LONDON, SATURDAY, DEC. 20, 1902.

SILENCE, THE POLICY OF COWARDS.

clared that it is a positive duty of Catholics of all grades of society to take innermost secrets of the Vatican, we part in public life, so far as is compartitle with their condition. We have the habit of taking correspondmade reference to this matter before, ents into their confidence. They and we advise our readers to take note have something better to do than to of the Bishop's advice. We have been talk, and, as they are quoted, to talk and are too inclined to leave the discussion of public questions to our non- may expect this from the low-grade Catholic brethren. There is never a disgruntled politician who spits his meeting of any importance without an vegom on his opponents, but we may be attendance of Protestant ministers and quite sure that an interview given by a laymen. Sometimes some of our own are on the platform, but these occasions are so rare as to be easily remembered. This may be indicative of modesty, but to our mind it spells apathy. "Laymen," says Archbishop Ireland, "are not annointed in confirmation to the end that they merely save their own souls and pay their pew-rent. They must think, work, organize, read, speak, act, as circumstances demand, ever ready to serve the Church and to do good to their fellow-men." We have been long enough in this country to know that we are not here on suffrance. We are factors in the development of Canada and should see that matters affecting the public weal should receive our attention. To do otherwise is to be recreant to our duty both as citizens and Catholies. There can be no possible excuse for negligence in this respect and we do not hesitate to say that the policy of silence is the policy of cowards, but not of freemen.

READING CIRCLES.

From time to time we publish communications from the secretaries of Reading Circles. We are always pleased to do so because they show that an attempt is made here and there to stem the tide of triviality. Every ly, clear sighted. Non-Catholics of city parish should have the Reading Circle. Its aim is, in a word, to make us better Catholics by encouraging us to become more intimately acquainted with Catholic doctrine; to be conversant with our triumphs and glories, and to have, in the shape of Catholic philosophy, an antidote for the false principles that find their way into newspapers and current publications. When conducted properly they can never fail to do good. We say "properly" because the officers should be firm in demanding that the prescribed course of studies be followed by the members. The work, to be of value, must be systematic and thorough. There must be absolute fidelity and obedience on this point. No recitations or piano playing should be allowed to interfere with hundred who pose as students. Better far a rivulet of reality than a Niagara of sham, and we advise those in charge to insist that the Circle must be an abode of earnest and conscientious effort. Then we may expect some men and women who can talk of something else than the weather, and fewer specimens of that unclean and empty-headed animal called the "gossip."

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YELLOW JOURNALISM.

From time to time we receive queries us with talk about the heathen. as to the truth of the items of ecclesiastical news that appear in the secular prints. These items, we may say, are usually given their first airing in the sensational newspapers across the border, and are duly copied by our

publications that are not sensational. Now our readers should know that the cable liar is not dead. Also the individual addicted to hearing himself talk is still on the planet. And there are scribes who can build a big story on a little foundation of fact. Furthermore, it is on record on the annals of journalism that deliberate lies have been spread broadcast by unscrupulous reporters and believed in by the the bogus Encyclical of Leo. XIII. that mide some of our non-Catholic friends grow cold with fear.

Bearing in mind that the average correspondent who furnishes sensational or dependent for information on kitchen gossip, it is always prudent to attach no credence to what he may have to say about things ecclesiastical. When, for instance, the writes of wire-pulling at the instance, he writes of wire-pulling at the Vatican and of Cardinals Rampolla's or Gothe's chances of being elected as with wranglings and put a bar to that the condition of the Bible has filled the earth with wranglings and put a bar to that with wranglings and put a bar to that the could deliver pronized. None of the question box was fairly well patterpretation box was fairly well patterpretation. And if their interpretation of the guestion box was fairly well patterpretation. None of the questions were insulting or silly; they were of the usual order received in these missions. The question box was fairly well patterpretation. And if their interpretation of the Bible has filled the earth usual order received in these missions.

the beas successor, it is well to read sincere Christian, why should they open." He is merely testing the gulli-foist it upon the Japanese or Chinese? open." He is merely testing the gulli-bility of the public or demonstrating the impossibility of his getting rid of the idea that wire-pulling, etc., such as he pect from the unlettered heathen. knows of, must needs be practiced by the At a meeting held in London a short members of the most august body on At a meeting held in London a short members of the most august body on time ago, the Bishop of Emmans deerth. In regard to interviews with why should they ask the heathen to "distinguished prelates" near to the may say that these prelates are not in prelate will be in consonance with the spirit of Christian truth and charity. And first, last, and all the time, view "Roman news" with suspicion.

NOTES ON BIBLE SOCIETIES.

furnish us with an object lesson of how preconceived opinions and prejudices can influence the judgment. We have noticed that men who are otherwise are apt to fight shy of the Bible sensible are liable to give vent to and the missionary. It is this kind much nonsense on such occasions. of thing that wrung the following Annually they assemble in conclave confession from the historian Froude: and rush into print the speeches that used to be in fashion in the years long since. One is at a loss to account for the enlogistic strain that usually pervades their deliberations. Reports from the "field" are read and adopted; brother congratulates brother and the whole thing is a symphony of joy and music, or a rivulet of nonied compliments. Perhaps it is man to be guilty." but a mode of speech adopted for the impress the outsider and to influence the insider at so much per head. But if any of the brethren can discern in their missionary enterprises any result commensurate with the money and toil expended on them he must be singularrepute cannot see it, and have put themselves on record to that effect.

One also has to wonder at the harmony of the meetings. Dissentient voices are stilled and divines of all denominations vie with one another in expressions of love for the poor heathen. The holders of essentially contradictory tenets address the meeting, applaud the addresses of others, and the affair comes to an end with the Doxology and Benediction. But it is apt to strike an observer as curious to see a Baptist, for instance, shaking hands doctrinally with an Episcopalian. If the Baptist be sincurious to see a Baptist, for instance, Episcopalian. If the Baptist be sincere he can lend no support to any Episcopalian scheme for carrying the good tidings to those who sit in the dirkness. To do otherwise is to stulti-f, himself and to admit that the funda-their children form about one-half the the regular business of the Circle. It is far better to have five members bent is far better to have five members bent ignored, at least at Bible Society meet.

A non-Catholic mission has im who recognizes the divinity of been well worked by Christ listen with any grace to a Unitarian who denies this doctrine. And yet divines pledged to maintain and to teach essentially contradictory tenets meet and deliberate with a fine show of concord as to how to rescue the unchristianized members of the human race. They do not agree among themselves in matters of vital import, and yet, with a presumtion that is offensively careless, deluge

There is not another society in the world that could do business on these lines and live. In a recent congress scientists and medical experts drew up plans for fighting tuberculosis. They knew, or thought they knew, some efficient mode of warring againstit; they had, at least, a plan of attack. But the Bible societies elaborate no programme. The ministers who assist at them bury their differences for the moment and indulge in platitudes on the Bible and on the necessity of distributing it. They affect to believe that a revelation can exist without an organ which can preserve and interpret it. But thoughtful men, surveying the indiscriminating multitude. Witness religious anarchy about them, have been forced to believe in the words of an eminent convert that

"Of all absurd notions which even claimed large sway over the human mind, perhaps the most singular is that of a Supreme Being who for ages had

The Catholic Record. Pope Leo's successor, it is well to read unity which is the hope of the they can give no better authority for the Bible than their own word, or the surrender, for instance, the Koran. The heathen may deem his word as good as the missionary's. We know that the missionary can give the word of emi-nent divines, but, all said, he can furnish the heathen with no certainty that the missionary can induce the heathen to believe him, how is he going to understand the Bible? Will it him the entire teaching of Christ What is he going to make out of a many-sided and mysterious book? Will the missionary undertake to unravel its heathen-to accept them under pain of

> It is this senseless scattering of the Bible that has shorn it of its dignity.

These far off people for whom our friends are so solicitous are not so The meetings of Bible Societies ignorant as we have been led to women crying out their different creeds- all based on the Bible - they

"Considering all the heresies, the enormous crimes, the wickednesses, the astounding follies which the Bible has been made to justify, and which its indiscriminate reading has been made to justify . . . I think certainly to send hawkers over the world, loaded with copies of this book, scattering it in all places, among all persons-not teaching them to understand it-is the most culpable folly of which it is possible for

use of such meetings or a device to MISSIONS T NON-CATHOLICS AT EASTON, MD.

The Passionist Fathers are giving a series of missions to non-Catholies in the Diocese of Wilmington, Del., under the auspices of the Missionary Upon request, Father Sutton

they have three separate churches, the Northern Methodist, the Southern Methodist and the Protestant Methodist. The town was first estab-lished as a mission by the Re-demptorist Fathers from Annapolis during the Civil War, and the late Archbishop Gross was one of the first who officiated regularly in the hall of the When the dio-Odd Fellows building. When the diocese of Wilmington was formed in 1868, Castle, Del., was appointed resident paster in 1878. In 1890 the church was enlarged and improved under the zealous efforts of Rev. Edward Mickle.

A non-Catholic mission has of Bishop Curtis, Father Mickel and Dr. Temple, the present pastor, and as the curious were satisfied, it was feared the attendance might be slight. Such, however, was not the case, as every evening the church was filled with an intelligent and appreciative audience.

The mission of Father Sutton had been well advertised by the pastor, Dr. Temple. A special invitation by mail had been sent to every non-Catholic in towa; dodgers were scattered everyin the local papers; hence it was well known in the town and vicinity. Sun-day night the church was well ay night the church was well led, over one half being non-Catholics. Every night there was in attendance seventy-five or one hundred good, honest non-Catholics. Some few were known as bigots, but, strange to they were present every night.

Can they remain bigots now?

There was no hurrah, no crush, jam great excitement over the mission. Was there no good done therefore? Sarely it is well worth our labor to talk to seventy-five or one hundred earnest minded Protestants for a week

Catholic truths. Dr. Temple was pleased with the mission, and the remarked that several of those present had told him what deep interest these lectures had aroused

One hundred copies of "Clearing

ANOTHER CONVERT. REY. JOHNSON STUART, OF CLEVELAND,

O., RENOUNCES EPISCOPALIANISM.

The latest convert to the Church from the ranks of Episcopalianism is Mr. Johnson Stuart. He was formerly a minister and had been associated with missionary work in the Episcopa Church. He was a man of about thirty-five years of age and is unmarried. Somewhat over a month ago Mr. Somewhat over a month ago and Stephen W. Wilson, formerly rector of Grace Episcopal Church in Cleveland, resigned his rectorship, and after a due course of instruction was admitted to a profession of his faith by Rev. Rich ard O'Sullivan of St. Thomas Aquinas Church. Mr. Wilson had been of the party who believed in the validity of Anglican Orders, but when the Holy Father issued his letter in which the historical controversy was reviewed and declared that it was impossible to recognize the validity of orders received in the Anglican ordination turned his face to the old mother Church, where he was sure of possess-ing the Apostolic succession. "I be-Church, where he was sure of possessing the Apostolic succession. "I believed at one time," said Mr. Wilson in an interview on his conversion, "that the Episcopal Church and the Roman Catholic Church were branches of the Holy Catholic Church. The Bull of the Pone on Anglican Orders, turned we ignorant as we have been led to Pope on Anglican Orders turned me believe, and when they see men and from that belief and started me in the direction of the true Church, and during the past few years I have studied the matter with the heartiest earnestness, nd this change that I have now made is the result of the maturest delibera-Mr. Wilson leaves his former without any ill feeling on either side. He acknowledges their constant kindness to him and they recognize the sincerity of conviction which has led

him to take the decisive step.

These are but a few more of the more of the more prominent converts who as it can. are coming as the fruits of the new Among the laity ritualistic movement. Among the laity there are hundreds in whom the love of the fundamental truths have been strenthened by ritualistic practices and who could not be satisfied with the husks of empty form and ceremony that they were getting. At the mission given in the Cathedral in Chicago by Father Conway there are now one hundred and fifty-six in the class of inquiry preparing for reception into the Church.

At the opening of the new Protest-

ant Episcopal Church of St. Ignatius in New York the sermon was preached by Rev. Dr. Geo. Christian, a gentleman of character, dignity and position among his people. He said in part: "We are here to emphasize the fact

How such a church repudiating Protestantism can affiliate with the sect whose official title is the Protestant Episcopal Church in the United States of America is a mystery, and on the other hand how such a Church can be identical with the Church of the Catacombs and yet reject the suprem-acy of St. Peter and his successors is equally mysterious. No wonder the strong commonsense of the best of the Ritualists is asserting itself, and one are coming back to the one fold of the Great Shepherd .- Church Progress.

ARCHBISHOP IRELAND.

Archbishop Ireland still shares with Bishop Spalding and His Eminence Car-dinal Gibbons the distinction of being one of the greatest ecclesiastical figures in the economico-political life of the on study and self-improvement than a on study and self-improvement than a lignored, at least at Bible Society late.

A non-Catholic mission has no in the economic political little of the novelty in this town. This field has country; and there are many who would have been well worked by the realous labors. accord him the first markable trio. The piece of editorial ment we print this week from the comment we print this week from the Minneapolis Tribune, hardly does just ice to his great abilities, as Catholics conceive them; but it represents the impression which his services to his co-religionists and to the country at large have made, and it is on that account that we are glad to reproduce it to-day:

Why is their so much popular interest taken in the movements of Archbishop Ireland? Why are the newspapers periodically filled with gossip about his elevation to this or that honor his transfer to a larger archdiocese than of St. Paul, or his investiture with the red hat of a Cardinal. The interest of his own Church people may be taken as a matter of course, but the interes is by no means confined to them. It pervades Protestants as well as Catho-lies, and runs through Europe as well: s

The respect and affection for John Ireland among the people of Minnesota is founded not only upon his high standing as a priest and paster, but upon his sterling qualities as a citizen. He has been a resident here for a period cover-ing more than an ordinary human life time. In the crucial days of the civil war he went to the front as chaplain of a Minnesota regiment, and he stands in the annals of that war among the famous chaplains who were ready at all times not only to administer spiritual consola-tion, but to administer to the wounded the great eruption the convent close One hundred copies of "Clearing the Way" were distributed. The local papers gave space to full reports of the work, and as those papers circulated through the country districts, those reports are calculated to be far-reaching in their good results.

The people are sociable, and after the lectures each evening some of the non-Catholics gathered about Father Sutton, and discussed, in a very friendly way, the questions, expressing their appreciation and interest.

The question box was fairly well patronized. None of the questions were insulting or silly; they were of the grant order was pared, and the Sisters could see the fire—black fire the great cruption the convent close to the crater was spared, and the Sisters could see the fire—black fire the Sisters call it — shoot down to St. Pierre destroying at one stroke 40,000 human beings, including nearly all lear and dear to them. They themselves said their last adieux to each other and went into their chapel to die. They were nearly all choked by the hot sulphurous air, but the doom of that convent was postponed until the addresses as fluently and persuasively in French as in the English tongue, in which all their fellows who remained

whose utterances commanded more instant or profound attention.

"It is impossible for such a man to escape becoming at times the storm centre of all the elements of curious speculation."

The New York Times' correspondent in Rome sends to that paper some interesting facts, about the health of Loo

TRYING TO UNITE THE PROTEST-ANT SECTS.

A Protestant organ, the Independent, A Protestant organ, the independent, makes an appeal to the Episcopal Church in this country to do something to bring about unity among the Protestant sects. It reminds that Church that "it has great wealth" and that its duty is to make more strenuous between the sects. Here is the it makes: "Other denominations and abroad enter into Education as to the state of his forts to secure something like solidere and abroad enter into federations, they form corporate unions, or, at least, try to; but never the Episcopalian n is in the air; it is the watchword of the Church; why cannot the Episcopalians take part in it? Why cannot they at least bring back the Reformed Episcopal Church, and unite

unity which is non-existent outside the Catholic Church. Protestantism cannot help splitting up into sects. Bossuet, in writing of Protestant variations, predicted what has come to pass. He foresaw the state of things the Independent complains of. The Episcopal Church would be glad to carry out the Independent's suggestion. But how can it do it? Strive as it may it cannot make

congerie of sects.

The Episcopal Church itself is trying to get away from Protestantism as far as it can. Recently a joint committee appointed by the last General Episcopalian Convention has requested each dio-cesan convention or missionary convention to express its sentiments in regard to the changing of the name of the Episcopal Church and to suggest a substitute for the present designation of the "Protestant Episcopal Church in the United States." Among the answers received was one from Bishop Doane, the head of the Episcopalian diocese of Albany. Here is his objection to the

change of name:
"We should inevitably be accused of a change of name as a mere veneer to cover up an unreality; of trying to make true now, by terminology, what was not true and had confessedly not been true in the past; of implying at least that we meant to be Catholic and the confessed of t Easton is a town of about 3,000 inhabitants. In religious matters it is split into several divisions. The Methodists are the most numerous, but they have three separate churches, the unity, namely, the recognition of our far closer commanion, in thought and purpose and belief, with the great religious organizations which in the haste of a needed reformation, lost some things which we have retained."

There is sound logic in what Bishop Doane says about the change of name. It is too late in the day for the Episcopal Church in this country to advance a claim to the name of Catholic. As Bishop Doane puts it, "We (Episcopalians) should inevitably be accused that the Ten Commandments with their than the Ten Commandments with the Ten Commandments with the Ten Commandment with the Ten Co

Bishop Grafton, head of the Episcopalian diocese of Fond du Lac, Wis. In a letter which appears in the Churchagan he says: "Our present name has nothing of Seripture or Church usuage to commend it." He therefore wants the Episconal Church to be hearts the Episcopal Church to be henceforth known as "The Catholic Church in the

Inited States."

This effort to dissociate the Episcopal Church from Protestantism will not be crowned with success. Neither will the attempt to establish unity between the Protestants succeed. The way to unity was pointed out by Christ Himself. When addressing Peter He said: ou art Peter. Upon this rock I will build My Church .- N. Y. Freeman's Journal.

GENUINE" ESCAPED NUNS."

Two Sisters now on a visit to a convent in London are veritably "escaped nuns." They escaped, in fact, from a doom which overtook nearly all their Sisters in religion and most of their relatives in "the world." For they were at their convent in Martinique when Mont Peles shot forth its fire when Mont Pelee shot forth its and fumes and electricity on St. Pierre. One of these ladies, Sister Margaret Mary, was in St. Pierre, when Mont Pelee, six miles away, uttered its first threats. Duty took her, as to certain death, up the mountain to an orphanage kept by some of the Sisters only three or four hundred

The New York Times' correspondent in Rome sends to that paper some inter-esting facts about the health of Leo XIII. In a little over two months His Heliness will reach the extreme age of ninety two, which is twenty-two year beyond the Scriptural limit of three age the ravages of time should make themselves apparent. In the case of Leo XIII., however, Father Time has been extremely lenient, as is shown by the following testimony family and levels the should make the same of the s the following testimony furnished by the New York Times' correspondent:

that he is the strongest man in the world, but there is certinly no one who tely nothing the matter with him. I

let him do exactly as he likes.'
"Everybody in fact is talking about
the marvelous health of the Holy Father, with the Moravian Church, and then try to see what little compromise of method would be necessary for union with the great Methodist bodies, which also elect their Bishops for life."

One cannot help feeling a profound sympathy with this longing for spiritaal ious import as to his longevity. Some-times they are gently ironical or hum-orous. The other day a nun is said to orous. The other day a nun is said to have informed him that she was praying that he might live a hundred years. Whereupon he made answer: daughter, why place limits to a work of Providence?

The correspondent adds that the faith that Leo XIII, is for long in this world amounts to a conviction in Rome, where preparations are already making Protestantantism anything else than a for the Pontifical Jubliee, which will take place on March 6 next. That not be Leo XIII.'s last Jubilee That will he lives a year longer. On Dec. 13, 1903, he will round out the half century of his Cardinalate.

"Thus it is the firm belief of Catho-lies here," writes the correspondent we have quoted above, "that Leo XIII. will live to celebrate all possible jubilees as priest, Bishop, Cardinal and Pope—a circumstance without a paral-lel.—New York Freeman's Journal.

J. R. Randall in Catholic Columbian.

The Fortnightly Review recently published a remarkable prediction of the celebrated Adolph Thiers, who was more or less of a free thinker, but had sane views of how history is philos-ophy teaching by example. In 1869, a Mr. Michard Dawey had a talk with Thiers, who foresaw the fall of the second Empire and the rise of the Republic which he predicted would, in turn, go to pieces by attacks upon religion. He recited the fate of Republican experiments in 1793, 1839 and 1848 and added:

"If I had my way, instead of diminishing religious influences, I would place the control of all the elementary schools in the hands of the clergy. If you de-Christianize the masses they will rise up and murder you. There must be some higher authority for right-doing than that of M. de Ministre, M. le of a change in name as a mere veneer to hide up an unreality, of trying to make true now, by terminology, what was not true and had confessedly not have to avoid the true now, by terminology, what was not true and had confessedly not been true in the past; of implying at least that we meant to be Catholic hereafter, but had not been Catholic hereafter, but had not been Catholic hereafter." had not been Catholic heretofore."

Among those who favor dropping Protestant and assuming Catholic is theories to contend with. France

HOW WOMAN-SUFFRAGE WORKS IN A CATHOLIC COUNTRY.

American Herald.

In 1898 the women of Ireland were given every form of suffrage except right to vote for members of Parliament, and were made eligible for the county and borough councils and for poor law guardians, a responsible office. The first year eighty-seven women were elected guardians, and a number to the councils, several being made chairmen. They have voted in large numbers, and the testimony as to the excellent effect of their vote in local politics is unimpeachable.

About one hundred thousand women are qualified to vote under the present law. The daily Independent and Nation, a leading paper of Dublin, speaking of the presence of women in that special field of politics, said re-

"No person who feels the least interest in the working of the local govern-ment can have failed to perceive that since the admission of the right of woman to fill representative positions an improvement has been effected in every branch of administration. This statement is true especially with regard to the administration of the poor laws, tude, and in which the sphere of congenial work is very large. We do not exaggerate when we say that the duties of the poor law guardians have never as a whole been more efficiently discharged than they have been during recent years—a state of things due entirely to the fact that a considerable proportion of the guardians are ladies, who are animated by a desire at once to assuage the hard lot of the poor and to perform a meritorious public service.

HEART AND SOUL.

BY HENRIETTA DANA SKINNER, AUTHOR . ESPIRITU SANTO "

CHAPTER XXXII.

Six weeks passed in the prison at Mazas—weeks in which I was daily witness to such scenes of lofty courage and heroic endurance that I could not but feel that even the Commune is not an unmixed evil than frames men in such sublime mould. The blood of such martyrs must enrich the soil of France, and make it fruitful in high deeds and noble lives.

My companions suggested that I should send some appeal to my friends and fellow-countrymen in Paris, urging them to obtain my release on the ground of American citizenship. I hesitated, however, to do so, fearing to attract attention to them, and perhaps thus lead to the arrest of one or the other. I had little fear that the Commune would resort to the extremity of shooting the hostages, and as my dear ones knew that I had been at the archbishop's house at the time of his apprehension, they would doubtless conclude from my non-appearance that night that I had suffered arrest with my chief, and would already be taking steps for my liberation. But as the weeks went by and no message came from the outside world, I began to dread the worst. Had my grandfather perhaps died of the shock and anxiety; had Dr. Chabert perhaps been arrested as holding a surgeon's commission in the army of the republic? And if so, where would Etienette have found refuge? But I could not complain where none complained, though many of the men about me had keener anxieties than mine. They where objects of personal hatred to the Commune and in imminent danger of its vengeance, or they had been torn from the arms of helpless wife and children, or mother sisters, their property was confis-d and ruined. Yet they met the cated and ruined. terrors, the privations, the insults, and the gnawing suspense of each day with high, unflinching courage and neerfulness. I tried to learn a lesson from them, pray the prayer of faith, and then smile into the face of destiny.

It was the seventh week of our cap tivity, the morning of the 20th of May, that among the many confused noises reaching us from street and court-yard I seemed to hear the clear, high tones of a soprano voice, singing a familiar air of the French provinces. Visions of the blue Detroit and forest-crowned Belle Isle swam before my eyes. How often we had sung that melody as we returned from hunting and fishing excursions and canoe trips! It used to be the signal of our return to the dear ones waiting at home, and at the first bars of "Dans les Prisons de Nantes" they would trim the lamps, throw fresh logs on the fire, and hurry down the road to meet the weary sportsmen. And this was the air that greeted my ears now be-hind the bars of the Commune fortress:

"Dans les prisons de Nantes, Il y'a t-un prisonnier. y's t-un prisonnier; Il y a-t un prisonnier : Gai, faluron donde !"

