### The Catholic Record. London, Saturday, Dec 21, 190

CHRISTMAS GREETINGS.

How many years is it since we heard Mass at Christmas in the town of our loved Alma Mater! Well, no matter! That would be telling, and we try to conceal our gray hairs from the prying eyes of age experts. But we are not so old that we cannot remember the old days. Their memory comes back to us now-argosies of golden dreams and hopes and schemes of the time when life was as yet like a story. We see again the old cathedral vibrant with the melody of the Christmas chants, and hear joyous cries that thrilled us through, for the heart was young. But what is sorrow and sufering we must bear. We

been spared the trouble of telling the spangled vice. world that they respect the feelings of Of course no harm is done, for the their readers of every faith and that devil suspends operations when some had the facts been known the poem people go to the theatre. We suppose would never have been published. We Catholies were in the audience, for are glad, however, to note the apology. some of us are not at all prudish and befirm that it should permit anything the thing. We leave our base nature, subversive of truth and good taste in a we presume, in the cloak room and are publication controlled by it, but the guaranteed against a moral chill. We that calumniating things Catholic does cuse would have upon the saints who

#### RELIGIOUS KNOWLEDGE.

Speaking to the English pilgrims,

that will prove useful to you and to your fellow-countrymen. Have a great love for the study of your religion; the old folk at home. The letters may make yourselves well acquainted with the truths of the faith, that you may be or no meaning to the aged eyes that able to give an account of them to those who are outside the fold. For we are convinced that if the English people only a letter like that one of Schuman in knew what the Church teaches, pre judices would in great measure disappear, and an important step would have been taken towards the attainment of

that reunion which we all desire." We wish we could have these words Catholic household. We need to have holy thing and we imagine that in some printed in gold and given to every them before our eyes. We forget such spirit should a letter be written our responsibility, our Apostolic to parents. It will make sweet music ily always in the sanctuary. We that is growing grey and cold to them. mission, for the apostle is not necessarlose opportunities because we are And surely we owe them this at least. deficient in religious knowledge. With- No true man can read the long tale of a out the fold there are thousands following impostor and fanatic, because they her toil for him and trust, however the hope to find in fad and theory some clouds of opinion may lower with unsure ground and answer to the pro- dimmed eyes. So it is better to say blems which confront them. If haply they turn to the sects they hear a hunthey turn to the sects they hear a hundred different and contradictory voices coming from the one Bible. But they might turn to us, or at least be inclined to wear out our hearts with sorrow for to doubt that the Church is the gro- having left them to the charity of the power to keep them pure and spotless. speak for the truth. A word may be the glimmering of the light to a belated wayfarer and a protest against mispersentation may set someone thinking or investigating. Opportunities are of unkindness done to those whom we in go rinvestigating. Opportunities are of the glimmering of the truth. A word may be the glimmering of the light to a belated wayfarer and a protest against mispersentation may set someone thinking or investigating. Opportunities are of unkindness done to those whom we in gradient that take place in the worsmptut reality of the Blessed things. You admit that the cause things. You admit that the condense that take place in those created things. You admit that the following bethelenengoes on the same world of beautiful devotion to make such an excuse, for it must be to make such an excuse, for it must be to make such an excuse, for it must be ordered things. You admit that the could not create finite causes? To say He with Nazareth is the interesting one of unkindness done to those whom we of unkindness done to those whom we have in gradient to carry—the memory a terrible burden to carry—the memory of unkindness done to those whom we of unkindness done to those whom we have the condition of the same world of beautiful devotion the sam ing or investigating. Opportunities are of unkindness done to those whom we -Father Faber.

It is not enough to say we believe and self-denial. the teaching of the Church without making an effort to know the reason of the teaching.

This, we admit, takes time and is not easy. But think of the hours given to the reading of fiction-to useless visits and meaningless talk. If but a fraction of it were devoted to the study of the science of sciences, to the ac quirement of the knowledge that explains life and sets man in the right path and is the pledge of eternity, apostles would be found in every section of the country.

the use to talk about it? One thing re-badly, are dramatic critics. Some future will record as east in truly her-Apostle had recourse to both methods the use to talk about it? One thing remains: the Christmas joy. This we wish our readers. And whilst we make ready to receive our King, let us remember as Bishop Spalding says, that since God has Bishop Spalding says, that since God has deceney and of pure journalism of which they prate everlastingly, they should convincing proofs in themselves that made us happy for everlasting bliss,
He has made us to be happy now in the
work that lies at our hand or in the
sorrow and suffering we must bear. We expect any scholarly appreciations, but simply when shame and sin are porsimply when shame and sin are portaged on the stage they should be that we need is that He guide us. "Thy will be done" is the sum of all travely and the stage they should be done "is the sum of all travely and the stage they should be done "is the sum of all travely and the done of the done of the done and the done of the done trayed on the stage they should be contempt of the world, their hearts' Testament that all cures should be mir-

It is of course rather damaging to a sides go merely to revel in the art of incident may serve to remind others can imagine what impression this exnot pay so well as in days gone by. dreaded sin as the only evil and the men and women who fought their way to the eternal gates, but it seems to reassure us.

come, but they are cold and have little which he tells of his love for his mother, the lines that enter the old homestead. We have read how a great saint was accustomed to write his superior: with what love and reverence he made it a in old hearts and sunshine in a world mother's prayers and sacrifices for him, tesque and hideous thing her enemies stranger. And there is a good deal of cosque and macous thing her enemies stranger. And there is a good dear of the world has plunged forward through this. It is unpleasant to think there is many revolutions. About all the world has plunged forward through the world have her, if we had intelligent Catholies to lift up their voices in in- any of it, but Directors of Poor Asylums struction. We do not mean we should indulge in controversy. Controversy filial inhumanity. Not only do is of course useful and at times neces- some children consign their parents sary, however our friends may view it. to charitable institutions, but al-But we are speaking of opportunities so they will not visit them or recogrecurring each day. They are in the nize their existence in any way. And work-shop, in railroad cars, at some in all the cases which we can remember casual meeting with our fellows, in a they could have without serious inword, wherever a man comes in touch convenience to themselves saved their

everywhere, and yet many are too ignor- should love and cherish. But let us ant, or too cowardly, (some people term | who have our own dear ones still it tolerant) to think of embracing them. smooth the way for them with our love

#### NOT ALL GONE.

Lecturing before the Chicago Medical Society a doctor asserted that cal Society a doctor asserted that modern criticism no doubt has evolved conditions out of which greater keen-all denoting spiritual, not material, ness has resulted. But out of the same | means. conditions have been produced on every hand multitudes of semi-invalids who seem to have lost the physical appeals in particular cases do not justify appeals in particular cases do not justify capacity to endure the ordinary pains and penalties incident to existence in never appeal to God's indirect power postles would be found in every section of the country.

DRAMATIC CRITICISM.

What some towns in Canada need, and adly, are dramatic crities. Some

and penalties incident to existence in mortal form. Environments and conditions almost wholly artificial have destroyed the brain and nerve powers that is, to the curative virtues He has put into herbs, plants and minerals, of the physical world. St. Paul's advice to Timothy to "use a little wine for thy stomach's sake, and thy frequent inference, for it shows that the great Apostle had recourse to both methods. and penalties incident to existence in

framed and hung up in sanctums as a aprons, and the diseases departed from them." We do not say that there were reasoning.

Speaking to the English pilgrims,

Leo XIII. said:

"Before parting with you to-day we would give you this counsel as a souvenir, that you may take away with you something that you can treasure up, have for their parents. They drift have for their parents are more direct was the revealation.

The shepherds were the first to learn the time for its realization, the clearer and more direct was the revealation.

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The shepherds were the first to learn the first to learn the time for its realization, the clearer and more direct was the revealation.

The shepherds were the first to learn the first to learn the first of the first to learn the first of the play of secondary causes a possibility?"

Comment: You are right; we are

The shepherds were the first to learn of the birth of Christ. This shows that God loves to dwell with the poor, simple, pious people, such as the shepherds were, and that He reveals Himself to those who are little in their own eyes; while He despises the proud and leaves them to their own spiritual blindness. Let us then be simple and humble and avoid all pride and deceit.

Our Lord's birth gives us a most beautiful example of poverty. He afterwards preached and forcibly taught this important lesson both by word and example. He wished to confound by such poverty all those who seek only the honors and riches of this world, who place their hearts and affections upon worldly things more than they do on spiritual things. Who would despise the poor after this noble example of

the Lord of all creation? At Christmas time it is customary to present our friends with some gift as a token of our esteem. Have we no gift to offer our greatest and best Friend the Divine Infant? We all have it in our power to give Him what He prizes change, the ratth, which is the representative of eternity on earth, remains and is at rest, and its unchangeableness is our repose. The Bethlehem of that night has never passed away. It lives, not only in the memory of Faith, but in Faith's actual realities as well. It lives a real, unbroken, unsuspended life, not in history only, or in art, or in poetry, or even in the energetic wor-

#### CHRISTIAN SCIENCE

(Continued.)

After saying that it does not appear that Christ and the Apostles taught that God nealed the sick by material

On the contrary, they prayed, they

Comment-They denote an appeal to

Our best Christmas wishes to our esteemed contemporary the Casket. It is always good and brainy and has oc-casionally an editorial which should be any medicinal qualities in the clay the garment, the handkerchiefs and aprons, CHRISTMAS THOUGHTS.

Christ comes to us in Communion as really as He did to His Virgin Mother. Come let us adore Him in the Blessed

garment, the handkerchiefs and aprons, for we believe in all these cases divine power was directly exercised, though associated with those articles. What tells against Christian Science is the fact that direct divine power was associated with these material things; which proves that these things were Sacrament.

God promised a Repeemer to Adam.

He repeated that promise to Abraham and awarded the fullment to his seed.

He record the fullment to his seed.

ace to face with that question. What are your reasons for thinking secondary es impossible? cCrackan. If God is the First

McCrackan. If God is the First Cause and He is Infinite, He must also be Infinite Cause, and thus the only cause, for there can be no other cause besides the Infinite Cause."

Comment: The force of this reasoning is not apparent. A being is a cause only in so far as it causes something. If that something is finite the cause of it, as cause, is finite, since the extension of the cause, as cause, is limited to the extension of the effect or thing caused. The Infinite Being is Creator or Cause only in so far as He created or caused this universe. But this universe is finite. It is therefore incorrect to say that the Infinite Being is an infinite cause, for He did not create or cause an infinite thing to come into While the power of a being, as cause, is not limited to the limits of extension of a given effect, the causality of that being is limited to the limits of the effect. We must therefore contradict your first statement, because while God is the Infinite Being, and first cause, it does not follow that He is infinite cause. You may call this a fine-spun distinction, a higgling about words, but it is necessary in treat-ing of things metaphysical to be exceedingly careful in the use of words. There is no more prolific cause of misunderstanding and disputes than the careless and improper use of words. One of the strongest objections to Christian Science writers is their bad habit of draughting words of clear, definite and fixed meaning and using them as symbols of new, vague and indefinite meanings, and giving no warning of this new use of them. Half the trouble of refuting them consists in straighten-

of relating them comes.

While God is the Infinite Being and only cause of all created things, it does not follow, as you infer, that He is the only cause of all the effects, namely,

His Omnipotence. But you admit His Omnipotence. Why then say finite causes are impossible? Do you not see that between your two statements, that God is Omnipotent, and that finite or secondary causes are impossible, there is an evident contradiction?

McCrackan—"We say that God is omnipotent, but if other causes exist beside Him, then He cannot be omnipotent God."

Comment—Why not? What clash is there between the existence of finite, secondary causes and the existence of the omnipotent first cause? Is not the very existence of finite, secondary causes and the existence of the omnipotent first cause in comparing finite, secondary causes with the omnipotent first cause and the resistence of the very existence of finite, secondary causes with the omnipotent first cause with the omnipotent first cause and then concluding that they are incompossible, or that one excludes the other; whereas, each supposes the other; whereas, each supposes the other, just as second supposes first, and first second. When you call God the first cause you imply secondary causes, for "the first" is the beginning of a series. It is hard for Christian Scientists to free themselves from ary causes, for "the first" is the beginning of a series. It is hard for Christian Scientists to free themselves from the use of Christian phrases, even after they have altogether abandoned their meaning. When you speak of "first" cause you show that you have not overcome the difficulty. In your philosophy there is no use for the word first in connection with cause. You might as well speak of the first God, as of the first cause. He who intelligently says the first God implies more Gods than one;

His infinite wisdom and attempt to improve and reform things? One of two things is true; either they do not better they do not be-

tions Associated With the Townthe Church of the Annunclation-

sharp contrast to the richly cultivated valley below. Here, in this sheltered enclosure, is situated the home of the enclosure, is in the midst of fruit-bear-in Yazarene, and colored flowers, the "Nazarene," in the indust of that scaling trees and gayly colored flowers, the golden pomegranate vying in beauty with the nodding hollyhock.

The valley s peculiarly favorable to the growth fruit; oranges, figs, olives and pome-granates fiourish in abundance, while as far as the eye can reach are yellow fields of waving grain. The meadows are bright with poppies and other flowers of every hue, and birds of bril-liant plumage fill the air with song.

From the summit of Mount Tabor, in the 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 Lebanon oveltopped by the snow-clad peak of Hermon, while in the west one catches an occasional glimpse of the the vicinity of Nazareth, is one of th catches an occasional glimpse of the oright blue Mediterranean. It is the pleasure of writers on sacred subjects to depict the Saviour of standing on this elevation and viewing the m lous scene; and there is little doubt that it was often the resort of the towns folk, among whom the Lord moved a

one of themselves.

For the Orient, Nazareth is a remarkably clean town, though its narrow irregular streets are so full of mud and mire as to be almost impassable in the mire as to be almost many churches rainy season. Its many churches erected by the Crusaders have long been destroyed by the Infidels, and been destroyed by the Infidels, and until the thirteenth century, when the until the thirteenth century, when the Emperor Frederick II. rebuilt the place, it had no importance as a town. In it had no importance as a town. In the local transfer of the place, it had no importance as a town. In the local transfer of the present described by the Crusaders have no one to care for them. Out of your abundance, then, give, if it be every so little, in commemoration of the great gift which we received nineteen hundred years ago. Its many churche

cause. He who intelligently says the first God implies more Gods than one; and he who says first cause, as you do, and the suggestion of a cross in His

and morality is a delusion; as is also immorality.

But the Christian Scientists are not consistent with their own doctrine. They profess to labor for the betterment of man and society, to abolish sickness and sin. But if God, as they tell, is the sole cause of all that is, He is the sole cause of all the evils, moral intellectual and physical, that exist. He alone caused things to be just as they are. Why, then, do Christian Scientists put their judgment against His infinite wisdom and attempt to imsume the sitt of Sazareth, to draw water in the curiously-shaped vessels used to this day by the Nazarencs. The basin is of marble, worn and discolored by time, and when surrounded by groups of babbling women in mottey attrice, with pitchers of graceful shape balanced on hip or shoulder, these daily gatherings must be similar to the scenes of nineteen centuries ago. Nazareth, to draw water in the curiously-shaped vessels used to this day by the Nazarencs. The basin is of marble, worn and discolored by time, and when surrounded by groups of babbling women in mottey attrice, with pitchers of graceful shape balanced on hip or shoulder, these daily gatherings must be similar to the scenes of interest the sole cause of all that is, He is the sole cause of all lieve that God is the sole cause of pre- time customs, and on festive occasions, sent conditions, or the god of their conception is the devil.—N. Y. Freeman's Journal. NAZARETH.

The View from Mount Tabor—Tradi
The View from Mount Tabor—Tra

" Much is being done in Nazareth in To the Christian the world over, Nazareth, the home of Our Lord, must always be the spot richest in sacred associations. For nearly thirty years the Sociations. For nearly thirty years the Saviour trod its streets, living the life of the humblest, doing the work of the most lowly. It is not strange, therefore, that this little town, insignificant though it be in size, and of no commercial image. portance, should, nevertheless, be the teach a school for girls, while the Fran-Nazareth is built, amphitheatre fashion on the slopes of the Galilean hills, whose barren, unattractive aspect is in sharp contrast to the richly cultivated yalley below. Here, in this sheltered eiseans attend to the instruction of the

#### CHRISTMAS EVE.

BY EUGENE FIELD. Oh, hush thee, little Dear my Soul,
The evening shades are falling,—
Hush thee, my dear, dost theu not near
The voice of the Master calling?

Deep lies the snow upon the earth. But all the sky is ringing With joyous song, and all night long With joyous song, and all night long The stars shall dance with singing

Oh, hush thee, little Dear-my Soul, And close thine eyes in dreaming. And angels fair shall lead thee where The singing stars are beaming.

So, hush thee, lit le Doar my Soul, Whilst evening shades are falling, and above the song of the heavenly throng Thou shalt hear the Master calling,

The Seasons Joys.

This is the blessed season of the Christmastide. All Promoters and faithful members of the League should redouble their devotion on that wonder-ful day when the miracle of love was performed for us, and offer to the Christhild all the devotion of their hearts Do not forget the poor. Try and make some one happy; there are in the world

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### AN ORIGINAL GIRL

By Christine Faber

CHAPTER XXXVII.

The time came for the issuing of the invitations to the Club reception, and in the Geddings' household there was much wonder as to how Miss Burram would respond to hers. Rose in any case was contented; she felt she had done her duty and had carried her point; whether Miss Burram accepted or not, nobody would be able to gain-say the fact that she and her Charge been invited, and in another week tonville Herald among the list of intended guests; the Herald was the paper which had been started in the interest of the Reference. their names would appear in the Renterest of the Reform Party; their names would also appear in the Ren-tonville Times, unless that paper, o ving to Herrick's animosity since he had failed to get an invitation, should re-

fuse to publish the list.

Herrick's failure to get an invitation faction to Miss Gedding, and she listened with glowing delight to the accounts which her brother brought home of Herrick's efforts to be invited. Only for Notner, as Will said, he be, some of the members either through good nature or because of the Super-visor's growing power, being willing enough to concede an invitation, but Notner, with a firmness backed by the reputation of his great wealth, together with the fact that he was President of the Club, carried his way, and the name of every guest outside of the families of the actual members of the Club, being submitted for approval, Herrick's was stricken out, and Miss Burram and that of her Charge, to the utter amazement of some of the members, were allowed to remain. Young Gedding, who was to send the invita-tion, was also, at Rose's suggestion, to send with it a note, giving, as it were credentials of himself and his family and announcing, that if Miss Burram approved, he, with his family, would call upon them the evening in question in order to escort her and her Charge; if she preferred, he alone would go escort them. The note gave as one of the reasons for the invitation, the friendship formed for Miss Burram's Charge by her at one time schoolmate,

Rose Gedding.

"Of course, this will be the end of it," said Will, as he completed a careful copy of the letter partially dictated with the William Parkey will not by his sister, "Miss Barram will not alone not accept, but she will probably return an indignant answer.'

suppose so," said Rose, " judging by the way every overture of the past has been received; but I shall be

But, suppose," said Will, "that she should act by the law of feminine contraries in this instance, and accept; great Cæsar! what a box we should be in, with father and mother who are going to that reception never having been told a word of the company they may have ; that is, should Miss Burram accept my proposition to bring the whole family. Idon't see, Rose, why you made me say that; wasn't it enough

to say that I alone would call for her?"
"No, it wasn't," said Rose, "that
might have shocked a little her idea of propriety; it was much more becoming to put in that about your family; to her accepting the invitation,

you need give yourself no uneasiness— Miss Burram will never accept it."

"I hope she won't," put in Will;

"that stony face of hers would make me feel as if the marrow was running out of my bones, to say nothing of my difficulty with father and mother."

When Miss Burram got young Gedding's letter accompanying the eard of invitation to the Club reception, she

now on her way up-stairs. "Tell her to come to me."

And Sarah, ascending to Rachel's

om, hardly waited to be told to enter before she opened the door and announced with an air of mysterious as-Miss Burram wants you; she's

miss burrain waits you; sale s waitin' for you in her private parlor, and there's a letter on the table open before her." Sarah never could de-liver a message from Miss Burram to Rachel without bringing in an element of mystery or sensation. ention of a letter made the

girl's heart bound perhaps it was from Tom, who might, after all, as the time of his return was so near, have decided to write, and to write even to Miss Burram.

She fled past Sarah and bounded down the stairs, leaving the latter to make her usual ejaculations as she fol-

"Come in," said Miss Burram to the quick, gentle knock, and her Charge flushed and breathless entered. "Close the door tightly and come and sit here," said the lady again, in dicating a chair near her own, and almost beside a little table on which, as Sarah had reported, an open letter lay.

"I have here," resumed the lady when her Charge was seated, blood leaped so turiously into Rachel's face, that Miss Burra paused for an instant—" from Mr. William Gedding." Rachel's face got as liam Gedding." Rachel's face got as suddenly pale as the instant before it had become red, and the speaker paused again, this time for a longer period, and she looked suspiciously at the girl; then, as if her suspicion had taken root, she said ;

" Do you know anything about this Were you aware that I was to

receive it ? Rachel stared in blank amazement such amazement as prevented her from answering, and which convinced Miss

answering, and water convinced Miss Barram that her suspicion was wrong. "My question was put," she said somewhat severely, "because of your change of color at the mention of this letter; it seemed to cause you undue

The girl had recovered her voice, at the house, and he asked, sharply:

and while the color dyed every feature of her face she said, with just a shade of the defiant spirit with which she had first met Miss Burram audible in her tone, though it was evident she was

struggling hard to keep it down:
"I thought when you said you had a
letter, it might be from him you told

me I must never mention."
"Ah!" said the lady, and there was a long silence, during which, whatever her thoughts were, she kept them in firm control, for her face was as impassible as ever; her Charge, only she was in Miss Burram's presence, could have cried tears of bitter disappointment; not even her curiosity about not even her curiosity about Mr. Gedding's letter could lessen her unhappiness of the moment. After that long silence the lady resumed as not been inif her first sentence had

"This Mr. William Gedding sends an invitation for you and for me to the reception of the Onotomah Club;" reception of the Onotomah Club;"
Rachel looked up, her interest beginning to dull the e lge of her disappointment; "he offers us the escort of his whole family; would you like to go?" The color was in Rachel's face again,

and all the bitterness of her disappointment had vanished.
"Indeed I should like to go," she

replied, her soul in her voice.
"Well, you may retire now," said Miss Burram, and the girl went, hardly knowing how she felt, owing to the condicting emotions in her mind.

Delight at the bare thought of going to the reception, uncertain though Miss Burram had left her going, struggled with her amazement at that lady for seeming even to consider the invitation, and with her gratitude to the Geddings for having sent it. deed, for the remainder of that day mind was in a whirl that no effort of hers could quiet, and she found herself at luncheon almost expecting Miss Burram to say something more about the reception, but the latter was as usual

old and grim. In the afternoon as Miss Burram was about to follow Rachel into the car riage for their customary drive, she handed a letter to Hardman to post, but before he could take it, it fluttered with the adfrom her fingers and lay dress turned up directly before Rachel's She could not help reading:

"Mr. William Gedding,

Rentonville, P. O. As Hardman picked it up Rachel's eyes met Miss Burram's; the latter could not but see in them the girl's expectation and her longing to ether that letter was one of accept ance of the invitation; but the cold face told nothing, and Rachel threw rself back in her seat with a had

When young Gedding received Miss Burram's answer he could hardly credit the evidence of his own eyes; there it was, however, in large unmistakable penmanship:

Mr. William Gedding:

"Mr. William Godding:
"Dar Sir—I nive received the card of invi-tation to the reception of the Onotoman Club-for mr. Charze. Miss Ruchel Michara, and my self, with your accomp saving letter. I have decided to a rept it, and to accept also the cort of your family on that evening. Thanking decides to decide the courtesy you for the courtesy you for the courtesy "I am. "Yours sincerely. "Bedula Burram" "Bedula Burram" "A. his e

"Great Cæsar!" he said, his eyes almost starting from their sockets, and

atmost starting from their sockes, and then he sought his sister.

