

The Catholic Record.

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

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The Catholic Record.

London, Saturday, December 16, 1899.
CATHOLICS AT PROTESTANT CHURCHES.

Some Catholics have to all seeming the privilege of attending churches other than their own. We do not know whether it is done to please their Protestant friends or through mere curiosity, but we do know that it is exceedingly reprehensible and that it is the worst possible way to treat non-Catholics.

When a Catholic is asked to assist at a Protestant service he should say No—promptly and decisively. It may offend his friends, but it is better to please God than men, and besides we must avoid anything that possibly prevent our separated brethren from coming to the knowledge of truth. A staunch Catholic proud of his faith and ready at all times to proclaim it will receive the commendation of his conscience and the respect of those without the fold, but the timorous, afraid to offend Catholic will be always beneath contempt.

THE WAR.

When will the jingo-editor have done with his senseless reviling of the Boers? It may seem to him but a manifestation of loyalty, but sensible citizens have yet to learn that calumny is a component part of patriotism.

We believe in giving the Boers fair play. They are stubborn fighters, courteous to prisoners and humane to the wounded. Outrages, if we attach credence to some correspondents, have been committed by them, but their treatment of the British who were left at Dundee prevent us from giving much heed to the accusation. And even if the rules of civilized warfare were transgressed at Ladysmith, what would it prove? Will it justify us in branding the Boers as a band of murderers cut-throats? If so, there are a great number of very bad people on the planet. We should remember that war is not an interchange of genteel courtesies and that unpleasant things may happen, despite the best intentions in the world.

Then they are intolerant. If one of the decaying nations had to do with the Transvaalers we should have eulogistic references to their love of the Bible—their frugality, simplicity and edifying manner of life—instead of columns bristling with opprobrious epithets. And if we ventured to apply to them the terms psalm-droners and pious hypocrites—much used just now by a certain species of editor—the country would tremble with indignation. The point of view makes all the difference. In England the Bible is the source of national greatness, in the Transvaal it is the source—well—we advise our readers to think it out for themselves.

Intolerance and franchise have very little to do with the present hostilities; and every man who does not believe that endorsement of every Imperialistic scheme of an ambitious demagogue is necessary for patriotism is aware of the fact. When the crisis is over the people will lay their hands on those responsible for the bloody work and mete out to them, we fervently hope, a just retribution. Mean while, let us remember that the Boers are entitled to the privileges of truth and charity; and let us pray God for the blessings of peace—to solace the bleeding hearts of those who mourn the loss of dear ones and to give rest to those who have heard their last roll-call.

CATHOLIC AUTHORS.

We hear from time to time that Catholic authors are discriminated against. They have, it is true, been unfairly dealt with by the individuals who fashion text books and compendiums of literature; but we should not like to think that they do not to-day get a fair chance of obtaining literary prominence. One reason why their productions do not fall so readily into our hands is their expensiveness. When we see a volume of Scott, for example, obtainable at 25 cents and a Catholic work at three times that figure, we, however much inclined to help our authors, are apt to purchase the former.

We wish them success, but limited

finances prevent us from doing more. Perhaps publishers are trying to do business on sentimental lines. At all events the "price list," when we looked at it some time ago, is one reason why Catholic authors are not known to more of us.

Then, again, Catholic books are not "pushed enough." We crave pardon for saying so, but in our days the praises of the book must be chanted far and wide before it will obtain readers, that is, enough of them for expenses and a slight compensation for the worry and toll of authorship. Take a case in point. Most of our readers have heard of the work "Through the Turf Smoke," a collection of stories by Seamus McManus. It was cried up and down the country as an exquisite delineation of Irish character. Some critics wept for joy over it and the uninitiated hailed Seamus as a sort of a Lover and Lever rolled into one, with a top dressing of Moore and Mangian.

What was the result? It was bought up by thousands and the writer is investing the boom cash in real estate. And yet the book itself is, from beginning to end, marked by a mediocrity so pronounced that we wonder why the stuff was ever put between covers. Its sale, however, proves what "push" can do with the reading public.

SACRIFICE ESSENTIAL TO RELIGION.

Ian McLaren, or Rev. Dr. Watson, as he is known in ministerial circles, is striving to allay all anxiety as to his orthodoxy. In the City Temple, London, the gentle naturalist fulminated against the Ritualists and as a Christian and Englishman berated them for their humble supplication for recognition by the Vatican. He was exceedingly angry with the gentleman who, as Mr. Marshall says, can perform feats in spiritual acrobatics which, compared with the circus memories of our childhood, suggest an agility and mobility which are preternatural. But why should he forget that his Dumotchy folk were commended because they were careful in the use of words? Why should he slander a Brazilian priest and exhibit himself as a controversialist without manners or logic? If he did not believe in sacerdotalism why did he not venture to sustain with something better than calumny?

In "Kate Carnegie" Ian McLaren has the following to say of the hero, Carmichael, a Presbyterian minister: "Mother Church cast her spell over his imagination, and he envied the lot of her priests, who held a commission no man denied and administered a world-wide worship, whom a splendid tradition sanctioned, whom each of the arts hastened to aid; while he was to be the minister of a local sect and work with the 'fruits' who knew nothing of Catholic Christianity, but supposed their little eddy, whereon they danced like rotten sticks, to be the main stream."

We are sure that Ian McLaren's speech was either the creature of impulse: or a relapse into the unreasoning hatred with which the ordinary preacher regards Catholicity: or a rhetorical fireworks for those who learn nothing and forget nothing. He neglected to use arguments to sustain his view of the question. Perhaps he was ashamed, for we recollect that the gentleman who first took sacrifice and priesthood from the people and made their churches but lecture halls, based the justification of his conduct on arguments supplied by the devil. It sounds ugly to say, but when Luther confesses to it and exhibits in his life no reason why we should not give credence to it, we are debarred, consequently from denying it.

Will someone tell us what St. Paul was when he said that Christ was a priest, that He offered Himself for men, and that he received his ministry from Christ? Was he a sacerdotalist or one of the advance guard of those destined to throw off the bondage of Rome? In view of the fact that mankind from the beginning preserved public worship in the form of sacrifice was necessary; that it was observed by the chosen people in obedience to a positive command of God, and that according to the New Testament it is essential to the Chris-

tian dispensation, we are unable to see the reason of protests against sacerdotalism. We admit that Jewish ceremonial and altars are no longer in honor, but the principle of sacrifice remains. Before the coming of Christ it was announced by God that there would be from the rising of the sun to the going down thereof a clean oblation offered up in His name.