I instinctively moved nearer to the high barred window looking on the court-yard. I could see nothing, as it was far above my head, but I seemed to hear more clearly, and there was some thing in the tones of that high, ringing voice that thrilled me through and through. It sang it again :

"Personne ne val'voir Que la fille du geo ier. Gsi, faluren f durette! Gal, faluren donde!

"Un jour il lui demande : B-lie, que dit-en de moi ! Gai, taiuron faiurette ! Gai, faiuron donde ! Le bruit court dans la ville

At the words, "It is reported that to-morrow you must die!" there was a little break in the high, elear tones. I my strongest companions to hold me on their shoulders, I sprang towards the window, clutched the bars, and lifted my chin up above the level of the sill.

The court-yard was empty save for the court-yard was empty save for the level of the working classes. Bagging two t no longer.

The figure in the court-yard service violently, then, with an assumption of indifference, began to toss the gay-colored ball, though ever edging a little nearer my window. I cleared my nearer my window. I cleared my throat, and sang again, though more

" Que Dieu benisse les filles, Surtout coile du gooiler! Gai, faluron falureite! Gai, faluron donde!"

The lad's ball fell from his fingers, he drew the back of his hand across his eyes a moment, then, as the sentinel's reappeared, he stooped to pick it up and resumed his game repassed, and as soon as his back with a clever throw the lad tossed the ball directly up to my open but iron-barred window. I was prethis, thrust out my hand and clutched it eagerly, but in so doing lost my precarious hold and slipped back to the floor. My companions put me on my feet, and I began hurriedly to unroll the tightly knotted American flag of which the ball was made, and soon shook out the folds of the Stars and Stripes. A closely wrapped paper DR HAMILTON'S PILLS CURK CONSTIPATION.

lay within; it was my passport, duly made out and signed by the United States consul at Paris and the Secretary of State in Washington. I could now prove my identity and my American citizenship, though whether this would avait for my liberation I could not judge. For the moment I did not care. I was too minch overcome by Etienette's courage and devotion, and the knowledge that she was safe, to be capable of any other thought or emotion, and I of any other thought or emotion, and I strained my ears to hear that voice ow fainter and farther off. singing:

"La fille encore jeunette Les pieds lui a lache, Gai, faiuron falurette! Gai, faluron donde!"

On the evening of the following day, the 21st of May, we were led forth from the prison of La Force and escorted across the city, we at first knew not where; but little by little we learned that we were being taken to La Roquette. Shouts and cries and the crack f musketry rent the air, and the very eavens seemed aflame. Marshal Macheavens seemed aflame. Mahon had captured the forts that day, they told us; his troops were actually within the city walls and were fighting the insurgents from barricade to barricade. As a last desperate expedient the Commune was leading forth hostages to be shot from the walls of La Roquette, hoping thus to stay the hand of the government, which would declare amnesty rather rather than see its most distinguished citizens butch ered in cold blood. Not all at once were the after day for seven days MacMahon troops lought hand-to-hand in the streets with the insurgents, who dened with despair, defended ground with the ferocity of tigers, the troops of vengeance pressing them backward, inch by inch, while behind was the conflagration—the Tuileries, the Hotel de Ville, the Palais de Justice, the rue de Rivoli, one roaring sea of petroleum-fed flames. And for every inch of ground the insurgents lost, hostage died. They led them forth to be shot in batches before the eyes of their companions, and day by day for seven days I saw men die as only heroes and martyrs die, the prayer of faith mingling on their lips with cries of "Vive la France!" Among the first to meet his death was Archbishop Darbey, pierced with bullets as he raised his hand to bless his murderers. The older ecclesiastics died with words of forgiveness and tender pity on their lips, but the younger priests and monks d Christian Brothers met death with all the triumphant joy of the early martyrs, their arms outstretched in welcome, their last breath a song of victory. The laymen, chiefly middleged men chosen for their prominence as magistrates, officers, or journalists, faced the muskets of their murderers calmly and unflinchingly. A word of prayer for those they left behind, a prayer for those they mile of defiance for their foes, a cry o Vive la France!" and all was over! While we, standing by to see them die, their companions during seven weeks of captivity and suffering, united our voices as one man to plead with the Eternal in the grand chant of the hymn of faith of modern France:

"Dieu de clemence!
Vois nos douleurs!
Sauve, sauve la France,
Exauce entin nos pleurs!
Sauve, sauve la France,
Au nom du Sacre Cœur!"

I think it was my insignificance that saved me. My passport proclaimed me a private citizen of a foreign country, and what the insurgents were looking for was men whose death would be a blow to the French government. I wore the American flag wound about my breast, and they merely glanced at my passport, not liking to liberate me, but passing me by for another day, while they singled out those whose promi-nence before the public eye made them ore desirable victims. The seventh day of shot and flame dawned, MacMahon's troops gained the final victory at La Roquette and Pere la Chaise, the few remaining hostages were liberated,

my chin up above the level of the sin. The court-yard was empty save for the figure of a lad of the working-classes, poorly clad, with tora red bloase, and the red cockade of the Commune in the peaked wooden cap that entirely covered his head. He was walking listlessly blonse and peace.
It and runnind to catch it as it leads to method and process the large black eyes turned in my direction my heart beat violently. I tried to make some sound, but it stuck in my throat and died away in a hoarse gurgle.

Just then the sentinel paced across the lad, paced out again through the gate. With a desperate effort I litted my voice and sang, with all my power, though hoarse and weak enough it sounded:

"Oh; si damain; meura, Lachez-maddene less pieds! Lachez-maddene less needs! Lachez-maddene less needs need

"Que Dieu benisse les filles, surrout celle du geolier! Gui, fuluron fulurett! Gai, faluron donde! "Si je retourne a Nantes,

Qut ja me marieral, Et ja prendral pour ma femme La fille du geolier ; Gai, faluron f.lurette! Gai, faluron donde!"

And the tired, blood-stained soldiers catching up the refrain, sang, as they wound their way back to the carnage and terror of the streets below:

"Que Dieu benisse les filles! Gai, faluron dende!" TO BE CONTINUED.

A Good Quarter Dollar's Worth contained in a bottle of Polson's Nervi-which cures theumatism. Neuralgia, tica, Toothache, Headache, Cramps, Sick nach and Indigestion Mothers find Ner

GRANDMAMMA.

Outside the wind blew flurries of snow against the panes. Within the fat china mandarin on the centre-table blinked at the glowing fire in the old-fashioned Franklin. Before him, on the sofa, lay a dozen knobby bundles, tied with scarlet ribbons.

A CHRISTMAS SKETCH.

Grandmamma knew it was a sad waste of good ribbon, but she had heard such was the fashion. Since she must tie up her gifts with ribbons she would have none but the best. Perhaps the Girls ould make use of it later for hair bows. It was cozy in the quiet warmth of

the prim, old room, and Grandmamma's head nodded; the knitting slipped from from her knee, and the spectacles from her relaxed forefinger. The fat china mandarin nodded also, as he leered from the winking fire to the perky scarlet bows. He had been dusted three times that day, and his squat

figure fairly shone.

The door-bell pealed through the house, and Grandmamma—waking with a start—felt nervously for her cane. She could almost caught her napping! hear footsteps approaching from the kitchen; then the door was opened and a deep voice pronounced her name. So it was not the Girls after all! Next moment Hannah brought in a package gay and holly. "Another!" cried gay and holly. "Another!" cried Grandmamma, her tender-mouth trem-ulous, "do they think I am a child that they send me so many presents? A book from Mrs. Waters? How very kind of her! Hand me my glasses, Dear me! A novel by a n! Well, at least I am too Frenchman! old to be hurt by such reading."

Left alone the old lady laid the book

on the table and covered it She had her opinion of French Then her glance, falling col novels. placently on the little heap on the sofa, reminded her to seek the window.
"I thought the Girls would be here

before this. Poor children how busy they must be! And such a disagreeable day, too. I hope Sallie remembered to wear her overshoes and Elizabeth her fur tippet. Why, here is John!"

Next minute John's sturdy stamp sounded from the door rug, the big, silent son-in-law whom Grandmamma and learned to love.

'Have Mary and the girls been here?'' That is curi he asked. They spoke of coming early, and so getting home in time to dress Madge Wilkins' dance. Chris Eve is a home night, I think, but Mary is ambitious for the children, and girls will be girls, mother." His warm smile encompassed her bowed figure as he felt boyishly through his pockets. Just a trifle to say a happy Christmas o you, mother. Found it in the to you, mother. joweler's. I thought it seemed to suit Here, let me open it for you, dear.

Her brown eyes grew misty as she looked at the exquisite gift he had brought her. "Pin it on my collar," she said, "my dear boy." He obeyed so awkwardly that they both found in He obeyed laughter an excuse for the tears in their eyes. Then he sat by her arm-chair, telling with quiet gratitude of the successes the last year had brought him, and of his Christmas plans for his work-people.

"By another year you will be a rich man, please Go.," she told him; and in the sympathetic silence each wondered what another year would bring When he was gone she sat alone

thinking the long thoughts of age smiling half-sadly as she fingered his John is lonely, too," she told her-

self, "and he is working beyond his strength. Will Mary never realize that she is wasting his life and her own? Her old age will have few precious memories of love and peace to dwell upon. A carriage rumbled heavily as it rounded the street corner.
"The Girls!" cried Grandmamma,

"I wanted to bring you some hyacinths of my own raising," she said.
"Of course Sallie and Elizabeth have been here before me to wish you a happy Christmas, but then I am only an adopted grandchild." and she smiled affectionately into the sweet old face upraised to meet her lips. "Such beautiful things as every one has sent me." she continued. "me, of all

on the sofa, sighing softly as she straightened the flaunting ribbons. In that little heap lay the work of many happy weeks: gay slippers and fleecy evening hoods, in which jeweled gifts

were hidden by way of a surprise. Grandmamma did not let herself think which part of her gifts would prove most welcome. A fortnight ago she had tied the scarlet bows; since day-break she had been up and dressed in her best silk, waiting for the Girls. Now it was almost too late for them to Her kind mouth drooped like a child's in her disappointment.

"By next Christmas John will have

retired from business," she thought, "and the Girls will perhaps be betrothed, while I-

trothed, while I—"
Again the bell rang loudly, an impatient, discordant jangle. Grandmanna stood leaning on her cane, listening intently, prepared for disappoint-

"Why, it is Mary's voice," she cried happily.
"Merry Christmas, mother," said the daughter who entered, pausing to sleep; you are so tired,' I said, as we

let her bundles slip into Hannah's wait-ing hands. "Dear me, how cozy you are here, and what a borrid day it has been. Just rush, rush, rush! Christmas has become a positive nuisance. Another year I shall give only to those who give to me. All those presents for How generous you are, The girls will be delighted. They were so worn out with running about to-day that I would not let them come with me. Sallie was quite vexed not to see you. I made them both lie down to

I am very glad that you did, dear, and that they were so sensible. At first I was afraid" (with a wistful little smile) "that they had forcetten to that they had forgotten to
Mary Boyle O'Reilly, in Benziger's Magazine.

TOLD IN A FLORENTINE STUDIO.

A PLAYMATE OF THE CHRIST CHILD. " May Jesus Christ be praised!" said Francesco Bandinelli. And chorus of children's voices answered

Forever and forever. Amen."
"You come, dear children," old pittore, as his habitual smile grew sunnier, and his ever cheerful voice became more animated—" you come in the train of all things holy, bright and beautiful. How good is God! An beautiful. How good is hour before the morning Ave an angel whispered, and I woke. Sun had anticipated me. The gay, glad The birds had reached the third nocturn of their ma tins. Yonder mass of blue and scarlet anemone bent in adoration as the wind of Heaven swept by bearing on its bosom the angels of the city. The mignotte set forth a breath of sweetest incense as the birds reached their Benedictus. I knelt and prayed."

The old man bent lovingly over a fold of St. Francesco's brown habit, touching it caressingly with the point of his brush. He was painting the seraphic one on Mount Alverno. The children stood in an orderly group around the easel. An aureole of sunlight flamed about the head of the saint, and the glorious light of early morning lit up the little oratory near the door and played upon the bold bands of color that gleamed here and there in that long garret, which was at once studio, salon and bed chamber of Signor Bandinelli.

Such an odd little rabble of childlike in this Florentine chamber! Such a quaint, genial, benignant maestro in the tall, thin figure at the easel. five years had bleached the once jet black hair and beard; deep wrinkles had fallen upon the sunny face. But the smile of perfect gladness with which nature, aided by grace, had endowed him, was one of the greatest gifts pittore possessed.

A rising artist at the time Cornelius and Overbech were at the height of their fame—a husband at the age of twonty-two, and a widower at thirty-Bandinelli had given up the brilliant prospects then opening out to him in the Eternal City, to live an obscure, but useful and happy life in the Florence where he was born. Here, within earshot of the bells of Santa Maria del Fiore, he prayed and worked, este by all, loved by the children and the

Scarcely a day passed but a troop of "earth's angels" invaded the privacy of his studio; never a gloaming fell but, in the court below, the representatives of Christ were consoled and relieved. Never a morning came that did not find the painter at the altar of his God; never an hour passed in that upper room without its act of homage to the

Queen of Heaven.

But this early morning hour was the children's, and they knew it. neither for romps nor bon-bons did they gather, though the former would not have been frowned upon, while the latter were plentifully bestowed on feastdays-and oh, how many patron saints and special feasts the maestro had! The attraction, however, was Signor Bandinelli himself.

urkeys, and old-fashioned, yet so beautifully chiral with the control of the five cont the Eternal Paradisc. He Himself is there. Seraphs sing the laudi of the blessed. A thousand golden stars twinkle about Histhrone. All is light,

color, beauty and sweet song.
"My darling was entranced—wrapt in the sacredness of a child's unspoken prayer. Once or twice I glanced at pale, sweet face. He knelt rever-

Adorable One.

"Half an hour sped quickly. I arose, inwardly chiding myself for neglecting the baby so long. I touched his arm, but he did not stir. I bent down and whispered in his ear. He looked up pleadingly, and said softly: "'May I go?'

"'O yes, carissimo,' I said, 'it is time.'
"'To the Bambino Santissimo? Ozio. He is so lovely, and He wants

me to go.'
"I took the laddie into my arms, re proving myself severely for allowing him, as I thought, to sleep through

"' Lie still, child of my heart, and

stepped out into the cool air of early spring. ... But I have not slept-I am not

sleepy; I wish only to play with Him and the other pretty children among the stars and flowers.'
"'You have had bright dreams,
"'You have had bright dreams, sweet one; but tell me what you saw added, as the tears gathered in his

big dark eyes. ... Zio, mio! but you are cruel. A moment ago I saw the Bambino Santissi mo, bright and pretty, high up among flowers in a house of gold, many, many little children flying all about, playing oh! such pretty games. And once the on: such pretty games. And once the Santissimo flew down from His golden room. He looked at me, and said: You will come '—and then He smiled, and I knew He wanted me. Zio! I should like to go. Only when you touched me He flew away.'

"I put my hand to his head; it was burning hot.

burning hot. "Hastening home, I gave the child

to its mother. She thought he had caught a chill; but she did not reproach me. She knew how tenderly ". That great Chiesa has terrible draughts,' she said ; ' my Alessandro is

feverisb. "I assented, and remarked upon the unusual flickering of the candles on and about the altar. It was then the ling—lying now with eyes unnar-rally bright, and cheeks more searlet than the geranium—looked up quickly into his mother's face and said

Ah, but it was not the wind that made the stars to twinkle; that was the wings of the angel children as they flew in and out among the lights, and played with the Santissimo. That night Alessandro lay in his

little cot in the agony of a burning fever. In the morning he had passed beyond the flowers—higher than the stars, and was playing with the Bambino Santissimo in the garden of Heaven. The pittore looked round upon his

little guests, smiling through his tears. He had told the story so gaily and briefly, they scarcely realized its almost tragic ending. They were silent for a moment, and then one little lad, with an old-face and grave tone, added "But your bambino was right.

know that, when the candles flicker, it is always that the angels are flying around. They never leave the Santissimo. Only perhaps at Exposition there more angels than at other times.' Bandinelli was making an Francesco

act of thanksgiving for the child's simple faith when a bell in the near distance rang out for morning school. In a moment the chamber was cleared. A fresh flood of sunlight poured itself into the room, as though to console its ecupant for the departed "angels. A gush of bird music came through the open window. The painter resumed mire as to be almost impassable his task. The labor of the day went on the rainy season. Its many church unbrokenly in a place where work prayer, and prayer was work.—David Bearne in Irish Monthly.

PILGRIM, PURITAN AND PAPIST.

The New England Catholic Historical Society issues from the press of Thomas A. Whalen & Co., Boston, a paper by Helena Nordhoff Gargan, read at the annual meeting of the Society on June 5, 1902, and entitled: "Pil-grim, Puritan and Papist in Massachusetts." It is a pamphlet of thirty-three pages. The distinction between the Pilgrim and Puritan settlers in New England is here indicated, as well as the milder spirit shown by the former community in regard to men differing from them in religious matters, and the

ies is traced. We quote the following paragraphs:
"We read in the Chronicles of Massachusetts that when Govenor Winthrop made his first official call on the Governor of the Plymouth Colony, he passed through a place called Hue's he passed through a place called Hue's
Cross. He was so incensed at the mere

The church of the Annunciation is built within the walls of the Latin

growth of Catholicity despite all difficult-

sdopted grandchild." and she smiled affectionately into the sweet old face upraised to meet her lips. "Such beautiful things as every one has sent me," she continued, "me, of all people!" and while Grandmamma held her chilled hands to warm them she ran over the tale of her gifts.

"And why should they not, my dear child? Are you not always doing for others? What have you now piled up on that front seat?"

"Mostly mittens, and turkeys, and fernow with his paiette knife.

slopes of Alverno with his paiette knife.

"Alverno with his paiette knife.

"Parkman, philosophizing on what he termed the failure of the French Catholic missions in America, wrote as though Protestantism in New England and triumphed over what he called by is Mary, her distaff, the or companion of the women of he simple so loving, yet so bashful; so implementation one hundred Catholics in Boston in The synagogue, where Christ

A NON-CATHOLIC TRIBUTE.

Sir Humphrey Davy in his "Consolations in Travel," after describing an

interview that I went out with almost the whole population of Rome to reinto his capital. He was borne on the shoulders of the most distinguished artists, headed by Canova, and never shall I forget the enthusiasm with which hip or shoulder, these daily gatherings hip or shoulder, these daily gatherings shall I forget the enthusiasm with which he was received. It is impossible to describe the shouts of triumph and teen centuries ago. Nazareth has ever been famous for its beautiful women, And when he gave his benediction to the people, there was a uni-

the heart. I heard everywhere around me cries of 'Holy Father—the most Holy Father! His restoration is the work of God!' I saw tears streaming from the eyes of almost all the women around me—many of them were sobbing hysterically and old men were weeping as if they had been children. I pressed my rosary to my breast on this occa-sion, and repeatedly touched with my lips that part of it which had received the kiss of the most venerated Pontiff. I preserve it with a kind of hallowed entiment, as the memorial of a man benevolence are an honor to his Church

WHERE CHRIST SPENT HIS YOUTH.

THE HOLY HOUSE NOW AT LORETTO-

To the Christian the world over Nazareth, the home of our Lord, must always be the spot richest associations. For nearly thirty years the Saviour trod it streets, living the life of the humblest, doing the work o the most lowly; it is strange, there-fore, that this little town, insignificant hough it be in size, and of no commer-cial importance, should, nevertheless,

Nazareth is built, amphitheatre fashion on the slopes of the Galilean hills, whose barren, unattractive asp vated valley below. Here, in this sheltered inclosure, is situated the home of the "Nazarene," in the mids of fruit-bearing trees and gayly of flowers, the golden pomegranate vy in beauty with the nodding hollyh The valley is peculiarly favorable to t growth of fruit; oranges, figs, oliv are yellow fields of waving grain. dows are bright with poppier

From the summit of Mount Tabor, vicinity of Nazareth, is one of the most perfect views in the world. A panorama of verdant hills and fertile plains; to the north the ridges of Lebanen overtopped by the snow-clad peak of Hermon, while in the west one catches an occasional glimpse bright blue Mediterranean. It pleasure of the writers on sacred sub jects to depicit the Saviour as standi on this elevation and viewing the ma velous scene; and there is little doubt that it was often the resort of the

ably clean town, though its narrow irregular streets are so full of mud and erected by the Crusaders have long been destroyed by the infidels, and until the thirteenth century, when the selves on its sunny slopes, built churches and monasteries, and Nazareth

ated with Nazareth is the interesting one of the "sancta casa," or "holy house," described as the home of the Virgin, the original site now marked by a stone nicely inlaid with marble. is said that to prevent desecration by the Moslems on 1291, this sacred dwelling was carried off by angels and deposited on the coast of Dalmatia, where it remained three years. It was finally borne to the small town of Loretto, Italy, and is carefully preserved in the Church of Our Lady, with one hundred priests in daily attendance, and is the most fre

quented of all places of pilgrimage.

The church of the Annuncia A carriage rumbled heavily as it rounded the street corner.

"The Girls!" cried Grandmamma, rising in her excitement. "The dear, extravagant children. Now where is my purse?"

"The carriage drew up at the curb, and out stepped a sweet-faced girl, carrying a pot of flowers.

"I wanted to bring you some bya cintbs of my own raising," she said. "Of course Sallie and Elizabeth have been here before me to wish you a happy Christmas, but then I am only an adonted grandchild." and she smiled strateation, however, was signer bar attraction, however, was signer bar. "Cross. He was so incensed at the mere mention of the symbol of man's redemption, that he ordered the word 'Folly' to be substituted for Cross, and the monastery and is dedicated to Angel Gabriel. It is supposed stand on the spot where the Ble place was called 'Hue's Folly.'

"You promised the street on, however, was signer bar. "Cross. He was so incensed at the mere mention of the symbol of man's redemption, that he ordered the word 'Folly' to be substituted for Cross, and the place was called 'Hue's Folly.'

"What a change in our times! We see the cross even on the Puritan meets too sad."

"But the maestro's stories are never too sad."

"And a promise is the most sacred thing, lowever, was signer bar."

"You promised the stunch and it within the walls of the L monitor of the symbol of man's redemption, that he ordered the word 'Folly' to be substituted for Cross, and the place was called 'Hue's Folly.'

"What a change in our times! We see the cross even on the Puritan meets too sad."

"But the maestro's stories are never too sad. It would dash your cherry cheeks with rain-drops."

"But the maestro's stories are never too sad."

"And a promise is the most sacred the word 'Folly' to be substituted for Cross, and the place was called 'Hue's Folly.'

"What a change in our times! We see the cross even on the Puritan meets too sad."

"And a promise is the most sacred the word 'Folly' to be substituted for Cross, and the monitor that the mention of the symbol of slopes of Alverno with his palette-knife.

"Parkman, philosophizing on what painting depicts the Child J.

or "overthrow" of Christ, as described in the fourth chapter of St. Luke, lations in Travel," after describing an interview at Fontainebleau with Pius VII., who had blessed a rosary brought by his visitor from the Holy Land, writes:

"It was eighteen months after this interview that I went out with almost interview at Fontaine and interview at Fontaine and interview at Fontaine and interview at Fontaine later than a province with the order in Nazareth. At the northern extremity of the town is situated "Mary's well." Here, was eighteen months after this repair with the other inhabitants of Nazare h to draw water in the curistill shown on the brow of a precipit ous hill, about a mile from Nazareth Nazare h to draw water in the the whole population of Rome to receive and welcome the triumphal entry of this illustrious father of the Church into his capital. He was borne or the who in the sixth century affirmed the gift of beauty was bestowed on them by the Virgin—a tradition that exists to versal prostration—a sobbing and marks of emotions of joy, like the bursting of the present day.

and to human nature."

SIGHTS AND SCENES AT NAZARETH

be the center of profoundest interest

and pomegranates flourished in abundance, while as far as the eye can read brilliant plumage fill the air with

towns-folk, among whom the Lord moved as one of themselves. For the orient, Nazareth is a remark

Emperor Frederick II. rebuilt the place, it had no importance as a town. In 1620 the Franciscans established themresumed its former condition of mild

prosperity.

Among the many traditions as

visiting pilgrims.

The scene of the attempted murder

Twas night, a caim and silent night Seven hundred years and fifty three Had Rome been growing up to migh And now was queen of land and sea Her banners waved in triumph high In every land, 'neath every sky, Her iron sceptre swayed alone The world from Caesar's lofty thron And Caesar ruled with tyrant rod Reyered and worshipped as a god Centuries ago. Centuries ago.