"We're in for it, Rose; it is just as I remarked to you, Miss Burram has acted according to the law of feminine contraries; she has accepted that invi-'Oh, never!" ejaculated Rose,

bounding to her feet.
"Read for yourself," and he turned

the letter over to her.
"Well, I'm glad; this is better than

when that solemn-looking woman beared:

Has Miss Rachel returned from her at the prospect of being brought into contact with Miss Burram? It will "Just come in, mem; I met her destroy all her anticipated pleasure, and I shouldn't be surprised if she re-

fased to go."
"She need not know," said the im-

pulsive Rose. "Need not know? How in thunder are you going to associate two people with each other, and yet keep one presence of the other?

"Oh, Will, don't be so impetuousnean, mother need not know till the last minute. You can answer this note stating that we shall call in our family carriage for Miss Burram on the eve ing in question, and mother need not know but that she is going directly to the reception; when she finds herself in Miss Burram's house, she

will accept the situation."
"I don't know that I shall," muttered her brother, really in some dismay at this imminent confronting of Miss Burram; he had been so certain that she would decline the invitation.

### CHAPTER XXXVIII.

On the morning after the posting of her note to young Gedding, Miss Bur-ram, at the breakfast table, informed her Charge of her acceptance of the invitation to the Club reception. Sarah, who was waiting on the table, almost dropped a dish in her amazement and very nearly made aloud her customary exclamation: but Rachel only looked up with smiling, sparkling eyes, and an increase of color in her cheeks.
"Directly after breakfast," the lady

went on, "we shall go to the city; you will accompany me, and tell turning to the amazed Sarah, "to have the carriage ready

"Yes, mem," answered Sarah, glad to have an excuse to get out of the room in order to vent her feelings, and on her way to the carriage-house, whither she fairly ran, she made her custom ary ejaculation many times, each time in a higher and in a more horrifled tone. She had so little breath when she reached Hardman, that she could only look at him in a gasping way, and move her lips without making any distinct sound. He was alarmed thinking there must be some calamity

"What is it, woman-why don't you

Sarah managed to recover breath enough to answer:
"Miss Burram's goin' to the Notmah
Club reception and she's goin' to take
Miss Rachel."

Hardman was disgusted; too much so

even to try to conceal his feelings as he usually did. "Sarah," he said, squarely facing or, "you're a very upsetting woman—
if that's what took your breath you
night have spared yourself;" and then,
learing her sharp reply, he turned hastly and went through the passage that ily and went through to the stable. Sarah looked after him, indignation at the manner in which he had received her news causing her to nod her head several times in a very ludicrous manner; then she followed him, saying in a high, shrill voice that carried every word to his reluctant

That's what it is to be made on the bias—anybody cut on the straight would feel how perplexin' it is to the senses to have Miss Burram actin' the she's doin'-goin' to a reception next door to her own house when she's so set against everybody that lives nigh her that she can't give 'em anything better than a look that'd freeze a corpse without ice—and takin' Miss Rachel with her, and goin' to the city to buy dresses; if that's not enough to take a body's breath I'd like to know By this time she was herself in the

passage through which Jim had gone, and whence she saw him in a remote corner plying an empty shovel with And you're to have the carriage ready to take them to the city—they'll go right after breakfast." With which

order shrieked at him, Sarah went back to the house. Hardman dropped his empty shovel.
"Now, why couldn't she have come and told me about the carriage sensible

like, instead of making the hair rise on my head the way she did? But she's a oman ; that's the only way of explain-In the city Miss Burram drove to a fashionable modiste, where she left such orders as nearly took Rachel's breath

cause of their cost-the modiste, evi dently understanding her customer said the hundreds so lightly and ly while the customer made no demur. Then Hardman was told to drive to a totally different part of the city—a part in which dwelling-houses seemed to have no place, only tall stone buildings or what might once have been residences, now turned into the most public and busiest kind of offices. Before one of these high buildings the carriage stopped, and Miss Burram alighting, bade Rachel follow. Within the building they were met by an attendant, to whom the lady said something in low tone that Rachel did not catch he conducted them to a private office, whence another attendant led them to a room in which iron closets seemed to be set in the walls; one of those opened in manner that Rachel could not under stand, and then he silently withdrew. Miss Burram, waiting till she heard the door shut behind him, took from the iron recess an ebony box which she ed with a key that she produced her satchel. It looked, when from her satchel. It looked, when opened, like a miniature chest of drawers, each one having a tiny knob; upon these knobs in succession she pres revealing compartments from which flashed upon Rachel's eyes such a wealth of gems that she held her breath in awe and admiration and wonder. Diamonds, pearls, topazes, opals, each comprising the full set required for a lady's toilett and each reposing in its own handsome case. One by one Miss Burram took them up, her eyes glittering strangely anything I ever hoped for with regard to dear little Rachel. Now I shall have but Rachel was absorbed alone in the it down, then she rang for Sarah, asking when that solemn-looking woman appeared:

"Has Miss Rachel returned from the solution of the solution key and conducted Miss Burram and her

Charge to their carriage. From that time till the day on the evening of which was to be the recep-Rachel see ned to live in a strange ly delightly atmosphere—delightful, be-cause of her anticipations of the reception, something so new to her that it appeared like going to begin an exist ence in another world—and trebly de-lightful, because the time of Tom's comng was so near. Everything about her appeared to take on the same new and delightful change; even Miss Burram Rachel fancied, was much less cold and rim. She had one saddening thought the prohibition with regard to Hardman—a prohibition which she had not once disobeyed though it was more than three years since it had been given; but she comforted herself by thinking

Tom's coming would remove that. Sarah, between the scraps of gossip which she heard outside of Miss Burram's house, and the information she got within, both from her own cavesram's pping when messengers came from city dressmaker, and from what Rachel-in her high spirits departing from her wonted reticence—imparted about her visit to the city when she acompanied Miss Burram to the place where the jewels were kept, was in a state of perpetual ejaculation.

To Mrs. McElvain she told as he solemn conviction that a change was coming to the house—a change that boded no good, and night after night she tossed her cup, declaring that the same ill-omen always turned up in the shape of a certain tea-leaf.

Of course, the Geddings' cook was faithfully informed of all that Sarah knew, and she in turn lost no time in imparting such information to the young lady of the family. Thus Rose became aware that Miss Burram was going to wear a yellow satin dress with great yellow jewels, and Miss Rachel was going to wear one made entirely white lace, and she guessed a pearl necklace and pearl bracelets that belonged to Miss Burram, for the latter get them from the deposit vault, and though she hadn't told her Charge they were for her, it seemed against common sense to think she was going to wear tears. I did feel so sorry, but for being them herself? What would she be doing with white and yellow jewels a grandfather and such a grandaunt.

together? All of which when Rose told her brother made him screw up his face into a most doleful expression, and

Great Cæsar! What an astounding picture Miss Burram will be— enough to dazzle everybody whose eye-sight isn't imperfect. And what will mother say when she finds herself actually in company with that yellow dress and those yellow iewels? Why, she'll and those yellow jewels? Why, she'll be overwhelmed," he went on, striking a ludicrously piteous attitude; "our other who doesn't even poor little mother who doesn't even know, thanks to her daughter's careful mislaying of the paper, that Miss Bur-ram's name has appeared among the list of invited guests to the Onotomah Club

eption."
I was assiduous in putting the Times before her," put in Rose archly.
"Of course," assented her brother,
"after you had first slyly ascertained that the Times had published no such

list—but, seriously, Rose, you have got me into a deplorable difficulty." "I don't see how," she answered.

'Don't see how," he repeated half grily, "don't see how, when you angrily, "don't see how, when you have shouldered upon me the responsi-bility of taking father and mother in them, to Miss Burram's home, thence to thrust upon them, regardless of how they may feel about it, the chaperoning of this eccentric woman and her Charge? Now, if you were coming I might have a little more courage—you could help to fill the awful gaps, and perhaps to deaden the explosion that must occur when our eminently respectable parents find the way they have been imposed upon. And I think," waxing warmer as he spoke, " it is your duty to come, or

our much-imposed-upon father and mother whom they are expected to take to that reception."
"Oh, Will, don't do that; you'll spoil it all if you do. Father will rebel, and mother will refuse, and all my plans

it will be my painful duty to inform

will be spoiled.' your plans are bound to be poiled anyhow; how do you suppose ather and mother are going to take it when they find themselves thrust upon Miss Burram—or rather find that dread-ful woman thrust upon them—and in yellow satin with yellow jewels? Great

Cesar ! won't there be a scene. No, there won't," said Rose stoutly, though her heart was beginning to quake at the picture he drew. "Father is not the kind to make a scene before a lady, and mother-well, mother will ac

the situation. cept Yes, she accepted the situation so amicably before — no, Rose; there's only one way out of this pickle you have got me into, and that is, if you won' accompany us instead of going with Hattie and her uncle and Mr. Notner,

"Oh, Will; I understand you now, and his sister laughed till the tear let Hattie come with us.' rolled down her cheeks; "you don't want me—you want Hattie—you are want me-you want Hattie-you are afraid to trust her within the influence

of that handsome Mr. Notner."
Will blushed like a girl.
"Who wouldn't be afraid," he said with an imitation of bluster, "when for two months past you two silly girls have but rave about that man Notner? Now he will have an opportunity to exert all his fascination, after which good-bye to any chance for us

poor fellows " My suffering brother !" exclaimed Rose in mock pity, "I am sorry for you, very sorry for you with regard to Hattie, for she really must accompany Hattie, for she really must accompany her uncle and Mr. Notner, but you shall be satisfied in one respect—I shall go with you.'

TO BE CONTINUED.

#### MARGIE'S CHRISTMAS The Yule-tide Spirit that Made

Happy Home-Coming.

BY M. E. HENRY RUFFIN. Old General Flint, who was the landlord of our handsome Irish home in pretty Malahide, had been one of Wellington's officers. It has always seemed a fortunate thing, and one that ociated me with most stirring history, that I actually knew, in my of the men who had fought beside the Iron Duke, when he contested the famous field of Waterloo. I always looked with awe at the tall, gaunt, stern

My father had leased the General's house, all except a few room on the ground floor; which were occupied by the veteran himself, his sister, an an cient, nervous spinster and his grand-daughter, Margie Dunn, a girl of fourcient, nervous spinster and his who was as happy and girlish as she dared to be in presence of these two relatives

General Flint's home was a beautiful house, from the stately entrance hall, the winding stairway that led to the large drawing-room and the pleasant large drawing-room and the pleasant sleeping-rooms. Here the Hintons, of

sleeping-rooms. Here the Hintons, of whom I was the youngest member, found an agreeable abede, while exiled from America by the Civil War.

"Eily," said Margie Dunn, as we sat together in our breakfast room one snowy December morning, "I wish I could go home and see my mother at Christops. I always miss her so much Christmas. I always miss her so much when Christmas comes.

Why don't you go, Margie?"

The young girl shook her head.
"Grandda won't let me even call her name." The pretty rosy face grew very serious. "You know, Eily, he never forgave her for marrying my father. Grandda is a General, and was one of Wellington's officers. My mother was his only child and he wanted her te marry a high-up officer, or a rich man, or one of the nobility. But she ran away with my father, who was only a half-pay lieutenant. Grandda has never spoken to her nice. When my father died Grandda wrote her a letter and said if she would send me to live with him, he would leave me this house and all his money when he died. Grandda is so awfully stern and Aunt Martha is so hard on me, and I do want to see my

mother. Margie's voice broke into a sob and her pretty brown eyes were filled with tears. I did feel so sorry, but for being without her mother and for having such

Miss Martha Flint was certainly a fussy old lady. I think my small self was a severe trial to her. I made a was a severe trial to her. I made a most delightfully dangerous toboggan of the bannisters of the winding stair-way. Then my John Gilpin exercise on way. Then my John Griph exercise on my high-spirited donkey! I think that Miss Martha believed that the fact of my being a wild little American was all that saved my life from hour to hour.

I tried to comfort Margie, for I liked her so much. "Perhaps you might go and see your mother at Christmas." She shook her head. "I darsen't ask it. Grandda would

murder me if I mentioned her name. I shuddered, for I believed him quite capable of it. "You know, Eily, Grandda always has a splendid dinner at Christmas; but

plum pudding don't taste right and the tarts aren't nice a bit when you are away from your mother." Margie chocked down chocked down a sob. were standing together at the window, looking out upon the snowy streets. We had raised the sash and scattered a few broad anually.

pread crumbs on the window attracting quite a colony of "May be your mother will have a nice dinner, too, Margie." I said, try-ing in my childish way to comfort my hungry robins.

Then she broke down utterly. The tears fell on the frosted panes as she leaned her brown curley head against

the window. "Oh, no! Eily, she won't have any nice dinner. She has only a little pension to live on, and she is all by herself. She is so sad and lonesome she will just buy a few penny buns and make a cup of tea and then sit down by a poor little fire, while we will have a fine with Col. Floyd and his wife and Major

Burton and his wife!"
"Oh, yes! I cried," I know, and you will have a new dress, a lovely red de-laine, and your Aunt Martha will have gray poplin. I saw them at the man tua makers in Dublin when I went to

try on my new dress!"

But even the recital of these glories did not cheer up Margie. The picture of the poor lonely little mother was too much for the loving heart. Before I could think of anything further to say way of comfort, a voice, strong, metallie and hard, rang through the corridor.

'Margie! Margie!" 'Coming, Grandda!" and the little rirl flew to answer the summons.

I stood, awhile, watching the nimble robins picking up the crumbs and think-Margie. Now I did wish she ould have her mother with her Christmas. What a very dreadful man the general was! The Martha, Margie's grandaunt! Then Hiss a penitential exercise all by herself. The general was reputed to be wealthy. He was also the possessor of quite a quantity of silver plate, which was always brought out when the General gave a dinner to his friends. For days before and after such a function, Miss Martha lived in terror of robbers break-

ing into the house.

At this time, Fenianism was quite prevalent in Ireland. The old General was loud in his wrath against the Feni-ans, but they divided with the con-stantly-expected burglars a large share of Miss Martha's dread. early nightfall came in those short December days, Margie had a wearisome pilgrimage to make of every door and window and gate—to see if all were strongly secured.

One bleak, snowy night we sat beside the fire in Miss Martha's room. Margie was reading to me the Arabian Nights and I was lost to the world, in following the fortunes of Ala Baba and the Forty Thieves. All at once the knocker of the street door fell with a heavy sound, one lonesome stroke, the regular "beggar's knock."

Margie stopped reading and looked "It's a beggar," whispered Margie.

"Maybe it's a Fenian," suggested Miss Martha, with a shiver. world I did want to see it was a Fenian,

-a real live Fenian. I jumped up and started towards the

'Stop, Eily!" called Miss Martha. "O Margie, is the plate all locked up? O! I'm sure it is a Fenian and we will all be murdured. Stephens, the head Fenian, has got out of jail and is at large.

cried trembling with a delightful terror. I was determined now to get at the door and open it. For the third time the humble, solitary knock resounded. "Well, aunt Martha, "said Margie, ining me at the door, "if it is a Fenjoining me at the door, ian or Stephens himself, we cannot let him stand there and freeze."

"Well! well!" sighed Miss Martha resignedly, "we will all go together; you girls go on ahead and I'll carry the light."

She lifted the tall silver candlestick and placed it high over our heads; and in this order the little procession moved the front door. The heavy bolts were drawn back. The great key of the huge lock turned laboriously. Then the ponderous oaken door swung open.

flakes, sharp as needles flew in upon us. Without, the candle light fell the muffled figure of a man. His hat was drawn down and his face scarcely visible. My excited imagination was at work.

"He looks just like the picture of Stephens," I whispered to Miss Martha. That good lady almost dropped the candle in her fright. Her trembling hands sent the hot wax on my face and neck. A gruff voice came from under the slouched hat. "Please, ma'am, does Miss Margie

Dunn live here?' "Yes, that is my name," Margie answered faintly.
"Well, I've a letter for you, Miss.

Your mother sent it from Kells. She is very sick and she said as how I was to give it into your own hands."

The man drew out a letter from the

pocket of his great coat. Margie took

the letter and was so distressed that she

could not answer.
"I'm a carman," the man continued, "and I was going to Dublin, so I passed this way. I will pass here again the

day after to-morrow, so if you have any message, Miss, I will fetch it back. Miss Martha here found her voice.

"Won't you come in and have a hot cup of tea, my good man?"

of tea, my good man?"
"No, thank ye, ma'am, but I will kindly bid ye good-night."
With trembling hands, Margie barred the door and we returned to the room. Kneeling down beside the table, Margie placed her letter beside the spluttering candle to read. It seemed to be quite short but she kept on reading it over and over softly. Suddenly the door was opened and in marched old General Flint. Margie sprang up and ran to-wards him. The tears were falling fast

as she put out her hands. "O Grandda! Grandda! my mother!

my poor mother?"
"Hush!" thundered the General; and I thought that must have been the way the cannon sounded at Waterloo. How dare you speak of her?

"How dare you speak of her?"
Silenced and cowed, poor little Margie crept back to the fireplace. Miss Martha was as pale as a ghost and the knitting needles clinked in her shaking For me I waited until the old ingers. General turned towards the mantle and I flew through the open door and breath-

lessly mounted the stairs.

Next morning I caught only a passing impse of Margie. Her eyes were red and swollen and her usually merry face quite dejected. I hung about the winding stairway, hoping to get a sight of my little companion and afraid to go too ear the old General. Now upon this winding stairway there were two land ngs. At the first was a large portrait neral Wellington in full u At the second landing and just above the entrance door of the drawing-room was a handsome portrait of Que toria in her coronation robes. When-ever old General Flint mounted the stairway he always paused before the Iron Duke and gave him a most dignified military salute. "My commander at Waterloo!" he would impressively announce, to the irreverent you Americans, who would afterwards hearse this salutation, when they were sure that the old General wa sight. Then when he reached the drawing-room door, he would pause again and make a most profound

ance, a regular salaam, to the portrait of the Queen.
"My most gracious sovereign!" he would impressively remark to the snick ering tribe of American democrats, who gathered on the stairway to see this

special performance.

Next morning I was sitting in the drawing-room and looking out on the white road. Over the frozen fields I could see the crests of the Hills, the peautiful "Hills of Malahide," that I loved so dearly in their spring and sum mer glory. There they rose up, cold and white and I could imagine, for I could not see, how the hard clear waves

dashed like broken crystals on the strand at the feet of the rocky hills. The old General was mounting the stairway with the ponderous and precise tread of a war charger. I went to the door because I could not miss seeing him salute his Commander at Waterloo

ahd his most gracious sovereign.

After he had given Queen Victoria his most gracious salaam, he surveyed my small self from his soldierly altitude. When our exchange of "good-morning" was over there was a painful pause. Whatever could a poor little girl say to a tall stern straight old man, who elped the Iron Duke fight the battle of

Waterloo? I had so often been puzzled by the old General's reverence for the Queen that I now ventured to inquire:

"Do you think Queen Victoria is such a beautiful lady, General?" Margie stopped reading and looked in uiringly at her aunt. Miss Martha laid down her knitting and listened. Again the lonesome knock was sounded. as to her superlative beauty. But I was an American; and besides, the Queen did not seem anything like as atiss Martha, with a shiver.

Now if there was one thing in this

Fairies I had seen in the Christmas pantomime in Dublin, and I did not think that the most gracious sovereign

could dance near as long on one foot as the agile young performer. Then I remembered a picture which Margie had shown me of just as she was going to the Castle Ball

in Dublin. "Eut, General, the Queen isn't near such a pretty lady as Margie's mothe Maybe its Stephens himself," I These last two words were almost whis

But he evidently heard me, for he

wheeled about, facing me. "How do you know that Margie's mother was so Because I saw her picture. Margie showed it to me. Such a beautiful lady, all in a lovely dress going to the Castle Ball. Margie says you were

roing with her and she does look so

vely-lots more lovely than Queen Victoria.' The old man was so silent that I grew frightened. But I kept on. "She's sick now too. That's what the carman said when he brought Margie a letter. And she's poor and she won't have any Christmas dinner. Only some penny buns and a cup of tea. Margie says

then you want to see your mother."

Gen. Flint stood silently staring at Then he asked: "Do you think that Margie's mother, my daughter, is really prettier than the

that the plum pudding don't taste righ

Queen?"
"O lots prettier!" I nodded decided-"And Margie can't eat her plum-

pudding without her mother."
"It don't taste right. Then how can she eat it when her mother is so sick?' That must be so. It must be so

The old man was ascending the steps. He stopped half way and looked up at me.
"Little girl, what was it the angels sang on Christmas? My poor old head

cannot carry even a song."
"Peace and good will to men." "Good will to men. Peace and good will." He took a few steps down-wards. He seemed to be talking to himself.
"Mother and Child. They were to-

gether that Christmas night. How can a Christian man separate a mother and her child at such a time?" The old man was slowly descending the stairs. He forgot to salute the Duke of Wellington and he did not look like a veteran of Waterloo. Only a sad and tired

for

old man. That evening, Margie flew up to my

"O, Eily! Eily!" she was half cry-ing and half laughing. "Grandda says I am to go back to Kells with the car-man; and when my mother is better I am to bring her back and we are to be together not only for Christmas but for together not only for Christmas but for all the time."

Next morning, I watched Margie as

she mounted the jaunting car and rode away. On Christmas Eve she rode back away. On Christmas Even sent for her and which was like a house on wheels. Her mother, pale and gentle but very pretty, was with her. General Flint did not give any Christ-

mas dinner to his distinguished friends. mas diffier to the distribution of the handsome plate, however, was brought out, and Margie wore her new red delaine and Miss Martha wore her red delaine and think that the dinter the dinter that the dinter gray poplin. I think that the dinner was a great success, for everybody seemed so happy. Margie's mother sat beside her little girl, and her eyes were bright and shining as the goblets that held the wine. Nothing would do but I must come in for the dessert, and th old General asked me if the plum pud-

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Then he rose up and lifted his silver goblet of wine and drank a toast "to the memory of my commander at Waterloo," and then another toast to "heremost gracious Majesty the Queen."

CHRISTMAS AT BETHLEHEM.

The Celebration of the Vigit-Scenes at the Hour for Mattes-the Patri arch's Mass-the Ceremony at the Christmas in Bethlehem! There is a strange fascination in the words. It awakens every thought that has to do

with the happy season. We see, in the flash of an eye, the manger, the shep-herd keeping night watches over their the brightness and splendor of the angelic host.

To spend Christmas in such a hallowed place is the desire of every pil-grim to the Holy Land, and when that grim to the Holy Lind, and when the time of the year draws near, they begin to fill the little town whose names signifies "The House of Bread," making sure that there is room for them, at

least, in the inn. As one journeys over the road the story old indeed and yet even new, of that first holy night comes into the mind with its many details. Perhaps it is the contrast with that which is today; the strange comparisons born of the centuries. One pictures the Holy Family wandering in the streets of Bethlehem. The inn is crowded. Light streams from the barred windows ; th sounds of mirth are heard. But there

sounds of mirth are heard. But there is no room for a late comer.