And we might go on and show but for fear of trespassing on the patience of our readers, that sacrifice is essential to religion.

A Protestant writer tells us that as a matter of fact the tendency of every body of Christians who have given up the Sacerdotal principle is to give up the Bible also. "If meditation is tainted with Sacerdotalism, and Sacerdotalism means priestcraft, why pray? But what is prayer but meditation? The Bible, Prayer, Public Worship, all stand or fall together. Any argument that is good against one is good against all."

AN AGE OF SHAM.

One thing that makes us long for the bracing Catholic atmosphere of times past, as eagerly as ever a fever-stricken patient for the cooling wind, is the ostentation and sham of our days. It is everywhere, in books, in politics, in lives. Delirious imaginings assume the garb of wisdom and are accorded gracious welcome by the lovers of the new and startling; and gold elbows aside the sage and scholar, and where it listeth sits itself down to receive our homage, and, strange to say, cap in hand, we gladly give it.

We sing hymns in its honor and depict the manner of its gathering: bit by bit it grew into a mighty golden pile—a power in the land to be sought after by saint and sinner. Marked by strains of trickery and dishonesty, but it matters little to those for whom it represents all that can enlist human energy.

We have no quarrel with it, but why should we stand in open mouthed amazement before it? Why shower panegyrics on those who give out of their fulness to objects of charity? Why should we prate about millionaires and hold them up to our children as an example and for imitation? It is no wonder that we live in a small and sordid way, and that the inrush of the world's ideas into our mind and heart blots out the ideals of our early life and constrains us to esteem only that which is perishable. The simple pleasures that may be had for the taking—the sunlight, the pure air wet with the perfume of flower and fields, the sounds and messages of nature are unappreciated because unbought by money.

But we load our houses with bric-a-brac, with things that have no use or meaning; and we array ourselves in godly raiment and hang around the gates of the great, and then we strut life's stage as if in obtaining money we had done all that was required of us.

The more show the better. Use every cent in bedecking ourselves, for otherwise we might be accused of poverty—and it is hard to be poor gracefully. True, the Christ said, "Blessed are the poor in spirit." Other ages understood that, for men rich in good works were alone adjudged worthy of honor. We have, however, done away with such old-fashioned ideas and the blessedness of poverty is a dignity that few desire. The world, with its quest after glitter and show, its struggling and striving for power and place. Its cruel contempt, or, at best, good humored indifference to the poor, would listen to the Sermon on the Mount as to an airy fairy tale. Mayhap St. Augustine referred to this generation when he said, "a virgin can conceive, a barren woman can bring forth a child, a rich man can be saved: these are three miracles of which the Holy Scriptures give us no other reason but only that God is powerful."

BARON D'ESTE A CONVERT.

St. Louis, Mo., December 4.—Baron d'Este, son-in-law of the late General Harney, renounced the Protestant faith to-day and was admitted to the Catholic Church in the Chapel of the Visitation. The services were performed and the First Communion administered by Rev. Father Sullivan, S. J., of the St. Louis University. Baron d'Este is past sixty and his wife nearly as old. Baroness

d'Este was Miss Eliza Harney and married the baron nine years ago in Paris. Her first husband was Count de Noux, whom she married in Paris. Baron d'Este was an Episcopalian.

VAUGHAN ON THE CHURCH

English Cardinal Answers Some Critics—The Case of Ireland.

In an article in the New Century Review Cardinal Vaughan replies to some criticisms of the Church in English papers, and especially to the sweeping accusation of "Verax" that the Church is responsible for the backward condition of Ireland, Spain and Italy, and has "always been inimical to the highest civilizations." Says the Cardinal:

When I assert that the Catholic Church with a free hand is well able to promote the happiness of the people, and to raise them from the pagan to the Christian level of thought and action, my statement, I believe, is amply borne out by the history of Christian civilization. I need only appeal to such names as Milan, Halam, Florence, Lacey, Farrar, Gulzot and a host of other witnesses who are above suspicion. But when I claim for the Catholic and Roman Church now the same divine power and vitality she gave proof of in England during 1000 years of our history. I am confronted with the present state of Ireland, France and Spain. It would be almost as reasonable to say that the degraded condition of masses of the English poor, and the causes that have led to their misery, are attributable to the Catholic Church; only that it is too generally realized here that the Catholic Church lay prostrate, bleeding and dying under the harrow, for two or three centuries in England, for even the staunchest Protestant to cast the blame for the state of the English poor upon the Catholic Church.

But we are bid to look at Ireland, where the people have remained Catholic. Now, the sufferings of the Catholic Church in Ireland have been second only to those of the Church in England. Archbishop Whately, accounting for his own want of success, wrote that he "had to fight the battle (of Protestantism in Ireland) with one hand, and that his best, tied behind him."

The Catholic Church in Ireland has had to carry out her divine mission, not "with one hand tied behind her," but with both hands cut off. She was stripped of her possessions, reduced to poverty, deprived of the right to educate, the land taken from Catholics and given to Protestants, fettered and persecuted in every possible way by England for centuries. And yet, even so, she has maintained a peasantry that is singularly pure and chaste, and in ordinary times freer from crime than that of England; while, in spite of every disadvantage, she has preserved a high standard of virtue, faith and piety among her keenly intelligent and sympathetic poor. Let any one contrast the intellectual, moral and religious condition of the poor of Ireland with that of the lower classes in our great towns, and then say, if he please, that the cause of the irremediable conditions is to be found in the respective religions of the two countries.

But we are referred to France as further proof against the character of the Catholic Church. Has it been forgotten that the Church in France was drowned in a sea of blood one hundred years ago; that religion, revelation and God Himself were publicly proscribed; that the Church is not free to this day in France; that her Bishops may nowhere meet in synod; that her religious orders are under a ban, and that whatever education the Church gives is under distress and disadvantages? And yet, in spite of a century of disabilities, Catholic France produces at the present day a great multitude of as noble examples of generosity and devotedness as the world has ever seen.

Again, we are referred to Spain; but during the century Spain also has been swept by the evil principles of the French revolution, her religious orders have been again and again suppressed, her seminaries closed, her property confiscated and for years her episcopate was actually extinguished. The Church in Spain has had to fight with more than "one hand tied behind her." Yet look at the Spanish poor, and you will find in them an inbred gentility, a noble bearing, a religious sense and courtesy that you will search for in vain in England. It is only fair to remember that the Catholic Church in Spain and in South America, as in other lands, had had to fulfil her divine mission in chains, weakened on all sides by the State, if not actually enslaved by its laws.