Twas night, a calm and silent night the clash of arms was heard to mo Mid peace held undisputed sway, from Parthian plains to Tiber's she The eagles fierce of ruthless Rome Were resting in their baughty hom And gloating our the bloading proy of nations crushed beneath her sw While watched she with an eye of And wary look, her conquests wide Centuries ago.

DECEMBER 20, 1902.

CENTURIES AGO

BY FATHER RYAN.

Centuries ago.

Twas night, a calm and silent nigh
The conquered world in bondage is
Benesth the rod of Roman might.
The slave of power, ambilion's pre
And tributes rich and tributes rar
In ceassless streams were flowing it
And royal vassals came to pay
Their homsge low to Cresal's sway.
He sat upon his lofty threne.
Without a rival, high, alone;
And Rome kneit down and kissed it
That ruled the seas and ruled the
And nations, with one loud acclaim
Proclaimed his high immortal nam
Centuries ago.

Centuries ago.

Twas night, a caim and silent night the princely halls of Rome were g. With glare of gold and streaming i With feelive sound and grand disy and all was revelry and mirth For Romans high, of honered birth Were feasting, reckless of the tolis Of those who won their plandered And there were slaves from every From Asia's soil, from Afric's sand Who. torn from country, hearth as Stood there to serve the lords of R. Centuries ago.

Twas night, a calm and silent nigh Priumphant Rome, in outline gran Twas night, a calm and silent night friumphant Rome, in outline gray Stood towering on her dizzy heigh as if she were for e'er to stand. Emblezoned on her walls there she her boasted name, the inmortal of Twas written on her temple high Whose domes rose proudly to the And every arch that spanned the And every monument that fame—thad raised to grace a hero's name Seemed destined by great Rome to Her pledge of immortality.

Centuries ago.

Centuries ago.

Twas night, that self-same silent Far, far away from Caesar's home Was born therival of his might, The future king of hefty Rome. His palace was a table cold, His throne was not of gems and gr Within a crib of straw He lies. Who rules the earth and lords the He had no crown, to show His cit To noble birth, to royal name: But there He lay, to all unknown An infant babe—the Promised Of The Prince of Peace—God's only Centuries ago. Tis night, a calm and silent nigh

"Tis night, a caim and silent nigh And where is Caesar? where his And where is Rome? And where ther glory riches, and renown? And where are now her marble! Her arches oroud, her temple wat where are her slaves. her conque Where are her monuments of pri "Immortal" was her boasted nam Unrivalled her lofty fame. Where now is that "Immortal" The Queen of Earth, great Caesa. The Rome of Caesar stands no under the start has set. Her power water than the control of the cont Tis night, a calm and silent night and Caesar's Rival reigns alone.

THE BABE OF BETHLE O cruel manger, how bleak, how For the limbs of the Babe, my C Sof: little limbs on the cold, cold Weep, O eyes, for thy God.

Bitter ye winds in the frosty nigh Upon the Babe, my God.
Piercing the torn and broken that
Lament, O heart, for thy God. Bare is the floor, how bare, how h

For the Babe's sweet Mother, to Only a stable for Mother and Bab How cruel thy world, my God! Cast out, cast out by His brother Unknown the Babe, my God; The ox and the ass alone are ther Soften O heart, for thy God!

Dear little arms and sweet little. That stretch for Thy Mother, r Soft baby eyes to the Mother's e Melt, O heart, for thy God! W. xen touches on Mother's hea Fingers of the Babe, my God; Dear baby lips to her virgen brea The Virgin Mother of God.

The Shepherds have come fro adore
The Babe in the manger, my (
Mary and Joseph welcome then
Worship, O soul, thy God! But I alone may not come near

The Babe in the manger, my C Weep for thy sins O heart, and With Mary, the Mother of Go May I not come, oh just to the To see the Babe, my God? There will I stop, and kneel, an And weep for my sins, O God

But Mary smiles, and rising up In her arms the Babs, my God She comes to the door and bend With the Babe in her arms, r

Her sinless arms in my sinful a Places the Babe, my God; "He has come to take thy sins Break, O heart, for thy God! Conde B. Pallen, in "The

MASTERPIECES FOR

For the CATHOLIC R For the CATHOLIC R
"I would willingly recross
the sole purpose of again feas
that great masterpiece."

Thus recently enthusiastica
gest lover of at when speak
of Raphael's famous Sistion
we cannot all find ways and
the briny deep in quest of the
neither is it always given us
on the famouspic ures which
of the widely s-parated Ame
ies. Thanks, however, to to
made in the wonderful the
of printing, nowadays any pa
produced in its original colors
ously low cost of traduction.
Is brought to the door of the i

LIONS.

The great city dailies—if r purpose of cultivating art for their readers, at least for their mark—are from week out enough "at supplement house into a picture galiery ing room for the old fashione like home."

We are evidently in a 1-2-copie are becoming nauseat art" and kindred excibition relegated to anatomical mu by "gents only." It is a heal they galiery in the pictures handing on thour Catholic homes are not at edify. Some ought to be inhanded over to that well iconoclast; Authony Comoclast; Authony C

CENTURIES AGO.

BY FATHER RYAN. Twas nizht, a calm and silent night,
Seven hundred years and fifty three
Had Rome been growing up to might
And now was queen of land and sea,
Her banners waved in triumph high
in every land, neath every sky.
Her iron sceptre awayed alone
The world from Caesar's lofty throne;
And Caesar ruled with tyrant rod
Revered and worshipped as a god
Centuries ago.

Twas night, a calm and silent night.
The clash of arms was heard to more
Mid peace held undisputed sway.
From Parthian plains to Tiber's shore.
The eagles fierce of ruthless Rome
Were resting in their haughty home,
And gloating o'er the bleeding prey
Of nations crushed beneath her sway;
While watched she with an eye of pride
And wary look, her conquests wide
Centuries ago.

Centuries ago.

Twas night, a calm and silent night, The conquered world in bondage lay Benesth the rod of Roman might. The slave of power, ambition's prey. And tributes rich and tributes rare in cesseless streams were flowing there: And royal vasals ceme to pay Their homage low to Cesar's sway. He sat upon his lofty throne, Without a rival, high, alone; And Rome knelt down and kissed the hand That rule d his seas and ruled the land, And nations, with one loud acclaim. Proclaimed his just immorcal name.

Centuries ago.

Twas night, a calm and silent night.
The princely halls of Rome were gay.
With glare of gold and acreaming light,
With festive sound and great display.
And all was revelry and mirth
For Romans high, of honcred birth,
Were feasting, reckless of the toils
Of those who won their plundered spoils
And there were slaves from every land,
From Asia's soil, from Afric's and
Who, torn from country, hearth and home,
Stood there to serve the lords of Rome,
Centuries ago.

Centuries ago.

Twasnight, a calm and silent night, Triumphant Rome, in outline grand, Stood towering on her dizzy height, As if she were for cer to stand. Emblezoned on her walls there shone ther boasted name, the innuorial one, Twas written on her temple high. Whose domes rose proulty to the sky And every arch that spanned the way, And every monument that fame—that raised to grace a hero's name, Seemed destined by great Rome to be—ther piedge of immortality.

Centuries ago.

Twas night, that self-same silent night, far, far away from Capar's home Twas night, that self-same silent night, Far, far away from Casar's home, Was born the rival of his might, The future king of lefty Rome. His palace was a table cold, His throne was not of gems and gold. Within a crib of straw He lies, Who rules the earth and lerds the skics, Who rules the earth and lerds the skics, He had no crown, to show His claim, To noble birth, to royal name; But there He lay, to all unknown. An infant babe—the Promised One—The Prince of Peace—God's only Son Centuries ago.

Centuries ago.

"Tis night, a calm and silent night.
And where is Caesar? where his crown?
And where is Rome? And where her might
Her glory riches, and renown?
And where are now her marble halls,
Her arches proud, her temple wails?
Where are her slaves, her conquests wide?
Where are her monuments of pride?
"Immortal" was her boasted name,
Univaled her lofty fame.
Where now is that "Immortal" Rome.
The Queen of Earth, great Caesar's nome?
The Rome of Caesar stands no more
Her star has set. Her power was o'er
Centuries ago.

Tis night, a calm and silent night.
And Caesar's Rival reigns alone.
With greater glory, wider might,
Then decked his own proud pagva throne.
He has a crown and scep're now;
Before Him nations humbly bow,
He reigns. His name is Prince of Peace,
His away of tove shall never cease.
Till all the nations, as a gem,
Form one, peerless diadem,
To crown the Babe of Bethlehem,
Upon His throne of love:

THE BABE OF BETHLEHEM

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THE CATHOLIC RECORD.

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THE BATH OF INSTITUTION OF INSTITU

the most pork, his hens to get the most eggs. Science.

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA.

Ottawa, Canada March 7th. 1900. ditor of THE CATHOLIC RECORD, and estimable paper, THE CATHOLIC RECORD, and congravulate you upon the manner in which it is published.

The matter and form are both good; and a ruly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend to the faithful.

Blessing you London, Ont:

Dear Sir: For some time past I have read
pour estimable paper, THE CATHOLIC RECORD,
and congra'ulate you upon the manner in

efore, with pleasure, refaithful per faithful ssing you, and wishing you success. Believe me, to remain. Believe me, to retain, yours faithfully in Jesus Christ, Yours faithfully in Arch, of Larissa, +D. FALCONIO, Arch, of Larissa, and Abost. Deleg.

Matter intended for publication should be sailed in time to reach Landon not later than LONDON, SATURDAY, DEC. 20, 1902.

CHRISTMAS.

of our Lord Jesus Christ, which occurs on Thursday of next week, is kept by the Church as a festival of the first rank, as the birth of our Lord and His Resurrection from the dead are to us the most important events of His life on earth.

The first Christmas day is fully described by the Evangelist St. Luke, who relates that when Christ was born in Bethlehem of Judea, an Angel of the Lord appeared to a number of shepherds who were watching in the night, and they were stricken with fear as the brightness of God shone round about them; but the angel dispelled their fears, telling them: "Fear not: for behold I bring you good tidings of great joy that should be to all the 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."

Then suddenly "there was with the angel a multitude of the heavenly army praising God and saying 'Glory to God in the highest, and on earth peace to men of good will."

Christmas is essentially a joyous festival because it is God's pledge of peace to mankind, on account whereof we should rejoice, giving thanks also to Almighty God Who bestows this peace on men of good-will.

The purpose of Christ's birth is solely to redeem mankind.

By the fall of our first parents and by the commission of other sins, the human race had not only forfeited all right to heaven, but had multiplied and strengthened the barriers which excluded them from eternal happiness. It was requisite that the justice of God should be satisfied in full before these barriers could be removed. But it was impossible for man to pay the price which alone could atone for the enormity of sin. All that we have is from Cod and belongs to Him, but if it were our own, we could not even, with the sacrifice of our lives, repair the evil we have done by the commission of repeated sins. There was, therefore, no atonement possible except through God's own mercy, and this mercy is extended by the work which Christ did on earth, beginning with the first Christmas day, all His acts being directed toward our redemption. His death upon the cross on Good Friday was the culmination of this great work of Redemption, as that came on earth to offer, but the mystery of His death for our sins is one which which we celebrate on Christmas day, is a mystery which fills us with joy, because it is the beginning of that great

Passiontide. which generally prevails to renew especially to the young. These customs one of special joy, and contribute exist only in his imagination. toward the end of the institution, as announced by the angel, being so many

But the peace which is most import-

Christmas time all Catholics should approach the sacraments, by means of which, chiefly, peace with God is obtained.

It is to be earnestly hoped that all our readers will bear in mind that the best way to celebrate Christmas is to make good use of the means of grace left us by God, and that they will beore the Christmas season is over make their Christmas confession and Communion after a good preparation, if they have not already fulfilled this import-

AN IMPORTANT EVENT.

The opening of the new Memorial Church in Penetanguishene, a report of which appears in another column, was an occurrence of more than ordinary interest. We congratulate the pastor, Rev. Father Laboureau, on the great success of his undertaking. It must have been consoling to him to have about him on this important occasion, His Grace the Archbishop of Toronto as well as a large number of Bishops and priests from all parts of the coun-We trust Father Laboureau will try. live many years in the pastorate of a parish about which centres so many historic and thrillingly interesting religious associations. It is a pity that the church is as yet in an unfinished condition, but it is to be hoped that our Catholic people will remember Father Laboureau when they wish to make a donation for a most worthy undertaking. We publish a full report of The feast of Christmas or the Nativity | the dedication in another column.

AN APOLOGY NEEDED.

Our attention has been called to article which appeared in the McLeod Advance of Oct. 21, in relation to a statement which was made by Mr. G. W. Fowler M. P. for King's, N. B., while he was criticising the last Dominion census in regard to cost and the value of its results.

Mr. Fowler's statement was, accordng to the Advance, that

"The enumeration in the ince of Quebec was a great disap-pointment to both political par ies. The members showed so great a falling off from the expectations of all concerned that it was deemed expedient to verify the returns, and to this end what is known as the Coté resolution was introduced. Under its provisions an office was opened from which circulars were sent out cure priest of every parish in Quebec asking him to make a return of all the inhabitants of his district. Mr. Fowler, M. P., averred that these rev. gentlemen included in the lists names of people who had long left the country and perpetrated simi-lar frauds to an extent that gave the Province of Quebec additional representation in Parliament at the expense of the other provinces.'

It is almost needless to say that so serious a charge of fraudulent dealing should not have been made without positive proof that the charge was correct, but there was no attempt at specific proof that any such fraud was must, therefore, set down this allegation as a deliberate calumny uttered against the whole body of Catholic clergy of the Province of Quebec.

We are not prepared to say whether some circular demanding information in regard to population; but if the information was asked of the clergy, we are certain that it would be given accurately if given at all.

The Advance says in regard to Mr.

Fowler's statement: "We are loath to believe and do not believe that any body of Christian clergymen could be so depraved as to deserve what was thus publicly charged against them. On the other hand, con sider by whom the charges were made, and what are we to believe? We have eard one side, let us hear the other. Who is authorized to speak for the Roman Catholic clergy of Quebec?"

We can say this much, that the clergy

are accustomed to keep accurate lists of their parishioners and their families was the sacrifice of atonement which He and to send in a report annually to their Bishops a summary of their books in regard to the Catholic population. we celebrate with afflection and sadness; Hence no more reliable means of obon the other hand, His Incarnation, taining accurate information could be thought of than from the curés; and if the authorities having charge of the census took this means of procuring inwork, without the sorrowful features of formation, we do not see that they could be very seriously blamed for so It is a good custom which exists on doing. But of this we may be sure, Christmas Day to mark the occasion that if this was done, a point on which with acts of charity to the poor, and we have not certain information, the also with kindly greetings to friends, curés would be strictly truthful in wishing they may spend a happy Christ- their answers. It devolved on Mr. mas. Another good custom is that Fowler to give the evidence of fraud, if he could find a single instance in friendships, and to give Christmas gifts, which there was fraud. As he has not even made a show of doing this, we give the habit of regarding the day as must conclude that the supposed frauds

It was surely to the interest of the whole Dominion that the truth should weans of confirming the peace and be ascertained, and the authorities had reciprocating the good will which is the the right to use the most efficacious ondition on which that peace is means to ascertain it at a minimum of cost.

But what was the actual increase in the Church desires that during the to 1901 in the provinces of Ontario and soothes the soul.—Golden Sands.

Quebec? In Ontario the population, according to the census returns, increased by 3.2 per cent., whereas that of Quebec increased 10.7 per cent. Are these improbable figures? We think not. During the previous decade the percentages of increase were respectively 9.7 and 9.4. Thus 'it appears that the rate of increase in Ontario diminished very greatly, while in Quebec it increased moderately. Doe this accord or disagree with other

known facts?

On turning to the annual reports of the Education Department we find that from 1880 to 1890 the school population of Ontario rose from 489,924 to 617,856, but for the next decade it fell to 580,-105. These periods come as near to the censes dates of Jan. 1 as we can find in the Educational Reports, and they show that the increase in Ontario must have fallen greatly during the second decade. But lest it might be said that the stated school population is not a fair test, as it is in many cases a mere estimate, let us take the number of pupils actually registered as attending the Public schools in the years mentioned. The figures in this case will be indisputable, as they are recorded daily in all the schools of the province. They

In 1880 there were 483,045 registered in the Ontario Public schools; in 1890 there were 496,568, but in 1900 there were only 462,494. Is it not clear, then, that for some cause or other there was certainly not a large increase in the population of Ontario during the decade from 1890 to 1900? In fact, it gives us the probability that there was an actual decrease, and the suspicion arises that the inflated figures were in Ontario, and not in Quebec. Will Mr. Fowler apply his rule to Ontario, and accuse the Protestant clergy of this province of having caused this inflation by some acts of fraud?

The fact is that with the exception of the year 1895, when there was a small increase in the registered attendance at the schools, the attendance diminished every successive year from 1889 to 1900. In Quebec there was a constant increase during the same years, if we take all schools into account. The large increase shown by the census for Quebec is, therefore, fully borne out by correlative facts, and Mr. Fowler's insinuations of fraud on the part of the Catholic priests is therefore entirely without foundation.

The Hon. Mr. Borden and Mr. Bell were present at the meeting when Mr. Fowler made the above statements, and We have, on the other hand, a state-Mr. Fowler was correctly reported. This is signed by Messrs. A. F. Grady, ex-Mayer Wm. Black, Colin Geuge, ex-Mayor Joseph Nixon, Local Land Agent, and M. McKenzie, lawyer and Crown Prosecutor, all of whom are Properpetrated in a single instance. We testants, and also by John Ryan, sr., and P. McCarten, who are Catholic residents.

We must say that to our mind the statement appears to be proven, and it would be in order for Mr. Fowler or not the Census Department did send either to disprove the statement or to make an ample apology for it.

TWO GOOD APPOINTMENTS.

We are pleased to notice that Mr. J. F. White, who has been for the last twenty years Inspector of the Catholic Separate Schools of Ontario, has been appointed by the Ontario Government to succeed the late Dr. J. A. Mac-Cabe as Principal of the Normal and Model School of Ottawa.

Mr. White has discharged his duties as Inspector of the Separate schools with great efficiency and ability, and we are confident that he will fulfil the duties of his new position with the same success as he has already had in that from which he retires. He has had much experience in educational matters, having taught in the High, Public and Separate Schools of the Province. He also took a prominent part in the preparation of the excellent Catholic readers now used in the Separate schools of

Ontario Mr. White's salary, as fixed by an order in Council, will be \$2,300 for the first year, which will be increased by \$50 each successive year till it reaches

a maximum of \$2,500. Mr. J. F. Power, of the Simcoe Collegiate Institute, has been appointed to the position of Inspector of Catholic Separate schools, made vacant by the promotion of Mr. White. Mr. Power is also well known as an educationist, having taught with success in High, Public and Separate schools. He is a science specialist, and a graduate of Queen University. His salary as inspector will be \$1,700, with an extra allowance

for travelling expenses. When the heart is heavy, and we suffer from depression or disappoint-ment, how thankful we should be that we still have work and prayer left to comfort us. Occupation forcibly comfort us. Occu

THE PAROCHIAL SCHOOLS OF THE UNITED STATES.

The Very Rev. William O'Brien Pardow, S. J., of New York, delivered a brilliant lecture in Chicago on the 1st inst. on "Saint de La Salle and Moderation Education," the object being to raise funds for the use of the teaching orders of the Catholic Church. There was an audience of 3,000 persons present in the Auditorium, and at the close of the lecture \$25,000 were subscribed for the purpose indicated. In the course of the lecture Father

Pardow said:

"The Roman Catholics in the United States are annually paying into the national treasury \$25,000,000 beyond their rightful taxes, and are educating 1,000,000 children without charging the country one cent for it. Yet have never been given one word of praise for this tremendous work. country is not to blame for this. ourselves are at fault, because we have never told the United States what we have been doing.'

It is to be borne in mind that while educating their own children at their own expense, in the parochial schools, the Catholics of the United States are also contributors towards paying for the education of the children of their Protestant neighbors.; Of the above mentioned amount

contributed, \$10,000 were a donation from Mr. Burke Cochrane of New York.

HENRY VIII. AND CATHARINE OF ARRAGON.

We had occasion in our issue of Nov. 29 to insert an article in our columns showing from historical evidence that the marriage of Henry VIII. to Catharine of Arragon was a valid one both under the ecclesiastical and the civil law, and that the marriage with Anne Boleyn was invalid under both laws.

We regret that while treating of this subject we mistook the purpose of the lady, Mrs. Robinson, who delivered the lecture in which a contrary statement was made.

We understood the information we received in the sense that the lady was an anti-Catholic lecturer, and we wrote our article in this conviction. We gladly correct our mistake and apologize to the lady for the severe and unwarranted references we made to her in this regard.

Our statements in regard to the historical facts were strictly correct, but we have learned that Mrs. Robinson is a highly estimable lady, much respected for her excellent qualities by all who Mr. Borden has stated publicly in the know her. She was, however, undoubt-Presse that Mr. Fowler did not speak edly mistaken in her history. The as the McLeod Advance stated he did. lady's name was also wrongly printed in our article. This arose from the fact ment dated Nov. 8, to the effect that that our informant used a contraction instead of her full name.

SOME CENSUS GLEANINGS.

The religious census of the Dominion as officially reported for 1901 shows that the total number of Catholics is 2,228,-997, which is an increase of 236,980 during the decade. The total population of the Dominion is now 5,371,051, being an increase of 557,811. It was 4.833,239 in 1891.

Thus from being 41. 21 per cent of the population 1891, Catholics have made a We mall advance to 41.50 per cent. are not to infer too hastily that this represents any considerable relative gain to the Catholic body, as it has been stated that the basis on which the resident population was estimated was somewhat changed. On this matter we cannot give any certain statement, and we therefore prefer to give the bare facts as they are announced in the govermental report.

At the least, the Catholics have well held their own throughout the Dominion, increasing apace with the total population.

The Methodists are numbered at 916,862, which is 17.07 per cent, and an actual increase of 69,097: Presbyterians, 842,301, or 15.68 per cent: the Church of England, 680,346 or 12.67 per cent: Baptists, 349,077 or 6.50 per cent. Lutherans, 92,394 or 1.72 per cent. The Lutherans for their numbers have made the large increase of 28,412. This is evidently due to a large immigration from Germany. The Congregationalists number 28,-

283 being 53 per cent. of the population. Their increase during the decade was small, being only 126, and their ratio to the whole population has grown smaller, having dropped from 58 to 53. Thirty denominations are reported as

amounting to only 149 members, taken all together. Among the sects named are the Res-

titutionists, the Transmigrationists, Daniel's Band, the Church of the Firstborn and others of queer names and queerer beliefs. Brethren, Quakers, Salvationists, and

Universalists show a decrease in increase of 157, which however falls behind the general ratio of increase.

The Jews show the most remarkable increase, having risen from 6,414 in The

districts of the Dominion,-that is in Manitoba, British Columbia, and the Territories,- Catholics have risen from 15.95 to 16.81 per cent. of the population, and now number 108,384. The Methodists have risen from

14.56 to 15.75 per cent. and number 101,623: the Baptists have risen from 5.96 to 6.38 and number 41,149, and the Presbyterians from 19.07 to 20.23, numbering now 130, 473.

The Anglicans number 117,251, but have fallen in their ratio to population, from 20.15 to 18.17 per cent. All other denominations taken together have fallen from 24.31 to 22.66 per cent Under this head are enumerated the Pagan Indians, and all those whose religions were unknown when the respective censuses were taken.

THE PROJECT OF A NEW CATE-CHISM.

THE ARCHBISHOPS AND THE NEW CATECHISM.

"At the recent meeting of the Archbishops such vital questions as a universal catechism and the status of the Greek Catholics were discussed. There were a number of other topics discussed, only to be put aside for further consideration, or to be referred to the Holy See for settlement-as, for example, the difficulties arising from interpretation of the Lenten dispensations, and the prohibition against the use of fish and flesh at the same meal, and the practice of celebrating Patronal Feasts on the following Sunday

"The Catechism question, however, is of most serious importance. It is admitted pretty generally, by those who have the care of instructing chil-dren, that the generation that has grown up under the present Baltimore Catechism know less of their religion than the previous generation. this be true, it is a terrible indictment against the availability of the present Catechism. There is another now menacing us, traceable to the inferior quality of the Baltimore Catechism, and that is the multiplicity of enism, and that is the multiplicity of catechisms. Not being able to use the present catechism, educat-ors have made catechisms of their own, so that there are at

least a dozen or more catechisms clamoring for public recognition. the meantime the faith of the children is suffering. In the midst of the vagar-ies of error it is needful that the minds of the children be gradually and yet fully unfolded to the knowledge of their religion. A good system of catechetical instruction will most useful means to this desirable end.

