1904.



#### ORGE nada

## MENER A TATATA k

ur present

## ness ou

the advanthe way of land, minc., in

# ARIO

, maps, etc.,

#### DAVIS wn Lands NT. NANAAA

# ldea!"

equires no shak y put the askes he coal from the bor. See it at Gillespie OMPANY. ondon, Ont.



great comhave satisway if you





O., DS KING ST.

the second

和人

3BS

cturers of

URING CO.

nd Decorative

CANADA

indows



LONDON, SATURDAY, DEC. 24, 1904. THE COMMERCIAL PIRATES. In the July number of Everybody's and when the voters remained passive, Magazine appeared the first instalment of an exposure of the methods

of suicide, mourn unavailingly the loss

of their dollars. Speaking of the direc-

tors of the amalgamated Copper Com-

In the harness of the system these

men knew no Sabbath, no Him : they

had no time to offer thanks, no care for earthy and celestial being : from their

being, from their eyes no human power could squeeze a tear, no suffering wring

a pang from their hearts. They were

The words are penned by one who

knows whereof he writes. The picture

of men converted under the brutal code

of modern dollar-making into beasts of

it is and unspeakably revolting, but we

think that the sheen of gold round

its unsightliness. Perhaps a few may

pany, Mr. Lawson says :

The Catholic Record.

VOLUME XXVI.

or ignorant of their power, general atemployed by some multi millionaires in tacks on the debauchers of legislatures increasing their bank accounts. The have had no effect. Now Mr. Lawson writer, Mr. Lawson, begins a revelation is specific and direct in his charges. of the secrets of " high finance " so far "The Massachusetts legislature," as the Amalgamated Copper Company he says "is bought and sold as is concorned, and, despite rumours of are sausages and fish at the marlibel suits, rests not as yet from his kets and the wharves. The largest labors. The story is the old one of and wealthiest and most prominent human greed, respecting no law, human corporations in New England, whose or divine, in its search after wealth. affairs are conducted by our most re-The pirate of bye-gone days sailed the presentative citizens, habitually corseas with the black flag at the mastrupt the Massachusetts legislature. head : sacked and harried when and He declares that if a man of the type where he might : and made his vicof Folk of Missouri does not, after tims walk the plank. His successor, the commercial pirate of this century, plies the same old trade though in

turning up the legislature and Boston municipal sod of the last ten years, exnose to the world a condition of rottena new way. He keeps the flag under ness more rotten than was ever before cover and answers to the name of exhibited in any community in the Captain of Industry. He is extolled in civilized world, it will be because he the newspapers, and the public, the has been suffocated by the stench of men and women who are taught insistwhat he exhumes." An arrangement ently that money is the highest good indeed which must be heeded. But in life, look upon with reverence. It perhaps the gentlemen accused may matters little that his exploits in the not shrink from claiming cowardice, in way of plundering outrival any that are addition to venality and corruption, as credited to departed freebooters. His one of their character assets. victims, when they do not walk the plank

or or to make them harmless at least,

either because they were indifferent

# A FIGHT AGAINST GOD.

Some journalists persist in saying that Combes' Ministry stands for "democratic" ideas. M. Leroy Beaulieu is authority for the statement that the fight in France is fundamentally against God; and Protestants who hope to profit by the war on Catholicism are as those persons mentioned in immune to every feeling known to God orman. They knew only dollars. Their the gospel who, having eyes, see not.

## A DEBASING AVOCATION.

orman. They knew only donars. Their relatives of a moment since, their friends of yesterday, they regarded only as lumps of matter with which to feed the whirring, grinding, gnashing mill which poured forth into their bins dollars We are informed that complaint has been made that our remarks are betimes

not edifying, which may go to prove that some people think they are pious and they are only bilious. The charge of disedification is based on a few words anent the saloon-keeper. We prey is not drawn by a visionary or a might have referred to his benefactions radical at war with society. Saddening and recounted the doings of departed worthy and model drink-dispensers. We ought have dwelt on the well-known joviality of the bar-keeper, and have about it will cause many to overlook touched upon the happy family reunion every night after the bottles are discover some beauty in the picture, corked and the contents of the cashfor the pitiless war on all that stands box noted. But we simply referred to in the way of the acquirement of pelf it as a dirty business. It is to our is heralded as a proof of strength and of commendable pertinacity of purpose. The weakling is the one who does not make money : the strong are they who do make it, though they are, whilst making it, immune to every feeling demanding brains and character can

known to God or man. THE WORLD'S OPINION.

an influence in courts and legislatures has been said ere this. But when the FLESH. best legal talent of the country can be To day a child in its mother's arms hired to protect the criminal trust, to silence the outcries of the investigat.

came into my garden. I looked at it, and saw at the same time the necessity of the Incarnation. God could not resist taking that loveliest form-the highest to which material things have reached. The yellow curls, thick and close and fine as slik floss, falling down upon his neck; the clear, limpid eyes, beaming with pure delight; the white teeth, and its ineffable joy, as it played at hide-and-seek behind its mother's neck, and then becoming suddenly serious, stroked his mother s cheek, and stared at her with eyes of wonder-no! If God has chosen to unite Him-self to His creation, He could not self to His creation, he could he have chosen a lowlier, nor a love-lier form. How beautifully these mediceral painters interpreted this mystery of the Human and Divine ! And with what theological exactitude, yet with what artistic and withal sympathetic instincts they drew from the deep wells of imagination and devotion their Madonna and Child. Was it Teunyson that found fault with the Tennyson that found failt with the serious look in the Child's eyes in that eighth wonder of the world—the Sis-tine Madonna? Look more closely, O poet, and you find that Raffaelle was

right. I cannot agree with the theologians who say that God united Himself to man as His highest rational creature. Man is the lowest in the scale of rational beings. You cannot con-ceive lower without drifting into the regions of monsters. It was because man was the lowest reabecause man was the lowest rea-son in the scale of creation that God chose to join extremes—to knit Himself the highest link with the lowest. "He emptied Himself, taking the form of a

alave. But mark the swift and sudden transformation of the creature ! "Remem-ber that thou art but dust, and unto dust thou shalt return !" What a gull between the rathless sentence and this -"Know you not that your bodies are the temples of the Holy Ghost?" What wrought the change in the inspired pages? The Incarnation!

I never could understand that mediaval idea of the worthlessness and con-temptibility of the body. It was easy to understand it under the Old Law, or by the light of reason alone. But, by the light of Revelation, and in view of the light of Revelation, and in view of the stupendous fact that God chose it as the dwelling-place of His Son on earth, and His eternal, if glorified and transcendent Tabernacle in Heaven, it seems almost a denial of that ineffable mystery to speak of the body as a "sewer of filth," "a tabernacle of cor-ruption," etc. Viewed in itself it is true that its maryellous and miraculous true that its marvellous and miraculous construction-the adaptability of each organ to its wants, the subtle and complex mechanism, awake enthusiasm in the scientist. The eye alone is a con-centrated omniscience, so small in compass, so vast in comprehensiveness and power. But all is mortal and frail. It is but the solidifying of a few gases, that are dissolved in the putrefaction of death. What then? Science says it is

AND THE WORD WAS MADE Andrew Hodobay, and all priests and harew nonconsy, and all priests and people of the Greek rite are directly subject to the Ordinary and bound by all the statutes and are in every way the same as Catholics of the Latin rite, except in those things which are pec-uliar to the Greek rite.

Eatholic Record.

"Christianus mihi nomes est, Catholicus vero Cognomen."--(Christian is my Name, but Catholic my Surname.)-St. Pacian, 4th Century

LONDON, ONTARIO. SATURDAY, DECEMBER 24, 1904

uliar to the Greek rite. Catholies may hear Mass according to any rite, and in places where there is no church of the Greek rite, those who belong to that rite are bound under pain of sin, to assist at Mass, in the Church of the Latin rite, on Sundays and holy days of their own rite, and vice versa. When there are churches of different rites Catholics should be instructed and commanded to frequent the church of their own rite on Sunday and their holy days. No Catholic may pass from one rite to another without special permission of the Holy See.

to be married the pastor of the woman is to perform the coremony. All male children of such marriages are to be educated in the rite of the father, all females in the rite of the mother. In cases of necessity, that is, when danger of death, long distance or some great difficulty intervenes the faithful of the Oriental rites in this diocese, may receive the Sacraments from any priest of the Latin rite according to the Latin ritual. This is lawful only the Latin ritual. This is fawful only when no priest of their own rite can be had; or can be had only with great difficulty. In danger of death when no priest of the Latin rite can be had, a priest of the Latin rite can be had, a

Let it be remembered that only the gravest necessity makes it lawful for a priest of one rite to administer the Sacraments to a person of another rite, except the Sacrament of Penance. The faithful belonging to any rite may con-fess their sins and validly and lawfully fees their sins and validly and lawfully receive absolution from any priest who has been approved by the Ordinary of the diocese, Funeral services are to be performed according to the rite of the deceased whenever possible Priests of ones rite may celebrate Mass and officiate in churches of another rite, when any reasonable cause requires it, but priests and others in Holy Order

but priests and others in Holy Orders are not allowed to administer the Sacraments, celebrate Mass, or minister at the altar in any rite but their

own. Since all Catholic priests of all rites in this diocese are under the jurisdiction of the Ordinary they are to render respect and spiritual obedi-ence to the Bishop and his laws and instructions. Precedence in processions and assemblies and other ecclesiastical solemnities does not depend on the rite but on the time of the ordination ad-mission into the diocese on the character of ecclesiastical dignity with which one is vested.

A JESUIT, SON OF THE PURITANS

it as a dirty business. It is to our mind a pitiable and debasing avocation —the most repugnant to any one who desires to add to the betterment of the world. A man who fails in everything demanding brains and character can achieve success as a rum-seller. Other fields of human activity call for ambi-tion and self-development; in this noth-ing that can be coveted by any self-respecting citizen is necessary. The The Rev. Edward Holker Welch, S.

gentleman. Yet, he gave himself with his whole heart to work among the needy, unkempt and neglected. He was devoted to the sick poor. He was most assiduous in confessional duty, and the basement chapel of the Immaculate Concention, in these early days was not Conception, in those early days was not the beautiful and comfortable place it

is today. In the late '80's he was transferred to Georgetown University, where he filled the chair of constitutional history. There, as in Boston, he was a strengthening, refining and uplifting influence on long successions of eager youth. He had sacrificed all that men youth. He had sacrineed an that man most desire in life, before satiety or sorrow had shaken his hold; but he had done it so quietly, he bore himself so modestly and humbly that few realized his great renunciations. His asceticism was not hard nor dis-

His asceticism was not hard not also couraging. He was always cheerfal. He kept the tenderest heart for family and kindred ties. He loves his old class-mates and the friends of his youth with an undying affection. The writer saw him for the last time in the winter of 1896; and he told with great pleas-ure of a reunion in Washington of the survivors of his class at Harvard in which he had been able to take part. By example and word he must have been a great factor in Lumerous con-versions in Boston and elsewhere. He was in his young manhood a close friend of Father Faber and was of his nad; or can be had only with great difficulty. In danger of death when no priest of the Latin rite can be had, a priest of the Oriental riteal, baptism, penance, extreme unction and Holy Viaticum to a member of the Latin rite to a prisest of the Oriental rite to a person of the Latin rite under one form that is under the form of fermeted bread.
Let it be remembered that only the spent himself to the prises that the person of the Latin rite under the form of the mathematical rite to a person of the latin rite under the form of the mathematical rite that is under the person of the latin rite under the person of the latin rite under the person of the latin rite under the form of the mathematical rite to a person of the latin rite under the person person of the latin rite under the person of the latin rite under the person person person person of the latin rite under the person wisdom which the world accounted folly -Boston Pilate.

# A HERO OF THE FAITH.

AGED AND ILL, A POLISH PRIEST AN-SWERED SICK CALL AND DIED IN A FEW HOURS.

Until a few days ago, says the New World, a poor, white-haired Popish priest lived in Chicago. He was old, he was, he did not understand English, yet one who met him frequently says he was always kindly and cheerful as some little child. The other night a sick was always singly and cheerful as some little child. The other night a sick call came to the rectory and found him the only priest on watch. He was aged and sick, but he answered the call. He rose and went forth and shrived the dying and returned, and in the morn-

dying and returned, and in the label ing he was found dead. May he rest in peace ! He did his duty. In his unselfishness he gave his life in order to save the soul of another. He answered the higher call and left his unselfishness as an example to all of us. Verily, the heroes of the faith are many, although the world may seldom know their deeds.

The priest in question was Rev. J. Radzieje ski, the unassuming and be-loved pastor of St. Adalbert's Church, and few men have been accorded greater honor than that paid to his memory on occasion of his funeral. All husiness in the works business in the parish was suspended. The business places and residences in the vicinity of the church were draped

in mourning, and the entire congrega-tion took part in the funeral procession marching afoot and blocking traffic for over an hour. More than 18,000 persons were in the line, with over 200 carsons were in the line, with over 200 car-riages for clergy, Sisters, members of parish societies and friends of the dead priest. Archbishop Quigley was the celebrant of the Requiem Mass and

STRIKE, SETTLED BY BISHOF HORSTMANN.

HEAD OF CLEVELAND DIOCESE ENDER LABOR TROUBLE INVOLVING NEARLY ONE-THOUSAND HANDS.

1366

Cleveland, November 29.-The strike of the 800 or more employees of the Kelley Island Lime and Transportation Company at Marblehead and Kelly Island has been settled through the mediation of Bishop Horstmann.

The Bishop had an engagement ta dedicate a new Slovak church at Marblehead on Thanksgiving Day. In his address to the people on that occasions many of whom were on strike, the Bishop, after counseling them to pre-serve perfect peace and order, asked them to send a committee of six to meet him in the afternoon of Thanks-giving Day. The Bishop spent the whole afternoon in conference with that committee. Ho formulated for them a compromise, which they all accepted.

The compromise was then proposed by the Bishop to the president of the Kelley Island Lime and Transport Company, Caleb E. Gowen, in this city. The result of the conference with the president was an agreement on the main questions involved, which were at once telegraphed to both Marblehead and Kelley Island, and it was learned last night that the Bishop had received a dispatch from Kelley Island and Marblehead that the men at both places have accepted the terms and will go to work at once.

work at once. Speaking last night of the settlement of the strike, Mr. Gowen, president of the company, said that Bishop Horst-mann had displayed great kindness in the whole affair. Bishop Horstmann is very happy over the settlement of a strike that might have become serious.

## A JESUIT MISSIONARY.

The following is from the preface of an excellent book of doctring lectures, published in 1865 — nearly forty years ago-by Father C. F. Smarins, a Jesnit missionary. The title of the book is "Points of Contro-versy." We fear that it is now out of print

"Alas! how many millions of our fellow men, redeemed by the precious blood of the Savior, are daily lost to the Church and to Heaven, who if we exerted ourselves a little more in their behalf, might be rescued from darkness and the shadow of eternal death. How much could be done for converting our countrymen if we Catholics joined works of zeal and charity to fervent

prayer." Father Smarius was a living proof of this, for during his career as a missionary, ended all too soon by his premature death, he was the means of making a very large number of converts. "Zeal and charity joined to fervent prayer"-"if we exerted our-selves a little more," fitting words of farewell for an apostolic man .- The Missionary.

#### MARK TWAIN'S TRIBUTE TO BLESSED JOAN OF ARC.

In Harper's Magazine for December Mark Twain, who has recently made a thorough study of the original docaments bearing on the life of Joan of Arc, pays a wonderful tribute to this slight girl whom he calls " by far the most extraordinary person the human

race has ever produced." "All the rules fail in this girl's case. In the world's history she stands alone -quite alone. Others have been great

in their first public exhibitions of

When Catholics of different rites are

We ourselves may kow-tow to the man of money, though his every dollar be tarnished. We may have an idea, though we do not give verbal expression to it, that St. Francis of Assissi wedded to Poverty was a trifle absurd. We descant of course on the plague of materialism and on the brotherhood of humanity for the purpose we suppose of displaying our store of picturesque adjectives. When, however, we forget to pose we are frankly materialistic. Our smiles and hand-clasps are for the men who have the money.

And in this connection it is instructive to observe the treatment that is meted out to the rich and to the poor by even the stern idenouncers of materialism. The individual who knows not banks gets politeness that is scrimped and iced : the one who can write a cheque receives courteousness in bounteous measure. The poor man may be a very estimable citizen, but we notice that in accounts of public meetings he is invariably classed with "the others." He can revel in beautiful discriptions of brotherhood, but he learns little by little that the most of it is for show and not for use. He discovers that too many households chant the praises of money and that children are drilled and re-drilled in the notion that there is no happiness in this life without money. Hence our attachment to low ideals, our disappointments, our weariness and

# THE DEBAUCHERS OF LEGISLA-

emptiness.

respecting citizen is necessary. man who cannot gain a livelihood without resorting to a business that "trades in and battens in intemperance, and over which hang a cloud of

social and religious disgrace which is responsible for nine - tenths of the misery among the working classes," must be dead to every impulse of true civilization.

Speaking some years ago in behalf of his orphan asylums the late Bishop Hendricken of Providence declared that ' in the far greater of number of cases, these helpless children were dependent upon alms because saloons murdered their parents-" We might write on, but for the present let us inform the saloon keeper that he is not by any means a potent personage in the community. He is regarded as a menace to its peace and happiness and religion, and it would do him a world of good to know how he is viewed by wives and daughters and fathers. If he ever had any influence that day is gone. Our leaders wish to see no Catholic name on the list of rum-sellers and the rightthinking citizen would rather see his son in a coffin than in the business. We write in the interest of the saloon-

#### God's Justice.

Certain men of modern times cannot ous priests for Catholics of the Greek rite. For this reason he should know bear the dogma of eternal punishment; rite. For this reason he should know the name and address of each priest of In his December installment of the history of frenzied finance Mr. Lawson gives proof that Emerson was not wrong when he referred to American civilization as "a wild democracy, the riot of me-diocrities and dishonesties and fudges." That the gold of the millionaire has they consider it inhuman. Do they fancy they love humanity more, and

of eighteen. He took post graduate courses, however, and won the degrees of A.M. and L. L. B.

DIVERSITY OF RITE BUT UNITY OF FAITH. We know not whether any Catholic influences reached this predestined man

Now that various bodies of Oriental in his early youth, Although the Catholics were already thirty thousand Christians preserving their own rites, but in union with Rome, are represen-ted in American cities East and West strong in Boston, they were for the most part aliens, without wealth or social position; and might have seemed ted in American cities fast and west the appended extract from the recent pastoral letter of Bishop Phelan of Pittsburg, Pa.—said Orientals being especially numerous in the diocese and social position; and might have seemed a safely negligible quantity, but for the superstitious fear of "Rome," which had now and then destructive manifestations. Between Boston Cath-olics and the class whom this young state-will be of general interest :

Among Catholics who do not use the Latin rite, the Catholics who use the Greer or Ruthenian rite, are the most numerous in our diocese. All Catholics are Roman Catholics.

magnetism of the True Faith had al ready drawn over it such men as were known in old Boston as Fathers Haskins It is a misuse of words and terms to It is a misuse of words and terms to say that some of the elergy and people of the diocese are Roman Catholies and some are Greek Catholies. All the faithful, who are in the unity of the visible Church of Christ, and in obedience to His Vicar, the Bishop of Rome successor of St. Peter, are Roman Catholics. Some are Catholics of the Latin rite, some are Catholics of the Latin rite, some are Catholics of the Greek rite, some are Catholics of the Syrian rite, and so forth but all are Roman Catholics and are equal in their rights and duties as subjects of this

The Rt. Rev. Andrew Hodobay, Prothonotary Apostolic, has been appoint-ed by the Holy See to visit all the priests and missions of the Ruthenian rite in the United States. His duty keeper, because, in the words of a great prelate, we cannot feel in our heart such hatred for any man as to wish him to spend his days behind a bar. cerning all that pertains to their reli-gious welfare and needs, and to aid the Bishops in providing faithful and zeal-

Coolidge Shaw set out for an educational visit to Europe, Bishop Fitz-patrick had confirmed about thirty converts of distinction in one group at the Cathedral. The two young men of whom we speak, however, like the first priest of Puritan stock, Father John Thayer, found the Faith abroad. They set out

aristocrat represented, there seemed to be a great gulf fixed. Nevertheless the

in 1846. It is told of them that they parted company, that each became a Catholic during the days of separation, but at so nearly the same time that their letters mutually announcing the event crossed. Anyhow, they both deevent crossed. Anynow, they both de-termined to consecrate their lives to God, and returning to America, both entered the Society of Jesus in 1851. Father Shaw passed away early in his priesthood, but Father Welch was enaged for many works to even in his spared for many years to exercise his unusual gifts and acquirements for the

glory of God and the good of souls. He was long stationed at Boston College, an important member of the faculty and devoted also to parish work. Before making his final yows, he distributed

the second second

Bishop Muldoon and over 100 priests assisted in the services. Father Radziesjewski was born in the

fortitude; but always their previous years and associations had been in a dukedom of Posen sixty years ago, edu-cated in Rome and ordained priest in He came to Chicago in 1881. He founded the Immaculate Conception parish in South Chicago, and twenty years ago was appointed to the charge of St. Adalbert's parish, which now has a membership of 15,000, and parish property valued at \$250,000.

### THE LOVE OF MARY.

The world is governed by ideals, and seldom or never has there been one which has exercised a more salutary influence than the medieval conception influence than the medieval conception of the Blessed Virgin. For the first time woman was elevated to her right-ful position, and the sanctity of weak-ness was recognized as well as the sanctity of sorrow. No longer the slave, the toy of man, no longer asso-ciated only with ideas of degradation and of sensuality, woman arcse in the Goodwin and Tucker; and two years before young Edward Welch and James and of sensuality, woman arose in the Virgin Mother into a new sphere and

became the object of a reverent homage of which antiquity had had no con-ception. Love was idealized. The moral charm and beauty of female excellence was for the first time felt. A new type of character was called into being, a new kind of admiration was fostered. Into a harsh, ignorant, benighted age this ideal type infused a gentleness, a purity, unknown to the proudest civilization of the past. In the millions who in many lands, in many ages have sought with no barren

larger and smaller degree a preparation for these things. There have been no exceptions to the rule. But Joan was competent in a law case at sixteen without ever having seen a law-book or a courthouse before ; she had no training n soldiership and no associations with it, yet she was a competent general im her first campaign; she was brave im her first battle, yet her courage had had o education-not even the education which a boy's courage gets from never-ceasing reminders that it is not permisin a boy to be a coward, but only in a girl; friendless, alone, ignorant, in the bosom of her youth, she sat week after week, a prisoner in chains, before her assemblage of judges, enemies hunting her to her death, the ablest minds in France, and answered them out of an untaught wisdom which overmatched their learning, baffled their tricks and treacheries with a native sagacity which compelled their wonder, and scored every day a victory against these incredible odds that camped unchallenged on the field. In the history of the human intellect, untrained, inexperienced, and using only its birthright equipment of untried capacities, there is nothing which approaches this. Joan of Arc stands alone, and must continue to stand alone, by reason of the unfol-lowed fact that in the things wherein she was great she was so without shade or suggestion of help from preparatory teaching, practice, environment or exe

# At Christmas Time.

"During this period," says the Fraternal News, "we realize as at me-other time that the whole world as akin, and that all inhabitants thereof constitute one grand, vast brotherhood. of man. We are more apt to remember during this season that Christ came on earth and lived and died for all, for those who, as measured by worldly standards, are of high degree and for those who accupy the lowly station."

144

desire to mould their character into her perience. image, in those holy maids, who for the image, in those holy maids, who for the love of Mary have separated them-selves from all the glories and the pleasures of the world to seek in fast-ings, vigils and humble charity to render themselves worthy of her bene-diction, in the new sense of honor, in the chivalrous respect, in the softening of manuers in the reflexate

# THE BLAKES AND FLANAGANS.

many eminent men, whose conscience tells them from day to day what the

tells them from day to day what the old Quaker said to his son, by way of a

parting advice : 'Make money, Oba-diah-honestly, if thee can-but be sure

You may laugh as you will, gentle

" said Pearson, testily, " but I again, that all religion is founded

thee make it.

how he came by it.

quired Jane.

on his face.

numored satisfaction at Pearson's

he added, with solemn anxiety depicted

gan's conscience—it is a perfect laby rinth, my dear sir. Only think of his

No matter how interesting the subject

on which he was conversing, the

the same with the whole family of

ingly conscientious, if you will, that you cannot get one of them an inch

A little later in the afternoon, Mike

As Tom has told you

was good of them. They belong to the

"And as for Alice herself," ob-

real old stock

thinks highly of it.'