Turning to the reproach of "Verax" that the Roman Catholic Church was to be convicted of partisanship against Dreyfus, Cardinal Vaughan asks if this is just. He continues: "The Dreyfus case has been torn to pieces, and all over the country has divided members of the same Catholic family. The Bishops have endeavored to calm the minds of men, but it is not easy to allay a panic. But belief in his guilt has not been confined to the French Catholics; ministry after ministry, without a shred of Catholicity in its composition, was convinced of his

guilt. If there has been passion on one side, has there been no passion on the other?"

If certain fiery organs of the cheap Catholic press in France have been unfortunately carried away by partisanship, do they stand alone in partisanship in France or elsewhere? France has been distracted for generations by political turmoil, and is honeycombed by unscrupulous secret societies, pledged to despoil and destroy the Catholic Church wherever they can. Can we be surprised, then, that a single incident, that the name and fate of a single case should precipitate convictions or fears on one side or on the other? A single spark may create a conflagration. France having been living under panic for years, it is not to be wondered at if some men lose their heads in a state of national panic.

DR. DE COSTA'S CONVERSION.

We publish elsewhere the statement of Rev. Dr. Benjamin F. De Costa, giving the reasons that impelled him to enter the Catholic Church. It is evidently the result of long, serious and prayerful meditation, and shows the hard mental struggle through which he passed before determining to take a step that, while satisfying the imperative demands of his conscience, sacrifices his worldly interests and separates him, in faith, from near and dear friends, and from the associations of a lifetime. He is right in assigning as the main impelling influence, the grace of God, the grace of conversion. Men do not, and cannot, make such great sacrifices from purely intellectual convictions. They may see revealed truth as clearly as they see mathematical truth, but worldly interests, and the sacrifices it exacts, render nugatory its attractive power. A mere knowledge of duty does not impel to duty with a force sufficient to insure its performance. If it did, knowledge and liberty could not co-exist. Duty would be a meaningless word. There would be neither reward for performance nor punishment for non-performance. Knowledge gives the ability to do, but it does not impel to do. It is a directing, not a motive, power. Like the sign post at crossroads, it points to the pedestrian the way, but it offers him no inducement or impulsion to tramp its weary miles. There must be something to act on his will, an influence, moving and strengthening it to surmount the obstacles between it and the desired end. Where the end is in the supernatural order, the influence that moves and helps toward it must be supernatural: in other words, the grace of God.

Dr. De Costa was, therefore, right in attributing his conversion, not to his study, scholarship or logic, but to the grace of God. His study and reasoning brought out to him the Catholic Church in its concrete and having authority, and compared it with the Protestant theory of the New Dispensation. The result was that if Christianity be not a delusion, or a false system of religion, the Catholic Church is the true and only Church of Christ. But Christianity is the true system of religion; therefore— We do not say that grace does not operate and throw light on the willing mind in this investigation. It certainly does, for the very inspiration to investigate is a grace; and during the investigation the kindly light leads on. But the supreme moment is when conviction comes, and it is seen that it involves hitherto unseen responsibilities that impose great sacrifices. Then the will must act. Here is the spiritual Rubicon; to pass which the grace of conversion is needed. We like to believe that this grace is the reward of a life true to the light it had.

The statement has no quarrel with individuals, no animosity. It berates nobody; but deals with facts, principles, tendencies and official Church action, and deals with them in a calm, resolute, serious tone. He does not strike back at the particular denomination he left. His action was not a withdrawal from that Church in particular; it was a rejection of, and departure from, the whole theory and system of Protestant Christianity, of which the Church he belonged to is but a part. His reasons are not so much why he became a Catholic as why he could no longer continue a Protestant. And they are certainly strong to the mind of any Protestant who still believes Christianity to be a divine dispensation.

Well, he is now a Catholic, and we hope and believe that the Church which so attractively to him from the outside will appear more attractive and beautiful from within. There is the difference between the outside and the inside view of the Catholic Church that there is between a stained-glass window looked at from without and looked at from within. From without it is dull, the design undefined and not clearly seen; from within it is bright, clear, cheerful, revealing the artist's purpose. We hope and believe he will find that intellectual and spiritual repose, unknown to such men as Manning, Newman, Faber, Ives, Brownson, Hecker and others, until they entered the Church of which he is now a humble member. He deserves it for the purgatory he has gone through and

the sacrifices he has made.—N. Y. Freeman's Journal.

THE HOLY SEASON OF ADVENT.

Another Ecclesiastical or Christian year is passed and gone, with all its sorrows and joys, all its opportunities and blessings. The new year began with the first Sunday in Advent. December 3. What does this season mean? What is its purpose? It is an article of the faith, which we daily profess in our creed, and which is taught in Holy Scripture, that all men shall rise again in their bodies at the last day, to be judged according to their works. And that "He shall come again with glory to judge both the quick and the dead." The time of Advent cannot be considered festal, nor can it be classed among the movable feasts; and yet the first day of Advent is, in another sense, movable, inasmuch as it happens always on the fourth Sunday before Christmas— which festival itself falls on different days of the week. Advent means coming, and the four weeks whereof it consists represent the four thousand years which preceded the coming of the Son of God into this world.

There are certain times and seasons in the religious year as well as in the business year that call us for special action and attention, and the holy season of Advent is one of them.

Merchants, as you know, take an account of stock at regular intervals, business concerns of every kind count up their gains. So it is with Our Holy Mother Church. Lent and Advent are our seasons of religious accounting, and their importance as a help in questioning our salvation can not be questioned.

Jesus Christ our Saviour is the author of our redemption, and the source of all our profit and gain in the concerns of the soul. Holy Church, guided by an instinct that is manifestly divine, has set apart the season before His coming and the season before His agony and crucifixion as the special times for us to pause and consider what progress we are making in the way of salvation.

At this holy season we are specially appealed to as loyal children to prepare for the coming of the Infant Saviour. The voice of Advent is the voice of Saint John the Baptist crying in the wilderness. "Prepare ye the way of the Lord, make straight His paths," and the spirit of repentance is the response that is sought in every Catholic soul. It is now the time for us to arise from the delinquencies of sin.