There is some talk of Rome itself pre-

paring a Universal Catechism to translated into all languages. Such a universal catechism would be of eminent service, and perhaps there is no better solution of the difficulty in this country. A universal catechism possess many advantages. In all probability it would be prepared by the capable men-that is, men are not only theologians, but who have had years of training in the best methods f imparting knowledge. Such a catechism, moreover, would be a bond of union between the various countries of the It would do more than any one other thing in perpetuating the unity of the faith. The marvel is, thinks of the advantages of a universal catechism and remembers the wisdom of Rome, that this idea has not been put into effect before this. The Roman Catechism did such service in the sixand seventeeth centuries, t is rather a handteenth but it is rather a book of primary knowledge catechism, and it probably will be used is wanted is a series of catechisms beginning with the most elementary, and finally merging into the text books of theology that are used in the seminary theology that are used in the seminary, each succeeding but enlarging and developing its predecessor. If this is done by capable men, with the sanction of Rome, it will be a great monument of usefulness. It should be done quickly. It cannot be done too quickly to meet the needs of the Church in this country."—Father Doyle in Catholic World Magazine for December.

INDIVIDUAL EFFORT IN NON-CATHOLIC MISSION WORK. Special to the CATHOL C RECORD.

A most pleasing feature in the development of the non-Catholic Mission work is the earnest efforts made priests and laity to work out the problem of presenting Catholic truth to the non Catholics in their respective neighbor hoods. The enumeration of a few instances of the diverse methods that ave been adopted will be somewhat of an instructive object lesson. oriests it is now a common thing to adopt the Question Box in their Sunday night services. A priest in a large western town in writing of his efforts in this regard says: "In fo mer years my Vesper service was attended by of the children and a few women. During this past year I pious women. introduced the question Box. It took the people a few Sundays to appreciate its value. But since then the interest in and attendance at the Sunday evening services has steadily developed until recently the capacity of the Church is the only limit that can be placed to the Church comers, and the onverts received this year have quadrupled the number of any previous The experience of may be duplicated by that of many other priests. Vespers has become a worn out service in many places. It is carried on simply out of obligation and y. The people should they? nothing attractive in listening to a number of amateur singers drawling out a Divit Dominus and other latin psalms.

The possibilities of an attractive in listening to a number of amateur singers drawling out a Divit Dominus and other latin psalms. in a most perfunctory way. number. The Unitarians show an do not come and why should they?

The Unitarians show an do not come and why should they?

There is no obligation and there is surely possibilities of an attractive 1891 to 16,432 in 1901. They are 13 Sunday night service are very large. Donahoe's for December.

per cent. of the total. Their rapid increase is due to immigration.

In the Western Provinces and In th sive knowledge of their faith. This priest who writes the letter from which the above quotation is taken has utilized the possibilities of a Sunday night service and focused attention on by the use of the Question Box.

The result has been increasing crowds all during the year and nearly half a hundred converts.

Here is another instance—a lady of

some social standing has grouped about her a dozen young people, some few of whom are converts. her parlors on Wednesday evening paper is read on some point of Catholic teaching by one who had been daily assigned to it and after the reading of the paper the one who has prepared it answers any questions put to him con-cerning the Church's teaching on the topic under consideration. The members of this coterie invite all their non-Catholic friends to their friendly versaziones. Care has been taken to exclude any spirit of acrimonious controversy, and to infuse a spirit of honest inquiry. The result of these meetings have been half a dozen con-Mrs. Elwell in Philadelphia, a

convert from the Free thinkers still tains her hold on her former friends They are a crowd of people without any definite creed and of multiplied vagaries, but they are sincere. The are earnest seekers and honest in quirers, somewhat egotistical to be sure and most devout believers in themselves; but they are anxious to learn Elwell gathers them at hele." Some noted priest is invit to address them and by this means th have learned more of Catholicity in th last few months than they learned their whole life before. In a in New England a group of verts gathered of their own acco the Stations of the Cross ever Sunday afternoon. The priest in fo mer years came once a month to t little Church. The efforts of the few converts have so awakened t cirit of religion that many of "fallen-aways" have come back new converts have been secured an general spirit of religious fervo has been awakened — so that they have Mass now every Sunday and the Bish will probably place a priest there nex It is wonderful what the convert

movement has done all over the coun

CHRIST'S ESTEEM FOR TRUTH.

BY JAMES CARDINAL GIBBONS.

If there is one virtue reflected more clearly than another on the pages of the New Testament, if there is one virtue for which Christ and His disciples were eminently conspicuous in their public and private life, it is the virtue of truth, candor, ingenuousness and simplicity of character; and if there is any vice more particularly detested them, it is hypocrisy, cunning and

duplicity of conduct. So great is our Saviour's reveren for truth, so great His aversion for lalsehood, that He calls Himself ' way, the truth, and the life." He Holy Spirit, He names "the Spirit while designating the devil liar, the father of lies and of liars.

Even His enemies could not withhold their admiration for His truthfulness and sincerity: "Master," they said, teachest the way of God in truth neither carest Thou for any one; for Thou does not regard the person of

men. Let your speech," says our Lord, "be yea, yea, nay, nay," as if He would say: Let your conversation be always frank and direct, free from the tinsel of embellishment and exaggera-tion, divested of studied ambiguity with

and sincerity of character: an Israelite, indeed, in whom there is no guile." When he was instructing His disciples for their future mission, He told them to be "wise as serpents and simple as doves." While they were to be wary and reserved among a hostile and captious people. He never allowed them prevaricate or deflect one iota or tittle from the truth even to save their lives. As the serpent is said to expose his whole body to protect his head, so the Apostles were admonished to surrende only their goods and their body, but even to sacrifice their life, rather

than betray the truth. Christ is the martyr of truth as well as of charity. Caiaphas said to Him: I adjure Thee by the living God that Thou tell us whether The Christ, the Son of God." could Jesus have saved His life on this occasion by His silence or by an evasive answer! But by openly avowing that He was the Christ He signed His own death-warrant.

Rea ons for Christmas Rejoicing. On this recurring day, therefore, Christians have reason to rejoice as did

the Angels when they sang long ago over Judean fields: "Glory to God in the highest, and on earth peace to me of good will!" In a sense, indeed. Christians have greater cause for joy nd changed it into life; the mission they but announced He has accom plished; through the ages that lie beween us and Golgotha His sun ha been ever climbing zenithward; and now it shines refulgent over every sphere of life, warming into activity the latent energies of virtue, invigorat ing man with high purpose, inspiring him to spurn the clay of earth, and to HONORS TO MGR. FALC

DECEMBER 20, 1902.

CHURCH AND SOCIETY ATTI RECEPTION.

Washington Star. Dec. The feast of the Immaculat tion was observed with more t ceremony at the Catholic U yesterday. The celebratic with Solemn High Pontifica the university chapel and end brilliant reception to Archb conio, the new Papal Legate, Church, paid its tribute to

The two ceremonies, if the can be called such, were promost elaborate that have bee the university for many year interval between the close Church services and the be the reception the guests of t sity, many of them Catholic ore or less high rank, were of Bishop Conaty, the rector stitution.

HIGH PONTIFICAL MA The Solemn High Pontifica celebrated in the chapel in Hall and presented a brilliant The chapel was crowded with and students. Bishop Conat Mass, and he was assisted by William B. Martin of New brant ; the Rev. Stephen N. Lostant, Ill., deacon; the R Achstetter of Baltimore, and the Rev. Thomas E. Me Baltimore, master of ceremo Archbishop Falconio, the

gate, in cope and mitre, occur in the sanctuary with the Re Burns, C. S. C., presiden Cross College, and the R Duffy, S. S., president of S College, as assistants, each the robes of his office. Ma the secretary of the Aposto tion, also occupied a place in tuary. As the occasion was a university ceremonial, a religious rite, the profestudents attending all academic robes. SERMON BY DR. STAFF

The sermon was preached D. J. Stafford, D. D., of S Church. Dr. Stafford trace of God from the creation. of His goodness and the forman in sinning against sue This sin forced the separat an and God, and in ord redemption might have ef necessary that God ass nature in one who was sinl was the Blessed Virgin sele intermediary between God: y the act of God was free stain of sin. The sermon and forceful, glowing wi passages and logical reason Dinner was served at t of the rector in honor of Falconio. This was the f

the kind given in honor of by his fellow priests since the city, and a score or leading figures in the Ch District of Columbia gat the board. Bishop Conaty health of the Holy Father drunk standing. In prope to the Apostolic Delegate extended a welcome to honor sent by the Pope,

university owes its being. MGR. CONATY SE Referring to the estab maintenance of the insti

Conaty said : "All this means sacr tions, generosity, unse Catholic education on of the men who have their thought and energy tional upbuilding of thi Men sometimes fail to r the university is in its y and well-endowed univers

its name is one of honor "It is not a seminary, nor has it the attractions professiona fessional instruction. Al to-day as an institution d work, without collegiate

be judged by the scop Pontifical constitutions, a ity aims and purposes, the conditions which surr olic graduate body seeki education outside of pro-

GIVE IT THE YE give it an endowment in its needs, and its record of the pontiff who laid With the full appreciation that is being done by ou leges, the university ha clined to enter the field work. In consequence i body of undergraduate as swell the registers of richer American univer it have such while it r to its purely graduate cl

"A large percentag students is found in non tutions, but it must b that many of these yoursued their undergrad these same institution others are there because near their homes, while is the attraction which social advantages which

"It is difficult to con olic colleges should a and yet, disguise it a must eventually be the there be developed h auspices of the church, university, in which the as the ecclesiastic shall ity for doing profession fic work. If we read to granted to it by the Sc we cannot fail to reco indeed, is the scope University, as planned them. To dissuade th higher education from university is to expo diminish in any w of the university upo great American people nold and confirm thos CHURCH AND SOCIETY ATTEND BIG RECEPTION.

Washington Star. Dec. 9 The feast of the Immaculate Conception was observed with more than usual ceremony at the Catholic University yesterday. The celebration began with Solemn High Pontifical Mass in the university chapel and ended with a brilliant reception to Archbishop Falconio, the new Papal Legate, during the course of which society, as well as the Church, paid its tribute to the distin-

guished prelate.

The two ceremonies, if the reception can be called such, were probably the most elaborate that have been given at the university for many years. In the interval between the close of the Church services and the beginning of the reception the guests of the univer-sity, many of them Catholic priests of more or less high rank, were the guests of Bishop Conaty, the rector of the institution.

HIGH PONTIFICAL MASS. The Solemn High Pontifical Mass was celebrated in the chapel in Caldwell Hall and presented a brilliant spectacle. The chapel was crowded with profes nd students. Bishop Conaty sang the Mass, and he was assisted by the Rev. William B. Martin of New York, celebrant; the Rev. Stephen N. Moore of Lostant, Ill., deacon; the Rev. Father Achstetter of Baltimore, subdeacon. nd the Rev. Thomas E. McGuigan of

Baltimore, master of ceremonies.

Archbishop Falconio, the Papal dele gate, in cope and mitre, occupied a seat in the sanctuary with the Rev. John A. Burns, C. S. C., president of Holy Cross College, and the Rev. Daniel Duffy, S. S., president of St. Austin's College, as assistants, each dressed in the robes of his office. Mgr. Rooker, the secretary of the Apostolic Delegation, also occupied a place in the sanc-tuary. As the occasion was considered a university ceremonial, as well as a religious rite, the professors and students attending all were their academic robes

SERMON BY DR. STAFFORD.

The sermon was preached by the Rev. D. J. Stafford, D. D., of St. Patrick's Church. Dr. Stafford traced the works of God from the creation. He spoke of His goodness and the foolishness of man in sinning against such goodness. This sin forced the separation between an and God, and in order that the redemption might have effect it was necessary that God assume human nature in one who was sinless. Hence was the Blessed Virgin selected as the intermediary between God and man, and by the act of God was freed from every stain of sin. The sermon was eloque and forceful, glowing with beautiful passages and logical reasoning.

Dinner was served at the residence

of the rector in honor of Archbishop Falconio. This was the first event of the kind given in honor of the prelate by his fellow priests since his arrival in the city, and a score or more of leading figures in the Church in the District of Columbia gathered about the board. Bishop Conaty proposed the health of the Holy Father, which was drunk standing. In proposing a toast to the Apostolic Delegate Mgr. Conaty extended a welcome to the guest of honor sent by the Pope, to whom the university owes its being.

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MGR. CONATY SPEAKS. Referring to the establishment maintenance of the institution, Mgr.

Conaty said : "All this means sacrifice, privations, generosity, unselfishness for Catholic education on the part of the men who have contributed of the men who have contributed their thought and energy to the educational upbuilding of this institution. Men sometimes fail to recognize that the university is in its youth, that it had to contend with long-organized and well-endowed universities, and yet

its name is one of honor and renown. "It is not a seminary, nor a college, nor has it the attractions in many de-

he conditions which surround the Catholic graduate body seeking the higher education outside of professionalism.

GIVE IT THE YEARS.
"Give it the years of its associates, give it an endowment in keeping with its needs, and its record will be worthy of the pontiff who laid its foundation. With the full appreciation of the work that is being done by our Catholic colleges, the university has hitherto de clined to enter the field of collegiate work. In consequence it has no large body of undergraduate students, such as swell the registers of the older and richer American universities, nor it have such while it remains faithful

to its purely graduate character.

"A large percentage of Catholic students is found in non-Catholic institutions." that many of these young men have pursued their undergraduate courses in these same institutions. The ordinary regalia these same institutions; that many others are there because the school is near their homes, while to some there social advantages which such schools

"It is difficult to conceive that Catholic colleges should act as a feeder, and yet, disguise it as we may, this there be developed here, under the auspices of the church, a fully equipped university, in which the layman as well as the ecclesiastic shall find every facility for doing professional and scientific work. If we read the constitutions granted to it by the Sovereign Pontiff, we cannot fail to recognize that such indeed, is the scope of the Catholic University, as planned and outlined in them. To dissuade those who seek the higher education from entering this university is to expose them to the higher education from entering this university is to expose them to the danger of non-Catholic institutions. To disminsh in any way the influence of the university upon the life of this great American people would be to uphold and confirm those who cast upon hold and confirm those who cast upon have the cold winds that swere never heard outside of those his toric walls. Dire penalties awaited the cold who home or copied any horister who took home or copied any portion of it. The thought of any men to indeed is passing strange.

No, the judgment is not a myth. No, the judgment is not a myth. The food Who made and sustains the universety will success the provise of those his toric walls. Dire penalties awaited the cold winds that swere never heard outside of those his toric walls. Dire penalties awaited the thorist way had never the cold winds that swere never heard outside of those his toric walls. Dire penalties awaited the thorist away had never the cold winds that swere never heard outside of those his brown and the cold was a statistic and outsides must eventually be the case, unless there be developed here, under the auspices of the church, a fully equipped

the Church the reproach that she is no longer the teacher of mankind; that she has never been the sincere friend of science and progress.

WEAKENED INTELLECTUAL POWER. "If Catholics, in order to learn any-thing outside of theology, must sit at the feet of teachers who do not share our Catholic beliefs, then the intellect nal power of Catholicism will be weak-ened; then, indeed, will we have for-gotten the monition of Leo XIII. 'Catholics should be leaders and not follow-

The Bishop spoke of the need of a university center of Catholic thought, where religion and science in their highest forms may combine to make known the marvelous truth of God. He spoke of its location in the capital city, close to the heart of our great re bublic, and in touch with the currents of national life.

We have faith in it as a mission from God," he said. hope in its future, with fidelity to the aims and purposes of the great Leo, that as the very center of the highest scholarship it is the honor of our Church and the pride of our republic."

Archbishop Falconio responded feel-

ngly, saying, "Your sentiments of gratitude toward the Supreme Pontiff for all that he has done for the welfare of this institution are a source of great consolation to me and afford me the hope that the Catho-lics of America will appreciate the deep interest which the Holy Father has taken in promoting more and more through this university, the higher cul ture of the youth of this republic, and that they will profit by it.

that they will profit by it.

"Attached, as you are to the Supreme Pontiff, I have no doubt that under his guidance you will be able to work with success, and that the blessings I have mentioned will form the happy inheritance of this institution. The end which the Holy Father had in view in the canonical erection of this university is noble and useful. It is intended to give to the Catholic youth of America an opportunity to receive scientific and a religious education in its highest form—an education apt to render them not only possessors of the treasures of science and religion, but also to place them in a position to impart these blessings to others. During the Holy Father's long pontificate he has always wished that should be more than ever at the head of every real progress in science, in art, in Christian knowledge. "May God grant that under such

efficacious protection you may arrive at that apex of glory a Catholic

niversity implies.
"This fraternal union of the secular and regular clergy of the United States in partaking of the benefits of an institution destined for the highest in tellectual development bespeaks well the future of the university and

of the Church in America.

"Again, I pray right reverend rector, the trustees the faculties and the students will accept my best thanks for their sentiments of loyalty toward the Holy See, and my best wishes for success.

The health of the President of the United States was then drunk, standing and the dinner was at an end. Among those present, besides Archbishop Fal-conio and Bishop Conaty, were Most Rev. Archbishop Donatus Sbaretti, Delegate to Canada; Very Apostolic Rev. Mgr. Rocker, Rev. D. J. Stafford, D. D.; Rev. E. X. Fink, S. J., president of Gonzaga College; the faculty of the university and the presidents of the

affiliated colleges.

RECEPTION FOR PRELATE. The closing event of the day of the reception to Archbishop Falconio. The big assembly room at McMahon hall was crowded with guests throughout the two hours the reception continued. Society matrons and misses thronged the hallways and adjoining apartments. Soldiers, statesmen, scholars, prelates, dignitaries of every description waited on the guest of the day and paid him partments of professional or semi-professional instruction. Alone it stands to-day as an institution doing graduate work, without collegiate classes. It is be judged by the scope of its work, as defined by those who interpret its Pontifical constitutions, and its university aims and purposes, as well as by the semilation and professional instruction. Alone it stands to-day as an institution doing graduate work, without collegiate classes. It is builting of white and yellow twined but the scene ever recurred to of the room a full-length portrait of George Washington was decorated with the stars and stripes, while at the harpsi chord the while his belowed Constance flitted to and fro institutions with red, white and blue. At one end of the room a full-length portrait of George Washington was decorated with the stars and stripes, while at the harpsi chord the while his belowed Constance flitted to and fro institutions.

Papat colors—yellow and white.

Over the alcove, in the center of the south side of the hall, long streamers of south side of the half, long streamers of bunting of red, white and blue, and yellow and white were intertwined, and beneath the drapery the stars and stripes were crossed with the flag of the Papacy, between which hung the arm-

Papacy, between which hung the armorial bearings of the church.

Archbishop Falconio stood beneath the crossed flags. On his left was Bishop Conaty, who presented the guests as they passed up the line, Prof. Daniel W. Shea having first presented the guests to the Bishop. The Apostolic Delegate was dressed in his Episcopal robes, consisting of a steel-colored Order, which wears a brown robe, and his Apostolic garments are made of is the attraction which comes from the gray, which is supposed to contain both colors, and are piped with purple to

Bishop Conaty wore his episcopal robes over a black cassock. On the show his rank. stage directly opposite the receiving party an orchestra, behind a row of tall palms, discoursed throughout the evening, while in an adjoining room a buffet lunch was served. Hundreds of persons

of Dalkey, Ireland, and hundreds of them he moves simple and unspoiled, with deep, earnest eyes fixed on loftier

A BEAUTIFUL ESSAY ON MOZART.

The following very clever production on the great musical composer, Mozart, which we copy from the London Free Press, was composed and read by Miss Maud Regan of this city, a graduate of the Sacred Heart Convent. Miss Regan's production evinces remarkable ability as a writer and reflects credit upon the institution of which she is a graduate. We hope we shall often have the pleasure of publishing contributions from her pen:

In conning the pages of our literary annals one lingers long in pitying tenderness over the brief life stories of those gifted beings in whom the divine spark glowed with an intensity that urned away the fleshy prison in a few short splendid years, crowded with such rich achievements as would have glorified the longest life. A Chatterton, a minds revert when one remembers that length of days is not a gift for those the gods hold dear, while in the sister realm of Music, throned in eternal youth, are laid that wonder of centuries, Wolgang Amadeus Mozart.

Merry, playful, lovable Mozart, so anspoiled by the smiles of fortune, so unspoiled by the smiles of fortune, so undaunted by her frowns, genial friend, devoted husband, loving son, whose childish creed ran, "After God immediately comes papa." Never had artist a more delightful personality. Not for him the gloomy aloofness in which genius oft-times loves to dwell, for he was a man so simple, so delightfully human, that the feats of his transcendant genius impress us as the some-thing extraneous and irrelevant in his personality. It is as though a merry gifted child had seized a sorcerer's wand and opened for us the gates of a wonder world, a fairyland of sound,

where we wander, amazed entranced.

The story of his childhood reads mor like a charming romance than like a chronicle of actual facts. At the age of five his tiny fingers, wandering among keys of the sweet tinkling old harp ischord weave such wonderful melodi that mature musicians regarded his feats as little less than miraculous. Equally precedious as a composer, his childish ercise books are filled with charmingminuets and fanciful melodies, the prom ising first fruits of a creative genius that oon to dazzle the musical world. Naturally the fame of the young artist

aroused general curiosity, and in defer ence to repeated solicitations the proud father arranged for his son and scarce less gifted daughter, Nannerl, a concertour, which was destined to be one long series of triumphs, almost unparalleled in musical annals. The court of the beautiful Empress Maria Theresa first welcomed the gifted children, and we smile as we read of the charming scenes enacted in the gilded salons, whose unaccustomed splendors had no terrors for the quaint little wonder-child. In matters of court etiquette he was a law unto himself. Upon his presentation to the charming, gracious Empres from executing the profound bow Empress, far the occasion demanded, and for which he had been carefully rehearsed, he climbed into her lap and cemente friendship by kissing her with affection. The lovely ill-starred much affection. Marie Antionette, who laughed and danced through the splendid salons of her Austrian home, a sweet, childish gure, about whom hovered no shadow of those dreadful after days, welcomed in Mozart a congenial playmate, and time has not dimmed the charm of that pretty scene, when stooping to assist the boy, who had slipped and fallen on the polished floor of the great salon the little Princess is rewarded by hearing from his lips her first proposal. "You are good, and some day I shall marry you," said the child of Salsburg artisans you," said the child of Salsburg artisans the pen drop to the daughter of a hundred kings, as less fingers. other end a full-length portrait of Bishop Carroll, the first Catholic Bishop of America, was draped with the Antionette, amid the troubled splendors of Versailles, or in the dread after days when tumbrils laden with their human freight jolted past her prison and the awful shadow of the guillotine

plotted out the sunshine of her life. His art was the "open esame" at which all the courts of Europe flung wide their doors, and everywhere he was flattered and feted, and his genius placed to severe tests from which it emerged always victorious. They would give him themes upon which to improvise or compose, or place before him most difficult manuscripts, which he read at sight in a manner most finished and masterly. And ever in the seant leisure of his busy day he conscant leisure of his outsy day he continued to pour out those wonderful symphonies and sonatas, for with him composition was not a labor, but a delight—an imperative need of his nature, -an imperative need of his nature, denied which he would have been deso late indeed.

His visit to Rome, besides other artistic triumphs, was signalized by a feat of memory so remarkable as to arouse the wonder of the musical world. Hedged about with jealous care the choir of the Sistine chapel guarded as its chief treasure the splendid "Miserere" of Allegri, whose sorrow-laden strains

goals than favor of prince or prelate. One of the finest traits in his character is the small esteem in which he held all external marks of distinction. Out-wardly and inwardly his art was the

badge of honor he always held most The love story of the great composer

would prove most interesting reading did the necessarily brief scope of this paper permit us to do dwell upon the incidents marking its development. served but to fan the flame of his ardor, and in 1782, Mozart being then 26, his youthful romance culminated in a marfage which was in the main a happy though a deep and enduring affe tion constituted the only wealth young lovers. Distinguished neither ent nor education, it is doubtful if onstance ever recognized the greatess of her husband, upon whom her intellectual influence was unimportant. However, in the small concerns of daily ife she manifested a sterling good sense, a ready resourcefulness which moothed many a rugged path and

orightened many a dark hour of dis-

couragement.