Now

on any conceivable account.

#### BY MRS JAS. A. SADLIER. CHAPTER XX.

MR. PEARSON & IDEA OF CONSCIENCE-TOM REILLY & SECRET - A RECONCILIA-TION-MIKE SHERIDAN'S MARRIAGE. men." say on conscience. Conscience is the divine law written on the table of the

In the course of the next week, Henry Blake happened to hear that there wa to be a grand celebration of some kind in St. Peter's Church, on the following "Why, my dear sir," said Edward, " that is just what you told us before, though in different words. Conscience Sunday. He, accordingly, went round amongst his friends and made up a party "for St. Peter's." The Thomsons and the Pearsons and long been anxious to hear the Bishop preach, and here was a golden opportunity, for the Bishop was to preach at High Mass and then there was one of Mozart's Grand Masses to be sung. Altogether it was to be a great occasion, so the Thomsons and Pearsons were all to go under the guid-ance of Mr. Henry T. Blake, who engaged to find comfortable seats for

Sunday came, and our party set out in good time for St. Peter's, so as to be in for the opening ceremonies, as Henry in for the opening ceremonos is a sister said. Zaen Thomson and his sister were located in Tim Flanagan's pew, to the great annoyance of Ellie, who sat next them. "They were really a cause of distraction to me," Ellie used to say, think and say what they with their talking and pointing, and asking questions about everything they saw, just as if they were in a theatre. I kope Henry Blake will never ask us get rid of so close a reasoner, for seats again, for any of his Protest-ant friends. If he does, I an deter-mined to go to an early Mass that day, so as to avoid them.' They were all very attentive during

the sermon, but when it was over, and the music had again commenced, great comfiture. was Ellie's distress and vexation to see Zach turn his back to the altar so as to face the music. Others of the party did the same, but Henry, as usual, took the matter very coolly. Reclining with Henry's drawing room. " Of whom do you s graceful negligence in a corner of the pew, his attention was divided between atching the effect of the music on his companions, and pointing out to their observation the various movements going on in the Sanctuary. When Mass was over, they all walked down the aisle was over, they all wanted down the and to together, talking in an audible voice of what they had seen and heard. The Flanagans staid behind, unwilling to the Church in such disedifying eave on his face. "I'm quite sure of it," said Henry, laughing. "You could never under-stand the mysteries of Edward Flana

"Well ! what do you think of that sermon, Mr. Thomson ?" said Henry, as they walked along together after leaving the church. "The Bishop preaches well-don't he ?"

Yes, he is considerable of a preachalmost say, an unpardonabl er," said Thomson, with a sagacious shake of the head; " but I don't altogether like his way of talking. He door five minutes before service com seems to assume too much authority. Now, if we had a minister to stand up and talk in any such way—to tell us we must do so and so—why, the fact is, we would send him about his business before the week was out. We would show him that we were the masters, oot he ? Henry laughed, and was about to

make some humorous reply, when Edward Flanagan and his father-in-law came ap. Margaret was not with them, as she had been to an earlier Mass. as she had been to an earlier mass.
 So you were all at St. Peter's,"
 said Edward with a smile.
 Yes, and we were just talking of

rom the track. Sheridan called at .Tim Flanagan's, the sermon," said Henry. "Mr. Thomson finds fault with the Bishop for

and, after some preliminary conversa-tion, asked Tim, in a low voice, if he couldn't have a word with him and speaking too much like a master." "And why not?" said Edward, quickly. "He is really our master-Mrs. Flanagan in private. "Certainly, Mike !" said Tim, standing up. "Nelly dear," to his our master in the science of salvation, and we Catholics are proud to acknowledge our subjection to such masters. It is by their teachings that we hope to save our souls ?

"Certainly, Mike's said Thin, standing up. "Nelly dear," to his wife, "Mike wants to speak to us. Come into the next room a minute." "Never mind, father," said Ellie, with a mischievous smile, "John and I will go instead. It is something new", whe added, glancing at Mike's "Talk of saving souls," said Mr. arson. "I can't forgive your church Pearson. she added, glancing at Mike's ng face ; "it is something new for teaching that there is no salvation new.' blushing face; "it is something new for Mike Sheridan to have a secret. beyond her pale. My belief is, that salvation can be obtained in every ou may be sure it is worth keepeven without a church. Is it not, Mike ? men are only faithful to their duties as ing. rational creatures." "And, pray, how are men to know ose duties ?" asked Edward, at the lowed his sister from the room. those duties i they were gone, Mike seemed at a loss how to begin his communication. He time endeavoring to repress a "What is to be our rule or smile. guide ?" walked to the window, sat down again, "Why, conscience, to be sure !--what looked here and there round the room in search of courage, but courage had other guide do we require ?' forsaken him, and was not to be so easily recovered. Tim and Nelly "It is hardly sufficient, my dear sir I" said Edward, so gravely, that O'Callaghan could not help laughing. ily nodded to her husband, as much "Hardly sufficient !" repeated Mr. Pearson, in undisguised amazement. " Do you mean to tell me, young man, as to say : " Can't you help him out with it ?" whereupon Tim cleared his throat with his hand to his mouth, and that conscience is not the inward monitook the initiative. tor ; the beacon, as it were, that guide I think I can partly guess what have to say to us, Mike. Tom to the heavenly port? Do you Papists believe in conscience, or do you not?" "We do !" said Edward, calmly and you have to say to us, Mike. Tom Reiliy told us of a certain little matter that would all go on swimmingly, only for a certain little difficulty that emphatically. "But will you have the goodness to tell me, in the first place, stands in the way. Eh 1 Mike, am I right or am I wrong ?" what you mean by conscience "Why, the voice of God speaking within us, teaching us to do good and The ice thus broken, Mike became The ice thus broken, anke became quite resolute all of a sudden, and dashed into his subject with a sort of desperation. "You're quite right, Mr. Flanagan, that's just what brought shun evil. How, then, does it happen that its dictates are not always the same How is it that conscience forbids the Jew to eat pork, and the Mahometan me here. As Tom has told much, it will save some trouble. to drink wine, yet permits the Chris-tian to do both? The conscientious what do you think yourselves of Alice Byrne-you know herself and all be longing to her ?" Mahometan is bound to keep as many as he can manage to support "'Yes, indeed, Mike, we know them "Yes, indeed, Mike, we know them all-root and branch," said Tim, "for they're from our own parish at home. NIVOS the Mormon conscience is equally ac commodating ; while your conscience and mine allow but one wife. You, as and we never knew anything but what

to take a little drop, and they never altogether made it up. I know my mother thinks well enough of Alice but she doesn't like to say against my father. Now you know, Mr. Flana-

gan, it is not very hard to bring my dear father to reason—his heart is so good—so I just want you to put in good-so I just what you to but in a word for me. He may speak a little hard or so, at first, against the Byrnes, but you know as well as I do that he has no malice or wickedness is him enjoy human being and if in him against any human being, and if all fails you, you can bring him round at once on the score of religion. He'll not go beyond that. You may tell him,

is, according to you, the divine law-the law and the Gospel-and the dithat it would make me so happy if he'd only give his consent, for I'm sure Alice Byrne is just the girl that would vine law is—conscience. Some other time I shall be happy to renew this

time I shall be happy to renew this interesting subject, but, for the pres-ent, we part here. Henry, could you not furnish Mr. Pearson, at your leisure, with some useful hints on con-minute 3. For instance, it would be in suit me." "Well ! and how does her pulse beat ?" asked Tim, slily. "I hope she has no dislike to the Sheridan's-eh ! Mike ?" science ? For instance, it would be in-Mike reached over the table for his

teresting to examine what manner of conscience poor Hugh Dillon had, and hat, and the smile that brightened his handsome features was more expressive I fear the Common Schools, and your favorite system of mixed education ' could a tale unfold regarding the peculiar bent of many is

than any words. "Oh ! as to that," said he, twirling his hat between his hands, " as to that, I must only take my chance. I'm will-ing to try my luck with Alice." "But why don't you get. Fathconscience. Good morning, ladies an gentlemen !" So he took the ol So he took the old

"But why don't you get Father Power to talk to your father," said Tim. "I'll do what I can, and I have gentleman's arm and walked away, with a bow and a smile leaving the others to pleased about great hopes of succeeding; but you know yourself that one word from the himself and his peculiar opinions. Mr. Pearson was by no means sorry to priest would do more than if any one else was preaching for a year to him." "I know that well enough," replied Mike; "but if I can help it, Igdon't Henry was nettled by his cousin's part-

ing words. Perhaps he felt that the cap fitted him too well for his self-comwant to speak to Father Power a hont it placency, which was usually wonder fully easy and comfortable. Thomson and till I get my father's consent. I'm leaving that for the last chance." mson and were all amused, and had no "And why so, Mike ?" said Mrs. particular feeling except that of good-

Flanagan. "Why, because, ma'am I don't want dis "A queer sort of conscience he must have himself!" said Pearson, pettishly, to let Father Power know anything about the coolness — at least, if I can help it. He might think ill of father, as he took a seat in an easy chair in on account of it, and I'd be sorry for that, for he's a good, kind father as any whom do you speak, pa ?" in-New York.'

"God bless you, Mike," said Mrs. "Flanagan, "you were always a good son, and your luck will be the better Why, of that young Flanagan, t be sure. His conscience won't allow him to eat meat on Friday, and it makes him kneel to a fellow-man to ask for it. Tim said nothing, but he shook Mike's

pardon for his sins. Now, I have not hand so warmly at parting, that Mike went away with the full consciousness the slightest doubt but he prays to the Virgin, and all the other old Saints that Papists make so much to do about. of his approbation. Do you really think he does, Henry ?

Mike had hardly turned the corner of the street when in came Mrs. Reilly, brimful of the news. Mrs. Flanagan would have persuaded her to take off her bonnet and stay a while, but no ! she was on her way to Vespers, and just came out a little before Tom to "But that's true, said Mrs. Reilly,

believing it a grievious, nay, I might as if suddenly remembering something, "did you hear of the match that's on sin, to miss Mass on Sunday. You couldn't get him to stay outside the churchfoot?

"What match ?" said Tim, evasively. Byrne. They say it's going to be, for certain. What are you located "Why, Mike Sheridan and Alice certain. What are you laughing at, Ellie-you and John ?"

ute he reaches the church door, in he goes. And as for entering a Protest. were thinking of poor Tom," hn; "isn't it too bad that Mike " We ant place of worship, his conscience would denounce that in toto. It is just said John ; should cut him out, and he the first in the field ?" Flanagans. They are a good sort of people in their way, but so precise in their notions of religion, so exceed-

Mrs. Flanagan looked reproachfully at the young people, but it was too late. Mrs. Reilly's dignity was al-ready up in arms. "You're under a great mistake, John," said she, sharpgreat mistake, John, said such notions by: "Tom Reilly has no such notions n his head. If every one thought as little of marriage as he does, it might be well for them—d'ye hear that now ? And, another thing, John, if Tom Reilly thought fit to look after Alice Byrne, it isn't Mike Sheridan she'd be taking,

though I have nothing to say to Mike-he's a very good lad-in his own way. good lad-in his own way." isn't Tom Reilly, Sally " But he said Tim, with his usual smile. dear !'' You've just said it, Tim. I'll say that for Tom Reilly-though I am his mother, and by right shouldn't say itthat there's not many girls in New York city good enough for him. No body knows his goodness as well as I added the mother, with a flushed do.

" It is, mother, and it shall have a plain answer," said Tom, though he was evidently unprepared for such a question. "We didn't exactly keep company—that is "—he hesitated. "That is," said his mother, taking him up, "you didn't exactly go a courting to Alice, but there was a sort of a liking hetween you ach Tom ?"

of a liking between you,-eh, Tom ?'

Thus driven into a corner, Tom turned sharp round and put the best Dan Sheridan's. Mike and Annie were speedily ordered out by Tim, who told Mike to get up and take Annie out for a walk. It was fine moonlight. "But, wind their the low?" said their turned snarp round and put the best face he could on the matter. "As for Alice, mother, I can't say;" the poor fellow's voice quivered, for he could say, if he liked, "but as for myself, I mind you don't be long," said their mother can't deny that I once had a liking for

her." "And I suppose you have still," said the mother, with more petulance than she had ever before shown ; "I see it as plain as can be. I suppose if Alice had consented, I'd have had a daughter-"I leave my cause in your hands And Tim nodded in reply : "I under in-law in on me before now. That's my thanks for staying as I am, and all your account, Tom, when I might ve had a comfortable home of my have own. It's just the way you ought to

stand you-go in peace !

Dan was at first very surly on it, and said if Tim had nothing better to do

than praise up the Byrnes he might stay at home. He didn't owe them any ill-will, but one of them should never

come into his family as long as he could

prevent it. But Tim was ably seconded

by Nelly, and finally, Mrs. Sheridan herself took their side of the question,

"And, more than that," said Tim, "it shows that Neddy Bryne is more

"Why, then, Tim, don't I know that "Why, then, Tim, don't I know that well enough? And sure I hav'n't any spite against Neddy Byrne, or any one else, for God knows I'd be sorry to hear

of any harm happening to him or his,

but I don't want to have Mike marry

that's in your head, and with God's help we'll get it out of it before long.

Here I am now, and here's Nelly, and

there's Jenny, your own lawful wife, all

such a prudent choice.

Power thinks a deal of Alice.

that I didn't come round with

Mike had hardly entered the room.

seems, want you to marry Alice

Even

Still

naking s

Tom appeared greatly distressed. He pushed away his cup and saucer from before him, drew his chair back from the table, and appeared altogether like one who was making a desperate effort. "Mother," said he, "you do me wrong—indeed, you do! I never thought of giving you a daughter-in-law-upon my word, I did not." "Well, and how was it that people got a talking about it ?" "I just tell you the plain truth,

mother, as you have heard something of it, though I'd just as soon you had not. There was a time when I took a great notion of Alice Byrne, and I said to myself that I was sure you'd be well pleased to have her for a daughter-inlaw, but when I came to turn the matter over in my mind, I thought you'd just as soon I didn't marry any one, and that as we were so quiet and so happy now, it wouldn't be wise for me to run the risk of disturbing that me to run the risk of discurbing that peace. Let Alice be ever so good, and let me like her ever so well, I thought you had the first claim on me, so I made up my mind that I'd try and get over my foolish notions, and, with God's help, I have succeeded. I prayed for it can be and here mother indeed I for it early and late, mother, indeed I

his daughter." "Well ! talk's cheap," said Tim, did. "Are you quite sure you've got over those notions ?" said his mother, en-deavoring to conceal her emotion. gravely, "but so long as you don't give your consent to that, I tell you pat and

"Quite-quite sure, mother," and Tom raised his eyes to his mother's face, as if inviting her to examine for herself. "Haven't I been doing all I could for Mike Sheridan, and, thank God, Alice herself is now well content to have him."

So she wasn't always content ?"

in favor of this match, so we'll not let you budge out of that corner, till you "I didn't say so, mother," said Tom. blushing faintly. "It took some time for her to know Mike, but now she give your consent. Indeed, it's well pleased you ought to be to see Mike knows him, and is quite willing to marry him if the old people on both Father sides can be brought round.

Mrs. Reilly said nothing. Her heart was full to overflowing, but she could not speak a word. She took out her I know that myself." This last blow was a This last blow was a clincher. "Well! well!" said Dan, "I suppose I can't hold out any longer. One against so many would never do. But, upon my credit, Tim, only it's you and handkerchief, and slowly wiped away a tear from her cheek, en cleared her throat and prepared to resume her ministry at the table. "Won't you Nelly that in it, I wouldn't give in, for I have no liking for the Byrnes. have another cup of tea, Tom ?" after a little while.

I have no liking for the Byrnes. Still and all, as you say Father Power thinks well of the girl, and that Mike has taken a liking to her, I'll not be the means of keeping it back. You may 'I believe I will, mother," said Tom. anxious to prove that he had no linger-ing regret for the sacrifice he had tell Mike so when he comes in, and be sure you go to-morrow and tell Neddy So he drew back his chair to made. the table, and received with a smile cup of warm tea" from his r's hand. It was now Mrs. out good pressing. I don't want him the mother's hand. It was now Mrs. Reilly's turn to be silent and thought to think me so very soft as to forget old times all of a sudden. Now, mind, and do what I tell you." Tim cheer-Tom spoke of many things, but he ful. fully assented. could only get half conscious answers. meal was ended, and the At last, the tea things being removed, Tom took up the History of the Bible which he had when Tim called out: "Mike, what is this I hear? Your father and mother, been reading aloud. "Just wait a minute, Tom, dear,"

Byrne, and you won't consent, said his mother, as she took a seat near him. "I have just been thinking, my she wife good enough for your betters? -eh, Mike! answer me that now!" son, that it was very selfish of me to try to keep you from marrying."

was well known amongst their young friends that Alice had a high opinion of you last night, Dan Sheridan ; but, I tell you candidly, I never thought so much of you as I do this minute. If fom Reilly, and could have been easily Neddy Byrne is the man I take him for, won had he chosen to woo. But Tom made the required sacrifice, and it made he'll be of the same opinion.' his good mother happy, and drew down the blessing of God, for God loves, and And such was really the case. Byrne

was as much surprised as pleased promises to reward self-denial. That same evening, Tim Flanagan and his wife walked over, after tea, to the truly Christian conduct of Day Sheridan, and the tears were eyes as he took his offered hand, and varmly shook it.

**DECEMBER 24. 1904.** 

I hardly expected this, Dan," said he, "for, to tell the truth, I'm afraid I was more in fault than you were."

"Never mind, Neddy, never mind, said Dan; whichever of us was in " Oh ! never fear, mother ! we'll be fault, we're both sober men, now, and we've kept it up far too long. As for "Oh I never test, mother i we the back in half an hour or so," cried Annic, well pleased to get a glimpse at the bright moonlight sky. Mike nodded to Tim as he passed, as much as to say. me, I can't take the same merit to myself that you can, for it was Tim Flanagan here and Father Power that both 1 Let us be good iriends for the time to come. Where's Mrs. Byrne? she used to be glad to see me. And this pretty girl of yours that has turned Mike's head?" " I under-When the young people were gone, Tim went skillfully to work, beginning at a safe distance from his real object, and gradually bringing it into view.

Both made their appearance on Neddy's invitation; Alice blushing like a new-blown rose, and her mother a new blown rose, and her movier smiling most graciously. On the fol-lowing evening the Flanagans, the Sheridaus, and the Reilly's were all entertained at Neddy Byrne's, and then and there the match was made up, to the evident satisfaction of all concerned Even Tom Reilly made such a show of admitting that, after all, the Byrnes were decent, respectable people, and, good Catholics, and for her part, she didn't see that Mike could do better. cheerfulness that no one could ever suspect him of any lingering regret for what he was about to lose His pale cheek might have been a shade paler than usual as he asked Alice to dance, and his mother, the only close observer of his actions, felt sorry that forgiving than you, Dan, for he says he has no objection to the match, if you she had permitted him to expose him can be brought round. Indeed I have good reason to know that he feels bad self to such a trial; but, after a while, she saw, to her great relief, that Tom enough about the same coolness. And as for his daughter, why there isn't a was laughing and chatting with his was laughing and chatting with his partner as gaily as though nothing lay beneath the sparkling surface. Edward Flanagan and Margaret were there, and Mr. O'Callagan was there, and, alas for his daugate, why there is a sub-modester or a better girl anywhere within my knowing. I tell you what, Dan, even to say nothing of religion, which, you know, forbids us to keep snite "---

together, it was a happy meeting. A week from that day, Mike Sheri A week from that day, Mike dan and pretty Alice Byrne were mar ried by the Rev. Peter Sheridan, before the altar in St. Peter's Church, and a happier pair never received priestly blessing. A numerous party of their friends assisted at the holy sacrifice offered up for the young couple by the brother of the bridegroem, and many a prayer went up to heaven for a blessing on the union thus auspiciously formed. The wedding was held at Dan plain, there's no use in your saying you owe the Byrnes no ill-will. Now, I see plainly that it's only some foolish notion Sheridan's by a special stipulation.

TO BE CONTINUED.

ON THE FRONTIER.

A CHRISTMAS STORY OF A MINING CAMP.

There was always a crowd in waiting when the stage-coach arrived in the shabby little mining-camp of Singing River. As a rule, the crowd assembled on the long, wide platform in front of the post-office, which was also the stagece, the hotel, the general store, and the center from which radiated the social life of the camp. Above the social life of the camp. Above the post-office was a smail and dingy hall lighted with dripping tallow candles; and such public approximate candles; tainments as there were in Singing River were given in this hall. The platform in front of the building was the favorite "loafing-place" of the miners. The arrival of the stage-coach was the connecting link between Singing River and the great outside world rom which the little mining camp was so far removed. The nearest railroad station was one hundred miles distant and there was no town within fifteen miles any larger than Singing River, which was but a hamlet of log cabins, " Mike, what is tents, and slab shanties far up the mountain side above the little Singing River in the rocky gulch below. The Singing River was a narrow and shallow stream : but its crystal-clear waters surged in foamy wavelets around moss covered boulders and went sing-

even the darkest and

ice over the river for seven

But on the December day when this

the post office when Dave Hixon, the

stage driver, drew rein before it, amid the gently falling snow. There were no

passengers on the outside seats, and no inside occupants were to be seen. Ap-

" Light load this trip, Dave," said

big Jim Hart, the postmaster, as he came out to get the limp and unpromis-

parentiy the big stage was empty.

DECE

hotel part o apron over h

called out 'I say I' queer cargo. if I hain't."

He jumped seat and flu

Ma'am Hie

of the road coach, Dave

to be a rou

and set it o

robe aroun

ground, and

amazed bys

years with

calmly and

ing group. had set a

five years d "There

stage-drive

this lady at "Well,

'em, if I h

bed to do

she dropp little boy

saying as s "Why, h feller, I de git a child An' whose Papa's,"

a slight of attempt to

Hickey's

"Here.

" Ma'a

ward the

of them to

child ; i

boy's qu ened lool

strangers

him and

ber mitte

Freddy.

yes, she Whe

from ?". to her f

arms. • Fro

" You d

you hay

to this The g "Yes

the con them wh

along al The

emnly,

surrour

I ever

Hickey

wouldn

faces o them, a "Id

said th

stage see hin

" Ri

blankl

closed

ing a uttere

breatl

finge

and 1

and s

me, 1

hot s

go ri Wi

hind

arour

of aff

Lots Iowa

his

The

\*\* Iowa

The

numb in numb of the ar

a Baptist, conscientionsly believe nfant Baptism is not necessary, while I, as a Catholic, believe that it is essen tially and absolutely necessary. How do you account for all these discrepancies on the part of conscience, if it be you say, the unerring voice of God?

served Mrs. Flangan, "she's a nice modest, sensible girl, and I'm sure will make a good wife. One thing is greatly in her favor, she was brought The others all laughed, for Pearson was rather dogmatical at times, and this very point was one on which he often orth, insisting on it that the dictates of conscience were the only effec-tive sermons, and that man had light within himself to insure salvation, if he would bat follow its revelations.

"How do you like that, Pearson?" said his friend Thomson. "I guess you've met your match this time!" "A slippery jade is that same consci-

ence," observed O'Callaghan. "Here is Mr. Byrne had a sort of falling out this very city there are, to my knowledge, long ago, when both of them used

eek and a moistened o The smiles were all banished in an But Mike did not choose to answer. John coughed significantly as he folinstant, and there was no irony, only all sincerity in the general assurance When

that Tom's virtues were known and ap preciated by all who knew him. "Well, thank God for that same," said the widow, earnestly. "It would said the widow, earnestly. "It would ill become him to be anything else, for God knows he has no bad blood in him -not a drop. He had as decent a man to his father as ever stepped in shoe at each other and smiled

leather.' "And as to his mother," said the incorrigible Tim, "we'll say nothing. She's anything—but a decent woman!" So saying he make his escape through a neighboring door, leaving poor Mrs. Reilly laughing heartily. Mrs. Flana-" we'll say nothing.

gan had not yet recovered her forme cheerfulness, but she could not help

"Well ! just listen to what he says he couldn't live without his joke, I do believe."

