prudence of a philosopher, always carefully resists the allurements of political partisanship, it must, nevertheless, notice with satisfaction and joy, the trlumphs whether political or otherwise, that, from time to time, are gained by som sons of Alma Mater. It is in this spirit of family pride and fraternal good will tions to the Hon. F. R Latchford on the occasion of his election to the Ontario Parliament. Mr. Latchford was one of our graduates of '82, and then, having chosen the law as time in the Capital. A man of profound faith, Mr. Latchford has ever proved himself a staunch Catholic, and, consequently, a worthy citizen of this We feel quite confident that his future career in the imin some other still more elevated sphere, will bring satisfaction to Church, and glory to his Alma Mater. | incide with all the doctor's views, yet |

In addition to hearty congratulations for the victory gained, the Review's message to Mr. Latchford, on this icious occasion, contains one other wo.d-Godspeed.

TO CORRESPONDENTS. M., of Forest, Ont., asks to be in-

formed when the twentieth century will begin, as there has been considerable discussion on this subject. We our columns more than once. The pressed was that the Catholic Church have already answered this query in twentieth century will begin immediately after midnight between 31st December 1900 and 1st January, 1901: that is to say, on the morning of 1st January 1901. A little reflection will take away all difficulty in relation to this matter. The first century, beginning with the year one, was ended only by the lapse of one hundred years: that is to say, when the year 100 was ended, or at midnight at the end of 31st December, A. D., 100 Thus also the second century ended at midnight at the end of 31st December, 200, and the nineteenth century will end at midnight at the end of the year 1900, which moment will complete nineteen hundred years of the Christian era as commonly computed. The error which is believed to exist in regard to the beginning of the era, as Christ was not born exactly on the date of the beginning of the era, but probably four years earlier, does not affect the centuries as they occur in the era as it is in the beginning somewhat obscure. actually reckoned.

DISTRICTS.

In another column will be found an account of the presentation by Judge MacMahon of a large number of books for the formation of a Public Library in the Township of Biddulph and the formal opening thereof by him.

The benefits likely to result from the formation of such institutions in the rural districts are incalculable. In country places there is much time particularly during the winter months -which can profitably be devoted to mental culture, but the rural population are not supplied with the advantages for instructions which a library alone furnishes. Judge MacMahon has, however, by his generosity, put the inhabitants of Biddulph in possession of such a number of works by the best authors as will furnish intellectual pabulum for all. This supply, as will be seen from his remarks at the opening of the Library, he intends supplementing from time to time, so that Biddulph stands to day as the most favored township in Ontario.

We hope to see the good work thus commenced spread throughout the land, giving an incentive to the more thorough education of all classes in rural communities.

We understand from Judge Mac-Mahon that he intends presenting during the early summer months books sufficient to start libraries at Mount Carmel, at the intersection of the townships of McGillivary and Stephen, and in the Township of Ashfield. Tae spirit manifested by Judge MacMahon in the establishment of these libraries is one worthy of emulation, and we expect to see the good work spread.

PRAISE FROM A PRESBYTER-IAN MINISTER.

The Rev. Dr. David G. Wylie, pastor of the Scotch Presbyterian Church of New York city, created quite a sensation at a regular weekly meeting of the Presbyterian clergy held a few weeks ago by reading an interesting paper which was a high eulogy of the Catholic Church. The paper was the fruit of great historical research, and was read some time ago before a meeting of Presbyterians ministers at Philadelphia; and though the views contained therein were a surprise to the Calvinistic audiences before which it was read, it was as a whole well received, and the doctor was cordially thanked for his essay, which was entitled "The Services of the Roman Catholic Church to American Civilization." He praised the Catholic Church for its valuacle services to the United States: 1st, by its explorations and discoveries; 2 adly, by its patriotic attitude on the leading questions of the that we offer our sincerest congratula day; 3 dly, by its position on economic and social questions. He applauded the stand taken by the Church in upholding the indissolubility of marriage, and in maintaining the importhis profession, he has spent most of his ance of religious education in the schools, against those who, to please a small minority, would exclude the name of Christ from the school room. By its attitude on these questions]" the Catholic Church," he said, "is safeguardportant position he now occupies, or ing civilization." Some of the ministers present, commenting on Dr. vated sphere, will bring satisfaction to his party and constituents, honor to his party and constituents, honor to his

the past.

CHRISTMAS.

On Monday next, the 25th inst., the Church will celebrate the feast of Christmas, one of the two greatest festival of the ecclesiastical year.

Christmas is a day of rejoicing, for the angel who announced to the shepherds of Judea the birth of our Blessed Lord and Saviour, said to them :

hem:
"Fear not: for behold I bring you good
that shall be to all the tidings of great joy that shall be to all the people; for this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you. You shall find the infant wrapped in swaddling clothes and laid in a manger." (St. Luke ii, 10 12.)

The coming of Christ into the world, to save mankind from sin and its dreadful consequences, was promised by Almighty God from the time when our first parents fell from grace by disobedience to God's law, though the terms of the promise were

The Apostle St. Paul tells us that in Adam we have all sinned, his sin PUBLIC LIBRARIES IN RURAL having been transmitted to all his is therefore free from the traditions of posterity, so that heaven was shut against the whole human race until that sin should be fully atoned for by an infinitely perfect Redeemer. No one but God could do this. No created and when we see it becoming a merely being could pay the debt incurred by the malice of sin against an infinite God. Thus, even under the old law the necessity of a Redeemer to save mankind from the guilt and penalties of sin was known, and the prophets foretold the advent of such a Redeemer.

He is foreto'd by the prophet Isalas in these terms :

"The people that walked in darkness have seen a great light: to them that dwelt in the region of the shadow of death, light is risen .... They shall rejice before thee as they that rejoice in the harvest, as conquerors rejoice after taking a prey, when they divide the spoils. ... For a child is born to us; and a son is given to us; and the government is upon his shoulder; child is born to us; and a son is given to us; and the government is upon his shoulder; and his name shall be called wonderful. Counsellor, God the Mighty, the Father of the world to come, the Prince of Peace. His empire shall be multiplied, and there shall be no end of peace: he shall sit upon the throne of David, and upon his kingdom to establish it with judgment and with justice, from henceforth and for ever. The 2-al of the Lord of hosts will perform this." (Is, ix, 2-6)

In the birth of Christ all this is accomplished, and even the place of His nativity is Bethlehem as elsewhere foretold, and made known by the chief priests and doctors of the law when the three wise men from the East came to Jerusalem to enquire where the Christ was born who had been announced to them by the miraculous star which they had seen in their far - off countries. The chief priests answered :

Jesus by the tokens given them by the angel.

To indicate to us the joy with which we should celebrate Christmas, the angel who made the announcement appeared amid the "brightness of God," which shone brilliantly on the shepherds, terrifying them. The angel reassured them by telling them the good tidings, and the holy gospel

says:

"Suddenly there was with the angel a multitude of the heavenly host, praising God, and saying 'Glory to God in the highest; and, on earth, peace to me not good will.' And it came to pass that after the angels departed from them into heaven, the shepherds said one to another: Let us goover to Bethlehem, and let us see this word that is come to pass, which the Lord hath showed to us. And they came with haste; and they found Mary and Joseph, and the infant lying in a manger.

And the shepherds returned, gloritying and praising God, for all the things they had heard and seen as it was told unto them."

On this great feast we should repice as the shepherds did, first because God has deigned to come down to our level and to become our brother, assuming all our sorrows and infirmities, sin only excepted; and, secondly, because by the mystery of Christ's condescension, the work of our redemption is begun on earth-a work which culminated in the death of Christ and His glorious Resurrection and Ascension into heaven, to prepare

To obtain this reward, we should

they agreed with him that Protestants may learn much that is useful from the Catholic Church. One minister strongly condemned the A. P. A., which falsely took it as a principle that the Catholic Church is an enemy to American government. He reminded those present that General Sheridan, one of the best American generals who were prominent in the civil war, was a Catholic, and in fact he had defeated a regiment largely made up of Presbyterians who sought to disrupt the Union. The general opinion expressed was that the Catholic Church is an enemy to American government. The fulfilment of this sacred duty will be the most efficacious means toward pressed was that the Catholic Church. assuring to our readers the happy Christmas which we heartily wish

> CANDY - PULLS IN CHURCH WORSHIP.

Ian Maclaren, the well known Scotch novelist, whose real name is the Rev. John Watson, of the Presbyterian Church in London, Eng., has already several times given expression to his conviction that the (Protestant) Church in both England and America, but especially in America, has grown too secular and devoted to the worship of things material. It has become, according to him, a sort of social club, which would be agreeable enough in its proper place, but which is out of place for a church, inasmuch as by thus degrading itself it renounces its office of caring for souls in order to furnish opportunities for amusement, instead of devoting itself to the work of teaching the truths of religion.

The Young Men's Christian Associa tion is, of course, not a church, and it austere dignity which have been handed down in connection with religion; yet it is ostensibly the purpose of the Association to increase devotion, sociable society, it is an indication of what is going on in the church itself of which it is an adjunct, and to which it is very closely allied. Hence it surprised Dr. Watson considerably to receive recently a card from one of these associations which was verbatim as follows :

DO NOT FORGET

The next Social.
The next Candy-pull.
The next Eatertainment.
The next Eatertainment.
The next Song service.
The next Gospel meeting.
The next meeting of the Debating Club.
The next date when you ought to make the Social papers with your cash.

cretary happy with your cash. Oa this curious document Dr. Wat-

son delivers himself: 'This remarkable list of operations, com This remarkable list of operators comforts and business shrewdness, requires no commentary. The items give us a convincing illustration of an up to-late religious institution—a veritable hustler of a Y. M. C. A.

But it is not only at the Y. M. C. A meetings that such a varied bill of fare is placed before the participants. Something of the same kind of enter tainment is put before the congregation, or rather the audience, even in the churches. The state of the case

own words: Own Words:

"One enters what is called a place of worship and imagines that he is in a drawingroom. The floor has a thick carpet, there
are rows of theatre-chairs, a huge organ fills
the aye, a large bouquet of flowers marks
the minister's place; people come in with a
tentry air and salute one another cheerily;

priests answered:

"In Bethlehem of Juda: for so it is written by the prophet: and thou Bethlehem the land of Juda art not the least among the princes of Juda; for out of thee shall come forth the ruler who shall rule my people Israel." (St Matt. ii, 5-6.)

The coming of Christ was, therefore, looked for by the people of God during the whole forty centuries which intervened between the sin of our first parents until His birth in Bethlehem of Judea, and the shepherds to whom His birth was announced received the news with joy, and found the infant the she was the tokene given them by the tokene given them by the least support the being the audience, sings an anthem to the congregation. There is one prayer and one reading from Holy Scriptures, and a sermon fill be supported by the people of God during the whole forty centuries which intervened between the sin of our first parents until His birth in Bethlehem of Judea, and the shepherds to whom His birth was announced received the news with joy, and found the infant for the parents until His birth was announced received the news with joy, and found the infant for the parents until His birth was announced received the news with joy, and found the infant for the parents until His birth was announced received the news with joy, and found the infant for the parents until His birth was announced received the news with joy, and found the infant for the parents until His birth was announced received the news with joy, and found the infant for the parents until His birth was announced received the news with joy, and found the infant the parents are parents until His birth was announced received the news with joy, and found the infant the parents are parents until His birth was announced received the news with joy, and found the infant the parents are proper to the parents are parents until His birth was announced received the news with joy, and found the infant the parents are parents and bright and in which does not rise and later they sing an anthem to the congregation.

This meal is to be served in the 'church parlor.'

"No sooner has the benediction been pronounced, which has some original feature introduced, than the congregation hurries to the door, but although no one can explain how it is managed, the minister is already there shaking hands, introducing people, 'getting off good things,' and generally making things' hum.' One person congratulates him on his 'talk'-new name for a sermon—and another says it was 'fine.'

"Efforts have been made in England also to make church life really popular, and, in one town known to the writer, with some success of its own kind. One church secured a new set of communion plate by the popular device of a dance; various congregations gave private theatricals, and in one case had stage property of their own. Biole classes celebrated the conclusions of their sessions by a supper; on Good Fridays there were excursions into the countries. had stage property of their own. Bible classes celebrated the conclusions of their sessions by a supper; on Good Fridays there were excursions into the courry accompanied by a military band and a considerable portion of the congregational income was derived from social treats of various kinds. This particular town is only an illustration of the genial spirit spreading throughout the Church in England. One minister uses a magic lantern to give force to his sermon; another has added a tavern to his church equipment; a third takes up the latest murder or scandal; a fourth has a service of song; a fifth depends on a gypsy or an expugilist.

"If this goes on the church will soon embrace a theater and other attractions which will draw young people, and prevent old people from wearying in the worship of God,"

The doctor next draws a contrast

The doctor next draws a contrast between the worship practiced in days

of old and that of the present day : of old and that of the present day:

"Perhaps it may be the perversity of human nature which is apt to cavil at new things and hanker after the good old times—which were not always good, by any means—but one is not much enamoured with the new departure, nor at all convinced that what may be called for brief the 'candy-pull' system is any improvement on the past. After a slight experience of smart preachers, and church parlors, and ice-cream suppers, and picnics, one remembers with new respect and keen appreciation the minister of former

He declares that if this sort of thing is to continue, a new kind of a minis ter will be the need of the future : not an expounder of the Word of God or a director of souls in things spiritual, but a "manager" in his office with a typewriter amanuensis to take down his "thirty minute talks" and his parochial correspondence, while the telephone is tingling and messenger boys rushing in and out. He adds that the Church should pause well before making these changes. But in many churches of the day the changes indicated appear to have been already accomplished. The pulpit has been already turned into a theatre, on the stage of which there is a regular vaudeville programme. One minister not long ago killed a cat handed down substantially from the in the pulpit to illustrate the noxious effects of the use of tobacco, and in the great city of New York, where we might

expect an appreciation of the fitness or unfitness of things, Jacob's ladder was represented in one church by a ladder of wood leading to the attic. up and down which the preacher climbed and descended, to illustrate the apparition and disappearance of the angels in the patriarch's vision. Such buffoonery degrades the solemnity of public worship and destroys the respect with which it should be regarded. THE CONGREGATIONALISTS CREED.

AND THE APOSTLES At a recent meeting of Congrega-

tionalist ministers at Topeka, Kansas, the Apostles' Creed was formally repudiated as a formula of belief of that denomination.

We are not surprised that such action should be taken by that denomination which avowedly vests in each congregation the supreme right to make or change its own creed, as it sees fit, a right which even the universal Church of Christ does not possess, having been commissioned by Christ to teach only the deposit of faith which He committed to His Apostles to be preached to all nations to the end of time, or to the consummation of the world. Hence that de posit is as immutable as God Himself.

The Apostles' Creed is not found in Holy Scripture, it is true, but it has been held from the first ages of Christianity as a summary of the faith will be best described in Ian Maclaren's which Christ commanded His Apostles to teach, and the third Article of the Anglican Church declares that this, as well as the other two which are known as the Nicene and the Athanasian Creeds, "ought thoroughly to be received and believed, for they may be Holy Scripture."

