

# The Catholic Record.

"Christianus nudi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

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## The Catholic Record.

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### LIFE, AND LIFE'S STAGE.

"Pivots are of great use to man," wrote once an urchin in an essay on the subject—"Turning-points of men's lives." He struck a truth though he did not just grasp the right idea of the subject. There are too many of us actually on pivots—real weather-vanes, turning hither and thither, as the winds of adversity or prosperity strike us. For such cases the pivot certainly is "of great use to man": it eases the continual shift—shift of moods. But all the twisting wears out the weather-vane, whilst the old stationaries that have held steadily on against all storms, ever keeping "eyes front," are still with us sphinx like but constant.

All men have somewhere in their lives a turning-point that is not a pivot—one which we double but not circle. Few of us go through life from start to finish without straying at some time from the narrow path to spend some time at the school of experience. The warnings of others help us not. We must see for ourselves—be our own pilots—hew our own roads. Then suddenly we come upon treacherous marsh and swamp and must make our turn. We seldom countermarch at these points: we need a good broad angle at our turn, that will keep us forward road in view, whilst pushing us forward towards the old road we left and with our faces towards the goal.

Those in public positions are peculiarly the butt for the gossips and the curious. The working day will not suffice these gazers—they must follow a chap into the few hours he would like to label "Mine," pluck his every act to pieces, supply imaginary motives, and sit in judgment. Nothing is sacred from the prying eyes of the gossips, and nothing safe from their poisonous tongues. With the mean "They say" as sponsor to their own small notions, they set adrift reports that always injure their poor victim.

Even at the weekly sewing circle the good ladies could, with advantage, attend more to the stitching and leave their absent friends to act out their little part in life's stage without too close an inspection of their make up.

We are beyond all doubt living in an age of morbid curiosity. Everyone wishes to have a peep behind the scenes, and to know the why's and wherefores of the everything. We cannot now come on the stage, speak our part, and retire to privacy. No: the public must be let into the secret of our "make up" and "stage properties." They must come close to touch and see the sham, and drag down into cold reality what the actors are trying to make into a pretty view. This continual peeping behind the scenes takes away the charm of the picture.

Whoever found his old childish enjoyment of a play (as a play) to remain after having been behind the scenes? Once the inner workings are laid bare—illusion gone—what remains, unless, indeed, we can stop to appreciate the art of the thing—the effort required to seem.

"All the world's a stage," and as on the mimic stage, goodness that seems real appeals to the young and uninitiated, whom effects satisfy. To the maturer, however—to those who have had a rear view—the art is what is or ought to appeal for appreciation.

Judging life as a picture, we require a long-distance view—as an art, come close and give your guerdon of praise to effort.

We have just now too many mushroom heroes. We go to sleep at night and wake up next morning to find a new celebrity. Someone has jumped a bridge, or won a game or made a million on wheat or embalmed beef or something of equal value to humanity—and lo!—he is famous, a model of courage, skill or industry as the case may be—and forthwith press and people must down on the knee to worship. If we must worship something, let us by all means avoid the mushroom growth, that stands neither wear nor weather. Rather let us look for oak growth.

Slow but steady  
With strength for every strain, ever ready  
For storm of wind or rain.  
Waiting calmly as only heroes can  
For the hour that proves, not makes the man.  
One hears now and then much be-

walling ament the degradation of the stage. Theatres have become temples of lasciviousness—they have been given over to spectacles that appeal only to the animal in man; and critics are waiting anxiously for the time when the masses will tolerate nothing but the drama begotten of pure minds and upreared in an atmosphere of holiness.

We cheerfully admit that the scenic boards are guilty of things that startle people of capacious consciences. Still, what boots it to complain? Why praise a book as a "study of human nature," and denounce it when dramatized as a salacious monstrosity? When we read the book we can extort under some pretext the seeming approval of our conscience; but when it is dressed in stage-clothes we must out on the horse top and cry it down. Why?—we care not to find out; but we must make a goodly showing with our neighbors who have a partiality for at least exterior morality. Then we must see it in order the better to preach against its evil tendencies.

We once saw a matron with her two daughters scarcely out of their teens, witnessing, and to our eyes with huge delight, the performance of "Camille." It was portrayed by Eleanor Duce; and this, together with the fact that they were sitting in high-priced stalls, may have prevented them from taking a moral chill.

And all the while the sapient critics lean back in their easy chairs and bemoan the vitiated taste and low ideals of the masses. Lamentation is all very well in its place, but it never, especially from the lips of individuals attired in purple and fine linen, changed the face of any section of this globe.

It is very easy to shift the blame on the masses as if they had a decided vocation to prevent the purification of the dramatic atmosphere. Now, we take it that the toilers prefer representations of the life they know to the pictures of life that exist only in the purrulent imaginations of the individuals who belong to the eat-drink-and-be-merry-school; and as partial proof of the statement, we can point to that pastoral drama known to our readers that has for years been enshrined in the hearts of the people. It is, if you like, cheaply sentimental, but it never leaves a bad taste in the mouth.

It seems to us that the masses have never failed to appreciate a good thing when it came along, and history records that more than one struggling genius found, when deserted by the titled and learned classes, a refuge from persecution and despair in the love and support of the common people. Everyone knows how Handel, for example, had to struggle before his claim to musical pre-eminence was acknowledged. He was derided by the literati; he was pronounced a mad man by the critics, and the masses went, nevertheless, to hear his compositions, to applaud them in their own way. What comfort it brought to the stout old German we know not; but we do know that the masses have never failed to be thrilled by the sublimity of the Messiah. Jefferson of our own days has never found it necessary to resort to anything that could bring a blush to a maiden's cheek to attract the public. The heart of the people is sound, despite the nostrums doled out by the self-constituted physicians of humanity.