Never mind him, Nelly dear !" said Mrs. Reilly, as she gathered her shawl around her. "I know him too well to be offended at anything he says. I'll be up to him one of these days, I'll lose a fall. Is any of you going to

Vespers ?" Yes, they were all going except Mrs. Flanagan, so Mrs. Reilly thought she would wait, as she knew Tom was gone around the other way. When Tim made his appearance, "ready for the made his appearance, " ready for the road," as he said himself, he had on the same waggish smile, and Mrs. Reilly shook her fist at him with a

"So Mrs. Reilly tells me," said Mike with a smile. "She seems well acquainted with the family-tree, and think bighty of it." Relly shock her has at him with a menacing air, but they walked off to-gether as good friends as could be, John and Ellie bringing up the rear. In the evening when Mrs. Relly and

Tom were seated at their comfortable tea-table, the mother suddenly laid down the cup she was raising to he ips, and addressed her son who sat opposite. Her words went straight from her inmost heart, for Mrs. Reilly was as guileless as a child, and never

greatly in her taver, she was brought up by a pious, virtuous mother." "Well now," said Mike, who was gradually getting over his bashfulness, "I'm glad to find that you both think so well of Alice, but, unfortunately, Practised equivocation. "Now, Tom, I want to ask you one question, and I know you'll tell me the truth.'

people are altogether opposed "I wouldn't wish to tell you any the Byrnes, and, of course, I could never think of marrying Alice without their consent. It seems ny father and Mr. Byrne had a sort of falling out thing else, mother. But what is it ?" "Did you and Alice Byrne ever keep company, or did you not? That's a plain question."

"Why, no, mother, it wasn't selfish, it was only very natural. I have been, it was only very natural. I have been, and I'm sure am still, all the world to you, and it was only natural that you should wish to have no rival in my affection. Think no more about it, mother.

" I'll tell you what, Tom," persisted the mother, "suppose I was to tell Mike all-don't you think he'd be villing to back out, when he'd find out that you and Alice had a notion of each other.

"For God's sake, mother, don't think of any such thing," cried Tom, with unusual warmth. "I give you my solemn word that Alice and myself never exchanged words on the subject, nd since I can't have her myself, I'm well pleased for Mike to have her." Still and all. Tom

"I beg your pardon, my dear mother, or interrupting you but the short and for interrupting you but the short and long of it is, neither Alice Byrne nor any one else shall ever divide my heart with you, while God spares you to me. with you, while God spares you to me. I'm quite as happy now as I ever wish to be in this world. So you see there's no usetalking any more about it. May I go on now ?" he added, with a smile.

"Well, I suppose so," said his mother, putting the lamp nearer to him on the table ; "I see I must give in. on the table; "I see I must give in. What can't be cured must be en-dured,' as my Uncle Brian used to say; the Lord have mercy on him. He died young, Thomas dear, long before I was married, and a better son or a better broke bread. You put brother never me in mind of him, Tom, very often especially when you look pleased and happy as you do now."

Tom might have returned the compli ent, for he thought he had never see ment, for he thought he had hever seen his mother look so happy. The light from one face was reflected on the other. Tom said nothing, however, but quietly resumed his reading, wondering how he had got over his embarrassment so easily. Many a time, in after years, did Tom refer to that mo as the happiest of his life. And well he might, for the recording angel marked it in lustrous characters in the

book of life. Tom had offered up on the altar of filial love the dearest affecthe attar of hild love the dearest allec-tions of his heart; and, what was more, the prospect of success; for, although he said nothing of it to his mother, it talking to you. I was well pleased with the prospect of success is not although the said nothing of it to his mother, it talking to you. I was well pleased with the said nothing of it to his mother, it talking to you.

Mike was taken quite aback, and new not well how to take this sally; merrily that there was but, venturing, at last, to look towards petual music in his father, he was speedily re assured, for honest Dan was laughing in a quiet way peculiar to himself. His mother, gloomiest parts of the gulch. there was months of the year, and then nothing too, was smiling, and held out her hand, was to be heard but the dreary sound which Mike was not slow to take. From of the wind as it went moaning or shrieking up and down the long, dark her he went to his father, who thrust his hands in his breeches-pockets, though he still continued laughing. The winters were long and bitter in

"No, no, Mike, no shaking hands with me. Tim Flanagan says you're Singing River. Snow began to fly as early as the last of September, and it holding out against your mother and me, and if she's so ready to overlook your undutiful conduct, I'm not. Keep still lay deep in the gulches and in the narrow, rocky streets of the camp while the wild flowers were blooming in the your distance, my good fellow, unless you can prove I'm in the wrong, and, upon my credit, if you can, I'll let you far distant valleys. story opens, the stage arrived a full hour narry who you like." "Now for it, Mike!" said Tim. n advance of the usual time, and only few of the men of the camp were at

laughing. "Do you, or do you not, consent to marry Alice Byrne, and thereby show yourself a dutiful son, as you have always been till now? Speak now, Mike, or hereafter hold your

"I consent!" said Mike, sitting down by his father, "and, I suppose, I may as well tell you, for you all suspect it already, that I never obeyed a command ing looking mail bag. "I should say so," replied Dave, as he took off his wide brimmed felt hat Many thank with greater pleasure. Many thanks to you, my dear father and mother, and to you, my good, kind friends. I hope in God you'll never have cause to re gret what you have done for me this night.'

Next morning early, Dan Sheridan sent Annfe to tell Tim Flanagan not to go to Neddy Byrne's till he was with him. Accordingly, about 4 o'clock, he made his appearance, and the tw

sallied forth together. "I suppose you're wondering at my going with you, Tin ?" observed Dan, as they jogged along side by side. "To tell you the truth, I was up seeing Father Power this morning, and he got a talking to me about charity, and forgiving our enemies, and all such things, until I felt as if I wanted to go right off and shake Neddy Byrne by th and tell him we must be good friends for the time to come. You know what a way Father Power has with him; he

could a'most charm the birds off the bushes. "I know it very well," said Tim,

kind of a queer cargo

lank elde end ivel sha Big wal sho Th Big spi the of Yc to D

and slapped it against the side of the coach to rid it of the snow that had fallen upon it. I reckon travel is about done for "I reckon travel is about doub for this season over the Shoshone trail, an' they'll soon stop sendin' the coach up here even once a week, an' then we'll be clean shut off from everywhere. No passengers this trip-eh ?

No passengers this trip—on ?" "Only two, an' there's so little of them that I reckon they've rattied round like peas in a pod inside there." Then Dave leaned far downward, and twisting himself around, called out to

some one within the stage : "Hello there, youngsters! Your all right !'

A shrill, childish voice replied : "Yes sir." "Well, you'd better crawl out o'

that an' git in where it's warmer, an' git some o' Ma'am Hickey's hot supper. Hey, Ma'am Hickey, I've fetched you

I

id.

nd

for

to

im

em

the?

nd

has

on ike

fol

all

, to

ed.

w of

ever

for

ver.

ade

e to

that

him.

hile.

his

lay

Nard

ere.

, al-

heri

mar-

efore

nd a

estly

their

ny a pless-

ously

Dar

INING

aiting

n the nging

mbled

ont of

stage

e, and d the e the

y hall ndles;

enteringing The

g was

-coach

Sing-

p was ilroad

istant.

fifteen

River.

cabins, p the linging

The . The shal-

l-clear

around

sing-

n.

rific y the

robe around it. The robe fell to the ground, and there was revealed to the amazed bystanders a girl of about nine years with big dark eyes that looked calmly and yet appealingly at the staring group. The next moment Dave had set a yellow haired boy of abcut five years down beside the girl.

five years down beside the girl. "There you air !" said Dave, the stage-driver, "Got 'commodations for this lady an' gent, M'am Hickey ?" "Well, I'll make 'commodations for 'em, if I have to turn you out o' your hed to do it." said Ma'am Hickey as bed to do it," said Ma'am Hickey, as bed to do it, said an am nickey, as she dropped to her knees before the little boy and took him in her arms, saying as she did so; "Why, bless your heart an' soul, little

declare if it don't feel sweet to feller. git a child into my arms once more !

an' whose boy are yon, any once "' An' whose boy are yon, any how ?'' Papa's," replied the boy, shyly, with a slight quivering of his lips and an attempt to release himself from Ma'am

Hickey's embrace.

"An' where is papa, honey?" " Ma'am Hickey looked around toward the men as if expecting some of them to come forward and claim the 'child; but they too were looking around inquiringly as the crowd grew around inquiringly as the crowd grew in numbers, attracted by the news of the arrival of the stage. Noting the boy's quivering lips and half fright-ened look in the presence of all those strangers, his sister stepped toward him and patted his head gently with ber mittened hand, saying as she did so;

There, there; don't you cry ddy. Sister will take care of you don't you ery. Freddy. Sister

yes, she will." "Where did you little [folks come from ?". asked Ma'am Hickey, rising to her feet with the little boy in her

# 

" Ioway !" exclaimed Ma'am Hickey. "You don't ever mean to tell me that you have come all the wey from loway to this place all by your lone selves i

The girl nodded her head and said : "Yes, we did. We had a letter to the conductors on the trains stelling the conductors on the trains acting them where we were going, and we got along all right; didn't we, Freddy?" The little boy nodded his head sol-emnly, [too much awed by his strange

surroundings to speak. "Well, if that don't beat anything

ever heard of 1" exclaimed Ma'am lickey. "If I'd been your ma you Hickey. "If I'd been and wouldn't have done it !" The little girl kept looking into the faces of the men who crowded about

them, and said : "I don't see my papa anywhere. He said that he would be here when the stage got here with us; but I don't see him at all."

"What is your papa's name, deary ?" "Richard Miller."

"Richard Miller." The men looked at each other blankly. Some of them opened and closed their mouths without utter-ing a sound. Big "Missouri Dan" uttered an exclamation under his breath. Ma'am Hickey held up one finger warmingly. Then she stooped and kissed the little girl on the brow, and said gently. and said gently : "You came right into the house with

that an aunt of hers was to come on from California an' be with 'em this with 'em this inter, an' their pa wrote that he would likely go on to California in the spring -pore man! He's gone on now to country that's furder away than that! She wiped her eyes on the back of

hand before adding : "It jest about broke my heart to near them two pore little things talkin about Christmas, an' wonderin' what their pa would have for 'em, while i was undressin' 'em for bed. An' I made up my mind that they shouldn't been a thing about what has happened know a thing about what has happened until after Christmas; an', what's more, some o' you men kin jest stretch your long legs hoofin' it over to Crystal City to git 'em some toys an' things to make good my promise to 'em that if they hang up their stockin's Christmas eve they'd find 'em full next morin'. Now you boys remember that mum is the world in regard to their pa. Leave it to me to pacify 'em in regard to his not comin' for 'em. They're the cunnin'est little things I ever saw, an' it's jest too terrible that this trouble

has had to befall 'em !" When good Ma'am Hickey had gone back to the hotel, Big Dan slapped his great rough palms together and said :

I tell you what, boys! Let's give them two little unfortinits a jolly good Christmas ! I'm fairly sp'ilin' for some Christmas I The fairly spinin to solid thin' to do, an' I'll hoof it over to Crys-tal City an' git a lot o' Christmas gim-cracks for 'em." "I'll keep you company," said Joe

Burke, the man who had two little ones of his own back East. "Travelin' on snow-shoes over the mountain passes at this time o' the year is ruther danger-ous, an' it's not best to start out on a Then I guess I trin alone. about what would please the youngsters than you would, Dan."

" I ain't ever took uccasion to mention it before, but I happen to know a little about what children like, my own self, seein' as I have had two o' my own,' replied Big Dan. "They both died the same week. It happened nearly forty years ago, but those two nearly forty years ago, but those two little wayfarers stragglin' into camp this way brings it all back to me." No one in the camp had ever heard Big Dan speak so solemnly, and there was silence in the room when he added :

" I reckon I know enough about children to know that a big dool with these takes the fancy of a little gal, an' that a boy alius likes somethin' that'll make a racket. But I'll be glad o' your

comp'ny, Joe." Ma'am Hickey [appeared again before the conference came to an end.

"They're cuddled up in bed in each other's arms, cheek and cheek, the pore little dears,' she said. 'I pacified 'em in regard to their pa without tellin'

any actual fib, an' they went to sleep content. The little boy's tongue went like a trip-hammer when he finally got it unloosened, and he jabhered away nough. But most he talked about was Christmas. He's set his heart on a Christmas. Ho's set his heart on a steam-engine that will go 'choo, choo, choo,' au' if you boys can find such a thing in Crystal City, you buy it an ietch it along with you, an' I'll ioot the bill. The little girl is doll-crazy, like most little girls, so you must get her "You came right into the house with me, little folks. I'll get you a real nice hot supper, an' then I think you'd best go right to bed after your long ride." When the cabin dcor had closed be-hind them, Big Dan said to the miners around him: "Well, if this ain't what I call a state of affairs! To think of them noor little

# THE CATHOLIC RECORD.

may tree at Singing River is so much more interesting than any account I could give of it, that I think it best to let her tell about it in her own way :

"You see Big Dan an' Joe Barke got back all right the middle of the afteroon the day before Christmas. They ooked like a pair o' pack peddlers, an' hey were about fagged out, for they had a hard time of it pullin' up ver the mountain trails in a snow-corm. Joe said he didn't think he ould have dragged himself another ile for love nor money. He had two ig turkeys on his back besides a great

of other things. "Well, the men in the camp had been busy, too. They had cut a big pine an'set it up in the hall over the post-office, an' the way they had c'rated the hall with evergreen was sled, an' tuk turns drawin' Elsie an' Freddy over the trails an' away up over beautiful. You could't see an inch of the ugly bare logs nor of the bare rafters. They set to an' scrabbed the Red Bird Mountain. I reckon it was a ride they won't ever forgit; an, none rafters. loor an' washed the winders, an' strung up a lot o' red, white, and blue of us that were there will ever in this world forgit that Christmas on the Singin' River."-J. L. Harbour in St. strung up a lot o' red, white, and blue buntin' I happened to have in the house, an' I tell you the little old hall did look scrumptious. I kep' the chil-dren in the kitchen with me, where I was makin' pies an' cakes an' dough-nuts most o' the time. I give 'em couch to muke with an' let' on we rem

dough to muss with, an' let 'em scrape cake-dish an' tried to keep

to Saint Francis of Assisi, the brown interested all the time, so they wouldn't ask about their pa. the hills and vaileys of Umbria has left "When Big Dan an' Joe got back the a golden memory in the heart of the world for seven hundred years. He other men had a great time riggin' up the tree. We was afeerd they wouldn't was the apostle of simplicity, this gentle saint who could speak so wisely to

ne tree. We was altern they would be e able to buy Christmas-tree candles n Crystal City; but, my land! they jot about ten dozen of 'em, an' no end ' tinsel an' shiny balls, an' things to hang on the tree, an' a lot o' little flags to stick on among the evergreen dec'rations. We had no end o' common taller candles on hand, an' the men were perfectly reckless with 'em. I neckon there were a set of the set reckon they put as many as two hun dred of 'em up around the room. An' what did they do but go an' rig Big Dan up a Santy Claus! They wrapped what and they do but go an 'ng but Dan up a Santy Claus! They wrapped him up in a big bearskin one o' the boys had, an' put about a quart o' flour on his long, bushy whiskers to whiten on his lorg, bushy whiskers to whiten should have seen in the Nativity, not 'em, an' they put a big fur cap on his the coming of the King, not the unhead, and he did look for all the world like Santy his own self. Yes; an' he had a string o' sleigh-bells thoy got at the stage office stable; an' them boys ackshully cut a hole in the roof so Santa Claus could come down through it ! La, if you want things carried through regardless, you let a lot o' Rocky Mountain boys take in hand. They won't stop at nothin,' I reckoned they'd h'isted of the bull wood if it had head histed off the hull roof if it had been necessary to make the appearance of Santy sary to make the appearance of Santy true to life. Such fun as the boys had over it all ! An' of all the capers they out up ! Seemed like they was all boys once more ! Me an' Ann Dickey an' Mary Ann Morris were the only women in the camp ap' we had one women in the camp, an' we had our strewed the country and the highways hands full gittin' up the Christmas with meat and cheese in order that the supper we intended havin' after the tree. Mind you, there was'nt a child in camp ast them two pore little orphans, but an' all that fuss was on their account, If you think rough miner boys can't the kindest of hearts, you just nave the kinds of here, jour and remember that. Every man seemed to be trying to outdo the others in doin' somethin' for them little tolks.

well, 1 jest wisht you could nave seen them children when the time come for 'em to go up to the hall an' see their tree ! Little Freddy he give a yell o' joy that most split our ears, an' he jest tred i character while his "Well, I jest wisht you could have

THE CATFICITC RECORD.THE CATFICITC RECORD.International production of the future of the children aron over her head."" what's that you say, Dave ?" she called out loadly and heartily."" isay Tve fetched you a kind of a gueer cargo. You ju t come out an see i it hain't.""" isay Tve fetched you a kind of a gueer cargo. You ju t come out an see i to the children of the children to have pikked up what appeared. He cores were to the soad way. Base shall are the reaction over the sate door and the world's inspiration and the world's is not where their pa is not the core of the colle out have pikked up what appeared and base server to the dogs of the roadway. Reaching in to the now that they are orphans until after the roadway. Reaching in to the now that they are orphans until after the roadway. Reaching in to the root him. It's a mighty rough place and set it out in the snow with a huffable to feth 'em to, but the little girl as to feth 'em to, but the little girl as to feth 'em to, but the little girl as to feth 'em to, but the little girl as to feth 'em to, but the little girl as to feth 'em to, but the little girl as to feth 'em to, but the little girl as to feth 'em to, but the little girl as to feth 'em to, but the little girl as to for 'em to optime to the two that they are orphans until after the trees as he helped himself to the trees as he helped himself to the the sheepherd.come and 'the cond's that had both's time the the the the the down if the the the and have the cond, of the birth of the the conde out and the world's inspiration at the there as a see mends. If the mall over the children. "We did have the best time at the supper! A storm had come up, an' the wind was roarin' an' howlin' in the canon an' up an' down the Singin' Riv. the wind was roarin' ar in the singin' Riv. the wind was roarin' an 'howlin' in the canon an' up an' down the Singin' Riv. the wind was roarin' ar 'howlin' in the canon an' up an' down the Singin' Riv. the wind was roarin' ar 'howlin' ac' in' the canon an' up an' down the Singin' Riv. the wind was roarin' ar 'howlin' ac' in' the the wind was roarin' ar 'howlin' ac' in' the same he was obliged to pause to very exets of devotion. " His supper ! A storm had come up, an' the wind was roarin' an' howlin' in the canon an' up an' down the Singin' Riv-er, an' the sleet was dashin' ag'in' the window lights ; but that jest made it shored Name he was conged to pause for very cestacy of devotion. "His voice taltered as if he had tasted a delicious honey," says one who writes of him, " or heud a hidden melody the notes of which he wished to catch. seem more cheery an' comfortable in the cabin, with a roarin' fire o' pine knots in the big fireplace at one end o The Cavaliere Giovanni Velita, a trustthe cabin, an' the tea-kettle singing on my big shinin' stove on the other end. Mr. Miller he sat between the worthy man who had abandoned the career of arms the better to serve Jesus Christ, affirmed on oath that he two children, an' he'd hug an' kiss 'em between times. We made him stay two saw a child seemingly asleep over whom our suit bent, covering him with kisses and as it were awakening between times. We made him stay two whole weeks in Singin' River to rest up git real well, an' then a hull passe he boys went with him to get the

im from his slumbers." The straw which the apparition touched is credited with afterwards working several miraculous cures. chapel was built on the site of this first Italian crib after the death of St. Francis.-Teresa Beatrice O'Hare in Rosary Magazine.

One of the good things one learns by absence from friends is seeing the folly of being huffed and affronted by trifles. Lord Edward Fitzgerald.



to which these aliments give rise. It is GOOD FOR MAN AND BEAST.-Not cally is Dr. Thomas Esterctic Oil of incom parable value in the household, but the farmer and stockman will find it very so vicable is the farm yard and on the eastle range, ofter aving the services of a veterinary surgeor, injujuries to stock and in cases of cough and pains it can be used with good effect.

The experienced farmer has learned that some grains require far different soil than others; some crops need differenthandling than others. He knows that a great deal depends upon right planting at the right time, and that the soil must be kept enriched. No use of complaining in summer about a mistake made in the spring. Decide before the seed is planted.

We best time to remedy wasting conditions in the human body is before the evil is too deep rooted. At the first evidence of loss of flesh

Scott's Emulsion

should be taken immediately. There is nothing that will repair wasted tissue more quickly or replace lost esh more abundantly than Scott's Emulsion.

It nourishes and builds

1107

Walton's Grand Opera Pharmacy.

fail.



3

"FURELY VEGETABLE" Look out for these "purely vore-table" medicines. Aconite, Belia-donna, Digitalis, Morphine, Strychnine-all violent poisons-are vegetable. You see the term means ug, as regards safety.

or Fruit Liver Tablets Apples, oranges, figs and prunes make them. The fuices are com-bined by our secret process, which intermet their medicinal action,

bined by our secret process, which intensifies their medicinal action, and pressed into tablets. These are "FRUIT-A-TIVES" — nature's tonic and laxative—the only certain cure for Indigestion, Head-aches, Constipation, Liver and Kidney Tronbles. They look like fruit—taste like

They look like fruit—taste like uit—smell like fruit—ARE fruit. soc. a box. At druggists everywhere fruit-FRUITATIVES, Limited, OTTAWA.