What meaning can this holy season have to any soul in the state of mortal sin that does not immediately resolve to repentance? If the spirit of Advent touches us at all, it should make the sinful pause in their career of sin, the lukewarm fervent.

Holy Church leads us directly to the sacraments, as they are the only divine antidote against sin.

So let us all seek purification in the Blood of the Lamb, and thus be prepared to offer due homage to the Babe of Bethlehem.

SOME THOUGHTS FOR THE ADVENT SEASON.

Year after year, as it passes, brings us the same warnings again and again, and none perhaps more impressive than those with which it comes to us at this season. The very frost and cold, rain and gloom, which now befall us, forebode the last dreary days of the world, and in religious hearts raise the thought of them. The year is worn out, Spring, Summer, Autumn, each in turn have brought their gifts and done their utmost; but they are over, and the end is come. Such is the frame of mind which betis the end of the year; and such the frame of mind which comes alike on good and bad at the end of life. Life is well enough in its way, but it does not satisfy. The soul is cast forward upon the future, and in proportion as its conscience is clear and its perception keen and true, doesn't rejoice solemnly that "the night is far spent, the day is at hand," that they are "new heavens and a new earth" to come, though the former are falling; nay, it will "soon be the King in His beauty," and "behold the land which is very far off." These are feelings for holy men in winter and in age, waiting, in some dejection, perhaps, but with comfort on the whole, and calm, though earnestly, for the advent of Christ. Thus yearly the same Epistle and Gospel is read, bidding us "awake out of sleep," and welcome Him "that cometh in the name of the Lord," the same collects, beseeching Him to prepare us for judgment, O blessed they who obey these warning voices, and look out for Him whom they have not seen, because they "love His appearing!"—Cardinal Newman.

DR. LAMBERT DEFINES AN AGNOSTIC.—Here is a terse definition given by Dr. Lambert, who won national fame by his "Notes on Ingersoll." "An agnostic is one who, while pretending not to know anything, believes that what he does not know is not worth knowing. There is more truth in his pretense than in his belief."

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REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern India," THOMAS COFFEY.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.

London, Saturday, December 16, 1899

REV. DR. DE COSTA.

From the Catholic Columbian, of Columbus, Ohio, we learn that Rev. Dr. B. F. De Costa was received into the Catholic Church on Sunday, the 2nd inst. The ceremony took place at the Academy of the Sacred Heart on West Sixteenth St., New York, in the presence of only a few of the doctor's friends, Protestant and Catholic.

POLYGAMY vs. DIVORCE.

Congressman-elect Brigham H. Roberts of Utah made quite a point recently in a return upon the Presbyterian and other Ministerial Associations which are demanding his exclusion from Congress.

We do not and cannot in any way defend the evil which Mormonism has entailed upon a large area of the South Western States, yet even polygamy has not inflicted upon the United States evils so great as those which have been brought upon the country by the divorce laws.

TENDING TO BARBARISM.

A saddening and sickening sight was witnessed in Maysville, Kentucky, on the 7th inst. It was bad enough that the State should be disgraced by several family feuds which have been going on for years with the result that murders are being committed in succession by members of the families who are engaged in these feuds.

IRISH NATIONALISTS' RE UNION.

The Unity Conference called by Mr. Timothy Healy to meet in Dublin was a complete fiasco, as only nineteen members of the Irish Nationalists were present, sixteen being avowed followers of Mr. Healy himself, and the other three being free lances who are somewhat detached from all the parties into which the Nationalists are divided.

that their party will be blotted out at the next general election, and they hoped to save the fragments by making the latest move, ostensibly for the restoration of unity, whereas it is known that they have no desire for the real unity of the party.

The Nationalists proper, who followed Mr. Dillon as long as he was the recognized leader, are not willing to throw themselves now headlong under Mr. Healy's guidance though the majority party are now in a disorganized state, as no leader has been elected since Mr. Dillon's resignation.

Neither the Redmondites nor the Healyites can be relied on to promote the cause of Ireland. Nevertheless, it is still to be feared that Dublin, which is to a great extent under the thumb of the Castle officials, will not second the efforts of the country in general to create once more a united party.

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so lost to all sense of Christianity and respect for law and order, that the lynching is universally approved of with all its horrors, even the women joining with the men in this expression of sentiment, as they say that their lives and honor will be made more safe by the fear of similar treatment of future culprits.

"EVANGELICAL SAINT WORSHIP."

The Literary Digest for 2nd December, under the above title, calls attention to an "extraordinary development which is making its appearance in the very bosom of Protestantism," the phenomenon being "nothing less than the practice of prayer to the Saints," giving some extracts from the Living Church, an organ of the Protestant Episcopal Church of the United States which calls attention to this fact in its issue of November 4.

That the Saints pray for us is a most reasonable doctrine, and is besides clearly taught in Holy Scripture. There is nothing more clearly laid down in Scripture than the doctrine that the prayers of the just on earth are powerful to obtain God's favor for those who are the object of such prayers.

God therefore directs the friends to take offerings for a sacrifice, and to "go to My servant Job, and My servant Job shall pray for you: his face I will accept, that folly be not imputed to you; for you have not spoken right things before Me as my servant Job hath."

A MEXICAN REPRESENTATION OF THE CRUCIFIXION.

A writer in the New York Assembly Herald, the authorized organ of the Presbyterian General Assembly of the United States, tells a sensational story of an idol which was obtained by a missionary in Mexico having been procured from the mother of a family who with her husband gave up her idolatry and "joined the Church," by which, of course, is meant the Presbyterian sect.

SPECIFICATIONS WANTED.

We hear of a Congressional minister who says that God made nothing perfect—left man to finish the job. We would like to see that minister try his hand on a water lily, a spray of arbutus, a scarlet tanager, or the song of wood thrush.

the Church of England, have discovered that reason and Scripture are in accord in justifying the offering up of prayers to those who are known to be the saints of God.

It is a curious feature in this new phase of Protestantism that it is not to the Mother of God, or the Apostles or martyrs, or other heroes of Christianity that prayers are now being offered up. The Catholic Church carefully guards her children against the superstition of offering up their prayers to ask the intercession of those whose sanctity is doubtful by prohibiting that the public prayers of the Church should be directed to any supposed Saints whose title to sanctity has not been approved by a formal decision of the Church, after a full and proper investigation into their claim to be regarded as Saints.