> The Apostles' Creed has hitherto held its ground among English speaking Protestants at least as part of the Christian faith, notwithstanding all the tendencies of Protestantism towards negativism of belief. It has been recited in the Anglican, Presbyterian, Lutheran and Methodist Churches in their public worship, and even Baptists and Quakers have adhered to it tenaciously. The fact is, in the beginning, the English Reformation, notwithstanding its Iconoclastic character, proceeded somewhat cautiously in destroying the faith of the public, and retained many of the most familiar features and practices of Catholicity, until the disintegrating force of the principle of private judgment succeeded in undermining them, but in later years all the bulwarks of faith have been gradually overthrown. The Bible itself has been attacked, and whole books thereof have been repudiated by modern Protestantism. It is no wonder, then, that the Apostles' Creed should also meet with the same fate at the hands of the vandals whom Protestantism has let loose against all that is sacred.

The article of the creed which expresses belief in the Communion of Saints implies some communication by prayer with the Saints in heaven, and even that our prayers offered up for the souls in Purgatory are beneficial to them. The article expressing belief in the forgiveness of sin un doubtedly implies the power of absolution which Christ left to the pastors of the Church, and that other one bigotry was the concealed motive for which expresses belief in the Holy Cath-

olic Church has also been like vinegar and gall to many Protestauts, and the wonder is that they have so long consented to profess their faith in a Church which must be always Catholic, in the face of the fact that they are compelled in practice to adhere to Churches which have no claim to that title, and which have never been able to induce people to call them Catholic, while the truly Catholic Church has kept the name undisturbedly in spite of all efforts to deprive her of it.

This state of affairs was a continued repreach to all sects, and it is a wonder that they did not long ago take such a step as has been now taken by the Topeka Congregationalists, which is equivalent to an admission that their Church is not and never can be the one. Holy Catholic Church of Christ. They now practically take the ground that it is not necessary that the Church of Christ should have these characteristic qualities.

It is controverted whether the Apostles' creed was actually composed by the Apostles of Christ before they separated to preach the Gospel to the various nations : but'it is certain that the doctrine contained therein was Apostles, and the principal articles of it are found in the Epistles of St. Ignatius, and the writings of St. Irenæus and Tertullian. It is lalso sure that some additions were made to explain more fully some of the doctrines therein expressed; but these additions had the approval of the universal Church. and so they manifest the belief of the Church so far back as the beginning of the fourth century at least, when that Creed took the form which it has to day. This was the time when it must be admitted by all that the Church was in its primitive purity, inasmuch as it was then only about to emerge trom the age of persecution, during which millions of martyrs laid down their lives as a testimony to the truth of the faith they professed.

The German Protestants differed from those of the English-speaking countries in regard to the reception of the Apostles' Creed. In fact the German Protestants outside of the Lutherans regard it as a distinctly Papal symbol, and they therefore reject it, from which fact we may see in what uncertainty Protestantism gropes; and where faith is uncertain, we must expect that it will soon degenerate into unbelief, to which it has tended more and more every year. It is, however, only of late years that any American Protestants have made an attack upon this so venerable a monument of anti-

THE A. P. A. SPIRIT.

The petty agitation raised against Admiral Dawey, in consequence of his having deeded his memorial house to his wife, has at length almost totally collapsed, owing to the fact that the whole country, from the East to the far West, and from North to South, has expressed indignation against the clique of narrow-minded malcontents proved by most certain warrants of in Washington who attempted to make he did not consult their wishes in regard to what he should do with the gift which, it was supposed, was given to him freely to be his own property, of which he could make such disposition as he saw fit.

It was justly remarked that General Grant had freely disposed of gifts which had been presented to him, without any question being raised as to the propriety of his doing so, and that the raising of such a question, either in this case, or in that of Admiral Dawey, was in exceedingly bad taste; the more so as the latter had done only what is usual with American gentlemen, to put his homestead in the name of his partner in the joys and trials of life.

The generous treatment which was accorded by Great Britain to Wellington, and more recently to Lord Kitchener, in reward of their services to their country, stands in striking contrast to the comparatively miserable donation valued at \$50,000, which the American people have given to the brave Admiral whose promptness at Manila set the tide which determined the result of the recent war with Spain; and now that the people who raised the storm have seen that their conduct has been reprobated by the whole country, they are ashamed of their littleness and are attempting to hide themselves from public scorn.

When we gave in our columns a full account of the incident some weeks ago, we pointed out the good reason we had for the suspicion that religious the agitation, and the event has proved that our suspicion was founded to be obta on fact. The Washington correspond- certain g ent of the New York Times has ings of an thrown some new light on the subject those wh by informing the public that the agi- state of g tation was begun as soon as it was known that the Admiral was about to marry a Catholic lady, and it is other- St. Peter wise known that several ministers who have in the past rendered themselves shall be conspicuous by their A. P. A. proclivities, took part in promoting the be loosed agitation, simply because the Admiral was to marry a Catholic .

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The Times' correspondent says :

The Times' correspondent says:

"It was religious bigotry which poisoned the shafts against the Admiral. The story which spread everywhere in Washington on Monday and is still alive was that the house which the American people had given to Dewey was to become the property of the Roman Catholic Church.

"This story it repeated with the utmost circumstantially, accounts for the Admiral's haste in marrying and for all the subsequent events by ascribing them to the greed of the Church and its desire to obtain the Dawey house for a parsonage and to get hold of the property as soon as possible. The influence of this religious bigotry was felt as soon as the Admiral's engagement became known, and especially after the marriage. There was a distinct cooling off in the enthusiasm for him became lakewarm and suspicious.

"It only needed the transfer of the house to give edge and point to this latent animosity. The fact that Mrs. Dawey was not a born Catholic, but a convert, inspired additional hostility."

It is further explained that care was taken by the propagators of this unfounded report to endeavor to prevent the story which was thus privately circulated, from appearing in print, and it was actually kept out of print until it appeared in a Southern newspaper.

to dou We do not, by any means, consider the American people as a whole responsible for this exhibition of religious rancor by a small coterie of Washington bigots, but truth compels us to say that there are throughout the country a goodly number of persons to be found whose sentiments are quite in accord with those of these narrow minded people. A proof of this is to be found in the single fact that even before the name of Admiral Dawey was hissed at a public entertainment in Washington, it had already been broadly stated by many that before his marriage the Admiral was re garded as not merely a possible, but even a probable successful candidate for the Presidency, but that the marriage had put his name outside of the list of possible aspirants to that dignity. The Admiral himself, however, never had any thought, much less any desire to seek the office, for when the subject had been mentioned to him, he had always declared that he had no political aspirations. Notwithstanding this, and in spite of the large measure of ingratitude which has been shown towards him, he has declared several times that if his services are again required in time of war for the has public benefit, he will always be at the disposal of his country for such a pur-

MANUFACTURING CHURCH HIS

TORY. We have on several occasions pointed out the tendency of reporters for the public press to envolve out of their own brains ecclesiastical news so far as the Catholic Church and the Pope are concerned, and we have had during the in past week another instance of this tendency to invent Church history.

The item to which we have now occasion to refer is in the form of a telegraphic despatch from a Washington reporter to the press and is as follows :

THE TWENTIETH CENTURY.

THE ROMAN CATHOLIC CHURCH WILL OB-SERVE ITS DAWN ON NEW YEAR'S

New York, Dec. 12.—News of interest to Roman Catholics comes from Washington to the effect that the Apostolic Delegate there has received the text of the decree of the Pope designating the year 1900 as the holy year. The decree permits the celebration of midnight Mass in all Catholic churches on the night of Dec. 31. This is the first time in the history of the Church that any priest has been permitted to celebrate Mass at the midnight beginning the New Year. The decree also grants the privilege of Communion at the midnight Mass. This is also without precedent. Another feature of the decree settled it that, so far as the Catholic Church is concerned, the twentieth century will begin on Jan. 1, 1930. The language of the decree is too plain to admit of dispute.

The statement that the Holy Father has appointed the year 1900 to be a Holy Year of Jubilee for the Catholic Church is correct, and it is probably correct also so far as the statement is made that special privileges are granted in the Pope's decree in regard to the celebration of the holy sacrifice of the Mass at midnight of December 31st, which means on the morning of New Year's Day, the feast of the Circumsion of our Lord Jesus Christ, for the the inauguration of the year of Jubilee. It is quite within the authority of the Supreme head of the Church to grant such privileges, and the occasion is one which is worthy of a special exercise of the Pope's supreme authority to make such a concession as an inducement to Catholics throughout the world to gain for themselves the graces proved that our suspicion was founded on fact. The Washington correspondent of the New York Times has thrown some new light on the subject by informing the public that the agitation was begun as soon as it was known that the Admiral was about to marry a Catholic Iday, and it is otherwise known that the Admiral ministers who have in the past rendered themselves conspicuous by their A. P. A. proclivities, took part in promoting the agitation, simply bacause the Admiral was ato marry a Catholic Iday, and it is otherwise to marry a Catholic Iday, and it is otherwise to marry a Catholic Iday, and it is otherwise to marry a Catholic Iday, and it is otherwise to marry a Catholic Iday, and it is otherwise to marry a Catholic Iday, and it is otherwise to marry a Catholic Iday, and it is otherwise to marry a Catholic Iday, and it is otherwise to marry a Catholic Iday, and it is otherwise to marry a Catholic Iday, and it is otherwise to marry a Catholic Iday, and it is otherwise to marry a Catholic Iday, and it is otherwise to marry a Catholic Iday, and it is otherwise to marry a Catholic Iday, and it is otherwise to marry a Catholic Iday, and it is otherwise to marry a Catholic Iday, and it is otherwise to marry a Catholic Iday, and it is otherwise to marry a Catholic Iday, and it is otherwise to marry a Catholic Iday, and it is otherwise to marry a Catholic Iday, and it is otherwise to marry a Catholic Iday, and it is otherwise to marry a Catholic Iday, and it is otherwise to marry a Catholic Iday, and it is otherwise to marry a Catholic Iday, and it is otherwise to marry a Catholic Iday, and it is otherwise to marry a Catholic Iday, and it is otherwise to marry a Catholic Iday, and it is otherwise to marry a Catholic Iday, and it is otherwise to marry a Catholic Iday, and it is otherwise to marry a Catholic Iday, and it is otherwise to marry a Catholic Iday, and it is otherwise to marry a Catholic Iday, and it is otherwise to marry a Catholic Iday, and it is otherwise to marry and its office to the Iday Iday Iday Iday

The Times' correspondent says:

"It was religious bigotry which poisoned the shafts against the Admiral. The story which spread everywhere in Washington on Monday and is still alive was that the house which the American people had given to Dewey was to become the property of the Roman Catholic Church.

"This story it repeated with the utmost circumstantially, accounts for the Admiral's haste in marrying and for all the subsequent events by ascribing them to the greed of the Church and its desire to obtain the Dawey house for a parsonage and to get hold of the property as soon as possible. The influence of this religious bigotry was felt as soon as the Admiral's engagement became known, and especially after the marriage. There was a distinct cooling off in the enthusiasm for Dawey. People who had been shouting for him became lukewarm and suspicious.
"It only needed the transfer of the house to give edge and point to this latent animosity. The fact that Mrs. Dawey was not a born Catholic, but a convert, inspired additional hostility."

It is further explained that care was taken by the propagators of this unfounded report to endeavor to prevent the story which was thus privately cir. culated, from appearing in print, and it was actually kept out of print until it appeared in a Southern newspaper.

We do not, by any means, consider the American people as a whole responsible for this exhibition of religious rancor by a small coterie of Washington bigots, but truth compels us to say that there are throughout the country a goodly number of persons to be found whose sentiments are quite in accord with those of these narrow minded people. A proof of this is to be found in the single fact that even before the name of Admiral Dawey was hissed at a public entertainment in Washington, it had already been broadly stated by many that before his marriage the Admiral was re garded as not merely a possible, but even a probable successful candidate for the Presidency, but that the marriage had put his name outside of the list of possible aspirants to that dignity. The Admiral himself, however, never had any thought, much less any desire to seek the office, for when the subject had been mentioned to him, he had always declared that he had no political aspirations. Notwithstanding this, and in spite of the large measure of ingratitude which has been shown towards him, he has declared several times that if his services are again required in time of war for the public benefit, he will always be at the disposal of his country for such a pur-

MANUFACTURING CHURCH HIS TORY.

We have on several occasions pointed out the tendency of reporters for the public press to envolve out of their own brains ecclesiastical news so far as the Catholic Church and the Pope are conpast week another instance of this tendency to invent Church history.

The item to which we have now occasion to refer is in the form of a telegraphic despatch from a Washington reporter to the press and is as follows THE TWENTIETH CENTURY.

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for has THE ROMAN CATHOLIC CHURCH WILL OB-SERVE ITS DAWN ON NEW YEAR'S

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An Indulgence is, therefore, not what many Protestants are accustomed to misrepresent it to be, "a license to commit sin." It is a remission or a commutation of the punishment of the penitential works which are prescribed to be imposed on penitents who have committed certain sins.

So far, therefore, we have no reason to doubt the accurary of the Washington despatch. But when the newsmaker adds that the Pope has made the twentieth century begin for the Catholic Church on January 1st, 1900, he is, of course, drawing on his own vivid imagination, for the sake of enabling some imaginative newspaper editors to write sensational articles on the ignorance of the Holy Father.

caught in the trap thus laid by the forth to meet Him. Washington despatch maker, and in its issue of the 12th inst. it has an editor. ial article attempting to prove that the Holy Father " persists in declaring the hundredth year to be the first in the next hundredth, and the nineteen hundredth year to be the first of the twentieth century," and that he has thus ' reached a conclusion so absurd mathematically."

The Witness concludes its article by

"The Roman Catholic Church, if it cele-"The Roman Catholic Church, in Reservates next New Year as the dawn of a new century, will be celebrating an obvious scientific error. Yet it is said that that Church is to depart from many of its traditions with regard to Mass in honor of this departure from fact. It would seem that the Church is to be governed not by facts, but by an old usage of the Italian language."

It is needless to say that the Witness has been betrayed by its old time hostility to the Pope and the Catholic Church, and by its desire to show off some acquaintance with the fancied usages of the Italian language," into making the statement that the Holy Father's decree is inconsistent with mathematical science.

The Jubilee is proclaimed with the design of animating the faith of Catholics, and increasing their love for God, and their gratitude for the blesscerned, and we have had during the ings conferred by God on mankind. It ber, 1899.

Cardinal Mazzella, S. R. C. makes no difference to mathematical science whether the graces of the Jubilee are conferred in the last year of the nineteenth or the first year of the twentieth century. As a matter of fact, however, the Jubilee is to begin with the celebration of Christmas of the present year 1899, and as it will continue during the whole year 1900, it will unite the nineteenth and twentieth centuries, though there is no absolute necessity that this should have been the case; but the supposed mistake of the Holy Father has no existence save in the brains of the Washington newspaper man, and the overcredulous editor of the Montreal Witness. It is not the first time that these and other authorities have endeavored to make fanciful ecclesiastical history wherein the Catholic Church has been concerned.

> Since the above was written, the Washington history manufacturer has sent another despatch acknowledging that his first account of the matter was incorrect, inasmuch as the Pope's Jubilee decree states expressly that the twentieth century will begin on 1st January 1901. This correction appears in the columns of the Montreal Witness and other papers, showing how utterly baseless were the wretched attempts at witticism which were supposed to be made at the Holy Father's expense.