Educational

RHILEVILLE BUSINESS COLLEGE ..... We teach (b); commercial course As well as full phorthamid course Full civil service course. Full seles mapping course. Our graduates in every departure? day filling the best position Write for ostalogue, Address J. FHITH JEFFIRS, fo. Address: Selleville, Ont. ASSUMPTION . COLLE TO AND WERE SALVARDER, ON T BANDWICE, ON THE ULAR THE STUDIES EMBERADE THE ULAR I ICAL and Commercial Contres. Term including all ordinary expenses, and per so including all ordinary expenses, and per so including all ordinary expenses. ST. JEROME'S CULLEGE BERLIN, ONT. CANADA (GT.R.) Commercial Course with Business College Contraction School or Academic Course - Prepan-High School or Academic Course - Prepan-tion for Prefeesional Studies. College or Arite Course - Preparation fea Degrees and Seminaries. Board and Tuition per Annum sist.00. For Catalogue Address-REV. JOHN FEHRENBACH, C. R., Pres Business College STRATFORD. ONT. This small advertisement represents the largest business college in Western Ontario. Get our catalogue. Winter term opens January 3rd. Elliott & McLachlan, Principals. THE WINTER TERM AT THE THE WINPER TER OF AT THE Owen Sound, Ont. begins on MONDAY, January 2nd, 1955. Every young man and woman should take a course as this Institution this winter. It is a neet sublantial founda-tion for a successful life. Four fully equipped departments;

a successful life. Jully (quipped departments; 7 Department for general business work. SHORTHAND and TYPEWRITING for the insiding of shorthand willers TELEGRAPHY DEPARTMENT for these who are to become the stand or those the are to become telegraph on tators PREPARATORY DEPARTMENT for those who are far back and who wish to Improve their

realion Fai particulars will be sent to any address

C. A. Fleming. Principal Owen Sounds

Brisi Aless

ACTADOPTIATON .

little friends, the fishes. He found God little friends, the isness. He found Gou everywhere and saw His likeness in everything. He sanctified the common-place, seeing the symbol of the Creator in the least of His works, blessing the beasts; praising God in the flowers, loving every created thing. SEED Is it any wonder that such a man should have been seized at once with the idea of the human beauty of the Incarnation ? Is it any wonder that he

TIME soul from the beginning, but he at least posularized it in Italy. Christmas was his spiritual holiday. It was the feast of love, and Saint Francis is the world's great preacher of the love of God. His

per st and But seven othing sound

ing or g, dark tter in fly as and it in the

p while in the en this nd only

were at con, the it, amid were no and no n. Apty.

e,'' said r, as he npromis-

Dave, as felt hat e of the that had

done for trail, an' coach up en we'll rywhere.

little of rattled there. ard, and d out to

Your all replied :

vl out o' rmer, an' it supper. ched you

esed to a y-looking oor of the of affairs! To think of them poor little tots trailin' 'way out here from back in Ioway only to find their daddy a day in his grave ! Cur'us how things turns out !' What's to be done ?" asked a long,

lank, red whiskered man called "Cap." "Shore enough," drawled out an elderly man who had been chewing the end of his long gray mustache reflect-

"I move that we re over to my "I move that we to ever to my shack an' talk the matter over," said Big Dan; and, without waiting for his motion to be voted upon, he started to-ward his cabin, a small log affair a short distance around the rocky road. The men around the post-office foilowed Big Dan, and, when they were in his Big Dan, and, when they were in his cabin, seated on benches or nail kegs or sprawling on buffalo robes in front of the first in the hir over, freehen, or

the fire in the big open fireplace, one of the men said : "What does all this mean, anyhow ? You know that I've just come down from Mount Baldy, an' all this is Greek

"Well, it's just this a way," replied Dan. "Three days ago a man come into camp on foot from over towards Rearin" Fork. He was that sick when he got

Fork. He was that sick when he got here he could hardly speak, an' 'bout all we got out o' him was that his name was Miller. Pneumonia had set in mighty hard, an' in less than two hours after he got here he couldn't speak at all, an' he didn't live twelve hours. We laid him under that little clump o'

all, an' he didn't live twelve hours. We laid him under that little clump o' pines down near the bend in the Singin' River not ten hours ago; an' now here in comes the stage with that boy an' gal, ev'dently the prop'ty o' this same Miller, who ain't here to meet 'em, an' who won't ever meet 'em in this world. It goes without sayin' that they jain't got no ma. If they had, she'd never let 'em come trailin' off out here all by theirselves. It's mighty tongh on 'em.'

theirselves. It's mighty tough on 'em." "That's right," agreed the man called Cap. "I'm old an' tough as called Cap. "I'm old an' tough as ever they make 'em, but I ain't forgot my own childhood so fur as not to 'preciate just how them pore little young uns will feel when they reelize the

sitocation. I feel fer 'em.' "So do I," said a stalw said a stalwart fellow of about thirty five years. "I've got a couple o' little folks o' my own back East, an' that boy reminds me a sight

o' my own little chap." The men were still discussing the strange and sad occurrence, and the

"The tree ?" said one of the men, inquiringly. "Yes, sir ; the tree! Of course them

little folks must have a tree. They say they want one, an' why shouldn't they have it, with the finest Christmas trees in the world right at hand here in the

mountains ?''
"Where you goin' to have the tree,
I'd like to know ?'' said a burly miner.
"In the hall over the post-office."
"Well, if you ain't plannin' a reg'lar

"Well, If you all of plant of a second secon

Ma am Hickey an them two little youngsters says-goes." "That settles it," said Ma'am Hickey, with a laugh. Crystal City was a long distance from Singing River, and the mountain trails were hard and dangerous to travel at that time of the year. The stage would that time of the year. The stage would not make another trip until after Christ-

mas, and it might be a month before it returned after it left the camp. Big Dan and Joe Barke set off at daybreak the morning after the arrival

of the two little wayfarers. The men had "chipped in " for the purchase of "gineracks " for the tree, and they had been so generaus that Big Dan said just before he started for Crystal

City : "We'll have to have the biggest pine we kin git for the tree. You chaps have it all set up in the hall by the time we git back."

"You sure you got that list o' things I wrote down for you ?" asked Ma'am Hickey. " Men ain't got any kind of a mem'ry when it comes to shoppin'."

Hickey. " Men all o go shoppin'. Hickey. " Men all o go shoppin'. " I got the list right here in this pocket," replied Dan, patting his pocket," replied Dan, patting his pocket," I free day after to-mor-" Why, papa!" " Why, papa!" " An' that's jest who it was! The " An' that's jest who ad died a few

sister kep' sayin, 'How lovely it is loo-choo engine ! Goody ! An there's my choo-choo engine ! Goody ! An there's my little Elsie's eyes did shine when she saw no less than three dolls on the tree for herself ! There

hildren home. The boys rigged up

THE ORIGIN OF THE CRIB.

It is fitting that we should owe the

his little brothers, the birds, who could

learn such wonderful lessons from his

speakable mystery of the Redemption but the birth of a Babe in Bethlehem

Saint Francis may not have originated

the devotion of the Crib-it is one of

those beautiful heart growths by which

brothers asked him one day if it

right to eat meat on Christmas when

the feast fell on Friday. " Assuredly,"

answered Francis, he of all saints the closest to the Passion, he of the Stig-mata—" assuredly. I would even wish that princes and great ones of the earth

have their share in so great a feast." And he began to consider how he

should bring the Christmas tide near to

the hearts and vivid to the imagination

of the peasant folk of his country. It

was only a genius, one whose mind was as quick as his heart in the service of his Master, who could have hit upon an

idea so universal, an appeal so irresisti

Christianity has nourished the

through

He

human

most beautiful of Christmas devotions

robed medicant whose passage

Nicholas.

once so bold and so beautiful, so awith and so winning? Saint Francis saw the possibilities of increased devotion to his dear Master that would follow the emphasizing, the humanizing, of this idea. He deter-mined to have a great Christmas festa, of which the renown should spread through the length and breadth of Italy. He was in Rome—it was already close saw no less than three does on the tree for herself! There was enough stuff on that tree for a hull Sunday school, for the men had been that reckless in sendin' to Crystal City for things. sendin' to Crystal City for things. "Then I wisht you could have seen those children when Big Dan come in all rigged up as Santy Claus! That was the cap-sheaf o' the hull proceedin's ! First we heard his bells outside, an' him callin out, 'Whoa, there !' like as if he was talkin' to his reindeers. Then he clim up the ladder the boys had set outside, an presently down he come He was in Rome-it was already close to the end of the year 1223-and going to the end of the year 1223—and going to the Holy Father, he craved leave to go to Grecio to celebrate the birth of the Saviour with his brethren, to gather together the populace from all the neighboring hill towns and to make the underlying mercy and love of the In-carnation so patent to all that no heart in Italy should be able to resist it. With the Pontif's blessing and God speed, he started forth, the joy of outside, an presently down he come through the hole in the roof. I jest thought little Feed's eyes would pop out o' his head when that part o' the show come off! An' what fun there was show come on! All went around givin' the boys all sorts of ridiculous presents ! He give old Tim Thorpe a tiny chiny He give old Tim Thorpe a tiny ching doll, an' big Jack Ross a jumpin-jack, an Ben Anderson a set o' little pewter dishes; an' he fetched me a great big old pipe, when they knowed I hated the very sight o' one. I tell you, it was

real fun 1 "Well, the things had all been dis-tributed, an' the children were loaded down with presents, an' me an' the two other women were about to go down stairs to take up the supper, when the door of the hall opened, and a strange man stepped in. When he saw the chil-dren he give a kind of a little outery, an' the next minute he was down on his kneen before 'em, with an arm around each child, an' he was kissin' first one an' then the other. We all jest stared at each other when little Elsie clapped her hands together and said : " Well, the things had all been dis-

All and a state of the second second

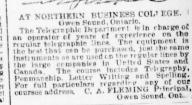
bisd curves for the spectral product, " replied Dan, patting his broad chest. "If we have good luck we'll be back by noon day after to-mor-row, an' that night is Christmas ere, so you'll want the tree all ready. Did the little folks sleep good?" "An' that's gives who had died a few man named Miller who had died a few man said somethin' abont a steam-engine. Both of the children are sleepin' yet." An bour later the children were up and were eating their breakfast in Ma'am Hickey's cozy kitchen, which weat also the dining-room of the hotel. "Will my papa come to-day ?" asked

With the Pontiff's blessing and God speed, he started forth, the joy of Christmas already singing in his heart. It was the vigil of the feast before he arrived in Grecio. He had conveyed minute instructions to his good friend, Giovanni Velita, and he found every Fintee, P Giovanni Velita, and he found every thing in readiness in accordance with his pious plans. An altar had been builded in the open air. A skilful craft-man among the brown-robed brothers had fashioned a crib, and grouped around it the ox, the ass, everything as the evangelists had described it HEADACHE tradition had pictured it in the stable of Bethlehem. The shrine was in the heart of a wood and at midnight the Friars Minor led thence a strange company of mountaineers and peasants, awed and silent, who lighted they way awed and silent, who lighted they way through the black aisles of the forest with flickering torches. As they pro-ceeded they broke the mysterious sil-ence with song, repeating over and over again the haunting verses of the United Christian angle

- 11/2 and a street

SIFTERS "The Ideal"

up the body when ordi-GLIEGE None nary foods absolutely LIMITED いたないないない Par 4 Richmore St. E. We will send you a sample free. TORONTO Be sure that this picture in the form of a label is on the wrapper of every bottle of Emulsion you buy. Canada's highest grade Business, Shorthand and Telegraphy College Den't delay getting FREE BOOKLET SCOTTR Reitza BOWNE CHEMISTS LEARN Toronto, Ont. Telegraphy 50c. and \$1; all druggists Fan ly Medicines Fran is Medicines. Don't save penaler to lose dollars—don't be 100 commical when your health's at stake W o sell drugs and medicines at ras-trably chean price - we don't sell chean frugs. Anything your abysictan pre-erches or you order for yourself you'll gel air prices.





EIGHT DAY OIL, the best that the market affords. Sold in 5-gallon cans imperial measure.

Our goods are for sale only by reliable dealers.



# The Catholic Record.

lished Weekly at 484 and 486 Richmond street London, Ontario. Price of Subscription-\$2 00 per annum.

EDITORS : EEV. GEORGE R. NORTHGRAVES. Asthor of " Mistakes of Modern Infidels." THOMAS COFFEY. Publisher and Proprietor, Thomas Coffey.

Meesrs Luke King, John Nigh, P. J. Neven and Miss Sarah Hanley are fully authorized to receive subscriptions and transact all other **business** for THE CATHOLIC RECORD. Agont for Newfoundland, Mr. James Power at Sb. John Rabes of Advertising—Tencents per line and

Agents or collectors have no authority t Agents or collectors have no authority t aboy your paper unless the amount due is paid. Matter intended for publication should be usailed in time to reach London not later than Monday morning. Please do not send us poety Obji uary and marrisge notices sent to subscribers must be in a condensed form, to

LETTER OF RECOMMENDATION.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA. Ottawa, Ganada, March 7th, 1970. The Editor of THE CATHOLIC RECORD. London, Ont: Bear Sir: For some time past I have read rour cetimable paper. THE CATHOLIC RECORD. and congratulate you upon the manner in which it is published. Its matter and form are both good; and a uraly Catholic split pervade the whole. Therefore with pleasure, I can recommend its to the faithful. Biessing you and wishing you success. Believe me. to remain. Yours faithfully in Jeaus Christ.

Belleve me to remain. Yours faithfully in Jeaus Christ. † D. FALCONIO, Arch. of Larissa Apost. Deleg.

LONDON, SATURDAY, DEC. 24, 1904.

THE FESTIVAL OF CHRISTMAS.

We celebrate on Sunday of next week, Dec. 25th, the great festival of Christmas, or the birth of our Lord and Saviour Jesus Christ, the only begotten Son of God the Father, born of the Father before all ages, but Who now becomes Man, born of the ever blessed and immaculate Mary, who thus becomes truly the Mother of God, because her Son Jesus Christ is at the same time God and Man in one person. This mystery of the union of God and

Man into one person is beautifully described by the beloved Apostle St. John the Evangelist, who in the first chapter of his gospel tells us of the incarnation of the "Word," by which cerm is signified the Son of God, begotten of the Father, the first Person of the Adorable Trinity :

He came unto His own ; and His own received Him not. But as many as received Him, to them He gave power to be made sons of God, to them that believe in His name : who are born not of the will of the flesh, nor of the will of man, but of God. And the word was nade flesh, and dwelt among us ; and we saw His glory, the glory as of the only begotten of the Father, full of grace and truth."

Here the purpose of our Lord's birth is plainly set forth. It is that all who believe firmly in His divine mission, and His divinity, and who fulfill not the will of man and of the flesh, but who obey the law of God, accepting the teaching, and obeying the precepts of the Son of God, may themselves be come the Sons of God, not by nature. as is our divine Saviour, but by adopt on and through the grace which sanctiffes the soul making it pleasing to

evident alarm standing in a rickety the people of God for forty centuries, wagon with broken wheels, from which as the messenger of Heaven through and by whom the injury committed power is communicated to a broken slab inscribed with the words " Aposagainst God in the sin of our first tasy, Falling away," whereby parents should be fully atoned, so that priest is vainly endeavoring to saw as "by one man's offence death log labelled "The World." On the reigned through one, much more they bands whereby the power is conveyed who receive abundance of grace, and of we find the inscription " Man derived the gift, and of justice, shall reign in life through one Jesus Christ," and as power," and, of course, the machine by the disobedience of one man, loes no work. On the other side is a modern steam

many were made sinners, so also by the engine in full blast, with its safety obedience of One, many shall be made just." (Rom. v. 17.19.) valve and pressure meter, to show God has wrought this wonderful when there is too much or too little

steam, the power which moves the log, mystery of the incarnation of the econd Person of the Adorable Trinity the world, being conveyed by a band for our perfect reconciliation with Him, which is inscribed " Apostolic power,' that the sufferings of the God-man and which turns a supposedly perfect saw which cuts up the world into pre-Who unites in Himself the perfections of the Godhead with the imperfections sumably good practicable boards.

We are not skillful enough in the of manhood, by the hypostatic or personal union of the two natures of God saw-mill business to decide whether and Man, may make a complete satisthere is any defect in this mach nery, faction for our sins through His divine and we have not thought it worth our nature, which elevates the merit of while to consult an expert on this that satisfaction to an infinite value. point : but the arrangement does not This is accomplished especially by His seem to us like anything we have witsufferings and death on the cross.

nessed in actual operation in the saw-The infinite mercy of God is therein mill line. Standing by a stopcock is manifested, whereas thereby reconcilia the prophet himself dressed in a wretched imitation of a Jewish Hightion is made perfect, and we are brought to the consciousness of the priest's robes, apparently letting on truth announced by the royal prophet water to cool the machinery lest some David, that "all the ways of the part of it might burst from the heat of Lord are mercy and truth to them that too much zeal. The Dowieite saw is seek after His covenant and His testilabelled "the nine gifts of the Holy

monies," for "the Lord is a firma-Spirit." ment to them that fear Him ; and His We give this pretty complete descovenant shall be made manifest to cription of the full-page cartoon to them." (Ps. xxiv. 10-14). give our readers a fair idea of the kind The doctrine of the incarnation of of arg ment this twentieth century Christ is the corner-stone of the Chris-

prophet makes use of whereby to prove tian religion, and by it has the world his divine mission. peen rescued from the darkness of Does he succeed ? He claims that

his new-fangled creed is progressing to idolatry and superstition, and upon it has been built up man's civilization and a wonderful extent. He says : progress, as well as his liberation from

" Twenty thousand, one hundred and seventy-one believers have joyfully followed their Lord in the ordinance of the degradation of Sin. Most appropriate, therefore, was the joy of the believers' baptism by Triune Immersion angelic host which made the announcesince the first Baptism in Central Zion ment of salvation to the Judean Tabernacle on March 14th, 1897; and shepherds, while they praised God and during the forty five days from Sent. 14th to Oct. 29th 1904, there were 159 sung the hymn of joyous deliverance nore, in the whole United States and Glory to God in the highest, and on Canada, making a total of 20.171. Of these, the great majority were baptized The shepherds, upon going to the in Chicago and Zion city, the last named place being Dowie's own city, cave where Christ was born, found ten miles from Chicago. everything as the angels had described,

The progress is indeed, remarkable for a new sect; but we know that there is a large population among the blindly groping religionists of the country, who are ready to take to any them upon the coming of the day of imposture which springs up, under the salvation which had been foretold by hope of finding truth which is not there. These gropers are not found among the Catholics, and it is undoubtegarded as one of the two greatest edly for this reason that Dowie makes t his special business to abuse the Catholic Church, which, built upon a rock, is able to repulse with success demption which typifies the resurrecall assaults of the powers of darkness. tion of all true Christians from death, and and is the strongest bulwark against especially from the death of sin ; for the propagation of Dowieism and sim- is moving from the firm position it has the resurrection is so truly the accomilar errors. plishment of our redemption that St.

In fact, while Dowie boasts of havng had 159 baptisms in all America during 45 days, of which 68 were in Zion City and Chicago, there must from the old belief that Christ was fore have been about 2,500 Catholic bap- told in the Old Testament, and that tisms in Chicago alone. There appears to be, therefore, very little fear have hitherto been regarded as that the new Elijah's sect will in the

the statements for what they are worth, nonagogical signification. He evident. and with regret that the Protestant ly has not the least notion that the denominations are losing gradually the symbolism of the Jews had any deeper faith which they had down to, perhaps, eaning than to please the eye. Dowie's liturgical services have certain amount of beauty and force so

THE CATHOLIC RECORD.

the

far as they are taken from Holy Scripture, and the creeds and thanksgiving hymn, the Te Deum laudamus, which the Catholic Church has used for centuries : but his own additions are but poor platitudes.

It is scarcely necessary to add that the psendo-Elijan's claim to Apostolic succession is farcical. The Catholic Church properly claims Apostolic succession, because her Bishops and priests can trace their consecration and ordination through an unbroken line to the Apostles who "ordained priests in every Church," themselves being sent by Christ in person. But John Alexander Dowie's Apostolic pretensions are traceable only to his own unfounded assertions. He admits that his Church is but seven years old. Where, then, in his succession from the Apostles? His Apostleship is eighteen a half centuries too late to be

more than a sham. THE DRIFT TOWARD RATIONAL-

ISM. We find in the Montreal Witness of December 7th, a Toronto despatch which states that there is a struggle between the authorities of Knox College and the students regarding the appointment of a Principal to succeed Principal Caven who died recently. The students have begun an agitation in favor of the appointment of Professor McFayden, who is said to be the most advanced in his views on higher critic ism of all the professors; and this seems to be the chief reason which renders him so highly popular with the students. The despatch adds that the authorities of the College are strongly opposed to this appointment, as Professor McFayden's theological opinions are very similar to those of Professor Workman's, of Montreal, whose services were dispensed with by Victoria Methodist College some years ago on the ground that he held theological views inconsistent with orthodox Christian-

ity. The appointment is in the hands of the Presbyterian General Assembly, which will not meet until next June and it can scarcely be expected that the Assembly will practically endorse the heterodox views which are now growing common under the cloak of higher criticism. It is, of course, not for us to suggest or advise any course to be followed by the General Assembly, and we do not make these remarks for the purpose of suggestion, but we take the despatch as it stands, and if the facts are as stated they undoubtedly demonstrate that Presbyterianism in Canada hitherto held in maintaining the strict

principles of Christian truth. The despatch indicates that the

students of the college have departed passages of the Old Testament which

two generations ago. But Catholic divines constantly predicted the set ting aside of respect for ecclesiastical authority which was characteristic of Protestantism from the beginning. These predictions have been fully realized; for reason itself teaches that when the authority which was divinely established on earth is despised through human pride and self-conceit, it naturally follows that the divine authority, and even the existence of God will be

denied in turn. This is what Protestantism is coming to in all countries where it has obtained a foothold, and though Canada has been somewhat more slow than other countries in reaching these conclusions, the inevitable must come here, as elsewhere. We have been recently told by

Presbyterian Church in Canada that in their sum make up the typ the Church has already in part reached the stage of unbelief, and the great contest between the forces of faith and unbelief is even now at hand, and this justifies us in remarking that the struggle spoken of in the Witness' Toronto despatch is merely one stage of the great struggle which must undoubtedly come in the not very distant

future.

By the advice of his medical attendant, Father Teefy left Canada in August last for the purpose of visiting Vichy, a town in France, celebrated for its thermal alkaline springs, and after spending a short time at those springs he found his health much improved. From thence he went to Rome, and while there on the 20th Nov. had the honor and happiness of a private audience with the Holy Father Pope Pius X. who gave him the Apostolic Benediction for himself and the members of his family. Doctor Teefy had the pleasure also of meeting Cardinal Merry del Val, who recognized him as the President of St. Michael's college on the occasion of his visit to that institution a few years ago.

The ordination of seven young men to the holy priesthood was the inspiring sight witnessed in St. Peter's cathedral on Saturday morning last. It was most assuredly an occasion that brought joy to the heart of our good Bishop, because he will now be better enabled to supply the great need that was felt in the diocese for more priests who will administer to the spiritual wants of the people, That every grace and blessing may attend the newlyordained priests is the heartfelt wish of THE CATHOLIC RECORD. ------

We sympathize most sincerely with Right Rev. Mgr. Farrelly, V. G., P. P., and the other priests and people of the city of Belleville, in the destruction by

fire of their beautiful sacred edifice Years of labor and of anxiety, and years of cheerful giving by the faithful Catholics of Belleville, gave them a church of which they were justly proud, and the terrible misfortune which had beprophecies of the expected Messias, fallen them will, we are sure, call forth DECEMBER 24, 1904.

in this country we need wise laws honestly and fearlessly executed, and while we cannot afford to tolerate anything but the highest standard in the public service of the Government , yet that in the last analysis the future of the country must depend upon the quality of the individual home, of the individual man or woman in that home. The fature of this country depend upon the way in which the average man and the average woman in it do as his or her duty, and that very largely depends upon the way in which the average boy or girl is brought up. (Cheers and applause.) Therefore, a peculiar responsibility rests upon the work it is to see to the spiritual welfare of our people and upon those who make it their life work to try to train the citizens of the future so that they shall

be worthy of that future. In wishing you well to-day, I wish you In wishing you went to day, I wish you well in doing the most important work which is allotted to any of our people to do. The rules of good citizenship are tolerably simple. The trouble is not in tolerably simple. The trouble is not in finding them out ; the trouble is in living up to them after they have been found out. I think we, all of us, know learned and reverend divines of the fairly well what qualities they are which e of char acter we like to see in man or wife, son or daughter : but I am afraid we do not always see them as well developed as we would like to.

SWEETNESS AND STRENGTH. I wish to see in the average American citizen the development of the two sets of qualities which we can roughly indicate as sweetness and strength — the qualities on the one hand which make the man able to hold his own, and those which, the other hand, make him jealous for the right of others just as much as REV. DOCTOR TEEFY IN ROME. for his own rights. We must have both sets of qualities. In the first place, the man must have the power to hold his own. You probably know that I do not care very much for the coward on the moral weakling. I want each of you boys, and the girls just as and each of you young men and young women, to have the qualities with women, to have the quanties table out which people may be amiable and pleasant while things go well, without which they c ed in times of stern trial. I wish to see in the man manliness, in the woman womanliness. I wish to see courage,

perseverance, the willingness to face work, to face, you men, if it is neces sary, danger, the determination not to shrink back when temporarily beaten in life, as each one will be now and then, but to come up again and wrest triumph from defeat.

BAGHT DEALING WITH NEIGHBORS. I wish to see you men strong men and brave men, and in addition I wish to see each man of you feel that his trength and his courage but make kim the worse unless to that strength and courage are joined the qualities of tenderness toward those he are dependent upon him, and of right dealing with all his neighbors.

Finally, I want to congratulate all of us here on certain successes that we have achieved in the century and a quarter that has gone by of our Ameri an life. We have difficulties enough and we are a long way short of perfe tion. I do not see any immediate danger of our growing too good ; there is ample room for effort yet left. e have achieved certain results, and ve have succeeded in measurably realiz ing certain ideals. We have grown to accept it as an axiomatic truth of our American life that the man is to be treated on his worth as a man, without regard to the accidents of positio applause): that this is not a Govern ant designed to favor the rich man a uch, or the poor man as such, but that it is designed to favor every man, rich poor, if he is a decent man who acts fairly by his fellows. (Cheers and ap-We have grown to realize that part of the foundations upon which our liberty rests is the right of each

and majestic nation of ours, lies in the

SAYS HIS man to worship his Creator according BY JOIN

DECEM

OF THE CHU

The Presiden

as made his Commission s question of th

d State in F

iew of the

They are more

even, and mus

hurch to the

han did the

M. Combes pr years he will

heir churches

years will con

their stipend

has not done

generosity or

plan works

plan is now split up the

associations in

llow those

ederate or u

This reduces

solated one f

thus render t

government.