### DEVOTION TO THE HOLY FAMILY.

Among the several devotions to which Catholic piety gives the months of the year, there is none which is more comprehensive, so to speak, than the devotion of the present month, which is dedicated by pious souls to the Holy Family of Nazareth. In that earthly trinity which constituted the Holy Family we can exercise the supreme act of human worship by adoring the Christ Child, who, as the evangelist tells us, went down from Jerusalem with His Immaculate Mother and St. Joseph and was subject to them. We may venerate the most perfect of God's creatures, the one human being who was exempted from the stain of original sin, and who, during her whole life, corresponded faithfully with every impulse of that grace of which she enjoyed the plenitude. We can revere the Foster Father of the Babe around whose Crib at Bethlehem we so recently knelt with hearts overflowing with love and gratitude, and of whom the Scriptures tell

us that he was a just man, thus briefly informing us of his eminent sanctity. Are a father's duties and position ours? What better model could we have than St. Joseph, whom God chose to be the putative father of His only begotten Son? Whose assistance can we more properly ask than his to enable us to do our duty towards our own offspring? Mother and maid may well strive to emulate as far as they can the virtues of that incomparable Mother whom Christ called by the sweetest of earthly names, and yet whose motherhood in no sense impaired or shadowed her spotless virginity. And the children may all find in the boy Jesus who went down to Nazareth and was subject to His parents a model to imitate from afar, and an Intercessor to whom they can go with their little difficulties and greater trials in full confidence that He will listen to and assist them in their needs.

We are beginning the Holy Year, in which it behooves us all to lead better lives than we habitually do, to be more diligent in our duties to God, to our selves and our fellow beings. What better way can be suggested to cultivate the more religious spirit which such better lives will ask from us, than to practice this month a heartfelt, active and practical devotion towards Jesus, Mary and Joseph, who made up the Holy Family of Nazareth.

### THE PAULIST MISSIONS TO NON-CATHOLICS.

#### Most Gratifying Progress of the Work.

Special to the CATHOLIC RECORD.

At the mission given in Brooklyn, N. Y., during the Advent season there were three hundred and ninety-seven converts received and nearly two thousand adults confirmed; a large percentage of the latter were converts received at some time previous to December.

On January 16, the Catholic Missionary Union held its regular semi-annual meeting for the transaction of business. The growing importance of its efforts is more than realized by the expectations of its founders. Carefully compiled records of the non-Catholic missions and individual work of associated missionaries showed that during the last three months seven hundred and forty-seven converts were recorded as received into the Church through this work and ninety more were left under instruction with a prospect of reception in the near future.

That the Mormons are remarkably open to conviction and prepared to welcome the Faith was attested in the recent non-Catholic mission given at their invitation in the great Mormon Tabernacle of Salt Lake City. The enthusiastic reception which they accorded the missionaries proved their willingness to hear the Church, while the firmness and perseverance of which they are capable is shown in a pathetic little incident just reported by one of our priests giving non-Catholic missions in Idaho. A young Mormon girl of sixteen, whose sister became a Catholic two years ago, felt a great desire to enter the Church. But the difficulties seemed almost insurmountable. She lived in a wholly Mormon settlement and her parents were fanatical haters of everything Catholic. In addition to this her health was precarious and forbade the journey necessary to reach a priest. Nevertheless, as she became convalescent, she was filled with a desire to brave the trip, and so just a week before Christmas, she started on her hazardous pilgrimage of fifty-one miles to the nearest clergyman. The effort, however, brought on a relapse and she fell ill in the Mormon household where she had spent the night. But she was able to ask for the ministrations of the priest, and, as she was evidently dying, had the happiness of being received into the Church and accorded the last Sacraments. She died full of joy, with the words of the *Hail Mary* upon her lips, having evidently committed it to memory while yet a Mormon. Such heroism teaches us to appreciate the religious advantages we enjoy, and should awaken a generous wish to extend them to others.

The most promising recent characteristic of public opinion in America is the general interest shown in the Catholic religion and in its influence. The war with Spain has sharpened the distinction between the deeds of a Catholic State and the principles of the Catholics in that State. Religion has gained by this new popular distinction. Concomitantly, a spirit of unrest has undermined the doctrinal prestige of the Protestant churches, and problems of social morality have awakened thinking men to the logic of the Church's teachings. If marriage can be dissolved, what will save the family? If the Sunday school is losing its power over the young, what will take its place? If private judgment is the court of last appeal, the final arbiters between honor and expediency, what principles will thrive in the State? Ten million people giving one answer to these disquieting apprehensions have brought non-Catholic Americans face to face with an interesting enquiry, a glorious hope a generous doubt—Have we been doing the Catholic Church an injustice? Let this question be formulated, and what do we see? A noble, a noble, warm hearted effort

to make amends and give credit to where it belongs. But the question must be raised by Catholics themselves. A good, consistent life is the best way of suggesting it; but to drive it home, an intelligent missionary spirit must be developed in us. We have already been awakened and the timid, half-apologetic Catholic has become proud of the uplifting power of his religion, and has realized that he can and should help his non-Catholic neighbors. The next step is an active charitable campaign of instruction and better understanding.

The non-Catholic mission movement is the latest expression of this advance, and the enthusiastic and growing interest it has aroused promises a phenomenal improvement in the religious condition of Americans. From all parts of the country the reports are unanimous in praise of the efficacy of the movement, and those who have entered into its spirit of non-controversial zeal find a universal willingness to hear the Church that speaks in the accents of a true mother's love. It is no phenomenal incident when a week's mission, supplemented by a class of instruction for converts, adds from fifty to a hundred persons to the Church's visible communion; but the impression made beyond this little offering of first fruits is widespread and permanent, and the next non-Catholic mission is sure of a harvest more abundant.

Like every act of charity, however, the generous spirit of a non-Catholic mission improves the Catholics who share in giving it. To those lukewarm in the faith it is a revelation to find the interest that Protestants take in the familiar doctrines of religion and the importance they attach to the Church's sanction of practices too often neglected by her children through unappreciative familiarity. The belief in the friendship of the saints, for example, is full of new meaning, and a wealth of consoling, interesting and inspiring possibilities when we realize what life would be without it, especially after death has taught the lesson of the world's loneliness. The convert's joyful enthusiasm at the truth of the Real Presence is an object lesson of priceless value to the tri-monthly communicant, and his zeal to share with others the consolation of confession is itself a mission to those in the fold.

The awakening has come; we are no longer on the defensive. Henceforth our reputation of slanders will be in the spontaneous, open hearted charity with which we sacrifice our convenience, our prejudices, our fear of the world to the burning desire of realizing the universal reign of love.

### CARDINAL GIBBONS.

Cardinal Gibbons held his annual reception at his residence on North Charles street last Sunday after the late Mass at the Cathedral. A large number of persons, as usual, non-Catholics as well as Catholics, called to pay their respects to Baltimore's popular prelate.