His Grace, the Archbishop of Montreal, has likewise sent to the Witness the following letter in reference to its ludicrous editorial on the subject. This letter appears in the Witness of

DECREE FOR THE CITY AND THE WORLD It is the highest degree proper that those who will celebrate the beginning of the Sacred year happily indicated by our Most Holy Father and Lord Leo XIII should rise at night to approach the Author of the century and prostrate themselves before His altars, and that a most acceptable sacrifice should be offered up, namely, that the divine Lumb should be present at the feast so that they may at the most suitable time find help, grace and mercy; for now our salvation is near. Behold!
now is the acceptable time: Behold! now is the day of salvation.

But if the Kingdom of God, that is, the Church of the present time, is said to be like to the ten virgins who met the spouse by night, especially on this happy solemnity, it is proper that all hould apply their minds more particularly to those sacred words: Trim your The Montreal Witness has been lamps: Behold the spouse cometh: Go

Also inasmuch as at midnight of the last day of December of next year the present century will come to an end, and the new one will begin, it is most fit that thanks should rendered to God by some pious and solemn rite for the benefits received in the course of this century, and that further blessings should be asked for especially in the urgent necessities of the times, that the new century be begun auspiciously.

Therefore, that the coming year 1900 may be prosperous, through the aid asked from God and His only begotten Son our Saviour, and that it end pros-perously, so that we may hope that a much happier century may follow it, our Most Holy Lord Leo XIII. has benignly granted that on the 31st of December both of the present and of the coming year, churches and chapels where the Most Holy Eucharist is lawfully kept, the Most August Sacrament may be exposed for adoration at midnight, according to the prudent liberty granted

the Ordinary of each locality, the power being granted to read or sing one Mass only before t at the same hour (camela) by the Ordinary of each it at the same hour (namely) the Mass of the Circumcision of our Lord and of the Ostave of the Nativity : and by

MacMAHON.

On Thursday, Dec. 14, a very interesting occurrence took place in the township of Biddulph, being the establishment of a library in connection with St. Patricks church, of which Rev. Father Noonan is church, of which Rev. Father Noonan is the sammer Mr. Justice MacMahon made known his intention to establish public libraries in seneral of the parishes in Western Ontario, specifying for the present the townships of Biddulph and McGillivary. Thursday, he carried his day Mr. Thos, Coffey, publisher of the Rev. Onto, His Lordship was driven to the residence of Father Noonan, and later attended at St. Patrick's school, where a very large assemblage of people had gathered. With appropriate cereanony a library of yer 200 valuable and carefully selected volumes was neatly installed in the school house, as a nucleus of the On Thursday, Dec. 14, a very interesting

library.

Rev. Father Noonan introduced Judge Mac
Mahon to the audience assembled in the school

The reading public was by this illorary—
small as it is—supplied with history, biography travels, poerry, historical novels, etc.
Some there are to whom history appears dry
and uninteresting. For those there are the
historical novel, in which the incidents of the
past are given a coloring and picture-equences,
so rendering the narrative a perfect wordpunting. Such can be truly said of Bulwer
Lytton's, "Harold, the Last of the Saxon
Kings." Of those who can travel and
visit distant lands the proportion is
very small. But all may in imagination
visit the most distant countries on the globe
and enjoy the pictures of life which they present and learn much as to the customs and
manners of the people, by carefully reading
books of travel. Tom Moore the poet never
visited India or Persia, yet "Lalla Rookh"
contains descriptions of these countries and
portrays the inhabitants, their customs, rites,
and ceremonies with a fidelity that astonishes
the English-speaking world. What is portrayed in Moore's enchanting verse was derived solely from reading.

Few of us are able to journey to Egypt and
visit its vast pyramids, "the most stupendous
masses of building in stone, that human labor
has ever been known to accomplish," or to pass
through Syria and gaze on the ruins of the ancient and dull but mignificent city of Baalbee.
A knowledge of those places and of all countries can, however, be acquired through the
reading of historical works, and the many enchanting descriptions from the books of travel.

A knowledge of most subjects can be acquired by a student who has a good library
supplied for his use. The young man leaving
school has not finished his education. He
must read, and be a constant and thoughtful
reader if he is to be a leader amongst his feltows. No man is robust physically who does
not exercise, so no one can continue mentally
books of the lower to the library who has a
port of the proper to the laboration. He
books to travel, he
had the head of the the library who has a
port of the proper The reading public was by this Hbrary-British.

The state of affairs is made much worse by the fact that General Methuen, whose march toward Kimberly had been hitherto a triumphant parade, has also met with a serious discomiture, having lost 397 men in killed, wounded and missing, in a battle at Magerefontein, east of Spyfontein, where it has been understood that the Boers had entrenched themselves in force. This defeat is the more regretted because it has been the flower of the British army which has suffered most severely during the whole of this South African campaign, namely, the Royal Guards, the Genadders, the Cold stream Guards, the Gonaught Rangers and the Dubbin Fusiliers, the renowned Boxk Watch, the Gordon and Seaforth, the Royal Argyil, and Sutherland, Highlanders, and the Highland Light Infantry, who are all the greatest fighting regiments which England has ever had.

It was reported that the Canadian contingent had also been with General Methuen when the defeat was inflicted, and that it had suffered severely. This report was not true, as the Canadians were at Belionit, twenty-live miles away, when this battle took place.

It has been decided by the sent without delay not only to make up of the losses already endured, but also to ensure future success, as the firm determination is expressed by all parties in England to push the war os as to ensure British paramount gen bouth Africa. This is

the issue which presents itself, as the aim of the Boers is now known to be to establish a Dutch Republic extending over the whole territory which is now under the sovereignty or protectorate of Great Britain. It is felt that the prestige of England as a world-wide power is at stake in the present conflict; for if she cannot complete with two small nations like the Transvaal and the Orange Free State, it may be reasonaby notice that still less could she do so with any of the great nations of the European continent. This being once settled, it would only remain for the nations which look with a jealous eye on British expansion everywhere to contest Great Britain's sovereignty in Egypt and India, to cause the whole British Empire to collapse wherever its possessions could be reached by land. Its superiority by sea, however, is still admitted as indisputable, and it is not likely to be disputed until at least one or two continental nations secure fleets as powerful as those of Great Britain. The time for this to happen is still distant, as it is recognized that Great Britain could easily but afloat a much larger force at sea than any two mations combined; and the superiority is all the greater maximuch as it is believed that the fighting power of British seamen is considerably more than would be indicated by merely placing man against man, or by comparing the numbers of fighting men on each side.

not exercise, so no one can continue mentality scrong who does not cultivate his mind.

I expect said His Lordship, to visit Biddulph during the coming year, and I hope to find that the library has been taxed to its utmost capacity to provide with books those who have become members, intend between now and the autumn of 1900 to make such additions to the volumes at present on the shelves as will bring total value up to at least \$200, when you will be entitled to receive from the Government a grant for an equal sum which will put the public library of Biddu who m what! Would fain hope will be an enduring basis. But of one thing you may reat assured; within my limited means I will from time to time provide some of the latest publications so as to keep up the interest of the pub-

Commissioner of Public Works Ban-PROGRAMME AND LIST OF PRIZE WINNERS

HON F. R. LATCHFORD.

queted at Ottawa.

Glee Club.
Chairman's address and remarks...
Speeches by Judge McMahon, Mr. Coffey and Dr. Sutton.

Ottawa, Dec. 16-Ottawa's citizens, without regard to political affiliations, gathered Thursday night to do honor to Hon. Frank R. Latchford, the new Commissioner of Public Works in the Ontario Government. Mr. P. D. Ross occupied the chair, and on his right and left respectively were the guests of the evening and Sir Wilfrid Laurier. Hon. A. G. Blair, Hon R. W. Scott. Hon. John Costigan, Hon. R. H. Suratton, Mesrs. N. A. Belcourt, M. P., Wm. Hutchinson, M. P., Rev. Dr. Fallon, Rev. Fr. Whalen and George O'Keefe, police magistrate, were seated at the head table.

Mr. Ross read the following address to Hon. F. H. Latchford:

"To the Hon. Erancis R. Latchford O. C. M. Dr. Sutton.

CHILDREN'S PROGRAMME.

Opening address—Speech

Bennie Quigley.

Recitation—" Queen, Flag and Country".

Thomas Creighton. 

| It at the same hour (namely) the Mass of the Circumcision of our Lord and of the Octave of the Nativity and by special favor, the faithful may reach the Circumciston of the Nativity and by special favor, the faithful may reach the property of the Commission of Phase without the Conditions being observed. The conditions being observed.

All other things to the contrary notwith the conditions being observed.

All other things to the contrary notwith the conditions being observed. The conditions being observed. The conditions being observed. The conditions being observed and the presence of the boundary of the conditions being observed. The conditions being observed.

By Commission of Plance Works in the Grown of Plance Works in the

A VALUABLE GIFT FROM JUDGE THE CHURCH IN THE PHILIP-

To the Editor CATHOLIC RECORD

The United States assumed a great responsi-

It would be interesting to hear now from



first, but it soon creeps down into other and more vital organs. It is cause of many stubborn and misunderstood illnesses.

DR.SPROULE

has made a specialty of this treacherous disease. His treatment is constitutional and reaches all parts of the body. He will advise and diagnose your case FREE and tell you just what the proper treatment would cost you. Send for a FREE BOOK on Catarrh. Address Dr. Sproule, 7 to 13 Doane St., Boston, Mass.

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Thursday, December 28th. Popular and only prices, 59 and 75c. No extra charge for reserve. Plan opens at Auditorium Friday morning, Dec. 22nd, 9 o'clock. Note.—Mr. Mills will sing selections from all the great masters. Also several Irish, Scotch and E. glish Ballads, including Kipling's latest and greatest effort, "The Absent-Minded Regyar." Beggar."
Concert will be under direction of Messrs.
Pococke and McCormick.

1900.

SOUVENIR OF THE HOLY YEAR.

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APPROVED BY THE APOSTOLIC DELE-GATE AND THE ARCHBISHOPS AND BISHOPS OF ONTARIO.

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# PROTESTANT CONTROVERSY.

RY A PROTESTANT MINISTER.

LXIV.

Dean Hodges, as we have seen, de clares that early in the sixteenth century it was evident that the Church must be reformed or perish, that the event only waited for the man, and the man came. The man, of course,

We have concluded that Luther can be called the reformer of the Catholic Church in no other sense than that he awakened the dormant energies of reform within her by the tremendous im pression which he made upon the world. Of course, in no other sense can he be called the reformer of Latin Christendom, which abhors his person, repels his doctrines, and accepts not one of his propositions of polity or dis-His influence over the Protestant

world, of course is, a more positive one. In this respect, therefore, it is well to consider his character somewhat. Dean Hodges, very truly, says that he was a peasant and continued a peasant always. It would be well to add "a Teutonic peasant." Except so far as the Teutonic blood is mitigated by a Celtic or Italian admixture, boorishness is apt to remain deeply inherent in it through all ranks. Canon Taylor, indeed, who is learned in such matters, declares that Luther's face shows him not to have been a Teuten. However this may be, he had imbided into his inmost character, the inmost of Teutonic rudeness. They were in him deep wells of tenderness religiousness, and perception of beauty Jossen calls attention to these higher aspects of his character, and the Catho lie convert Frederic von Schlegel right ly regards him as incomparably greatthan all his associates. Yet unques tionably the general impression made by him is that of unmeasured vituperativeness. In this certainly he is not St. Paul, for somewhere near the same length of time as that of Luther's life after his breach with Rome, maintained unintermittingly a double contest, with paganism and with Judaism. Yet how seldom does his severest expression approach the unending and uncontained contumelious ness of Lather! Lather's controversy, indeed, is pure ribaldry.

Who can imagine an apostle saying, "I cannot pray but that I curse? Here is not a mere difference of country, or time, or circumstance, or personal temperament. It is an essen tial difference of spirit. The whole passage intensifies the ugliness of this wowal with every line.

Dictor Hodges says that Lather had conscience without courtesy." certainly had no courtasy, but can he to have had much conscience?
se so great a nature could not fail, in a general way, to knew his value too well to treat him as be said to have had much conscience Of course so great a nature could not possibly fail, in a general way, to desire the prevalence of justice rather than injustice, of good rather than evil. Yet in the concrete, we must make large deductions in the case of Luther. True there was in him no covetousness or rapacity. He was content with a m dest living, and even out of this he spent largely on poor students. His family he commended to the Pro testant princes, and after his death eglected it. He did not enrich himself out of the spotis of the Church, or in any other way. Looking away from Melanethon's sarcastic allusion to him and the runaway nuns, he can not be accused, at least after his marriage, of anything which a Protestant would regard as incontinence. So far, undoubtedly, we can say that he shows the words "Deus absconditus est bic

Ints short sentence is a singularly conscience. to the old religion, he deliberately and avowedly divorces himself from all " Against the Papacy and morality God, in the fullest sense of the word, the whole rout of the Roman Sodom,' says he, "we account all things law It shows the absolute un all occasions the tribute of perfect rev ful to us." scrupulousness of precommitted advo-cacy when a theological professor of a very large though certainly not a very learned Church writes to me that this means nothing but a warning to his brethren that the Pope and the Catholies were likely to make war on them soon, and that they must set themselves in battle array. Who would ever find such a meaning in Luther's words unless he was determined to find it? The sense is plain enough, surely He gives warning that he and the Protestants, in their relations to the Catholies, held themselves absolved from all the bonds which kuit man kind together, from truth, justice, hu-He has made this meaning plain by all manner of illustrations. The Pope never thought of making war on the German Protestants He the power. The Enperor and the Catholic princes, through the whole of Luther's life, were constantly giving way before Lutheran aggre-It was not until the year of hi death that the first great measure o resistance was taken. The Luther as, with hardy insolence, said to the It is a sin in you to tol-Catholics : erate your religion, for it is idolatry. It is a sin in you not tolerate ours, for it is the truth That the Emperor and his fellow princes might have sincere, even if mistaken convictions of their own, was something which the Protestants, encouraged by Luther, steadfastly re-fused to acknowledge. Now when, of two parties, one peremptorily claims for itself all the truth, and all the honesty, and allows to the other only such rights as it can win by sheer strength of hand, it is plain there can be no true human relations between them. It is simply another, and very slightly different way of saying, 'Against the Papacy and the Papists I account all things lawful to me.

THOMAS A'KEMPIS.

I have said that Luther denied, as

towards the Catholics, the obligations

of truth, justice and humanity. Let

us see as to truth. A refusal to accept

overwhelming evidence is surely a vio-

lation of truth. Yet Luther not only

is guilty of this, but vindicates him-

self in it on a universal principle. As

will be remembered, he had accused

Dake George of Saxony of conspiring

with the other Catholic princes to make

a sudden attack upon the Protestants. After the baselessness of this story had

come out so clearly that every one else

gave it up, Luther still clung to it, de

claring that as Duke George was a

bad. Here we have the exact argu

ment of the fanatical enemies of Drey

of lightning which blew up the powder magazine in California. Accordingly

any one who denies this accusati

Jesuits.

shows that he is a confederate of the

Now if these last two classes of zeal

ots show that their conscience is hope

lessly vitiated in a particular direc-

tion, what shall we say of Luther

whose sense of truth was hopelessly

vitiated towards more than half the

Christian world, and who avows this

vitiation, and glories in it as a proof of

such antecedent discernment as ex-

cused him from examining evidence

in any particular case? At his death,

in 1546, when he had constantly acted

for twenty nine years on this detestable

principle, how much sense of truth can he have had left? He may have kept

it in abstract teaching, but it must

have suffered sad inroads in practical

intercourse with men. Yet truth is

the foundation of a good conscience

science hopelessly in this direction, he

did not confine this indiscriminate fury

to the Catholics. He displayed it no less towards the insurgent peasants,

and in large measure towards the Au-abaptists, towards the Z vinglians and

Calvinists It is hard to see towards whom, at the last, he held himself

bound by facts and the rules of evi-

dence, unless it were towards the circle of his Wittenberg friends, and towards

the Scandinavins, who had given him

he did most. He contented himself

with occasionally boxing his ears at

The case of the Landgrave, and the

case of his translation of Romans III. will

complete our examination of Luther's

view of the obligations of truthfulness

BEHAVIOR AT CHURCH WED.