Howed excep

ions worship

harch, will

direction of t

needed to (

bould the Co

latter state

will be worse

the Concords

under the ne

a terrible str

re to keep t

"How can

brist? " 7

onfronts ev

the nece

"hrist's tea

Church to b

ude of chu

he is at a lo

true Church

right, what

hey disagre

other. So not a singl

anderstood,

But this mu

stablished

the world

hat Church

day, and mu

taught, that

giving infall

onsistently

body of doc The Cal

Christian cl

whose meth

Church can

authority

they are all

of private church has

olute uni

looks for t

that preten

discover if demonstrat

Church is t

history tes

and the

Apostolic

mly true C

this divine

established

even to the

If that pro

the divin

denied.-B

We veri

ware com

altar the

the oldes

Cal

liscover fo

THE

have none.

me it in ord

M CO PRENCH GOVI WVOLVES A

God.

The birth of Christ at Bethlehem of Juda is clearly described by the Evangelists Saint Matthew and Luke : by the latter with greater detail.

It was foretold by the prophet Micheas that the birth-place of the " ruler in Israel " who should be " our peace " and by whom the idolatries of mations should be overthrown, should

be born in Bethlehem, a small city among the cities of Juda. Bethlehem was named the "city of David," because there David was born about the year 1085 B. C. But because Mary and Joseph dwelt in Nazareth of Gallee, the birth could not have taken place as foretold had not God so ar ranged the circumstances that the prophecy should be exactly fulfilled.

A decree came out from Casar Augustus that the whole world (under the Roman dominion) should be enrolled, and that each person should be enrolled in his own city. As both Mary and Joseph were of the house and family of David, they were obliged under this decree to go to Bethlehem, and there Jesus was born in a manger because there was no room for the Holy Family in the inn.

The birth of the Saviour of mankind was announced by a multitude of Catholic, as distinguished from the angels to a party of shepherds who Dowieite Church, shows that instead of were keeping watch over their flock deriving his inspiration from Almighty and laid in a manger."

day of Advent, and ends with the 13th day of January, the octave of the feast of the Epiphany. We hope that none of our readers will neglect this most important duty.

earth peace to men of good-will."

and on their relating to Mary and

Joseph all that had been manifested to

them, Mary treasured in her heart all

that she heard, and pondered upon

The festival of Christmas is justly

feasts of joy in the Ecclesiastical Cal-

ender, the other being Easter Sunday,

when we celebrate the final act of re-

Paul says "If Christ be not risen

again, then is our preaching vain, and

It is the practice of all good Catho-

lics to receive the sacraments of Pen-

ance and the Holy Eucharist during

the Christmas season, at least once.

This season begins with the First Sun-

your faith is also vain."

the prophets.

We wish all readers of the CATHOLIC RECORD, and all friends whether readers of this journal or not, a happy Christmas and New Year.

# "LEAVES OF HEALING."

This is the title of a weekly paper full of blasphemy and scurrility which him. But these things will pass away, is published in Zion City, Illinois, by John Alexander Dowie, who calls himself " first apostle of the Lord Jesus, Apostolic Church in Zion."

is its hatred of the Catholic Church.

page of his paper representing the subject at a future time.

mear these humble but pious men, who real inspirer is some one of the comic robes. He has set aside or materially Fear not, for behold I bring you tid- which adorn the pages of the Sunday srael, which would stamp his delusion ings of great joy that shall be to all the papers now published in all the large as a restoration of Judaism, he has We have here a picture called " The ing and for 1; and for the beautiful should guard.

The cause of the great joy mentioned regenerating (saving) power of the false symbolical representations and figures We might suppose that there is some The cause of the great by mentioned and the True Apostleship." On one on the High Priest's dress, he has sub exaggeration in the despatch regarding ought to be in the mind of every been looked for by the prophets and side is represented a Catholic priest in stituted a number of figures which have the actual state of affairs, and we give and woman here, the thought that while

ear future annihilate the Catholic and which are quoted over and over Church, which his comic picture reagain in the New Testament as presents as effete and out-of-date. prophecies having Christ in view, are Dowie's religion has just now the nothing more than the records of events charm of novelty, and there are many which have nothing to do with the whom this charm attracts, while they future coming of the Saviour of mando not stop to examine its actual claim kind. If these views prevail we canto the belief of mankind. The false not conceive that Canadian Presbyter prophet has also a somewhat imposing ianism shall be for long able to maintain appearance as a man, and it is said the position it has hitherto so proudly that his speech and apparent earnestboasted that it upholds.

ness have a sort of hypnotic influence Even if an undoubtedly orthoover those who come into contact with dox Principal be appointed by the General Assembly now, the as they have done in other instances, public will be taken by surprise on and the sect, if it survive at all after learning that the students of the most he passes off the scene, will be left to important Presbyterian Educational the Christ, in the Christian Catholic its own inherent weakness, and will Institution of Canada are in favor of cease to gain converts, or even, which

putting the institution under unortho-We have not had the opportunity is more probable, will dwindle away dox management-if it be really the of seeing many copies of this paper, like other sects which have depended case that the Professor indicated is so but one of recent date has fallen into on the special influence of individuals. to be classed. Would this be the case our hands, and the first thing that In the false prophet's own sermons if the teaching of the College were strikes us on looking over its pages which are found in the copy of the soundly Christian ? -

" Leaves of Healing " which is before The students are to be the future We must bear in mind that this us, there is absolutely no power of Masters in Israel of the Presbyterian Dowie claims to be the veritable argument shown, but merely bold as. Church in Canada, and we do not think Elijah the Prophet who now appears on sertions of his authority, and many of we are hypercritical if we say that such earth for the third time, and so he these assertions are fraudulent and a fact leads to the assurance that Presstyles himself Elijah III, but the car- demonstrably false. We have not the byterianism itself in Canada is drifting toon which he publishes on the 38th space in this issue to show this fact in away from the moorings of faith to which it has hitherto clung with some detail, but we propose to return to the tenacity, while other creeds were pro-

We have said above that the pseudo- gressing unmistakably toward Rational-Apostle Prophet's dress is a wretched ism, which is what "advanced higher by night. The chief angel first stood God, as the true Elijah did, Dowie's imitation of a Jewish High Priest's criticism" is now understood, to be. We do not mean to say that " higher were astounded at the brilliancy of his cartoonists who produce the nauseous changed the High-Priest's ephod, and criticism," properly understood, is appearance, but the angel told them : bad boy or heathen Chinee sketches instead of the names of the tribes of Rationalism ; but there is a so called people ; for this dy is born to you cities of the United States. And is substituted a cross. But there is still spiration of Holy Scripture, and this a Saviour who is Obrist the Lord, in this the prophetic message which much space, which he evidently wished undoubtedly is a near and dangerous the city of David. You shall find the the third Elijah was sent by God to de-the city of David. You shall find the the third Elijah was sent by God to de-the city of David. You shall find the the third Elijah was sent by God to de-the city of David. You shall find the the third Elijah was sent by God to de-the city of David. You shall find the the third Elijah was sent by God to de-the city of David. You shall find the the third Elijah was sent by God to de-the city of David. You shall find the the third Elijah was sent by God to de-the fill with figures of some kind to approach to Rationalism, against which the right kind. (Applause.) infant wrapped in swaddling clothes, liver to mankind for their salvation ? strike the eye with a variety of color- Christian educational institutions

to the dictates of his conscience, and the heartiest expressions of sorrow in the heartiest expressions of sorrow in every part of the country. That this fellow who so worship Him. (Cheers sympathy which is felt for the good and applause.) CHARITY TO ONE ANOTHER. Vicar General and his people will as-And, O my countrymen ! one of the sume a practical form we earnestly best auguries for the future of this country, for the future of this mighty

PRESIDENT ROOSEVELT AT THE OPENING OF A CATHOLIC SCHOOL.

hope.

to regard one another with a broad and kindly charity, and to realize that the Thirty thousand persons, represent-ing all creeds, molded into a symbolical field for human endeavor is wide ; that the field for charitable, philanthropic, human cross by the intersection of two streets in the heart of the business disreligious work is wide, and that while corner of it remains untilled we do a trict, gazed up at President Roosevelt dreadful wrong if we fail to welcome the and the distinguished ecclesiastical group surrounding him on the balcony of St. Patrick's new rectory on Nov. work done in that field by every man, no matter what his creed, provided only 21st on the occasion of the formal dedication of the new parochial buildings. The church also celebrated its one hun dred and tenth anniversary.

The children sang " Hail Columbia and then Dr. Stafford introduced Presi dent Roosevelt as the "man of evenhanded justice-the President of the square deal." Mr. Roosevelt said :

Cardinal Gibbons, Father Stafford and you, my Fellow-Americans : It is a great pleasure to me to be present with you to day to assist at the dedication of the school, hall and rectory of this

parish, a parish whose one hundred and tenth anniversary we also now celebrate for this parish was founded six years before the national capital was placed in the present District of Columbia I am glad indeed to have been intro-duced, Cardinal Gibbons, by you, the spiritual representative in a peculiar sense of that Bishop Carroll who played o illustrious a part in the affairs of t Church, and whose kinsfolk played as llustrious a part in the affairs of the "higher criticism" which aims at weakening faith in the veracity and in-spiration of Holy Scripture, and this children present. (Cheers and apchildren present. (Cheers and ap-plaus) You know I believe in children. THE INDIVIDUAL HOME.

I wish to-day, in the very brief re marks that I have to make, to dwel upon this thought-the thought that

he works with a lofty sense of his duty to God and his duty to his neighbor Cheers and applause.) CATHOLIC NOTE. Providence, R. I., Dec. 19 .- Four persons were injured during a fire that caused \$20,000 damage to St. Vincent de Paul infant asylum to-day. Through a splendid exhibition of bravery on the part of the sisters who conduct the asylum, firemen, police, and volun-

teer life savers, every one of the 150 children in the home was secured. CONSISTORY HELD.

The Pope on Monday morning held consistory for the Beatification of Blessed Gerardo Maiella and Blessed Alessandro Sauli.

The Pontiff went in procession to he Hall of the Consistory, where there was a most imposing gathering of high prelates, said to be the largest since the fall of the temporal power of the Popes, but the public was not ad-mitted. After the ceremony there the Pope proceeded to St. Peter's, where the solemn rites of the canonization were performed.

Later the Pope received in St. Poter's all the members of the Inter-national Congress of the Virgin Mary, which met Monday in Rome. The Pope blessed the crown, composed of elve stars of brilliants and valued at \$30,000, which will be placed on the Madonna, whose image was crowned by Pope Plus IX, when he proclaimed the dogma of the Immaculate Conception.

wined out erdict of negro, Mr he Livin een for erver of Obriatian eing a l the conclu That no among th ashing ideal of u without condition Catholi igion, no ages past ommissio children human ha nal home perfect th A few people to

giving re The (

ntenden

New Yor ing a sb counts months 1 and seen police the away on could ea might b after he Chicago said, of booze," unpleasa

Whe me," sa go into rament Jesus, a great po

other m

DECEMBER 24, 1904.

# M COMBREMANACLES.

FRENCH GOVERNMENT'S PROPOSALS INVOLVES A COMPLETE ENSLAVEMENT OF THE CHURCH.

The President of the French Council The President of the Frence Council has made his appearance before the Commission sitting to consider the question of the separation of Church and State in France, and has given his view of the government's proposals. introduced. A few notes on the arch They are more severe than M. Briand's even, and must result in enslaving the Church to the State in a way worse than did the Concordat. However, lege has been in existence since the days of King John. What a privilege for any student to spend some years at such a seat of learning where every stone s proceeds warily. For two years he will let the Catholics have their churches free of cost, and for four years will continue to pay the clergy their stipends. We may be sure he has not done this out of feelings of generosity or of justice. But he has done it in order to gain time while his plan works out its course. And his plan is now clear. He wants to split up the Church. He will permit associations in a diocese, but will not allow those of different diocese to federate or unite with one another ! This reduces all the diocese to units, solated one from the other, and must thus render them an easier prey of the government. Processions will not be government. government. Processing funerals : and relig-ions worship, though permitted in charch, will be still "under the direction of the State." What more is needed to convince any man that, hould the Concordat be abrogated, the atter state of the Church in France will be worse than the former? Under the Concordat she had a few liberties : under the new police rules she will have none. Catholics in France have a terrible struggle before them if they are to keep their faith alive.

### THE TRUE CHURCH.

seemed in every way fitted to be the sponse of the great Buddha. "Only the brave deserve the fair," "How can I find the true church of Christ?" This the question that confronts every man who is conscious Obrist? seems to be a very ancient idea since Buddha had to undergo many tests be-fore he finally won his bride. Among of the necessity of learning all of Thrist's teaching. He turns to the fore he finally won his bride. Among the feats required was the taming of a wild house. Public Christ's teaching. He turns to the Church to be taught, but the multiwild horse. Buddha used gentleness as his only weapon, and from him we of churches bewilders him and he is at a loss to know how he can discover for himself which is the might learn something in our treatliscover ment of the animal creation. true Church. They cannot all be right, whatever their sincerity, since of "The Ruling Passion" by Miss Marshal, one of the members. Van Dyke, in this charming volume, leads us they disagree and contradict one an-other. So true is this that there is not a single gospel teaching, strictly anderstood, upon which they all agree. But this much he knows; that Christ stablished a Church to take His place swift our leafy forests. As we read, Nature's peace and quiet speak to us, and our tired brains are soothed in the world as a teacher of men and that Church must be in the world today, and must teach exactly as Christ and rested and our weary hearts find taught, that is to say, with authority, giving infallible certainty, and holding consistently and constantly to one

Wild" is of the same style. Rev. Father Lucian Johnson, a poet of the body of doctrine. The Catholic Church is of all The Catholic Chirch is of an Christian churches, the only one that teaches in this way, the only one whose method is Christ like. No other Church can ever claim to teach with same school, read the book and sent a very delightful appreciation of it, which authority or infallible certainty since they are all founded on the principles of private judgment, and no other church has the power to guarantee ab-solute unity. Finally, the inquirer looks for the history of any Church Yes, but in a different way, the bond " is more evident in Carmen's works than in Van Dyke's and this element is one of their principal charms completely away from his twentieth sometimes on the verge of icrossite that pretends to preach the gospel, to discover if it has been sent. demonstrates the fact that the Catholic Church is the 'historical Church.' It his work-one word more would be too the oldest, going back as impartial history testifies, to the days of Christ and the apostles. Being the only Apostolic Church it must be the only true Church, since Christ had made divine promise to the Church He established: Lo, I am with you always, even to the consummation of the world. If that promise failed even once then the divinity of Christ must he deried .- Rev. Thomas Healy, C.S.P.

### NEGRO EDITOR

SAVE HIS RACE WOULD BE BENEFITED THE VOLTAIREAN SAVED BY A

### THE CATHOLIC RECORD.

man

us part.

bids them by putting marriages on

than by direct accusation, but

marks were confessedly inspired by the

recent utterances of a Baptist minis-ter in the East, who held out no hope

for Mr. Rockefeller. He said : "I thank God I am not a millioniare,

I should prefer that my words might

convert one poor soul than to posses all the gold of Rockefeller. I would

spurn the gold and clasp the soul. "As for John D. Rockefeller, I am

dcomed to eternal punishment. Some day he will be called to his own, and

ness before the Maker of all Things,

THE MERCY OF GOD.

" A sacrifice to God is an afflicted

repent of it. It is a violation of the law of God, Who made us and Whom all

not the one who shall say that

then his soul will come in all its na

and He will say whether puni

reward shall be meted out."

would

and we advise and insist on our marry-

grievance in the matter. A Catholic could not conscientiously accept a place on such a jury, as his doing so might be understood as implying an admission on his part that the "merit" of the Bible approved by the Church was open A very brief mention was made of current events. Peace conferences still continue to be held, and still the war to any question whatever .- N. Y. Freeman's Journal.

THE . D'YOUVILLE READING

CIRCLE.

There was a splendid attendance

goes on in the far east. The Oxford Movement was formally

lege buildings were given. Cxford Col-

'Tis not so much the actual facts learn-

few are privileged to become "fellows"

All the eligible maidens presented

themselves, and Buddha chose one who

Then was read a very clever review

ut into our own Canadian by-ways, up

flowing rivers and

Bliss Carmen's "Kindred of the

There may be danger in a worship of

We cannot accept all of Bliss Car-nen's theories, but they do not detract

In the Harper's, Mark Twain has

paper on Joan of Arc, which is not a purlesque. It would be well for every

Dec. 20th is the date of the next

eeting. There will be no

rom the charm of the book.

ember to have a copy.

lecture.

in medieval times love nature?

ature carried to an extreme.

among the Laurentian hills, by

neace.

as read

Buddha used gentleness

our

tecture and appearance of the actual

he meeting on Dec. 6th.

has a history!

# RELUCTANT MARRIAGES.

PASTOR'S PLAIN TALK ON THIS MOST PROLIFIC CAUSE OF DIVORCE.

Rev. James M. Flanzgan in St. Jcseph's Chronicle, Reading, Pa. The editor of the Herald must have removed his kid gloves when recently he dipped his pen in his ink well and indited an editorial on "Divorce and

ed that are important as the atmosphere in which one lives. How many intellect-Its Causes.' He was reviewing the action by the Episcopalian Assembly Boston on this subject of divorce, ual giants have fought their first battles in this very town. Who that has studied Cardinal Newman's time does not love went deeper than the Episcopal delegates in the matter, and gave us remarkably good essay on reluctant marriages. The article might have been appropriately entitled "Marriages Saint Marv's, and picture to his mind those Sunday afternoon gatherings when Newman was the earnest preacher. which are followed by desertion and divorce." We have been looking for Oxford has been, is, and will continue to be, a great power. Since only the chosen its complementary article, entitled of Oxford, the best we can do is by read-ing and study to form a mental picture "The causes of unwilling marriages," but as yet it has not appeared. While Whilst of the town, the college, student life there with its hard study on the o'e he calls attention to the motive of reluctant Saturday night marriages, he did not point out the occasions of the hand and the free happy intercourse of auses of mis-alliances. He leads the young man along the paths of pleasure

the students on the other. We know how dear it all was to Cardinal Newman when we fancy his say-ing that when he left Oxford he did until suddenly he is confronted with the public institution at the head of Penn street (the jail), or, which may be not dare to look back lest he should falter. "The Light of Asia" was continued orse, with a minister. In an evil hour young man takes his choice, gets married on Saturday night, receives Buddha's father, noticing an unnatural sadness about the boy called his advis napkins and towels and Morris chairs and silver plated were at the reception ers to find out their opinion. They lives in with his mother in law, both ided that Buddha should marry

bride and groom return to their places of work on Monday morning-the one to the mill, the other to the factoryand all goes apparently well for a month or so, when the groom grows cold or absconds, and the bride applies for a divorce and alimony. All marriages do not turn out thusly, thank God ; but too many terminate after this manner-it is said 60,000 per annum in the United States.

Where does the responsibility for reluctant and unhappy marriages gener-ally lie? We may be pardoned if we suggest a few facts which, in our opinopen the door to mis-alliances. many family circles there is a lack of correct supervision and discipline over the budding youths; we frequently de ceive ourselves with the false notion that our sons and daughters are better than those of our neighbor; that our children are impeccable, and can make no mistakes ; that they can take care of

themselves, and are in need of no ser-monizing; that our sons are not horse but honorable young gentle thieves, but honorable young gentle-men. Danger lies in the liberty we allow our children of coming in and going out at all hours of the night; of electing their own company; of promiscuously attending sociables, parties, balls, boulevard jaunts, moonlight walks, straw rides and promenades on Penn

street. Danger lies in permitting our daughters to pick up any chance ac-quaintance and entertain him in the om in the house until the small hours of the morning. Unguardedness is responsible for blighted lives. Chap-erones, to be popular and acceptable, must be dull and blind and deaf and Wooden Indians make the most damb. desirable chaperones. Fond mothers have one object in view, a noble object -a good match. The daughters have one object in view, noble or ignobleot to be left. The father's voice silenced, his protestations are of no avail; he is allowed to smoke his pipe sullenly at the kitchen stove, read the

evening paper, and retire to rest. "Anyhow, I got a man," is a common expression of the victrix. It frequently happens that the young man who calls on the young lady has

no serious intentions of keeping com-pany, and above all, has no intention He simply calls to spend

Son, and He keeps the doors of heaven the future ; it is charmed by an accidental quality, and neglects to study the substantial, the lasting, the abiding desiderata. Teach the girls to open to us and makes it possible for us to enter through His all-powerful and all-saving grace. He asks only that we Teach the girls to cook well, to keep house well, and to be with His goodness, and that co operate we return love with economical; to command their tongue and to subdue their irascibility. The love, for, as St. Augustin says, God Who created us without ourselves will not save us withwho marries a good cook and a good housekeeper verily has found a hidden treasure. Bad cooking and exout ourselves.

In other words, we must be willing to do what we can to live in all things to God, Who hath thought of us, hath travagance have ruined many a man's stomach and bank account, and shatlived to us and hath loved us from all eternity. So when we have failed in our duty of love and obedience to tered love's blissful dreams. A young man should be able and willing to sup-port a wife before he begs her to leave her father's bountiful home. If he is God, and have wantonly sinned against Him, we must in sorrow and filiction unable to support a wife decently he has no vocation to the married state. We do not believe in the romantic. One year is long enough for ante-nuptial courtship; entire life is not too long for post-nuptial courtship. Some do all their cooing before mar-riage; after marriage there is none left-nothing but a cheerless desert. -a contrite and humble and be good "-a contrite and humble heart. He will not despise. "Be con-verted to Me with all your hearts." heart. Turn to the Lord your God, for He is gracious and mercitul, patient and rich in mercy and ready to forgive the evil." We should avail ourselves of so We do not believe in the romantic. We are against secret marriages; they leave a bad taste in our mouth. The Church has always forbidden clandes-

loving an invitation, and if in sin should renounce our evil ways and take up union with God once more, ine marriages, and now the State fornever again to turn away from Hin the So did David, so did Magdalen, so did Peter, and God blessed their re-pentance and honored them with the public records. We discountenance the policy of going away to get married, grace of sanctity. St. Paul, once the scales of sin had been stricken from his ing people to have the banns pro-claimed publicly in church and to be married publicly at Mass. We respectbecame one of the greatest eyes, postles and propagators of the Faith. fully suggest our young people would analyze, parse and understand the fol-St. Augustine, from a Free-thinker and libertine, changed, by the grace of God, became a saint and doctor of the lowing dependent phrases : For better for worse, for richer for poorer, in sickness and in health, until death do Church. God will transform every sinner, if he but give up his sins and return to Him. He will be the return to Him. He will be the welcome prodigal returned to His Father's House, and will be given the wedding garment and placed among His well-beloved children. And NO HEAVEN FOR ROCKEFELLER "It would be easier for a camel to pass through the eye of a needle than for John D. Rockefeller to enter into the kingdom of heaven," is the varia-tion of the scriptural warning made by once reunited to God, once re-established in virtue, once basking in the Father's smiles and held by the warmth and sunshine of His love, would it not Rev. Dr. F. P. Duffy, rector of St. Peter's Episcopal church Chicago on Sunday. In his sermon, Sunday night Dr. Duffy's judgment of the Standard worse than folly ever again to fall. But to sustain them, they have the same means that they took to bring about these things. viz., prayer and the sacraments. Prayer, which unites Oil magnate was by implication rather only for the reason that there is also the Bible injunction, "Judge not, that ye be not judged." And his judgment, therefore, included a hope for the oil them to God, and communion which seals and cements the union with the Precious Blood of Our Lord. Let these be employed freely by all and a holi-ness and substity will reward our per-severance. — Bishop Cotton in Union king's repentance. Dr. Duffy's subject was "John D. and Times. Rockefeller's chances of Heaven From an Angelican Standpoint," and his re-

### "PRIESTS IN POLITICS."

" Priests in Politics," and " The Catholic Church in Politics," are often favorite topics with a certain class of non Catholic churchmen who profess to be very rigorous in their so called principle of separation of Church and

State. Such persons can and do the selves " interfere in politics " ve Verv energetically whenever the spirit move them in that direction, as, for example at a meeting of Methodist ministers in Philadelphia on the day before election when Rev. Joseph Graff, having clared his preference for the Prohibi-tion candidate, politics in vigorous

fashion proceeded as follows : "And if you mean to show the faith that is in you," he concluded, "I tell you must vote for Silas C. Swallow for

pirit; a humble and contrite heart, President to-morrow." Up jumped the Rev. John W. Sayers ester.