Bishop Alfred A. Curtis and Revs. W. T. Russell, W. A. Fletcher and Joseph T. O'Brien, the Cathedral clergy assisted in receiving. The Cardinal, in accordance with his custom on the first Sunday of each month, preached at the late Mass at the Cathedral. He took his text from the sixtieth chapter of the prophet Isaiah and developed therefrom the subject, "The Diffusion of the Christian Religion."

He said in part: "While all human institutions and governments are subject to the law of birth, development and decay, the religion of Christ maintains her vigor unimpaired. The primary cause of her marvelous expansion must, of course, be ascribed to the promise made by Christ to His Apostles, when He said: 'Go, teach all nations, and behold I am with you all days, even to the consummation of the world.' The first and most efficacious influence which, under the influence of God's grace, operated so powerfully in the diffusion of the Catholic religion may be attributed to the sublime and beautiful teachings of Christianity. The Christian religion proclaimed then, as it does now, teachings which satisfied the highest aspirations of the human intellect and gratified the legitimate cravings of the human heart.

It proclaimed truths which had baffled the researches of the most profound philosophers of pagan antiquity, and which baffled the thinkers of our day who are not guided by the light of revelation. The Christian religion gave the pagan world a rational idea of God. It proclaimed a God essentially one, existing from eternity to eternity. It proclaimed a God who created all things by His power, who governs all things by His wisdom, and whose superintending providence watches over all the affairs of nations, as well as men—without whom not even a bird can fall to the ground.

The religion of Christ not only gave man a sublime conception of His Creator, but gave him also a rational idea about himself. Hitherto man was a mystery and a riddle to himself. The religion of Christ imparted to him a knowledge of his origin and his destiny and the means of attaining it.

The Christian religion gave not only light to man's intellect, but peace to his heart. It brought in that peace of God which surpasseth all understanding and which springs from the conscious possession of truth. It taught him how to have peace with God, by the observance of His commandments; peace with his neighbor, by fulfilling the law of justice and charity, and peace with himself, by keeping his passions subject to reason, and reason guided by the light of faith.

Another distinguishing feature of the religion of Christ, and which attracted the admiration and sympathy of the masses, was its all-embracing mission, and its appeal to the universal human race, without distinction of rank and condition. In this respect it differed from all other religions that had preceded it. They were all local or national in their character—the creatures of the State. The religion of Christ, on the contrary, was worldwide, restricted by no State lines or national boundaries. Like the air of heaven, which ascends the highest mountain and descends down to the deepest valley, everywhere purifying the face of nature, the Gospel permeated every rank and grade of society, diffusing everywhere a healthy moral atmosphere.

There was another cause which contributed powerfully to the development of the Christian religion. I refer to the irreproachable lives of the primitive Christians. The pagan world saw with admiration the great moral change which the religion of Christ had wrought in the hearts of their converted brethren. The primitive Christians aided the Apostles not only by their zealous co-operation, but also by their edifying example, but only by their zealous co-operation. They were all missionaries on a limited scale. Let us now bring home to ourselves these historical facts, and let us make a practical application of them to ourselves.

The Gospel which is preached to you brings you the same blessed message of light and peace and hope which it brought to the primitive Christians. Our forefathers eagerly embraced Christianity, at the risk and often at the sacrifice of their lives. No such sacrifice is exacted of you. But it is just because our faith costs us little that we do not esteem it at its due value.

How are you to co-operate with us? First, by the open and manly profession of your faith. While you will accord to those who differ from you the right of expressing and maintaining their religious opinions, you must claim for yourselves the same privilege. And if the Roman was proud of being a Roman citizen, and if you are proud of claiming the title of American citizen, how much more should you glory in being citizens of the republic of the Church.—Baltimore Mirror.

### SOCIAL PROBLEMS.

Discussed by a Bishop of the Church—Church and Labor—Bishop Montgomery, of Los Angeles, Addresses the Workers at a Reception to Eugene Debs.

At a reception given at Los Angeles to Eugene V. Debs some weeks ago, Bishop Montgomery spoke on the labor question. He said in part:

"I am glad to be able to express publicly what I said to two of the representatives of the Labor Council of Los Angeles when they called upon me to invite me to this meeting—that I was surprised to learn from their printed invitation that the laboring men felt that the Church was not friendly to their best interests. As the chairman of this meeting has said, I repeat, that the Church, after God, is the laboring man's best friend. The Church is friendly to every man's interest, because the very idea of the Church is to embrace all classes, rich and poor; in a word, all men, and we teach the very principles that lie at the basis of all society.

No thoughtful man can deny that great economic questions have arisen of late that demand settlement: great social problems that press upon the age for solution. And just here the laboring man may see the starting point of his suspicion that the Church is unconcerned about that which is of paramount importance to him. The settlement of these questions becomes a political matter. They must be determined through legislation, and legislation in our system of government is brought about through political parties.

We agree upon our form of government, but differ as to the best method of conducting it, hence political parties. Do not ask us to become politicians. We can serve you better without it. You know that when a minister turns politician he may spoil a good minister to make a poor politician. We must labor to form the consciences of men on correct and human principles, keeping before them that if not caught and punished in this world for their wrong doing, they will certainly suffer for it hereafter.

No men feel more keenly than we do the evils that beset society, and the conditions that ought to be made better among the poor, for we are constantly laboring among them.

In the invitation asking the ministers to attend this meeting, we are invited to come and reason together.

Now let me say, I have confidence in the wisdom and patriotism of our statesmen to settle these matters and settle them equitably. We have a plan worked out for us. We have a declaration setting forth our rights as men, and a constitution fitted to secure them to us. That constitution is flexible enough to be adjusted to every emergency. And under it let us work out these problems. And from my heart let me say, do not consider as unfriendly to labor those whose who may not agree to every method proposed for its amelioration.

Freedom of speech and of the press is one of the blessings guaranteed to us under our constitution. Let these matters be discussed quietly and calmly in accordance with its spirit. Let the nation be educated up to our wants, and let its freedom devise a remedy. But from my heart, as a friend of labor, and as a friend of mankind, let me say, do not so much as mention the possibility of war in connection with it. We are not living in a despotism, but where every man wields the ballot of a freeman. I do believe, as has been said, that sometimes men have been obliged to cast their ballots against their will, but surely there can be a means devised by which every man can cast his vote according to his will and his conscience. The government and the remedy, then, ought to be in our own hands.