DINGS.

Along the front of the tabernacle of

Naples are inscribed in golden letters,

house, O Lord, uato length of days.

The holy water which we take on en-

warn us of our nearness to God.

test against the deplorable levity

age to know better, feel free to indulge

at church weddings, especially of th

kind that aspire to the dignity of social events." If all the world

I ves a lover a good part of it loves a

wedding. The romance, or is it the reality of marriage, has a perennial

fascination for a certain class of peo

the contracting parties to turn their

wedding into a mere show is fully re-

fers profauation in consequence

ciprocated, and the house of God suf-

important fact that talking and whis-

pering and running in and out, not

to speak of standing on the pews, are

as much out of place at a church wed-

ding as such conduct could be at any

other rite in the presence of the Bles

the time being, to the scandal of out-

siders and the sorrow of the plous.

Peradventure we must wait for an era

of higher civilization before the abuse

can be corrected. In the meantime it

is written "Holiness becometh Thy

Indifference is the shield of polite

artificial characters; but sincerity of

extent of sympathy is the proper meas ure of happiness .- W. R. Alger.

soul is the first charm of manners, and

house, O Lord. unto length of days.

-Providence Visitor.

sed Sacrament, is calmly ignored for

Any disposition on the part of

North Cambridge, Mass.

12 Meacham street,

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no occasion to fall into fury.

Despite the cramping effects of creed, the narrowing of that natural stream of love which should flow from man's heart, there is one great book—the one Thomas a'Kempis wrote-that neither Jew or Gentile can read without the deepest reverence. Would you seek for rest, quiet, peace ; it is here ; you will find it.

Sir Francis Richard Cruise, in his volume, "Who Was the Author of the 'Imitation of Christ?" seems to settle this very much disputed problem. Claimants as to the nationality of Thomas a Kempis have been many. At those he has been represented as zealous Papist and as every zealous Papist was possessed of the devil, the Duke was of course guilty of times he has been represented as a Frenchman, an Italian, an English man. There have been even two rivals of Kempis presented. Sir Francis the conspiracy or of something else as Cruise has devoted much of his life to the elucidation of the question, and has fus. "Every Jew is always meditating mischief. Dreyfus is a Jew.
Therefore to accuse him is to convict. sifted all the evidence. There is no authority he has not studied. All the possible material facts he has weighed. If he chances not to be guilty of this The conclusion arrived at is that the author of the "Imitatio Christi" was particular thing, he is guilty of some-thing else just as bad, of which he is one Thomas a'Kempis, German by not accused, and therefore by finding birth and blood. Fiemish by training and adoption, member of the 'Congre gation of Common Life,' founded about him guilty now we simply give him his dues." And we have just seen pre cisely the same argument in the Chamthe time of his birth, and under the "Every Jesuit is always meditating every possible evil. Therefore, of course, the Jesuits caused the flash spiritual direction of the Canons Regular of St. Augustine."

It were impossible that a volume of this character should be entirely rericted to the mere biographical de No one may read this "Imitatio tails. Christi " without expatiating on the grandeur of the text, for let it be said that the world in general has been appreciative of the book itself since it has been translated into all languages, even into Arabic Armenian, and Japanese. When Gordon knew that his days were numbered, he clung to his "Imitation," and this book of his is among the most sacred of his relics. Said Johnson: "Thomas a" Said Johnson : relics. Kempis's must be a good book, as the world has opened its arms to receive it. It is said to have been printed in one language or another as many times as there have been months since it first came out." And there was Boswell, who spoke of "his favorite Thomas a" Kempis," and he told how there was even in his time "sixty-three editions in the King's library." How thor-And, besides, although this manner of ough is George Eliot's appreciation of dealing with the Catholics might well have been enough to debauch his con-The Imitatio," for she says:

"I suppose that is the reason why the small, old fashioned book, for which you need only to pay sixpence at a book stall, works miracles at this day, turning bitter waters into sweetness while expensive sermons and treatise while issued leave all things as they were before. It was written down by a hand that waited for the heart's prompting; it is the chronicle of a solitary, hidden anguish, struggle, trust, and triumph-not written on velvet cushions-to teach endurance to those who are treading with bleeding feet on the stones. And so it remains to all time a lasting record of human needs and human consolations, the voice of a brother, who ages ago felt and suffered and renounced in the cloister, with serge gown and tonsured head, with much chanting and long fasts, and with a fashion of speech dif ferent from ours, but under the same silent, far off heavens, and with the same passionate desires, the same striv ings, the same failures, the same

Mankind to day, with its agnostic ism, shuns the mystic, and is not in sympathy with mediaeval ideals. But n Thomas a' Kempis there is no mystic. His phrasing is clear, showing the in his devotional feelings the high altar in the Jesuit Church at What finer passage could there have ever been than this?

"Above all things and in all things, On the other hand, in his relations solemn reminder of the Real Presence O my soul, thou shalt rest in the Lord munion with the Evernal King? Balance always, for Himself is the everlasting of Jesus Christ in the Blessed Sacra-Rast of Saints. Grant me, O sweetest ment. It is that Presence which and most loving Jesus, to rest in Thee makes a Catholic Courch the house of above all creatures, above all health and which demands of all believers on and beauty, above all glory and honor above all power and dignity, above al srence. The hidden God will one day knowledge and subtility, above all riches and arts, above all joy and judge us. "Holiness becometh thy gladness, above all fame and praise, above all sweetness and comfort, abov tering should remind us of the duty of all hope and promise, above all desert purging our minds of all vain, worldly and desire : Above all gifls and favors and distracting thoughts, and the light that Thou canst give and grant to us, which burns before the altar should above all mirth and jubilation that th heart of man can receive and feel: Finally, above Angels and Archangels, We indulge in these remarks by and above all the Heavenly Host, way of giving proper point to our proabove all things visible and invisible and above all, O my God, that is not conduct in which many Catholics of an

Sometimes it has been urged that Thomas a' Kempis did not write for the world at large, but for the sole ediication of his fellow clerics This idea Matthew Arnold somewhat elaborates Let this be as it may, the author of "The Imitation" only writ larger than helknew. If the grand book was appreciated in that narrow limit of time, included within much less than a century, for Thomas a'Kempis, bern supposedly in 1380, died in 1471, how nderfully has the benign influence of the book spread since then. For so plain, so convincing are its pages that they fit the understanding of all humanity .- New York Times.

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MUSIC THE LANGUAGE OF HEAVEN.

The following extract from a lecture delivered recently in the Church of the Holy Name, St. Louis, by the Rev. J. H. Tettemer, is too beautiful to be

said to have an element of sanctity, but music, the divine art, is truly sacred, because of its origin, its influence on buman life and its relation to religion, heaven and God. It might seem scientific or didactic to define music, but even were we so inclined we could not do so, for the intellect of ages has failed to give us a definition We may not be of music as an art. able to tell in human language what music is, we may not be able to define its essence, but we can certainly dis-

Music is a language-the language of the heart, and comes from God a does the languages of the intellect There is no evil music. Speech, lan sacred, and when we transgress th Music, the language of the heart, of the heart, and one of the fundamen tal chords of music, the chord of the dominant seventh, is a chord of long-

nature. In the rustle of the leaves, the bubbling murmurs of the rivulet and the mighty roar of the ocean we hear the strains of music. "Music is man's companion. It is an expression of life. We know but

two states, the state of want and the state of satisfaction-the conditions of desire and gratification. Analogous to this, music has but two chords from which all others are derived-the tonic chord and the dominant seventh. The first is the chord of rest and calmness and the second a chord of longing and striving. Music is a continued succes sion of those chords and portrays the life of man, representing his desires, followed by gratification.

by the home blessed with it. In relig ion we find the sanctity of music out in bold relief. The coming upon the earth of the King of Peace was herald ed to the world through the song of angels. The birth of Christianity was made known by music. Catholic worship, which is beautified by music's inherent sanctity. At the Benediction of the Most Blessed Sacrament the hymns of praise, 'O Salutaris and 'Tantum Ergo,' are borne in upon our souls by music's penetrating power. Yes, I repeat it, music's sacred character is shown in the Church, and if it were not holy, if it did not possess an element of sanctity, it could not commingle with religion and relig

ious worship.
"I have said that all art is sacred if this be true of all art, it must be pre-eminently true of music. poet, the sculptor and the painter revel in their arts upon the earth, and each claims for his art the highest position. But, on coming to the celes tial gates, the brush falls from the hand of the painter, the chisel from the hand of the sculptor, and the poet gives up his human language, that made men laugh and cry in turn ; but music, the divine art, born of heaven returns to its home after its mission on earth, to be perpetuated in the heaveniy kingdom for all eternity. Why is it taken into the Holy City and used by the dwellers there in their communion with the Eternal King? Because it is born of heaven, belongs there, 'tis the language of heaven, it is sacred, it is holy, it is divine."

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SEALED TENDERS addressed to the undersigned and indorsed "Tender for Trent Canal," will be received at this office until noon struction of about nine miles of canal between trenton and Frankford.

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allowed to pass without reproduction in this column; it is truly music in language and thought if music is indeed the beautiful in sound and ex-

pression:
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cern its sanctity. guage, is of divine origin and is laws of speech by telling a lie we sin. just as sacred. Love must speak through music. Yea, love is the very essence of music, for love is a longing

ing. Music is also the language

"The sanctity of music is revealed

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FIVE . MINUTES' SERMON.

Fourth Sunday in Advent.

THE LOVE OF GOD AND THE MALICE OF PESO

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SIN. Make straight the way of the Lord." (John

On the banks of the Jordan, the great forerunner of Christ raises his powerful voice, preaching salutary penance, to prepare the world for the coming of the Redeemer. During this holy season of Advent the Church also forcibly appeals to us for conversion, change of heart, and amendment of life, so that this, the greatest feast of religion-Christmas-will be for us all, a feast of grace and divine blessings. And, indeed, we should cheerfully listen to the voice of God as enunciated through the mouth of His Church, cheerfully open our hearts to receive His holy grace if we would only consider seriously the malice of sin and the heinous ingratitude with which we requite God's infinite love for man.

Hear, O ye heavens, and give ear O earth, for the Lord hath spoken, I have brought up children, and exalted them, but they have despised Me. The ox knoweth his owner and the ass his crib, but Israel hath not known Me, and my people have not understood, (Isaias 1, 3)

Alas! cannot this sorrowful complaint be also applied to us? Answer me, O sinner, is not God your father? Has He not created you and brought you forth from nothingness? Has He not watched you as the apple of His eye, protecting you in a thousand dangers of body and soul? Does not every piece of bread which you eat come from Him? Are not all things, whatever you have, whatever you are, gifts of His paternal love? And such a God and father you do not even desire to know, are unwilling to serve and do not wish to love!—yeu, His

He gave you commandments, not as a tyrant who enacts laws for His own benefit, but He commanded you as a father who loves you and seeks only your welfare. And you answer your God and say: "I despise your com mandments, I depy Your obedience, I serve You not." See, your God desires to make you happy not only here in this world but also in the world to come. Eternally, you should inhabit the heavenly mansions, eternally, par-take of His own infinite glory, clothed in resplendent effalgence, chanting before His throne the glorious Alleluia. But you, ungrateful wretch, say to your God: "I renounce Heaven with its joys, I despise its glory. I will have no part in it." God threatens you with hell, an abode of woe and despair, "Where their worm dieth not, and the fire is not extinguished, "where "the smoke of their torments shall "the smoke of their torments shall ascend up forever and ever, neither have they rest day nor night." And you, insolent wretch, answer God by your impenitence: "I scorn Thy torments, I defy Thy threats, I will not cease to be Thy adversary and will exclude the desires. continue to despise Thee."

But to save you from sin and the

everlasting flames of hell, the only be gotten Son of the eternal Father de scends from the throne of his majesty descends into this valley of tears, i laid in a manger. During thirty thre years He permits Himself to be scorne and reviled by ungrateful men, an at last, sacrifices His life for you, she ding His precious blood and dying i torments for you on the cross. Courthe God of infinite love do more for you, in order to move your heart reciprocate His love? And you, hardened sinner, instead of showin your gratitude and love to Jesus, e ter the ranks of His murderers a trample upon His precious blood. every mortal sin you co nmit, you ta up the scourge, the crown of thors the nails that pierced His hands a feet and renew His sufferings a bitter passion. O detestable ingra tude, which no words can describ Has any one saved your life or y liberty by means of expending a dollars, you would be grateful to during the remainder of your l Your God, however, has saved y soul from hell, by shedding His precious blood and by giving up life for you, and you have no love gratitude for Him, nothing but se contempt and shameful insult. has not our Lord just cause to spea you through the mouth of the Pro "I have brought up chil and exalted them, but they have

spised Me." (Is. 1, 3.)

Notwithstanding the greatner
your iniquity, God did not cease
your father. He could have annih you, could have cast you into hel still He spared you. He could abandoned you, as you have aband Him, but He did not do so : on the trary, He waits with infinite men you will not seriously reflec turn from your evil ways. Go only awaits you, but, like a consionate Father, He follows you, H digal son, in your evil ways and with you to return and to save soul by penance. He assures y His divine word that He will n death of the sinner, but that he b verted and live. He opens His to embrace you, to give you the peace and to press you to His pe bosom, to reinstate you in father's house and into the heir heaven. Yes, even the ang heaven are awaiting your retu penance, to celebrate a festiva

O sinner, let your heart be and spurn no longer God's infin and mercy. Return to your he Father by a true conversion arest amendment of life. By a gression, become again a child and an heir of heaven. Let

### PIVE - MINUTES' BERMON.

Fourth Sunday in Advent.

THE LOVE OF GOD AND THE MALICE OF

SIN. "Make straight the way of the Lord." (John 1, 23.)

On the banks of the Jordan, the great forerunner of Christ raises his owerful voice, preaching salutary powerful voice, preaching saidtary penance, to prepare the world for the coming of the Redeemer. During this holy season of Advent the Church also forcibly appeals to us for conversion, change of heart, and amendment of life, so that this, the greatest feast of religion-Christmas-will be for us all, a feast of grace and divine blessings And, indeed, we should cheerfully listen to the voice of God as enunciated through the mouth of His Church, cheerfully open our hearts to receive His holy grace if we would only consider seriously the malice of sin and the heinous ingratitude with which we requite God's infinite love for man.