Dr. George Adam Smith in his Life of Henry Drummond mentions as a fact within his knowledge, that certain persons habitually address prayers to Henry Drummond, Dr. Joseph Parker of the City Temple, London, (not the Temple Church, a doubtful adversary of "Popery and Prelacy," has openly declared that he prayed to his departed wife every day.

To the last question we may answer that these novel practices of Dr. Parker and the "worshippers" of Henry Drummond are far from the Catholic and "Roman" practice. The Catholic Church offers up prayers to the known saints of Christianity, the ever Blessed Mother of Jesus, and other well-known saints of God, whose sanctity has been attested by miracles wrought by God Himself, and not to the mothers and wives of faithful devotees who think their individual judgment is superior to that of the Christian Church of nine centuries.

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The image was in use in a Mexican home, and it is merely an assumption of the writer that it was used by missionaries for the purpose of teaching Christian truths. Nevertheless there is no wrong or incongruity in its having been so used; for why should we not be instructed through the eye as well as through the ear? The sense of sight is given to us by our Creator as well as that of hearing, that through it we may learn the things the knowledge of which we need.

Is it because, as a work of art, the image in question was crude, that its use must be regarded as unlawful or idolatrous? Common sense forbids that this should be asserted. It is not because the half-breed artist who, according to the Home Mission Secretary, made the tablet, did his best to make the image as well as he could, suited as well the taste of those for whom he made it, as the most finished artist would suit a more educated people, and his work would have the effect of making a deep impression on those for whom it was intended, and would make them feel the love of our crucified Saviour more intensely than could be effected by any word painting.

The object of the missionary and the Home Mission Secretary in telling this cock and bull story is evidently to make the public believe that the Presbyterian missionaries are making wonderful progress in the conversion of the Mexicans to their peculiar creed; but if the story be true in its tangible features, the only inference we can draw is that they are turning a moral people into liars of the Margaret Shepard or Widows alias Nobbs class.

SPECIFICATIONS WANTED.

We hear of a Congressional minister who says that God made nothing perfect—left man to finish the job. We would like to see that minister try his hand on a water lily, a spray of arbutus, a scarlet tanager, or the song of wood thrush.

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THE MORMON QUESTION.

The agitation in the United States against the taking of his seat in Congress by Congressman Brigham H. Roberts has assumed such proportions that there is every likelihood that Congress will take the matter into serious consideration immediately upon its assembling, and that the decision will be against the member elect for Utah, who glories in the fact that in spite of the clause against polygamy, which was put into the constitution of that state before it was admitted to statehood, he still retains the three wives whom he held previously to the adoption of that constitution.

There is no doubt that the Congress has power by a majority vote to declare a seat vacant. To do this would ordinarily be an arbitrary act; but in the present instance there are strong reasons why Mr. Roberts should not be permitted to take his seat.

It is, very properly, a law of the United States that polygamy shall not be tolerated. The Mormons maintain that the Federal Government has no right under the Constitution to pass such a law, which regards only morals and religious belief. To this it is answered that the inviolability of the married state regards public morals and the well-being of society, of which it is the basis, and it is therefore within the competence of the supreme authority of the Union and the State to pass laws to secure it.

The constitutional enactment of Utah prohibiting polygamy is identical with the Congressional law on the same subject, the crime being described in the same terms as well as the penalties to be inflicted for its violation. That prohibition is made unenforceable without the consent of the United States, and the Mormons have asserted that it is obeyed in Utah. It is now admitted that in the case of those who were already married to several wives, the law is not obeyed, and this is the position of Mr. Roberts. He is, therefore, a violator of the law, and the penalty of the violation is that he is rendered ineligible to any office under the Federal Government.

It was a breach of the covenant which Utah made with the United States as a condition of its being admitted to Statehood, to send a confessed polygamist to represent it in Congress, and to admit such a man to a seat in that body would be tantamount to a declaration that a man who, under the law, would be eligible to fill a cell in the penitentiary, is a suitable law-maker for the people of the United States.

The Federal law forbidding polygamy was passed in 1852. Before Utah was admitted as a State, an amnesty was proclaimed for those who had hitherto disobeyed the law, but this was granted under the condition that they should obey the law thereafter.

There is little doubt that the question of Mr. Roberts' eligibility will be brought up in Congress immediately on its assembling, and if the rumors now current be correct, the Mormon authorities are convinced that they cannot maintain the cause of polygamy, and for this reason they will try to persuade Mr. Roberts to resign his seat on the opening of the Congressional Session, so that a non-polygamist representative of Mormonism may be elected in his place.

It is almost needless to say that there is no need of disowning their offspring if the Mormons become obedient to the law; and some provision may well be made also for the discarded wives under the same conditions, which will remove the difficulty here presented; but we much mistake the temper of the people of the United States if they per-

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PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

LXIII.

I purpose making some remarks on certain parts of Dean Hodges' recent course of lectures on the Reformation and counter-reformation.

Of course these lectures are entirely different from the virulent and vulgar performances of a John Moore. Dean Hodges does not forget that he is a Christian and a gentleman.

That the time of the Renaissance, like all times of transition, was one in which the bonds both of faith and morals were greatly loosened is perfectly true.

I need not say, what we all know, that the evil of this time culminated in Pope Alexander VI. Even deducting all the exaggerations of indignation or of malice, Father Ryder of the Oratory is well justified in calling him "a monster."

Julius II. and Leo X. were very different men from Alexander and from each other, yet neither of them was a man of spiritual mind.

Dean Hodges, however, might have done well to adduce the evidence brought forward by Professor Pastor of the large amount of simple and steadfast faith and goodness found throughout Italy in the very worst times of the Renaissance.

Dean Hodges says that if Christ had appeared at Rome in the fifteenth century, He would have been crucified.

But, to those who

With the one great exception, of which I shall speak presently, I can not call one such name to mind. He surely can not mean the bloody massacre of Waldenses under Innocent VIII.

Let us come, then, to the one great Christ-like figure, following St. Antonine, Jerome Savonarola. Was he martyred chiefly on account of his Christ-likeness? Bishop Creighton, of London, says no.

I cannot see, therefore, that Savonarola, though a sublimely Christ-like man, suffered for his Christ-likeness.

Charles C. Starbuck.

12 Meacham street, North Cambridge, Mass.

THE DAILY MASS.

A better attendance at the daily Mass is a consummation devoutly to be wished.

Of course the good people who drive close bargains with God and make it a point to give Him only so much of their time as He only asks of them.