I confess that even in this great land there are many wrongs. I confess that our government is not perfect, for it is a human instrument. But even with all its shortcomings I think you will agree with me that it is the best there is on God's earth. Even if the flag is manufactured in a sweat-box, it floats over the best government in the world. Under it we ought to be able to work out our destiny in peace and harmony for the best interests of all.

These difficulties that we complain of have arisen in the last twenty-five or thirty years. That flag, therefore, that represents nearly one hundred and twenty-five years of national life, is the emblem of a century at least of great national happiness. And we need not war to again enjoy that same blessing. To the chaotic conditions that have been given to war, I will add that of one of the greatest generals of our civil war: he called it 'hell.' It is true the slaves of the South were freed by war. But, ladies and gentlemen, if our fathers could have known ten years before the war what we know ten years after, they would have paid the purchase price of every slave, and saved nearly a million of homes from being draped in mourning.

I have confidence that, with this lesson before them, the wisdom and patriotism of our statesmen will find a means of settling peacefully and equitably every domestic difficulty that shall arise. And with the ballot of freemen in our hands, the safeguard of our liberty and every interest in obedience even to bad laws until we can apply the remedy and make better ones. We have in our keeping the power of amendment or repeal.

### HONOR THE HOLY NAME!

What would be thought of the child who should use his father's name in derision and contempt, who should vilify it and employ it for the purpose of giving emphasis to his vulgarity and profanity? What opinion would intelligent and respectable people have of a man who should thus use his brother's name?

On January 14 the Church celebrates the Feast of the Holy Name. He who bore that Name on earth and who still retains it in the highest heavens where He reigns is both our Elder Brother and our Father. And yet how often do we not hear His Holy Name vilified and profaned, outraged and insulted by those who call themselves Christians! It may be that we ourselves are such addicted to the horrible crime which such use of Christ's name constitutes. If so let that feast win from us a firm resolution that, with God's grace, we will sin no more in that shameful way against the Son of God who redeemed us by His passion and death. And if, happily, we have always had too high a veneration, too ardent a love and too profound a respect for the Holy Name ever to use it profanely, let us to-morrow endeavor to make some reparation to the Divine Saviour for the insults and outrages which are, alas! daily, hourly and every minute offered to Him by those who profane His Sacred Name.

"Praised forever be Jesus Christ!" is a beautiful form of salutation which prevails in some Catholic countries. If we may not use it openly in our own land, what is to hinder us from mentally ejaculating it every time we hear the Holy Name wrongfully used or profaned.—Golob set Jesus Christus!—Catholic Columbian.

### PAULIST MISSION TO NON-CATHOLICS.

Continued from Fifth Page  
tion for His disciples, ascended that darkest of nights from the valley of Shadow beside the brook Cedron.  
"And not for them only do I pray, but for them also who through their word shall believe in Me; that they all may be one, as though I Father, in Me, and I in Thee; that they also may be one in us."







JANUARY 27, 1900.

PAULIST MISSION TO NON-CATHOLICS.

For the Catholic Record.

The Reverend Thomas Francis Burke, Paulist missionary of New York City, closed a series of mission exercises in the church of Our Lady of Grace, Dickinson's Landing, on Wednesday last.

The extraordinary and splendid results of the mission to the Catholics, but more particularly of the lectures that followed for the special benefit of the Protestant section of the community, deserve more than a passing notice. They show that the field is wide open for the work and in this connection it is rather an interesting coincidence that at the very moment that Father Burke was delivering his convincing arguments for the faith that is in him to a church crowded to the doors, with Protestants, Dr. DeCosta, so lately received into the true fold of Christ, should be proclaiming to a Montreal audience, as he did last Wednesday night—that "the golden hour of the Catholic Church is now arrived, that she alone is the universally acknowledged guardian and teacher of the Bible in its entirety and in its integrity, that to her must America look for the hope, happiness and safety of the future." For the first time in Eastern Ontario the work of bringing to the non-Catholic mind the solid substantial food of divine truth, has been undertaken. The result has more than justified the attempt. The Question Box was most freely used by the Protestants for the elucidation of numerous points concerning which doubt and error had long prevailed. A deep earnestness was apparent and as the zealous apostle of St. Paul who labored so devotedly, bids farewell to the parishioners of Dickinson's Landing and to the non-Catholic community as well, after having led them to the hill-tops of peace and of grace, he will carry away with him a fervent prayer for the blessing of God upon his truly apostolic labors. Father Burke closed the non-Catholic mission with a lecture on "Why I am a Catholic" of which the following is the text:

WHY I AM A CATHOLIC

"I am a Catholic because I believe in Jesus Christ. I believe that those longings in my soul for union with God must be satisfied. I believe that Jesus Christ has the words of eternal life. I believe that He, being the Son of God, knew what to teach and how to teach it; and consequently, what He said is law forever. Though heaven and earth shall pass away His words shall not pass away. I can only believe, therefore, in one Christianity and that must be the original Christianity which came from the lips of Jesus.

"Where is the man who in the lapse of years has not now and again felt that there is within his soul a longing for satisfaction, happiness and rest? No matter how engrossed in business and domestic cares; no matter how deaf to the calls of his conscience; no matter how desolate of hope and affection his life may be, or how deep within the abyss of sin and despair he may have sunk, there are times when he must realize that for his soul his Creator has ordained a higher and sublimer end than can be found in the things about him.

"Everyone here has some duties of business or home life to fulfill. Day after day the round of these offices is accomplished. At times there may seem to be nothing else for which to live. But even the busiest of us experience moments, not many perhaps, and then only at long intervals, but still sure and evident, when a flash strikes across our spirit and tells us whether it is tending upon the right path or the wrong; whether it is marching to victory or defeat.

QUESTION OF CONSCIENCE.

"Every sincere man aims to direct his soul upon that path which leads to its triumph. The question of religion is bound to present itself to each soul. How shall I fulfill my highest duty—my duty towards God? The question is one of conscience—no more, no less. Any man deserves the respect of his fellows when he acts in harmony with the promptings of his conscience. It is the final court. Each one must answer; each particular soul must be satisfied. This satisfaction for a creature such as man, endowed with reason and free will, resides only in the union of the soul with its Creator.