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Alas! cannot this sorrowful complaint be also applied to us? Answer me, O sinner, is not God your father? Has He not created you and brought you forth from nothingness? Has He not watched you as the apple of His eye, protecting you in a thousand dangers of body and soul? Does not every piece of bread which you eat come from Him? Are not all things, whatever you have, whatever you are, gifts of His paternal love? And such a God and father you do not even desire to know, are unwilling to serve and do not wish to love!—you, His

He gave you commandments, not as a tyrant who enacts laws for His own benefit, but He commanded you as a father who loves you and seeks only your welfare. And you answer your God and say: "I deepise your com mandments, I deny Your obedience, I serve You not." See, your God desires to make you happy not only here in this world but also in the world to come. Eternally, you should inhabit the heavenly mansions, eternally, par-take of His own infinite glery, clothed chanting in resplendent effalgence, before His throne the glorious Alleluia. But you, ungrateful wretch, say to your God: "I renounce Heaven with its joys, I despise its glory. I will have no part in it." God threatens you with hell, an abode of woe and despair, "Where their worm dieth not, and the fire is not extinguished, 'where the smoke of their torments shall ascend up forever and ever, neither have they rest day nor night." At d you, insolent wretch, answer God by your impenitence: "I scorn Thy terments, I defy Thy threats, I will not cease to be Thy adversary and will

continue to despise Thee."

But to save you from sin and the everlasting flames of hell, the only be-gotten Son of the eternal Father descends from the throne of his majesty, descends into this valley of tears, is laid in a manger. During thirty three years He permits Himself to be scorned and reviled by ungrateful men, and at last, sacrifices His life for you, shedding His precious blood and dying in torments for you on the cross. Could the God of infinite love do more for you, in order to move your heart to reciprocate His love? And you, O hardened sinner, instead of showing your gratitude and love to Jesus, enter the ranks of His murderers and trample upon His precious blood. By trample upon His precious blood. By every mortal sin you co nmit, you take up the scourge, the crown of thorns, the nails that pierced His hands and feet and renew His sufferings and bitter passion. O detestable ingratitude, which no words can describe dollars, you would be grateful to him during the remainder of your life.

Your God, however, has saved Your God, however, has saved your soul from hell, by shedding His own precious blood and by giving up His life for you, and you have no love, no gratitude for Him. gratitude for Him, nothing but scorn, contempt and shameful insult. Ah, has not our Lord just cause to speak to you through the mouth of the Prophet "I have brought up children

Isaias: "I have brought up children and exalted them, but they have despised Me." (Is. 1, 3.)
Notwithstanding the greatness of your iniquity, God did not cease to be your father, He could have annihilated you could have cost you into hell, but you, could have cast you into hell, but still He spared you. He could have abandoned you, as you have abandoned Him, but He did not do so : on the contrary, He waits with infinite mercy to see if you will not seriously reflect and turn from your evil ways. God not only awaits you, but, like a compas-sionate Father, He follows you, His prosionate Father, He follows you, His pro-digal son, in your evil ways and pleade with you to return and to save your soul by penance. He assures you by His divine word that He will not the death of the sinner, but that he be con-verted and live. He opens His arms to embrace you, to give you the kiss of peace and to press you to His paternal had burst its banks and come down in

forget, my dear brethren, that we are all poor sinners, and hence without exception let us implore God's forgiveess and mercy for our sins. Let us resolve, by a life of fidelity in the service of God, to make satisfaction for our former transgressions. Let us battle in earnest against the devil, the world and concupiscence; let us wage war against all evil inclinations and wicked passions, make straight every thing that is crooked in our heart, and plane all that is rough, so that according to the promise given in the gospe of this Sunday, we shall see the salvation of God. Amen.

### OUR BOYS AND GIRLS.

The Raven's Message. "What can be keeping Pierre se late to night?" said a stout, sunburned woman, with a colored handkerchief around her head, who was standing at the door of a log hut, on a small rocky islet in the middle of the Rhone. 'I do hope nothing has happened to him; he's so terribly venturesome

since he got a boat of his own. Pooh, pooh!" answered her hus-band cheerily. "He'll come back all right; never fear. It's only proper that my boy should be a ferryman like his father. And so he must learn to manage a boot betimes. yonder he comes, rowing like any boatman

" But whatever has he brought with him?" cried Madame Lenoir, in

amszement. What, indeed? At first sight, the sturdy little twelve year old, who came skimming toward them across the broad, shining stream, appeared to be wearing a huge, black overcoat, torn almost in two. But a second glance showed the strange object to be a raven nearly as big as himself, which hung loosely over his shoulder, as if either dead or badly hurt.

ther dead or badly hurt.
"See what I've got, mother!" cried
a gleefully. "I found it in the he, gleefully. "I found it in the wood yonder, with its wing broken. At first it snapped at me, and wouldn't let me touch it, but it's quiet enough

now. Isn't it a fine big one?"
"On, you dreadful boy!" cried his
mother "What do you think we're going to do with a great, ugly thing like that about the house? And who's going to feed it, pray?"

"Why, mother, you know you al ways say that this house of ours on the island is just like an ark; and Nosh had a raven in his ark that he used to send flying about, and why shouldn't we? Besides, we can teach him to carry messages for us, like that one that Father Gregoire told us about the

other day."
"Well, there's something in that," said Jean Lenoir, laughing ; for feeding, a raven can pick up his own living any day; and pesides, have always plenty of odds and ends of Bring him in, my boy, we'll see what can be done with him.

The broken wing soon healed, and in a few months Pierre's raven-named Christopher "in honor of the ferry man's patron saint-had become fam ous throughout the whole country side. Many a bright silver franc did Pierre pick up at the country fairs by making the bird go through the tricks he had taught it; and when once it had learned to carry messages, the people along the river gave it so many that the post-man used often to threaten it jokingly with a summons before the magistrate for taking away his busi

Even Pierre's mother got reconciled to the "great, ugly thing" at last; more especially as the good priest of the parish, Father Gregoire, was very topher.

Sometimes, indeed, as soon as the kind clergyman's black cassock and broad hat were seen on the opposite bank, little Pierre would point thither. and call out : "Food, Christopher ! sure to find there.

So matters went till one night in the early spring, when Jean Lenoir, com-ing home tired after a hard day's work paused for a moment as he got out of his boat, to notice a strange, leaden dimness that overhung the hills along

the eastern sky.

"It must be raining hard up in the mountains," said he to himself, and then thought no more about it.

But at daybreak next morning he was awakened from a dream of being at sea in a storm, which seemed strangely real even after he was broad Doors were banging, windows awake. Doors were banging, windows rattling, timbers creaking and groan ing, mingled with a roaring and dashing, mingled with a roaring and dashing as if a Niagara had been let loose close to his ear. Hardly knowing what he did, he sprang to the door and threw it open, and instantly started back as if he had been shot. The water was within a foot of the

door sill ! Worse still, it was plainly rising higher every moment. The Rhone, swollen by the heavy rains and the

full flood, driven by such a gale as had peace and to press you to his patches, bosom, to reinstate you into the bosom, to reinstate you into the full flood, driven by such a gate as the bosom, to reinstate you into the full flood, driven by such a gate as the bosom in those parts since the great not blown in those parts since the great storm ten years before. All sorts of the great whirling past on the yellows went whirling past on the yellows. heaven. Yes, even the angels in heaven are awaiting your return and penance, to celebrate a festival of rejoicing.

O sinner, let your heart be touched and sawan no longer God's infinite level.

bered up into the loft after his wife and son, just as the water came flooding in over the door sill.

Meanwhile an anxious crowd had gathered on the opposite bank, eager to help the imperiled family on the island. But how was this to be done? and it seemed hopeless to think of getting a rope across.

The strongest man could not fling a stone so far. A kite would be instantly torn to shreds by the wind, and they had no means of sending across either an arrow or a bullet.

Poor Father Gregoire ran wildly from man to man, imploring them to save his friends, and meeting everywhere the same despairing shake of the head. And still the water rose higher

and higher, and higher.
Suddenly Pierre put his mouth close
to his father's ear and screamed with

"Father! Christopher!" Catching his son's idea in a moment' the ferryman hastily rummaged out a roll of stout twine, one end of which he knotted to a strong rope, while Pierre fastened the other round the leg of his bird, which was, indeed about to become in terrible earnest what they had often called it in jest, "the raven sent

forth from the ark."
"Food, Christopher!" shouted the boy pointing to the opposite shore; and instantly the raven outspread its broad, banner-like wings, and flew forth into the storm, while a stifled cry

brave bird persevered, and catching a space, and fell exhausted upon the bank.

A stout farmer sprang forward to seize the cord tied to the bird's leg, and instantly half a dozen eager hands were at work hauling in the rope at tached to it. Communication being thus established with the island, the rest was easy; and in less than half an hour three Crusoes in the ferryman's hut were drawn safely ashore, just as the whole house fell crashing into the swollen river, which whirled away the strong timbers like straws.

After this the bold raven became a greater favorite than ever, and from that day everyone called him "Chris-

# CHATS WITH YOUNG MEN.

Unless a young man becomes master ot himself, he will be the worst of failures. For the complete wreck of a human being is to be the willing and hopeless slave of the lower nature, given over to the weakness of the flesh. His own worst enemy is from withinhis lower self-and he had better start out with the conviction that his soul must conquer his body or his body will likely conquer his soul.

Master of Himself.

Dean Farrar, in a brilliant article on "The Young Man-Master of Him

"self possession," in common speech, is merely meant that a man does not exhibit outward signs of emotion or alarm at any sudden crisis; that he is master of all facial expression that he can conceal the agitation or exitement which is shown by others. And when society speaks of a youth as being "his own master," it only means to say that he has a private income of his own and can do what he likes!

But the true conceptions of "selfpossession " and " being our own mas-ters" so far from these lying on the surface, are connected with the very depths of our human nature,

Our nature is not simple, but complex; and its perfectness and blessed ness consist in the harmonious interrelation of its tendencies and forces. We have acquired ourselves when we have learned to give the supremacy to what is best and most eternal within ourselves, and to keep in resolute con trol all base and destructive elements within us. Tals truth forced itself even on the

He described a man as as a tripartite being, consisting of the combination of a lion, a many headed monster and a man. The lion represents the passions man. of the soul-not necessarily ignoble, but liable to become ungovernable and then destructive. The monster—"a multitudinous polycephalous beast, having a ring of heads of all manner of beasts, tame and wild "—represents the lusts of the flesh. The man represents the reason. Nothing, says So crates, is more fatal than "to feast the multitudunous monster and strengthen the lion, but to starve and weaken the man." The human being has only achieved his true destiny when the man is absolute sovereign over the lion, controlling all its impulses, and when he has crushed the many headed mon-ster beneath his feet. But it is only the few who do not allow the lion and the monster to overthrow and tyrannize over the reason-and then the man becomes earthly, animal, demon-

Practically, then, every man is living in one of three conditions: (1) that of defeat, (2) that of uncertain struggle, or (3) that of secure victory.

1. The condition of absolute human

defeat presents the spectacle which combines in itself all the most terrible O sinner, let your heart be touched and spurn no longer God's infinite love and spurn no longer God's infinite love and mercy. Return to your heavenly Father by a true conversion and earnest amendment of life. By a good confession, become again a child of God and an heir of heaven. Let us not longer God's infinite love shivering dog, wailing piteously for the pitch and shivering dog, wailing piteously for the p

especially of his animal impulses. Well may Skakespeare exclaim:

Give me that man
That is not passion's slave, and I will wear hin
In my heart's core, yea, in my heart of heart Many a man is nothing more or less than " passion's slave;" and there is no servitude more grinding or more disastrous. The duty imposed on us by nature, by reason, by conscience, by Scripture, by every voice of God without us and within, bids us fight against our evil passions and make them "come to heel by a trong will, the servant of a tender conscience. The man who tampers with who makes concessions to his lower instincts is

lost. For we are, as Aristotle said, naturally "propene to over-indulgence rather than to moderation." The only way to master ourselves is to resist the beginnings of evil; to strangle the evil inclination at its very source ; to to his father's ear and screamed with crush the unborn serpent in its gleam-all his might through the deafening ing shell. If we dabble with it, if we parley with it, if we pamper the devil within us, nothing but a miracle of grace can save us. We cannot make harmless "covenants with death," or safe "agreements with hell."

For instance, the experience of the world shows the enormous strength of sensual impulses; yet no human being was ever born who could not have lived, as hundreds of thousands have lived, a life pure and temperate. But the condition of doing so is resistance; it is to harden ourselves against ourselves ; it is to avail ourselves of the divine grace which is freely and always within the reach of all who seek

If a man thinks that he can they watched its flight.

Twice all seemed lost, as poor Christopher was almost beaten down into the raging waters beneath; but the edge of the precipice and run no risk of a shattering fall-that any flowery momentary lull in the fury of the band will be strong enough in which storm, struggled across the deadly to check his full - fed appetites when to check his full - fed appetites when they crash out upon him, "terrible and with a tiger's leaps," he will find, by fatal experience—renewed to the human race since the day of

"That crude apple which perverted Eve"that to eucourage temptation is to abandon the true mastery of self. How can he escape impurity who listens to, and is ever recalling self polluted imagination, the Siren's song? who thinks that he may safely defile the inner sanctities of his moral being, and yet not do so by outward act? who by impure literature, and every other form of unhallowed stimulous, feeds and strengthens the very passions which can only tamed into temperance, soberness and chastity by rigid avoidance, or determined battle?

Or take the awful desecration of drunkenness. Can therebe a more abjectly pitiable spectacle, can there be a more fearfully dismantled hulk on the rolling waters, or a more ghastly wreck upon life's lonely shore—than the habitual drunkard? He cannot resist a chemical product, he has made himself the slave of a dead thing; he has impawned that which is divine within him to the meanest and loathliest of all the fienes. "If the glass of brandy were there "-such a miserable being has been known to say-"and between me and it blazed up the fires of hell, I am so helpless that I should still be forced to put out my hand and take it.

2 The second and perhaps the com-monest condition, is that of undecided The man who has suffered the wild beast of the flesh to make its thick carnivorous roar heard within the sanctuary of his soul-the youth who has played lovingly with the gitt tering venomous impulse which shall soon break into a fiery flying serpent the men who, wilfully ceding to Satan the possession even of an inch, has given to the evil one a right and a part with him, and forfeited his part in the Lord Jesus Carist—that man has disturbed within him the indefeasable autocracy of righteousness. He has rendered his task very perilous iu the warfare which has no discharge. It is infinitely easier to stand firm than to restore a battle array which has once wavered and been gored by inroads of the enemy. It is far easier to win the battle than to check the rout. This was the fatal experience depicted by

St. Paul.
"To will is present with me, but to pagan moralists, and was seen with marvelous insight especially by Plato. He described a man as as a tripartite evil which I would, I do not; but the evil which I would not, that I practice. But of what I would not that I do, it is But of what I would not that I do, it is no more I that do it, but sin that dwelleth in me. With the mind I serve the law of God; but with the flesh the law of sin. Wretched man that I am! who shall deliver me out of the body of this death?" (Rom. 7. 18 25)

It is the confession of Ovid:

Video meliora, probeque, Deteriora sequor."

It is the exclamation of Louis XIV. "I know those two men," when Massillion had been been depicting the old man and the new man who exist with in each one of us. All men must feel that though "the angel holds us by the hand," yet "the serpent has us by the heart." This explains the painful phenomenon of inconsistency. It accounts for the sudden frightful revelation of evil in the conduct of men who had passed for good. It accounts for the frequent phenomenon of sudden exposure and ruin in the case of men who, all their lives long, had seemed to be walking in the odor of sanctity In many a man there are those two men—the Adam and the Christ.