These words of Holy Writ, dear wethren, should encourage all poor " I hope every man here will give his nners, for they show us a way to for vote and influence for Roosevelt," he shouted.

giveness, telling us, as they do, that if one is truly sorry for his sins, no In a second the entire body was or its feet, cheering for Roosevelt so hard that the police had to come later and matter if they be red as scarlet or as numerous as the sands of the sea, they clear the people away from in front of Wesley Hall. After the cheers sub-sided, the Rev. Mr. Sayre said : vill be forgiven by a pitying and men ciful Lord if one only show a contrite spirit for having committed them. If we reflect what sin is, it is easy to

"The faith that's in me is the faith to vote for Roosevelt. I hope there will be no votes thrown away on Swal the rest of creation obeys. It is a turning of our free will against God, Who gave it to us for His glory and for "There won't be," chorused the

hell should not prevail against her ; the Church to the leaders of which He said, 'Behold, I am with you all days, even unto the consummation of the world the Church which enjoys a sound and solid organization ; the Church which worships Almighty God in a proper stress on the most Blessed Sacrament of the altar ; the Church which teaches regeneration by baptism and the necsity of infant baptism ; the Church which insists upon private confessi and priestly sbsolution ; the Church which upholds and teaches the communion of saints and honors them.

"To join this Church has been the desire of my heart for many years, and although I, when a Lutheran minister, have faithfully discharged my duties toward my Church and my people this desire was in me and grew from year to year, in spite of all changes of time, place and circumstance, till I, by the grace of God, found strength to come to the old Mother Church and beg her to take me back into her family again." -The Missionary.

# OUR CONVENT FRIENDS.

A correspondent writes that she has a friend who is a member of a re-ligious community and is doubtful as to the present to send her. As Sisters have friends, in the community and the world, to whom they would like to give a remembrance at Christmas, your gift might take the shape of gifts your gift might take the shape of gitts for others. A dozen of lovely cards and calendars, a package of Christ-mas pictures, which you can find in stores devoted to the sale of religious articles, a box of books ; any of these and many other things, if sent a week before Christmas, would afford her much pleasure, since she, as you know, can buy nothing for herself, in sending a will be a given by sending a gift to a religious, do not confine yourself entirely to articles of devotion. She is well supplied with spiritual reading, rosaries and crucifixes. Send her one of the good new books. The majority of Sisterhoods are unable to parchase the works of all the latest authors, and besides giving her pleasure, it will prove an acquisition to the library. Another ac-ceptable gift is a subscription to a

Catholic paper or magazine. And at Christmastide never forget the friend, or cousin, or sister who dwells behind the convent door. She remembers you in her daily prayers. Your needs, your struggles, your sorrows touch her as closely as they did when she walked your way. The prayer of the pure of heart pierces the clouds, and the success and happiness that have come to you may be, in part, God's answer to her unfailing prayers for you.

#### HEROIC NUNS IN THE FAR EAST WAR.

A Spanish paper of recent date contained some interesting news about the heroism of Catholic nuns-interesting but of a kind that is very familiar to readers of Catholic literature. The Sisters of Charity, of Vernon, France, after their expulsion, found a refuse in Nivelles, Belgium. An epidemic of smallpox broke out and the Sisters offered their services, many of the stricken having been abandoned by relatives and friends. They nursed the sick through the pest, burying some of the dead with their own hands in neighboring cenetery. The Belgian government conceded them a medal of he first class for their heroic conduct. The same paper says that the news-papers of Russia are loud in praise of the work of the Sisters of Charity, who labor attending the wounded and dying on the fields of battle. One of says that "it is impossible to relate how the presence of these saintly women, who toil for love of Christ, cheers our soldiers." One Sister working in a field hospital, approache One Sister. wounded Japanese officer, who in French hastened to express his apprec iation of her kindly assistance, but added that probably she mistook him "It makes no differfor a Christian. ence," she replied. "God has sent me here to work for all." Such devotion inevitably will have good effect.

JOINING THE C. We verily believe that if all negroes

were communicants at the Catholic altar the color line would be largely wiped out in America. This is the erdict of an educated and prominent aegro, Mr. S. Douglas Russel, editor the Living Age, Oklahoma. He has been for twenty-five years a close observer of the conduct of the various Obristian bodies toward his race, and, being a logical man, he has come to the conclusion :

That no great religious denomination mong the whites comes as near in eaching that truly exalted Christian among the ideal of universal brotherhood of man without regard to color of previous condition as the Holy Catholic Church.

Catholicism is not an emotional re-ligion, not a sect of splitters, but for ages past has been a united divinely commissioned organization among the children of men to promote the highest human happiness on earth and an eter-nal home with God and just men made perfect through trials and tribulations. A few years ago a Protestant negro ergyman in the south advised his people to join the Catholic Church, giving reasons quite like the above.

#### The Cause of Nearly all our Trouble.

A man who was formerly super-intendent of a postoflice station in New York, and who disappeared, leaving a shortage of about \$500 in his accounts, surrendered himself some

TEDAL OF THE BLESSED VIRGIN.

There has recently died in Paris a man who was not only a brilliant jour nalist but an inveterate duellist. That is, he was a duallist in the days when that was fashionable, and when a witty phrase might have had a very serious thave had a very serious from the gentier sex. Keep far enough Luckily French duels away from fire and you will not be burned. Sometimes the girl does the consequence. Luckily French duels have never been, as a rule, so serious as duels among Anglo-Saxons, possibly for the reason that while the Latin likes a dramatic climax, he does not particularly crave for bloodshed ; and Paul De Cassagnac, the man in question, lived to the age of sixty-one des pite the many "affairs of honor" in which he participated. One duel which he fought will ever be remembered among French journalists, for it was the means of bringing to ridicule Henri the means of bringing to ridicite Henri Rochefort, who was at that time far and away the crudest blasphemer of the Catholic religion in France. The story as told by "S. D." in the New York Evening Post runs: "The duel was with pistols, and Cassagnac did not miss his aim. But the ball hitting Roche-ter element in the abdomen was found

by pressing invitations to evening parties. It he does not intend to keep company, with the conditions tempting company, with the conditions templing him, the prudent young man will adopt the Russian plan of campaign—flight The foolish young man will follow the course and suffer the fate of the moth around the candle flame. Marriage is holy state. The first requisite for a happy marriage is a wholesome fear of God, Who made the sacrament holy. There should be a thorough knowledge of the responsibility and a willingness fort plump in the abdomen was found to have been flattened against some hard to assume the responsibility of married substance and to have produced only a

Dec.

B. DOWDALL.

life. Tobias and Sara in the Old Testabruise. On further examination it was ment and Mary and Joseph in the New discovered that the cynical Voltairean ad been protected by a medal of the lessed Virgin sewed into his waist-Testament are models of happy marriages. Blessed band. Rochefort, made ridiculous and band. Koenctort, made ridicatious and mortified beyond measure, declared loudly that the pious medal had been placed there by some female relative without his knowledge --but it probably

ply calls to spend He makes a mis-eternity-and a going over to His and "There won't be, "enormsed out merit, that we might glorify Him in other members except Mr. Graff. "There'll be one," said he.

of marrying. He subply cannot be a mis-a pleasant evening. He makes a mis-take; he is deceiving the girl and usurping the most important time of her life. He is unjust to himself, and more unjust to the young lady. If a young man does not intend to get mar-ried, he should keep two squares away if from the gentier sex. Keep far enough s burned. Sometimes the girl does the s burned. Sometimes the girl does the young. The unsophisticated young the should be our peace and her the subply cannot be analyticated young the should be our peace and her the subply cannot be analyticated young the should be our peace and her the subply cannot be analyticated young the subply cannot be a wooing. The unsophisticated young man will not be convinced that he is hearts, Who would be our peace and perfection in this life, and our joy and the object of Cupid's shafts; he is be perfection in this file, and out by and happiness in the life to come. Thus we see, sin, mortal sin, is the greatest of evil both as regards this world and the next. It offends God and guiled by numerous foolish letters, by present or gorgeous neckties, by quent calls over the telephone, by apparently casual meetings on the street, scandalizes men. It is the greatest of follies, the blackest species of in It is the greatest ratitude, and no one can give way to it without knowing the bitterest re-

"God wills not the death of the "God wills not the death of the sinner, but would rather that he would be converted and live." God is, indeed, a God of love and of mercy. Love is the essence of God, and His mercy endureth forever. As the Scriptures say, "His mercy is above all His works." He bears with the sinner and His patience seems inexhaustible. He waits and waits for his return and tries in hundred ways to bring him backnow by smiles, now by chidings, now by honors, now by humiliations, now by health and success, now by afflic For the reception of the sacrament of

For the reception of the sacrament of matrimony there should be prayerful preparation; the parties should beg of God to direct them in their choice, to give them pare intentions and to bless their union. Where this Christian pre-paration is absent or substituted by a course of depravity, marriage, in-stead of a blessing, is frequently a course. tions and adversity. As the Good Shepherd He leaves the ninety nine in As the Good tions and adversity. As the toola there is any one to be blamed, it is Shepherd He leaves the ninety nine in the fold and goes to seek the sheep that is strayed away and lost. Aye, as Father Faber says, Our Lord makes a the Ohurch is the result of many

Mar Ill

When was ever such a demonstration heard of at a meeting of Catholic clergy

in America? Catholic priests interfere in politics as such only by recording their votes as is the duty of all citizens -N. Y. Freeman's Journal.

A MINISTER'S REASON.

A minister was recently received into tee Church from the Lutheran denomination. He was born in Germany thirty-five years ago and received his education in that country, though now he speaks a number of languages fluently. When asked to address a gath-ering of Catholics and give his reasons for becoming a Catholic ne capited a follows:

"Most of you, I believe, know me and know about the change I made. Formerly a Lutheran minister, I am now Catholic layman. I have left the Church of my parents and relatives to join that of my ancestors. I have returned to the Church from which the Lutheran Church has sprung, the Holy Catholic. Many will blame me for what I have done; some of my friends may turn their backs on me after this, though I can assure them that I am having the same friendly feelings toward them now as before, and some might lay 'the blame' for my conversion on some body else. My beloved brethren, i there is any one to be 'blamed,'

months later. He looked like a trans, police that he half dized. He told the saved his life all the same." Meen could of here to be the band or idea of running could easily make good wintever deficit inght bo discovered for adje, of how he got the could be shorts, easily and to save of a lossing, is frequently and remain who gots in trouble. When anything goes wrong with owe " said a boly regions." To save of the blased Star-grat peace." Ween asystence of the Bessed Star-grat peace."

### TO ALL INTERESTED IN THE LABOR PROBLEM.

When a few years ago Pope Leo issued his famous Encyclical letter on the labor question, it was asked what business has the Pope with such mat-ters? In the encyclical itself His ters? In the encyclical itself His Holiness tells us the chief purpose he had in view in writing, namely, that henceforward "there may be no mis-take as to the principles which truth and justice dictate for its settlement.' The Church can never be indifferent

to the true interests of the people, tom-poral as well as spiritual. It would be vain to imagine that even the temporal prosperity of a people can be securely and permanently built up on any prin-ciples except those of truth and justice, and without those principles as the to the true interests of the people, temand without those principles, as they are plainly laid down in the Pope's encyclical, any discussion of the great social question must necessarily be shallow and ineffectual. No honest, intelligent man should presume to treat of the labor problem without studying the principles so admirably explained in the Pope's letter.—Church Progress.

..... Anglicans and Prayers For The Dead.

## THE CATHOLIC RECORD.

to follow Him. That is the one thing

necessary ; and, at the end of the long path, is an endless heaven.

Sacred Heart Review. THE TRUTH ABOUT THE CATHO. LIC CHURCH.

> BY A PROTESTANT THEOLOGIAN. CCCXXXII.

The Republican correspondent styles the claim of the Roman Bishop to have been divinely called to the chief guard-ianship of the Faith, an "arrogant assumption."

assumption." This a very serions charge to bring against so long a line, and the principal line, of Christian bishops. Is it war ranted? I think not. Observe, I do not mean that this

place of chief dignity in Christendom has not tempted some Popes into arrog-ance. That would be impossible. I ean, that to believe Christ to have established such a place of chief author ity in His Church is not arrogant.

Let us go outside of Christianity. After the fall of Jerusalem, the Jews came under the authority of the patriarch of Tiberias. Some of these patriarchs were haughty and some humble, but certainly there was noth-ing arrogant in gathering the forces of Judaism under one central control. This was a simple dictate of effectiveness. Indeed, the Emperor Hadrian is so far from reproaching the Jewish patriarch with arrogance, that he re-proaches him instead with sometimes falling below his office by showing an **unworthy** complaisance towards heathenism.

Again, take Mohammedanism. The Sultan is Caliph i. e., Mohammed's successor, and claims absolute authority, civil and religious over every Mussulman in the world. His preevery tensions go immeasurably beyond any that a Gregory VII. or an Innocent III. ever preferred. The Jesuit Rule says : "We should obey the Pope so far as is "We should obey the Pope so far as is consistent with benevolence." Such a restriction against the Sultan would be rejected with horror by every true be A compassionate woman in liever. Constantinople had saved an Armenian When praise for this by some girl. Christian friends, she said with a sigh: Christian friends, she said with a sign: "Yet if the Caliph should call for her blood to-morrow, I should be damned if I did not obey." These claims are hideous and blas-blasher blasher blasher

phenous. Yet the Sultan personally is not arrogant in making them, for he is simply actuating a fundamental principle of his own religion. There must e a Caliph, an absolute Caliph, and he is Caliph.

Now Catholics abhor and reject the teaching that the Pope, or any super-ior, is to be obeyed if he should command "any manner of sin"; but there is no more "arrogance" in saying that the Christian Church is more effective for having a chief governor than in saving that Mohammedanism is more

effective for having a Caliph, or Juda-ism when it had a Patriarch. Is the Churchman arrogant in urging that American Episcopalians would be more

influential if their bishops were gath ered under a primate of jurisdiction, that is, under a national Pope? True, Rome might well be accused

of arrogance had she claimed the first place against equal pretensions of sister churches. But this she did not. The tone of calm superiority assumed by Clement, writing about A. D. 95, does not appear to have caused the least resentment in Christians at large. when St. Abercius, about the year 200, calls the Roman Church "the queen glorious in gold," this Easter Bishop seems wholly unaware that he can have given any matter of offense in East of

Richard Rothe is intensely anti-Yet he declares that, as the inpapal. stinct of unity developed the office of Bishop in each city, so the same in-stinct called for the office of Universal Primate. And if there was to be a general Primate, certainly all allowed that he was to be found at Rome. True, there have been all grades and

He was the essence of mental and spirit ual independence, while his disinterest FIVE-MINUTES SERMON. edness very nearly reached the summit attainable by sanctified humanity. He neither expected nor received a cardin-Sunday Within the Octave of Christmas. CHRISTMAS JOY. alate, and his archbishopric was forced Schold, I bring you good tidings of great joy. (Luke ii, 10) alate, and his archbishopric was forced on him by the King, and simply con-firmed by the Pope. Yet Ansela was as firm an upholder of the Hildebran-dine claims as Gregory VII. himself. In behalf of them he underwent years of There is hardly any one, my brethren, In behan of them he inderwent years of vexition and exile. There is something else than "arrogance" in such claims supported by such a man, against his own ease and interest.

How can we talk of "arrogance" when Thomas Aquinas supports the Papacy? I do not know whether he maintained the Pope's universal epismaintained the Pope's universal chis-copate, but we know that he upholds his doctrinal infallibility, and that, I believe, in a somewhat wider range than Rome has finally approved. Of course it is ridiculous to talk about affection and regard, a time of feasting that is a breathing place in the bustle and burry of life, a time for meeting our friends. than Rome has finally approved. Of for giving affection and regard, a time of feasting affection and regard, a time of feasting affection and making merry? This has some atvancing any pretensions of his own. thing to do with it, but it is not all. For if this were all it would be possible to make by law a holiday like this, with the Papacy that he would not even accept a bishopric. His one am bition was the lecturer's chair, for doing. The early settlers of this counwith the Papacy that he would hot to make by law a holday like this, even accept a bishopric. His one am-bition was the lecturer's chair, for which, at Paris, special zeal for the Papacy does not seem to have been festivals, endeavored to make a sub-children for firstivals, endeavored to make a subrequired. It may, indeed, be reasonably urged

view St. Anselm as the great intellect of the Middle Ages, greater in original force than even St. Thomas Aquinas.

He

that the mendicant orders Papacy was zealous for the Papacy because the this feast, though not to the church which gives it to them. emancipated them almost completely from episcopal and parochial control. Yet it could not have done this had not its own supreme authority been already firmly rooted in the universal consciousness. As Dr. David Muller consciousness. As Dr. David Multer says, although warmly Protestant, it was not the overthrow of the great Hohenstaufen dynasty which exalted the power of the Papacy; it was the firm hold which the Papacy had on general belief that enabled it to over-throw the Hohenstaufen. We must not glad at heart.

put the effect for the cause. Even in the early Church the first energetic writer in behalf of the Roman claims is not the Pope, but the Bishop of Carthage. We may call St. Cyprian arrogant, if we will, in asserting his own episcopal rights, but of course there could be no arrogance in his putting the Pope above himself. True, his pro papal passages have commonly, by Protestants, been declared interpolations, but I notice that the strongly anti-Catholic Harnack, one of the greatest of living critics, declares them to be, interpolations indeed, but interpolations added by Cyprian him-

I have referred to the relations be ween the mendicant orders and the Papacy. These will deserve some Papacy. further consideration.

CHARLES C. STARBUCK, Andover, Mass.

# ST. JOHN THE EVANGELIST.

DECEMBER 27. Three notable feast days fellow directly upon Christmas Day—the feast of St. Stephen, our Lord's first martyr among men: the feast of St. John the Evangelist, our Lord's be-loved disciple; and the feast of the Holy Innocents, the baby mariyrs, whose innocent existence was brutally crushed out of them by Herod's crue soldiery, for the sake of the Lord Who loved them and gave them heaven Now the gospel of St. John's day, con-tains a lesson for all of us, that cur-lously coincides with the thoughts awakened by all these feasts that cluster about the birthday of our Blessed Lord. It is a brief gospel. It tells us that "Peter turning about, saw that

some active or contemplative order

who lives where this feast of Christmasis kept who does not feel a special joy in it. Why do we say that "Christmas comes but once a year," if not because we feel that there is nothing else that can take its place? We look forward to it months beforehand; when it comes, we keep it as long as we can and let it go with regret. Why is it that it has such a warm place in our hearts? Is it morely that it is by comm [500]0] TALK IT OVER Yes, talk over the question of the best food to give your baby with every one who can help you. Especially talk it over with your doctor. You may have been fortunate during the stitute for Christmas : but the failure urged of their attempt has driven their were descendants back to the observance of may have been fortunate during the past Summer, but you know of very many mothers who have had serious trouble with their children because the right food could not be found for them. You remember the experi-ments they made the constant change from milk to one food or aucother, and the struggle and danger which it all meant. We will send you, free of charge, a trial package of Nextle's Food suffi-cient for eight meals. Send us a postal card. which gives it to them. Yes, we all feel that the joy of Christ mas is a thing not made to order. It comes from a source which lies in the very mystery which we commemorate and, even though we do not meditate or reflect on it, the stream from this source diffuses itself through our life LEEMING MILLS & CO. and sweetens all the other joys which Canadian Agents MONTREAL come at this time. And they come be cause of it ; we make merry ontwardly because we are, and have cause to be And what is this cause and source o

> There is not one person in ten thouand who knows how the Christmas coliday is kept in Bethlehem, the city most closely connected with the day. Bathlehem of this time has eight thousand inhabitants, and is not attractive in appearance, as the streets are too narrow for vehicles. Only donkeys and

1.1

1. ....

drivers take one over the ground at a furious speed. Of course, the city is larger and better built than in the time of Christ, but otherwise has not changed very essentially. The great church of the Nativity and some of the larger buildings are of a more recent date, but many of the buildings doubtless stood at the time of Christ's birth. At Christ mas every one visits the field of the shepherds, a mile away from the church, which is reputed to be the place when the shepherds tended their flocks. Back at the big church a procession of Bishops, priests and people forms in the square fore the edifice, each man dressed in Turkish sol his most gorgeous robes. diers line both sides of the streets to clear the way for the procession. The Latin patriarch of Jerusalem arrives, is met by a procession carrying banners and immense candles and all go into the Latin chapel through the main en

can enter at a time, and he must stoop to do so. The reason for this is that the Mohammedans at one time did so much to annoy the Christians, even riding into the church on horseback, that the entrance was made small to keep them out. Inside the structure is very love of His creatures, and humbling Himself that He may obtain it; that is the reason why it goes to the heart of ancient, some of it dating from the time of Constantine. In the Latin chapel of St. Catherine service night, and at midnight the Patriarch of Jerusalem says Mass. The chapel is filled with people sitting on the floor. Then the procession repairs to the grotto of the Nativity, under the church. Originally this was simply a natural cave in limestone rock. The original manger is preserved in Rome. Marble slabs cover the walls and floors and the ten-foot ceiling carries thirty-two brass lamps. Many religious pictures hang on the walls, and in the east end of the cave is a small recess hung about with fifteen lamps. On the floor of the reces bright silver star is set in, and it is almost worn away from the constant kissing it receives. Most of the worshipers remain in the church all night. The clear moon makes the country as bright as day The Christmas day of Bethlehem is with out the good cheer and happiness of our country, for the home life is so differ ent. There is no feasting and giving of presents, only religious ceremonies

DECEMBER 24, 1904.

# "Opportunities'

Capital often brings within reach opportunities for profitable investment ich would otherwise be unavailable It is not necessary then to point out the wisdom of accumulating capital, but to point out the best way to do this-and it is a very easy, sale and certain way, viz., Endowment Insurance.

Would it not be wise, then, for you to obtain a policy — to become a pros-pective capitalist—and thus put your-self in a position to take advantage of some future opportunity for investment? If you should die, your accom ulations would not be lost, but would be returned to your estate, perhaps in creased many times. Allow us to send you full particulars

of a policy at your age. The informa-tion will cost you nothing, and you need not take a policy unless you feel convinced that it would be to your advantage to do so.

# NORTH AMERICAN ASSURANCE COMPANY HOME OFFICE: TORONTO, ONT JOHN L. BLAIKIE L. GOLDMAN, A.I.A., F.C.A. Managing Director. President W. B TAYLOR, B.A., LL.B., Secretary, Construction of the construction of the second seco Sent Free by Mail on Receipt of Price. Catholic Frame Annual FOR 1905 With Cover in Colors and 68 Full-page and Text Illustrations. PRICE, 25 CENTS Free by Mail. Catholic Japan. By Rev. T. J. CAMPBELL, S.J. With 8 illustrations. For Endemotselle. By MARY T. WAGGAMAN, The Little Island Over the Sea. With 6 illustrations. Martin's Summer. By MARION AMES TAGGART. my Missions of California. By M. E. MANNIX. With gillust Anthony's Promise. By LILLAN MACK. St. Anthony's Fromise. By LILLAN I The Apostle of the Sacred Heart. With 12 illustrations The Apositio of the Statest By GRACE KEON. Rollins the Reproduce. By GRACE KEON. The Holy Father as Revealed by Anecdote. With sillustrations. The Yenr's Changes in our Elferarchy. With sillustrations. A Brocaded Silk Gown. By MACDALEN ROCK. A Brocaded sale of the Year. With 6 illustrations. Some Notable Events of the Year. With 6 illustrations. Astronomical Calculations, Calendars of Feasts and Fasts, Etc., Etc. -30 G-EVERY CHILD SHOULD HAVE ITS OWN COPY. Little Folks' Annual FOR 1905 BUILDING MANAGEMENT FOR 1905 BUILDING B Contains Interesting Stories and Pretty Pictures MAKE CHILDREN HAPPY BY BUYING THEM A COPY.