"Thou hast made us for Thyself," says St. Augustine, "and our hearts are unrestful till they find repose in Thee." The full repose will come only when the eternal veil is drawn back and a new world, more enchanting than any picture of the imagination, loiter than any conception of the intellect, surpassing all the cravings of hope, in all the effluence of glory, dawns upon the soul; but still realization, as far as possible, of union with God. That the soul may truly live there must be a continuous forward movement.

LIFE IS PROGRESS.

"Progress is the rule of all life. We see it in nature; we see it in art; in the growth of the child; in the development of the man; in the societies of the world; in the conquests of the intellect; in the triumphant products of genius. And in all progress there exist three essential elements. The first is a principle, a germ, from which and around which the whole structure is built. The second is the realization, the birth, of that principle into action. The third is an organism by which the action, once born, may continue in life.

"To make my meaning clear, an illustration may be taken from nature—for example, the growth of a tree from a seed. Let us call an acorn the prin-

ciple—but if the acorn be allowed to remain without the proper nourishment and care, this principle never enters into action. Plant the acorn, however, and supply it with the necessary conditions of moisture and sustenance, and immediately the action of growth begins. From this is gradually evolved an organism by which life is continued until the oak, rearing aloft its mighty branches, stands for its course of years, and so fulfills its destiny.

"This, however, only by way of illustration. For such is the rule of all things in nature and society. Living means a going forward, a march to fuller, riper being.

THE LIFE OF THE SPIRIT.

"For the spiritual life, that life which is the distinct, separate, definite experience of the soul, the rule is the same—progress or death; triumph or defeat. Now, we have said that there are three elements in all forms of progress. What are these for the life of the soul? The principle has been decreed by the eternal will of God, manifest in that spiritual yearning which, to a greater or less degree, possesses each single soul. In its essence the principle is one of love, love in the highest expression of itself, union. "Thou hast made us for Thyself." To possess us, not because He needs us, but out of love for us, His creatures, is God's desire, and therefore—the principle at the base of the spiritual life, a life which is as real to every man as to the life of his body—consists in this uniting of the human soul with the Divine Being. Man lives, we say, when body and soul are conjoined; the soul truly lives only when encircled by the embracing love of God. Such is the principle.

CHRIST, THE LIFE GIVER

"The second element necessary for this progress is the realization of that principle in action. This realization in its fullest sense is found in the personality of our Lord and Saviour, Jesus Christ both God and man. He alone has tasted the full sweetness of Divine union. "I and the Father are one," He says. And the soul of each one of us partakes of this sweetness in proportion to the closeness of its union with Jesus Christ. His words, addressed to the apostles on the eve of that terrible testimony of His love, were spoken not only to the chosen few gathered about Him at the supper table, but to every soul that enters upon the walks of life: "I am the vine; you the branches; he that abideth in me and I in him, the same beareth much fruit, for without me you can do nothing." "As the Father hath loved me, I also have loved you. Abide in my love."

"Christ is the most complete manifestation of God's love for man. Throughout the Old Law, except to a favored few God was wont to appear as the All-Powerful, the Almighty, the Ruler speaking in the voice of thunder. But the New Law inaugurates an era distinguished mainly by love in the coming of our Lord.

"So the all great were the all loving too. So through the thunder comes a human voice. Saying: 'O heart I made, a heart beats here. Face, my hands fashioned, see it in Myself. Thou hast no power, nor may conceive of Mine. But love I gave thee with Myself to love. And thou must love Me, who have died for thee.'"

"Here we have the pure kernel of Catholicity, the Divine union through the mediatorship of Christ. It is demanded by reason and Divine will. I have said the question was one of conscience. If, then, a man realizes that his reason and the will of his Creator require that insofar as he is able, he must seek after Divine union, he must also recognize that there is a second duty just as imperative resting upon him, namely, to discover and use the means placed at his disposal for the perfecting of his soul.

THE CHURCH A LIVING BODY.

"And just here comes in the third element in the spiritual life, the organization by which the life, once begun, may continue. This organization is the continuance of the mystery of the Incarnation of Christ. The God became man had a mission and work to perform—the salvation of all men. Christ came upon earth and passed from the earth—but Christ was to live in every Christian. If His work was to be of any avail—then it was to continue, and to continue in the way in which He started it. Just as a nation is instituted for the good of the individual citizens who go to compose it, and just as we see that were these citizens left without a head, without laws, without representative bodies to formulate and enforce the laws, the nation would come to wreck and ruin. So Christ Himself, in a higher order of things, saw that, although His teachings were for the good of the particular souls, yet were these souls left to attain and apply the doctrines without a directive power, His work would be vain and the souls He came to save would be lost in the labyrinth of confusion!

"Those who believed Christ gave their assent to His teachings because He was a Divine, infallible teacher. Men sought for the truth—and in matters of religion they must be absolutely certain of it. Unless the teachings of Christ were to fade from the earth, then He must have left a living, a divine and infallible teacher for all time. Nothing else will satisfy man. A dead book—capable of being misinterpreted by man—must have an infallible interpreter, if it is to be of any avail.

THE CHANNEL OF FAITH.

"How shall we know what to believe? We must know it in the same way that it was known in the days of the apostles.

The faith is the same now as then. The truths we are commanded to believe are not changed. My brethren, put prejudice aside altogether for a time. Ask yourselves the question: If you had an important message to communicate to men, would you trust it to a written page? Is not the ordinary means of communication the human voice? We write letters, indeed, but only as a substitute for personal communication. Would you not naturally suppose that Christ should have communicated His truths to a teacher such as Himself, living and infallible? And so, indeed, it was. There is no fact more clearly stated in Scriptures. There was absolutely no other way of teaching men in the beginning of Christianity; and for many since those days this, too, was the only method.

"The Scriptures themselves answer our question in the unmistakable language of St. Paul. Commenting on the words of the prophet Joel: 'Whosoever shall call upon the name of the Lord shall be saved,' he asks, 'How shall they call on Him in whom they have not believed? Or, how shall they believe Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they be sent? Faith then cometh by hearing and hearing by the word of Christ. Could anything be plainer? Faith cometh by hearing; hearing the result of preaching; preaching, the privilege of a mission, the mission emanating from God.