Overhead the stars shine coldly; there is a chill in the air. The shepherds who are watching to night draw

their garments closer around them.

And Herod is giving a banquet; his many friends are gathered in his palace, on a hill hard by, to do him honor. It is a night of festival, and those who poor would have done better had they made some provision for their a

After all, what has it mattered? Only a Child born in a stable, a hidder cavern where the ox and the ass are sheltered! All Bethlehem has seen those lights that glow in the ruler's stronghold; but only a handful of shep herds have witnessed the glory of heaven. The many praise Casar to night; a few simple men, just from their toil in the fields, kneel before the

Babe and salute Him King. But they are few and poor and despised.
Such thoughts come into the heart, as one prepares one's self for the cere mies that are to mark the anniversar of this event. And now our pilgrimag has brought us into the sight of the city Those who have never ye beheld the town upon its cluster of hills.

lean forward in their saddles and mur mur: "Bethlehem!" Every year the thoughts of the whole Christian family, no matter what may be its differences in creed or rite, turns to the little town of Bethlehem. Its name is on every lip; and every song and every word in honor of that day brings one in spirit to the distant hill

In Bethlehem itself one is not surprised to find the Nativity observed as it could be in no other place. The gathering of pilgrims, the many colored cos nes of the inhabitants rich in Orien tal splendor, the costly vestments of the officiating priests, the thousands of lighted candles, the decorations, the solemn ceremonies and inspiring music of the Church-all these lend to the occasion a picturesqueness and an im-pressiveness that can scarcely be described to one who has not been pre-sent himself. The whole place gives itself up to rejoicing. The streets are thronged, bonfires are lit, and the basilica of the Nativity is crowded from the beginning to the end of the ser-

The French Consul, who always makes it a point to be present as official protector of the Church in Palestine and the Latin Patriarch of Jerusaler usually arrive a little after noon on the day before Christmas. Almost all the pec ple of Bethlehem are Christians—ther are only 100 Mussulmans in the whol 7000 inhahitants—and nearly all of their gather to welcome the Consul and the Latin Patriarch, who comes under the escort of that official. The gatherin of the Turkish soldiery is the signal of their arrival. Then the housetops an crowded with women while the men fi the narrow streets below. The Patr arch is received with loud cheers, ar a mighty "Vivat!" reads the air as l Behind the Patriarch ride the Fren

Consul, his chancellor and dragoma all mounted on magnificent horse Then follows the crowds of pilgrim gathered from the four quarters of t globe. They press onward with i Patience, full of excitement and fervo

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The French Consul, who always makes it a point to be present as official protector of the Church in Palestine, and the Latin Patriarch of Jerusalem usually arrive a little after noon on the day before Christmas. Almost all the people of Bethlehem are Christians—there are only 100 Mussulmans in the whole 7000 inhahitants—and nearly all of them gather to welcome the Consul and the Latin Patriarch, who comes under the escort of that official. The gathering

for are they not to spend Christmas in

In the meantime the Patriarch is formally received at the Basilica by the Guardian. After he has blessed people the chanters intone the Deum, and then he enters the Basilica, going immediately to the Church of St. Catherine, where having said th accustomed prayers, he admits the clergy and the faithful to kiss his hand. Then robing himself in pontifical vest-

ments, he chants the first Vespers. Complines are chanted by the religious of the Order of St. Francis, who are the guardians of this as well as of every other sanctuary in Palestine that the Catholic Church possesses. The Patriarch, who has taken advantage of the time to get a little rest, now returns at the close of Complines to take part in the daily procession to the sanc-tuaries connected with the Nativity.

but very pretty, was with her.

General Flint did not give any Christtable with the religious partaking with them of the same simple fare. By this time the convent has become

a vast hostlery, so great is the number of pilgrims that it now shelters. They are in every conceivable place, in every possible corner. Here and the groups sit around small stoves that they have lighted, contentedly warming their hands. Others calmly roll and smoke their cigarettes or have recourse to their chibouks. Every one is at ease and makes himself perfectly at home,

for the convent is, par excellence, the home of the poor.

Chimes of joyous bells soon tell that the hour for Matins has arrived. The church is crowded already, for the people of Bethlehem would do anything satisfactors. of this night. The women, gay in their bright colors, occupy the right side of the nave. It is not generally known that these people, who carry so much dignity of bearing, are lineal descendants from the Crusaders. are proud of this fact, and tre their parchment genealogies with the greatest care. Blue eyes and yellow hair and other traces of the Aryan type are common among them. As one sees them in the Basilica, however, their ppearance is entirely Oriental. ear a long gown without fastening at the waist and striped with red, jellow green and blue. At the throat it is covered with fine embroidery, under which one may catch glimpses of a short reddish vest embroidered in with Arbesque designs. Their least, in the inn.

As one journeys over the road the story old indeed and yet even new, of that first holy night comes into the

are the men, whose costumes are scarce ly less strange than those of the women. Among them are shepherds; and seeing them one cannot help going back through the centuries to that Holy Night, when, as here to-day the shepherps went before the princes to honor

he new born Saviour.

Matins finished, the Pontifical Mass is at once begun. The Patriarch and his assistants at the altar are arrayed in the vestments presented in the name of the Republic of France. The scene is one of the greatest possible beauty, and at the same time, the highest solemnity. As soon as the ceremony ends a procession is formed, while throughut the Basilica the tapers held by the people are lighted and gleam like so ny little stars. The crucifer walks in front of the procession, and then follow in order the Franciscans and the members of other religious orders, and after these, the Patriarch, escorted by his assisting priests. After the Patriarch and dressed in full uniform of their rank walk the French Consul and the various members of his suit. Then the laymen join in the long line which

In his arms, with tender care, the Patriarch bears a cushion over-wrought with fine laces and rich ornaments of embroidery work, upon which rests a waxen figure of the Divine Infant. The features are most lifelife, and the tiny lips are arched as if about to break into

Across the transept the line passes and through the lateral door into the and through the lateral door into the ancient cloister of St. Jerome. This long gallery ends in the Church of St. Catherine. The procession crosses the apse at present occupied by the Armen ians, and descends by means of the stone stairway into the Sanctuary of the Nativity. Those who are able to get into the limited space of the grotto soon into the limited space of the grotto soon fill the entire place. The hymns of joy suddenly cease, and the sounds of music The Patiarch, advancing to the altar

of the Nativity, stands before the spot where, nineteen centuries ago, the infant Saviour was placed. Then the offiinfant Saviour was placed. Then the offi-ciating Deacon begins to chant the gospel of the Nativity, beginning: "And it came to pass that when they were there, her days were accomplished that she should be delivered." At these words the Deacon approaches the Patriarch and takes up the figure of the Infant. "And here she brought forth her first-born Son," the Deacon chants, and as he does so places the image on and as he does so places the image on and as he does so places the image on the spot that marks where Christ was born. "And wrapped Him up in swaddling clothes," sings the Deacon, and the action is suited to the words. The Patriarch kneels before the figure of Our Lord and tenderly covers the little limbs with delicate siiks. "And here laid Him in a manger," continues the Deacon, The Patriarch goes with the little one in his arms and places Him in the crib or manger before which the shepherds and the Wise Men of the

Him in the crib or manger before which the shepherds and the Wise Men of the East knelt in silent adoration.

The Gospel ended, the Gloria is intoned and then the Te Deum. The procession returns to the upper church, where the Patriarch chants Laudes and then calcharates his second Mass, at

turn and Masses are celebrated in succession until sunset of Christmas day. This is a signal privilege granted only to Bethlehem for the feast of the Nativ-

ity and Epiphany.
At 1 o'clock on Christmas morning the Patriarch sings his third Mass, at which a congregation similar in its bright colors to that of the previous

vening, assists.
The Grotto of the Nativity is small, and is partly natural and partly artificial. In order to preserve it from harm and to make it at all times accessthe early Christians built a church over it, and probably made the stairway that we find to-day. The walls covered by rich tapestries, and from the ceiling hang a great number of memorial lamps that are kept burning ight and day. The spot of the Nativ y is marked by a silver star with the scription, "Hie de Virgine Maria Jesus Christus natus est. Here Jesus Christ was born of the Virgin Mary.") At the right-hand side is a sort of niche in the rock, where stood the manger from which the cattle fed, and in which His mother laid Himbecause there was no room for them the inn." This place also contains an altar marking the spot where the Wise Kings knelt.

In the afternoon of Christmas day pilgrims to Bethlehem pry a visit to the Milk Grotto and to the Field of the Shepherds. The Milk Grotto is a natural cavern in the rock not far from the Place of the Nativity. Tradition re-counts that Mary hid here while Joseph was making preparations for the flight into Egypt. While suckling her child a few drops of milk fell on the floor of the Grotto. The natives, even the Bedouins, have great faith in the efficacy of this stone, powdered and dissolved in water, as a remedy for

mothers in want of milk.

The Shepherd's Field is reached by a road leading by the Field of Booz (o Boaz), where Ruth gleaned. A church was once built on the site where the angels made known to men the glad tidngs of the birth of Our Lord. and the monastery of hermits that once stood beside it little now remains save the crypt under the ancient chancel. This is reached by a stairway of twentyone steps. It contains a little altar, the property of Greek schismatics. Truth is our s This the pilgrims decorate with candles brought from Bethlehem. Then they kneel in prayer, after which the gospel of the day is chanted. There is no other ceremony; and the pilgrims soon return to Bethlehem.

The solemnities at Bethlehem draw

members of the Franciscan Order from all parts of Palestine, and every pilgrim, whether lay or clerical, who is fortunate enough to be in the Holy Land at this season of the year makes it a point to be in attendance. The oon procession to the Shepherds' and whenever the Latin Patriarch goes about formally while he is in Bethlehem he is escorted by a guard of Turkish soldiers, furnished by the Pacha for the occasion. Field which has just been described, is

ne occasion.

Since the earliest days of Christiansuch weakness and unhappiness, man of faith is exempt: faith raises ity the birthplace of our Lord has been held in high veneration. Heathen hatred, under Hadrian, tried to convert the place into a shrine of Venice and Adonis. But even this desecration did not make the Christians forgetful of the holy spot, and when the Empress Helena visited Palestine she had the temple destroyed, its idols cast out and in its place erected the great Church or Basilica of the Nativity. It was a wonderful piece of work, striking in its simplicity and grand in the sweeping

of the pious Empress which has come down to us of to-day, of all the many churches erected by her orders in the storms of time and fanaticism, and remains very much in its natural shape. True, its mighty portices are gone; the mosaics that shone in court and things and been made honorable in his the mosaics that shone in court and nave, transept and chancel have disappeared. Of the many paintings that decorated its walls, four alone remain, and of these one is scarcely more than

opening, about three feet high, serves not only to admit the pilgrim, but answers for solemn entrances, such as that

only one parallel in the world and that is in America. At the Chapel of the Holy Land, in Brookland, near Washington, D. C., there are reproductions of the principal shrines of Palestine, and among them the grotto of Bethlehem. This has been reproduced under the Church in all its details, and at the Midnight Mass on Christmas all the features that mark the services in Bethlehem are, as far as is possible, carbonal special spec Bethlehem are, as far as is possible, car-

As one who has beheld with his own ried out. As one who has benefit with his own eyes these glad rites in honor of the new-born Son of Man looks back over the years, they bring with them a spirit that could only spring from the lessons. that could only spring from the lessons of the Christmas season. The lights gleamed brightly in the Palace of Herod, on the hill opposite Bethlehem, on the first of all Christmas nights, while in the lowly stable-cavern shone only a single flame. But the lights of Herod's banquet have been forever lost in the darkness of oblivion, while the brightness of the Christ-Child never ceases to fill the hearts of men with its ceases to fill the hearts of men with its heaves of message: "Glory to God in the highest: and on earth, peace to men of good will."—Rev. Godfrey Schilling,

their arrival. Then the housetops are crowded with women while the men fill the narrow streets below. The Patriarch is received with loud cheers, and a mi, hty "Vivat!" reads the air as he passes along.

Behind the Patriarch ride the French Consul, his chancellor and dragoman, all mounted on magnificent horses. Then follows the crowds of pilgrims, gathered from the four quarters of the globe. They press onward with impatience, full of excitement and fervor;

The Gospet ended, the Goral is the Goral is the Gospet church, the Chants Laudes and then celebrates his second Mass, at the celebrated in the Grotto of those who wish to communicate. From midnight until 5 o'clock from midnight until 5 o'clock is Catarrhozone. The inspector of Mines for the Nativity by the Franciscan Fathers the Nativity by the Franciscan Fathers and other visiting priests. At that hour the Catholics give way to the flour quarters of the schismatic Greeks. As soon as these globe. They press onward with impatience, full of excitement and fervor;

THE JOY OF FAITH.

The Blessedness Which This Firmest of Convictions Brings.

There is a blessedness which men of faith attain, and a happiness they enjoy, that is hidden from those who are the senses given, writes Rev. C. F. Thomas in the Sun. And such is not at all strange if we remember that "the sensual man perceiveth not the things that are of the spirit of God." But "spiritual man judges all things," he does not forget the words which and Saviour of mankind Himself did say when He rebuked the doubting and in credulous disciple,

who have not seen and have believed."
What can be more blessed, what confers greater happiness, than the some jest like Pilate, as if it were chimerical; or recoil from it like Felix, as if it were something hurful; or like Agrippa, regard it with indifference and put it aside as of no importance. All men look for truth; what is truth for us is not a jest, nor an idle term, but an earnest query of the soul.

A negative or an unsatisfactory answer causes us discontent and unfathomable misery; an affirmative and a satisfactory one thrills us with untold a satisfactory one thrills us with untold a half our joys, no mathematical and the satisfactory of t the assumption that the objects which occasion them are solid, true and real and sure. The moment the delusion vanishes or the suspicion arises that they are not what they seem, immediately sorrow seizes our hearts, and we relinquish them for something else. The gladness that something hovers over our lives like the brightest sunshine on a lovely day and communicates itself to our every deed and every word is but the product of an assurance that our affections are lavished upon worthy object and our sense of beauty attracted by perfection. How dark the world becomes when that object reveals its unworthiness, and how hollow when manifests its imperfect Nothing contents us but truth lines! nothing rejoices us but truth; in nothing are we blessed, save in the attain-

Truth is our soul's life, strength and peace. No wonder there is a tone of nexpressible sadness and weakness in vances in science, when he vaster abyss still unexplored and impenetrable before him. No wonder we discover on all sides and in every rank of society mighty protest and vain re-flections against human littleness no wonder there are myriad eyes looking inflamed by the fever of infinite and unsatisfied desires. mankind is ever the sport or the victim of a perpetual warfare that arises be-tween aspiration for the infinite and

above the world—enlarges the horizon of his vision—endows him with a contemplation of essential beauty and abcolute truth in God-breaks from him the sheckles of the limitations cast around him by his nature—remedies the in-herent defects of his soul—instills new principles of life and new germs of ction by which he can hear and distinguish the voice of infallible wisdom uncreated and profess unswerving allegiance to the manifestations vouch-safed; and instead of falling subdued simplicity and grand in the sweeping and majestic proportions of its architecturally pure lines.

It is a strange fact, but this Church It is a strange fact, but this come

Semposes which has come Almighty hath given him understand-ing, "In Whom are hid all the treasdecorated its waits, four above relating and of these one is scareely more than a fragment. But the main features of the buildings are still intact.

The three beautiful portals that formerly gave entrance to the Basilica have been walled up. A small square opening, about three feet high, serves opening, about three feet high, serves and gladness." serves her company any tediousness, but joy but an-

swers for solemn entrances, such as that of the Patriarch, as well.

These ceremonies at Bethlehem have only one parallel in the world and that is in America. At the Chanel of the that the assent which he gives to the teachings of faith, or the assurance with which he cherishes its hopes, is not of greatest weight? The grace of the Most High intuses it, the love of

> Distress after cating, belching, and nausea between meals are symptoms of dyspepsia, which Hood's Sarsspariila always cures. which Hoods sarsspariis always cures. Internations Abound but insist upon getting the genuine "The D, & L." Menthol Plaste. "The D, & L." has stood the test of years. I cares. It imitations are impotent. "The D, & L." is made by the well known Davis & Lawrence Co, Ltd.

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gree of certainty can there be than that which originates in a divine principle? "I believe" is an act that comes not from me; labor and toil, study and reason as I may; be the natural light around me ever so bright, I cannot make the act of faith unless such be given me from above. The arguments may be strong and weighty; the chain of reasoning may seem to be well con-nected and conclusive; yet vain is the expected result if the grace of God be withheld. And when that grace comes, what can have more power to inspire absolute certainty in truth of things I accept and profess ? call in question the reality of the world around me; I may hesitate about the clearest human conclusions; but when I say, aided by the love and goodness of the Father above, I believe, I possess a conviction the highest and the greatest possible, because it originates in a

divine principle.

The motive of faith is the veracity of God Who speaks. I believe because I hear and recognize the word of God. I examine the character of the message mec. All men look for truth; what is ruth for us is not a jest, nor an idle cerm, but an earnest query of the soul.

A negative or an unsatisfactory unswer causes us discontent and understand the character of the men who come to see me. I judge the trustworthiness of their testimony. I subject it all to valid, unfailing tests, and when I conclude that it is the voice of

Is there certainty greater than this? Natural wisdom may be illusive; earthly science may mistake; human reason fallible and often built on unstable bundation. We may be justified in viewing with distrust whatever we hold on human and natural basis: but the word of God is eternal, immutable and infalible—endureth forever. "Heaven and earth may pass away, but My Word shall not pass away." Whatever rests shall not pass away." Whatever rests on His Word partakes of like immuta on His word partakes of like immuta-bility, and its certainty is of highest possible grade. The testimony of men is great, but the testimony of God is greater. For God is not only infallible n His wisdom, in His knowledge, "His eyes are far brighter than the sun, be holding round about all the ways o men, and the bottom of the deep and looking into the hearts of men, into the most hidden parts;" He is also not less infallible in manifesting that knowledge; and as He cannot be deceived, so neither can He deceive. And when we believe on His Word, because He hath revealed, nothing can equal the certainty we possess of the truth of the

evelation.

Wherefore the Apostle St. Paul declares faith to be "the substance of things hoped for, and the conviction of things that appear not." And St. Peter: "We have the word of prophecy Peter: "We have the word of prophecy more firm." And St. Paul again in the exuberance of his joy and in the perfect-ion of his spirit as he explained the grounds of Christian hopes and the un-paralleled certainly of Christian con-victions, exclaims: "I know in whom I have believed."

Labor to keep alive in your breast that little park of celestial fire called conscience.

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up the whole system.

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will do this when everything else fails. There is no doubt about it. It nourishes, strengthens, builds up and makes the body strong and healthy, not only to throw off this hard cough, but to fortify the system against further attacks. If you are run down or emaciated you should certainly take this nourishing food medicine.

ell druggists.

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

Elitor of THE CATHOLIC RECORD, London. Ont:

Dear Sir: For some time past I have read your estimable paper. THE CATHOLIC RECORD, and congra-ulate you upon the manner in which it is published.

I's matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success.

Yours faithfully in Jesus Christ.

† D. Falconio, Arch. of Larissa,
Apost. Deleg

London, Saturday Dec 21, 1901 BISHOP McCABE AND CROM-

In our issue of Nov. 16 we stated that "Bishop Charles C. McCabe of Christ of nineteen centuries. But let

the Methodist Church, Omaha, Ne- us consider some of his statements. braska," showed "truculence and ignorance" in stating that "he would and they are a body faithful to their rather have been Oliver Cromwell for holy calling; but there must be some an hour than a Catholic saint for a unfaithful ones among so large an army. thousand years.'

person the following letter:

Dec. 2, 1901. Dear Sir-Your paper with reference to my remark on Cromwell—at hand.

Please read the enclosed articles from Missionary Review for August of this wide travels in South Europe I can confirm America and the statements herein made. ors of the Romish Church will not see -but the great movement is going on

Yours very truly, C. C. McCabe

This reverend gentleman, who is at the same time a nominal Bishop, does Judas among the twelve apostles, it not attempt to give any vindication of his strange words, or any justification of his implied panegyric on Cromwell and defamation of the Catholic Saints, which we maintain to be evidences of "truculence and ignorance." How is it that a person claiming to be a preacher paths of rectitude, as searcely a day of the Gospel of peace and good-will to men should presume to draw a comparison between the regicide who pitilessly massacred the Irish and Scotch mon thing for the like to occur in rewho had the misfortune to become his gard to Catholic priests. We do not of high-born persons which assembled prisoners, they having taken up arms wish to enter into a recrimination of in the galleries of the Reichstag to in defence of the established govern- cases of this kind here, but if we are ment of the three kingdoms. This obliged to do so we may make out an cruelty was especially perpetrated on attested category which will somewhat the matter. the Irish, whose land was wanted that astonish Bishop McCabe. it might be given over to Cromwell's The Catholic Church is in a most Cromwell! who is rightly painted by scape of iniquity, that sink of sin, that compendium of baseness."

As well might we compare Jezebel to Deborah, or Achab to the prophet during that period, as at the present Daniel, as Oliver Cromwell to St. Ignatius Loyola, whose devotional writings have been the means of teaching more souls the way of salvation than they contain letters, or to St. Francis Xavier, who planted the seed of the Word of God in more heathen lands than any other missionary of whom history gives a secord.

Bishop McCabe and his Methodist friends ought to be able to produce at least one or more of their own sect who might be fairly compared for sanctity and zeal with such great Catholic saints as these, or a St. Patrick, an Anselm, an Ambrose, an Augustine, a Charles Borromeo, an Alphonsus Ligouri, etc., before uttering such drivel as that we quoted in our issue already referred to.

As the case stands, the Bishop is obliged to leave his own sect and look among the Puritans of Praise-God-Barebones stamp for his saints, and then he has to make the apotheosis of a rebel, a wholesale murderer, and persecutor, and parricide, in order to find model of all Christian virtues.

By making such a comparison, the Rev. Bishop McCabe shows himself an apt disciple of John Wesley who declared in his Methodist Magazine that " no government, whether Protestant, Mahometan, or Pagan, ought to tolerate Popery," and who was the apologist of the bloodthirsty no-Popery riots caused by Lord George Gordon in London, Eng., June, 1780, wherein Catholic churches were pillaged, and the houses of Catholies burned, so that on June 7 thirty-seven fires were visible at the

Bishop McCabe sends us a newspaper clipping " from the Missionary Review for August" in which it is broadly asserted that "all Europe has been moved by uprisings against the Roman about to make its exit, and "there will Dathan and Abiron. (Num. xvi.) enter a reign of righteousness," by which we presume it is meant that Methodism is about to become the The pseudo-Bishop adds: America. From wide travels in South America, can confirm the statements herein You editors of the Romish in our remarks. Church will not see it, but the great movement is going on all the same.'