He seemed me thought to live two lives in one:

one: One busied still with matter to be done, While one apart sat on a sentry tower Watching the moral world."

And thus, in the quaint words of

Tennyson:
The piebald miscellany, man,
Burst of great heart, and slips in sensual
mire."

3. The third condition alone represents the supreme of man—the condiversisement will be paid for.

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### ARCHDIOCESE OF KINGSTON.

On Wednesday evening, the 6th inst., Rev. Father McPhali, of the Redemptorist Order. Montreal, began a Tridium for the Temperance League in the Church of St. John the Baptist, Perth, and as a general preparation of the congregation to perform their Christmas duty. The announcement of his coming had been made in due course by the zeaious; pastor, Rev. Father Davis, and, when Father MoPhali ascended the pulpit, on Wednesday evening, he was greeted by a congregation which packed the sacred edifice to the doors, all eager to hear the words of advice and consolation that would fall from his lips. He began oy expressing the great joy and pleasure he felt at being once more among the good, picus people of Perth. That neople, of whom he had seen so much during the time he preached the mission and the renewal thereof, had shown more spontaneous fervor in the practice of their religious duties than any other congregation to which he had ever preached a mission. He said he had not come among them to preach a mission, nor to preach a renewal thereof, but merely to encourage and stimulate the men and to promote the interests of the Temperance League in the parish of St John the Baptist and incidentally to prepare the whole congregation for the proper reception and performance of their Christmas duty. He next spoke on Confession and the preparation required to make a good confession taking for histext the words "Unless you do penance you shall all likewise perish." His handling of this important subject was indeed masterly and ereated a profound impression on his hearers. During the following days sermons were reached on "Mortal Sin," 'Eternity "The Grace of God," "Why we Honor the Blessed Virgin." Temperance, "Purity." and "The Love of God."

"Why Catholics honor the Blessed Virgin." were among the best ever heard in the sarred edifice. Throughout all his served.

sermons on "Eternity" "Temperance '
"Why Catholics honor the Discountry of the Disco Mis serimons on "Eternity" "Temperance" and "Why Catholics honor the Bleesed Virgin" were among the best ever heard in the sacred edifice. Throughout all his sermons he never failed to grass at any object to illustrate the horrors and misery occasioned by intemperance. Time and time again he exhorted the men, young and old, to practice that virtue of Temperance, and to strengthen them in their purpose to lead steady sober lives he asked them one and all to take the pledge which he would be pleased to administer on Sunday. So eloquent and foreible was his appeal that when that time came the male portion of the corgregation vied with one another to see who would be the first to receive it and from the close of High Mass on Sunday antil the close of the Benediction of the Most Blessed Sacrament in the evening over two hundred and thirty new members were enrolled in the Lesgue.

On Sunday evening the Reverend Father

antil the close of the Benediction of the Most Blessed Sacrament in the evening over two hundred and thirty new members were enrolled in the Lesgue.

On Sunday evening the Reverend Father bade the congregation farewell and his address while doing so was such as not eon to be forgotten. He spoke on the love of God, taking for his text the words "Thou shalt love the Lord thy God with 'hy whole heart, with thy whole theregat had with all thy mind." He said the love of God is for one and all. It is a duty which each one owes to God. It is also a duty which each one owes to God. It is also a duty which each one owes to God. It is also a duty which each one owes to God. It is also a duty which each one owes to God. It is also a forgotten but God never forgets those who love Him: everything done for Him will have its reward. But, strange as it may seem, some people there are who declare that the service of God is hard, is difficult, but remember this said the Reverend Father, whenever you hear a person thus complain it is a sure sign that such a person's heart is not influenced or inflamed with love for God and that he merely sorves Him through fear not love. Soon the heart that serves God through fear grows weary, but the heart that serves God in the grows weary, but the heart that serves God, who is all powerful, who knows all things and who loves with an undended love, commen sense and reason should tells us that He and He alone, is the proper person in whom to pace all confidence and who in return should be loved with all our strength.

The Catholic who truly loved God must present a service becomes one of infinite to list were done one one of the strength.

The Catholic who truly loved God must pre-

is all powerful, who knows all things and who cloves with an unbounded love, common sense and reason should tells us that He and He alone, it is the proper person in whom to piace ail confidence and who in return should be loved with all our strength.

The Catholic who truly loved God must prefer Him to everything else in this world even father, mother, brother, sister, with, husband, or child. See how the loyal soldier will fight and die for his country. What will the fond parent not do to protect his children, to educate and bring them up as they should be; But the love of God when sincere is not the love like that of the soldier for his country or the parent for his child, but the love of preference which the creature owes to his Creator. God commanded us te love Him and following out that command the Church is steeped in the blood of marryrs who gave up their lives all for the love of God. He next went on to say that the low of God. He next went on to say that the low of God. He next went on to say that the low of God. He next went on to say that the low of God. He next went on to say that the low of God. He next went on to say that the low of God. He next went on to say that the low of God. He next went on the three words of our Divine Lord, "Not my will but thine be done." Yes, we must obey His commands. This is the Divine law and this is the law which knows no execution. The high and low, the rich and poor—The Pope on the three of the subject to the law of God. He cextillustrated the salutary effects on The high and low, the rich and poor—The Pope on the three of wordly principalities, all must conclude by the love of God and God and God the subject to the law of God. He cextillustrated the salutary effects on the common of the concluded by the love of God and God and God the subject to the law of God. He cextillustrated the salutary effects on the certification of the concluded by the love of God and God and God the subject to the law of God. He cextillustrated the salutary effects on the certification

come they would be able to say "I have lought the good fight and I see now prepared for me the Crown of Eternal Glory."

At the since we the Rev. Father requisted the congregation to knee down and say atom the Act of contrition this being done the altar boys said aloud the Confeteor and at its conclusion the learned preacher, drawing his mesionary cross from its glidle, held it aloft while he gave the Papal Benediction to the congregation. When all had again been seated he mayan addressed the congregation. He said he would be remiss in his duty as a missionary if he did not thank the people of Perth for the way they had attended the devotions. When he preached the mission here nearly two years ago he was clated at its success; when he preached the remission here nearly two years ago he was clated at its success; when he way in which the congregation turned out; but for once in his life he was unable to find words to express his feelings of joy at the success which crowned his efforts on this occasion. Since Thursons morning nearly 1,300 communions had been given and 230 new members had been enrolled in the Temperance League. The people of Perth were noted fat and near for their regular attendance at Mass on Sundays and holidays and all devotions pertaining to the practices of their holy religion, and that distinction was well deserved, "for," said the Reverend Father, I have preached many missions and I am able to judge of the spiritual condition of a congregation, but he was bound to say that never had be seen nor did he know of any congregation that had attained to as high a state of spiritual perfection as the good kind people of Perth to which he would now asy farewell.

To say that Father McPhail has made a profound impression is but placing it mildly, and it is no disparagement on any of the missionaries who have been here to say that nowe have ever

#### ARCHDIOCESE OF OTTAWA.

ARCHDIOCESE OF OTTAWA.

All our hearts have gone out to Mr. John A. MacCabe, LL. D. (University of Ottawa). Principal of the Normal school, on the death of his life's partner, which occurred in St. Luke's hospital, New York on the morning of Sto. day, 19th instant. The repreted deceased lady had been in failing health for a couple of years back, but latterly she had seemed to impose the very considerably; and it was bond the treatment which she would receive the the York hospital would have all so it appeared to be for a time, as on one Friday preceeding her demse she had various things to be done in the said of the treatment which she would receive the said so it appeared to be for a time, as on one Friday preceeding her demse she had various things to be done in the said that the said of the said so the said so the said of the said so the said so the said so the said of the said to terminate fatally on the following morning, came to her heart-broken husband—that the tie which had so lovingly united them for thirty years was about to be snapped asunder—too late for him to reach her bedside and there receive her last word of affection, her last sigh! The beloved remains of this good wife, good mother and exemplary Christian, Catholic woman arrived at the New York & Ottawa depot on Monday morning, accompanied by her son and his young wife, and were met by a number of release the said of the said appraised by her son and his young wife, and were met by a number of pariets from the different city parishes and thence conducted to her late residence, whence she had departed only a few weeks before with the University and also by lay friends, and thence conducted to her late residence, whence she had departed only a few weeks before with the bright prospect of a near return in completely restored health. The funeral took blace to St. Patrick's church and thence to Our Lady's cemetery on Tuesday morning, and notwithstanding an incessant downpour of rain, the attendance was very large, including the professors, teacher

has gone to meet her reward. Requiescet in pace!

A "land mark" of the Community of Grey Nuns in this city has been called to the reward of a long and useful life in the berson of the venerable Mother Phelan, who had long nassed the alloted "three score years and ten." The deceased lady had endeared herself to all whose happy lot it was to come into contact with her, more especially the poor, the sick and the orphan. She was sister to the former Rishop of Kingston, was amongst the earlier Sisterhood of Grey Nuns in Ottawa, and had filled every office in the gift of her beloved and loving spiritual Sisters. To her, there is every reason to hope, have been addressed the divine words: "Come, good and faithful servant." Her funeral and interment took place on Thursday of last week. His Grace the Archbishop song the Mass de Requiem, assisted and surrounded by a numerous body of priests of the city and district. in the presence of a large body of devoted friends. Requiescat in pace!

Rey. Father Corriere, late of St. Eugene de

the presence of a large body of devoted friends. Requiescat in pace!
Rev. Father Corriere, late of St. Eugene de Prescott, has been appointed curate at Cantley, Archishop Langevin of St. Boniface preached in the Sacre Cour church on Sunday of last week, His Grace left for home the same afternoon, accompanied by Rev. Father Moulin, an aged missionary who had come East with him.

Moulinan aged missionary who had come East with him.

The University students, to the number of about four bundred, made a piligrimage to the church of Our Lady of Lourdes on the Sunday within the Octave of the Immaculate Conception. His Grace the Archbishop preached to them, and they were subsequently enrolled in the Sodality of Our Lady Queen of All Hearts.

Amongst other gifts which the feast offst. Ceclia brought to the chapel of Our Lady of Angels of la Congregation de Notre Dame Gloucester street, were a very beautiful statue of Our Lady—a riplica of Murillo's painting of the Assumption—and a magnificent pair of quadruple brass mounted lamps.

#### ARCHDIOCESE OF TORONTO.

ARCHDIOCESE OF TORONTO.

St. Paul's Catholic Truth Society, Toronto. held its first open meeting on Tuesday, Dec. 5, in the form of a concert and lecture. Mr. C. J. McCabe, B. A., president, bresided, and with him on the platform were Rev. Father Hand, P. P. St. Paul's: Rev. Father Cine, chaplain of the Truth Society; Mr. Ahearn, St. Marv's Truth Society; Dr. Brown and the rev. lecturer, Father Moyna A very nicely-arranged programme was presented and thoroughly enjoved by the large audience present.

Piano solos were contributed by Miss Jennie O'Keefe and Miss Kelly and warmly applauded. Some of the ballads of old Erin touched a chord in the Irish heart, and Miss Margaret Milne and Mrs. J. McGaan were ach accorded a hearty encore, and graciously responded. The talented reader, Miss Marguerite Dunn, gave "Damon and Pythias" with all that dramatic fire, nobility of bearing and fine intellectual sense, which easily stamps her as one of the foremost elocutionists on the Canadian stage. Her rendering of "The Small Boy's Troubles"—a humorous sketch-displayed a great deal of versatility, which makes her equally pleasing in tragedy and in comedy.

Another reader of considerable note was Mr. Le Roy Konny. His "Foreigner's Views of the Statue," in which he impersonated nine different nationalities, was so clever that Mr. Kenny, lived his characters as if he "grew there." In his favorite recitation "Tiger Lily" he carried his audience with him through the heat and excitement of the race in a manner which was simply electrical.

Very pleasing variety was added by the violin numbers of Miss Justina Allen, which merited well deserved encores. Miss Katie Rigney presided at the plano with her usund grace and ability. Rev. Father Moyna, P. P., Ordlia, on coming fordered control of the large audience, who punctuated his remarks by very hearty applause. The subject upon which he spoke

from his old friends and admirers. His address was able and scholarly, and from start to finish he had complete control of the large audience, who punctuated his remarks by very hearty applause. The subject upon which he spoke was appropriate and happily chosen for the occasion—viz. The points upon which Catholics and Protestants agree and disagree." To give the more salient points, his remarks may be summed up as follows:

There are six points to be considered. Protestants and Catholics agree on five points and disagree only on the sixth, i.e.

1—A supernatural and internal light—the efficient and formal cause of habitual faith and supernatural knowledge.

2—This faith must be developed that the Christian may believe reflevively.

3—This development must be such that the knowledge of dogmas may be personal.

4—This development requires external aid as well as internal illumination; a stimulus that does not give supernatural rith but awakes, excites and determines the faith and with—

5—This exetting; ause or stimulas is the supernatural and divine patriarchs, prophets, Christ and His apostles.

6—The point of difference between us and positive Protestants—" what is that revealed and Divine Word which ought to super-mely direct and restrain our religious reflection to perceive and believe supernatural ruths.

Catholies hold that the Church is the divinely-apolinical agent to teach truth.

Protestant spectrum :

y. 2–Contrary to the Sacred Scriptures. 3–Repugnant to the method of the Primitiv burch, and perfectly agrees with that of her tics in all ages.

4—Is intrinsically self-destructive and is santing in the conditions necessary for a rule

of faith.
5—Leads logically to rationalism.
6—Leads judicially to rationalism.
At the close of the lecture Rev. Father Moyna was tendered a hearty vote of thanks and made a few happy remarks in reply.
The audience joined in singing the national anthem.

The Truth Society is to be congratulated on the success of its first open meeting, and the good work it is seeking to promote.

# Business Education.

Young men with a business and shorthand education are in great demand at present. The Business College at Kingston, Ont., has been unable for the past few months to supply the demand and are offering to assist all worthy graduates of that celebrated college to positions, so confident are they of placing their students.

any congregation that had attained to as high a state of spiritual perfection as the good kind people of Perth to which he would now say farewell.

To say that Pather McPhail has made a profound impression is but placing it midly, and it is no disparagement on any of the missionaries who have been here to say that none have ever entered in othe heart arrestments to his work which produces its own effect; bosides he is an indefatigable worker and the wonder is how he continues as he does.

On Monday morning he took the early train for Alexandria, where he preaches a mission this week.

The greatest writers, men who have sounded the depths of truths, teach that true devotion to the Virgin Mary is a certain sign of predestination,—Father Ryan.

#### DIOCESE OF LONDON.

MISS MINNIE MAUDE RIDDELL, OF WATERLOO MISS MINNIE MAUDE RIDBELL, OF WATERLOO, TAKES THE WHITE VEIL.

The beautiful little inside Chapel at the Ursuline Convent, was the secto yesterday aftermoon of an interesting and impressive ceremony, when Minnie Maude Riddell, of Waterloo, took the white veil. Miss Riddell is an exceedingly bright and clever girl, a graduate in music of Toronto Conservatory of Music, and holds five certificates from the Toronto Art School.

missic of formic conservatory of missic and fancy school.