"Jesus did not leave one single document behind Him. When He left this earth not one single sentence of the New Testament had been written. Christianity existed for nearly ten years before a word was written; it existed for nearly sixty years before the last book written; it existed for nearly four hundred years before the canon of the scriptures was fixed; it existed for nearly one thousand five hundred years before the Bible could be read by the great part of the people, for before printing was invented it was impossible that the mass of mankind could be taught to read, or that Bibles could be provided them, even if they could have read them.

"It is, therefore, undeniably evident that the sacred scriptures—divinely inspired though they be—peerless as they are in their unparalleled position as divine documents in a way in which no other documents, however infallibly true, are divine, and priceless as they are in their value, are, nevertheless, not one thing—there is one thing they cannot be—they are not and cannot be the rule of our faith. The rule of faith must be one and the same thing in every age, and that cannot be the rule of faith to-day which was not the rule of faith from the beginning of Christianity. But in the beginning of Christianity the scriptures of the New Testament could not have been the rule of faith, for the simple reason that those scriptures did not then exist.

DOUBT OR CERTAINTY?

"Faith is necessary for salvation and certainty is necessary for faith; and I look for certainty in the religious world. I see one society, some of its members affirm the Trinity in unity; some deny it. Some affirm the Divinity of Christ; others deny it. Is that certainty? I see another society in which some of its members admit seven sacraments; others admit only two. Some believe in hell; others disbelieve in it. Is that certainty? I see another society, some of its members affirm the Blessed Sacrament; others deny it. Is that certainty? Some affirm their ministers to be sacrificing priests; others deny it. Is there one truth in the whole hierarchy of revelation—except the existence of God—which someone outside the Catholic Church does not deny? We must have certainty—infallibility.

"Where shall I find it? It can only place—the only Church that I can find to give me that is the Catholic Church. In fact, she is the only Church that claims to do it. I have tested her credentials, her proofs, and they are valid, and I see in her verified the reality of the commission given by Christ—a living, divine, infallible teacher!

"All power is given unto Me in heaven and on earth; go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and I am with you always, even unto the end of the world." Again: "He that heareth you heareth Me; and he that despiseth you despiseth Me." If any man neglect to hear the Church let him be to thee as a heathen and a publican.

"And so it was that Christ instituted His religion as an organic power—not as a mere idea—a mere influence arising from His own example. His own words and actions. Catholicity is both an idea and an influence; but she is more; she is a living, breathing force. Recognizing that His teachings could be handed down intact only by a living present institution, that is to say, one with an organism to continue throughout time, He gathered about Him the first officers of His spiritual kingdom and appointed them as His representatives, the teachers of His truth, the distributors of His graces, the spiritual rulers of His people, with powers that were to descend from them to the generations of the priesthood yet to come. It was a Divine institution; but, as He Himself was human as well as Divine, and because He took upon Himself humanity for the saving of man, so in the Church which He founded there was to be a human side as well as a divine, and through her the work of salvation was to continue.

MISTAKE ABOUT THE CHURCH.

"Some of you, perhaps most of you, regard the Church in her exterior

alone. What strikes you most forcibly is the outward appearance of this vast society or the influence exercised by her in social and civil life. Her sacred edifices, with her significant ritual and her devotional liturgy; the part the Church plays in the destinies of the civilized world; the great army of men and women spread over the earth and yet linked together by a bond of faith which disregards language and crime, all professing the same doctrines, all united under one head; this body existing throughout the centuries, despite the changes of the powers and the nations about it; the columns of perverted history; the immorality of some of its members; despite the intrigues of some of its high officials, the persecutions of the pen, of the tongue and of the sword—all this makes you and all men wonder and admire. You see in her an immense, a mighty institution of the world. But, viewed in all these variegated lights, her true character is still hidden from you, still invisible, and will remain so until you consider carefully what is her most fundamental work.

THE WORK OF CHRIST'S CHURCH.

"Let us see whether we can find this true and characteristic work. Throughout the whole economy of God's love for man, the union of the divine and the human is the heart-centre of life. Christ is God, and at the same time man—divine and human. His institution, founded for the distribution of His gifts, is partly divine and partly human; and both of these great truths, the Incarnation of the Son of God and the perpetuation of that mystery in the divine organization of Catholicity, have their existence for the purpose of supernaturalizing the individual soul, of causing human nature to partake of the divine.

"And so we can understand the words of Scripture and of the principal writers of the Church when they say that, by the operation of the Holy Ghost within us, we are changed, we become as God, because we partake of something divine. "God was made man that man might be made God," says St. Augustine. "The Son of God was made the Son of man, that the children of men might be made the children of God." And again: "Who loves the earth is of the earth; who loves the world is of the world; who loves God—what shall I say, brethren—not I but the Word of God will tell you—who loves God becomes God. I have said you are Gods and sons of the Most High!"

"This participation in divine things takes place by the free bestowal of God's gifts upon the soul, that is, by the work of grace. We must understand what is meant by this doctrine of grace in the soul. For this doctrine is at once one of the most consoling and one of the most fundamental of Catholicity.

"When the Scriptures and the Fathers tell us that we partake of the divine nature—that we become as God, it is not to be thought that our nature is lost in God or absorbed by Him. The expressions of their holy enthusiasm may now and then appear exaggerated, but at the same time the words are used in no merely rhetorical or figurative sense. There is a real transformation in a man because there is something added to his nature, in inward spiritual power. We say a great change has come over a man when he turns from a life of wickedness and becomes a healthy member of society. We say that "he is a new man." This may be called a figurative use of terms. But in the operation of grace upon our nature it is different. Man then truly becomes a new creature; he is reborn; regenerated. The gift of grace is divine, and so in the reception of grace God so enters into the man who responds to His will as to become, by a union of living spirits, an indweller of the human soul.

THE MYSTERY OF GRACE

"This action is, of course, a mystery. We cannot reason it out. It is not a matter of comprehension, but of faith founded upon the fact of revelation. Yet to a certain extent we may understand it. If you love someone dearly, and that love is reciprocated, you have what is humanly called a friendship. Now in what does this really consist? Is it not in truth that there is a union of souls, that one soul partakes in a degree of the other? For this reason it is, you confide in your friend, imparting to him your secret thoughts, your sufferings, your joys, your ambitions, because you feel that all these are his possessions also. Thus it is you feel any injury inflicted on your friend as if it were directed against yourself. If your soul and his are one; you partake, as it were, of his very being.