The few years that remained to Mozart were busy and strenuous ones. As an executant he kept himself coustantly before the public, nor did his recitals interrupt the stream of con-certos, masses and operas that flowed from his facile pen. In the latter branch of composition his triumph was mmediate and enthusiastic, and Giovanni the Magic Flute, and The Marage of Tigard were everyvected with wild enthusiasm. last named was probably the most popular of his years, and the singer, celley, who performed in it, has in his eminiscences borne testimony to the delight which even at rehearsals evoked from the participants. On one such occasion, moved by one common everwhelming impulse, musicians and actors rose rose in wild excitement and ent to their rapture in cries of

live the master! Long live the great Mozart!" We can picture him as he stood with face aglow, quaffing to the very dregs the intoxicating cup of triumph, so seldom filled for art's great ones till they have passed beyond all need of its strengthening cheer. Per-haps the memory of such events soothed bitterness of those other days those latter days over which brooded the shadow of poverty and sickness and it almost seemed as though that splendid life had been lived in vain. His magnificent works had brought him little pecuniary reward, and actual starvation was a ectre that seemed to hover about his hearth. Necessity goaded him to seek work unworthy of his genius, and a recently discovered letter, addressed to the valet who accompanied him on his youthful travels and later entered the ervice of the Prince of Suerstenburg has a pathetic interest. After be-speaking the good offices of his old friend, he asks him to submit to his prince the following proposition: "As His Highness has an orchestra. I could write works which would belong exclusively to him and which to our humble owledge would have the chance of If His High being agreeable to him. ness every year would order from me a certain number of works, and to grant from them a regular salary, he would find himself served more regularly and exactly, and I, feeling myself safe of a living, could write with

sordid insistent cares weigh upon his brave spirit. Denied the poor boon of a livelihood, there seemed to be no place for him in a world so wonderfully en-riched by the heritage of his inspired creations. Five years later, the scarce dry upon the Requiem—that wonderful death song that seems to epitomize the sorrow of a whole life— the pen dropped forever from his sense-Somehow one cannot think of him as

more calm and lay aside minor works unworthy of an artist." Thus did life's

view the future life.

That skeptics and agnostics should pooh-pooh the idea even of a future state ef existence is, perhaps, not so strange, but that Christians who not believe in the immortality of the soul, but also in our accountability to God for our actions in the world to come—that these people should live on from day to day as if this world were all, as if there were no future for them, and the awful judgment-day was a myth this indeed is passing strange.

were never heard outside of those historic walls. Dire penalties awaited the

awful day, as given in holy Scripture, is intensely sublime and impressive There will really be but two partiesthe good and the bad-the sheep and the goats-a vast multitude which no man can number-the sheep on the right and the goats on the left of the Judge.

the final sentence is pronounced. These shall go away into everlasting

a favorable judgment and a happy eternity.—Sacred Heart Review.

Released From Promise of Marriage.

The binding character of a promise of marriage made by a Catholic under proper conditions is forcibly illustrated by the following incident reported in press despatches from Fall River,

Miss Mary McDonald, plaintiff in the breach of promise of marriage suit against Patrick Kieran, the wealthy superintendent of the Fall River Water Works, in which she got \$15,000, has released Mr. Kieran from his promise to marry her and he is at liberty now to enter into the marriage contract with

Miss McDonald had blocked his effort Miss McDonaid had blocked his clore to get married by filing a protest with Bishop Harkins, of Providence. This became public when Mr. Kieran ap-plied to the Church for a dispensation to marry Miss McDonald's rival. request was denied. He insisted upon the dispensation, and an ecclesiastical court was to have been convened this week to determine the issue. But Miss McDonald changed her mind to day and filed with Bishop Harkins her written Kieran's marriage to another.

DIOCESE OF LONDON

BLESSING OF A NEW BELL AT DUBLIN. On Sunday, the 14th inst, the grand new bell which has been purchased for S₅. Patrick's courch, Dublin, Ont., was solemnly blessed by his Lordship the Right Rev, F. P. McEvay, Bishop of L adon, in the presence of a congregation which completely filled the stately and handsome edifice.

Early Masses were celebrated by His Lord ship the Bishop and R.v. Wm. Fogacty, the pastor.

Early Masses where the pastor.

Ship the Bishop and R.v. Win. Fogarty, the pastor.

At 10 30 a. m. High Mass was sung by Rev. Albert McK-on, P. P. of S. Columban s (1 ish town). The Revs. G. R. Northgraves and W. Fogarty assisted the Bishop as deacons of moner Before the solemn manner prescribed in the Rituan the believing named unaer the patron we of St. Joseph the foster father of Our L. rd. Jesus Christian and the special whoch we should be supported by Mr. McSanane of Baltimore of new copper and E. s. India tin, and it appears to now a full and rice sound, though it could not be rung to advantage at the time of the liesas set up, as it reached Dublin only on Staurday night.

Atter the Gospel, Hes Lo diship preached from the text of the Gospel of the day: "R joice in the Lord always: again I say rejoice." (Phil. Iv. 4.7.)

His Lordship with pleasure congratulated the congregation on the handsome and substantial church which had been creeted by

His Lordship with pleasure congratues the congregation on the handsome and a stantial church which had been erected them for the worship of Almighty God. also on the fact that they had complet d work by providing this line new bell with would call them to assist with piety at Holy Sacrifice of the Mass, and at the o would call them to assist with piety at the Holy Sacrifice of the Mass, and at the other sacred offices of the Church, especially those

somehow one cannot think of him as sad! From all life's sorrows he had so secure a refuge in the art he loved, and wrapt in music's splendid mysteries the jar and fret of the world surged unheeded about him. Against his ears might beat the din of life's sordid strife, but in his heart was ever "the music of wonderful melodies." We live in deeds, not years, the poet sings, and if his creed be true never was life more rounded and complete than that which passed unnoted, well night unmourned, in the chill twilight of a December day more than a century ago.

THE JUDGMENT DAY WILL SURELY COME.

It is not strange how little impression the solemn warning of a judgment/to come produces upon the great mass of mankind? Multitudes of those who profess to be Christians, and even many Catholics, fail to realize the tremendous significance of that awful event. Absorbed with the things of time, they seem to shut out entirely from their view the future life.

That skeptics and agnostics should

Would call them to assist with pleity at the lally Sacrifice of the Mass, and at the other sacre of the Mass, and at the other sacre of the Mass, and at the other when the other should not for the with should be within the relading to the Mass, and at the other when the lally Sacrifice of the Mass, and at the other when the should be seed the the door of the Euchards.

In the writing the Axients Wager, by Marjon Ames Tag-fler (Illustrated.)

The Fall of a Castle by Merin Ames Tag-fler (Illustrated.)

Somehow one cannot the Moss Hold Stephen (Illustrated.)

The Fall of a Castle by Merin Alexand Schemen (Illustrated.)

Somehow one cannot the buds the other the Moss Hold Stephen (Illustrated.)

The Fall of a Castle by Merin Ames Tag-fler (Illustrated.)

Somehow one cannot deal with the things of the part in the Most Hold Stephen (Illustrated.)

Somehow one cannot deal with the the Most Hold Stephen (Illustrated.)

The Fall of a Castle by Merin Ames Tag-fler (Illustrated.)

Son the Axients Alexand Also for sale by our output of the tilre of

DIOCESE OF HAMILTON.

ORPHANS' FESTIVAL.

Father Holden has just completed arrangements with Mt. Charles A. E. Harrise, Manager of Canadian cycle of musical festivals, to secure the services of Madame Albani, the world-renowned cantatrice and the brilliant company of musical artists for the Orphane Festival, on February 2nd. Madame Albari will be assisted by Mme Beatrice Orphane Festival, on February 2nd, Madama Alburi will be assisted by Mme Beatrice Langley, Adela Verne, Mr. Abert Archdeacon, Frank Watkins and others The coming testival will be the fiftieth anniversary of this concert and it promises to be the most brilliant of ail.

39th both afternoon and evening. The little children will give the afternoon concert assisted by the Boy Cadets and the St Mary's school band. The larger pupils will give the evening enter-ainment. The Bishop will attend both and give the premiums to the children who passed the Outario Dept. Examinations.

DEATH OF SISTER M. CLARE OF THE COMMUNITY OF ST. JOSEPH.

The final sentence is pronounced.

"These shall go away into everlasting punishment, but the righteous into life eternal."

Now, as sure as there is a God in heaven this solemn transaction will take place and we shall all be there. There is no escape. When that great and awful day comes we are toid, in the language of St. John in the Apocalypse, "that the kings of the earth, and the princes, and tribunes, and the rich and the strong, and every bondman and every bondman and every bondman and the strong, and every bondman and the strong, and every bondman and the rocks: Fall upon us and hide us from the face of Him that sitteth upon the throne and from the wrath of the Lamb, for the great day of their wrath is come, and who shall be able to stand?"

Yes, that is the great and important question: Who shall be able to stand?

Yes, that is the great and important question: Who shall be able to stand?

That question must be decided before that great and awful day. It must be decided in this world. In fact, the danger is that we may be carelessly, perhaps unconsciously, deciding it by our conduct in a manner which will all uses eternal regrets at the last. Let us be wise in time if we would attain to a favorable judgment and a happy eter-

friends from the House of Providence, Toronto.

The pall bearers were six Sisters of the community, two of whom—Sisters Leocadia and
Francis—were formerly from the departed
Sister's native county. Grey, After the
service the no inful cortege passed down the
siels of the chapel, foll weed by the Sisters with
inchted tapers both sides of the long corridors
being lined with the school nupils dressed in
white, while the choir sang appropriate hymns.
The burial took place at St. Michael's cemetery, Toronto, in a plot set aside for the
deceased Sisters of the Order. Her Sister,
And her dear mother seven years.

Sister Clare was the only one of nine chilment of the control of the Catholic fath at ner birth.
Her father, mother, and the rest of the family
were all converts, baptized at different times
and places.

were an converse, supprized at different times and places.

"Blessed are the pure of heart for they shall see God." May her soul rest in peace!

MARRIAGES.

DOTTERE DUFFEY.

DOTTERE DUFFEY.

A quiet but very pretty wedding was celebrated in the Holy Resary Church, Wyoming, this morning, when Mr. John Dottere of Poing E. ward was united in the holy boads of marimony to Miss Alice Duftey of Petrolea. Rev. P. J. Gnam performed the ceremony. The bride was attended by Miss O'Neil, while Mr. Will White, of Marthaville, ably supported the groom. The happy couple left on the morning train for the bride's nome in Mount Forest, accompanied by the many and best wishes of their numerous friends.—Petrolea Topic, Nov. 26. LEDWIDGE-CONNOLLY.

LEDWINGE-CONNOLLY.

The matriage took place on Tuesday morning, Nov 25th of Mr. William L dwidge, of Unica, Michigan, to Miss Annie Councily, Charles of Councily, of North Oxton, Miss N. Bennan was bridesmaid, and Mr. Richard Bennan upported the groom, The cremony was jorfo med at Sc. Lowreace's church, Udea, by the Rev. Father O'Neil.

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BY A PROTESTANT THEOLOGIAN.

CCXIX.

The Rev. John T. Christian may say that he is not responsible if another Bap-tist minister uses language implying that all citizens are bound to ack edge the validity, not merely legal, but meral and religious, of all marriages whatever, if sanctioned by the State. Very well, fet him proclaim his dissent from the Casaristic opinion of his Baptist colleague, and ae shall have the benefit of it. Otherwise these average controversialists ought all to be held recontroversialists ought all to be held reponsible for one another's principles, for they are all in the same boat. I have never known one of them to express dissent from any contumelious position taken by another, except, indeed, by going beyond it.

ndeed, by going beyond it.

I have already remarked that Professor F. H. Foster's work, although in itself not without value, and, except the third chapter of the first part, tolerably accurate and fair so far as I have ye read it, has been raised into a much greater than its intrinsic importance by the fact that the Presbyterian Church In like manner this publishes it. ok of Christian, though utterly unlike Foster's, being malignant, mendacious, and voluntarily ignorant to the last degree, has been raised into an omin-ous importance and influence by the fact that the vast Southern Baptist body bas adopted it for its own.

mewhat curiously, even Lansing's book, although not set forth by any Church, has in a manner become indirectly an occlesiastical publication, through having been adopted by Christian as one of his sources. Christian pro-Christian proand repeatedly reproduces his out-rageous blunders and falsehoods, as fliciently guaranteed by his author-

have not given over Lansing yet, although I have not had much to say of him for a good while back. His ignor-ance, illiterateness, impudence, unserupulousness, and a certain genius of misrepresentation, not greater than many other men's, but peculiarly his own in character, all these things make him more thoroughly typical of the curredt anti-popish declaimer than per-haps any other man in the country. His book gives me unfailing entertainment, while Christian often causes the bair to stand up with horror, over his atrocious fabrications. Lansing is always cheerfully ready to blackguard alike a Pope, a President, or a worman who dares to head a strike. Dow a Presbyterian pastor in Pennsylvania, and has fallen under the spell of 'Christian capitalists' to a degree that can not fail to satisfy President Baer himself, whom Mr. Dooley designates as a partner with the Lord, but perhaps a little uncertain in dividing the profits. O no, we can not give over our friend Lansing for a good while

Just now, however, we are only concerned with Lansing so far as he is concerned with Christian. By guaging the ignorance of the former, we guage the ignorance of the latter, and in him the criminal ignorance of the whole Southern Baptist body.

we will therefore run over Lansing's book now, to catalogue his blunders, mothing else, remembering that in substance, through Christian, they are officially accepted and approved from

hio to the Rio Grande.

I shall not include in this catalogue anything but pure blunders, as nearly detached from mendacious slander as possible. For instance, when Lansing and Christian tell us that the Pope claims unlimited civil authority, this is not a blunder, it is a lie. When Lan-sing says that during the schism several infallible Popes were infallibly carsing each other, this again is a conscious and intended lie. When he tells that each other, the control of the contr restored them, this is an intended laise-hood, since the Vatican definition, with which he is acquianted, shows that the Church has refused to pronounce Clement infallible in his Brief of suppression, or Pius in his Bull of restora We will try to find a list of simple blunders, although in a book thoroughly steeped in the spirit of malicious falsehood, it may be hard to distinguish blunders which are not also Page 49, speaking of the Jesuits, he

says that the "professed" take "a fourth vow of absolute obedience to the Pope." The same blunder as that of Dr. Lymann Abbot, in the Century Dictionary. The Jesuit Constitutions, again and again, declare that there ca never be a duty of absolute obedience to superiors. Their words are: "We we obedience to the Pope, and to all other superiors, so far as is consistent with charity." The controversy over with charity." The controversy ove Savonarola, as it is known, turns on th question whether his disobedience to Alexander VI. was compelled by char-bty, or was also prompted by self-will. In the former case, it is allowed that municate him was a sin. Car to excommunicate him was a sin. Cardinal Bellarmine, a Jesuit so high in standing that his Order has solicited his canonization, declares the doctrine of unlimited obedience to superiors a

deadly heresy.
Pages 49.50, we are told that every Jesuit professes absolute poverty, but that at the suppression in 1772 the So-olety was found worth \$200,000,000.

Observe the hopeless confusion be tween the individual and the body. is true that every Jesuit takes a vow of poverty, and every Jesuit keeps it. No has ever broken it, excepby apostacy. Of course, if secularized, his yow no longer binds. On the other hand the Order does not take, and can not take, a vow of poverty. It was decided by Pope John XXII., about 1350, that even the Franciscan vow of poverty did not apply to the Order, but only to the brethren. Since then the controversy is settled. As to what he says of the wealth of

the Society in 1772, although I believe there is no particular limitation to the wealth of an order, it deserves no attention whatever. I have gone over the first specific of the principal causes of suffring in children and should be expelled from the system,

his worthless book a great deal oftener than in itself it deserves, comparing it with authentic sources, and can safely with authentic sources, and the say that he is scarcely ever right except by pure accident. We might as well take away the good name of President Cleveland because this intolerable blackguard has slandered him, as to believe anything that he says against

the Jesuits or against anybody else.

As to the particular facts in this case, I do not know them, but the presumption always is, that Lansing is falsifying by the wholesale.

Page 52, as a proof of the military organization of the Jesuits, we are told

that their head is called General. Now, first, he is not called General. He is called Superior General, and General is merely a convenient abridgment of his proper title. It has no military refwhatever, but simply indicates the three degress of authority, local superior, provincial superior and general superior. It is at least three hundred years older than the Jesuits, and is borrowed from the absolutely non-military orders of the Franciscans, Dominicans, Carmelites and Augustinians, so far as such a self-suggesting term, can said to have been berrowed at Moreover, it appears to have been in monastic use some three hundred and fifty years before into military use. Be-,a little reflection will show that its army meaning is wholly different from

its monastic significance.

It is true that a very strenuous and far-reaching obedience is exacted of the Jesuit, although Bernard Duhr easily ws that it stops a good deal short of that required of soldiers, who, unlike a Jesuit, are never allowed to plead conscience. It is also, no doubt, true that this severe obedience was largely sug-gested by Loyola's military training. Yet the organization of the Society has not the slightest resemblance to that

of an army. Curiously enough, Lansing leaves out the one actually military feature in the Jesuit body, that is, its name. This, in the original Spanish is Compania, of which Society is a rude translation.
It designates the Company of which
Christ is the Captain. And this one
reference to Christian soldiership in the order, Mr. Lansing takes no notice

Page 54, Mr. Lansing says that in Jesuit teaching the Pope's decisions, "speaking in bulls, encyclicals, and the like, are as binding as the word of God.

This seems more like an intended falsehood than a blunder. Of course Lansing knows that in Jesuit and in general Catholic teaching, almost all the Pope's edicts are disciplinary, and therefore confessedly fallible. He knows also, or ought to know, that, as doctrinal decisions, though much to be respected, are not infallible unless he s clearly defining ex cathedra only an occasional exercise of his teaching authority.

We will go on next week. CHARLES C. STARBUCK. Andover, Mass.

The Parish Pope. The rector of Trinity parish, New York, comes nearer being a Pope than any other clergyman in America. He has more wealth than all the Friars in the Philippines. Some twenty-five or thirty ministers are in his employ. He pays his clerical help from four, six, eight to ten thousand a year, with resieight to ten thousand a year, with residence. "The power of the rector of Trinity parish," says one who knows, "is enormous. He nominates his own assistants, and controls outside positions, the Bishop of the diocese having not a syllable to say. If he calls an assistant from Ohio, to be an assistant, and the rector agrees to come, he takes his place upon the staff, neither the Bishop of Ohio nor the Bishop of New York being able to make the least resistance. "From which we see that money is a power even in the hands of an Epscopal divine. What with the rector of Trinity, J. P. Morgan & Co., etc., etc., the Bishop of New York is not so mighty a churchman as his title would indicate. Meanwhile, why so much about the wealth of the Philippine Friars, and so little about the wealth of

the rector of Trinity parish? FAITH AND UNBELIEF.

We are favored just now with several volumes of "Memories" of two distin-guished medern literateurs; Taine and Kegan Paul; but what a different interest they awaken in our minds. one is a self-sufficient pompous infidel; the other an humble, believing, contrite Christian. Kegan Paul says of him-

"Those who are not Catholics are apt to think and say that converts join the Roman communion in a certain exaltation of spirit, but that when it cool

they regret what has been done, and would return but for very shame. "I may say for myself that the happy tears shed at the tribunal of penance that 12th of August, the fervor my First Communion, were as nothing to what I feel now. Day by day th mystery of the altar seems greater, the unseen world nearer, God more a father, ur Lady more tender, the great co pany of saints more friendly, if I dare ase the word, my guardian angel close o my side. All human relationship pecome holier, all human friends dearer because they are explained and sancti-fied by the relationships and friendships of another life. Sorrows have come to me in abundance since God gave me grace to enter His Church, but I can pear them better than of old, and the blessing He has given me outweighs them all. May He forgive me that I so long resisted. Him, and lead those I love unto the fair land where He has brought me to dwell. It will be said, and said with truth, that I am very confident. My experience is like that of the blind man in the gospel who also was sure. He was still ignorant of much, nor could he fully explain how Jesus opened his eyes, but this he could say with unfaltering certainty, 'One thing I know, that whereas I was blind, now I see.' "—Western Watchman.

FIVE-MINUTES SERMON. Fourth Sunday of Advent.

EXPECTATION OF THE MESSIAH. Almighty God at various times, my brethren, has repeated and confirmed His promise of a Redeemer Who should come to save us from sin and its con-sequences. Many of these renewals are recorded in Holy Scripture, and as the time of our Lord's coming drew near they became more frequent and more clear. His chosen people, the Jews, were, when He came on the earth, in too had been quite clearly predicted, especially by the prophet Daniel. There was, then, no difficulty in their making an act of faith in this promise of redemption; though many of them, whose hearts were more set on prosperity in this world than salvation in the next, considered the promised Redeemer more as one who was to free them from the foreign voke under which their had been quite clearly predicted,

had got over their souls.

The Jews, then, this chosen and favored people of God, plainly had the means of the forgiveness of their sins and of the eternal salvation before our Saviour came to the earth. After He had made Himself manifest, of course the faith which before sufficed them would not answer; for it would no longer be faith in God, but just the contrary, to keep on expecting Him to fulfil a promise which He had evidently accomplished. But before our Lord's appearance the expectation was enough; any of them saved their souls

many of them saved their souls by means of it, and many more might have done so if they had chosen.

The Jews, however, were only a very small part of the people of the world. Outside of their little country there were untold millions who had never heard of the second recommendation. heard of the special promises made to them, and who could not by any possibility have heard of them. And there are many such still, who have not only never heard of the prophecies made to the Jews, but have no knowledge and no suspicion, so far as we can see, that these prophecies have been fulfilled; who know not the name of Christ, nor anything which He has done for us; and among whom even the tradition or expectation of Him has, so far as we can see, been almost or quite forgotten. In Central Africa, for instance, alone

there is an immense population whose very existence was unknown to the rest of the world until it was discovered some years ago by Mr. Stanley. These savages, sunk in ignorance and sin, have lived there, as did their fathers before them for ages, shut out by their own ferocity than all others around them. No one dared to venture inside their limits; it is not probable that even any of the Apostles of Christ penetrated into their fastnesses penetrated into their fastnesses to preach the Gespel; to tell them of the way open for the forgiveness of sin. But they are all under the ban of original sin, like the rest of us; and dense as their darkness is, they still have enough of the light of conscience to keep them above the level of the beasts; to show them at least in many things what is right and what is wrong; enough knowledge of God to make then know that some things please, while others offend Him.

Now, is there any way in which even one among such a people can be saved, before the promise of God and its fulfilment have been distinctly announced to him? Can any one of these or of others like them have been or now be brought to heaven, without having the faith declared to him, without hearing We must postpone the answer to this question.

CATHOLIC CONVERTS MEET.

ARCHBISHOP FARLEY MAKES A SPEECH TO OVER 200 OF THEM.

The Catholic Converts' League held a meeting at the Catholic Club, New York City, last Monday even-New York City, last Monday even-ing, to give its members an opportunity to meet Archbishop Farley. Over 200 were present. The Rev. Father Eaton, of Birmingham, England, and Mr. John-son Stewart spoke briefly, and Arch-bishop Farley told the members how pleased he was to contribute whatever-aid he could, because he knew how many sacrifices converts had to make. many sacrifices converts had to make.

He said that while a student at Rom he had seen one day on one of the small altars in the crypt of St. Peter's a cross and a ring and was told that they were the offerings of Bishop Ives, of this coun-try, a convert from Protestantism.

He was one of the men we ought to be thankful for," added the Arcubishop, "because he, with others, paved the way for you. Owing to such men we are re ceiving every year in the New York Diocese alone 5,000 converts. York Diocese alone 5,000 converts. Cardinal Manning once said that the reason why there were so many Celtic bishops was because the Irish Church never had the collar of royalty around ts neck. It was always independent of

the powers that be.

"Here in this country we have no collars of royalty, but every man is as good as another. We have freedom to think and freedom to act and we feel in our hearts that every honest man respects us for following our convictions. That is what we should be thankful for

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RE-VISITING IRELAND - IMPRES-SIONS PRODUCED THEREBY.