Bishop McCabe allows his ill temper to get the better of his discretion in making himself sponsor for the random assertions of the Missionary Review. It is true that there have been uprisings against religion both in Europe and South America; for the spirit of the world and of the worldly man will always be at war with God's religion, which curbs worldliness; but it is not true, as says the extract for which the Bishop stands sponsor that " in France the priests who have left the Romish Church and become Protestants have

been especially numerous." We have no doubt that the pseudo-Bishop is himself the writer of 'the article in the Review. It is written just in his style of wild assertion, and there is another of his ear-marks in it in the use of the vulgar nickname "Romish" applied to the Church of

In France there are 71,000 priests, The assertion of a large falling away of We have received from that reverend priests has been made recently several times, but it has been examined into, and it has been found to be false. It was said that large numbers had entered into certain Protestant missionhouses to become Protestant propagandists, but on investigation the number dwindled down to half a dozen or less than a dozen at most, who had been suspended from the priesthood on account of ill conduct, but who were easily admitted to become Protestant ministers.

When we consider that there was one will be understood that half a dozen or a dozen faithless priests among 71,000 is a very small number indeed. Bishop McCabe should not forget that taken by the military authorities to port itself, and the idea of a National it is a very common thing that Methodist and other Ministers stray from the passes on which we do not find some instances of the kind recorded in the

one of Sir Walter Scott's characters as theless, we admit that Protestantism of its nominal adherents. But it must be borne in mind that the character of Protestantism has also greatly changed day faith in the doctrines of revelation has greatly declined among Protestants, and it is very doubtful whether there is as much real Christianity among them to-day as there was a hundred years

Japan furnishes us with an illustration of the truth of this view of the matter.

For many years past we have heard of the wonderful increase of the number of Protestants in Japan, and it was believed that great progress had been made in that country in the way of introducing Protestantism there, and especially Presbyterianism.

But it is not long since an independent Presbyterian Church was established in Japan, and when this took place it was very soon made clear that this new institution is no more Christian than is Unitarianism which denies Christ's divinity, and the efficacy of His death as an atonement for the sins of mankind.

If Protestantism is to gain proselytes in this way, it will do but little toward the evangelization of the world.

Here it may be asked, why do we call Bishop McCabe "a pseudo-Bishop?" We answer that St. Paul tells us, (Heb. v, 4,) that "no man taketh the honor (of the Christian priesthood) to himself but he that is called by God as

And again:

"Some indeed He (Christ) gave to be Apostles, and some prophets, and others evangelists, and others pastors and teachers." (Eph. iv.)

It is evident, therefore, that the Christian priesthood or ministry must same time. (See Hayden's Dictionary be traceable to Christ by regular sucbe traceable to Unrist by regular sucmetading princes of the imperial lamily, the Freshchold of Aaron's generals, and other dignitaries in civil stantinople, includes the Greek Church completely under control of its master, Balzac.

Catholic Church," and that from Span- the assumption of the priestly functions doubtedly sympathize with the efforts ish America the Papal Dominion is of the old law by Core, (or Korah,) of the newly organized association.

We have also to remark here that Bishop McCabe with characteristic astuteness endeavors to turn from the dominant religion of Europe and original question of the character of Cromwell, to a matter altogether apart therefrom. This fact alone is sufficient to show that we were perfectly justified

#### ONCE MORE DREYFUS!

It is a curious outcome of the Dreyfus case that Mons. Labori, who was counsel for the accused during the trial of the ex-Captain, and who was mysteriously shot and seriously wounded at a critical stage in the proceedings, evidently by some anti-Dreyfusard, to prevent him from defending the accused, has recently declared himself an opponent of Dreyfus. There appears to be good reason to believe that on his becoming fully acquainted with all the details of the case, he has found evidence of Dreyfus' guilt of the treasonable acts charged against him.

against Dreyfus was forged, but throwing aside such documents, there still remained much in Dreyfus' conduct to be accounted for, which did not appear to be consistent with the theory that he was faithful to his duties as a French officer. There appears to be little doubt that there was very damaging evidence against the accused produced before the Courts martial which condemned the Captain, but which could not be brought before the civil Courts, as it would have embroiled France with certain other governments—presumably with Germany and Russia-if it had been brought forward. It was from this condition of affairs that the whole trouble of the many trials to which the prisoner of Devil's island was subjected originated.

It is certainly impossible to deny

that much of the evidence brought

FOR THE SUPPRESSION OF DUEL-LING.

The tragic death of Lieut. Blaskowitz in a duel which occurred a few weeks ago, has brought strongly before the Kaiser William the evils of duelling, and it has been ordered that the most energetic measures shall be prevent the recurrence of such incidents. This announcement was made in the Reichstag on Nov. 27th by General von Gossler, and the interest are totally irreconcilable elements. taken in the matter by ladies of the highest rank and officers in the army was made manifest by the large crowd hear the announcement of the future policy of the government in regard to

Since the date of the Emperor' prohibition of duelling, it was learned troopers as their reward for serving flourishing condition at the present mother that two young lieutenants had dehim and maintaining his act of regicide. ment, and has increased to a wonderful clared that they would fight in spite degree during the past century. Never- of the Emperor's orders if the circumstances should arise in which they "that disgrace of mankind, that land- has also increased greatly the numbers might deem it necessary to do so in vindication of their honor.

The Emperor went personally to the officers' quarters a few days ago for the purpose of reprimanding the officers guilty of this serious breach of discipline, and spoke strongly of the importance of implicit obedience to his orders. He declared that officers who thus disobey shall be ignominously dismissed from the army after being degraded from their rank. He then personally addressed the offending lieutenants, telling them that in consideration of their youth the present offence of which they had been guilty would be passed over, but that it would not be so easily pardoned a second time, as the imperial commands must be obeyed without question. The two young officers expressed sorrow for their thoughtless vaporings, and the incident closed, forgiveness having been accorded to them.

With the strong and unalterable convictions we hold concerning the unlawfulness of duelling, a question on which the Catholic Church speaks unequivocally, we cannot do otherwise than express our entire approval of the firm stand now taken by the Kaiser in re-

gard to the matter. It required the distressing situation which arose out of the killing of Lieut. Blaskowitz to open the eyes of the Kaiser and the German government on the question; for only a few years ago, the Kaiser was as strongly in favor of duelling in the army as a means of keeping up the military spirit, as he is now

of the opposite conviction. We are pleased to notice that in Austria also there is a growing conviction of the injury inflicted on society by the practice of duelling; and persons of the highest rank in that Empire,

to Almighty God. The priesthood or association for the purpose of suppress- and part of Hungary. The third great episcopacy of Bishop McCabe is not ing duelling in all grades of society. division of the Oriental Church is made so traceable, and his assumption of the This is a most laudable object, and all upof a number of Churches which retain sacred office is as unauthorized as was true patriots in the Empire will unwith greater or less pertinacity the

There is, however, one point in the principles laid down by the Kaiser prising the Gregorian or Armenian, with which we must still express our dissent. He assserts the unlawfulness of duelling simply for such time as the practice falls under his ban. It is thus implied that the Emperor's will makes this practice lawful or unlawful. The law of God is thus completely ignored in the manner in which he deals with the question.

God's law is "Thou shalt not kill; and there is no doubt that duels are Church. forbidden by this law, equally with suicide and murder, both of which are implied in every duel. The Kaiser's error consists in this, that without any care for God's law, he makes the lawfulness of duelling depend upon his ordering or prohibiting of duels.

Surely the Bishop of Bishops of the German Lutheran Church has a high opinion of the preogatives attached to his office! Neither Pope nor General Council of the Catholic Church has ever attempted thus to confirm or suppress approval. at will the laws of God.

NATIONALISM vs. CATHOLICITY.

The Mail and Empire publishes an interview had in Montreal with the Duke of Newcastle, who is on his way to British Columbia and the Northwest. castle who accompanied King Edward ist, two round flattened cakes are be a possibility at least. His Grace is a son of the Duke of New-VII. on his trip to Canada in 1860. The Duke, being a very High-Church- These represent the union of two man, his visit is said to have for object natures in Christ. Five of these double the arrangement of a working plan of cakes are used at each celebration, and union between the English Church each is marked with the inscription that there is just now a truce between that the great questions between them must still be settled.

"The High Church party," he says, "are looking to disestablishment as a solution of the existing difficulties, but they do not wish for disendowment. Disestablishment would free the Church from State control, and this freedom is what High-Churchmen desire; but the Low-Church party would oppose this The Duke says that even in case of

disendowment the Church would sup-Catholic Church might be realized. His Grace seems not conscious that

Nationalism and Catholicity in religion

## SCHISM.

made by the authorities of the Church of England to effect some kind of union or confederation of ministry with the Oriental Schismatical Church or Churches, and to this end there have been some negotiations with the recently re-elected patriarch Joachim III. of Constantinople.

The Rev. Dr. Dowling as the resi- a dent representative of the Church of Church holds, in common with the Cath-England at Constantinople, presented olic Church, the seven sacraments, the to the patriarch two documents in Greek, one of which was the reply of the Archbishop of Canterbury to Pope Leo XIII.'s decree pronouncing Anglican orders invalid, and the other a work by Bishop John Wordsworth of Salisbury on the resemblance between the Anglican and Greek Churches.

This is not the first proposition of this kind made by the Anglican Church, as a few years ago the Lambeth Conference appointed the Archbishops of Canterbury and York and the Bishops of London to act as a committee to confer with the " Holy Synod of Russia," and the authorities of the other Oriental Churches with a view to establish a closer relationship between the Anglican, Greek and Russian Churches.

In regard to the movement then begun the Christian Commonwealth, a nonconformist organ published in London, had this to say in an editorial

"That committee issued a report which is a very curious document. It is a fine instance of the ecclesiastical art of saying nothing at immense length. . . . The orthodox Eastern Church is as badly split up as are the Western Churches. Before there can be reunion between the East and West Before there can surely the big fissures in each should be healed. The Church of England is be healed. going to pieces while its Bishops look on and blow their toy trumpets of direction, advice, and instruction. The Eastern Church is cracked up long ago although the fragments are very large. The Russian is by far the largest. This is comparatively modern, for it was born in the tenth century through the conversion of the Emperor Vladimir

by the Patriarch of Constantinople." tirely independent Church with the is of no practical utility, this opinion Czar at its head, whereas the "Ortho- of Mr. Maxim is specially valuable. dox Church" so-called, acknowledging Santos - Dumont has certainly conincluding princes of the Imperial family, the Presidency of the Patriarch of Con-structed a dirigible air-ship which is

successors was traceable through Aaron and ecclesiastical life, have formed an of Turkey, Servia, Bulgaria, Greece, heretical teachings of Nestorius, Eutychius, and other ancient heretics. These Churches are numerous, comthe Nestorian or Chaldean, found chiefly in Persia, and to some extent in Turkey, the Syrian, the Alexandrian or Coptic, and the Abyssian or Ethiopic.

There is a strong antagonism between these sects, so that it is quite a mistake to suppose that they form but one body; hereafter be greatly improved upon in and thus a union with any one of them its details, and he will always be held would not lead, directly at least, to a to be the discoverer of this species of union with all these Oriental sects or vessel, notwithstanding the jealousy of

When it is borne in mind that so re- to whom honor is due. cently as two years ago the Anglican Bishops formulated a solemn decree consisting of twelve articles directed which is in itself lighter than the air. against extreme ritualistic practices, and will therefore ascend of its own which were stigmatized as "papal" and as leading back the Church Rome- direct it once it has ascended. Of the ward, it becomes amusing to see them other kind of air-ship which some now paying their addresses to the pa- imagine to be of a preferable principle triarchs of Constantinople and the Holy to ships of this kind, namely, of that Synod which regulates the ecclesiastical affairs of Russia subject to the Czar's and is therefore totally dependent or

In these Oriental Churches Ritual ism revels unchecked. Here is what tions still by machinery, Mr. Maxim the Christian Commonwealth says in regard to this matter:

" A Russian Church is the home of endless ceremonies. There is much that is instructive, but the ritual and the symbolism have become extravagant and overwhelming.'

baked, being united in the baking. Union and the American Confratern- IC. XC. NIKA., which means, Jesus halves, one piece being named " the the Church factions in England, but Lamb." This is pierced with a small spear to symbolize the Crucifixion. Pieces are also cut off these cakes in honor of the Blessed Virgin Mary, the Apostles, and other saints, and all are itive simplicity is a hopeless case. That journal continues:

The Sacramentarianism and Sacerdotalism which threaten to eat up Anglicanism have long ago swallowed up the Eastern Church, until now reformation is hopeless.

The Commonwealth is very decided

in expressing this view, and adds: "That (reformation) can only come from without, and at present a cruel civil despotism is allied with this cora cruel rupt and superstitious communion to crush all nonconformity, directly it ANGLICANISM AND THE GREEK rupt and A great effort has been recently repeat that only those ignorant of the real state of Oriental Christianity can excusably imagine that reunion with it would be anything but a curse."

This is very strong language, yet it indicates what is likely to be the general sentiment at least in the Low or Kensitite section of the Church of England itself.

The trouble lies even deeper than in mere matter of ritual. The Greek sacrifice of the Mass, the veneration and invocation of the Blessed Virgin and the Saints, the reverence due to sacred images and relics, the usefulness of fasting and other works of penance, and the divine institution and the Apostolicity of the degrees of order in the ecclesiastical hierarchy. On all these points the Church of England is at variance with the Catholic and Greek teaching, and there is thus a gulf between Anglicanism and Greek orthodoxy which it seems impossible to bridge over, without an absolute change in the fundamentals of faith.

The patriarch Joachim is certainly quite conscious of the existence of this gulf, and though he held out a kind of hope that some sort of intercommunion may be possible, he intimated that nothing can be done without a general understanding with the various branches of the Orthodox Church.

It is certain that no real union can be effected without most radical changes in the faith of both Churches, and it does not appear credible that the adherents of either Church can be induced to make such changes in their faith.

SANTOS-DUMONT'S AIR-SHIR.

Mr. Maxim, the celebrated machinist, and the inventor of the Maxim gun, has given expression to the oyinion that the results obtained by M. Santos-Dumont are most satisfactory, and that the principle on which his air-ships are constructed cannot be improved upon. In the face of many statements to the effect The Russian Church is now an en- that the success of M. Santos-Dumont

though he has not been able as yet to conquer all the powers of nature. There will probably be improvements on his work hereafter, though there will always be a limit to the power of man to contend with the forces of nature.

The vessels which traverse the ocean are wonders of human ingenuity and skill, but the best of them cannot withstand the violence of every storm without meeting with some damage, and so it will be with the discoveries of M. Santos-Dumont. His dirigible air-ship will, therefore, always remain a testimony to his skill, even though it may those who are unwilling to give honor

Mr. Maxim points out that M. Santos-Dumont's air-ship is of the class nature, leaving it to the machinery to which is built on the model of a bird, machinery to raise it into the air, and to be afterwards directed in its moremarks that the discoveries have not yet begun to produce the article which exists in their imaginations. Surely the air-balloon is not to be entirely east aside until the rival principle of a ship rising in the air by the power of mach-For the administration of the Eucharinery alone shall have been proved to

#### CHRISTMAS.

The festival of Christmas which will be celebrated on Wednesday, 25th inst., is one of the two festivals of the ity of the Blessed Sacrament. He states | Christ conquers. One cake is cut into | year which are regarded by the Church Easter Sunday.

Christmas day is the anniversary of the birth of our Lord Jesus Christ in Bethlehem. The event of the coming of the Messias was expected by the marked with the cross. There are Jewish nation from the time of the many other ceremonies constituting a establishment of the law of Moses, and most elaborate and complex ritual, so even before the Mosaic dispensation that the Commonwealth declares that the coming of a Redeemer Who should the reformation of this Church to prim- deliver the world from the predominance of sin and Satan was foretold. A Saviour was promised mankind even immediately after the commission by our first parents of that sin which brought death and sorrow upon the whole human race.

It was impossible for finite man to make any adequate atonement for sin committed against an infinite God, and it was for this reason that God the Son offered Himself to His Heavenly Father as an atonement sufficient to blot out the most grievous offences.

It was for this purpose that He was born in Bethlehem under human form, that He might thus take upon Himself the punishment due to sin, though He was Himself sinless and incapable of

During the forty centuries which preceded the birth of Christ a Redeemer was expected, not only by the Jews, but even by heathen nations, and heathen writers tell us that the Redeemer was expected just about the time when Christ appeared on earth. The Jewish prophets were still more definite, and in the prophecies of Jacob, Daniel, Aggeus and other inspired holy men, the date of His coming was implied in very clear terms. Bethlehem was also fixed as the place of His birth, and the district was named in which He should labor chiefly for the salvation of souls.

The actual coming of our Lord was announced to the Jewish people through a vision which appeared to the shepherds on the mountains of Judea, and to the wise men of the East who came from distant lands to seek Him and adore Hip.

Christians have received more full and definite knowledge of our divine Lord and Saviour, and for this reason our fault would be more grievous than that of the Jews who rejected Him, if we were to neglect the means of salvation which He has placed within our reach, especially in the sacraments which He has instituted as the ordinary channels of grace.

During these few days which immediately precede the birth of our Redeemer every Catholic should take care to prepare himself or herself for the reception of these sacraments with proper disposition. We hope none of our readers will neglect this important

A pure soul is like a beautiful pearl; as long as it remains hidden in its shell at the bottom of the sea no one thinks of admiring it; but if you place it in the light of the sun it attracts all eyes. Thus the pure soul which is hidden from the eyes of the world shall one day ahine before the angels in the sunlight of eternity.

Vanity in friendship is egotism; and egotism is the poison of friendship.- NON-CATHOLIC MISSIONS IN HAMPSHIRE.

Sacred Heart Review.

Father Sutton's lectures to nonolics at the Church of the Immac Conception, Portsmouth, N. H. tracted wide attention and crea very good feeling. An Advergacher has come out with an preacher has come out with a nouncement of a course of serme "reply," but if those who hear hi inquire further, the result be better even than were expected This was the first mission of the

ever known to New Hampshire' On the first night the seaport. attendance of 300 inquirers. second night these earnest nonlies numbered not less than 600, some of the subsequent evenings were as many as 800 of them i Church. The daily newspapers eity gave much space to the let and those who were not able to a read these accounts with much income. read these accounts with much in In fact, an observant reporter w of the casion to meet many citizens of Portsmouth each da that Portsmouth's chief topic of c that Portsmouth's enter topic of c sation during the week was the tures and the Question Box. answers of Father Sutton to the tions about "Predestination," a Thinker," and the Pope, were sally spoken of with great fav commendation. The questions generally of a serious turn, she desire to know the truth joined we give a few to show the tion in which the non-Catholic groping. QUESTIONS AND ANSWERS.

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Mother of Christ.' And our her, therefore, is all on His acc Q. Why are the Irish people

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A. The last United States gives natives-born illiterates two millions, and foreign-born ates at a little over half a This does not show that the I the ignorant ones. Are not your Irish neighbors as bright and gent as other people?
Q. How can I become a Cat
A. Call upon the priors

give you the necessary institelling you how to know the thow to live up to it.

Q. What was the name of

Pope, and in what year did he

A. The word Pope is the word, "Papa," taken from the The first man to receive the probably Adam, the first fat there are many popes or "pap to-night. However, taking the designate the visible head of the the first was Peter, who was so by Christ; and when Christ world Peter became the visib His Church. He went to Ro

A. D. 43. O. What is a Freethinker A. One who pretends to the pleases. And it is a misnon intellect is not free. The obj intellect is truth; and when presented to it the intellect, or box of man, recognizes it. V sarily if it act at all. Thus "All men are white"—",
man"— my mind must say
white." The very nature of is such; hence it becomes an in the search after truth. So are no such things as free th freethinkers. What become liberty (you say) if there thought? The intellect is n of liberty; those who admit ce of liberty place it in Liberty consists in the caps soul to WILL or NOT soul to WILL or NOT Political liberty consists in t

of each one to follow the b upon the right of others.
Q. Would a person who hereceived in the Catholic Chu A. I take the word falle here one who has departed life of goodness so pleasing such a sinful soul returns sorrow for its wickedness, would receive her with How did Christ act? Did with lo ceive poor sinners with lovension? Such is OUR office

have come to call all sinner B. Why does God, Who things, past, present and f to exist persons who, He lead such a life as must co

the fallen, to console the affl work is that of Christ, Wh

to hell? A. To God all things a there is nothing past or f there is nothing past or leasier to raise a difficult than to understand its solimited mind can not fat mysteries in God. Fath answers this difficulty words: "The first though here is that He Who has create can not be catechi thing that He creates. Yo that to be, to exist, is a itself. Therefore to caus persons to come into existe Then the Supreme right to call into being by whomsoever and w mits that existence is a go better thing than non-exist I speak of the right of plane of thoug the Supreme Being has never, because He is THI source, origin and measur When we talk of rights

No one can deny simply come do thought, for, stri lations between existence But the Supreme Being existence nor a creature. the Being, necessary, etc the source of thought a Having no equal and unique, He bears no re thing except that of ca and thought bear no re

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passed in 1651. In the year 1652, how-ever, Cromwell's Parliament improved

the hallowed time of Christmas eve to enact, "that no observation snall be had of five and twenty day of Decem-

BRINGS TO ALL NATIONS.

By Cardinal Gibbons.

put on a new life and to stretch for-ward in desire to a blessedness which,

ticipation of a new outpouring of God's

shadow of death; to direct our feet into the way of peace." He is in our midst

God's truth; to restore to us our lost birthright of joy; to set the discordant

as universal as it is personal and pres-

not without action in time and in luence upon the world around us.

Indeed we live and move and have

eligion of Christ.

The blessings resulting from our

our being in the midst of a civilization

which is the legitimate offspring of the

Christian civilization are poured out so

regularly and so abundantly on the in-tellectual, moral and social world, like

the sunlight and the air of heaven and the fruits of the earth, that they have

the fruits of the earth, that they have ceased to excite any surprise except to those who visit lands where the religion of Christ is little known. In order to realize adequately our favored situation

we should transport ourselves in spirit to ante-Christian times and contrast the

ndition of the pagan world with our

The religion of Christ imparts to us

not only a sublime conception of God. but also a rational idea of man and of his relations to his Creator. Before the

coming of Christ man was a riddle and a mystery to himself. He knew not whence he came nor whither he was going. He was groping in the dark. All he knew for certain was that he was

passing through a brief phase of exist-

law of God

The past and the future were envel-

The message of Christmas day is in-

even to the uttermost bounds of the earth." "Be not restrained in your

mankind are the children of My Father

which has been promised to men of good

will. To violate them is to reverse the

order established by God, and disorder

On the other hand, as beauty is the

On the other hand, as beauty is the splendor of order, so peace is the tranquility of order or joy in repose. While, therefore, we rejoice in our Christian privileges, we should ever remember that by "the grace of God our

Saviour hath appeared to all men," in-

structing us that, denying ungodliness

member that by

the way of peace." He is in our mid to flood the world with the light

#### NON-CATHOLIC MISSIONS IN NEW HAMPSHIRE.

Sacred Heart Review.

Father Sutton's lectures to non-Catholics at the Church of the Immaculate Conception, Portsmouth, N. H., attracted wide attention and created a very good feeling. An Adventist preacher has come out with an announcement of a course of sermons in reply," but if those who hear him are led to inquire further, the results may inquire further, the results may be better even than were expected.

be better even than were expected.