She is very proficient in painting and fancy needle work. She will be, therefore, a valuable addition, intellectually as well as religiously, to the ranks of those devoted Sisters of the Ursuline Community who have dedicated their lives to Mother Church.

Rev. Father Solanus, Superior of the Franciscan order, acted as officiant while the Rev. Father D. Fennessy C. R. of Si. Jerome's College, Berlin, addressed the candidate on the nature and importance of the step she was now taking, explaining in eloquent and impressive language, the great sacrifice she was making and the nobility and sanctity of the life she had chosen with the view of consecrating herself more completely to the sweet service of Jesus Christ.

Father De Paul filled the office of first, and Father Herman that of second assistant. Five exquisitely gowned little girls, Henrietta Collins, Nellie Radley, Angela Crotty, Rhea Martin and Lea Dezil acted as flower girls, and added much to the beauty and solemnity of the ceremony.

added much to the beauty and ceremony.

At the conclusion of the induction the nuns choir rendered exquisite choral service in four parts. In religion Miss Riddell will hereafted be known as Sister Mary Carmel,—Chathan Banner, December 6, 1899.

# DIOCESE OF PETERBOROUGH.

Forty Hours' Devotion

AT THE SACRED HEART CHURCH, TROUT CREEK, THE SACKED HEART CHURCH, TROUT CREEK, ONTARIO.

The most successful Forty Hours in the history of Sacred Heart parish began on Monday at 10 a. m. with Solemn High Mass of Exposition of which Rev. T. F. Collins, P. P., Bracebridge, was celebrant; Rev. D. J. Scollard, P. P., North Bay, deacon, and the rector, Rev A. F. Kelly, subdeacon. The rev. celebrant chanted the Litanies

North Bay, deacon, and the rector. Rev A. F. Kelly, subdeacon. The rev. celebrant chanted the Litanie.

There was a grand procession of the Blessed Sacrament, in which the altar boys, clergy and members of the C. M. B. A. participated. The rev. pastor of North Bay preached an instructive sermon on "The Eternal Reward." At the devotion in the evening Father Collins delivered a powerful discourse on "The Real Presence." The Missa de Pace Tuesday at 9.30 a. m., was celebrated by Father Scollard, assisted by Rev. H. Martel, P. P., Bonfield, as deacon, and Rev. John J. O'Brien, of Sturgeon Fails, as sub-deacon. Rev. Father O'Brien gave an eloquent sermon on "The Promise and the Institution of the Blessed Eucharist." Tuesday evening Father Martel spoke on the necessity of following the good resolutions taken during the devotional exercises. Wednesday at 10 o'clock the Solemn High Mass of Reposition was sung by Father O'Brien, assisted by Fathers Kelly and Collins as deacon and subdeacon. The rector of the Mass of Reposition was sung by Father O'Brien, assisted by Fathers Kelly and Collins as deacon and subdeacon. The rector of the parish preached on 'Perseverance.' He urged the vast congregation present to profit of this time of grace so prezions to their immortal souls and not to ever lose the graces and blessings obtained during the Forty Hours, but to continue the good that they so well performed during the few days assembled here in church adoring Jesus on the altar in the Holy Sacrament and asking Him for graces to persevere until the end and be saved. The holy exercises came to a close after chanting the Latanies, carrying the Adorable Host in procession. Ben ediction of the Blessed Sacrament and the Te Deum. Five priests assisted our pastor with confessions and the different exercises. The attendance at all the devotions and those who frequented the Sacraments was larger than any year previous, which shows that the League of the Sacraments of this parish.

#### LORETTO HIGH SCHOOL, TORON-TO.

The annual distribution of the certificates and medals at Loretto High school took place on Wednesday, Dec. 13th, at 3 o'clock p. m., before a very appreciative audience, composed of the clocky appreciative audience, composed of the clocky manubers of R. C. S. S. Board and proper composed of the clocky and the composed of the clocky and the reputation of refined simulicity always accorded those who claim "Loretto" as their Alma Mater.

Rev. Father Ryan conveyed to teachers and pupils the regrets of His Grace the Archbishop whose absence from the city prevented his being present, while at the same time he congratulated all on the success of the work so creditably accomplished, as will be seen from the list of certificates and honors which follows.

Honor List. Gold Medal for Christian doctrine, presented by Rev. Father Rohleder, Miss May Callag-

Special prizes for Christian doctrine, pre-sented by Rev. Father Rohleder, Ist, Miss H. Heck, 2nd. Miss N. Matthews. Gold medal for obtaining highest marks in Public School Leaving examination, presented by Rev. Father Ryan, Miss Lillie Newman. Gold medal for obtaining highest marks in Entrance examination, St. Michael's school, presented by Rev. Father Rohleder, Miss

Gold medal for obtaining highest marks in presented by Rev. Father Rohleder, Miss Drucilla Crow.

Gold medal for obtaining highest marks in Entrance examination St. Helen's school presented by Rev. Father Walsh, Miss Ethel Entrance examination St. Helen's school presented by Rev. Father Walsh, Miss Ethel Entrance examination St. Helen's school presented by Rev. Father Walsh, Miss Ethel Entrance Extra Certificates for Form II, Part I, Junior Leaving Examination, awarded to Nano Matthews, Helen Heck, Luiu Geary, Junior Matriculation—Minna King, May Callaghan.
Certificates for Puble School leaving examination awarded to May Hodgson, Mamic O'Malley, Josephine Heck, Lizzie Jordan, Clara Foley, Mabel Dutton and Lillie Newman, Diplomas in Pirlomas in Pirlomas in Review In Course.
Subjects: — Freehand drawing, practical geometry, linear perspectiv, model and memory or blackboard drawing awarded to Misses Josephine Heck, Nano Matthews, Minna King, Manie O'Malley, Helen Heck, May Callaghan and Mabel Dutton.

Motel Josephine Heck, Louin Geary.
Industrial design and outline from the round:—Luiu Geary.
Industrial design and outline from the round —Luiu Geary.
Industrial design and outline from the round—Josephine Heck.
May Callaghan and Mabel Dutton.

Motel Josephine Heck.
May Callaghan and Mabel Dutton.

Motel Golden Heck.

Outline from the round:—Luiu Geary.
Industrial design and outline from the round—Josephine Heck.
Chalue, Eleanor Listor, Curuse,
Weed, May Hodgson, May Murphy, May Murphy and Florence (Thalue, Florence Ryan, May Beal, Frene Woods, May Medical Health St. Newman, Addie Bair, Agnes Conlin, Belvie Brady, Mand Carbenter, Florence Ryan, May Beal, Frene Woods, Said: "What will thought Murphy, Florence Ryan, Gertie Tomilingon.

Memory or blackboard drawing:—May Murphy, Florence Ryan, Gertie Tomilingon.

Chelue
Memory or blackboard drawing: — May
Murphy, Florence Eyan, Gertie Tomlinson.
Eva McEvoy, Irene Woods, Belvie Brady,
May Beal, Florence Chalue, May Maloney,
Mand Carpenter, Lizzie Jordan, Edith Eyans,
Agnes Conlin, Addie Blair, Olive Griffin, Eva
Stone, Gertrude Foley, Lillie Newman, May
Hodgson, Clara Foley, Idia Dowling, May
Kennedy, and Eleanor Listor.

#### THE APOSTOLIC DELEGATE AND THE BISHOP OF LONDON.

Rome, Dec. 11.—At the Consistory, held to-day, the Pope formslly announced the appoint-ment of a number of Bishops, including that of Mgr. Fergus P. McEvay, to the Bishopric of London, Ont., which he has been occupying since August last.

The Pope also announced the appointment of Mgr. Falconio, the Apostolic Delegate to Can-ada, as M-tropolitan of Larino, and of Mgr. Frederic Eisaux to the united Sees of Sault Ste. Marie and Marquette.

### CATHOLIC TRUTH SOCIETY, TORONTO.

The following officers were elected for 1900, at the December meeting of the St. Mary's Branch, Catholic Truth Society, on Wednes-day, the 13th inst.:

Branch, Catholic Fruth Society, on Wednesday, the 13th inst.:

Hon. President. Rev. J. J. McCann, V. G.;
President, Mr. H. E. Blake;
Vice-President Mr. John Doyle;
Corresponding Secretary, Mr. Watta;
Recording Secretary, Miss Kate O'Rourke;
Financial Secretary, Miss L. Curtin;
Treasurer, Mr. W. J. Fulton;
Chaplain, Rev. Wm. McCann.
This society has just closed a very successful year, and, under the guidance of Mr. Blake, should do great things the coming year.

Seen from a distance and viewed as a whole, humanity can be loved without much trouble.
But those who truly love men are they who patiently endure individuals.—Saint Marc Girardin.

#### ET QUIEDEM CUM ES ET FILIUS DEI, DIDICIT EX IIS QUAE PASSUS ESTOBEDIENTIAM."1

They have laid Him in the manger Who is our Heavenly Food, Have laid the Wheat upon the straw, And both upon the wood, Hard is the Crib, harder will be His couch upon the Rood.

The veil of His spotless Mother, Shielding His Infant Head, Shielding His Infant Head,
Foreshows the grave-clothes pure and white
Of His last and rock-hewn bed,
And sweet symbols of the spices
That thall strew His winding sheet,
Her soft and baimy kisses
Breathe warm on H's Hands and Feet;
On that tender Form where scourze and scorn
And Cross, and Nails, and Crown of Thorn,
And every agony shall meet,

"Sic nos amantem, quis redamaret? 2 Venite Adoremus Dominum!" -Epsilon, in the English Messenger for De

1 "Although He was the Son of God yet He learned obedience by the things which He suf-fered." (Hebrews v. 8.) 2 "Who would not give love for love to Him Who so loved us? O come, let us adore Him?"

#### (For the CATHOLIC RECORD.) CHRISTMAS BELLS.

'Fis night and o'er the city
Steals the sound of Christmas bell;
Hark! from the lofty turret.
How their music softly swells,
Goes a pealing
And a sealing
Through the moonbeams' fading light;
Goes a ringing;
"Christ, our King, was born this night."

Let our voices then swell proudly
In a hymn of praise and love:
And let one grand Hosanna
Rend the wintry skies above.
Hark! how sweet the midnight watchers
Echo forth their fervent prayer
As from the rose crowned altars
Floats sweet incense through the air.

Ring on then merry Christmas bells
Across the glist'ning piain;
While hearts beat time
In faintest rhyme.
Ring out all care and pain;
While hearts are glad
No longer sad
Ring out the dying night;
Ring on! O bells!
Sweet Christmas bells!
Ring in the morning's light.
—J. William Fischer.

## THE COUNCILS OF GOD.

His Fiat Eternal resounds through the skies, And, lo, a Flower! A Rose of Womanhood, like to none! And a rmile goes out from the very Throne At the beauty a light in the virginal eyes, Her perfess dower.

Again the great Fiat is hurled from on high:
A splendor gleams
Anew in the wearisome dusk of earth,
The silvery dew of a marvelions Birth—
And the world is aglow! Its Messiah is nigh,
Whose touch redeems.

The Prince of the Fiat, the Bud of the Rose, Is come! is come! Is come! is come!

A Babe in a snowlly shielded nest,
Though He learn earth-sleep on a mother
breast,
In His silence Divine He ineffably knows
Creation's sum.

Though His the firm Fiat that fashioned the Werld,
I'he Mother pure
Would clasp Him close in her quick alarm
Lest the world itself be a force of harm;
Yet placid His smile, as a rose-leaf unfurled,
And seraph-sure!

Adoring the Fiat which shaped and redeems,

We humbly bow
In penitent joy at Thy innocent feet,
O Son of the Highest! Surpassingly sweet
Thy coming—Thy love, in its sunlighted
streams,
Our Master, Thou!

# DECEMBER: A CHRISTMAS DREAM.

Tell me now for the best or worse, Who is the last, who is the first Of all the palmers that Eastwards go, Dragging their packs across the snow

The first is Adam, and woe is he, For the way is heavy to far Judee, The second is Eve, and her eyes are dim. But her smile is for Adam, and none bu The third is Lilith, and fair is she,

The fourth is Adah. The fifth is Cain,

Sick to die and forget again. The sixth is Lot; and I see but seven That come to pray to the Lord of Heaven. Kneeling low by the stable stall, Hear ye the cry of the pigrims all "Give me love, Lord!" and "Give

"Make me a woman that am but a sprite, Not to be moved of grief or delight!" And the Cnild that lies in the manger stall, He speaks in His sleep and He answers all. He hath given a clod of Eden earth To weary Adam, that he may have mirth, Seeing the seeds of his sowing grow As then did in Eden an age ago.

He hath given a rose from Eden gate To Eve, and she mourns not her woman fate.

He hath given to Lilith a sword blade blue,
To thrustin her heart and let love through.

He hath given to Adah the grace to follow The way of her mate over hill and hollow. He hath breathed on Cain that his eyes may

Mand while they are wet may close in sleep. He hath given to Lot to dream once more Of the happy time and the good days o'er, Or even the heavens wept flery rain On the sinful fair Cities of the Plain.

Now all have gone from His Presence shriven, Save the greatest and first and last of the seven; And the Child in His sleep spoke out and said:
"What wilt thou? The woman has bruised
thy head!"

And the Snake writhed hence, and round Lilith's waist I clung, and it would not be unlaced; But the wound in her bosom dropped with red, And the eyes, went blind in the Serpent's head.

Deaf and blinded, he could not see The trees arising on Calvary: The song of the olives he could not hear, That sang for the young Child cradled near;
"Be still, O reed : thou art not a spear;
"Be still, O reed : thou art not a spear;
Abide thy time and thy place, as we."
—Nora Hopper, in St. Peter's.

# The Bye-Elections.

In the four bye-elections which took place on the 12th inst. to till vacancies in the Ontario Legislature, the Conservatives and the Liberais ach won two seats. This is a gain of one seat for the Conservatives, namely, in West Elgin, where Mr. MacDiarmid defeated Mr. MacNish by a majority of sixty. East Elgin was won by Mr. Brower, Conservative, whose majority was twenty. In South Brant a Liberal majority of three hundred and ninety-eight secured the seat for Mr. Preston, and in South Ortario Mr. Dryden won by a Liberal majority of four hundred.

Mr. Dryden won by a Liberal majority of four hundred.

Good music is an important factor in the well-conducted church service. It influences the mind to a remarkable degree, and makes it receptive of the highest thoughts and feelings. Men's consciences can often be reached through their emotions when it is impossible to touch them in any other way, and anything which secures that end is a benefaction. Thus the organ which is used in a church becomes of vital importance. It should be the best and this is what Mason & Hamilin organs are. From its foundation in 1834 as a firm, this company has always stood at the head, and its instruments have been recognized as the standard of the world. The church which uses one of them has taken along stop in the right direction.

### OBITUARY.

MR. DENIS DALY. LONDON.

MR. DENIS DALY, LONDON.