WILLIAM ELLISON. IN THE ROSARY

The genuine Celtic Irishman who re-visits his native land after an absence of twenty-five or thirty years experi-ences strange feelings when his foot again touches the sacred soil whereagain touches the sacred son wheter on he was born. His feelings under-go a variety of emotions, some touch-ing and pathetie, some sad and sorrow-ful and some pleasant and animating, possession of these prophecies, which had been made by holy men who had received them from God; and they not only knew well that the Redecmer was coming but they knew well that the Redecmer was coming, but they knew very nearly the time at which He would come; for this years of his exile and that he can gaze once more upon the familiar spot where he drew his first breath. thoughts, however, begin to steal upon him as he approaches the old home of his boyhood days and perchance finds it a wreck and ruin or may be inposses ion of a stranger. His regrets are deep-ened as he goes to the churchyard to kneel beside the tombs of his parents and kinsfolk to offer a prayer for their the foreign yoke under which their and kinsfolk to offer a prayer for their action was groaning, than from the far more grievous power which the devil more grievous power which the devil of the shortness of life and folly of worldly vanities and he realizes that worldly vanities and he realizes that the dearest ties are broken in the grave and there also all earthly ambitions end. If he pursues his search for old

schoolmates does his heart not sad-den when he finds how many of them are missing, and has thinned their ranks in the elapsed has thinned their ranks in the elapsed years? The old homestead, if yet in existence, bears hardly any resemblance to its former self, because it is bereft of mother and father and the rest from whom it derived its charm and filial fascination. Look at in all its phases a re-visit to Ireland after a lengthened separation is an important chapter in one's life, as it begets enotions which can never be felt in the land of the stranger. It is an historical fact that the true-hearted Irishman, above all other nationalities, is the most attached to his native land, because if he be of the persecuted Gaelic and Catholic race he has suffered more for his faith and fatherland, and it seems to be a decree of nature that the more one suffers for a cause the stronger grows his de-votion and attachment to it. It is said that the peasant is more attached to his hut than is the prince to his palace. With most people of other races love of country does not go to his palace. beyond a fervent or deep-rooted senti-ment, whereas in the breast of the ment, whereas in genuine Catholic Celtic Irishman an undying passion. The Highland Scotch, Germans, French and other

warm-hearted peoples are, of course, deeply attached to their native land, but not to the same enthusiastic extent as is the pure Celtic Irish type, owing largely to the sacrifices he has made for his faith and native land. The Irishman who goes back to Erin after an extended residence in the United States or in Canada beholds a transformation in the general aspect and situation of the country within the past three or four decades He sees the population decreased about one-half of what it was in the year 1841, when it stood at about nine millions of

souls, and when he reflects on the cause of this unnatural condition of affairs it grieves his heart to know that landlord exactions and tyranny is and has been the chief operating factor in the scattering of the Irish race to the various lands of their dispersion. Some deep Catholic thinkers hold that the enforced dispersion of the virtuous Irish peasants has been decreed by Providence interests of the propagation of the true faith, and the same might be said, in a degree at least, of the solid and faithful Germans who have so powerfully helped in building up Cathplicism in America during the past fifty

when unite beings attempt to grappie with things that come from the hands of the great Infinite Architect.

The traveller intent on "doing" the whole of Ireland before he returns The re-visiting tourist to Ireland of the present day naturally keeps his eyes open and he takes observant notes changed conditions in Ireland come back to America and hold up his | Catholics." lly, socially, religiously and head in society unless he were able to | London Specially. of the changed conditions in Teradus politically, socially, religiously and peducationally, and has reason to be gratified at the improved status of the Irish people generally. While he cannot rejoice at the emancipation of the nation from the yoke of England, he can at least note with satisfaction the altered relations between the heretofore altered relations between the heretofore employment tenant farmers and the subservient tenant farmers and the aristocratic landlords. Through the remedial measures passed by Mr. Gladstone in the British Parliament, and later by the Salisbury administration, the passing of the County Council's law the Irish people have gained an install-ment of home rule, and, trivial though it be, it has relieved the dependant ten ant farmers of some of their galling load of oppression at the hands of the lordly task-masters who control the lands of Ireland with despotic sway although alien owners have no legitimate claim to the natural soil of Ireland. This revolution in the situation between landlord and tenant is largely the result of the parliamentary efforts of the Land League originated by Michael Davitt and so persistently pressed forward by the late Mr. Parnell and his mons, and later by John Dillon, John Redmond, William O'Brien and the active associated Irish Nationalist members who now stand together on the floor of the English Parliament as a band of brothers in fighting for Iraland. olleagues in the British House of Co band of brothers in fighting for Ireland's

antional rights.

The Irishman who was born and bred in the "land of saints and scholars" can never forget the home of his another exercise in what foreign counestors no matter in what foreign counry his lot may be cast, and as it is said distance lends enchantment" the farther the exile may be separated from his native heath the closer will his affections cling to it and the longer his enforced absence continues, the more ardent becomes his desire to tread his native mountains and to breathe the air of his ancestral district, and as all attraction is increased by the power of the attracting body, it has been remarked that persons returning to Ireland after a protracted sojourn in the Canadian Dominion or in America have to the traveller who may have crossed shed tears of joy on getting his first the Rocky Mountains, the Selkirks, the glimpse of their native hills as the celebrated White Mountains in New

Labatts

Awarded Gold Medal at Pan-American Exposition, Buffalo, N. Y.

UNDOUBTEDLY THE BEST OF BEVERAGES

Manhood Struggle



By the aid of Life Insurance the struggle of life is greatly lessened, for by comparatively small annual payments a man can make his family cartain of a much larger amount in the future.

A Seven Per Cent. Guaranteed In-

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would, at the end of either 15 or 20 years, provide a young man with an annual income for life of 7 per cent. on the face value of the bond.

And whenever his death occurred, the full amount of the bond would be payable to his beneficiary.

This form of policy, as well as protecting the family, makes a wise provision for old age.

vision for old age. Full particulars and rate, at your

age, upon request. Home Office, Toronto, Canada

NORTH AMERICAN LIFE

Secretary.

fairest and most historical in the coun-

try and following his natural impulse he

plans and executes an extended tour from Fair Head in Antrim to Mizzen

Head in Cork, and as he proceeds on his

journey he investigates, searches for incidents of historic value and makes

numerous entries in his note book. If he travels by the Allan line of steamers

and lands at Londonderry he takes time

to see the "Maiden City" on the banks of the river Foyle, and he gathers from

Causeway, a renowned structure of his-toric note, he is impatient to investi-

philosophers have been confounded by the architectural intricacies of the

famous structure, and the most learned

of them could not make out how unaided

nature could plan and devise an erec-

tion of such surpassing form and beauty

Erudite men of great scientific attain-

mystified and baffled; and so it always

is when finite beings attempt to grappie

regret. To attempt to set before the readers of the Rosary Magazine a minute description of the surpassing

beauties of the wondrous Lakes of Kil-

larney would be at least to me a futile

quire a man whose inmost heart and

nature were enamoured of the spots of

countifully scattered over the earth to delight man's heart and soul, and the

description as regards the attractions

of the Lakes of Killarney, to be at all

adequate should be written by a Bulwer

Lytton or a Charles Dickens.

If you happen to strike Killarney on

shine vivifies the Lakes and their sur

roundings the impression is simply in-

describable and you may say to your-self little wonder that Ireland prides

herself in the possession of this incom

parable place of natural beauty and de

light, and the longer you study the fairy-like scenery before you the deeper

becomes your fascination of the enchant-ed spot and it requires an effort of the

you hurry on through the different favored places that claim tourists'

attention and see the sights of Dublin, Belfast, Cork and the other centres of

life and business you gain a better idea

it fills a large space in historic impor-

tance and gives reason to all true-hearted Irishmen to be proud of their

race, creed and country. No doubt to an inhabitant of America or of the wide

Dominion of Canada, who has explored

the Shannon, the Liffey and Suir seem but insignificant streams, as Ireland's

loftiest mountains seem but as mole hills

while the country is sm

of what sort of a country Erin is, and

will to tear yourself away from it.

a suitable day when the glorious

scenic beauty which Providence

task.

To do the subject justice it would

and unique proportions.

gate its marvellous formation, which

JOHN L. BLAIKIE.

WM. McCABE.

steamer draws near to the bold head- Hampshire and other huge elevations

lands of the northwestern coast. The visitor after satiating himself among his kinsfolk and friends and recalling his kinsfolk and friends and recalling memories and scenes of his boyhood days naturally longs to see all that is fairest and most historical in the country but think the less of his own country but will rather take glory to himself in the fact that he was born in that

cally called the "first flower earth and first gem of the sea," the hallowed land of "saints and scholars," that has given to the United States many of her brighest churchmen, judges, lawyers, political leaders and mercantile and ablest thinkers and writers. The visitors to Ireland who makes an observant survey of his native land under its present conditions despite its lack of Home Rule, which, of course, is its ancient records many stirring in-cidents of the past, but being in the neighborhood of the far-famed Giant's purely the product of nature's own fashioning, although scientists and

one of its aspirations in the future, will conclude that Ireland has advanced socially and materially within the past twenty years. The Bishops and priests, no doubt, regret the exodus of the flower of the population, but they know that a greater Ireland is growing up in America, and that the new and power ful element across the Atlantic is not indifferent to the needs of their own native land, and that in the day o with the foreign ruler and oppressor Ireland's Celtic children will be prepared to assist the struggling motherland to gain her legitimate rights and freedom. ments have discussed the problem of the "Giants's Causeway" again and again and have retired from its solution

Sometimes it is not well to discuss things too fully to the general company of a "public conveyance," but to adopt the time-honored advice of the conduct-or, and "behave as such." Not long ago, someone was heard in a bus to say loudly. "No, they did not like Ireland; to America passes on rejoicing from place to place and, of course, he has writ in red letters in his note book "Special visit to Killarney," as no pretentious tourist visiting Ireland could come back to America and hold up his

Love of Children in Porto Rica.

Of the love for children which charactarizes the Porto Ricans, Samuel McCune Lindsay, Ph. D., United States Commissioner of Education in Porto Rico, writes in the Sunday School

'There is a universal admiration for children on the part of all classes, and an outward manifestation of affection on the part of adults for a child everywhere, and of children for each other as well. I have never seen, on the part of a brother or sister but a few years older, more devoted care of a little baby just able to toddle about, than I have seen Parents are proud of large families and speak unhesitatingly and with pride of the expected arrival of a child. No children come to Porto Rica who are

not wanted."
The same holds good of all Catholic countries—"poor, ben'ghted, God-forsaken places, as they are so often described by non-Catholic writers. What a repreach to certain classes in New England is the sentence: "No children come to Porto Rica who are not wanted. -Sacred Heart Review.

"Tis Well to Know a Good Thing, said Mrs, Surface to Mrs. Know well, when they met in the street." Why, where bave you been for a work book?" "On, just down to the store for a booth of Dr. Thomas' Eelectric Oil." and Mrs. Surface whon thes puns, walked on But she reme abored, and when she controved a weak back there was another customer for Eelectric Oil.

Freted a weak back there was another customer for Estectic Oil.

FOR THE OVERWORKED.—What are the causes of despondency sad melancholy? A disorder diver is one cause and a prime one. A disorder diver is one cause and a prime one of the nervous system. This brings the whole body into subjection and the victim feels sick at over. Parm lee's Vegetable Pilis are a win febourist of the victim self-six of the control of the cont

The never failing medicine, Holloway's Corn cure, removes all kinds of corn, warts, etc.; even the most difficult to remove cannot with-stand this wonderful remedy.

THE GOOD SEED.

DECEMBER 20, 1902.

BY THE REV. JOHN B. TABB

The Magi came to Bathlehem.
The house of Bread, and following the Asthey the Star I, too am led To Christ, the living House of Bread.

A pligrim from the hour of birth. The night-cold bosom of the earth I traversed, he wennard journeying A hidden prophecy of Spring My only guide, a lifted blade My only weapon, till the shade. The I steet to withstead me, lay Death smitten at the door of day.

O Light! O heavenly Warm hito y

The plodge and sacramen at sign Of Life, that mingling first with min-A sep-like inspiration—ran To mingle with the life of Man.

CHATS WITH YOUNG

Wealth in Spare Moments.

A'adame de Genlis, in a we "Time," tells us that the Chancellor D'Aguesseau, obs that his wife always delayed twelve minutes before she came to dinner, and reluctant to much time daily, began the c tion of a work which he pro-only while thus kept waiting. end of fifteen years, a book quarto volumes was completed, ran through three editions, a held in high repute. Madame lis profited by this example. to wait at the dinner hour in the Royal for Madame de Chartre was always fifteen or twenty late, she utilized the time by a selection of poems from o authors. It is told of a German that he could repeat the entire of Homer with scarcely an error many years, think you, did he s depositing the immortal epic brain? Years he had not to s months, or weeks, or even en-for he was a physician in the of practice; but he contrived t in his memory the twenty-four the old bard of "Scio's rocky the brief, disconnected snattime while horrying from one to another. Dr. Mason Good, brated English physician, perf similiar feat, having contrived t late the whole of Lucretius du ong walks in London to vi

The Way to Success.

patients .- Success .

"Education," wrote John (the "self-made merchant" in H. Lorimer's book) to his son pont at Harvard, "is about thing lying around loose in this and it's about the only thing can have as much of as he's wi haul away." In the same "Le a Self-Made Merchant to His which contain much good sense which contain much good sens subject of success, and will a well as shake up every young reads them, the old man e "Does education pay? Does feed in pork trimmings at five pound at the hopper and draw cunning, little 'country' sat twenty cents a pound at the oth Does it pay to take a steer the running loose on the range an on eactus and petrified wood just a bunch of barb-wire a leather, and feed him till he leather, and feed him till he solid hunk of porter-house st oleo oil? You bet it pays. I that trains a boy to get the an fore the other fellow gets biting the pencil, pays."

Nothing will ever be said in hum, to discourage papers.

umn to discourage young r they can earn or fairly ask thei to give them. To quote Mr. book again. "College doesn fools; it develops them. It make bright men; it develo A fool will turn out a feel, w goes to college or not, the probably turn out a different probably turn out a dimerent fool." There is a good deal edge which a man can acqui time, but which he probably a acquire unless it comes to regular course of school and Our friends who writes ab

books and great for what he Republic's Reading Circle pu week a list of authors ought to know. How now all of them. So with al knowledge in all depa nan activity. Education ulum puts it in a boy's v many studies, gaining ch will be of use to bin

The dunce is by no means hop is in distinguished company. One of the most famous history was Sir Walter Scotheight of his success he well into the schoolroom where he sent himself when aboy. He teacher to show him the du worthy was produced, and handed him a half-sovereign remark: "There—take keeping my seat warm." Prolatell, Scott's teacher, him: "Dunce he is, and will remain."

Scott's great fellow - c Robert Burns, got on ill Oliver Goldsmith was the deteachers and family till wellood; Dean Swift, author

hood; Dean Swift, author liver," was plucked at Dub sity; Richard Brinsley Sh dramatist, was set down at

incorrigible dunce."
Think of the soldiers! No "a dull scholar;" Welling a said he was only "food for Lord Clive, who conquered empire for the British cr dunce, and Ulysses S. petted by his mother under

tionate title of "Useless" Justus von Liebig's school him "Booby" Liebig, and o he said he was going to be they howled with laughter.

THE GOOD SEED.

BY THE REV. JOHN B. TABB The Magi came to Bathlehem.
The house of Bread, and following them,
As bey the Star I, too am led
To Christ, the living House of Bread.

A pilgrim from the hour of birth. A pinghi roni the nout of often The iight roni does not the earth I traversed, he we want d journoyi A bidden pinghe cy of Spring My only guide, a lifted blade My only weapon, till the shade, The latest to withstend me. Lay Death smitten at the door of day.

O Light! O heavenly Warm hi to you My cup bearers, I quaffed the dew, The place and sacramental sign Of Life, that mingling first with mine-A sap-like inspiration—ran To mingle with the life of Man.

-" Later Lyrics."

CHATS WITH YOUNG MEN. Westch in Spare Moments. Madame de Genlis, in a work on "Time," tells us that the famous Chancellor D'Aguesseau, observing that his wife always delayed ten or twelve minutes before she came down to dinner, and reluctant to lose so much time daily, began the composition of a work which he prosecuted only while thus kept waiting. At the end of fifteen years, a book in three charte volumes, was considered. quarto volumes was completed, which held in high repute. Madame de Genheld in high repute. Madame de Genlis profited by this example. Having
upon the hills, and in the distant vilto wait at the dinner hour in the Palais Royal for Madame de Chartres, who was always fifteen or twenty minutes late, she utilized the time by copying a selection of poems from eminent authors. It is told of a German critic that he could repeat the entire "Iliad" of Homer with scarcely an error. How many years, think you, did he spend in mouths, or weeks, or even entire days for he was a physician in the full tid of practice; but he contrived to store

patients .- Success.

the old bard of "Scio's rocky isle

the brief, disconnected snatches of time while horrying from one patient to another. Dr. Mason Good, a cele-

brated English physician, performed a similiar feat, having contrived to trans-

The Way to Success. "Education," wrote John Graham (the "self-made merchant" in George H. Lorimer's book) to his son Pierrepont at Harvard, "is about the only thing lying around loose in this world, and it's about the only thing a fellow can have as much of as he's willing to aul away." In the same "Letters of Self-Made Merchant to His Son," hauf away.' which contain much good sense on the subject of success, and will amuse as well as shake up every young man who reads them, the old man enquires: eame." What beautiful music. Fried the reads them, the old man enquires: "Does education pay? Does it pay to feed in pork trimmings at five cents a pound at the hopper and draw out nice, cunning, little 'country' sausages at cunning, little 'country' sausages at twenty cents a pound at the other end? Does it pay to take a steer that's been running loose on the range and living on cactus and petrified wood till he's a bunch of barb-wire and soleleather, and feed him till he's just a solid hunk of porter-house steak and oleo oil? You bet it pays. Anything that trains a boy to get the answer before the other fellow gets through biting the pencil, pays." Nothing will ever be said in this col-

umn to discourage young men from going out and getting all the education they can earn or fairly ask their parents to give them. To quote Mr. Lorimer's book again. "College doesn't make fools; it develops them. It doesn't make bright men; it develops them. A fool will turn out a fool, whether he goes to college or not, though he'll probably turn out a different sort of a fool." There is a good deal of knowledge which a man can acquire at any time, but which he probably never will

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worthy was produced, and Sir Walter handed him a half-sovereign, with the remark: "There—take that, for keeping my seat warm." Prof. Andrew Dalzell, Scott's teacher, had said of him: "Dunce he is, and dunce he will remain."

Scott's great fellow countryman,
Robert Burns, got on ill at school;
Oliver Goldsmith was the despair of his teachers and family till well into Oliver Goldsmith was the despair of teachers and family till well into manteachers and family till well into manteachers and family anthor of "Gulhood; Dean Swift, author of "Gulliver," was plucked at Dublin University; Richard Brinsley Sheridan, the dramatist, was set down at school " an

one of the greatest chemists of the last

Meantime the dunces will be tortured ecause too many boys do not learn considerateness, urbanity, justice toward their companions until they are no longer boys, if they learn those Christian graces ever. But the dunces will not be discouraged. He who laughs last understand. laughs best. The late William E. Gladstone obtained his triumph by hard work, and he spoke more than one word of encouragement to the less brilliant brethren with whom he could sym-pathize. Said the Grand Old Man: In some sense, and in some effectual egree, there is in every man the material for good work; not only in those who are quick, but in those v stolid, and even in those who are dull. Wise counsel.—The New Century.

OUR BOYS AND GIRLS. THE FIRST CHRISTMAS TREE.

BY EUGENE FIELD.

Once upon a time the forest was in great commotion. Early in the evening the wise old cedars had shaken their heads ominously and predicted strange things. They had lived in the forest many, many years; but never through three editions, and was had they seen such marvelous sights as lage. "Pray tell us what you sce," pleaded a little vine; "we who are not as tall as you can behold none of these wonderful things. Describe them to us, that we may enjoy them with you

"I am filled with such amazement." said one of the cedars, "that I can hardly speak. The whole sky seems to many years, think you, did he spend in depositing the immortal epic in his brain? Years he had not to spare, or enter the village or talk with the shepherds upon the hills."

The vine listened in mute astonishment. Such things never before had happened. The vine trembled excitement. Its nearest neighbor was a tiny tree, so small it scarcely even was noticed; yet it was a very ful little tree, and the vines and ferns talked with Him of matters which the and mosses and other humble residents

late the whole of Lucretius during his long walks in London to visit his "How I should like to "How I should like to see the angels!" sighed the little tree, "and how I should like to see the stars dancing among the clouds! It must be very beautiful!"

As the vine and the little tree talked of these things, the cedars watched with increasing interest the wonderful cenes over and beyond the confines of the forest. Presently they thought they heard music, and they were not mistaken, for soon the whole air was full of the sweetest harmonies ever heard upon earth.

"What beautiful music!" cried the The angels are singing," said a

cedar; "for none but angels could make such sweet music."
"But the stars are singing too,"

said another cedar; "yes, and the shepherds on the hills join in the song, and what a strangely glorious song it

The trees listened to the singing, but they did not understand its meaning: it seemed to be an anthem, and it was of a Child that had been born; but further than this they did not understand. The strange and glorious song continued all night; and all that night stand. the angels walked to and fro, and the shepherd folk talked with the angels, and the stars danced and carolled in the high heaven. And it was nearly morning when the cedars cried out: 'They are coming to the forest! And, surely enough, this was true. The vine and the little tree were very terrified, and they begged their older and stronger neighbors to protect them from harm. But the cedars were too busy with their own fears to pay any heed to the faint pleadings of the dge whe'c's man can sequire at any time, but which he probably never will acquire unless it comes to him in the regular course of school and college. Our friends who writes about good books and great for what he calls The Remblic's Reading Circle published the course week a list of authors that every-body ought to know. How many of those authors were known to such of his readers as had not been to college? If they had been to college they would know all of them. So with fundamental knowledge in all departments of into many studies, gaining information which will be of use to him no matter what occupation he follows, and possibly leading him in one of the dippings to come upon the occupation for which he is best fitted. There is no doubt about the value of education.

But it is a great mistake to suppose that because a hoy doesn't get on well at school he need be discouraged. The dunce is by no means hopeless. He is in distinguished company.

One of the most famous authors in history was Sir Walter Scott. At the height of his success he went one day into the schoolroom where he had been sent himself when a boy. He asked the teacher to show him the dance. That worthy was produced, and Sir Walter handed him a half-sovereign, with there was a bout the faint pleadings of the named to the faint pleadings of the angels came into the forest singing the chords and the estars sang in chorus with them, until every bart of the woods rang with echoes of the same glorious anthem about the Child, and the stars sang in chorus with them, until every bart of the woods rang with echoes of the same glorious anthem about the Child, and the stars sang in chorus with them, until every the child, and the stars sang in chorus with them, until every the child, and the stars sang in chorus with them, until every the child, and the stars sang in chorus with them, until every the child, and the stars sang the child the ch humble vine and the little tree. The

When the morning came the angels left the forest—all but one angel, who remained behind and lingered near the little tree. Then a cedar asked: "Why do you tarry with us, holy angel?"

more confidently than ever before. And how it thrived and grew, and waxed in strength and beauty! The cedars said they never had seen the like. The sun seemed to lavish its choicest rays upon the little tree, heaven dropped its sweetest dew upon Think of the soldiers! Napoleon was "a dull scholar;" Wellington's mother aid he was only "food for powder;" Lord Clive, who conquered the Indian empire for the British crown, was a dunce, and Ulysses S. Grant was petted by his mother under the affectionate title of "Useless" Grant.

Justus von Liebig's schoolmates called him "Booby" Liebig, and one day when he said he was going to be a chemist they howled with laughter. Yet he was the choicest rays upon the little tree, heaven dropped its sweetest dew upon heaven dropped its sweetest dew upon the winds never came to the softinar vapor of Clararhozone which traces every air rell and passage of the breathing organs. It trea's remote parts that cough mixtures and sprays can't approach, and kills true and sing it their prettiest tree and sing it their prettiest through the day and through the aight the angel watched the little tree. All the soldinar vapor of Clararhozone which traces every air rell and passage of the breathing organs. It trea's remote parts that cough mixtures and sprays can't approach, and kills the soldinar vapor of Clararhozone which traces every air rell and passage of the breathing organs. It trea's remote parts that cough mixtures and sprays can't approach, and kills the soldinar vapor of Clararhozone which traces every air rell and passage of the breathing organs. It trea's remote parts that cough mixtures and single treathing organs. It trea's remote parts that cough mixtures and single treathing organs. It trea's remote parts that cough mixtures and single treathing organs. It trea's remote parts that cough mixtures and support the soldinar vapor of Clararhozone which traces and the winds never came to the soldinar vapor of Chararhozone, and the soldinar vapor of Chararhozone which traces and support the soldinar vapor of Chararhozone which traces and support the soldinar vapor of Chararhozone was a little tree, and they did not forget their forest that they did not forget their forest that they did not forget their forest that they did n

but of course they understood little of what he said, for he spoke always of the Child who was to become the Master and always when thus he talked, he

So the years passed, the angel watching his blooming charge. Sometimes the beasts strayed toward the little tree and threatened to devour its tender foliage sometimes the woodman came with his axe, intent upon hewing down the straight and comely thing; sometimes the hot, consuming breath of drought swept from the south, and sought to blight the forest and all its verdure: the angel kept them from the little tree. Serene and beautiful it grew, until now it was no longer a little tree, but the pr de and glory of the forest.