This was the first mission of the kind ever known to New Hampshire's one seaport. On the first night there was an attendance of 300 inquirers. The second night these earnest non-Catho-like numbered not less than 600 and on lies numbered not less than 600, and on lies numbered not less than 600, and on some of the subsequent evenings there were as many as 800 of them in the Church. The daily newspapers of the city gave much-space to the lectures, and those who were not able to attend read these accounts with much interest. In fact, an observant reporter who has received to ment, many of the leading occasion to meet many of the leading citizens of Portsmouth each day says that Portsmouth's chief topic of conversation during the week was these letures and the Question Box. T tures and the Question Box. The answers of Father Sutton to the ques-tions about "Predestination," a "Free Thinker," and the Pope, were univer-sally spoken of with great favor and commendation. The questions were generally of a serious turn, showing a keen desire to know the truth. Subjoined we give a few to show the direction in which the non-Catholic mind is

QUESTIONS AND ANSWERS. Q. Why do Catholies think that Mary

Q. Why do Catholies think that Mary has more power than Christ?

A. We do not think so. All her power comes from Christ. We love and reverence her just because is the Mother of Christ.' And our love for her, therefore, is all on His account.

Q. Why are the Irish people so ig-

norant?
A. The last United States census A. The last United States census gives natives-born illiterates at near two millions, and foreign-born illiterates at a little over half a million. This does not show that the Irish are the ignorant ones. Are not your own Irish neighbors as bright and intelligence than records?

gent as other people?
Q. How can I become a Catholic? Q. How can I become a Catholie?
A. Call upon the priest and he will
give you the necessary instructions,
telling you how to know the truth and
how to live up to it.
Q. What was the name of the first

Pope, and in what year did he take his

A. The word Pope is the "baby" ord, "Papa," taken from the Greek. The first man to receive the title was probably Adam, the first father, and there are many popes or "papas" here to-night. However, taking the word to esignate the visible head of the Church, the first was Peter, who was so appointed by Christ; and when Christ left this world Peter became the visible head of His Church. He went to Rome about

Q. What is a Freethinker?
A. One who pretends to think as he pleases. And it is a misnomer. The intellect is not free. The object of the intellect is truth; and when truth is presented to it the intellect, or thinking-box of man, recognizes it. When data are given to the mind it must act necessarily if it act at all. Thus, if I say "All men are white"—"John is a man"— my mind must say "John is white." The very nature of our minds is such, hence it becomes an authority What is a Freethinker? is such; hence it becomes an authority in the search after truth. So that there are no such things as free thought and freethinkers. What becomes then of liberty (you say) if there is no free thought? The intellect is not the sear of liberty. thought? The intellect is not the seat of liberty; those who admit the existce of liberty place it in the WILL. Liberty consists in the capacity of the soul to WILL or NOT TO WILL.

soul to WILL or NOT TO WILL.
Political liberty consists in the right of
of each one to follow the bent of his
WILL, so long as he does not trench upon the right of others.

Q. Would a person who has fallen be received in the Catholic Church?

A. I take the word fallen to mean ere one who has departed from that life of goodness so pleasing to God. If such a sinful soul returns with a deep sorrow for its wickedness, the Church would receive here with a copy as me would receive her with open arms. How did Christ act? Did He not receive poor sinners with loving condes-cension? Such is OUR office,—to raise the fallen, to console the afflicted. Our work is that of Christ, Who said: "I have come to call all sinners to repent-

B. Why does God, Who knows all things, past, present and future, cause to exist persons who, He knows, will ead such a life as must condemn them to hell?

A. To God all things are present-A. To God all things are present—there is nothing past or future. It is easier to raise a difficulty oftentimes than to understand its solution. Our limited mind can not fathom all the mysteries in God. Father Lambert answers this difficulty in these words: "The first thought that occurs have in that Mr. Who has the power to words: "The first thought that occurs here is that He Who has the power to create can not be catechized by anything that He creates. You must admit that to be, to exist, is a good thing in itself. Therefore to cause things or persons to come into existence is a good thing. Then the Supreme Being has a Then the Supreme Being has a right to call into being by His creative act whomsoever and whatsoever He wills. No one can deny this who admits that existence is a good thing or a better thing than non existence. When I speak of the right of the Supreme Being I simply come down to a low plane of thought, for, strictly speaking, the Supreme Being has no rights whatever, because He is THE RIGHT, the source, origin and measure of all rights. When we talk of rights we refer to relations between existences, creatures. But the Supreme Being is neither an existence nor a creature. He is simply unique, He bears no relation to anything except that of cause, and things and thought bear no relation to Him except that of dependence. To talk about His rights is to make the finite the Being, necessary, eternal, infinite, the source of thought and of things.

intellect, groping, as it is, in darkness, stated that a law against Christmas was doubt and uncertainty, the measure of the infinite intellect, the source of ex-istence, certainty and truth. A mo-ment's reflection will show us how ab-

surd this is.
"Existence being a good thing, God has the right to create existences. In-telligence being good, He has the right to create intelligences. Liberty being good, He can give liberty to intelligent existences. Then to create intelligent free existences is good. This settles the question of right. It is just here that comes in the difficulty of your question. How can the Supreme Being create intelligent, free existences when He knows that some of them will abuse their liberty and deliberately and with malice aforethough place causes that of their very nature lead to eternal painful consequences to the placer of those causes? The answer is very simple. It is this. Existence is a real good. Liberty is a real good. But existence and liberty make evil a possible, a-m possible; therefore the Supreme Be has a right to do a real good, even though from that real good a possible evil might follow. This possible evil hap-You will say, But why did God permit it to happen? I reply that in giving His intelligent creatures liberty He had to include the possibility of its happening. He had to deny His intelligent creatures liberty or give lt to them with the possibility of their abusing it. ing it. He elected to give it to them and hold them responsible for its abuse. But why create a man that He knew would abuse it? Because the existence of that man is in itself a good, and will continue for eternity to be a good, even though the man by his own act should make it miserable in reference

to himself. His being is God's; his mode of future existence is his own." In taking up the next question, Father Sutton said that, notwithstand-ing its length and form, he would read it in full, as had been requested. It is

a choice bit of literature :
A parent asked a priest his to bless, Who forthwith charged

He must first confess. "Well," said the boy, "Suppose, sir, I am willing: What is your charge

To you it is a shilling."
Must all men pay and all men make

"Yes, every man of Catholic profes-

"Then whom do you confess to?"

"Then whom do you comess to?"
"Why, the dean."
"And does he charge you?"
"Yes, a whole thirteen."
"Then, do the deans confess?" "Yes; sure they do; "Confess to Bishops, and that smart-

Do Bishops, sir, confess? If so, to

whom?"
"Why, they confess and pay the Church of Rome."
"Well." quoth the boy, "all this is mighty odd,—
"And does the Pope confess" "Oh, yes to God."

yes, to God."
"And does God charge the Pope?"

"No," quoth the priest, Oh, then God is best." "God then is able to forgive, and

To God I will confess, and save my

shilling."
"I will not take up your time in answering this charge," said Father Sutton, in an amused but somewhat tired manner, "for it can be answered by any Catholic child in the city of Ports. mouth. Any one of them, no matter how limited his knowledge concerning

This incident created a sensation, and no doubt left a deep impression on and no doubt left a deep impression on those present. On the last night of the lectures a large audience was present, notwithstanding the gale and a down-pour of rain. The Rev. P. J. Finnegan, P. R., thanked the non-Catholics of Portsmouth for their attendance, and P. R., thanked the non-Catholics of Portsmouth for their attendance, and extended a cordial invitation to each and all to come to the church at any time. Unquestionably, great good has been done here.

The message of Christmas day is intended for all men, for all times, for all times, for all times, for all religious Founders has the courage to say to His disciples: "Go, teach all nations." "Preach the Gospel to every creature." "You shall be witnesses to me in Judea and Samaria and even to the uttermost bounds of the

#### CHRISTMASTIDE A SORE EVIL.

From "Coristmastide Long Ago," by Dr. B. R. De losts, in Dreember Donahoe's.

earth." "Be not restrained mission by national or state lines. Let mission by national or state lines. Let My Gospel be as free and universal as My Gospel beaven. "The earth is the the air of heaven." "All At Plymouth, on Christmas Day, 1622, there were two parties in the colony, separated in their religious thought. Bradford confesses in his Lord's and the fulness thereof. and Mybrethren. I embrace all in My Journal, that when the day came the majority of the people found it "against their conscience" to work and so went to play, in English fashion with pitch.

and Mybrethren. I embrace all in My charity. Let the whole human race be your audience and the world be the theatre of your labors."

These, then, are in broad outline their conscience to work and so went to play, in English fashion with pitch-bar and ball. Later the governor appeared, confiscated their apparatus and told them if they wished to observe the day they must do so religiously. After that period, it is said, Christmas was not "kept openly." Though Bradford the property of the grand truths and consoling experiences which "the glad tidings of great joy" reveal in their unfolding. Only by stern adhesion to the principles therein contained can individuals and nations hope to share in that peace. peared, confiscated their apparatus and told them if they wished to observe the day they must do so religiously. After that period, it is said, Christmas was not "kept openly." Though Bradford acted on his own motion, it is a noticeable feat that Plymonth colory did not able fact that Plymouth colony did not follow the example of the Colony of Massachusetts in legislating against Christmas. The men of the Bay, however, who were severely Puritanical, ever, who were severely Furialization, legislated against any and all observance of Christma-tide, which they regarded as a sore evil. It is not possible now to point out the exact time when now to point out the exact time when they commenced war against the Nativ-ity. The Massachusetts laws were first printed in 1648, but no copy of this volume remains, so far as known to the writer, while the second edition, that of 1660, is one of the rarest of Americ-ana, commanding a large price, heing

DEATH OF NOTED ENGLISH BISHOP. Right Rev. Dr. Brownlow, of Clifton

-How he was Converted.

English exchanges record the rather sudden death of Right Rev. Dr. Brownber, commonly called Christmas day, nor any solemnity used or exercised upon that day in respect thereof."
The recognition of the day, directly or indirectly, was rank "Popery." low, Bishop of Clifton. Dr. Brownlow was a son of the Rev. William Brownwas a son of the Rev. William Brown-low, M. A., Anglican rector of Wilm-slow, Cheshire, and of Frances, daughter of Mr. Robert James Chambers. Wil-liam Robert Brownlow was born at that THE MESSAGE CHRISTMAS liam Robert Brownlow was born at that rectory on July 4, 1830. He was educated at Rugby School and at Trinity College, and took his B. A. degree with mathematical honors (9th senior optime) in January, 1852, and his M. A. degree in 1855. For ten years he was a clergyman of the Church of England, holding appointments in Staffordshire, London and Chapterster, and was subsequently To-day the whole Christian world prostrates itself in adoration around the crib of Bethlehem and rehearses in accents of love a history which precedes all time and will endure throughout eternity. As if by an instinct of our higher, spiritual nature, here well up appointments in standards and Gloucester, and was subsequently curate of St. John's church, Torquay. Whilst acting in the latter capacity he severed his connection with the Church of England, and in 1863 was rectand to the connection of the conne from the depths of our hearts emotions which challenge the power of human expression. We seem to be lifted out of the sphere of natural endeavor to

though not palpable, is eminently real.

If asked to explain the rapturous in-If asked to explain the rapturous influence which controls us we have no other words than the evangel of joy which the angel gave unto earth: "For this day is born unto you a Saviour who is Christ the Lord." We rejoice in any interesting account of his converging the characteristic forms of Cad's in the control of the church of God," which has just been published by the Catholic Truth Society of England, he gives the following interesting account of his converging the characteristic forms of Cad's and was confirmed by Archolsop Can's and was confirmed by Archo this day is born unto you a Saviour who is Christ the Lord." We rejoice in an-

eived into the Catholic Church at Bir-

mingham by the late Cardinal Newman, and was confirmed by Archbishop Ulla-

More than forty years ago I hapblessed light, for the scope of the di-vine Infant's mission is "to enlighten them who sit in darkness and in the pened to have some correspondence and conversation with a member of the Plymouth Brethren persuasion on the constitution of the Christian Church. We agreed to read the New Testament We agreed to read the New Testament's together alternately at each other's houses. We began to read the Acts of the Apostles. When we came to the fifteenth verse of the first chapter, 'In those days Peter rising up in the mids' without a true sorrow for them, or a wail of humanity to new harmonies; to attune to the music of heavenly hope hearts which for ages had been swept fifteenth verse of the first chapter, 'In those days Peter rising up in the mids' of the brethren, 'etc., my friend paused and said: 'You see, the spirit of Popery showed itself in the Church at a very early period.' His remark made a deep impression upon me and made a deep impression upon me and made a deep impression upon me and made a deep impression upon the carefully the early this statement by examining any Cathby the wild notes of despair.

The message of Christmas morning is ent. It is addressed to each man; it is addressed to all men. It is destined to shape private conduct and to impress and mould the life of society. Divine in its content, it has an earthly relation cover whether what I then understood | lic catechism. was or was not an essenand significance. While holding out a promise of the greater things which shall be revealed in us herea tor it is

by 'Popery' was or was not an essen-tial part of Christianity."
This was evidently the first step in historical investigations which led him the Catholic Church, for in to the Catholic Church, for in "Roads to Rome," giving an account of his conversion, which formed the subject of a pamphet, "How and Why I Became a Catholic," which he published in 1864, he says: "It was history that more than anything also became to the control of the contro than anything else brought me into the

Church. Bishop Brownlow was an archaeologist and antiquarian of considerable reputation, and was prominently identified with various societies in Bristol and the neighboring counties. He also wrote a great deal, and only this year he comoleted a work on the early history the Church. He was an author of many the Church. He was an author of many works on religious, historical and arch-aeological subjects, and his book on "Slavery and Serfdom in Europe," has been widely circulated. On the Catacombs of Rome he was, perhahs, the greatest authority in England, and even in Rome the highest, value is attached Rome the highest value is attached to his writings on that subject.

#### A TIME OF JOY.

The glamor of holly and mistletoe We all fall under it once a year, and the spell can only be cured by the dawn of Christmas day. What a rush and hurry there is around holiday time! oped in a mist which the light of philosophy was unable to penetrate. Our Redeemer has dispelled the cloud and enlightened us regarding our origin and destiny and the means of attaining Every one takes part in the general cheer and the "touch of nature" is

whatever is made to have sins forgiven." The reverend missioner thereupon turned to an altar boy and said: "Ccm, little man, did you ever pay to have your sins forgive?"

The little fellow—a bright boy—stood up and in a clear voice replied: "No, Father."

"No, Father."

"No, Father."

"To any priest."

"To any priest."

"To any priest."

"Good, my little man; that is right."

Then, turning to the congregation, and no doubt left a deep impression on and no doubt left a deep impression or and no doubt left a deep impression of the truth is and destiny and the means of attaining the means of attaining our origin and destiny and the means of attaining the means of attaining the means of attaining the means of attai

ourselves by repressing our inordinate appetites and by keeping our passions subject to the law of reason and our reason illumined and controlled by the

ening a ionery pathway. For
This is the strongest jay. To give
Of daily happiness a mite.
Helping a tired soul just to live;
To travel onward thro' the night
And see fair morning in the light
Of friendly eyes: To give of strength
To fainting souls. To know the length
And heighth and breadth and pow'r of giving: This is the secret of true living.

#### A GOOD SANTA CLAUS.

The late George W. Childs was one of the most considerate of philanthrop-ists. The manner of his giving was alists. The manner of his giving was al-ways more precious than the gift itself. Far from placing an obligation on those whom he befriended, he very cleverly "made-believe" that the obligation was his. A pretty story is related of his thoughtful kindness to the poet Whitman, who in his later years depends for his support on the good nature of for his support on the good nature of his friends. A few years before Whit-man's death one of these friends called upon him in his little home in Camden.
"Well, Walt," he said, "how goes it

this winter? Any subscription needed for Christmas?" "No," said Whitman, "no. I'm at work now. I'm in the employ of George Childs. He pays me fifty dollars a

"You at work! May I ask what is your occupation?"
"Why I ride in the street cars. I fall into talk with the drivers and conductors and find out which of them have no overcoats, and guess at their size and notify Childs, and then he sends the overcoats. It's not hard work," said the poet, thoughtfully. And then, you know, it helps Childs along."

structing us that, denying ungourness and worldly desires, we should live sob-erly and justly and godly in this world, looking for the blessed hope and coming of the glory of the great God and our Saviour, for Jesus Christ, who gave Wisdom consists in the knowledge of

IS IT EONEST

Accuse Catholics of Believing Absurd Things When a Little In quiry Will Disprove the Accusa

> Paulist'Fathers. IS IT HONEST

To say that the Catholic Church pro

hibits the use of the Bible —
When anybody who chooses can buy s many as he likes at any Catholic book store, and see on the first page of any one of them the approbation of the Bishops of the Catholic Church, with the Pope at their head, encouraging Catholies to read the Bible in these words: "The faithful should be excited to the reading of the Holy Scrip-tures," and that not only for the Cath-olies of the United States, but also for those of the whole world besides?

IS IT HONEST
To say that Catholics believe that man,

by his own power, can forgive sin— When the priest is regarded by the Catholic Church only as the agent of our Lord Jesus Christ, acting by the power delegated to him, according to these words: "Whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained?" (St. John, xx, 23.) IS IT HONEST

To repeat over and over again Catholics pay the priest to pardon their sins, when such a thing is unheard of anywhere in the Catholic Church— When any transaction of the kind is stigmatized as a grievous sin, and ranked along with murder, adultery, blasphemy, etc., in every catechism and work on Catholic theology?

IS IT HONEST To assert that the Catholic Church grants any Indulgence of permission to commit sin-

When an "Indulgence," according to her universally received doctrine, was never dreamed of by Catholics to imply, in any case whatever, any person to commit the least sin; and when an Indulgence has no application whatever to sin until after sin has been repeated of and pardoned? IS IT HONEST

To accuse Catholics of putting the Blessed Virgin or the Saints in the place of God or the Lord Jesus Christ— When the Council of Trent declares that it is simply useful to ask their intercession in order to obtain favor from God, through His Son, Jesus Christ

our Saviour and our Redeemer— When "asking their prayers and in-fluence with God" is exactly of the same nature as when Christians ask the pious prayers of one another?

To accuse Catholics of paying divine worship to images or pictures, as the heathen do-

Men every Catholic indignantly re-pudiates any idea of the kind, and when the Council of Trent distinctly declares the Council of Trent assincity uccarcis the doctrine of the Catholic Church in regard to them to be, "that there is no divinity or virtue in them which should appear to claim the tribute to one's veneration;" but that "all the honor which is paid to them shall be referred to the originals whom they are designed to the originals whom they are designed to represent?" Sess. 25.

Is IT HONEST
To make these and many other similar

charges against Catholics—
When they detest and abhor such false doctrines more than those do with make them, and make them, too, without having read a Catholic book, or taken any honest means of ascertaining the doctrines which the Catholic Church really teaches? Remember the commandment of God,

trines of the Catholic Church; read the known to the public was heralded with works of Catholics. See both Examine and be fair, for Americans place in love fair play.

#### Carry Christ Home.

Did you ever stand at the foot of a great lighthouse at night? Through brilliant lenses splendid floods of light were poured out to sea, but not one tiny were poured out to sea, but not one tiny little gleam of radiance did that great lamp pour on the bit of sand close around the base of its tower. Do not be like lighthouses in this regard. Wherever else, far away or near you, pour the beams of your Christian life, be sure you brighten the space close about you in your own home. Let the about you in your own home. Let the light of gentleness, forbearance, kindlight of gentleness, to reach acceptances, unselfishness and thoughtful ministry fall on the life next to yours, on your weary mother, your burdened father, your tempted brother, upon the greets children in your family, on the who drop in, on servants who help in domestic duties. Carry Christ home and serve Him there.—New World.

Our Lord's birth gives us a most beautiful example of poverty. He afterwards preached and forcibly taught afterwards preached and forcibly taught this important lesson both by word and example. He wished to confound by such poverty all those who seek only the honors and riches of this world, who place their hearts and affections upon worldly things more than they do on spiritual things, who would despise the poor after this noble example of the Lord of all creation.

If we had one foot in heaven and were to give up mortifying ourselves, we should fall from grace.—Cardinal Manning.

We are God's own creatures, and God is our own God. All else will fail us but He never will. All is love with Him, love in light and love in darkness, love always and everywhere.-Father

#### FRENCH PROTESTANTS AND AMERICAN CATHOLICS

The New York Sun, in an article on "Protestants in France," say: that they have declined numerically very much in late years, so that they now form only about a sixtieth of the whole

population, and adds:
"If, then, Protestant Senators and Deputies represented only their co-religionists, they would hold only a six-tieth of the eight hundred and eighty eats in the Chamber of Deputies and the Senate. As a matter of fact, one hundred members of those bodies are to be Protestants, seventy or eighty of whom are in the Chamber of Deputies. In other words, the legislative influence of Protestantism in France is nearly seven and a half times greater than it would be, if adjusted to the actual number of its adherents."

number of its adherents."

It enumerates the many high offices filled by Protestants in past and present times; with members in every ministry fof the Third Republic since its establishment; at the head of colonial, financial and educational departments; largely represented in the prefectures; in the magistracy and among the public school teachers—"it is but a short time since the directors of primary, secondary and higher education were, all ary and higher education were, all three, Protestants, and so was the in-spectress-general of schools for girls." And the lesson drawn from it all by

the Sun is what?
"That what was true of the Huguenots That what was true to the frames by trying to get rid of them is true of the Protestants to-day. They constitute now, as they constituted then, a well-educated, industrions, frugal, upright and exemplary element of the nation's population. As such, they have always deserved the respect and confidence of their compatriots, and it is an honor to

their compatriots, and it is an honor to the Third Republic, as well as to them-selves, that what they have always merited they now command." Assuming this laudatory estimate of the French Protestants to be even ap-proximately correct, what lesson shall we draw from the treatment by another republic of a class of its citizens who republic of a class of its citizens who republic of a class of its citizens who number, not one-sixtieth, but about one-seventh of its whole population, namely, the Catholies of the United States of America? How many representatives have they in the nation's Cabinet? How many governors of States? How maty "directors of primary, secondary higher education," as against the 100 per cent. of the corresponding offices held by Protestants in Catholie France? What chance would an American

held by Protestants in Catholic France?
What chance would an American
Catholic have of being elected President of the United States, provided any
political party were impolitic enough
to nominate him?
Protestant England murmur because
the Catholics of Ireland have a handful
of representatives in Parliament al-

of representatives in Parliament al-though their country is guaranteed that representation by solemn treaty, and she sternly refuses to let a Catholic be eligible for the Lord Lieutenancy of oe eligible for the Lord Lieutenancy of an overwhelmingly Catholic country. Certain Protestants in England and the United States profess to fear that the Catholics would not be "tolerant" Catholics would not be "tolerant" if they were allowed any measure of toleration themselves. They seem to be pretty tolerant in France. They established the freedom of conscience here, in the Catholic colony of Maryland, and maintained it until the Protestants to whom they gave shelter outgrew them in numbers and revoked the noble charter of religious liberty. noble charter of religious liberty.

While recognizing the good citizen-

ship of Protestants, as well as of Catholies and Jews in France, it might not be amiss for the Sun to give due credit to the Catholic spirit which makes of religion no bar to the advancement of any man, even to the highest offices in the gift of the Republic. We sailly need such a spirit in America.-Pilot.

#### The Stream of Conversion.

Says the Missionary: "The papers are now so filled with the stories of conversions that these interesting life picvo lost to some extent, witness against thy neighbor."