"The process of grace is, it seems to me, not very different, except that it is in the supernatural order. Grace is the friendship of God. Or we may take an illustration from the physical world—once used by St. Thomas. You all know the action of heat upon iron. If you take up a piece of iron, you find it dark and cold and black; but place it in the fire, gradually it becomes warm, hot, finally all aglow, and, as it were, saturated with the burning heat, so that in a true sense, we can say that the iron becomes itself a part of the fire. So is it with the soul of man, black with sin, cold for the want of love; when it is encircled by the grace of Christ, slowly but surely it takes on the nature of that grace as the iron took to itself the nature of fire—it becomes completely absorbed by grace; and grace is love; grace is a thing divine. And this is the sense in which we say the human soul is united with the divine being of our Redeemer. That is what St. Paul means when he desires "that that which is mortal may be swallowed up by life."

INDIVIDUAL AND CHURCH.

"From this consideration we come to

the true light in which the Church should be viewed, that is to say, as the guardian of each immortal soul. Enter any Catholic church and listen to the words that fall from the preacher's lips; or read from any of the books which are written by Catholics as guides in the intricate ways of life; or consider for a moment the manifest effects of the sacraments; or examine the prayers daily offered up in the Mass, and I assure you, you will find that the whole economy of the Church is at work in protecting the soul from sin and insuring its advance by obtaining for it the grace of God. Cardinal Newman in one of his lectures to Anglicans speaks on this subject and so clearly that I must here quote him. "The Church," he says, "overlooks everything in comparison of the immortal soul." Good and evil here are not lights and shades passing over the surface of society, but living powers springing from the depths of the heart. Actions are not mere outward deeds or words, committed by hand or tongue and manifested in effects over a range of influence wider or narrower, as the case may be; but they are the thoughts, the desires, the purposes of the solitary responsible spirit. She knows nothing of space or time, except as secondary to will; she knows no evil but sin, and sin is something personal, conscious, voluntary; she knows no good but grace, and grace again is something personal, private, special, lodged in the soul of the individual. She has one and only one aim—to purify the heart; she recoils who it is who has turned our thoughts from the external crime to the inward imagination; who said, that 'unless our justice abounded more than that of the Scribes and Pharisees, we should not enter into the kingdom of Heaven; and that out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies. These are the things that defile a man.'"

REASON OF CATHOLICITY.

"Christ in love appointed the Church the help and the assistant of man. In reality this is the ultimate reason given by every Catholic for his faith. Whatever may have been the initiating movement which led him into the Church, or if he has always been numbered with her children, whatever may be the most attractive feature for him within the vast society—her authority, her stability, her art, her music, her charity, her civilizing influence, her moral power, her opposition to tyranny, her defense of justice, her characteristic unity—in all and each of which he sees reflected the Divine exemplar; whether drawn by her painting as Overbeck, by her architecture as Pugin, by her philosophy as Brownson, Ward or Hecker; by her conservatism as the Spanish nobleman, Donoso Cortes; by her liberty as Frederick Ozanam; by the study of her history, and the Fathers, as Cardinal Newman; or by whatever motive of the immense variety that could be named, every Catholic when asked the one final ground for his belief, will answer according to the dictate of his conscience: 'I am a Catholic because the Church was instituted to bring my soul into union with God.'

BATTLEFIELD OF THE CHURCH.

"The Church's real dominion is nowhere else than in the heart of man. There are her battles fought, there are her victories won. A single soul is of more value to her than all temporal prosperity or all worldly conquests. Were she to be offered to-day the power over all the intellects of this world, on condition that it should be paid for by the commission of one sin, she would shrink from even the thought of listening to the offer. Aye! were she like her Divine Founder, led to the mountain top, and were the voice of the tempter to sound in her ear saying: 'All those kingdoms stretching out before you in the magnificence of wealth, in the abundance of prosperity will feed unto you if you but cause one man, not any of those in the high places, not a Pope nor a king, but the poorest, meanest creature inhabiting the poorest hole in the lowest quarter of the globe; if you cause him to commit one sin I will give you all.'—like her Divine Lord she would not hesitate to bid the tempter begone from her. And this for the simple reason that it is now, as it was then, the Divine Master Himself who speaks, for has He not said: 'Lo! I am with you always, even unto the consummation of the world.'"

THE SACRAMENTAL SYSTEM.

"In no part of the Church's work as established by Christ is this care of the individual soul more manifest than in the administration of the sacraments. They are the special means that draw down grace. They are the tributes of nature herself in subserving a supernatural end in the communication of divine things to the soul. Catholicity is all-embracing. She makes use of everything good, internal and external, in order to bring about the sanctification of man. Each sacrament is its own special way, by its divine power, bears man aloft until his soul is enabled to commune with the soul of Christ. In all times in his life man is called to this sacramental union, but the consummation of his joy is realized when he receives Jesus Christ Himself, body and blood, soul and divinity. This is the summit of God's love. A renewal of the mystery of the Incarnation in each individual. Here at last that yearning of the soul finds its complement. Here is the most complete act of man's worship, the deepest act of God's goodness: the climax of faith: the reason of Catholicity.

"Who can describe the love and joy that rest in a soul united in communion with Jesus Christ.

GIVE TO THE POET TRANSCENDANT POWERS

of expression, and though his verses be as sweet as the song of the night-

gale he cannot tell of it; give to the artist unsurpassed skill in coloring, and though his brush be like the magician's wand, he cannot depict it; give to the musician, unequalled delicacy of touch, and though there be borne from the strings a song as gentle as the murmur of the waters, he cannot relate it; give to the orator a golden eloquence, and though his words fall as the honeyed dew from heaven, he cannot describe the exultant joy that rests in the heart united in Holy Communion with Jesus Christ. It's home is the secret recesses of the soul; there it lives palpitating with every heartbeat, inspiring every good and noble deed, the gift of the Victor Christ to the victorious human soul.

"Because of this, thy work, O Church of God, I love thee. Spouse of Jesus Christ, I love thee for the good thou hast accomplished. Thou art the inheritance of the ages. Thou art the loved one of the most saintly souls. Thou art the cherished object of the greatest minds. Thou art the saving power of humanity. Thou art the teacher of the nations. Thou art the infallible voice of God Himself. Thou art the Divine expression of love upon earth. Thou art the defender of mankind. Thou art the bulwark of morality. Thou art the power of Jesus Christ bearing human souls to the heights of spiritual loveliness and beauty. Therefore, O Church of God, I love thee.