Thomas Kamps in the first chapter of his Fourth Book gently complains of the indifference of men to the ineffable gift of the Eucharist and indulges in this reflection: "If the most Holy Sacrament were celebrated in only one place and consecrated only by one priest in the whole world with how great yearning, think you, would men yearn to go to that place and that priest that they might behold the celebration of the Divine mysteries."

There is something here that touches us as we closely. Must we confess that familiarity hath bred indifference? Pity, in its strict sense, is fidelity to duty, and the pity which prompts men or women to neglect the duties of their state, that they may linger in the House of the Lord, is a delusion and a snare.

are at liberty to come to the daily Mass, we say "come." Nor is this exhortation to be taken as addressed exclusively to the devout female sex.

WHY HAVE WE NOT MORE CONVERTS?

When a vacillating, weak-kneed, ignorant Catholic gives scandal to the Church he is consured—and should be. It is such scandals that bar the way against many good non-Catholic Christians, preventing them from uniting with the true Church.

Many such non-Catholics may have arrived at the conclusion that the Catholic Church is the true Church and resolved to join it. But the devil, always on the alert lest he might lose a soul, whispers in the ear of the well-disposed non-Catholic who is about to ask for admittance into the Church: "Friend, are you going to join a Church which tolerates such conduct by its members as that Church by which you are now infatuated? Look at the disreputable conduct of that drunkard, that libertine, that politician, that man who occupies a front pew—and pays for it by money filched dishonestly from neighbors—that pompous layman whose patent leathers repose on rich rugs, under the well-supplied tables on the highest officials of that Church—yes, those officials themselves—who have no such sentiment in their souls as the saintly Newman: "Lead, Kindly Light"—those whose favors are extended to men of money in proportion to their financial generosity; but none for struggling honesty except a heartless rebuff, or a kick if he seems to totter. All of these I mention are members of that Church you are going to join."

His satanic majesty is far seeing, and notwithstanding that his object is vindictive, yet he inadvertently tells some glittering truths. Hence scandal-givers of all classes—the educated more severely than the ignorant—should be exposed and censured. The exposure and public censure of the highest officials, who leave themselves liable to others, and public censure cannot affect the Church, because it is built upon a Rock and is impregnable, and as durable as Time itself.

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12 Meacham street, North Cambridge, Mass.

OUR FIRST MISSIONARY.

The following extract from the St. Louis Globe Democrat, referring to it does to the noble Franciscan friar who, as prior of the convent of La Ribida, did so much to make Columbus's famous voyage of discovery a reality, and who, afterwards, came to this western world by the circumnavigator, on his second voyage, will be found interesting reading.

Some of Spain's scholars are proposing the celebration of an anniversary which has a profound interest for us, and that is the death of our St. Louis contemporary. This relates to the appearance of the first minister of the gospel in the western hemisphere.

A DYING CONVERT'S APPEAL TO RELATIVES.

Touching Deathbed Letter to His Brothers and Sisters.

The son of the late Canon of Bangor, Wales, a convert of many years, who knew he was dying, and actually breathed his last the very next day, wrote as follows on his deathbed:

My dear Brothers and Sisters: Before you see this writing I shall have passed that most tremendous moment in my existence during which my condition throughout all eternity shall have been irrevocably determined; and this must be done by me certainly, nor by any one else save Him who, being my Creator, can with most just right, as clearly as I can the reason of my confidence for without the strong and most convincing reasons my confidence would evidently be of no use at all. Almighty God, in the Person of Jesus Christ, has appointed a Church to teach me and all men what they must believe, what they must practise in order to be saved, and has promised that this Church should last till the end of the world in the exercise of its office. He has also promised that those who believe and practise what the Church teaches them shall certainly be saved, while those who do not shall certainly be condemned. But I have * * * and do believe and practise what this Holy Church requires of me. Therefore I am sure that if I only continue doing so till the last I shall certainly be saved. You will not be inclined to dispute the assertion that I believe and practise what my Church tells me. All I have to prove, then, is this: First, that Almighty God, in the Person of Jesus Christ, has appointed a Church to teach me and you and all men what we must believe and do in order to be saved; secondly, that my Church is that Church.

The proof: (1) To those who believe in the inspiration of the Bible for all proof I need only cite the words of the Gospel—"Thou art Peter, and upon this Rock I will build my Church, and the gates of hell shall not prevail against it." Here we have the prom-

ise to build the Church, and to perpetuity—"And to thee (Peter) will I give the keys of the Kingdom of Heaven; whatsoever thou shalt bind on earth shall be bound in Heaven, and whatsoever thou shalt loose on earth shall be loosed in Heaven." Here is universal and supreme power in regard to all spiritual matters conferred, independent of any civil authority, the acts of which are to be solemnly ratified in heaven. Again, as to its authority to teach, and the obligation of all to believe, and its perpetuity—"Go ye into all the world and preach the Gospel to every creature." He that believeth and is baptized shall be saved, and he that believeth not shall be damned." It is impossible for me to speak in clearer words than these. The Church is to teach all nations of the world and every creature till the end of time. Therefore you and I and every one and each of us are bound to believe and practise all that the Church commands us to believe and practise, and this under the pain of eternal condemnation if we refuse, and under the promise of salvation if we obey.

Now, that my Church is that very Church that Jesus Christ founded is quite clear, first, because there is no other Church that pretend to teach all men under pain of damnation what they are to believe and do—others are, on the contrary, only too loud in renouncing anything like infallible authority. But the Church which God tells us to believe and obey under pain of damnation must be infallible, or else God Himself would be compelling us to believe what is fallible, and what might therefore teach us error. Therefore, since Jesus Christ did institute a Church, and that to last to the end, the Roman Catholic must be that Church. Besides, you know that we alone have remained as one corporate body ever since the days of Peter. Every page of history attests to this fact, and the names and dates of the accession of the Popes have been as carefully kept as those of the Kings of England. You cannot deny that we are the same corporate body—all that you can possibly say against us is that we have changed and corrupted the truth given to us. But it is easy to say this. Of course, those who won't believe must say something.

Jesus Christ, Creator, Redeemer, Judge of every soul, did institute a Church to which He required all men in all ages to render entire faith and obedience, as entire as to Himself. "He that heareth you heareth Me," and this under pain of eternal damnation. You obey no such Church; therefore, you are not in the way of salvation. If any such doubt should ever cross your mind, for God's sake do not leave the greatest of all matters to chance, but pray to your Creator and Redeemer to enlighten your intellect and to strengthen your will, so that you may, without more delay, enter upon the way that leads to life.