Reader, would you be honest and do no injustice? Then examine the docoron injustice? Then examine the docoron who was in ever so small a way to be a small of the conversion of one who was in ever so small a way to be a small of the conversion of one who was in ever so small a way to be a small of the conversion of the co element of novelty. The time was, and sides. large captions, and given a prominent place in even the most prominent dailies; and these stories were read with eager interest by every one. To be-come a Catholic was no small step for any one who had public interests at stake. It placed one on high as a target for abuse. It subjected one to a great deal of hostile criticism, and so strong was the feeling of antagonism to the Church that a convert suffered not a little in the estimation of his friends and in his business prospects. In many places this is now all changed. The stream of converts is getting so large and it is bearing on its bosom so many that the public is taking it as a matter of course. Now it is only those who occupy some very high social position, or are very prominent in public office or whose position in the intellectual world is so prominent that their intelworld is so prominent that the large lectual conviction influences a large that we read of in crowd of followers, that we read of the daily press when they come over to Rome. Along with these is a vast Rome. Along with these is a crowd of the ordinary people who come quietly to near-at-hand priests, are personally instructed in their catechism, sonally instructed in their submission. to the old mother Church.

#### Divorce Sharpers and Sharks. The alarming increase of divorces in

The alarming increase of divorces in the State of New York has led to the introduction into this community of a class of sharpers and sharks known as divorce lawyers, who literally fatten on the corps of domestic happiness. They are aided in their flendish work by vampires who call themselves private alteratives who trade in conjugal detectives, who trade in conjugal misery, and are ready, for pay, to furnish fraudulent evidences of infidelity which not unfrequently lead to the wreck and ruin of families. These emissaries of the devil make it their business to fan the flames of jealousy, and perjury as well as procurement is their every-day weapons. - American

of Judea, and ast who came eek Him and ed more full of our divine or this reason grievous than jected Him, if eans of salvaed within our e sacraments s the ordinary

ys which imirth of our Reshould take f or herself for craments with hope none of this important eautiful pearl;

no one thinks a place it in the tracts all eyes. n is hidden from shall one day in the sunlight

den in its

is egotism; and of friendship.—

decred Heart Review. THE TRUTH ABOUT THE CATH-OLIC CHURCH.

> BY A PROTESTANT THEOLOGIAN. CLXVIII.

The Champion gives, as a distinctive doctrine of Protestantism.

(6) The doctrines of the Bible are of

lvine origin.

And do not Roman Catholics, one and all, hold and teach, that the doctrines of the Bible are of divine origin? Does not a Catholic who denies it place himself by that very fact outside the Church? To be sure, there is practic-ally no limit to the degree of effrontery of which a large proportion of the min-isters and members of this denomination are capable, where the Catholic Church is concerned. In saying this I virtually name the body in question. Among the leading Protestant denominations of our country which one is it that carries off the palm for impudence in religious controversy as against the Catholics, not-withstanding the gentleness and brotherliness, and careful equity, of a large number of its leading ministers? Unhappily it is the baser part which

predominates in guiding the choice of the men who shall be sent out into Catholic countries. This chief organ of theirs in Spanish America has now come regularly to me for several years, and leads me to suppose that whatever fragments of intelligence and decency and conscience these emissaries may have had at leaving home (and they seem to have gone out very slenderly provided with all three qualities), they ost them overboard on the way out. Certainly at home they would not have dared to publish an article sneering at marriage regarded as a spiritual union, coarsely declaring it, like Luther, a mere outward thing, and mocking at those who are shocked at the notion of dissolving it. Yet this they do by way of evangelizing the Spanish Americans. No wonder that they are capable of the impudence of telling their adherents that the Divine authority of the Bible is a distinguishing doctrine of Protest-

(7) The Bible ought to be examined the vernacular language of each

people. If they had simply said that Protestantism lays particular emphasis on the vernacular reading of the Bible, they would have been within their right. But the implication plainly is, that Rome teaches that the Bible ought not to be read in the vernacular. This is a falsehood. The prohibition of vernacular Bible-reading once made was, as we have seen, strictly local and temporary, and when the occasion of enacting it had disappeared, the prohibition was allowed to lapse. The German Catholies before the Reformation had some fifteen or twenty vernacular editions at their command. The Spanish Church was on the eve of publishing a vernacular Bible when she very unwisely allowed herself to be frightened out of it by the Protestant controversies, and when the dread of these was slowly allayed, a Spanish Bible was published, with the sanction of the Inquisition, about 1790.

How much it has been read, I do not know, but it has been published and authorized. A few Spaniards in Isabella the Second's reign were imprisoned, not for reading the vernacular Bible, but for virtually proclaiming themselves Protestants by reading the Protestant version. So I understand the case. If I misunderstand it, I am ready to be corrected. Of course the profession of Protestantism by a native was then punishable in Spain, as that of Catholic-

ism had been in Sweden as late as 1844.

In Italy I understand the Madiai case to have been the same. At all events, we know that in Italy the reading of the vernacular Scriptures in a Catholic version has been warmly commended by the Pope, while Leo XIII. has now attached to it, if regularly continued, twelve Plenary Indulgences for every year. Within the limits of our own tongue I need not repeat my references to Cardinal Vaughan, to Cardinal Giband to many other eminent

It is therefore not a distinguishing

doctrine of Protestantism that the Bible is to be read in the vernacular.

Perhaps, however, the editors will in-

sist on the word escudrinada, "examined." Rome, they might say, has professed to approve—sincerity and zeal in this approval many would refuse to al-low—that the Bible should be read in the vernacular. By this she simply means that it may be read to awaken the pious sensibilities, but by no means for any examination into its meaning. But how is it to awaken the pious sensi-Otherwise it might as well be read in Arabic, as the Koran is, by those who know nothing of Arabic but the letters.

Of course the papal commendation of translations is meant of intelligible translations.

lately laid in England by an eminent monastic priest on the wholesome ef-fect wrought on the Protestant mind by the familiar reading of the Bible. Yet we must own that there are certain abatements to be made. If any one will say that there are not certain parts of the Old Testament which it is not expedient for the young to read I can only say that his native instincts

advantageous to the soul. Yet such readings are not profitable as communicating new truths of God, or as freshening the consciousness of old. They are availing precisely as some of those devotional practices among Catholics are at which Protestants are wont to

are at which Protestants are wont to gibe as unspiritual and mechanical.

I should like to ask these zealous "explorers" of the Bible which is the more for the soul's growth in the Divine life, to be anxiously busy in making out secondary obscurities in the Bible, or in bathing the spirit in the atmosphere of the Psalms, or the sublimer flights of Isaiah, or the Eighth of Proverbs, or the whole New Testament. It is on these that the wings of the spirit rise highest. These ought they to do, and assuredly not to leave the other undone, for no one can tell what sudden sense of God working among men may come upon us from a among men may come upon us from a careful examination of some hitherto hardly hardly noted point of history, or of apostolic intimation. Thus the arch-geological works of Professor Ramsay

neological works of Professor Ramsay are not only highly informing, but spiritually most advantageous to those that can follow their inquiries. They well deserve the Pope's gold medal. Yet the notion of "exploration" as the chief use of the Bible betrays an uneasy want of restfulness in the greater truth already possessed, while hunting for scraps of new truth, or rather for that is practically what it chiefly implies, for the means of manipulating the sacred text in proof of predetermined conclusions. The controversial spirit in Bible-reading is a great tempmined conclusions. The controversial spirit in Bible-reading is a great temptation to the wisest and best. To the mass of Christians it is utterly destructive of the life of God in the soul. That large controversial use of the Scriptures into which Bellarmine was generalled by his protragated debates. compelled by his protracted debates with the Protestants would have been

very deleterious to his spiritual health, had it not been for that deep devotion to the Redeemer in which Principal Fairbairn, the distinguished Congregationalist, regards him as having been What the editors of the Champion and Protestants generally, really mean by their zealous praises of "explora-tion of the Bible," may perhaps deserve

a little longer inquiry than we can make at the end of this article. CHARLES C. STARBUCK. Andover, Mass.

#### FIVE-MINUTES SERMON.

Fourth Sunday in Advent.

THE SECOND COMING OF CHRIST.

One of the lessons taught by history is that the coming of every great and important event is announced in some way before it actually happens. The announcement may be secret or public, anown to a few or to many, according as the event it heralds is of great or little importance, but known it must be to all who are in a position to obtain the information. The Incarnation, or Birth of Christ, was an event too signifleant and far-reaching in its conse quences to mankind to be launched into the world without a proclamation of its advent equal to its dignity and character.

tion began with our first parents after the Fall. It was continued by prophet after prophet, whose utterances grew fulfiler and clearer as the time for its fulfilment drew near. It was made the central feature of the Jewish religion, which gave to their worship its meaning and efficacy. It was the support and consolation of the world, greaning tion with under the weight of sin and misery.
In a word, it was expected both by Jew and Gentile, and hailed by both as the best evidence that God had not for-saken His creatures. We no longer best evidence that God had not forsaken His creatures. We no longer
look forward to the Incarnation, for we
believe that the Redeemer has come;
but instead Holy Church bids us look
forward to His second coming, when He
will appear not as Redeemer but as
judge of the living and the dead. The
second advent may be regarded as the
complement of the first. When Christ
was born in Bethlehem, His parpose was born in Bethlehem, His parpose was not only to satisfy God's justice was not only to satisfy God's justice by His suffering and death, but also to show to be the exemplar of the sons of God. He was to show us how to love God how to appropriate the sons of God, how to conquer our passions and appetites, how to practise humility. His moral perfection was to be the standard to which we should strive to attain. This being so, we can easily understand that a time will come when He will want to examine the copies, to see how they resemble the original. That time is called the Last or General Judgment; to distinguish it from the first or private judgment, that is passed on every soul immediately after death, and which determines its destiny for ever. Then He will appear in power and dazzling glory, attended by the holy angels, and will summon all men to I fully concur with the emphasis His awful tribunal. Here in the presence of that vast assembly will be ex-

posed that vast assembly with the epoch of the thoughts, words, actions, and desires of each individual, and the justice of God will be visible, as it is seldom seen in this life, in rewarding the good and punishing the wicked with an unerring hand. Now, our blessed Lord has warned us can only say that his native instincts are overborne by an ecclesiastical superstition. Apart from this, there are passages not a few in the common version of the Old Testament which have no meaning at all, which as they stand are nothing but a roll of cuphon-time and the property of t stand are nothing but a roll of euphonious sound. Then there are the generalogies of the Paralipomena, or Chronicles, which can not be spared as a framework of the essential parts, but which intrinsically have little more significance than the names of a Welsh pedigree. Yet I do not hesitate to say that a very large proportion of Protestant Bible-readers go over these unintelligible or intrinsically uninforming parts with very nearly as devout an attention as if they were reading the Sermon on the Mount, or the history of the Passion.

I by no means say that the devout reading of the first chapter of First Chronicles is not spiritually profitable.

Anything done to the glory of God is

measure of our confidence or despair. If we do not look forward to our Blessed Lord's second advent with the same joy and eagerness as the patriarchs and prophets did to the first, it is because there is something wrong in us. We should set that wrong right at once, for we know not how long the period of for we know not how long the period of probation will last. The present is ours; over the future we have no control. We should pay heed to our Saviour's command: "Work while it is day, for the night cometh, when no man can work." And "Man goeth forth to his work until the evening." Let us then work out our salvation with fear and trombling while we have the day and trembling while we have the day of life, for when the night of death overtakes us all the opportunities for doing that will be at an end.

#### IMITATION OF CHRIST. the King's Highway of the Holy

Turn thyself upwards, or turn thyself downwards; turn thyself without or turn thyself within; everywhere thou

shalt find the cross.

And everywhere thou must of necessity have patience, if thou desireth inward peace, and wouldst merit an eter-

If thou carry the cross willingly, it will carry thee and bring thee to thy desired end; to wit, to that place where there will be an end to suffering, though

here there will be no end.

If thou carry it unwillingly, thou makest it a burden to thee and loadest thyself the more; and nevertheless thou

If thou fling away one cross, without doubt thou wilt find another, and perhaps a heavier.

Dost thou think to escape that which no mortal could ever avoid? saint was there ever in the world with-out his cross and affliction? Our Lord Jesus Christ Himself was not one hour of His life without suffering: Thus it behooved, saith he, Christ,

#### IRISH HOLLY.

to suffer, and to rise again from the dead the third day. (Luke xxiv, 46.)

December, like November, is gay with berries. The gold and crimson and russet of autumn may only be seen in dry woodland corners where the fallen leaves have drifted, but the red of the berry lights the hedge rows

cheerily.

The biggest and bonniest of these winter bird-fruits is that of the briar rose. It is in its way as beautiful as the pinky petals it bore in early sum-mer; it is certainly more enduring. Its hue is of the brightest and the hawberries that cluster in its neighborhood look dull and dingy in comparison. Its most formidlable rival in the berry of

This heartening evergreen, with its sacred associations, is beautiful with a

beauty that lasts.

To Cyriland Maurice the holly is, by excellence, the Christmas tree. The younger boy has often tried to tell me exactly why he regards it as the Tree of Jesse, but his explanations have never been adequately expressed. In some ook of his mind there is an idea for Accordingly we find that mankind was prepared by a long series of instruction for its worthy reception. This instruction began with our first parents after how they grow; that they are vigorous how they grow; they are vigorous how they grow in the vigorous how the vigorous how the vigorous how they grow in the vigorous how the and glowing color, and, finally, that they have the closest possible associa-

Such music (as 'tis said)
Eefore was never made,
But when of old the sons of morning sung.

Happy and blessed are they who con-

in hollies as well as in stones.

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fering every year. fering every year.

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basis for that p erless cough and cold remedy, Pyny-Balsam. It cures quickly and certainy, of all druggists, 25c. Made by proprietors of Perry Davis' Pain Killer.

Perry Davis' Pain Killer.

'TIS WELL TO KNOW A GOOD THING, said Mrs. Surface to Mrs. Know-well, when the street. 'Why, where have you beer for a week back?' 'Oh. just down to the store for a bottle of Dr. Thomas Eclectric Oil.' and Mrs. Surface, who hates puns, walked on. But she remembered, and when she contracted a weak back there was another customer for Eclectric Oil.

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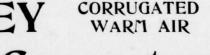
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DECEMBER 21, 1901.

OUR BOYS AND GIRLS. SISTER COLLETTES CHRISTM

SERMON BY PETER CADWALLADER.

"To-morrow is Christmas, the bir day of Our Lord and Saviour," Sistor Collette to her class at no "so I will now dismiss you for the But before you go, I want to say those of you who have pleasant ho with plenty of comfort, should not get those less fortunate. To those are unable to give up a little plea-to help the Orphans' Collection, le say that your prayers will be accable in the sight of God. It does able in the sight of God. It does require money or fine clothes to ha merry Christmas. A pure mind an clear conscience will only do that.

The girls did not wait the order their going, but with a "Merry-Ch mas, Sister," they ran helter-ske

mas, Sister," they into the frosty air. About the last to leave us was M

She was about thirteen, fair of face and slim of figure. She clad in a rusty yellow coat that ill-fitting and her head was covere a faded red hood. As she walked a she drew her hands up in the sleet her cloak. Her bright blue eyes, cheeks and elastic steps betokened health and spirits.

As she came to a big dry good s which had been transformed into bazaar for the holiday season, she tated an instant between pleasure

duty.

"It will be only for a minute," said to herself; "and I do so seeing the grand things. I'll geonfession early enough even if I said to here." a little while here. So she entered. A cheerful-lo man with a long coat and a lady

arrayed in furs, were fingering the Mary, who was just behind after d ing in all the splendor of their cl and bearing, proceeded to follow They were soon joined by a gi about Mary's age, who had been dering around the store.

The newcomer was dressed "

ally," as Mary mentally though "How happy she must be!" quized Mary. "Florence," Mary heard the say, "have you found anythin, would like?"
"No," said Florence, in a

"No," said Florence, in a tone. "I got almost everything have here, and don't think I'd costay longer. Let's be going." "Everything they have here!" mented Mary to herself. "Wh give worlds and worlds for just the

shich I could take home to my ose.
"Fie fie, Florence!" said the g
an, "how would you like this w

for they were now at the jewelry 'Papa, I don't care for wat said Florence. "They are subother, and the last one I had great deal prettier than that."
"Ho, ho! ha ha!" laughe
father, and Mary thought that if

ather, and Mary thought that he a long white beard he would be like Santa Claus with his received to so you've got tired of watches Now, what do you really want?" Nothing," said Florence, stater foot impatiently. 'Let us ing." "Do be calm, Florence,"

strated her mother. "Let u about a bit and see the thing haps you will see something to

"No, I won't," said Florence want to go home."
And they continued to walk to the store, Florence becoming a till her frowns made her look pougly. Some sort of fascinatio Mary in their wake, and she w how such a girl could be anythi

quire money or fine clothes to As they reached the great s doors Florence gave the door push, and as it swung inward it ner sealskin cloak a slight blow one of her pockets. Somethi

happy. Suddenly the words of Colette came to her, "It does

into Mary's clasped hands. Mary, who was directly Florence, clutched it and a b triumph swelled up in her which was no sooner thought she put it aside. She held Fl purse. She hesitated a minut held the little leather bag in he She reasoned that Florence has thing she wanted and would no and while she hesitated, the c ity to restore the purse was l

people got into their carriage driven rapidly away.

As the carriage disappeared corner Mary clasped her han

'Oh what have I done?" sh cried. "I wish I had given back. I don't feel happy one But there was no help for had allowed the tempter to ga "I wish I had given sion of her mind for a mom wondered what was in the pu was afraid to open it on the s as she hurried along she felt a one who looked at her knew s

She reached the church, and herself in a quiet corner of book. She nearly dropped terror and surprise. The particular tained several gold pieces, bill with 100 on it. Mary seen so much money in all There was also a stud in the pure was also a stud in the particular tails. Mary judged to be a diamond

She determined not to risk ger of carrying it home, so si the vestry and waited for Fa to come over from the house fessions.

He came at last, and with word to Mary asked her he. She told him rapidly, yet fu the incident of the afternoon concluded she handed him the "My shild" he said "I

"My child," he said, "I loyed to see how you have temptation. I know to whom belongs. The young lady i Morgan. She has just been me. The \$100 bill is inten

#### OUR BOYS AND GIRLS. SISTER COLLETTES CHRISTMAS SERMON.

BY PETER CADWALLADER.

"To-morrow is Christmas, the birthday of Our Lord and Saviour," said Sistor Collette to her class at noon, 'so I will now dismiss you for the day. But before you go, I want to say that those of you who have pleasant homes with plenty of comfort, should not forget those less fortunate. To those who are unable to give up a little pleasure to help the Orphans' Collection, let me say that your prayers will be acceptable in the sight of God. It does not able in the sight of God. It does not require money or fine clothes to have a merry Christmas. A pure mind and a clear conscience will only do that."

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About the last to leave us was Mary She was about thirteen, and fair of face and slim of figure. She was fair of face and shin of figure. She was clad in a rusty yellow coat that was ill-fitting and her head was covered by a faded red hood. As she walked along she drew her hands up in the sleeves of she drew h her cloak. Her bright blue eyes, rosy cheeks and elastic steps betokened good health and spirits.

As she came to a big dry good store, which had been transformed into a toy bazaar for the holiday season, she hesitated an instant between pleasure and

duty.

"It will be only for a minute," she said to herself; "and I do so enjoy seeing the grand things. I'll get to confession early enough even if I spead a little while here.

a little while here."
So she entered. A cheerful-looking man with a long coat and a lady richly man with a long coat max arrayed in furs, were fingering the toys.

Mary, who was just behind after drinking in all the splendor of their clothes and bearing, proceeded to follow them. They were soon joined by a girl of about Mary's age, who shad been wandering around the store.

The newcomer was dressed "splen-

illy," as Mary mentally thought.
"How happy she must be!" solilo-

quized Mary. "Florence," Mary heard the lady have you found anything you

"No," said Florence, in a surly tone. "I got almost everything they have here, and don't think I'd care to "Everything they have here!" com-mented Mary to herself. "Why, I'd

give worlds and worlds for just that doll which I could take home to my sister 'Fie fie. Florence!" said the gentle-

man, " how would you like this watch? for they were now at the jewelry counter. "Papa, I don't care for watches,"

said Florence. "They are such bother, and the last one I had was great deal prettier than that.' ha ha!" laughed her

father, and Mary thought that if he had a long white beard he would be just like Santa Claus with his red face. 'So you've got tired of watches also?

Now, what do you really want?'

"Yourf
"Nothing," said Florence, stamping
Florence.

her foot impatiently. 'Let us be go-

her sealskin cloak a slight blow and hit one of her pockets. Something was knocked out of the pocket and thrown into Mary School known of her pocket and thrown in the her pocket and thrown in the her pocket and thrown in the her pocket and thrown

knocked out of the pocket and thrown into Mary's clasped hands.

Mary, who was directly behind Florence, clatched it and a bound of triumph swelled up in her breast, which was no sooner thought of than she put it aside. She held Florence's purse. She hesitated a minute as she held the little leather bag in her hand. She reasoned that Florence had every-She reasoned that Florence had every-thing she wanted and would not miss it, and while she hesitated, the opportun ity to restore the purse was lost; the people got into their carriage and were

driven rapidly away.

As the carriage disappeared around a orner Mary clasped her hands in de-

sion of her mind for a moment. She ndered what was in the purse. She was afraid to open it on the street, and as she hurried along she felt as if every one who looked at her knew she had it.

She reached the church, and seating berself in a quiet corner opened the book. She nearly dropped it in her terror and surprise. The purse contained several gold pieces, besides a bill with 100 on it. Mary had never seen so much money in all her life. There was also a stud in the purse which Mary judged to be a diamond because it

She determined not to risk the danger of carrying it home, so she went to the vestry and waited for Father James to come over from the house to her con-

He came at last, and with a kindly word to Mary asked her her business. She told him rapidly, yet fully, about the incident of the afternoon. As she concluded she handed him the purse.

My child," he said, "I am over temptation. I know to whom the purse belongs. The young lady is Florence Morgan. She has just been in to see me. The \$100 bill is intended as the

joint contribution of her father and mother to the orphans, and she only missed her pocket-book as she was about to] hand the money over to me. The loss of the money don't trouble her so much as that of the stud, which is a souvenir of her dead uncle. When she discovered her loss I actually thought her heart was breaking. I see," said Father James, pulling out his watch, it is interesting and instruct business, or a sycophantic and insincere politician or office seeker.

One of the greatest correctives of the falling-off the ideal, the letting-down of the school-day standards, is to compel oneself to recall, every day, the moral solvening of the dead uncle. When she equal business ability; and who start out in the same city under practically like conditions, one will rapidly gain who start out in the same city under practically like conditions, one will rapidly gain of the daily calling before the successful and a Defiance, by Cardinal Deschamps of the politician or office seeker.

One of the greatest correctives of the falling-off of the ideal, the letting-down of the school-day standards, is to compel oneself to recall, every day, the moral tole Vol 1 & II cach. The Autobiography of St Ignatius de Lyvola by Bartole Vol 1 & II cach. The Autobiography of St Ignatius de Lyvola, by J F Autobiography of St Ignatius de Lyvola, by J F Autobiography of St Ignatius de Lyvola, by J F Autobiography of St Ignatius de Lyvola, by J F Autobiography of St Ignatius de Lyvola, by J F Autobiography of St Ignatius de Lyvola, by J F Autobiography of St Ignatius de Lyvola, by J F Autobiography of St Ignatius de Lyvola, by J F Autobiography of St Ignatius de Lyvola, by J F Autobiography of St Ignatius de Lyvola, by J F Autobiography of St Ignatius de Lyvola, by J F Autobiography of St Ignatius de Lyvola, by J F Autobiography of St Ignatius de Lyvola, by J F Autobiography of St Ignatius de Lyvola, by J F Autobiography of St Ignatius de Lyvola, by J F Autobiography of St Ignatius de Lyvola, by J F Autobiography of St Ignatius de Lyvo parlor of the Morgan mansion, Mary heard the sound of some one weeping bitterly.