On Sunday, December IT, this city lost one of its oldest and most respected citizens, in the person of Mr. Denis Daly, West London. One by one the older members of our cathedral congregation are dropping from our ranks, and this our latest loss will be felt with keen regret. During his long life Mr. Daly was ever recognized as an ardent and staunch Cathonic, an Irishman who reflected credit upon the laud of his birth and as a true-hearted friend of the poor and needy. He was born in the county of Antrim, near Silgo, in 1819, and came to Canada in 1842. About eight years afterwards he married, and raised a large family, all of whom predeceased him but two sons, Mr. P. J. Daly, of Rampart City, Alaska, and Mr. John M., of this city. For twenty years Mr. Daly was purchasing agent for coal and wood for the Great Western Railway Commany, a position requiring keen business accurace, which he filed to the utnost satisfaction of the management. Subsequently he was a contractor on the Canada Southern Railway. Fourteen years ago he established a coal and wood business on York street west, and was actively engaged in managing it until a few years ago, when his son, Mr. J. M. Daly, undertook this work.

To the bereaved relatives we beg to extend our heartfelt sympathy, and with holy Church we pray that rest eternal will be given the soul of the departed.

The funcral, one of the largest seen at the cathedral for some time, took place on Tuesday, the 19th, and effect Requiem Mass, celebrated by Rev. P. J. McKeon, the interment was made in the family plot at the later's cemetery beside his beloved wife and children.

MRS. G. RUSSELL, CHAPLEAU. MRS. G. RUSSELL, CHAPLEAU.

Once more the sad tones of the funeral knell ring out upon the frosty air and with serrow we learn that another soul has winged its flight to eternity. This time Mrs. G Russell, of Chapieau, daughter of Mrs. John Foran, of Douglas. The best medical skill was provided by her kind and devoted husband, and every thing possible was done to delay the silent messenger, but God willed otherwise. He exemplary life was a fitting prelude to a happy death, and on Monday, December 4, calmly and peacefully she breathed forth her soul to her Creator, leaving a grief-stricken husband and two daughters, one five years old and the other an infent babe.

Mr. Russell, husband of the deceased, brought

Mr. Russeil, husband of the deceased, brought the precious remains from Chapleau to Douglas. He was accompanied on the ionely journey by his little daughter, Kathleen, Mr. C. Mulligan and Mr. B. Patterson. Arriving by the p. m. train, Wednesday, they were met at the station by the hearse, and a large crowd of friends were present to tender their sympathy to the bereaved husband and to pay their respect to the remains of the one-time friend whose excellent qualities had endeared her to all.

whose excellent qualities had endeared ner to all.

The procession proceeded to the home of William Dunne, where the aged and heart-broken mother beheld her idolized daughter clasped in death's cold embrace. The funeral took place Thursday morning to St. Michael's church. Douglas, where Requiem High Mass was celebrated by Rev. H. S. Marion, P. P. The mourners then fell into ranks once more and tore the casket along the off-trodden path to the silent city of the dead, that has witnessed so many unfinished chapters in happy lives. There in the family plot beside her father, sister and brothers she was laid to rest. May she rest in peace!

### MARKET REPORTS.

LONDON.

London, Dec. 21. — Dairy Produce — Eggs, fresh laid, per dozen, 21 to 23c: eggs, basket lots, 19 to 21c; butter, best rolls, 19 to 21c; butter, best rolls, 17 to 19c: butter, creamery, 23 to 25c: cheese, pound, wholesale, \$\frac{1}{2}\$ to 15c: cheese, pound, wholesale, \$\frac{1}{2}\$ to 15c: honey, per bound, 10 to 14c: lard, per pound, wholesale, 7 to 75c: lard, per bound, retail, 9 to 10c.

Vegetables — Potatoes, per bag, 30 to 60c. onlins, per bag, 30 to 95c.

Poultry — Ducks, dressed, 25 to 50c; fowls, per pair (dressed) 45 to 55c; geese, each 60 to 75c; geese, per 1b. 6 to 60c; turkeys, per 5.8 to 10c, 55c; cow, \$\frac{2}{3}\$ to 0 to \$\frac{2}{3}\$ to 10 to \$\frac{2}{3}\$ to 50c; fowls, ber pair (dressed) 25 to 50c; fowls, bet 50c; fowls, ber pair (dressed) 25 to 50c; fowls, 50c; f

.08c. Grain, per cental — Wheat, \$105 to \$1.10; bats, 83 to 87c; peas, 79c to \$1.00; barley, 89 to 85c; cern, 75 te 80c.; rye, 85c to \$110; buck-wheat, 90c to \$1.00; beans, per bushel, \$1 to \$\frac{330}{81.30}.

Farm Produce — Hay, \$8.50 to \$9.50; straw, per load, \$3.00 to \$3.50; straw, per ton, \$5.00 to \$6.00.

Live Stock—Live hogs, \$4; stage, per lb., 2 to 2\text{ler} coss, per lb., 2c; pigs, pair, \$3.00 to \$5.00; fat beeves, \$3.50 to \$4.00.

TORONTO.

TORONT TORONTO.

onto, \$3.25 to \$3.35 per bbl.

MONTREAL

Montreal, Dec. 21.—Peas, 66c.; oats. 30 jc. to 51c.; barley, 16c.; buckwheat, 51c. to 52c.; rye, 69c. Flour is quiet and unchanged; Manitoba patents \$3.00 to \$4.40; strong bukers, \$3.60 to \$3.70; straight rollers, \$3.30 to \$4.40; atrong bukers, \$3.60 to \$3.70; straight rollers, \$3.30 to \$4.10 in bags.
\$1.57 to \$1.62 Manitoba, bran, \$11.75 to \$15, in bags; \$1.7 to \$1.62 Manitoba, bran, \$11.75 to \$15, in bags; \$1.7 to \$1.62 Manitoba, bran, \$11.75 to \$15, in bags; steady: compound lard. 5jc.; pure refined lard. 6j to 6jc; kettle rendered, \$10.8jc, in tierces; larned set berekfast bacon. 10 la. accord. Will shire bacon. 10; green bacon, 10; accord. Will shire bacon. 11c; green bacon, accord. Will shire bacon. 11c; green bacon steady; butter would be taked free green bacon. 11c. accord. Will shire bacon. 11c; green bacons on the story socks, but 21c. asked. Eggs are in good demand and 22 to 23c; straight candled. 17c. to 18c; limed. 15 to 16c; cold storage. 14 to 16c; second. 10 to 11c. Poultry continues in brisk demand and prices are firmer: turkeys, 9 to 10c; ducks, 8 to \$1c; fowl, 5c to 6c.

Latest Live Stock Markets. MONTREAL.

# Latest Live Stock Markets.

Toronto, Dec. 21.—Following is the range of current quotations at the western cattle markets this morning:

Cattle-Shippers, etw., \$1.50 to \$5.00; butcher choice, do., \$3.75 to \$1.50; butcher, medium to good, \$3 to \$3.50; butcher, including the good, \$3 to \$3.50; butcher, incrient, \$2.50 to \$2.75; stockers, per cwt., \$2.25 to \$3.00; bucher, medium to good, \$3 to \$3.50; butcher, incrient, \$2.55; tambe, per cwt., \$3.50 to \$4.00; bucks, per cwt., \$2.25 to \$3.50.

Milkers and Caives,—Cows, each, \$25 to \$50; calves, each, \$2 to \$10. Milkers and Calves,—Cows, each, \$25 to \$50; calves, each, \$2 to \$10. Hogs — Choice hogs per cwt., \$1 to \$4.7\frac{1}{2}; light hogs, per cwt., \$1.00; heavy hogs, per cwt., \$3.7\frac{1}{2}; to \$4.00; heavy hogs, per cwt., \$4.

light hogs, per cwt., \$4.00; heavy hogs, per cwt., \$3.75 to \$4.

EAST BUffalo, N. Y., Dec. 21.—Cattle — The offerings were 7 loads of cattle, most of which were held for Monday. Calves were in moderate supply, fair demand and lower; choice to extra. \$7.25 to \$7.50; group to choice, \$7. to \$7.50. Sheep and myss-Forty six loads on sale, unbased on myss-Forty six loads on sale, unbased of \$5.60; group to \$6.50; to \$5.60; group to \$6.50; to \$5.60; group to \$4.75; and \$6.50; group to \$4.75; except choice to extra, \$4.25 to \$4.50; group to \$4.75; there was a fair demand for Canada lambs on the basis of \$5.50; with 23 loads on sale; the close was steady. Hogs — Thirty fresh loads on sale; active demand the best part of the day, heavy, \$4.35 to \$4.37; mixed. \$4.30 to \$4.35; vorkers, \$4.25 to \$4.55; pigs. \$4.20 to \$4.25; there sale \$1.50; \$1.37; mixed. \$4.30 to \$4.35; vorkers, \$4.25 to \$4.60; stags, \$2.30 to \$3.25; the close was a little easier.

A Successful College.

We beg to congratulate Mr. C. A. Fleming Principal of the Northern Business College Owen Sound, upon the completion of his eight senth college year. The N. B. C. was never in such a prosperous condition as at present.

The Paraclete. A manual of instruction and devotion. By Father Marianus Fiege, O. M. Cap. Price © cents. Benziger Bros., publishers.

WELL KNOWN

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# DEAFNESS.

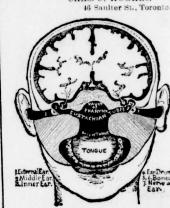
Mr. Chas. C. Hughes is a well-known and highly esteemed citizen of Toronto where he has lived for twenty-four years, being engaged for nearly half of that time in the merchat tailoring business.

severe Chronic Catarrh which greatly affected his hearing and produced constant buzzing and roaring sounds in his ears. This increasing deafness was so much of a hindrance in his business that Mr. Hughes tried everything he could learn of; but he met only with failure until he applied to Dr. Sproule. The eminent Specialist soon cured him, and although this was a yearago, there has been no return of the trouble The gentleman's description of his case and the peculiarities of its cure will be of interest to all who are similarly afflicted.

DEAR DOCTOR-Your diagnosis of my case was absolutely correct and certainly your treatment was just the thing. Although I nust say that its action was peculiar. The Catarrh and the noises in the head and ears soon disappeared. But the deafness was not apparently affected. I made up my mind to nother disappointment; but took the medi cine, as directed up to the last dose. Two days afterwards, to my surprise and delight, my hearing returned suddenly and entirely. And the best of it is that the work has been permanent. I have since had a very severe attack of grippe and yet my hearing has not been in the least affected. I cannot sufficiently express my gratitude to you.

I feel that I owe it to others to tell them of my cure and its thoroughness, so I shall be glad to have you use this letter and will answer any letters of inquiry. Wishing you continued

Yours, very truly. CHAS. C. HUGHES.



Dr. Sproule makes no charge for diag take his treatment or not after he has told you its exact cost, which he always makes as low as possible. Address DR. SPROULE, B. A., 7 to 13 Doane St,

sketches by Hon Jne, F. Finerty of Chicaco. This charming work IRELAND IN PICTURES is now ready. It is an interesting, in structive and educational photographic panorama of Ireland as it is. Produced at a cost of over \$15,000. The size of this grand work is lixil inches. This anniversary edition is printed on line art paper and contains views of the cities, towns and villages, rivers, loughs and streams, mountains, hills and vales cathedrais, chapels and churches, vine-covered abbeys, antiquated shrines, crumbling monasteries, and round towers. Celtic crosses and cemeteries, monuments to Irish heroes, battle fields, eviction scenes and rural landscapes. Every home should contain this book. No liberary is complete without it. Send for it and be entertained educated, instructed, and pleased. Boundfin fine grained cloth, emblematic gold stamped side and back, glit edges, silk top bands, elaborately indexed with colored map of Ireland.

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# PRAYER BOOKS FOR SALE.

We have a new stock of Catholic Prayer Books ranging in prices from 10, 15, 20, 25, 30, 50, 75c. \$1.00, \$1, 25, and \$1,50. Subscribers wishing to procure one or more of these prayer books, will please remit whatever amount they intend to devote for that purpose. We will make a good selection for them and forward their order by return mall, postage prepaid. Address: Thos. Coffey, CATHOLIC RECORD, London, Ont.

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# TEACHERS WANTED.

TEACHER WANTED FOR CATHOLIC SEP-arate school No. 7, Township of Rochester. Essex Co., Ont. Duties to commence Jan. 3rd, 1900. Please state qualifications, experience and salary. Address Michael Byrne, secretary. Byrnedale, Ont. 103 3

TEACHER WANTED, FOR UNION PUBlic school, section No. 11, Hagarty, Brudenelle, County Renfrew. A second class teacher, For 1900. Apply to Thomas Roche, Sec., Rochefort.

C: M. B. A.—Branch No. 4, London, Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their half albion Block, Richmond Street. James F. Murray, President: P. F. Boyle. Secretary

VOLUME XXI.

The Catholic Record. London, Saturday, December 30, 1899 ST. FRANCIS AND NON CATHO. LICS.

It is amusing and withal consoling to observe the trend of thought outside the Catholic Church. But a decade ago everything appertaining to the Catholic Church was banned, and today its doctrines receive respectful consideration, and the history of its saints is written by those who yield it no allegiance. St. Francis of Assissi has awakened much interest in different circles, and not a few lecturers have limned with reverent and enthusiastic hand the picture of the gentle saint who loved everything and chanted his love in hymns devoid indeed of technique, but clothed in beauty that no technique could impart, who walked hand in hand with his sister Poverty, and was content, and, unskilled in the accomplishments of the age, exercised a powerful influence in his genera tion, and did more than any of his contemporaries in recalling the ideas that make life real and strong.

It may be a fad, but an interesting and profitable one.

HONOR TO WHOM HONOR IS DUE Why is all the honor given to those who go out to battle? Is it that no courage is needed or shown by these who give sons and brothers, and then sit at home inactive, powerless to do ought but wait in dread. Is it not harder to battle in life than to die in battle? Greater courage is surely needed to calmly wait than to rush into the thick of the fight and greater credit due the brave waiters. We hear lots of rant about the evil done under cover of night; but little thought is taken of the good done under the same

friendly shelter. How many are using the night to fight out the silent battles that fit them for another day's rubbing at the grind ing factory of life. Appearance must be kept up, feelings hidden, work done while day is with us; but when friendly night shadows us we can loosen our harness and rest. Ther once more we brace up ready to bea the chafing and rubbing of the strap that fasten us to our life's work.

# PATCHES.

It seems to be the special province women, says a writer, to put of patches, and that a great part of the time of a busy housewife is spent the occupation. Among the litt ones, knees and elbows seem to be ways coming through, and in a lar family the mending basket is selde empty. Quite a degree of skill necessary for this delicate work-mo so than at first sight seems at all quisite. First, we think the n terial must be matched as shade and texture, although st a thing as a brilliant red or b patch in a sombre brown or grey g ment is not impossible. Then frayed edges must be neatly pared, new piece carefully fitted in its pla and the stitches made as fine an even as possible, without drawing thread in tightly so as to pucker

make the whole thing set awry. Finally a well tempered smooth iron must be applied to press it down firmly and hide the fact that a patch at all. But we must not t that these material patches are only ones a woman should be read put on. You will agree with us some women allow these to take attention from patches which re more delicate and dainty skill these we have mentioned. The many a rent made in the hearttemper, in the conscience, and pe instead of using her tact and inve to apply a patch some busy hour makes it larger until it cannot paired at all.

When John comes home at hard day's work and indulges little grumbling, either at the of the children or some outside ance, does Mary put a patch wounded feelings by cheerful pairing the evil, if it is in her or by a few soothing words w broad-minded woman will alway in the depths of her own kind Or does she return his grumbling interest, until he seizes his h