One day the tree heard someone coming through the forest. Hitherto the angel had hastened to its side when men approached; but now the angel strode away and stood under the cedars

' Dear angel," cried the tree, " can you not hear the footsteps of someone approaching? Why do you leave me?"
"Have no fear," said the angel;
"for He who comes is the Master."
The Master came to the tree and beheld it. He placed His hands upon the smeath trunk and Taranches, and

its smooth trunk and branches, and the tree was thrilled with a strange and glorious delight. Then He stooped and kissed the tree, and then He turned

Many times after that the Master came to the forest, and when He came it always was to where the tree stood. Many times He rested beneath the tree, and enjoyed the shade of its foliage, and listened to the music of the vinds as it swept through the rustling eaves. Many times He slept there, leaves. and the tree watched over Him, and the forest was still and all its voices were husbed. And the angel hovered near like a faithful sentinel.

Master to the forest, and sat with Him in the shade of the tree, and tree could never understand; only it heard that the talk was of love and charity and gentleness, and it saw that the Master was beloved and ven-erated by others. It heard them tell of the Master's goodness and humility —how He had healed the sick and raised the dead and bestowed inestim— the blessings who never He walked able blessings whenever He walked And the tree loved the Master for His beauty and His goodness; and when He came to the forest it was fall of tion of learning, excepting as the discipy, but, when He came not it was sad. And the other trees of the forest joined in its happiness and its sorr they, too, loved the Master. And the angel always hovered near.

The Master came one night alone into the forest, and His face was pale with anguish and wet with tears, and He fell upon His knees and prayed. The tree heard Him, and all the forest was still, as if it were standing in the presence of death. And when the

morning came, lo! the angel had gone. Then there was a great confusion in e forest. There was a sound of was a sound of the forest. rude voices, and a clashing of swords and staves. Strange men appeared, uttering load oaths and cruel threats, and the tree was filled with terror. It called aloud for the angel, but the angel came not.

"Alas," cried the vine, "they have come to destroy the tree, the pride and glory of the forest !"

The forest was sorely agitated, but it was in vain. The strange men plied their axes with cruel vigor, and the was bewn to the ground. Its beautiful branches were cut away and cast aside, and its soft, thick foliage was strewn to the tenderer mercies of

"They are killing me," cried the ee; "why is not the angel here to protect me? But no one heard the piteous cry-

But the night wind that swept down rom the City of the Great King that ight to ruffle the boson of distant Galigner to present and to catechise.

desire.

Thou caust not be fully satisfied with any temporal goods, because thou was not created for the enjoyment of such things.

Pleasant Cure for Weak Lungs.

THE SULPICIANS

THE RISE AND PROGRESS OF A GREAT

Devotion to the purpose of clerical education is the leading motive in the life of a Sulpician. The life is not rigorous in the sense of suffering from severe flagellation or other penance or in enduring the asceticism of long fasts and trying vigils. The Sulpician takes no vows aside from those of an ordinary priest; he only makes the promise of obedience to his Society. He may even leave the order if he chooses. Such instances are, however, to rare that it scarcely can be thought of as an ameliorating circumstance in the life. But the rigor of daily doing a duty of a severe type, in a severe way is the part of a Sulpician in a high degree.

The Sulpicians and their pupils get

up at 5 or 5:30 in the morning. After rising they have three-quarters of ar hour for meditation, then they attend Mass and retire to their rooms for : they are either studying or in the lecture hall. They read the New Testament at noon and undergo the religious exercise known as "particular examin ation of the conscience." Though the students are privileged to take a short recreation period after dinner till 2 in the afternoon, they may not leave the seminary grounds for this purpose, or a any other time. Again, they study and attend lectures from 2 till halfpast 4, after which comes another shor recreation period, followed by more study and the religious exercise of the recitation of the beads and spiritual reading. There is a short recreation period after supper, then the gathering for night prayers, and at 9 going to bed. Such, at least, is the day as a seminarian of St. Mary's remembers it, and it is substantially the same in every institution of the order. Only three holidays were allowed some years ago in the term, lasting from September to June, but this strictness Ever and anon men came with the has been relaxed to give a week's vacation in the course of a year. So the days go for the seminarian through his course of study, lasting five or six years. It is only for a term of years for the pupil, but it is life service for the Two years of the course are spent in philosophy, comprising logic and metaphysics, and from three to four years in the study of theology, dogma-tic and moral philosophy and of Church history, the scriptures, the liturgy and ceremonies of the Church. The Sulpiction of learning, excepting as the discip-line of his order confines him. He lectures, conducts recitations, and attends to his devotions.

order, was a man with an ideal. inle of St. Vincent de Paul and of Pere de Condren, he made his mission the revival of religious zeal among the clergy of France. Though there is no such striking change in his life from soldier to priest as in the case of Loyo la, the founder of the Jesuits, he underwent a conversion that changed him from worldly priest to almost a mystic. Ie was well born, the son of Jacques He was well born, the son of Jacques Olier de Verneuil, secretary and maitre de requetes to Henry IV., later Gover-nor of Lyons under Louis XIII. Madamo Olier was ambitious for her youngest son, Jean Jacques, and put him in the Church to secure advancement. Young Olier, a vigorous lad, went through the course of training at went through the course of training at the Sorbonne, and at the age of eight-een secured a priory in the dis-cese of Nantes and an abbey in the discese of St. Fleur. Preaching fashionable sermons in Paris and making a social display he promised to fulfill his mother's hopes. After a severe illness, however, his attitude changed, and he thought of joining the Carthusians. He did not carry out his purpose, but for a time became a missionary in the country under the orders of St. Vincent de Paul. In a mission to But no one heard the piteous ery none but the other trees of the forest; and they wept, and the little vine wept, too.

Then the cruel men dragged the spoiled and hewn tree from the forest, and the forest saw that beauteous thing the hymns they had been taught. Many company the hymns they had been taught. Many the hymns they had been taught.

Jean Jacques Olier, founder of the

raised on Calvary—the tree on which his estrangement from his mother was stretched the body of the dying Master.—From a Little Book of Profited and the became and the complete strength of the clergy and he became was stretched the body of the dying Master.—From a Little Book of Profitable Tales.

THAT TRUE COMPORT IS TO BE SOUGHT IN GOD ALONE.

Whatsoever I can desire or imagine for my comfort. I look not for it in this life, but hereafter.

For if I alone should have all the comforts of this world and could enjoy all its delights, it is certain they could not last long.

Wherefore thou canst not, O my soul, be fully comforted nor perfectly department. From his hother, and should mit he deducation of the clergy and he became superior of a little community at Vaugeraud. Soon he accepted the charge of the parish of St. Sulpice, at that time as the very sink of Paris for its atter irreligion and immorality. Other and his little community, soon numbering fitty priests, strove to evangelize the district. The leader insisted on the strictest simplicity of life and the mestalert attention to duty. Some of his methods of work were surprisingly modern. For instance, he arranged classes for the instruction of domestic servants and other classes to meet the development of the clergy and he became superior of a little community at Vaugeraud. Soon he accepted the charge of the parish of St. Sulpice, at that time as the very sink of Paris for its atter irreligion and immorality. Other and his little community, soon numbering fitty priests, strove to evangelize the district. The leader insisted on the strictest simplicity of life and the mestalert attention to duty. Some of his methods of work were surprisingly modern. For instance, he arranged classes for the instruction of domestic servants and other classes to meet the development of a little community at Vaugeraud. Soon he accepted the charge of the parish of St. Sulpice, at that time as the very sink of Paris for its atter irreligion and immorality. Wherefore thou canst not, O my soul, be fully comforted nor perfectly delighted, but in God, the comforter of the poor and the support of the humble. Wait a little while, O my soul, wait for the divine promise, and thou have in heaven plenty of all that is good. If thou desirest too inordinately these present things, thou will lose those which are heavenly and everlasting. Let temporal things serve thy use, but let the Eternai be the object of thy desire.

Thou canst not be fully satisfied with 1645, just before beginning the church, Olier started the college about which his society was to crystallize into the society of St. Sulpice. Some of the members wanted to put the inscription "Collegium Apostolicum" over the entrance, but Olier thought the name of the parish better. So we have Sulpitative "The greater spread rapidly in

picians. The society spread rapidly in France and practically controlled the education of the French clergy till its suppression by Napoleon in 1812. It was restored by Louis XVIII, and now holds its former prestige. The only fields in which the society works are

France and America.

Montreal is the place the Sulpicians are most preminently connected with

A pure hard Soap

SURPRISE

in America. Olier sent out a colony to the site of the city to which his puty, de Maisonneuve, gave the name Ville Marie. At first nominally der the centrol of the Jesuit colony ander the centrol of the Jesuit colony in Quebec, in 1656 it was transferred to the Sulpicians. Their claim to authority was resisted and gave rise to a controversy that was not settled till late in the nineteenth century. The island of Montreal and the parishes dependent on it remained and are now without dispute under the direction of the seminary of St. Sulpice of the seminary of St.

clergy of the seminary of St. Sul-pice. This seminary is one of the larg-est as well as the oldest of the society America. For a time the Sulpicians omised to rival the Jesuits in exploring and missionary effort. In 1668 Francois de Fenelon, brother of the author of "Telemaque," and Claude Trouve, founded at the western end of Lake Ontario the first Iroquois mission. A year later the post established here sent out Doilier de Casson with a party of nine to explore ake Erie. The party wintered near he mouth of the Grand River, and in Lake Erie. March continued the voyago. of their effects in a storm prevented them from making a thorough explora-ation of the lake, but they sailed through and were the first white men to

St. Mary's Seminary was founded in 1791. The superior general in Paris sent out François Charles Nagot, three other Sulpicians and five seminarians to establish the order in the United States the order now has in America the large seminary in Montreal; St. John's Brighton; the one at Baltimore, ennection with which is St. Charles College; a seminary at Dunwoodie, Y., one near San Francisco and a house in Washington, connected with the Catholic University. Among the distinguished graduates of St. Mary's now living graduates of St. are Cardinal Gibbons, Archbishop Keane of Dubuque, Archbishop Kain of St. Louis, Bishop Burke of Albany, Bishop Monahan of Deleware, Bishop Donoghue of West Virginia, Bishop Montgomery of Los Angeles, and Bishop Muldoen of Chicago. It is in-teresting to note also that Archbishop Williams was educated by the Sulpic ians at Montreal and Paris

Formerly youth aspired to that which our language called an office. To-day the world has grown old. They wish not to fill but to occupy a place nake use of an expression of the day, they wish for a position. I mean to say, gentlemen, that of old a profession as an imposed duty, while in our days is nothing more than the selfish right of each one to his own share of a banuet .- Mgr. Paschoud.

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VISIT OF THE IRISH DELEGATES TO THE UNIVERSITY OF OTTAWA.

At 10.30 p. m. on Thorsday, 4th December, the Hon. Edward Blake, K. C. M. P., and Mr. Joz. Beviln. M. P., reached the University according to appointment. After a reception in the parlors and the presentation of the faculty amidst a running fire of reminiscences. Irish and Canadian, the party adjourned to the Assembly hall. Mr. John O Gorman, 1903 read the address of welcome of the assembled students as follows:

the Envoys from Ireland, the Hon, Ed. Blake, K. C. M. P., Mr. Joseph Devlin, M.P. To the Envoys from Ireland, the Hon, Ed. Blake, K. C. M. P., Mr. Joseph Devlia, M.P. Gettlemen—In the calendar of the University of Ottawa there is a traditional day of days coupled with the name of 8t Patrick. On that day we assemble for an annual bin quet and symposium to hear again the many sided phases of Ireland's story reviewed by our youthful orators, and whatever be our racial origin, the spirit that semastes the celebration makes us all of kin. It is our happy privilege to register on our calendar for 1902 yet another red-letter day consecrated to enthusiasm and sympathy for Ireland. Recruits that we are, girding on our armor for the struggle incident to national life in the coutry that gave us birth, why should we not feel impired by the presence of two members of the old guard of Ecin. For those of us whose forefathers lived and died on that little island whence Mr. Daylin halis, a little pride to day is partionable, Lethim tell the boyes of Ireland that we have not forgotten her nor her language. The Irish Canadian students claim Mr. Blake as their own and especially the Ontario boys, for they remember that the banner province that the greatlakes cradle cradled him. As chancellor of sister University, as a great leader in our Federal Government, and as a Titan among the giants of the group of Nationalists, his career has ever been an inspiration, an object when the first health of the University of Ottawa. God be with you and with the work."

Ball o' Dhea ort, squa ar an obair."

Offer the Irish salutation of the University of Oitawa 'God be with you and with the work' 'Ball o' Dhea crt, agus ar an obsir 'Ball o' Dhea crt, agus ar an obsir 'Grish of the Cocasion by compilmenting the institution on the evidence given of the atten ion paid to elocution—an arts overy necessary under existing circumstances. What pleased him was the tone of the address, the assurance that the students had not forgotten the land to which many of them owed so much. They were not on that account in any way below the mark of good Canadian citizenship; on 'he contrasty, such love of Erin did not create a spirit of parhicularism but tended to develop and broaden human sympathy—sympathy especially with a country where the boon of liberty they appreciate is denied. The tyranny which denies it to-day is the same as that which forced the emigrant to come to Canada. The allusion to bis Irish Canadian birth brought up memories of the past. His had been a function that has made it a duty to inform himself of institutions of learning in his native province, and after having refreshed his memory he recognized once more the merit of the complete programme presented by the University of Oitawa. Mr. Blake then spoke heart to heart with the student body, on their sacred duties as students. It was a moment of quiet oratory that held the audience spell-bound, and the speaker took advantage of the situation to feed the enthusiasm by the contrast of reland's ecducational privations. He concluded by the canadians, to be true as well to the holy true to Ireland's bonor.

The grand old man sat dewn in a thunder of applause. The impression left of his intellectual capacity and depth of sentiment will long remain in the convictions of the young people whose privilege it was to lusten. The night before he had spoken to the people of Ottawa as an authority on Constitutional liberty, as a political prophet, but this time as a Father with all his acquired knowledge of student life.

The ringing varsity cheers that expressed the thanks of t THE STUDENTS OF THE UNIVERSITY OF OTTAWA,

that if they had not been able to assist at the meeting the night before at the Rossell it was a happy fault for it brought the speakers with in the walls. He was indeed glad to present a confirmation of the teachings of the institution in the persons of the present champions of deucation, of justice, of pairiousm and of thumanity. He concluded by asking for three cheers for them and for the United Irish League, and when the cheering had subside he expressed his thanks to Mr. D Aicy Scott, who had been instrumental in arranging the visit. The distinguished comounty walked down the aisle, and as they left the hail an impromptu choir started the feeling strains of "Come back to Eria, mayourcen." Then "Come back to Eria, mayourcen." Then came the handshaking and final beaunac' leat.

THE D'YOUVILLE READING CIRCLE.

The D'Youville Reading Circle held its last regular meeting for 1902 on Tuesday, Dec. 2.

Reference was made to the very sad death of an exteemed henorary member. Dr. MacCabe, late Principal of the Ottawa Normal school. At the opening of the ibrary, little more than a year ago, Dr. MacCabe gave a very interesting address. The members should not forget, in their prayers, one who was so earnest in his good wishes for the library. On Dec. 17th Professor Stockley of the Ottawa University will deliver an address taking as his subject Sir Thos. More's Europia. We may be sair the lecture will be interesting, and as the subject bears directly on our year's study it should prove very heipful.

bears directly on our year's study it should prove very heipful.

The book reviewed was the 'Life of William The book reviewed was the 'Life of William George Ward, 'by hissor, Wilfred Ward. This work breaks the subject of the Oxford Movement very fully. As we require to understand this movement before we can study the poets of the early part of the nineteenth century satisfactorily the members were encouraged to read the work carefully.

The recent Evittions in Britiany, an article in the December number of the Catholic World, was mentioned as giving some facts on the French question of the religious orders.

The writer of the article is the Comicssa de Courson.

Canada the sensor queez anxiety

At our last meeting, we found that the religious orders in France must either leave or be authorized. At this meeting we tried to understand what this being authorized means. From our study we must conclude that it gives very little security to the orders.

The study of the Renaissance was then constinued.

In a study of the felling examine the effects of the Renaissance in England it was decided to limit ourselves to a consideration of that period between the two Cromwells Thos, and Oliver. In connection with the study of the poets the members were advised to read an article 10 the D. cember number of the messenger, calld the religious evolution of John Ruskin by a Jesuit Father, Ray, D. Lynch, BERNADETTE DOWDALL.

ARCHDIOCESE OF TORONTO.

DEDICATED NEW CHURCH.

Toronto Globe, December 8th.

Prominent members of the Roman Catholic faith from all parts of the city gathered in Parkdale yesterday morning for the dedication Parkdale yesterday morning for the dedication of the Holland blessing of the new Church of the Holland Blessing and dedication for the dedication of the Holland Blessing and dedication middle the new building to the worship of God immediately preceded the celebration of the Holland Blessing and dedication middle the property of the Mass. Archbishop of Connor opened the dedication service by chaoting the prayer. "Direct, O Lord our Actions." A ploked cheir sang Pealm 92, while the Archbishop, preceded by the assistant clergy and altar boys, made a circuit of the exterior of the building, sprinkling the walls with boly water by means of an ever green bough. When the procession again reached the main entrance a prayer was recited, and the Litany of the Saints chanted as the clergy filed into the building in processional order, the congregation following.

Dedication prayers were said in front for walls of the church while the ohorsang pashos in 19-129 and 121. The music including in processional order, the congregation of the Mass proceeded, with Rev. James Walsh, pastor of the tabersacle was then blessed with the Mass proceeded, with Rev. James Walsh, pastor of the new church, as celebrant, and Father Ollvary and Father Sullivan deacon and sub deacon respectively.

His Grace in his sermon, said that he rejoined with the faithful of the parish in the raising of such an edifice for the worship of God. They had been waiting a long time for the church and he was glad to see that they had at last been successful. There were larger as more beautiful and more expensive churches in the city, but for his own part he would rather see smaller direction of Mrs Mallon, and Mrs Charles mith bresided at the orwan in the choir were Miss McCarron M Toronto Globe, December 8th.

with the student is any way abow the mark of conditions the contract of the past of the contract of the contra

and go with them, because they could not fight
Breboeuf's reply was, "I do not fight with
the temahawk, nor the knife nor the musket,
but I fight with spiritual arms. My place is
here to beprize those who need that rite; to
shrive those who otherwise would die unshriven if I were not here."
Three times the handful of Hurons repelled
the Irequois attack, but the enemy finally first
the radiusades, and those of the Huron cheo
were not killed were taken prisoners. Ented
at securing alive "Esshon" (De Breboeuf)
their old powerful enemy, whom then believed
had instigated the war that had beartied
on by the Hurons, tortures were applied to
him at 9 o'clock on the morning following his
capture.

had instigated the war that had been e-ried on by the Hurens, tortures were applied to him at 9 o'clock on the morning following his casture.

He kissed the stake which was to be finally the instrument of his death. A girdle of pinknots was put about his massive frame and lighted, and he still continued to exhort his companiors. A necklace of hot axe heads was huge over his shoulders, and when he continued to pray to his companions to be strong in the faith, the enraged Irrquois cut out his tongue, and when his heart was cut out and death came, the Indians drank his bleed, in the hope that they might become as brave as be had been. The next day they brought out the frail and heroic Lallement, and his soul too, went back to heaven.

The speaker dealt with each locality separately, and located the first Irrquois attack as taking place on the east half of lot 4 of the severable occession of Tay, a most interesting discovery made recently.

A special train from Toronto brought a large number of representatives of the clergy and laity and they were met by a much larger gathering of people of the district. Arriving at the church, his Grace Archbishop O Connor recited a prayer at the main entrance, and then, with the clergy and altar boys, marched in processional order around the edifice, sprinkling the walls with holy water. The processional order around the edifice, sprinkling the walls and blessing the altar and ornaments was proceeded with by his Grace who was attended by Rev. Archdeacon Casey and Rev. Father Barrett.

The Holy Sacrifice of the Mass was celebrated, Bishop O Connor of Peterborough pentificating, with Viear-General McCann as essistant priest. Dean Ezan as deacon. Father Besudoin as sub deacon, and Rev. Father Hand as master of ceremonies. His Grace assisted at the Mass in cope and mitre. Two semical as master of ceremonies. His Grace assisted at the Mass in cope and mitre. Two semical as master of ceremonies. His Grace assisted at the Mass in cope and mitre. Two semical as master of ceremonies. His

one in English by Rev. Father Jones, S. J., of Montreal.

The musical service, which was choral, was under the direction of Rev. Father Rehieder and Rev. Fathers Barcelo and Trayling assisted.

The prominent members of the clergy and latty who were present were this Grace the Archbishop of Toronto His Lordship the Hi-hop of Peterborough; His Lordship the Bishop of London; Very Rev. Vicar General McCann, Toronto; Hon, F. R. Latchford Commissioner of Public Works; Rev. Pace Egan, Barrie; Rav. Father Allward S. J., Montreal; Ven, Archdeacon Casey, Lindsay; Rev. Father Barrett, C. S. R. Toronto; Rev. Father Barrett, C. S. R. Toronto; Rev. Father James Minehan; James A. Trayling, Port Colborne; M. J. Jeff cott. Stayner; F. Rohleder, Toronto; P. J. Kiernan, Toronto; J. L. Hand Toronto; M. Whalen Caledon; M. Cline, Brock; T. Cruise, Phelpston; M. Moyna, Orillia; E. J. Kiernan, Collingwood; A. Beaudoin, Lafontaine; J. B.

Dollard, Uptergrove; P. Whitney, Newmarket; T. E. Finegan, Grimsby; James Girson Dixie; Father Grant, Penetang; Messrs. Dr. Thomas O'Hagan, Dr. Chamberlain, Torono; A. W. Holmes, Torono; W. H. Bennet, M. P. Midland; P. F. Cronn. Torono, and Mayor Beck, Alphonse Tessier, D. J. Shandhan, D. Dayldson, M. P. P., A. Thompson, C. G. Gendron, W. Blanchard, James Wynn. Dr. McDenaid, Thomas McCrossan and F. H. Corbiel of Penetanguishene.

At the conclusion of the service Archbishop O'Connor was presented with an address upon behalf of the parishioners of St. Anne's, in which His Grace was warmb; thanked for his visit and for the keen interest which he had always manifested in the furtherance of the ercetion of the Church The parishioners took advantage of the epportunity to express their love for their price of the Englishment of the work in connection with this Memorial duries has had the cytright and financing of all the work in connection with this Memorial. To day and for the year of the early mariyrs, but also the indefatigable zeal of the Rey Father Laboureau.

In repy. His Grace said that he thought he had done no wrong in unging the const uction of such a church, and fact that the day was the birthday of their pastor.

The great church has begun on Sept. 5 1886 when the corner some was laid by His Grace the late Ar which gradually slones towards its waters. The street of the hardy and white the church overlooks the picture que bay and the church overlooks the picture of the most prominent in this old historic town. Standing on membrane on the shores of the inlet. The church overlooks the picture of the most prominent in this old historic town. Standing on membrane on the shores of the inlet. The church overlooks the picture of the most prominent in this old historic town. Standing on the sides of the hill, which gradually slones towards its waters. The style of the architecture is Romanegue, and the church overlooks the picture of the mist he bridge of the hill, which gradually slones towards its waters. The sty

Beild high to God and not to fame
The shaft that marks a sainted name.
For fame is but the dust of earth—
A meteor blazz of sudden birth
But faith hath root in heavenly things
And bears God world upon its wings;
I fears not death nor Cuear's frown.
Its test and truth a martyr's crown.

And so we build and bless to-day, Here, by this quiet historic bey, Where once Loyola's sore had trod, A goodly temple to our God.

A goodly temple to dut well night three hundred years have sped Ard sentinell'd the saintly dead.
Since from their homes, in sunny France, France Norman vale with its romance, There were that strong heroic band, With cross of faith to bless our land, Following God's flager through the wild To saatch from death each savage child.

Their arms the breviary and the cross, Aught else but faith they count as dross; And kneding seek God's will on high Within St. Mary's on the Wye.

The seed of fai h has blazed within,
The triumphs of the cross begin:
Where death and darkness filled the land,
The rays of truth showered from God's hand
Blot out the stain of sin and shame
And leave the perfume of God's name;
Through d srk Auronie's forests wild
The savage chief becomes a child.

But Calvary and Thabor's height Arclinked in glorious beams of light. As torch and stake and burning coal Release from earth each martyr'd soul.