Father James left her alone for a few minutes. Before she had finished her survey of the grand furnishings, she heard the patter of feet, and before she could turn, she felt herself clasped in reputation without reproach.—Success. will ever be high. two strong arms and a tearful pair of eyes were looking into hers.
"Oh, you dear!" sobbed Florence:

"so it was you that found my purse and when a youth is no longer a beyand not was to honest as to return it?"

"I—I—" stammered Mary, and she his life. This is the age when the inburst into tears.

Florence stared at her in amazement.

the tempter to flight. You have gained a great victory, which makes the Blessed Lord rejoice. You have a clear concience, and will have a merry Christ-

mas for your good act."
" Why—why—" began Mary.
" What?" asked Florence, clasping

girls were chatting away like magpies, and they both went to confession together. As they were going out Florence's mother whispered to her. only the of them. Then the those, where the conference is the conference is mother than the two only the conference is the After confession Florence told Mary she was going home with her, and a short walk took them there.

A sound of subdued voices caused the

color to come to Mary's face as she opened the door. What she saw caused her to start with surprise. Mr. and Mrs. Morgan were there, and Mrs. Morgan and her mother were talking in excited tones and using their handkerchiefs vigorously. Florence stared at her mother in astonishment, and Mary ran to hers to find the cause of the trouble, but she was met with a

happy smile and a kiss. happy smile and a kiss.

As the two ladies saw Florence's surprise they burst out laughing, in which Florence's papa and Mary's papa, seated at the other end of the room

"My little girl," said Mrs. Morgan, "I have found Josephine at last."
"Your friend at the convent?" asked

"Certainly; she's dear Mary's "Do be calm, Florence," remonstrated her mother. "Let us walk about a bit and see the things—per-let a

has already rewarded you, for papa ments. will go to work again soon; mamma has found a dear old friend, and you an affectionate companion—all because my little girl would not do wrong. You

### CHATS WITH YOUNG MEN.

It is the honor of a Christian mind to show itself superior to every false shame by trampling under foot all

the progress of true Christianity in this country, is ignorance of their religion amongst educated Catholics," remarked amongst educated Catholies, remarked Father O'Reilly of Lawrence in Our Parish Calendar. "It is no uncommon thing to find prominent Catholies edu-cated in all the affairs of life, well up, so to speak, in literature and science, leaders in the professions, yet almost as ignorant of the teachings of their own ignorant of the teachings of their own Church as they are of the doctrines of Buddha and Confucius. They dare not open their mouths in conversation on roligious matters for fear they would show their ignorance, or, as is too often the case, lest they might not, if true to the case, lest they might not, if true to their profession, remain liberal. What wonder that educated Protestants and unbelievers, though admiring the great Catholic Church in the abstract, are Catholic Church in the concrete, slow to approach it in the concrete, when their Catholic fellow citizens seem so ill-informed of the teaching of their own Church, or so timid as to be always and to a prologize for the position of ready to apologize for the position

their Church on public questions."

her heart was breaking. I see," said Father James, pulling out his watch, that I have still half an hour at my credit at banks and jobbing-houses,

The Most Trying Period.

The transition or hobbledehoy period, between boyhood and young manhood, terrogation point assumes colossal pro-portions, when every faculty of his nature is asking questions and wondering what the future has in store for him. This is the period which tries

him. This is the time when great "Never mind, my child," said Father

James, coming in at this juncture.
"You resisted the temptation and put changing so rapidly, that he does not yet know what he is going to do, what occupation or profession to choose.

While the youth is in this unsettled

condition, teachers and parents should exercise great patience in dealing with him, as whatever is put into this part Mary's hand in here.
"Why," faltered Mary, and gaining that's just what Sister Colific here a lawyer expatiate upon the control of the hears a lawyer expatiate upon the control of the hears a lawyer expatiate upon the control of the hears a lawyer expatiate upon the control of the hears a lawyer expatiate upon the control of the hears a lawyer expatiate upon the control of the hears a lawyer expatiate upon the control of the lawyer in the lawyer and the hears a lawyer expatiate upon the control of the lawyer and the lawyer an "Why," faitered Mary, and gaming courage, "that's just what Sister Collette said," and by degrees she told of lette said," armon of the school room. It is cut out for the bar, and will change is cut out for the bar, and will change the little sermon of the school room. Is cut out for the bar, and will change its conclusion he turned significantly to Mrs. Morgan, who had followed him inlad changes from one thing to another Florence then became a very lively with equal impartiality and lack of interrogation point, and got out of Mary all the particulars preceding the time she came into possession of the · to the different vocations, but he sees In an amazingly short time the two only the flowers and the pleasant'side

Then the lad needs the counsel of those, who, understanding his disposi-tion, his talents and his tastes, can best direct him in the choice of a career.

Inaccurate People Dishonest. It is not safe to trust people who are habitually inaccurate in their work. Even with the best intentions in the world, they become dishonest. Before they are aware of it, the habit of inaccuracy extends to their statements. They do not take pains to be thorough in anything they undertake, even in

clearly expressing the truth.

These people never carry much weight in a community, however honest in principle they may be, because no reliance can be placed on their words or work. You cannot depend upon what they tell you. If they are orators, they are discredited; if they are at the bar, the judges always take their statements with some margin; if they are in business, they soon get a bad name for inaccuracy. In fact, whatever those people do they are placed at a disadentage because of their habit of inac-

There is a great difference between going just right and a little wrong. These victims of inaccuracy did not start right. They failed to realize that

strated her mother. "Let us walk about a bit and see the things—perhaps you will see something to please you."

"No, I won't," said Florence. "I want to go home."

And they continued to walk through the store, Florence becoming angrier, till her frowns made her look positively angly. Some sort of fascination kept Mary in their wake, and she wondered how such a girl could be anything but happy. Suddenly the words of Sister Colette came to her, "It does not require money or fine clothes to have a merry Christmas."

As they reached the great swinging doors Florence gave the door a hard push, and as it swung inward it struck her coalskin cloak a slight blow and hit one of her pockets. Something was

Keep Your Ideal in Sight.

One reason for the failure of young men and women who start out in active can only have a merry Christmas with a clear conscience; money and fine clothes never give that."

"Why," said Mary, "that's just what Sister Collette said."

Interwith warm sympathies and great expectations is because they generally drop the high standards they set for themselves, and lose sight of their ideals.

The models held up before them: life with warm sympathies and great ex-

ideals.

The models held up before them in their school-days, which made such deep impressions on their minds when they were dreaming of their future and planning the noble things they should do, gradually, in the stress of life fodo. do, gradually, in the stress of life, fade

from vision and become dim in memory.

New ideals of a more commercial shame by trampling under foot all shame gradual he does not appreciate the transformation himself—into a hard-headed and not overscrupulous man of

ALCOHOLISM CAN BE CURED.

To whem it may concern: The good points of Mr. Dix m's new discovery for the cure of the liquor habit, in my opinion, are the flewing: First, it taken according to directions to completely removes all craving for liquor in the short space of three days; the same for a longer time is intensited only to brild up the system. Second, it leaves ne bed are the system. The leaves ne bed are the system of the system. The leaves ne bed are the system of the system. The leaves ne bed are the system of the system. The leaves ne bed are the system of the system of Canadian History, by James P Taylor.

The Via Media. Newman. 1 25

The Via Media. Newman. 1 100

To St Rev. Father Quinlivan's Opinion.

"that I have still half an hour at my disposal, so we will go to Florence at once. She lives only a few doors off;" and as they entered the magnificent cannot because he is vicious or debasing influence of the flerce commental vision, as vividly as possible, such models as Ruskin and Lincoln, for example, would tend to neutralize the debasing influence of the fierce competition for wealth and preferement, aye, even for a mere subsistence, which pushes out of sight the aspirations and ideals of youth. Keep these grand characters, which aroused you to noble thoughts and endeavor in the springtime of life, in mind, and your standards will ever be high.

Another aid toward the preservation and attainment of an ideal is to read, if but for a few moments each day, from great life-books which have helped so many souls, even in the midst of stumbling-blocks, to build up beautiful characters.

The mind is like a musical instrument debasing influence of the fierce comdissipated, but because they are not
certain of his integrity. They do not
feel that he can be depended upon
under all circumstances. Unlike the
other-young man, he has not cultivated
the one thing upon which all credit is
based, a character above suspicion, a
reputation without reported.—Success
lives the first influence of the fierce competition for wealth and preferement, aye,
oven for a mere subsistence, which
pushes out of sight the aspirations and
ideals of youth. Keep these grand charother-young man, he has not cultivated
the one thing upon which all credit is
based, a character above suspicion, a
reputation without reported.—Success

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FOR THE OVERWORKED—What are the
tweek of despondency and melancholy! A
impordered liver is one cause land a prime one.
A disordered liver means a disordered stomton, and a disordered stomach means disturbince of the nervous system. This b ings the
whole bady into subjection and the visitin
cele sick all over. Parmelee's Vegetable Pills
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ite a recognized remedy in this state and relief will follow their use.

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The Ho

STORIES.

many souls, even in the midst of stumbling-blocks, to build up beautiful characters.

The mind is like a musical instrument — a violin, for instance, —which, no matter how excellent it may be, requires to be put into tune every day that it may conform with the laws of harmony. So the mind must be attuned each day to high standard, so that there shall be no discord between it and the great model instrument—truth itself.

A third way, and one of the best methods for keeping an ideal in sight and holding up a standard, is to associate with great and noble souls.—Success.

The New Woman

Now enters upon pursuits formerly monopolized by mm. But the feminine nerves are still ners and she suffers from toothsche. To her we recommend Narviline—nerve pain. The work policy by man But the feminine nerves are still ners and she suffers from toothsche. To her we recommend Narviline—nerve pain.

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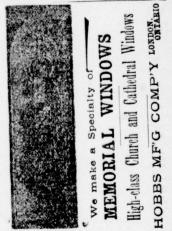
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#### THE BOLY PLACE.

(Zona Gale in the Bookman.)

old gardens; at the flow and dip and grace Of sweeping fabric; at the pnantom race Of shadow rippies in the tides of wheat, Where great, still spirit murmur as they Souls see their God as in a holy place.

What of the wrinkled face, the poor, coarse

Dead leaves and ruined walls, and fields that Rattling stark hucks? Of little feet that stray om clinging hands, and never find the From clinging hands, and any way?
From clinging hands, and the living G id.

He knows no holy place for whom the clod
Stands not an altar to the living G id.

#### ARCHDIOCESE OF KINGSTON.

On Tuesday Dec 10th an imposing ceremony took place at the Courch of Our Mother of Sir row. House of Providence, when five Sisters took the black veil and four received the holy habit. The altar of the Church was beautifully decorated with colored lights, topers at diowers, and the music rendered by the choi was particularly fine. His Grace Archbishop Gauther officiated. He was as sisted by the Rev. Fathers Corkey parised by the Church, and cousin of Sister M. Francis Xivier O'Rourke, Gaileton Place, Duffus, Kehoe, Mesgher, and McKernan, of the city which was a second of the color of the color. AT THE HOUSE OF PROVIDENCE.

francis X.vier O'Rourke, Collecton Flacotto, Duffus, Kehoe, Megher, and McKernan, of this city.

Tao Archbishop preached an elequent sermon dwelling on the call that God nad given the Sisters who had taken the important step their responsibility and the joy in store for such of God's servants who were faithful to their trust. There was a large congregation present. There were also many of the relatives of the Sisters at the ceremony. The following are the names of the Sisters who took their vows: Perpetual yows-Miss Margaret K. Somers, Sister Mary Gulalia, Gananque: Hack veil for two years-Miss Catherne Mugan, Sister Mary Austin, Riegetown; Miss Margaret A Corrigan, Sister Mary of Mercy, Kingston; Miss Harlowship and Miss Mary Amelia McDermott, Sister Mary of Providence, Harrowsmith; and Miss Mary Amelia McDermott, Sister Mary Francis Xivier, Carleton Place. The fellowing Sisters received the Holy Habit; The Misses Ann Joyce, Descronto; Angelus Jordon, Richmond, Oat; Emily M. Whalen, Kingston, and Heorietta Byrne, Stanieyville, Kingston Freeman.

#### DIOCESE OF HAMILTON.

BELL BLESSED

S. Joseph's Caurch, Hamiton, rejoices in the possession of a beautiful church bell, which was solemnly blessed by His Lordship the Bishop, Sunday evening last in the presence of a very large congregation. John Joseph is the name the bell received and its sponsors are Samuel Cheeseman, J. F. Curler, J. P. Melody, M. Smith, V. Bost and V. E. Edwards. Before priace remarks explaining that the bell was messenger of dogma, of duty and of death. Tae Bishop was attended by Fathers Holden and Donovan. Father Hischy and his parish ioners are to be congravulated on the excellence both in quality and tone of the instrument which their united offorts have entoled them and place in their beautiful church The miskers of the bell are Mencely Bell Co. Troy, N. Y., and its weight 1-50 lbs.

A SCHOOL CONCERT.

The distribution of premiums to the children attending the Hamilton Separate schools will take place in the Opera house, on the 30th intake place in The Separate school band recently organized will play for the first time in public

#### DIOCESE OF LONDON.

IMPRESSIVE SERVICES AT ST. ALPHONSUS

Windser Record, Dec. 9.

Windser Record, Dec. 9.

In Roman Catablic churches throughout the wind the Sin of December is observed as a day of special tevens in under the name of the least of the Immediate Conception. Y sterdards the date fell upon Sunday, which made the observance more universal.

In S., Alphonsus at 19.31 a.m. High Mass Bing, with Father Munter, P. P., ceiebrant; Father Downey, deacon; Father Stanley, subsequently for the day. It was an eloquent irribute to Our leading of the lamaculate Conception. In the course of this sermon the reverend speaker at inded to the appartition at Lourdes, France, and the world-wide reputation of the shrine. Warer, year after year, the sick and sufficient warer, year after year, the sick and sufficient to be washed in the miraculous waters, to be healed and to make known far and wide to Mary under the title of the Immaculate Conception.

1.7:730 b. m. grand Vespers was sung, fol-

seption. Father assume to east of the cere and presented them at the close of the cere nony to the candidates. The newly-received founders of Mary recited aloud the act of conscretion to their patronesses. Father Van Antwerp, of Most Holy Rosary Church, Detroit, preached the sermon in the syening on the Church, its age, its unity and its universal observance of the same dogmas. its universal universal and same obedince to the same doctrines and same obedince in the successors of the Apostolic priesthood commissioned nineteen hundred years ago, Father Van Antwerp closed his remarks with words of encouragement to the Sodaity of the Slessed Virgin Mary in St. Alphonaus caurch and hoped that every young lady in the parish and the enrolled as a member of it.

hoped that every young fady in the parish would be enrolled as a member of it.

La Hoche's Mass in B flat was sung in the moraing. The grand bass solo, so weil adapted to his flae voice, was taken by Albert Ouel-1tte, and was magnificently rendered. Mrs. Fenceb, at the offeriory same "Ave Maria," by Wiegand. Mrs Fenceh always does justice to her solo work but yesterday she surpassed herself in her fine rendering of this composition.

ice to her solo work but yestoracy site out passed herself in her fine rendering of this composition.

At the evening service a very large chair chanted the Psalms soies being taken by different members of the choir. Just before the sermon the choir sang "Veni Creator" and after the reception of the young ladis of the Sodality the choir sang a musical benediction, the first piece being a quariet, "O Salurais," by Verdi, those taking part being first Fench tas, and Albert Ouclietts, second bass. This was fribaved by a grand dust the "Ave Maria," sung by Mr. and Mrs. Si Vitan Lungies in their well-known effective style.

The musical service dosed with the rendering of Wiccond's "Tantum R' 20," the two seles being well rendered by Mrs. Elis Mooney and Miss Katta Mooney, chords by full choir.

A very fine feature of the evening least seventy-flow voices, the sub-being taken by Sylvian Langtois. The effect of this chorus was the rendering of the "Magnificat" in harmonized. Gregorian cash, service was the rendering of the "Magnificat" in harmonized services, the sub-being taken by Sylvian Langtois. The effect of this chorus was grand and tax-sevency flow voices, the sub-being taken by Sylvian Langtois. The effect of this chorus the direction of Mr. P. Ou Heter, recently appoint.

C. M. B. A.

Resolt tion of Condolence

Lindsay, Nov 25th. 1901.

At the last regular meeting of Branch No. 77, C. M. B. A. Lundsay, Nov 25th. 1901.

At the last regular meeting of Branch No. 77, C. M. B. A. Lundsay, Out., h. id. Nov. 12 1904. The following resolution was moved by Bro. E. Kingsley, Out., h. id. Nov. 12 1904. The following resolution was moved by Bro. E. Kingsley and the following resolution was moved by Bro. E. Kingsley and the following resolution was moved by Bro. E. Kingsley and the following resolution was moved by Bro. E. Kingsley and the following resolution was moved by Bro. E. Kingsley and the following resolution was moved by Bro. E. Kingsley and the following resolution was moved by Bro. E. Kingsley and the following resolution was moved by Bro. E. Kingsley and the following resolution was moved by Bro. E. Kingsley and the following resolution was moved by Bro. E. Kingsley and the following resolution was moved by Bro. E. Kingsley and the following resolution was moved by Bro. E. Kingsley and the following resolution was moved by Bro. E. Kingsley and the following resolution was moved by Bro. E. Kingsley and the following resolution was moved by Bro. E. Kingsley and the conversing with heart failure, and the davont many while conversing with his relatives he was statistical with the following resolution was moved by His Grace Archibishop Gauthier, and the many priests are sisters from the Husse of Providence and Convert. He have of Frovidence and converts and the body with the sea of the present and phone and the had for sevention of his paysical and mental powers, cur belowed paster and the hold times and the had for sevention of his paysical and mental powers, cur belowed paster and converted the holy tites of his Church, and the many priestry with the following resolution was moved by His Grace Archibishop Gauthier, and the many priestry with the care of the following resolution

Himself, give peace and rest to his soul, and let perpetual light shine upon him. Further

let perpetual light shine upon him. Furthermore, be it Resolved that copies of this resolution be sent 10, His Lordship. The Right Rev R. A. O'Connor, Bishop of the Diocese of Peterborough, Rev. C. J. Phelan, Administrator of the parish of Lindsay, to the Canadian, CATHO-LIC RECORD, and Register, for publication.

Branch 13, Stratford.

the parish of Lindbay, to the Canadian, CARIOLIC RECORD, and Register, for publication.

Branch 13, Stratford.

One of the associations in the city of Stratford that has made an enviable reputation of
making a huge success of everything it undertakes is the local Branch No. 13, C. M. B. A.
The 23 h of January proximo will be the date
of the twentieth anniversaly of the establish
ment of that branch in that city.
Formeri: the celebrathon of an anniversaly
has taken many forms that city.
Formeri: the celebrathon of an anniversaly
has taken many forms that city.
Formeri: the celebrathon of an anniversaly
has taken many forms that coming will be
entirely new and origion in every way and detail it will take the form of a purely local affair, that of producing in the Theatre Albert a
juvenile opera, composed by local authors both
as to words and mole and eracted by the
children of the off or children, contains fifty
original sund requires about fifty performtra. It has been composed by Miss Copus, a
well known kindergartener of that city,
who is responsible for all of the words
and may of the melodies she has been ably
assisted and helped by Mrs. T. J. May, who
has been composed by Mrs. T. J. May, who
has been composed by the airs and arranged
then thoughout the opera besides composing
all the overtures and arranging the choruses.
Neither of these ladies are novices. Miss
Copus is the author of the Operetta. Mother
Goose and her keletions," now he property of
oliver Ditson & Co., of New York, Philadelphia
and Botton. This lody is a sizer of Mr. Frank
A. Copus, of the News of London, Ont., and a
nice office of the dealing musiar and arranger
of many excellent musical efficions which are
only waiting publication, having been trained
in some of the leading musiar Iraning institutions in England.

It is to be boped that the former success of
Branch Ns.d3, Stratford, will not desert it, but
will be hougely incressed, both financially and
socially in this undertaking.

#### UNIVERSITY OF CITAWA, OTTAWA, CANADA.

OTTAWA, CANADA.

Dear Sin-I basten to re-assure your paternal selicitude: your son is in excellent health and spirits. So are his companions.

The actual sentiary condition of our numerous personnel (\$23) is remarkably good, when we consider that the contagion is spread throughout the whole contine in. Spread throughout the whole contine in. Spread throughout the whole contine in. Good and throughout the whole contine in. Spread throughout the whole contine in. Spread throughout the whole case. The Arts and Companion of the instruction of the case of the spread of the instruction of the case of the actual continent. The Arts and Companion of the infirmary, and be it a case of induce. This happy state of affairs is due, under God's kind provide of the excellent hygienic rules followed in the University, and to the enthusiasm for manly sport fostered among the students, who has decade, the Rugby football championest with the Dominion of Canada.

However, man the bound of Canada.

However, Kerry precaution that modern medical science could suggest was taken to meet possible dange. When on Saturday, the Thinast three bases of the very mildest type of interest the promptly transferred to the Hospital. Two days after, when control was taken to meet possible dange. When on Saturday, the Thinast three bases of the very mildest type of interest the promptly transferred to the Hospital. Two days after, when courteously asked by the patients promptly transferred to the Hospital. Two days after, when courteously asked by the avenues to the University, we were proud to inform them that were immediately routined and the patients promptly transferred to the Hospital. Two days after, when courteously asked by the avenues to the University, we were proud to inform them that wen'y four hours previously we had vigorously enforced this very measure of our own accord, and had eff cively quarartined the outside world. And this we did from a keen sense of our own responsibility towards as boarders.

a keen sense of our own responsibility towards aboarders. It was our conviction that the danger lay not within our walls but without. This conviction was evidently shared by parents whose children had been home on Surday since they sent them back to us to previde for their safety. Even Dr. Law and his adviser, Dr. Robillard, shared our views in this marker. These two gentlemen are authorities of the Board of Health, whose kindness has been equalled only by their rooms, untring activity and deep concern for the public health. They wished it clearly understood that the placing of the University "under observation" for two weeks, did not by a hat such action was purely and simply a measure of predece to satisfy public opinion, and further, to allow the boys to go unmolested and only the 'Xmus holidays in their respective hours. Judging from the cherful earnestness with which each student pursues his usual studies, we have every reason to believe that our expectations will be realized.

R set assured that we are doing our utraces to all viate the monotory of their enforced seclusion.

ents and trems with highly appreciated.

My final request is that we all join in a fervent prayer for the speedy stamping out of the scourge throughout the land

I remain, dear Sir.

Yours devotedly in Christ and

Mary Immaculate,

J. E. EMERY, O. M. I. D. D., Rector,

December 11, 1901.

MR. MICHAEL BURNS, TORONTO.

Misses Annie. Neilie and Emily.