SACRED HEART REVIEW.

The following extract from the St. Louis Globe Democrat, referring to it does to the noble Franciscan friar who, as prior of the convent of La Ribida, did so much to make Columbus's famous voyage of discovery a reality, and who, afterwards, came to this western world by the circumnavigator, on his second voyage, will be found interesting reading.

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A FEAST OF GOOD THINGS.

Maurice F. Egan: "Joan Triumphant." Illustrated. A very pretty story; a blending of romance and religion. It is the old but new tale of the course of true love, whose tortuous path is finally made straight and smooth by the hand of God.

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INDIAN MISSIONS.

ARCHDIOCESE OF ST. BONIFACE MAN.

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5. Devoting one's self to the education of Indian children by accepting the charge of a school in Indian Reserves—a small salary attached.
6. Entering a Religious Order of men or women specially devoted to work among the Indians.
7. Donations either in money or clothing should be addressed to His Grace Archbishop Laflamme, O. M. S. L., St. Boniface, Man., or to Rev. G. Cahill, O. M. S. L., St. Portage, Ont.
C. Cahill, O. M. S. L., Indian Missionary.

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FIVE-MINUTE'S SERMON.

Third Sunday in Advent.

JOY AND GRATITUDE IN ANTICIPATION OF THE FEAST OF THE NATIVITY.

"Rejoice in the Lord always; again I say rejoice." The Lord is near.—PHILIP. 4. 4. In the epistle of today, the Church, in the words of the apostle St. Paul, bids us to rejoice and be glad. "Rejoice in the Lord, again I say rejoice in the Lord, again I say rejoice in the Lord." Only a few more days and we will see Him again. Welcome and adore Him, our dearly beloved Saviour and Redeemer in the manger. Every good child rejoices on the anniversary of his parents' birthdays, for after God, they are our greatest benefactors. But an immeasurably greater joy should fill our hearts in anticipation of the birth of Him, who, nineteen hundred years ago, was made flesh and appeared among us, for He loved us more than the kindest of fathers; made greater sacrifices for us than the best of mothers. His infinite love for us inducted Him and descended into this vale of tears. He hid His majesty, clothing Himself as the poorest, most destitute and helpless of children, in a manger, so that we, who were lost through sin, may not perish, but be saved and obtain eternal glory. Oh, miracle of divine love and mercy! The infinite Immortality becomes mortal, so that we, who became subject to eternal death, may obtain life everlasting. The Omnipotent, to whom the greatest earth belong, assumed the greatest poverty, so that we, who by sin have fallen into the direst poverty, may be enriched by His heavenly gifts. The infinite Perfection subjected Himself to pain, sufferings and death, to save us who deserved hell, from everlasting pain. All that we are, all that we have, all that can make us happy in time and eternity—for all this we must be thankful to the divine Infant whose birthday we shall soon celebrate.

How our hearts should beat with gratitude and love in anticipation of His coming! But we should not only rejoice at His advent, but show our gratitude by following Him into invitation, by receiving Him into holy hearts in the words of Holy Scripture, "Behold, I stand at the gate and knock; if any man shall hear my voice and open to Me the door I will come in to him and will sup with him and he with Me." (Apoc. 3. 20.) Verily, Jesus desires to sup with us, to unite Himself to our souls in the sacrament of love, the Blessed Eucharist. Let us therefore prepare our hearts as a worthy throne for His grace. Purify it by a good confession, cleanse it by a sincere contrition. Let us adorn it with that holy efficacy love which does not merely say: "O God, I love Thee, but who above all things keeps God's commandments, for He that hath my commandments and keepeth them, he it is that loveth Me." (John 14. 21.) In all our thoughts, our words, our works, our actions, our pains and sufferings we should have but one motive, and that is to please God and perform His holy will. Let us resolve for the love of Jesus to overcome the sinful inclinations of our heart, to avoid the dangerous and proximate occasions of sin, and bravely keep away from the great sin. Ourselves, follow the wide road to the goal of love for Jesus let us resolve to perform religiously and conscientiously the duties of our state of life. Ourselves, let us above all keep His great commandment, the commandment to love even our enemies, to think and to speak well of them and do good to them whenever and wherever we can. In a word let us, according to the admonition of St. Paul, put on our Lord Jesus Christ, follow Him, make ourselves conformable to Him so that we can truly say: "I am now not I, but Christ liveth in Me." (Gal. 2. 20.)

But above all things let us glad the Infant Jesus by our charity towards our needy brethren. They are shepherds who had not the good things this world gave Him. The East, bestowing Him their hearts, also brought Him their costly treasures. Let us therefore, according as heaven has stored them upon him, not to be personally, but to our needy brethren by assisting them according to means, for of these Christ has said: "Amen I say to you as long as you do it to one of these, my least brethren, you did it to me." (Matt. 25. 40.) Let us then, especially in these days before Christmas, as a preparation for this great feast, our gratitude to our Divine Saviour and our charity towards the poor and indigent, by our fervor in prayer, by frequenting the sacraments, by our exertion in acquiring virtue, striving after Him, whose advent in truth He, whose advent with love and mercy, will also in His sacraments prepared for us, and so to partake with His angels, a celestial banquet in heaven.

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OUR BOYS AND GIRLS.

It has been said that the only people who never makes mistakes are in the graveyard. Next to the desirability of making no mistake is that of getting the most good from our mistakes. Horace Greely once said: "I have made plenty of mistakes in my life, but they were always new mistakes." It is not only the part of wisdom to avoid making the same mistake twice, but to also study the disposition and tendencies that lead to mistakes, and seek to make correction there.

CHATS WITH YOUNG MEN.