O great, strong souls of faith and love!
c-pains of truth for God above!
Heroic priests of twilight days
Who piered our forests, bless'd our boys,
Son of Ignatius, saint of God,
Faith's perfume follows where you trod:
To-day we bless and dome with prayer
This Church memorial chaste and fair.

OBITUARY.

MR. HILLARD BRUSO, ST. CLAIR.

MR. HILLARD BRUSO, ST. CLAIR.

The death of Hillard Bruso, aged eightyfour years, occurred at the family residence on
North Sixth street, St. Clair, Mich. Tuesday
evening about 7 o'clock. His sudden death
was a great surprise to the many friends of the
family and also to his immediate relatives.
The old gentleman was apparently in his accustomed good heakth until a very few moments before death came. He had finished
his chores about the house and lighting his
pipe sat down to e-joy a smoke before retriring.
Suddenly he fell forward and did differen minutes later from beart failure.

Deceased had resided in St. Clair for many
years. Last April he and his aged helpmate
celebrated their 60th wedding anniversary. He
has always erjoyed the best of health and it is
said he had been ill but twice in his life, He
leaves besides his wife, aged seventy six years,
six sons and three daugnters

The late Hillard Bruso was better known in
this neighborhood as Grandpa Bruso. He was
born in Lacedic, Quebec, in Sept. 1818. He
left there when six een years of age and settled
on a farm on the River Thames, cight miles
north of Tillbury, Ost. Os April 5th, 1812 he
married Catherine Parrow, and to them were
born twelve children, of whom nine are living,
a daugher died at the age of twenty months;
the second oldest son, John, was killed in July
1876, at Raymond, Ill, in a powder explosion;
another son, Je cmith, left for the north, first
became engaged in the lumber business and
afterwards at the rai road business: for see

May his soul rest in peace!

MRS. MICHAL KEARSE. PICTON, ONT.

On Tuesday, 9 h inst., Rose Clark, relict of the late Micheal Kearse died of neart disease at her residence, Picton, Deceased had been ailing for about a year, during which time she bore her sufferings with Christian patience and fortitude. Her last momerts were fortified by the consolations of our holy religion Mrs. Kearse came to this country from feelind about forty years ago, at the ago of twenty years; first coming to Prince Edward County, where she has since resided. Her heme for about enventy of the since resided. Her heme for about enventy of the most since resided. Her heme for about enventy of the most since resided in Picton Mr Kearse in 1860. She has resided in Picton for nearly thirty years. Decease dis survivod by six children—Agnes. Shetman and Arnoll Mr Kearse in 1860. She has resided in Picton of the most affectionate of mothers. The funeral took piace on Taursday, lithiust, at 19 a m. from the family residence to the church, where a solemn Masse of English the considered in the cemelery. R. I. P.

Dec. 12, 1992.

Annie Maude Bowes Gravenhurst.

ANNIE MAUDE BOWES GRAVENHURST.

ANNIE MAUDE BOWES GRAVENHURST.

"Time rolls its ceaseless course," and on Saturday, December 6th, the home of Mr and Mrs John Bowes was oversholowed by a cloud of sorrow, when the merciless hand of Death removed therefrom, their cldest and beloved daughter. Annie Maude, at the age of twenty one years.

Previous to about eight months ago, she always ecjayed good health, but, while in Toronto, she contracted a cold white white in Toronto, who so sorrowfully watched her succumbing to that dread disease consumption, while Death, the stern destroyer, over whom no earthly power can exercise control, whose raveging course is impeded by no barrier however mighty, who knocks impartially at cottage and castle gates, claimed her as his www.

ally at cottage and castle gates, claimed her as his way.

With true Christian resignation she bowed to God's holy will when informed by her confuser, the Reverend Father Collins that her condition could warrant little hope of her recovery. She received the final consolations of religion with edifying fervor before she lapsed into a weak state, and then calmly awaited the ond, which came in its most peaceful form.

Her many friends paid her their kindest attention throughout her illness.

Deceased was much esteemed by all who

NORDHEIMER PIANOS

To test the merits of this paper as an advertising medium, we will offer, for this month only, one of our style "LANSDOWNE" UP-RIGHT PIANOS, with stool and drape, for

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cash or on terms to suit purchaser. This instrument has 7 1-3 octaves, 3 pedals and handsome case finished in walnut, mahogany or oak Further particulars at

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knew her, being of a very amiable and loving disposition.

The faneral took place, from for father's residence to Saint Paul's cemetory on Tuesday at 2,30 p. m. The pall-bearger, were: Messrs, Robert Moore, John Bibb) Michael Clancy, Welliam Fraser, Jonean Fraser and Daniel Cuncingham.

A ver; large concourse of friends followed the funeral cortege, where amid subdued tears and aching hearis, the body was laid to rest, to await the soleann cail, that shall when time shall be no more, summon it to arise and share with the immortal soul that has gone forth, its eternal reward, and the heart broke a purents, sisters and brothers and mourning friends, bade a final adieu to one whom they had loved and revered on earth.

The floral offerings were both numerous and beautiful being the last sad tributes from her many friends, in recognition of their esteem.

Miss Bowes leaves to mourn her loss: her parents two step brothers, Mr. Walter Hearns, Depot Harbor: Mr. George Hearns, Gravenhurst; and one sister, Miss Nellie, at home. And to these sorrowing friends we wish to tender our sincerest sympathy.

My the Sacred Heart of Jesus have mercy on her soul, and may the light of the Holy Ghost lead her to that abode, where sorrow and trials are unknown!

The death of Mr. Peter O'Farrell, one of Longender of the soul for the soul of the soul of the seather Mr. Peter O'Farrell, one of Longender of the soul of the sou

Ghost lead her to that abode where sorrow and triale are unknown?

MR PETER O'FARRELL, LONDON.

The death of Mr. Peter O'Farrell, one of London soldest and most highly respected citizens, occurred on Nov 25 1992 at his residence, 646 Talbot street. He was attended during his last liness between the was attended during his last liness between the Egan, who also conducted the tuneral services at St. Peter's Cathedral on Nov. 27 1992. The parents of deceased were among the first settlers in London Townshill 1983, when he moved with his family to the city. Mr. O'Farrell leaves to mourn his loss a twicow, two daughters and three sons and h sonly surviving brother, Mr. John O'Farrell, draggisl, Lucan.

The lave Mr. O'Farrell was a descendent of the ancient and renowned Irish family of O'Farrell, who were the direct descendants of Feargal King of Coomanne (new known as county of Longford), and Lord Prince of Annaly. King Feargal, who was the first of the race to adopt the name of O'Farrell, was descended from Ir, son of Milreius, and one of the greatest of Irish monarchs, and one of the greatest of Irish monarchs, and has been calcely was Ollamb Fodhla, who was one of the greatest of Irish monarchs, and has been calcely was Ollamb Fodhla, who was one of the greatest of Irish monarchs, and has been calcely was Ollamb Fodhla, who was one of the greatest of Irish monarchs, and has been calcely was Ollamb Fodhla, who was one of the greatest of Irish monarchs, and has been calcely was Ollamb Fodhla, who was one of the greatest of Irish monarchs, and has been calcely was Ollamb Fodhla, who was one of the greatest of Irish monarchs, and has been calcely was Ollamb Fodhla, who was one of the greatest of Irish monarchs, and has been calcely was Ollamb Fodhla, who was one of the greatest of Irish monarchs, and one of the greatest of Irish monarchs, and one of the greatest of Irish monarchs, and one of

Drigade at a commander in the behalf of the Monor. Sir P-ter O'Farreil was a lieutenant-colonel in the Revinent de Uitonia in the service of Spain, in 1777. Sir Peter O Farreil, was the Grandfather of Mr. Garreit O Farreil, who settled in London Township in 1818, and great-grandfather of Mr. John O Farreil druggist Lucan, and the late Mr. Peter O'Farreil, condon The crest of the O'Farreil's is an Itish crownsurmounted by a grey-hound, with a scroll.

pendaot. Their motto is "Cu re bu" R IP,

MR. WM. MURRAY, KINKORA.

MR. WM. MURRAY, KINKORA.

Died at his home, in Kirkora, on November
20. William Murray, saged six'y-seven. He w. a
analyro of the County Waterford, Ireland, and
came to this country in the year 1857. He was
married in '66 and lived on lot 27 con. 11.
Ellice, until his death. He is survived by his
widow and thirteen children—eight sons at
five daughters. Mr. Murray's death has cast
quite a gloom among his many friends by
whom he was always held in high regard. His
bereaved family have the heartfelt sympathy
of the community. R. I. P.

MISS M. McMAHON, EAST OXFORD.

miss Margaret, aged twenty years and eight months. Although the grim visitor is always accompanied by sorrow, yet his visit on this occasion was rend own doubly sad by reason of the fact that the oung lady was taken off at such an eary age. Her's was a life of much promise, but on whorday last she was satiken with a strive who who and sat she was a siken with a strive who was a life of much breatsed for weakened constitution soon resulted in or death, and thus all the noble and commend able earthly desires of her soul were the death of the weakened constitution soon resulted in or death, and thus all the noble and commend able earthly desires of her soul were the death of the weakened constitution soon resulted in or death, and they all the noble and commend able earthly desires of her soul were the death of the death of the same was a young lady of estimated and a selfish disposition she made hosts of friends during her brief life. These now horders and sisters their sincere and tender apposition. The funeral on Thursday was largely attended and after a R quiem High Mass had been celebra ed by the Rev. Father Cook of the tender of the same and the same and

C. M. B. A.

RESOLUTIONS OF CONDOLENCE.

Kiokora, Dec. Sth. 1902
At a regular meeting of Branch No. 175, C. M. B. A. Kirskora held Dec. 1st. 1902, the following r sciution was unanimously adopted;
That wh ress it has ple-ased Almighty God to remove by death Mrs James Moriarity of Kiokora and of our most wealthy and highly respected Patrick J. Hishon and Chanceller of our branch; also Tobias Hishon and John J. Stock of Branch 13. Sirviford; Cornelius Hishon and Patrick J. Gallagher of Branch 176.

Resolved, that we the members of Branch No. 175. nereby express our heartfult sorrow for the loss sustained by Brs. P. J. Hishon, Tobias Hishon. Cornelius Hishon, Patrick J. Gallagher and John Joseph Stock and extend to the mour most siere sympathy and condol note in thir said afflicition; a 83.

Resolved, that a copy of this resolution be inserted in the minutes of this meeting, and sent to Bro. P. J. Hishon, Tobias Hishon, Cornelius Hishon, P. Lrick J. Gallagher and John J. Sock and also published in the official organ, and Carthelle Records Press.

Kinkera, Dec. 8, 1902.

At a regular meeting of Branch No. 175. C. M. B. A., Kinkora, held Dec. 1, 1902, the following resolution was unanimously adouted:

That whereas it has pleased Almichty God to remove by death Mr. William Murray of Kinkora father of our worthy and highly respected Brother. William J. Murray.

Resolved that we, the members of Branch No. 175. hereby express our heartful sorrow for the loss sustained by Brother Murray and family and extend to them our most sincer sympathy and condolence in their sad affliction; also

Resolved that a copy of this resolution be inserted in the minutes of this meeting, and san

tion: also
Resolved that a copy of this resolution be inRecolved that a copy of this meeting, and sent'o Brother William J Murray and also published in the official organ and CATHOLIC RECORD. MICHAEL J. CROWLER, President,
FRANCIS JORDAN, Sec.

FRANCIS JORDAN, Sec.
At the last regular m eting of the C. M. B.A.
Branch No. 21, St. Clements, Ont.. the following resolution were unanimously adopted;
Whereas it has pleased Almighty God in His
infinite wisdom to call to His Heavenly re-

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WE WILL SEND to every subscriber or reader of this paper a full size of ONE DOLLAR. We package of VITE-OBE, by mail, POSTPAID, sufficient for one months trea ment, to package of VITE-OBE, by mail, POSTPAID, sufficient for one months trea ment, to be paid for within one month's time after reacible if the reactive real trustfully say that its use be paid for within one month's time after reacible if the reactive real trustfully say that its use medicines be or she has ever used. READ this over skain carefully, and understand that we ask our pay only when it has done year ode, and not before. We ske sill the risk; you have ask our pay only when it has done year, you pay us nothing. Vitue Ore is a natural, hard, nothing to lose. If it does not benefit you, you pay us nothing. Vitue Ore is a natural, hard, and interest wenty year—ORE—mined from the ground like gold and silver, adamantine rock like substance—for exidization. It contains free from, free sulphur and magned requires about usenty year of which medicinal strength and curative value 800 gallons of the nestum, and one package will equal in medicinal strength and curative value 800 gallons of the nestum, and one package will equal in medicinal strength and curative value 800 gallons of the nestum, and one package will end hadded or taken from. It is the marvel of the century for curing cover, to which there is nothing added or taken from. It is the marvel of the century for curing cover, to which there is nothing added or taken from. It is the marvel of the century for curing cover, to which there is nothing added or taken from a Bladder Alments Stomach and Female Catarrh and Throat Affections. Liver, Kidney and Bladder Alments Stomach and Female Catarrh and Throat Affections. Liver, Kidney and Bladder Alments Stomach and Female Catarrh and Throat Affections. Liver, Kidney and Bladder Alments Stomach and Female Catarrh and Throat Affections. Liver, Kidney and Bladder Alments Stomach and Female Catarrh and Throat Affections. Liver, Kidney and Bladder Alments

ills and sex.

This offer will challenge the attention and consideration and afterward the gratitude of
This offer will challenge the attention and consideration and afterward the gratitude of
This offer will challenge the tester health, or who suffers paics, it is and diseases which have
every living person who desires better health, or who suffers paics, it is and diseases which have
defied the medical world and grown worse with age. We care not for your skepticism, but ask
defied the medical world and grown worse, regardless of what ills you have, by sending to us
only your investigation, and at our expense, regardless of what ills you have, by sending to us
only you must not write on a postal card.

In answer to this, address THEO. NOEL, Geologist, Dept. A. D., 101 York St.,

Rev. Geo. Brohman.
Resolved that we, the members of this branch while submitting to Divine Providence cannot refrain from the sorrow we feel in the loes we have sustained through the death of our dearly belowed spiritual advisor. Fature Brohman Bo it further
Resolved that we, the advances of this branch extend to be branch extend to be before a district but most sincer sympathy that and file on.

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FROM IN THE HEART OF MARY. BY ANNIE JOHNSTON FLINT.

Mother of Sorrows. 1—
But my Babe is on my breast:
He resteth quite there
Who bringeth the weary rest;
He lieth calm and still
Who bringeth the troubled peace,
Who openeth prison doors,
and giveth the sad release;
For there reacheth him yet no sound,
No echo of cry or mon;
To day, little Son, little Son.
To-day, Thou art all my own

Mother of Sorrows. 1—
And the sword shall pierce my heart;
But to day I hold Him close
From the cruel world apart;
It waits with smiting and gibes,
With scourcing and batred and scorn,
With hyssos and wormwood and gall,
The cross and the crown of thorn;
The nations shall watch him die.
Lifted up on the bree;
But to day, little Son, little Son,
To-day Thou art safe with me.

A CHRISTMAS MESSAGE. The wintery winds blow cold along the way
That leads to Juda's City of the plain
As Joseph's weary stops at length attain
The expectant Inn. With rude rebuil they
stay

His entrance. No room. No room: While they
Therefuge of the stabled kine obtain,
And He, whose glory angel bosts proclaim
An Infant cradled in a Manger lay

No room. No room. Alas! that there should No room for Him, within the hearts of men, And that this sad reproach be not, to thee Return thee to thy earliest love again. There was a time when life had other goal When Christmas had a message for thy soul, BROTHER REMIGIUS. C. S. C.

REGINA NOTES.

REGINA NOTES.

The bazaar held by the Ladies of St. Mary's Aid on Thursday afternoon and evening, Dec. 4, was a grand success. The sum realized, after expanses were peid, being over two hundred and fifty (\$250) dollars. Mrs K mp, the President wishes in the name of the Ladies Aid to sincerely thank those friends who so kindly donated and generously assisted in making the bazar such a decided success. To Rev Father Sinnett, of Sheenboro, Que., one of our former pastors, we sall feel deeply grateful. That he so generously remembered us is a matter affectionately appreciated by his former parishioners among whom his name will ever be lenderly cherished.

Regina, N. W. T., Dec. 9, 19 2.

London
The creet of the O'Farrell's is an Irish crown.
The creet of the O'Farrell's is an Irish crown.
The creet of the O'Farrell's is an Irish crown.
The creet of the Cuntry in the year 187.

MR. W.M. MURRAY, KINKORA.

Died at his home, in Kinkora, on November 20. William Murray, aged skiy-seven. He w. a naive of the Cuntry Waterford, Ireland, and the same to this country in the year 1887. He was married in '86 and lived on lot 27 con. It married in the various good work which are performed by the different societion with the parish each of the various good work which are performed by the different societion with the parish and both had been sin cere and devout Catholics The one had, by discount the various good work which had been sin cere and devout Catholics The one had, by discount the various good work which had been sin cere and devout Catholics The one had, by discount the various good work which had been sin cere and devout Catholics The one had, by discount the various good work which had been sin cere and devout Catholics The one -Ottawa Citizen

A Requiem Mass.

A Requiem Mass recommended by the Confraternity of the Holy Family for the repose of the soul of the 1th Dr. MacCabe was celebrated in St. Patrick's church (Ottawa) on Monday last.

A Famous Institution. The Ontario Business College of Belleville. Ont., continues to be what it has been for so many years—the most widely attended business college in America. Just now there are students in attendance from the following countries: Barbadoes, Jamales. Trinidad Tobago, and Bermuda in the West Indies. Prince Edward Island. Nova Scotia, Quebec, Manitoba Dakota, New York and all parts of Ontario. It is by the thoroughness of its work it he success of its graduates, and through their influence that the O B C has maintained its primacy, for over a third of a century, among the business colleges of America. The present principals, Mesers W. B. Robinson and J. W. Johnson (Chartered Accountant), have conducted the Institution for tw. nty-six years. The thirteenth edition of the famous bxt book of the college. "The Canadian Accountant," is just out of press, The cleicze catalegne is sent free to any address, Send for it to Robinson & Johnson, F. C. A., Belleville, Ontario. A Famous Institution.

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RESOLUTION OF CONDOLENCE.

RESOLUTION OF CONDOLENCE.

St. Patrick's Church, Hamilton.

To the Kev. J H. Coty P. P.:

Rev. Dear Father—At the meeting of our Sodulity last Sunday, it was resolved that we extend to you and to the other sorrowing members of your family, our most hearifalt sympathy for the loss you have sustained by the death of your beloved and devoted sister Annie. May our father in Heaven. Who has sent this cross, give you strength to bear it, and fill your mourning hearts with the soothing balm of resignation distilled from His own Sacred Heart on Calvary. Accompanying our sincerest sympathy is the assurance that the soul of your dear departed sister will be frequently and fervently prayed for by the members of this Sodarity of the Blessed Virgin.

Pr feet: M. Mooney, Secretary.

Nov. 27, 1902.

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Sacred Heart of Mary.
The Last Supper.
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Christ Blessing Little Unildren.
Christ Blessing Little Unildren.
Christ Before Phiste
Madonns di San Sisto. Madonna di Sai Sisto. St. Joseph The Good Shepherd. Madonna. Head of Christ. Madonna. Christ in Gethsemane. The Holy Night.

Carlist in Gethsemane.
The Holy Night
He is Risen.
An Innecent Victim.
Head of Carlst at Twelve Years.
Mary Magdalen.
Immaculate Conception.
The Holy Night.
Christ in the Temple.
Christ on Calvary.
Immaculate Conception.
Suffer Little Children to Come Unto Me.
Gisd Tidings of Great Joy.
Help, Lord, or I Perish.
Mater Delorosa.
Sisto (detail square).
Christ Healing the Sick Child.
Christ Enrry into Jerusslem.
Christ Enrry into Jerusslem.
Christ Enrry into Jerusslem.
The Accession.
Stack Child.
Christ Realing the Sick Child.
Christ Taking Leave of His Mother.
Rebecca.
The Arrival of the Shepherds.

The Arrival of the Sherherds. dadonna di San Sisto. Mother of God. Head of Christ (detail from Getheemane). Daniel PLEASE ORDER BY NUMBER.

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R. C. S. S. section No. 7. Sydenham. Duties
to commence Jan. 5, 1993. Apply, staring
salary and experience to Robt. T. Holds. Sec. TEACHER WONTED FOR S S NO. 5, Log n. County Perth, for 1993. Duties to commence Jan. 5. 1993. Address, stating salary required, to John Francis, Sec. Treas, Kennicott P. O., Oat.

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er for a Catholic school in the district of
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holding a second class professional certificate for La Salette, S. S., No. 8 Windham, for the year 1903 Apply, stating salary expected, to J. B. McNamara, Hawtrey P. Ont.

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School Section. No. 12 Peel, for the year
beginning January 5, 1938 Male or Female
holding second-class certificate, Applications
will be rec ived till Dec 18, 1992. Apply, stating
salary with references and experience, to Edward Gainer, Jr., Secretary Treasurer, Arthur,
Ont. 1259 3

Ont. 1259 3

WANTED—A TEACHER FOR THE BALance of the year, able to teach both English and French, and having at least a second
class certificate for the English For particulars address Ray, Father J. C. St. Armant,
Pine Wood, Ont. 1259 tf

WANTED FEMALE TEACHER FOR school section No. 6, West Huntley, holding second class crafficate. Apply to Timethy Scott, Sec. West Huntley, Ont. 1269 2

TEACHER WANTED, FOR R. C. SEPAR are School, Stathord, able to teach French and Eoglish. Duty to begin on 7th. of Jan. 1993 Fer informations apply to A. Lair, Sec. Treas. Pembroke.

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VOLUME XXIV.

The Catholic Reco

LONDON, SATURDAY, DEC. 27, 19 SOME QUEERA.

So many years since we put our to the world. We do not like to that the time has passed, but the on our temples and the droop of shoulders remind us that we are down into the valiey. Those knew and perchance loved us in days ago have gone home. Or them-he is always our Christmas -comes back and installs himse our fireside. He says little, as al good talkers, and friendship i sacred a thing to be defiled by ch ing. Mayhap our eyes play us f but we imagine-and this imagi is one of our best Christmas gifts we have for a few hours the comp ship of our departed friend. W talk are about trifles which, ho are " jets of affection which re young world for me again." When we knew him first he was

alrous hearted youth bubbling o' health and talent. We pick hi all the rest because he has much to shield us and others fro failure. Thrown in early days the votaries of Infidelity, he a time in arid wastes, seeking c ment for mind and heart-the unlock the mysteries of the And he found it all at last, as s before him and since, in the of the Church. And we well re that one morning he came to the words of Louis Veuillot on " At present all is clear ! At I see, I hear, I know. The smiles sounds of nature are a 1 I understand; my heart answers a beat that tells of brotherly know why the hills are cloth joyousness, why the seed rejoice earth, why a song of praise c from the valleys, why the little leaps and claps its hands."

And what he would not do brave heart thou wouldst ha truth's soldier. But ere the

mour was defaced by the confli changed it for the vesture The end came suddenly. Ju Midnight Mass at which he had his God, he complained of h well; ten minutes later he die last words were Mother and th Names. Poor little mother! her from our heart of hear days we knew were by her boy's letters. A few ; he would be home to make it her who toiled and economize and we doubt not that she gladsome future a more tha pense for the weary waiting o This is rather a sorrow-tinged So we thought, at the time, that brave heart went still in resented the jubilee of praise that the Christmas bells flung little town where he and I dre planned. But now we see mo Joy and sorrow are sisters. 1 is the elder sister-God's ar ing always to the end may be loved by all a all. For this our drea to naught and the world an open book before us; fo Lacordaire says so beautiful seek no other head but th head of the Redeemer; no but His eyes; no other she His, furrowed by the whips hands and feet to kiss than with nails for us. And so and we hear them always make sweet music in our ache, though duiled, is al but we are glad that our home in the full tide of hi and purity.

"Love took up the harp of life, and the chords with might Smote the chord of self, that is Passed in music out of sight.

What, however, is the use old memories? But memor young. Some indeed are and others are grey and wind-swept moor, but they They remind us of many things that we'd like to for remember how the world upon a time, like a ball and by us. We knew that had surprises in stores what of that? Were we Galahad with the strength we not heard of the Torqu keeping the sacred vesse confided-how he sped a by an angry rabble and sl in the Roman streets rathe his charge. Foolishness! be pardoned for youthful v chantments have come, an

we take care, fashion the

Well arranged time is the sign of a well-