The remaine were removed from his lateresidence to St. Mary's church shortly after 2 o'clock Saturday from the ratiway companies in attendance. At the church Requiem High Mass was said by Rev. Father G Leary. The remains were in a red in St. Michael's cemetary The floral tributes included designs from the Locomotive Engineers, Dom Rediator Co. and other employees and friends. R. I. P.

MR. HARRY HAMILTON, KINOSTON.

In partialing the death and funeral cere-

MR. HARRY HAMULTON, KINGSTON.

In narrating the death and funeral cere
moties of the late Mr. Harry Hamilton we
experience a two-fold sentiment—one of sorrow at the loss of so good a son and brother
and shove all to the bereaved family; one of
injoy at the thought of so beautiful a Christian
death the happy closing scene to such a good
and yntuous life.

Let us gather round the yule log, While the Christmas chimes ing clear, Pealing out from snow-clad belfries. Filling all our hearts with cheer.

HELP THE CHRIST CHILD.

Watch the golden sparks fly upward, Out into the crisp night wind, Mingling with the swirling snow spray, Leaving warmth and light behind.

Gather closer. Oh, what gladness Fills the earth at Christmas tide. Surely no such thing as sorrow Can 'mid so much joy abide!

Ab. alas! if like the Magi, We should watch the guiding light, It would lead us to the Chriss Child, In His crib on Christmas night;

In the humblest homes we'd find Him. In the cradles of the poor. Where no warmth or joyous laughter Greet us at the creaking door. There, neglected, cold and hungry, Christ doth suffer, as of yore,— We, in warmth beside the yule long.— He, in hovels of the poor.

Let us give them some small teken In the Christ Child's name, and then Hearken to the Angels' chorus— "Peace on Earth, good will to men."

REV. FATHER KELZ'S FIRST MASS.

REV. FATHER KELZ'S FIRST

MASS.

On Sunday last, the feest of the Immacuiate Conception. St. Patrick's church, Toronto was the sense of a most joyfule vent, its capacity being fully taxed to accommodate the vast congression assembled to do honor to one of the sons at the parish, the Rev. Chas. Kelz, C. S. S. R. on the occasion of bis offering up for the first me the Hoty Sacrifice of the Mass, he having been ordained a priest of the Redemptrial Order by His Eminence Cardinal Gibbons, at Richarder, Md., on the 6th instant. Solemn High Mass was celebrated the deacon being Rev. Father Urban sub-deacon Rev. Father Gannon and Mr. F. Deblinger master of ceremonies. A most ledguent sermon was delivered by the very Rev. P. Barrett, C. S. S. R. who, in the ourse of bis remarks referred to the factor his having been rector in charge of the college at the time the newly-ordained priest (them a young boy) entered u on his course of introduction of the college at the time the newly-ordained priest (them a young boy) entered u on his course of mountainty studies, and expressed with very evident pride the pleasure it now gave him to see the young neonyte, who after years of students pride the pleasure in now gave him to see the young neonyte. Who hat have the print he day." "Who, but those who had themselves experienced it, could fathom the unsueskable joy of the mother who has so long and eagerly looked forward to the time when she should see her son officiating at the altar of God fearing perhaps that she might not be spared to see the day, or who could under sand the joy of the mother who has so long and eagerly looked forward to the time when she should see her son officiating at the slar of God fearing perhaps that she might not be spared to see the day, or who could under sand the joy of the mother who has here of the parish of St. Patrick, in which he had lived and received his earlier training, but the ordination of every priest was an occasion for joy for the Catholie world at large. A very lucid explantion of seving

ship of Mr. Cosgrave, Mr. Holmes officiating at the right.

Before the Mass, the relatives of the young priest assembled at the vestry, whence the procession headed by the altar boys, immediately followed by a guard of honor of the Knights of St. John, under Captains Jas. Neville and J. Heffrin, then by the assembled clergy, the newly ordined priest and relatives in the order named, rocce-ded to the main entrance of the church, where it was joined by a number of innevent children prestily at irred in spotless witk the captains at the head of the asile, the Sir kights dealoged to right and left, and presenting swords, the remainder of the procession passed through their lines, the young priest proceeding under a welcoming arch of electric lights and greens to the sanctuary.

In the evening at 7:30, Father Klez officiated

dearon, the sermon being delivered by Father Urban.

Father Kelz was born in Toronto in 1875, received his primary education from the Christian Brothers, entered the preparatory college of the Redemptorist Order at Saratoga Springs, N.Y., in 1899 afterwards attending St. Mary's College at North East. Pa and in 1895 begren his novitiate at Annapolis. Maryland, and was professed on August 2nd 1896 since which time has been completing his studies at Ilchester, Md. at which place he was ordained by His Eminence Cardinal Gibbons on December 6th. Father Kelz left for the South on Monday evening, followed by the prayers and good wishes of his relatives and many friends, a number of whom assembled at the depot to wish him Godspeed.

We have a supply of this fascinating and thrillingly interesting work—cloth bound—in stock, and will send a copy to any of the readers of the Carnotte Reconstoner from \$100. On its first appearance in print. The Martyrs of the Colissum was blessed by this Holiness Pope Pius IX., by Jetter of the March 1874; and on 27th April of the same year it received the hearty recommendation of Archbishop Lynch of Toronto. It is the result of much careful study and research, and is the first and only authentic work on the subject.

Address Thos Copper,

#### BRANTFORD.

MISSION AT ST BASIL'S CHURCH.

From Sunday, Nov. 24th, until Sunday, Dec. lat. two Carmelite priests from Niagara Falls. Rev. Fathers Ryan and McBonald conducted mission services at St. Easil's in Brantford. There were Masses at 5:15 and 8:30 every morning; and rosary, sermon and Benediction at 7:30 every evening from the beginning, the crowds who attended the services were large, and every evening the church was taxed to its utmost. Even at the early morning Mass the number of neopie who attended filled the church fairly well. A series of sermons and instructions covering the leading points of Catholic belief was delivered which must leave our people well grounded in the faith that is in them. Father thy and seemed exhausties in his knowledge and fund of illustration. His sturdy handling of his subjects, and plain xplansticms on every question he approached gave his harers full possession of the details. Though the discourses he delivered were marked by evidence so of eep research and elequent earnestines Einst never falled to impress his nearest with a spirit af great devotion. Very large numbers received Holy Communion; and the last day or two of the week the Fachers xpressed their satisfaction at the manner in which the people had turned our, and at the classing service on the last Sunday evening several hundred recople were objected. In the liast only or two of the week the Fachers xpressed their satisfaction at the manner in which the people had turned our, and at the classing service on the last Sunday evening several hundred recople were objected. In the disson ye return of Rev. Farher Rvan, who came to close the jubiles services. He said he had been touched by the kindness of the pastor and impressed he is stoned for the said services. He said he had been touched by the kindness of the pastor and impressed in elsewhere that he might do so. He preached a grand sermon on the Immaculate Conception and performed the closing services and the member of the holy year. The missionaries will be remembered kindl

#### THE CATHOLIC ALMANAC OF ONTARIO FOR 1902.

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ntaining photos of His Holiness the Pope. Containing photos of His Heliness the Pope, His Excellence the Anosoicic Delegate, and all the Archbishops and Bisheps of Ontario.

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Thaddeus of Warsaw do
Hiawatha Henry Wadsworth Langfellew
Francelina do
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Handy Andy Samuel Lover
Hitting III.

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#### MAIL CONTRACTS.

SEALED SEPARATE TENDERS addressed to the Postmaster General will be received SEALED SEPARATE TENDERS addressed to the Postmaster General, will be received at Ottawa until noon, on Friday, the light of January. 192 the conveyance of his Majesty's Mails, on 2 proposed Contracts for four years, 24 at all 8 these per week respectively each way, between the London Post Office and the Lake E. 19 and Detroit River Rail way Station, and between the London Postoffice and the Michigan Central Railway Station from the late of April, next.

Printed noices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Office of London and at the office of the Prest Office respector.

H. G. HO!KIRK.

H. G. HOPKIRK.

Post Office Inspector.

London, 29th Nov. 1901.

1209 2

N. Y., in 1800 afterwards attending St. Mary's Control Lack 1801 and in 1805 began to the State of the State

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#### MARKET REPORTS.

LONDON.

LONDON.

LONDON.

LONDON.

LONDON.

Produce — Eggs, fresh laid, (retail) 20 to 25c; eggs, crates, per dazen, lê to 18b; butter, best roll, 18 to 20c; butter, best crock, 16 to 18c; butter, creamery, 21 to 22c; honey, strained, per lb. 9 to 10c; heney, in comb, 12 to 12sc.

Poultry—Spring chickens, dressed, 49 to 69c; live chickens, per pair, 35 to 45c; ducks, per pair, 60 to 9c; gelse cach, 60 to 8cc; turkeys, per lb, 7 to 9c.

Nec chickens, per 5th. 35, 50 to \$5.5; turkeys, per 1b. 7 to 9c.

Grain. per cental Wheat, \$1.33 to \$1.35; oats \$1.28 to \$1.5; corn. \$1.19 to \$1.15; barleys, \$2.18 to \$1.50; corn. \$1.19 to \$1.15; barleys, \$2.18 to \$1.29; peas. \$1.0 to \$1.10; rps. 90c. to \$1.90; barleys, \$2.18 to \$1.50; corn. \$1.19 to \$1.10; rps. 90c. to \$1.90; barleys, \$2.10; barle

Farm Produce—Hay \$8 00 to \$8.50; straw, per load, \$3 to \$3.50; straw, per ton, \$5 to \$6.

Toronto, Dec. 19.—Wheat steady; red and white, 55 to 756;; middle freights; No. 2 goose, 66; to 67c, east; spring, 74c east; Manitoba No. 1 hard \$6c; No. 1 northern \$4c. and No. 2 northern, \$1c., all rail g. i. t., Sarnia, December shipment, and 2c less via North Bay. Flour strady; \$2 55 to \$2 90 ears of 90 per cent, patents buyers' bay; middle freights; choice brands held 15c. to 20c. higher: Manitoba steady; cars of strong bakers \$3.90 and Hungarian, patents \$1.20 ear lots, bags included, Toronto, Millfeed irm; cars of shorts, \$20 and hans \$18 middle freights; Manitoba firm; shorts, \$22 and bran, \$21 ear lots, sacks included, Toronto freights. Barley steady; No. 1, 56c. No. 2, 54c; No. 3, extra, \$22 and No. 3 50c, to 51c. middle freights. Burkwheat firm; 54c middle freights. Gorn, mix-d, and yellow. 69 to 51c middle freights. Oatmeal steady; cars of bars \$5.55 and barrels, \$5.50 on track Toronto, and 25c more for broken lots. Peas steady; \$30 east, \$10 east, \$

25c more for broken lots. Peas steady; 83c east, 81c north and west, and 82c middle freights.

Montreal, Dec. 19.—Grain—New crop No. 2 oats, locally at 50 to 50 c.: No. 2 burley, 56j to 57c: No. 3 extra barley, 58jc: buckwhea, 53c east freight; peas, 80c high freight. Flour—Manitoba patents, 84 10to 94 30; strong bakers', 85; straight rollers, 83 45 to 84 60; in bags, 91 70 to \$1.80; Oatarlo patents, 83 75 to 81 Feed—Manitoba bran quotrd at \$20 to \$21; shorts, 822 to 823 bags included; Ontario bran, in bulk, \$2:50 to \$21.50; Contario shorts, in bulk, \$2:50 to \$25.50. Rolled oata—Mileers' prices to jobsers \$2.70 in bags, and \$5.50 to \$5.65 per bbl. Provisions—Heavy Canada short out pork, \$21.50; selected, \$22.50; compound refined lard, \$15 to 9c; pure Canadian lard, 11j to 12jc; finest lard, 12j to 13jc; hams, 13 to 14c; bacon, 12 to 15c. Cheese—Ontario Septembers, \$2 to 94c; Octobers, 9j to 9jc; Eastern Counties, 9jc; Quebec, 9 to 9jc. Butter—Choice creamers, 20c to 2 jc; seconds, 19c; winter butter, 19 to 19jc; yes betted cold storage, 22c; to 10 19 per to section tins, 9jc; buckwheal; 2c less, Poultry—Turkeys, 7j to 8se; ducks, 6ic; old fowl, 4j to 5 per 15 for dry picked birds; scalded stock from 1 to 2; less

Live Stock Markets.

### TORONTO.

TORONTO.

Toronto, Dec. 19.—Following is the range of quotations at Western cattle market this morning.

Cattle — Shippers, per cwt., \$4.50 to \$5.00; butcher choice, do., \$4.00 to \$5.00; butcher, to good \$3.25 to \$4.00; butcher, largering, \$2.75 to \$3.25; stockers, \$2.50 to \$3.00.

Sheep and lambs—Choice ewes, per cwt.

Sheep and tambs—Choice ewes, per cwt. \$2.75 to \$3,12;; butchers' sheep, each, \$2.00 to \$3.25.1ambs, per cwt \$3.25 to \$3.85; bucks, per cwt. \$2.00 to \$2.50. Milkers and Calves—Cows, each. \$30 to \$4.5 salves, each, \$10 \$0.00. Hogs—Choice hogs, per cwt. \$5.00 to \$6.12;; light hogs, per cwt. \$5.75 to \$5.874; heavy hogs, per cwt. \$5.75 to \$6.00; sows, per cwt. \$5.50 to \$4.00; stags, per cwt. \$5.50 to \$4.00; stags, per cwt. \$5.50 to \$4.00; stags, per cwt. \$5.50 to \$5.00; sows, per cwt. \$5.00; sows, per cwt. \$5.50 to \$5.00; sows, per cwt. \$5.00; sows, per

\*\*A 00; stags, per cwt. \$2.00.

\*\*East Buffalo, N. Y., Dec. 19.— Cattle — Receipts light, closing with downward tendency; veals, top. \$6.75 to \$7; common to good, \$1.185,75. Hogs.—Receipts, 4.800 head; active and the higher; Vorkers \$6.10 to \$6.15; light common to \$5.00 to \$6.05; mixed per kers \$6.20 to \$6.25; heavy, \$6.25 to 65; pigs, \$5.40 to \$5.50; coughs, \$5.40 to \$5.70; stases \$4 to \$4.50. Sheep and lambs.—Receipts, 15.800 head; steady to firm; choice lambs, \$5.20 to \$5.25; good to choice, \$4.90 to \$5.10; culls to fair \$4 to \$4.75; sheep, choice, handy wethers, \$3.00 to \$3.75; common to extra. mixed. \$2.75 to \$3.30; cull and common, \$1.50 to \$2.65; heavy, export ewes, and wethers, \$3.60 to \$3.75; yearlings, \$3.75 to \$4.

#### TEACHER WANTED.

A FEMALE TEACHER WANTED HOLD-ing a second or third class certificate for the Roman Catholic Separate school section No. 6, township of Sunnidale, for the year, 1902, "uties to commence the 2nd of January Thomas With Leatings."

P. O. Ont.

WANTED FEMALE TEACHER FOR SEParate school No. I. Deloro State salary
and qualifications. Duties to commence Jan.
2nd. Address John A. McCallum, Secretary,
Deloro, P. O. Hastings County.

1209-2 TEACHER WANTED FOR R. C. S. S. No 2 Hullett. Duties to commence January 3, 1902 Section small. Salary \$225. Apply to Thomas Carbert jr., Clinton, Ont. 1209 2

A FEMALE TEACHER WANTED FOR A R.C. Separate School, S. No. 6, Sherwood, nolding a 2nd class certificate. Must have experience Duties to begin 3rd January, 1992. Apply, stating solary, to James Murray, Sectrens, Barry's Bay P. O., Ont 1208.2

TEACHER WANTED, HOLDING A rid class certificate, to teach in school section No. 2. Brudenell Male preferred, Duties to commence Jan. 2nd, 1922. Apply, stating salary, to James Costello, Bruden 19 P. O. Ont. o Ont.

WANTED A CATHOLIC TEACHER.
male or female, for S. S. Dover. Duties
to commence Jan. 2nd, 1992. Applications
stating salary and experience to be addressed
to Gregory Caron, Sec.-Treas., Dover South P.

O. Ont 1208 2

WANTED FOR SCHOOL SECTION NO 9
Host for the year 1992 a female teacher holding 2nd or 3-1 class certificate. Apoly setting salary to Jas O'Nell, Sec. Treas., Vico ont.

WANTED FOR FERGUS S. S. A FEMALE
teacher holding second or third class cer
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bonds debentures and preference shares, as bonds debentures and preference shares, as may be necessary for the attainment of the above objects.

Address Thos Coffex, London, Ont.

Montreal, 27th November, 1901.

#### Miss Poupore Takes the Vell at the Ursuline Convent in Quebec.

Ursuline Convent in Quebec.

On Wednesday, the 13th ult, a very beautifu and touching ceremony was held within the historic walls of the Ursuline convent, in the city of Quebec, when Miss Ida, dauchter of Mr W. I. Poupore, ex M. P. for Portiac, received the veil and holy habit of the Ursuline Order with all the pomp and ceremony surrounding such occasions. Mgr. Marols, Vicar-General of Quebec, presided at the ceremony, which was also witnessed by Mr. and Mrs. Poupore and the Misses Mabel and Mary Poupore. Rev. Father Twomey, formerly parish priest of Morrisburg, where Mr. Poupore once resided, came four hundred and fifty miles from Tweed, Ont. to be present at Miss Poupore's renunciation of the world, and is shown in a first the content of the content of the content of the distinguished ladies of the Ursuline convent, which has been the foremost educational establishment of this country and the ursuline Order. Miss Poupore leaves behind er, not only the comforts which riches could procure and a world that held out to her every hope of earthly joy and happiness: but also in the greatly regret her departure from their mids but appreciate at the same time, the excellent should be procure and a world that held out to her every hope of their estimable young friend an the great sacrifice which it involves. They a so prayerfully join with her fondest parent who have so cheerfully given her up to the excellent of their estimable young friends and the great sacrifice which it involves. They are nobler sphere to which she has been called.



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THE CATHOLIC RECORD OFFICE.

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This ever popular Annual, now in its nine-teenth year, has a richly illuminated cover on which is given a representation of The Last Supper (in picture form), beside which is an angel bearing a palm branch ascending into

aven. it has many beautiful stories by the foremost pholic writers, as well as historical and de-Carholic writers, as well as historical and scriptive sketches, anecdotes, poems, etc., and the usual calendars and astronomical calculations. It also contains fifty-two full page and text illustrations.

CONTENTS.

"The Casting of Coming Events," by Rev Francis J. Finn, S. J.
"The Cloud," by Charles Le Goffic.
"Our Lady of Fourviere."
"The Missal of Abbot Gelasius," by Raoul de Naverv.

Navery.
"King Clovis and St. Louis."
"The Rosary of My Tears," by Father Ryan.
"Wisely Said."
"Wisely Said." The Tressures of the Evil One."
The Keg and the Sword," by Champol.
The Christmas Rose."

The Christmas Rose."
The Image Maker of Kerilis," by C. Le G. Old Giovanni." "Just for Fun."
"Heard in the Class Room," by Rev, Francis
J Finn. S J.
"A Right Royal Salute," by Charles Warren

"A Right Royal Satute," by Charles Wartes
Stoddard.

"The Career of an Expert," by Maurice Francis Egan.

"In the Hollow Log—A True Story of 1869," by
Salile Margaret O Malley.

"As the Wheel Turned," by Mary E. Mannix.
"One of Many," by Mary G. Bonesteel.

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Items of Interest and Some Notable Events of the year 1900 1901.
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#### PARLIAMENTARY NOTICE.

Monday the twentieth day of January next, all be the last day for receiving Petitions for

Monday, the twenty-seventh day of Janua y next, will be the last day for introducing Pri-vate Bills to the House.

Friday, the seventh day of February next, will be the last day for presenting Reports of Committees relative to Private Bills. CHARLES CLARKE,

Toronto, 10th December, 1901.

VOLUME XXIII.

## The Catholic Record.

London, Saturday, Dec. 28, 1901. MODERN SALONS.

It has been often said that the wise man is slow to speak. His knowledge ency keeps him humble. He finds out what readin he can do, studies his limitations, and thusia does not aim higher than his capacity ample, permits. But the fool is arrogant and ism ". is of everlasting utterance. We meet separa him in magazines cheering for Haeckel. this " We see him revamping some old charge proud of Huxley's, and preening himself on nobles his virility of intellect. He laughs at been miracles because he, poor fool, who is temple surrounded by mysteries, cannot account estant for them. The wonders of St. Anne de admit Beaupre and Lourdes give him little fected concern because he puts them down to other the overwrought imagination. But if ary m they are facts-what then? Every It i effect must have a cause. And if the Scots cures at the above-named places are ly cre facts, and as such are vouched for by re- a preputable authorities, it behooves a sen- mind. sible man to either explain them or to light-

Writing in the annals of Our Lady of them Lourdes Dr. Brunnelle says that he has they verified miracles scientifically and chal- is do lenges any physician to give him a na- ness tural explanation of those cures, the l When they (materialists) can explain of th scientifically how a leg can instantly cont increase its length two inches; how an But osseous tumor of three years' standing side can be instantly healed and covered mod with a new skin, or how acute pulmon- cree ary tuberculosis and natal blindness can it is be cured by a simple bath, then we will comfeel that they have some right to talk vini-

#### MIXED MARRIAGES. We have more than once in our col-

umns called attention to the evil of mixed marriages. The declarations on this subject are decisive. The Church abominates and detests such nuptials. She has a horror of these unions which present so many deformities and spiritual dangers. Therein is the verdict of the the Church. Some Catholics object to it as deplorably out-of-date legislation. They cannot see wherein mixed marriages are abominable and detestable and are fond of balancing their inexperience and ignorance against the wisdom and motherly solicitude of the Church for the souls of her children. But we need not be reminded that worldly-minded Catholics have ever looked adversely upon statutes running counter to their own inclinations. They are responsible for much both by their loose talk and bad example. Their faith is cold, and their vision of the supernatural hampered by passion and prejudice. And when we consider that some of these people are descendants of many who suffered persecution and death rather than prove recreant to their God we come tounderstand what a blighting influence the spirit of the world has upon a disloyal and un Catholic kind of heart. True, they prate about such and such mixed marriages as having proved anything but abominable and detestable. They will persist in their opinion, however, the Church may decide to the contrary.

of superior character can do much towards obliterating the prejudices and contributing to the conversion of the heretical party. This is a delightful bit of information, but it is a good thing not to know so much than to know so much that aint so. A woman of superior character may do a great deal, but that kind of a woman will not usually contract an alliance banned by the Church. She values her faith too highly to expose it to shipwreck and her Catholic spirit prompts unquestioning obedience to ecclesiastical superiors. And because she is superior she will always prefer a marriage "which the Church approves, which the Sacrifice (the Mass) confirms and which blessing seals.' Men who have studied the question of mixed marriages are unanimous in declaring that they are the fruitful mother of misery and unhappiness and the perversion of children. Anent this latter we may quote an extract from a statistical study of conditions prevailing among American young men between the ages of sixteen and thirtyfive: "In families where but one of the parents is a church member only 50 per cent. of the young men are members of churches. Where the father and mother are both Catholics, only 8 per cent, of the young men are not church members. Where one of the parents is a Catholic and the other a Protestant 66 per cent. of the young men do no belong to a church."

Then we have all heard that a woman

May He who has seen fit to call him unto