PRICE, 10 CENTS, Free by Mail. BENZIGER BROTHERS, New York, 36-38 Barclay Street. 

Cincinnati, 343 Main Street. Chicago, 211-213 Madison Street.

The Rosary in Fine Jewels WE HAVE made a careful selection of Jewels for mounting, and you will find them "rich and rare. Our Rosaries are especially strong in wire and chain connections, and we claim they are the best n offered to the trade In pure quality of size of No. 1: Ame thyst, Topaz, Crystal, Onyx, Tiger-eye, Smoked Crystal, Agate, Carnelian and Garnet. In the imitation Jewels, sizes Nos. and 2: Amethyst Topaz. Garnet, Crystal, Emerald, Tur quoise, Jade and Jas per. PRICES In pure stone, mounte n solid gold, \$25.00 eac In pure stone, mounted in 14k rolled gold plate \$13.00 and \$15.00 each In imitation Jewels ize of No. 1, mounted i 4k Rolled Gold Plate 3.50 each, Guarantee 16 years. In imitation jewels.sh of No. 2 mounted in 14 rolled gold plate \$2 Guaranteed 10 y we furnish a neat CATHOLIC RECORD OFFICE. satin - lined cas LONDON, ONTARIO COWAN'S Good in summer time It is a beautiful practice to say an Our Father daily for your enemies, if you have any and most of us have. Christ COCOA and had enemies and detractors. CHOCOLATE Have you tried Holloway's Corn Cure? It has no equal for moving these troublesome excresences as many have besified who have tried it. Maple Leaf Label Our Trade Mark Some persons have periodical attacks of Canadian cholora, dysentery or diarrhœs, and have to use great precations to avoid the diarase. Chauge of water, cooking, and green fruit, is sure to brieg on the attacks. To such presen we would recommend Dr. J. D. Kel-loggs Dysentery Cordisl as being the peat updiction is the market for all support com-plaints. If a few drops are taken in was, when the symptoms are onliced no further trouble will be experienced. URLUZ ARLAYEST BELL FOLDEGE Ressa. b Charth, Peal and thismon field whice the server open and S. data for and Annual whice to Chargen to B. W. F A. N. PEZER Whice to Chargen to B. W. F A. N. PEZER Stockeys Ball Nonador. discussion AND RABIN KNOWN SINCE 1826 BELLS. HAVE FURNER SCHOOL& OTHER CHARGE SCHOOL& OTHER C MENEELY & CO. PURESS BET WEST-TROY. N.Y. BELLMETH WEST-TROY. N.Y. BELLMETH NERE IS NOTHING LIKE K. D.C. INDIGESTION A SRYOUS DYSPEPSIA

# DECI

" No ma build up His Wherever God's vine have found aseful." If we ar ever desire hopeful tha most bound

CHATS

a cynic he The The wor sorrow, mis more sunsh which radi couragers down, who Who can

soul who cheer wher and sadues to these cland repelle and the sau We env wherever ness from and lands a disposit sunshine is

or than me

Some of

make our do too man thing sup possibility way to a powerfully withdrawn mind is li is in sem noment. large are centra more than 998e. People resolution nination. execution precious and wish land whi Their he their fee people w thus was thing, the Debt is very few out worry are so d possible going th your bitt again, no

nounces

Iterward

Marden

1

The ol exhortat oar cont do all t It is not sies eve like an o is to be restricte task. H give it u low leve will alw more ge is perso fervor, 1 by indi more wi vigor. one of Leagues the me lew pra vals, an works v laseptic incentiv 1877 Pi who we

days th The un

BETHLEHEM'S CHRISTMAS. joy ? Is it because Christ our Lord has come to save us from sin and eternal ruin? No, it is not simply that; for we celebrate our salvation, our re demption, our ransom from the power of death and hell more specially at Easter than now. That is the festival of our Lord's triumph and our deliverance ; it should and does open heaven to our souls, and give them a promise and almost a fortaste of it. But still it camels and foot passengers travel the narrow alleys. The town is but five miles south of Jernsalem. There is a splendid road between Jerusalem and Bethlehem, and the does not come home to our hearts as upon Him, sympathizing with us, and asking u; for sympathy and love. He hides His majesty and glory ; He vells trailee. the splendor of Hisface ; He puts aside all that could distinguish Him from our The entrance is so small that but one selves. He invites us to come to Him without fear ; He asks only that, sinful though we be, we should try to love Him as He loves us. Christmas is the sight of the Creator begging for the

this beautiful time of Christmas does. And no wonder ; for at Easter we cannot but feel that our Lord, though triumphant and glorious, and promising us a share in His triumph and glory, still is separated from us. He has passed the portals of death, He has risen from the grave, He has put on immortal-ity. We cannot follow Him where He has gone till we have freed ourselves from all the stains of earth, till we have been purified and washed by pen-ance in His Precious Blood. He has passed from mortal to immortal life, and it is the raising of the mortal to the immortal, of earth to heaven, that Easter celebrates. And this, though indeed it is the object of all our hope, is so high that we, sinners that we are, cannot fully make it our present joy. But Christmas is heaven come down to earth. It is the God of heaven condescending to us : taking our weakness

shades of opinion concerning the exact nature and extent of this central jurisdiction, just as there have been all manner of opinions concerning the extent of a Bishop's authority. No great function, from the Papacy to the Presidency, can be precisely defined. Some will shoot beyond the mark in describ ing its prerogatives : some will fall Yet to say that the Christian body would be more effective under a central guidance, whether collegiate or individual, does not seem to be very much amiss, whether the Pope says it or anybody else. That the Papacy with the Cardinalate, combines individ ual and collegiate government, hardly ems to be an additional reason for flying out against it.

When the present Archbishop of York declares that in a reunion of Christians account should be taken of the Pope's unique place in the Church, he speaks the language of a reasonable and temperate Protestantism. Should he break out as follows: "Ho, Sir, come down from that high eminence which the pre vailing voice of Christendom has long assigned you, and plead guilty to wicked arrogance in having held it. he would do small honor to himself as a Christian, or as a Protestant. We may safely leave such talk to the correspond f the Springfield Republic.

infants, staughtered "from two years old and under;" yet all these are chosen out, by the Church's wisdom, to illuminate and make glorious the Christmas octave. Whatever our em-Undoubtedly, there would have been grave ground for exception had the Roman claim to the chief governship, ployment or our lot in life, here is the one thing requisite-to follow Christ. That following, as we know, does not though not contradicted by Christians, fallen dead on the Christian mind, had mean to follow Him in the caroenter's trade, or in the three years of His pub its ministry, or up Calvary's height bearing a wooden cross upon our shrinking shoulders; it does not mean the methods and the solution of the solution it met with passive acquiescence, but not with active welcome. In fact zealous advocates of the papal claims, in their more extended form, were found through all the West, and have not been lacking in the East, even since the rupture of 1054. Among these that we are to seek to be nailed to a cross, or to be laid in the far off garden tomb where He was buried. No. have been numbers of bishops, priests, and laymen, who have not had the It means that we are to follow Him in His humility, His patience, remotest hope of reaching the Papacy, or even a cardinalate, who have been moved by no motives whatever of perardent zeal and love, and in His con stant obedience to God's holy Such is the tender mercy of sonal interest. To call their champion Master, Who crowns with unfading ship of papal claims an " arrogant asdiadems even the little children of tw sumption " would of course be latter rous. They upheid these claims be years old and under, who have been re deemed in the baptism of water or that rous. They upheid these claims be cause they thought that they were for the unity and good of the Church. Setting aside the great Irishman John Scotus, (not John Duns Scotus) whose writings have commonly been held heretical (perhaps because not well understood), we may probably

that "Peter turning about, sath gives that "Peter turning about, sath gives the reason why it goes to the heart of the reason why it goes to the heart of all who have any heart to give. and he asked, in his simple hearted, all who have any heart to give. Let us then, in this happy season, Let us their ion which is the cause of shall this man do ?" On Peter his Master had just been laying commandenter into this joy which is the cause of all the rest which we have, which is so ment that he was to feed the sheep and easy for us, which has come to our lambs of the Church's fold on doors, and only asks that it should be let in. But let the love which goes earth ; to him He had been signifying by what death he should glorify God; to him he had just said: "Follow Me." Yet, when Peter asks concern-ing John; "Lord, and what shall this man do?" our Lord's only reply is with it be not a mere passing feeling, to bear no fruit in our lives. Let it bring us indeed to Him Who has come down to us; let our joy be crowned and per fected by a real return of our hearts to this : " So I will have him to remain Him Who has done so much to win till I come, what is it to thee? follow thou Me." To each one of us God them ; let us receive Him in deed and in truth in His holy sacraments, and gives a work to do for Him. The vocanever let Him go again. tion is more plain in some cases than in others. The vocation to the priest-hood, for instance, or to the life in IMITATION OF CHRIST

A DESOLATE PERSON OUGHT HOW

eems much more plainly a divine call-OFFER HIMSELF INTO THE HANDS OF ing than does that of the business man, GOD. or the housekeeper, or the day laborer. Yet, when we come to consider closely

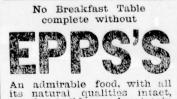
will

the

I long for the joy of peace ; I beg for the peace of Thy children, who are these three days grouped around Christ's birthday, what man but must realize that we all have our distinct fed by Thee in the light of Thy consola-

If Thou givest peace, if Thou infusest calling, our distinct work to do for God ? For we see here an apostle and holy joy, the soul of Thy servant shall be full of melody and devout in Thy evangelist, dying at a great old age ; a praise young deacon, stoned to death in his manhood's prime; and a company of infants, slaughtered " from two years

But if thou withdraw Thyself, as Thou art very often accustomed to do, he will not be able to run in the way of Thy commandments, but must rather bow down his knees and strike his breast ; because it is not with him as it was yesterday and the day before, when Thy lamp shone over his head and he was covered under the shadow of Thy wings from temptations rushing in upor



its natural qualities intact, fitted to build up and maintain robust health, and to resist winter's extreme cold. It is valuable diet for children.



If we are educated let us, in the Master's name, instruct the ignorant ; if we possess wealth, let us use God intended; if we have health, let us cheer some ill soul; if we enjoy any singular opportunities, consider them prayerfully, and in so doing we shall find that the moments that really shine out in our lives are those in which we have buried self and gone into this busy and sinful world and have endeavered, by prayer and effort, to do His will, whose one great mission was to go about doing good.

Each star passes but once in the night through the meridian over our heads and shrines there but an instant so, in the heaven of the mind each thought touches its zenith but once and in that moment all its brilliancy its greatness culminate .and Henri Frederic Amiel.



Tobacco and Liquor Habits Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vego-toble medicine, and only requires touching the mount with it occasionally. Price 52: The marvellous are the results from tak-ing his remedy for the liquor habit. Is a safe and inaxpensive home treastment: no hypoder-ing interesting a correlative of ourse "Address or consult Dr. McTaggart, 75



you con St. Ign all dep all dep It de or abi may p careles Diamo creater some occasio whose secure ficial i rejecte nalf t having though of the A infavo haps, frowsy nas t would They were told t being Perha he wo place black

stum

when

ploye

nave

nce

it do

tions tion,

judge ance. In

But

..

reach

ment

able

t out

l, but

rtain

r you

pros-

ge of

avest-

ps in

culars

i you u feel

your

denta

and a

## THE CATHOLIC RECORD.

CHATS WITH YOUNG MEN. "No man is ever used by God to build up His kingdom who has lost hope. Wherever I have found a worker in God's vineyard who has lost hope, I have found a man or woman not very aseful."

If we are devoted to truth, we are ever desirous of diffusing it and ever hopeful that it will spread to the outer. most boundaries. When a man becomes a cynic he also becomes an idler. The World Needs Sunshine.

The world is too full of hardness and sorrow, misery and sickness. It needs more sunshine. It needs cheerful lives which radiate gladness. It needs en-couragers who will lift and not bear dewn, who will encourage, not discour-

Who can estimate the value of a sunny soul who scatters gladness and good cheer wherever he goes instead of gloom and sadness ? Everybody is attracted to these cheerful faces and sunny lives and repelled by the gloomy, the morose and the sad.

We envy people who radiate cheer We envy people who ratistic cheep wherever they go and fling out glad-ness from every pore. Money, houses and lands look contemptible beside such a disposition. The ability to radiate sunshine is a greater power than beauty or than mere mental accomplishments,

### Wasted Energy.

Some of us waste our energies and make our lives ineffective by trying to do too many things. Ability to do one thing superbly almost precludes the possibility of doing other things in a way to attract attention. If we focus powerfully upon one thing, energy is withdrawn from everything else. The mind is like a searchlight-everything is in semi-darkness except the object apon which the light is thrown at the apon which the light is thrown at the moment. It can not illuminate a very large area at one time. We can not concentrate powerfully enough upon more than one thing to reach excell-

People who are constantly making resolutions with great vigor and deter-mination, but who never put them into execution, do not realize how much precious force they waste in dreaming and wishing. They live in dream land while they work in mediocrity. Pheir heads are in the clouds while their feet are on the earth. If these people would only spend the energy thus wasted in actually doing some thing, they would get somewhere. Debt is a great force waster, because

very few can be heavily in debt with-out worrying or being anxious. If you are so deeply involved that it is impossible to extricate yourself without going through bankruptcy, then take your bitter medicine at once, and start again, no matter who criticises or de-nonnces you. Pay your debts in full atterwards, when you are able.—O. S. Marden in Success.

Lay Activity Necessary. The old rut in which we were hitherthe ontent to run, of listening to the exhortations from the altar, passing in our contributions and letting the clergy do all the work, should be abandoned. It is not natural, not Catholic ; it pal sies every enterprise and it even acts like an opiate on piety itself. So much to be done that one man, even in a restricted parish, is not equal to the task. He will break down under it or give it up. Considering it even on the low level of financial resources, a man will always contribute more gladly and will always contribute more grany and more generously in works in which he is personally concerned; and on the higher plane of Christian piety and ferror, the more active the work is done by individuals and organizations, the more will the spiritual element grow in There is no doubt about it that vigor. of the reasons why Sodalities and Leagues languish and die is because the members satisfy themselves with a

lew prayers or practices at stated inter-vals, and omit the performance of good works which such associations on their taception were intended to aim at as incentives to devotion. As far back as incentives to devotion. As far back as 1877 Pius IX, said the same to those who were moaning over the unhappy days through which they were passing. weapons, tear and hack instead of cutting clean. "He may be right or wrong in his The unhappy days will continue just as long as you let them, just as long as you content yourselves with doing noth-ing but praying. It is the thought of opinion, but he is too clear-hearted to

he would not get a position in a decent

place if he wore soiled linen, or un-blacked shoes, or if he held a cigarette

stamp in his fingers, or kept his cap on when applying for it. But it makes no difference to an em-

qualifications of a worker by the pains he takes in making his person and clothing as attractive as possible. Every thing about a man bespeaks his charac ter. He puts his personality into everything he does, no less than his work.

#### A Field of Fruitful Effort.

At no period in the history of our country has such bright prospects opened before the Catholic young man -the one who is faithful in the practice of his religious duties. Such a one i always admired by men of principle. Addressing the Young Men's Arch-diocesan Union of Philadelphia, Rev. J. b. X. O'Connor, S. J., sounded a true note when he said :
"Where will you find the man who is

faithful, sincere, honest? He will be found in the man, true to the teaching of the Catholic Church. Not to one but all its doctrines, its teachings of faith and of morals, of what he must believe and what he must do. A man like O'Connnell in Ireland, Ozanam in France, like Garcia Moreno in South America, like Windthorst in Germany. I see before me the men who will be the leaders in thought, the leaders in leaders action, the leaders in patriotism. O'Connell had to face prejudice against his race, and bigotry against his relig-ion-the young man smote the giant, and won the religious emancipation of his people. Ozanam, a young man, faced infidelity, and founded the grandest monument to religious charity and zeal, the conferences of St. Vincent de Paul. Garcia Moreno was opposed by the hatred of anti-religious so He gave his life glorionaly in the service of God and religious freedom. Windthorst, single handed, fought against the power of Protestant Germany, and by his courage, skill, faith, and persevering toil, conquered the iron chancellor, Bismarck, who had sub-dued all other foces, but the young man, by the stone of truth, brought him to

You are called upon in the spirit of these men to battle against prejudice, religious and racial prejudices like O'Connell, against irreligion like Ozanam, against the hate of God, like Garcia Moreao, against the opposition to Catholictruth and justice like Windthorst. You will say it is a great work. I say to you, that you are young men, and you are Catholic men, that you are Catholic young men of the twentieth century. With God in your twentieth century. With God in your hearts, and right in your lives, and courage in your souls you must not fail, you cannot fail, you will not fail.'

#### Cardinal Newman's Gentleman.

" It is almost the definition of a gentleman," says the great Cardinal Newman, " to say he is one who never gives pain.

"He carefully avoids whatever may cause a jar or a jolt in the minds of those with whom he is cast, all clashing of opinion or collision of feeling, all distraint or suspicion, or gloom. He tries to make every one at ease and at home. He has his eyes on all the com-pany. He is tender toward the bash-ful, gentle toward the absurd ; he can recollect to whom he is speaking; he guards against unreasonable allusions or topics that may irritate : he is sel-dom prominent in conversation and never wearisome.

"He makes light of favors while he does them, and seems to be receiving when he is conferring. He never speaks of himself except when com-pelled, never defends himself by mere speaks retort. He has no ears for slander or gossip, is scrupulous in imputing motives to those who interfere with him, and he interprets everything for the best. He is never mean or little in his disputes, never takes an unfair ad-vantage, never mistakes personalities or sharp sayings for arguments, or in

sinuates evil which he dare not say out. He has too much sense to be affronted at insult. He is too busy to remember injuries, and too wise to bear malice. . . . If he engages in conmalice. . . If he engages in con-troversy of any kind, his disciplined intellect preserves him from the blunder-

some measure good fortune is, of course, possible to every one who reads my words and is blessed with health. All cannot be equally prosperous in their affairs, but every one can make some

kind of a mark. But not along the old roads. Education all over the world, I do ot say the best education, but the kind of education that makes money, is increasing. As a result brains work more rapidly, though perhaps not as thoroughly as they did in the past. Active minds are breaking away from tradition and making fortunes, in many cases by an actual reversal of the policy cases by an actual reversal of the poincy of their forefathers. It is not, in my opinion, and I base my statement on knowledge of successful men in many lands, the young man who seeks an appointment in an old fashioned store and settles down to the humdrum work of doing his duty, who necessarily makes a fortune. There are thousands of men in this and every other city who are trying to make fortunes that way and never will. It is the man who goes into the store and teaches his employer to sell new kinds of goods in new kinds of ways who eventually becomes strong enough to enforce his demands to a Share of that shop or some other shop. But he must be well all the time in body, so that his mind may devote itself to the great secret of success-concentration. Fortness may come to great gamblers now and then, and such disastrous examples do, I know, disturb the minds of young men. And every venture in life is, I admit, a little of a gamble. But, after all, it is And

concentration of purpose that is the backbone of success all over the world whether it be that of the poet or the pork packer. The man who has culti-vated the habit of concentration looks round every proposition so thoroughly that he is not, as a rule, given to buying gold bricks. The gambler not only buys them,

but seeks them. Witness the disas but seeks them. Witness the disas-trous story of the combine of the ship-building yards of this country. We have plenty of gamblers on our side of the Atlantic, but we do not as a rule, as yet gamble in industries, and I hope we never shall.

Our shipyards and ships are in the hands of men who are all the time de-vising new kinds of ships propelled by new kinds of methods and concentrating their minds on that kind of business alone. As a result, those men can build ships more quickly and more cheaply than any others. I quote this instance, because I was here at the time the gamblers were busy buying their shipbuilding gold bricks and thinking they were going to erect a permanent structure of success that vay.

After concentration has brought about the initial success, optimism of temperament is necessary. It does much to carry with it those who are around one and brings with it that It does leadership which then becomes essential. When Ferdinand de Lesseps began

to talk of cutting the Suez canal no one believed him, and, as a matter of fact, as he himself confessed, he was on the wrong track at first. But grad-ually his forceful optimism persuaded individual after individual, and then nation after nation, that the thing could and should be done. His career is an ideal one to study

from the point of view of those seek-ing success. He did a new thing in a ew way, and he concentrated his whole

existence on it. It is the study of that kind of life that I suggest to those who are looking for fortunes. Get rich quick is more dangerous even than idle pipe dream-

ng. Concentration and new methods are winners every time.

OUR BOYS AND GIRLS. STORIES ON THE ROSARY The Scourging at the Pillar. By Louisa EMILY DOBREE.

chair on the terrace of the hospital there to enjoy a sight of the blue sky and sunshine. It was a lovely after-noon, and as the patients seemed all very much brighter and better, the nurses were not quite as much over-pressed with work.

Nurse Hotton came out to talk to Mary a little. The latter, who had had her hair cut during her illness had now a curly crop which suited her better than her former style of hairdressing.

"You are getting on nicely, No. 4." said the nurse, who had a brisk manner and a cheerful face. "You will be able to get down to the Convalescent Home at Folkstone next week. Ispoke to the house-surgeon about it to day." "Did yer? Well, I hope it'll put a bit of backbone into me, I feel so

weak.

weak."
"You must, indeed. But the sea breezes will do you good."
"I've never seen the sea." said Mary wearily. "Wot's it like ?"
"I really don't know how to describe it to you, said the nurse laughing.
"Bigger than the ponds in the parks, I docent" soid David and the languid in-

I dessay," said Dreda with languid in-

terest. "Yes, rather. Wait and you'll see it for yourself." "I don't know whatever I'll do so as

to get a good start again," said Mary. "I told you I had had all my things stolen," she continued, for she had had to make up a plausible tale to account for being homeless and with no friends to come and see her on visiting days.

The nurse nodded. She had heard tales of the kind before, sometimes true, and oftener not. Five years' experi ence of hospital life had given her a good opportunity of studying human nature, and she had quickly discovered Maryie according to the life block of the Mary's capacity for telling lies. She did not believe this story, but as it was

did not believe this story, but as to was not her concern to sitt into she inquired no further. "There was a purse in your pocket, you remember," said Nurse Hotton, "and I think it had money in it, but I did not look, and it is put carefully away in your cker." "A purse," said Mary, putting her hand to her head, for she felt confused

still, and trying to remember anything was an effort that caused her pain.

Slowly, however, she recollected. "Yes, I remember," said Mary, and

the nurse offered to go and fetch the purse, and Mary eagerly assented. The nurse went back to the ward to get the purse, and brought it to her. As she put it in Mary's hand she was called away, and the girl was left by herself, comparatively alone, for the other invalids on the terrace had settled into a group, so that she was undis-turbed. So strange is the power of memory and thought, 'linked by many a hidden chain," that when Mary drew out a little Rosary, tucked away in a side pocket of the purse, it brought many things back to her mind. She thought of her First Communion made together with the other school children. Since she had left school she had thrown away her Rosary, ceased to practise her religion, and it was ten years-not two as she had told Mrs. Jervis-since she had been to the Sacraments.

she had been to the Sacraments. She took the Rosary in her hands and then said the second set of decades, feeling surprised as she did so at being able to remember them all. And as she said the beads tears of real penitence came to her eyes, and she resolved then and there to begin a new life. And the resolve was kept. When Mary was well again, which was not before the well again, which was not belie the autumn, she went to try and see Mrs. Jervis, and learnt from the landlady that she had died the week before. Mary had returned to the sacrament', and that winter was married to a steady young Catholic. So the sacrifice and mortification

which Mrs. Jervis looked on as a failure had not been so after all.

no griping pain, in

No calomel, no cascara,



a "rich ies are rong in lin con-we claim est now e trade. ality of St. Ignatins that you must pray as if i all depended on God, and work as if it all depended on you. : Ame-Crystal, er - eye, A Neat Appearance.

rystal, lian and mitation Nos. 1 methyst, et, Crys-d, Turand Jas-

els

madea

1 selec

Jewels

and you

ES

mounted 25.00 each , mounted rold plate 5.00 each. Jewels. nounted in old Plate uaranteed

jewels.sizo ted in 14k ate \$2.50 tead 10 yrs Rosary a. neat d. case.

Good in ammer tim and

ATE e Mark. Kunt Hesser. Bi

DEZEN PUREST, BEST, GENUINE BELL-METAL APRICES FREE



be unjust. He is as simple as he is forcible, and as brief as he is decisive." Some Helpful Thoughts.