"I gaze back throughout the centuries and see the hosts of Apostles, and martyrs, and heroes, and missionaries tolling, suffering, dying for the faith that was in them, and I know that Thou alone of all institutions can command such deeds for God's glory and the soul's welfare.

"I gaze into our hospitals and upon the battlefields of the nations and see thy priests unselfishly working for souls and see thy ministering angels bending over the wounded, changing the dying curse into a blessing and thanksgiving; and I know that Thou alone can command these things to be done for the love of God.

"I gaze throughout the world and see millions of human beings through thy incentive striving with all their strength to bring their souls into union with God. Because of all this, O Church of God, I love thee! Grand is thy history—noble thy work—glorious will be thy future.

"Go forth into the twentieth century conscious of thy mission as heretofore and the sons and daughters of men shall be gathered into thy fold. Go forth to preach the word of Jesus Christ into a people yearning for peace and joy—and in thee will the prophecy of old be realized, Arise, Jerusalem, for thy light is come and the glory of the Lord is risen upon thee. And behold darkness shall cover the earth and a mist the people; but the Lord shall arise upon thee and His glory shall be seen upon thee.

"The Catholic Church exists, and so exists as to justify her name—"Catholic"—universal. She exists throughout the world. Some forms of religion are confined to nations; some to races; some to people of one language—but she embraces all. In her are found people of every nation and tongue, of every disposition and of every condition of life. The poor and the rich, the high and the lowly, the great and the small, the strong and the weak, are united as no power of human invention could possibly unite them; bound together by a chain which could be forged only in heaven in the divine furnaces of love. Whatever are the facts of revelation this fact is before your eyes. The least it deserves is your most serious consideration.

"Some seem to imagine that a Catholic must accept arbitrary doctrines manufactured by men. In no sense is this true, but it is true that, with the Apostle of the Gentiles, when imprisoned and awaiting death as a witness to the truth he had received, each Catholic can say: "I know whom I have believed, and I am certain that He is able to keep that which I have committed him against that day." It is true that each member of the Catholic body, with a security born of the word of God, with a certainty for which he is ready to lay down his life, knows that the Church can propose nothing to his belief which is not divinely revealed. It is therefore true that Jesus Christ alone is our Teacher. His word is truth and truth is our master. Him you had I am striving to follow. He is the vivifying power of all religious life. He is the beginning, the continuation and the end of Catholicity. He alone can fill the void in the heart unsatisfied with the joys, unbroken with the sorrows of life—the all availing Christ, the perfect Man.

THE "CRYSTAL CHRIST."

"As a pillar beautiful and intact, with its grandeur unimpaired and its symmetry unimpaired, standing alone amid the ruins of a temple, so does the figure of Christ loom up among the races of men. As one of our own American poets has spoken of Him, He is the "Crystal Christ." All the heroes, sages, philosophers are passed in review, but in each some blemish, some stain is discovered until Christ comes, spotless, untouched, immaculate—the Crystal Christ. But above all, you and I adore, worship and love Jesus Christ, the God Man, who went out alone deserted and despised, to offer up His life for us upon the cross of Calvary, and, therefore, I appeal to you, to each one of you in particular, as you love your own soul, as you love Him Who died for you, to pray that you may know His truth, His will, and that knowing it you may follow it. Your prayer will be answered, and then also will be realized the prayer of Him to Whom you pray, which, after the petti-

CONTINUED ON FIRST PAGE.



OUR BOYS AND GIRLS.

Our young folk know that a ventriloquist is a person who can manage his voice so well as to make people think the sound comes from the collar or the house-top, or any other place he may choose.

inside the door. Far away in the distance we saw the altar lights and the moving forms of the officiating priests.

CHATS WITH YOUNG MEN.

Keep At It. "Keeping overlastingly at it brings success" is a saying that has been made famous by a certain newspaper advertising firm.

Faithful in Little Things. A man was once asked why he took so much pains to oblige others in trifles.

Push or Being Pushed. It is the persistent efforts to advance which we commonly designate by the term push.

There are not men, but machines, and in the case of machines we expect a certain amount of work from the expenditure of a certain amount of fuel.

What Constitutes a Fortune? "My fortune is made!" exclaimed George Stephenson, the inventor of the locomotive.

Not far from Jerusalem, close to the Garden of Gethsemane, there grew upon a sloping bank of verdure a tree covered with luxuriant dark green foliage.

When springtime came again, and the tree whereon Judas had hung himself was in blossom, the flowers, instead of being white as heretofore, were of a purplish red.

When a Child Preaches at Rome. In Rome, at the Church of Ara Coeli, there is a very beautiful and unique ceremony on the feast of the Epiphany.

One need but "measure his desires by his fortune, and not his fortune by his desires" to secure contentment of spirit, and this is the greatest gain.

Decadence of Swearing. "Do you swear?" asked a long-vaunted man of an applicant for work.

Favorite authors of past decades have garnished their conversations freely with oaths, and in their own correspondence have not hesitated to use the emphatic language of profanity.

FOR THE NEW CENTURY TO FACE. In the New Year's number of the New York World Cardinal Gibbons thus points out the dangers that threaten our civilization:

his head, was dismissed from the service and had his tongue branded with a hot iron for using profane language.

Marjorie Fleming, that precocious child friend of Sir Walter Scott, wrote a poem on a bereaved turkey which may be taken as a specimen of early profanity in poetical garb.

He has Tried It.—Mr. John Anderson, Kinross, writes: "I venture to say few, if any, have received greater benefit from the Blessed Virgin Mary Mother and Life of the Holy Child Jesus than I have."

OUR BOYS' OWN. The Holy Bible containing the entire Canonical Scriptures, according to the Decree of the Council of Trent, translated from the Latin Vulgate, and other editions in Hebrew, Greek, and other translations in diverse languages.

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Undoubtedly the BEST brewed on the continent. PROVED to be so by Analyses of four Chemists, and by Awards of the World's Great Exhibitions, especially Chicago, 1893, where it received 96 points out of a hundred—much higher than any other Porter in United States or Canada.

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Perfect Health can be yours. Do not try experiments with your health. If you are not well use only a medicine known to cure. Dr. Williams' Pink Pills are not an experiment. They have cured thousands of people, who have tried common medicines and failed to find health.

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