One of the great lessons we may learn from St. Paul is never to give way to discouragement. We cannot find a single hopeless word in any of It does not matter how much merit the epistles.

It does not matter now much merit or ability an applicant for a position may possess, he can not afford to be carelees of his personal appearance. Diamonds in the rough, of infinitely greater value than the polished glass of these upper states and the polished glass of The quiet activity of mind required to adjust ourselves to difficult surround-ings gives a zest and interest to life which we can find in no other way, and adds a certain strength to the char-acter which cannot be found elsewhere. Annie Payson Call.

greater value than the polished grass of some of those who get positions may, occasionally, be rejected. Applicants whose good appearance helped them to secure places may often be very super-ficial in comparison with some who were rejected in their favor and may not have half their merit, but made a good im-super plane and using for a place and Do your own thinking. It is well to listen to the expressed thoughts of others, and it is an agreeable pastime to give expression to your thoughts; but when alone, weigh what you have pression when applying for a place, and, having secured it, they may keep it, though not possessing half the ability of the youth who was turned away. A pebble at the fountain head may said.

Tread carefully every day the path in which Providence leads ; seek noth-ing, be discouraged by nothing ; see duty in the present moment ; trust all with reserve to the will and power of God.

A pebble at the fountain head may change the course of a river; so a first unfavorable impression, produced, per-haps, by a soiled collar, muddy shoes, frowsy hair, or uncared for finger nails, has turned many a boy downward who would otherwise have gone upward. They may not have dreamed that they were judged and condenned solely by their superspace. Perhaps no one ever There is only one stimulant that There is only one summation take never fails, and yet never intoxicates— Duty. Duty puts a blue sky over every man—up to his heart, maybe— into which the skylark, happiness, altheir appearance. Perhaps no one ever toid them how much depended on their being always neat and well "groomed." Perhaps no one ever told the boy that ways goes singing. - Lamartine.

In the firm control of our thoughts In the firm control of our thoughts lies the secret of the most wonderful possession of which we can boast— character. It is quite as much a matter of habit as of will, this being honor-able, truthful, just, having formed our principles of right living, conscience invariably points to a whole-hearted loyalty to them. And when baser motives plead, why, here is just where your power may profit by exercise.—M.

ployer whether applicants for positions your power may profit by exercise.-M. L. Leibrock. nce is their best testimonial or not : it does not matter how honest or capa-ble they may be, how good their inten-tions or how praiseworthy their ambi-tion, he judges them as the world True wisdom is to know what is best worth knowing, and to do what is best worth doing.-E. P. Humphrey.

Concentration Always Wins. snce. In nine cases cut of ten the employer -the world-is right in judging the

The great idea for this special Bank Holiday was to go out on some cyles. Mary had been on one a few times, and managed to keep on very much better than she expected though her progress was characterised by a wobbling move

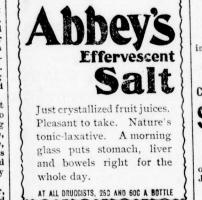
was characterised by a wobbling move-ment very suggestive of the amateur. One of her friends, however, preferring donkeys on Hampstead Heath, she and Mary set off to go there. Just as they were crossing the street to the station at which they were to get a train, Mary, who was laughing and talking at the top of her voice, heard a shout warning her to take care, and saddenly seeing the danger she was in she lost her presence of mind, and in a moment more was knocked down by a switly driven hansom. a switly driven hansom.

Of course a crowd came round her, and in a very little time she was moved to a neighboring house, there to wait for the ambulance which was to take her to a hospital.

The injury to her head had been very severe, and some time she was in great danger, and but slowly gained strength and seemed on the way to convales-once. As she lay on her bed during all those weary weeks the priest who visited the hospital often spoke to her and tried to bring her to a sense of the danger to body and soul she had been in. But she was stubborn and silent, absolutely refusing to make her con-

Et all and the state





Bickle's An i-Consumptive Syrup is an un paralleired remedy for colds, coughs, influenza seed diseases of the threat and lungs. The fame of the medicine rests upon years of suc-casful use in cradicating, these afterions, and in protecting mankind from the faral ravages of consumption, and as a neglected cold leads to consumption one cannot be too careful to oght it, it its early stages. Bickle's Syrup is the weapon, use it.

Use the safe, bleasant and effectual worm killer. Mother Graves' Worm Exterminator; nothing equals it. Procure a bottle and take it home.

bome. THEY CLEANSE THE SYSTEM THOROUGHLY —Parmeles's V-ggtable Pills clear the stomach and bowals of bilious matter. cause the excre-tory vessels to threw off inpurities from the blood into the bowels and expel the deleterious mass from the body. They do this without pain or inconvenience to the patient who speedily realizes their good offices as soon as they begin to take effect. They have strong recommendations from all kinds of people. In. But she was stubborn and silent, absolutely refusing to make her con-fession, and apparently quite uncon-cerned about her soul. His visient the body. They do this without bored her extremely, and she often used to pretend to be asleep when her sharp eyes caught sight of his tall, slight figure entering the ward. And so the days went on. Father Kelson went away for his holdidays, and the priest who visited the hospital during his absence, being very shy and nervous, found Mary an impossible person to deal with. One summer's day Mary was so much better that she was wheeled out in a



better that she was wheeled out in a 1529 E. Monument St. Ballimore, Md.

11/ Martin

John M. Daly Phone 348. 19 York St

LONDON, ONTARIO.

Estate of John Battle THOROLD, ONT.

# DIOCESE OF LONDON.

DEDICATION OF THE CHURCH OF THE IMMACU

LATE CONCEPTION, WINDS J

Windsor Record, Dec. 12.

RECEPTION TENDERED THE APOSTOLIC DELE-GATE, MGR DONATOS BEARETTI. AT THE URBULINE ACADEMY, CHATHAM, ONT. His KXCGlency, the Most Reverend Donstus Spareti, Apostolic Delegate to Canada Right Reverend Forgus P. McEvay, Bishop of the Dioc.et, Very Rev. Dr Sinnol, Secretary of Delegation, Rev. P. McKeon, P. Ash Mary e, London, and Rev. D. J. Egan, Cathedral, Lundon, arrived in Coatham, Saturday, by the 145. C F. R. They were net by Very Rev. Fr. James O F. M. P. P. His Worship Masyor McKeough, the city Alderiman the C. M B A., the C. O. F., and a large number of cita-2086.

Fr. James O. F. M., P. P., His Worsnip Alsyor McKeough, the city alderman the C. M. B. A., the C. O. F., and a large number of citi-rans. A genuine welcome and the freedom of the city was extended to His Excellency, after which they immediately drove to the Ursuhee awaited the ecclesiastical parts. On arriving at the Academy the disinguined guests were welcomed by the Rev. Mother Superior and Community, who were individually presented to His Excellency. A large number of the local clergy had already assembled, and ali were soon conducted to the lunchcon hali, which wore a most inviting aspact. The yellow and white floral effect was main-tained, and all the degorations were in prefet harmony. From the candelabra dainy ribbors foated to the conners, and the centre design of yellow and white chrysanthemum with traceries/or smilax and haited in prefty designs and fastened with white and yellow graced the frontal cover and the under cover and gold. The meau cards were hand-painted in pretty display and the the attendant clergy ad journed to the aution was necessarily pribors. A panel photo of His Excellency floo musical selections were given. Owing to limited time, the prefraction with which each number was rendered made us with it had as negare. The feasi hall also the large corridor leading the Bishop, and the attendant clergy ad journed to the autiorium, where some very floo musical selections were given. Owing to limited time, the preframe was necessarily brief, but the perframe was necessarily brief, but the same hous of the dist and format bowers. At the back towards the contre of the stage hung the coat of arms of the Holy Father. The Papai Delegate, the shight Rev. Bishop and that of the Urreline Academy, having for background a drappry of aminax inter worken with yellow and white origensentemums. The young ladies, gowned in white and warring the coavent colors were promped in tiors on the stage. The toute en embile presented a most charming – a memor and an aregregit eest of hourd, for the Sta-de ware

able scene, A burne of henor was provided for His Ex collancy and the Right Rev. Bishop. On each side were reserved seats of henor, for the rev clergy. His Worship Mayor McK sough

ide were reserved seats of honor, for the rov clergy, His Worship Mayor McK sough and the city aldermen. As His Excellency, wearing his robes of office, entered the hall His Worship Mayor McK sough, in an address replete with the culture and refinement so characteristic of that geniteman, grosted, on baha for the city, the Apostolic Delegate and again tendered him the freedom of the city. In the course of his address may have the treatment of the city of the source of the seat freedom of the city. In the course of his address may have the source of her have the freedom of the city. In the course of his address may have the treatment of the city of the source of t

<text><text><text><text><text><text><text><text>

Bishop McEvay. The magnificat was chanted by Organist Pepin by Organist Pepin The sermon was delivered in French by Very Rev. Father Meunier, V. G., after which Bishop McEvay bestowed the bisesing upon the bil donsted to the church by Mrs. K. C. Walker, of Walkerville. A short address followed by the visiting delegate.

ORDINATIONS AT THE CATHEDRAL.

LATE CONCEPTION, WINDS M. Windor Record, Dec. 12, "I am rearing a monument more enduring the brows and folier than the regal structure up of the pyramids," said the poet Horace, speaking of the life work of the poet. What be to remonument could any person want than a church ''E quarks monumentum, election a set a said a sais email to see the bis of riscopher Wron. ''A how end the the set a set a said on a set a sais a sais a sais a set a sais a s

Maker, of Walkerville.
A galaxies of address followed by the visiting desate.
DINATIONS AT THE CATHEDRAL.
Perhaps one of the most impressive of the fatholic Church was were also impressive of the fatholic Church was been addressed on the display of the barbolic Church was been addressed barbolic Chu

the Crucificion. The altar of the church is situate in a rotunds in the south end, and in a niche high up is a life-size statute of the Vir-gin Mary. The first service consisted in bleasing the church, which ceremony was performed by Right Rev. Dr. McEvsy. The chanting of the Abostolic Delegate mad this appearance robed in crimson and golden splendor. He was escorted to the diss, where he donned the vest-men's for the celebration of High Mass. Previous to the sermon, the off story was taken by the Rev. Father Downey accom panied by His Honor Judge McHugh and Dr. Raume. The contributions were unstitued and the parish price returned with a well-filled basket. The sermon was preached by the Rev. Father MoBrady, Prese of A sumption college. Sandwich. The Rev. Father is possessed of clear enunciation, and largely owing to it and the magnificent accoustics of the church, could be heard dis incity to the remotest corner. His subject was the Virgin Mary, the Queen of the down of half a century ago. The Blessed Virgin was the paragon of virtue. The spask-ier also whet paragon of virtue is no considered the destinction the magnificent productions of art and architecture, especially in the old world, which had been the outcome of Cubalcions of art and architecture, especially in the old world, which had been the outcome of Cubalcions of art and architecture, especially in the old world, which had been the outcome of Cubalcions of art and architecture, especially in the old world, which had been the outcome of Cubalcions of paragon of half a service paragon of which had not been answered.

# BELLEVILLE CATROLIC CHURCH BURNED.

BURNED. Belleville. Dec. 17. -St Michael's church, in this ciry, was destroyed by fire early this morning. How the fire originated is unknown, but it is supposed to have caucht in the base-ment. The building, which was of massive stone, was undoub.edly the best in this ciry, and the altar was one of the finest in Oniario. The church was bulk about sixteen years ago, and some of the interior decorations were al most priceless. The total loss will be in the neighborhood of \$80,000 There was an insur-ancef o\$20,000 on the building.

## C. O. F.

Resolutions of condolence were passed to Frank J. Nagle, by St. Basil's Court. No. 534. Brantford, on the death of his sister. May she rest in pace!

# DIED.

HART-In Richmond Kentuckey, on Nov. 23 James Albert, son of Mr. and Mrs. P. Hart, of Dsceola, aged twenty-six years.

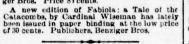
CUMMINGS-On Dec. 5 at Moose Creek, Mrs Cummings, relict of the late Alax, Cummings aged seventy years. May she rest in peace! McDONALD-At Cornwall. on December 3:d. M's McDonald, wife of Capt. A J. McDonald, aged seventy years. May she rest in peace ! LEAHY - At Wallaceburg, Oat, Mrs. P. Leahy, aged eighty-two years. May she rest in peace !

FLEMING -At Killaloe on the 7th inst., Mr. Jas, Fleming, aged sixty six years. May be rest in peace !

KELLY-On the 14th ultimo, at Alliston, P. D. Kelly Esq., aged eighty years and four months. May he rest in peace,

## NEW BOOKS.

"ShadowsiLifted." a sequel to St Cuthbert's by Rev. J. E. Copus, S. J. Published by Berzi ger Bros. Price 85 cents.



# MARKET REPORTS.



entirely So to 44 bust. Per efunded. Sizes guaranteeu. Leet saisfaction guaranteeu. Waists, full styles, auy colo china silk, 62.25. Hest tallesa, 82.7 Velvet \$1.35. Velvet \$1.35. colo Southcott Suit Co., DB KING ST H. E. ST. GEORGE London, Canada BOOKS. For sale at the Catholic Record Office London, Ont. postpaid. London, Ont. postpaid. GUIDE FOR CATHOLIC YOUNG WOMEN-especially for these who earn their own living-By Rev. George Dee-hon, Paulist. The peculiar charm of this book is lie simple and straightfor ward centreatness. A working girl whole life is gone over, and the guid ance given is of a most practical kind and a most sympathetic spirit. Clock GOLDEN BOOK OF THE COMMAND MENTS AND SACRAMENTS OF THE CHURCH-By St. Alphonsue Lig ouri, Paper...... ouri. Paper.... Cloth Clith UHRISTIAN FATHER-What he should be and what he should do. With pray-ers. By Right Rev. W. Cramer, D.B. Paper. Paper. Cloth. GEOFREV A USTIN — A novel, Hy Rev. P. A Sheeban author of My New Curate, "Inke Deimage," etc. BT. BASIL'S HY MAL—Fifth edition with appendix, containing music and veepers for all the Sundays and festivais of the year. Three Magees and over 260 hymns, togecher with litanies, daily prayirs, prayers at Mass, preparation and prayers for confession and Commun-ion, and the offleo and rules of the Sodalities of the Blessed Virgin Mary. Compiled from approved sources. Pr& The semebock without the music... THE NEW TESTAMENT — Translated from the Latin Vulgate Dilgently compared with the original Greek and first published by the English College as Rheims A. D. 1852 With annotations references, and an historical and chron-ological ind-x. Bearing the imprimatur of Cardinal Vaughan. Printed on good paper, with clear type. Cioth, limp poet pad. pager, with clear type. Cloth, himp poet paid. SPIRITUAL PEPPER AND SALT, A new book for conversions. Just the book to give to a non-Catholic friend. Highly recommended by many Bishops, and Priests, By Rev William Stang, D. S. Superior of the Providence Apos-tolato, Price, paper. Cloth. have been and are the subject of discus-sion and controversy. Paper. Cloth. Cloth. FAITH OF OUR FATHERS-By Cardia-al Gibbons. In this book the Cardinal presents his views on religion devoting most of his space to those points which LIMITED Manufacturers of **Memorial and Decorative** FATHER RY AN'S POEM-Patriotic, re-ligious and miscellaneous. New edition. FATHER RYAN S PORM-Patriolic, religious and miscellancous. New edition. including Posthumous porms with yor ital to a steel. With an introductory essay by Rev. John Talbot Smith south and south and the second state of the stat Art Windows LONDON, CANADA CATHOLIC HOME ANNUAL FOR For Sale at the Catholic Record, London NICELY ILLUSTRATED THROUGHOUT, WITH A FULL SIZED FRONTISPIECE. The following are the contents : lagian Gifta, poetry. The following are the contents : Magian Gita, poetry. Catholic Japan, by Rev. Thos. J. Campbell, S. J. (illustrated. Spring Flowers (full page illustration). For Mademoiselle, by Mary T. Waggaman. The Little Island over the Sea, with illustra-tions of Giendalough of the Seven Churches, the Hill locked Retreat of St. Kevin : Round Tower and North Tran-rept Cathedral, Kilder : A Cattle Market in Ireland : Butter and Exg Market in Ireland : St. Kevin's Kitchen ; Pligrims with Bared Head and Feet at Lough Derg. St. Martin's Summer, by Marian Ames Tag garb. St. Martin's Summer, by Marian Ames Tag garb.
Telling a Secret.
Martely Frosen.
Early Missions of California (Illustration)
St. Anthony's Promise.
Chrust Preaching to the Multitudes (Illustrated).
Rollins, the Reprobate, by Grace Keon.
Ave Marle (Illustration).
The Holy Father as Revealed by Anecdote (Illustrated).
The Yar's Changes in our Hierarchy-The New Bishops.
A Broaded Slik Gown by Magdalen Rock.
A Broaded Slik Gown by Magdalen Rock.
A Book of Royal Contradictions.
Only Emmaline.
Some Notable Events of the year 1903-1904 (Ill ustrated). ustrated). The Dead of the Year. At the St. Louis Exposition Grounds, etc. Price 25 cents. Address : THOS. COFFEY, London, Ont. Commence Jan. J. 1990. Approximation of the principal Commence Jan. J. 1995. Approximately approximat CATHOLIC HOME ANNUAL. a for VISITS TO JESUE IN THE TAEER-hack-Hours and half hours of adoration before the Blessed Sagrament. With a novena to the Holy Ghost, and devoltone for Mass. Holy Communion, etc. By Rev Francis Naven Lyaance Cloth Lyather C. M. B. A -Branch No. 4, Loudon Meets on the 2nd and 4th Thursday of every month, at 5 o'clock, at their hall, on Altiet Block, Richmond Street, Rev. D. J. Egan, President; P. F. Boyle, Secretary,

LONDON, ONT \$4.50 WINTER SUITS

sta Re

an

28

or

tin

DECEMBER 24, 1904.

The Excellency, and letter many black parts of the strength of the first prior of the prior black prisk prior black prior black prior black prior black prior bla

London, Dec. 22.—Grain, per cental.—Wheat per cental. 31.65 to \$1 67: corn. 95c to \$1.10; bar-ley, 90 to 93; oate 95 to 97; ryc. 90 to \$1; peaa, 90 to 93; at sockwheat, \$1. Poultry.—Spring chickens, per, pair, 60 to 90c; live do., per pair, 55c, to 75c.; turkeys dressed per 1b 13; to 15c, ducks, dressed 75c to 1.25, ducks, live 60 to 90c; geese, each 80c to \$1.25.

1.25. ducks, live 60 to 90; geese, each 80c to \$1.25.
 Vogstables - Potatoes, per bag 70 to 75; onions, per bag \$1.00 to \$1.50.
 Farm Produce - Hay, per ton \$7 50 to \$8; straw, per ton, \$5.50 to \$6; do., per load, \$3.60
 Meab-Dressed Hogs \$6 to \$6 25; pork, by 1b.
 8 to \$1. beet, by the quarter \$100 tr \$6,50; yeal \$6.50 to \$7,50 : muiton, \$6 ; to \$7; lamb par pound, 10 to 106.
 Live Stock - Live hogs \$4.60 to \$4.60; plane per pair, \$31 to \$1.00; stags, per pair, \$1.50 to \$2; export cattle, per 100 lbs, \$4.

per pair, \$3 to \$4.00; singles, per pair, \$14
 pot \$2; sowas, \$3,000 to \$3 25; export catchiper 100 lbs, \$1.
 TORONTO GRAIN.
 Toronto Dec. 22 --Whest--Ontaric continue very quict and easel in tons; 97 to 98c bid for red and white; spring, 350; goose, 85 to \$7.0
 Maniroba, ftrm; No 1 northern, 98 to 98c; No, 3.
 northern, 92 to 93c, Goorgian. Bay ports; f
 mort, P2 to 93c, Goorgian. Bay ports; f
 mort erg quinding in transit. Flour quiet and uncertainty in transit.
 port erg 20 to 93c, Goorgian. Bay ports; f
 mort erg, 20 to 93c, Goorgian. Bay ports; f
 mort erg inding in transit. Flour quiet and uncertainty in transit.
 port erg 35 for bakers. Millered \$15 to 23b; for bran in bulk, \$18 to \$1850 for shorts; an \$1850 for bakers. Millered \$15 to 815; for bran, export. Barley dull and easy, a 56 for 10x for shorts; an \$1850 for 51 for No. 2.
 orn, and they steady, 45c; mixed \$25, on track, Toront of reights. No. 2; 32b; low for ears to 10x for shorts; an \$15 for barrels; now American No. yellow, 52 to 53c; mixed \$25, on track, Toront of reights. No. 2; 32b; low for ears of bags ans \$1,25 for barrels; now American No. yellow, 52 to 52b; mixed \$25, on track, Toront of roights. No. 2; 32b; low freights. and 32c nort of robaken lots here, and 40c more for broks lots outside.
 for barrels, on track, Toronto; 125 more for barrels, on track, Toront for broks lots outside.
 for barrels, on track, Toronto; 125 more broks lots outside.
 for barrels, on track, Toronto; 125 more broks lots outside.
 for barrels, on track, Toronto; 125 more broks lots outside.
 for barrels, on track, Toronto; 125 more broks lots outside.
 for barrels, on track, Toronto; 125 more broks lots outside.
 for barrels, on track, Toronto; 125 more broks lots outside.
 for barrels, on track, Toronto; 125

TEACHER WANTED FOR R C. SEPAR-ate School, No. 6. Bid dulph. Apply stating salary and experience not later than Dec. 24th, to R J. Brabazon, Scc. Treas, Eiginfield. 1365 2  $\begin{array}{c} \hline Q UALIFIED TEACHER WANTED FOR \\ Q R C S_parate School Sault Ste Marie, capable of teaching and speaking English and French. Duties to commence Jan. S. Apply, onclosing testimonials and salary expected. to T, Lussier, Sec. 1366 2$ 

F. Lussier. Sec. 1306 2 TWO CATHOLIC LADY TEACHERS, AS Principal and Assistant for Separate School Section No. 10, Alexandria, Principal to hold second class, professional certificate, Dutics to commence after Christmas holidays. the engagement to be till Mid summer holi-days. Apply stating experience and salary expected to A. G. F. MacDonald, Scc. Separ-ate School Board, Alexandria, Oat. 1386 1

. W/:

1905.

A

ALE SCHOOL BOARD, ALEXANDRIA, OLT. 1336 I WANTED, MALE PRINCIPAL FOR ST. Mary's Roman Catholic Separate School of the city of Kingston: must have first or second class professional certificate. Duties to begin January 6th. Salary \$700 per annum. Applications with recommendations etc. to be sent to the undersigned not later than Dec 31. J. J. Behan, Sec. Treas. R. C. S. S. 1369-2

CATHOLIC TEACHER WANTED. APPLY, stating salary and experience, if any site Ed. McPharlan, Box 392 Essex, Ont. 1366 2.

FEMALE TEACHER FOR SEPARATE school Chesterville, Ont. room 2, holding a second class certificate. Duties to commence Jan. 3rd 1995. Apply stating selary and exper-ience and enclose testimonials on or before Dec. 24, 1904. Hugh Kearns, Chesterville. 1366-1

TEACHER WANTED FOR S. S. S. No. 4. Bromley, for the year 1995. A female teacher holding a second class Professional Certificate. Applications received until Dae, Slat. Duties to commence Jan. 2. P. W. Sheedy. Sec. 1366-1

Shedy. Sec. TEMALE TEACHER WANTED FOR R. C. F Separate school Garden River, Ont., to conduct junior class. Salary 3300 a year. Duties to commence 3rd Jan 19 5. Apply to Rev. J. A. Drolet, S. J. Garden River, Ont. 1366-tf

TEACHER WANTED FOR THE R. C S S, TEACHER WANTED FOR TELER, O. 5. No. 7, Rochester, Esex County. Duties to commence Jan. 3: 1995. Applicants will please s are qualification and salary expected Michael Byrne, Sec. Tress. Byrnedale. Out. 1366-2

Silver, heavily gold plated and guar-anteed for 10 years.

\$7.25, \$7.75, \$8.25, \$8.50, \$9.00, \$10.00 and \$11.50. THE CATHOLIC RECORD Office,

London, Ont.