I have been asked by a young correspondent to give him some rules for living, and by that he means physical, not spiritual living. For spiritual advice he will know he can go to his confessor. Now there are no definite regulations to be given a young man as to what he shall eat or as to what he shall drink, but I would always advise him to avoid what disagrees with him. I used to be told, when I was a lad, that I must eat fat meat. I simply could not do it. It made me sick to partake of what the boys at Christ's Hospital, when Charles Lamb was at school there, used to call "gags." When I grew older I discovered that children generally did not need much fatty food, but that older people might partake of it with advantage in order to keep up the heat in their bodies which they needed. I should say, therefore, eat any good food that you like, and plenty of it. Don't attempt to half starve yourself to save a little money or to obtain the means for extravagant dress. If you do not nourish your body properly you will lack energy and will not be good for much, and besides, what you lay aside by depriving yourself at least three square meals a day will, no doubt, have to be expended in bills for medicine. I do not usually cheaper than that you should not abstain at certain times, when you feel the animal in you is getting the better of your judgment and your spiritual nature, but as you are probably not intended for a saint or a hermit you must be well fed in order to perform faithfully and industriously the duties of your calling. You can not be very efficient or estimable if you are irritable, because you have denied yourself proper nourishment. Low living and high thinking is not a phrase much in use among certain New England philosophers, but in endeavoring to live up to this motto they indulged in all sorts of whimsical vagaries, and did not help themselves or any one else. One of them, at least, who made a great deal of talk, and who left behind him no written word worth perpetuating, was very glad, in the end, to live on the earnings of his daughter. He never himself earned enough to support his family properly. How could he on a diet of apples, parched corn and cold water? He simply moaned about, and had a number of cloudy theories about religion, education and the like, that came to naught.

LABATT'S PORTER.

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

FAMILY BIBLE CARLING

When Ale is thoroughly matured it is not only palatable, but wholesome. Carling Ale is always fully aged before it is put on the market. Both in wood and in cask it is mellowed by the touch of time before it reaches the public. People who wish to use the best Ale should see to it that they receive Carling's.

A LIBERAL OFFER.

Beautifully Illustrated Catholic Family Bible and a Year's Subscription for 77.

Mt. Clemens Baths

DR. J. G. WHITE, SPECIALIST TO BATH HOUSES. Mt. Clemens, Mich.

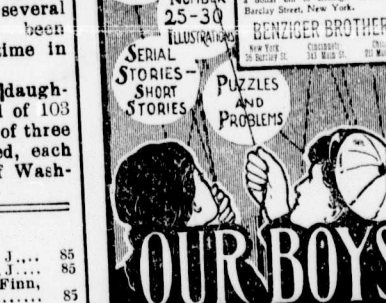
MAY BECOME A NUN.

Miss Josephine Drexel of New York City, beautiful, barely out of her teens and heiress to \$10,000,000, is thinking of taking the veil and giving her fortune to the Church, says an Associated Press despatch. It is said she has been greatly influenced to this by her aunt, once known as Mother Catherine, who was a great heiress and became a nun several years ago. The two have been traveling together for some time in the south.

NEW BOOKS.

- Tom Playfair by Francis J. Finn, S. J., 85
Percey, by Francis J. Finn, S. J., 85
The Roman Empire, by Francis J. Finn, S. J., 85
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OUR BOYS AND GIRLS OWN



OUR BOYS AND GIRLS OWN

Subscription \$1 a year, single copies 50c.

Auction Sale of Timber Berths.

DEPARTMENT OF CROWN LANDS. (Woods and Forests Branch) Toronto, November 1, 1899.

WEDNESDAY.

the TWENTIETH day of DECEMBER NEXT.

Notices and conditions of terms of sale, with information as to areas, lots and concessions comprised in each berth, will be furnished on application, personally or by letter, to the Department of Crown Lands, or to the Crown Timber Offices at Ottawa and at Portage.

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Gobbett's "Reformation."

Just issued a new edition of the Protestant Reformation, by Wm. Gobbett, revised, with Notes and Preface by Very Rev. Francis Aidan Gasquet, D.D., O.S.B. The book is printed in large, clear type. As it is published at a price of 25 cents per copy in the United States, 50 cents will have to be charged in Canada.

PROFESSIONAL.

DR. CLAUDE BROWN, DENTIST, HONORARY Graduate Toronto University, Graduate Philadelphia Dental College, 189 Dundas St. West, Toronto. Phone 1381.

DR. STEVENSON, 391 DUNDAS ST. WEST.

DR. WAUGH, 57 TALBOT ST., LONDON, Ont. Speciality—Nervous Diseases.

DR. WOODRUFF, 188 Queen's Avenue, West, Toronto.

JOVE & DIGAN, BARRISTERS, ETC.

437, Talbot St., London. FRITVAANDA CAN.



ARCHDIOCESE OF OTTAWA.

The Very Rev. Canon Plé, who has been appointed chaplain of the Ottawa Academy...

As professor of St. Michael's College and as founder and superior of Assumption College...

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C. O. F.

St. Joseph Court, No. 370, Toronto. The annual concert of this court was held on Friday evening, Dec. 1st, and was a very decided success...

CRADLE SONG OF THE BLESSED VIRGIN.

The Virgin stills the crying Of Jesus, who is born, And singing for his pleasure, Thus calls upon his treasure, My darling, do not weep, My Jesus, sleep!

MARRIAGES.

McELHONNE-O'CONNOR. An interesting marriage took place in the Catholic church, La Salette, on the 22nd inst...

THE TEST OF REAL CATHOLICISM.

Wherefore, if anybody wishes to be considered a real Catholic, he ought to be able to say from his heart the self-same words which Jerome addressed to Pope Damasus...

DIocese of London.

His Lordship at St. Mary's Church. On Sunday, 10th December, His Lordship the Bishop visited St. Mary's Church, Hill street, London, and preached an appropriate sermon on the Feast of the Immaculate Conception...

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A HYMN FOUNDED ON THE GREAT ANTI-PHONS.

Come, O come, Emmanuel, And ransom captive Israel: That mourns in lonely exile here, Until the Lord his power shall show: Rejoice! Rejoice! In an eternal Home to come! O, Israel!

MR. T. MURRAY RESIGNS.

The many friends of Mr. T. Murray, who has acted as agent on the G. T. R. at Lawrence street, for the past two years, will be glad to learn that he has decided to sever his connection with the company...

MARKET REPORTS.

LONDON, Dec. 14. Dairy Produce Eggs, fresh laid per dozen, 22 to 23; eggs, washed, 19 to 21; butter, best rolls, 18 to 20...

ARCHDIOCESE OF TORONTO.

His Grace the Archbishop Preacher at St. Mary's. Barré Gazette, Dec. 6. His Grace Archbishop O'Connor, of Toronto, paid his first visit to the parish on Sunday and Low Mass was celebrated at 8.30 a.m. by the Rev. Father...

THE TRANSVAAL WAR.

The latest official reports from the seat of war in South Africa are to the effect that General Buller has met with a serious reverse in the battle of Modder River...

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IN REHEAT.

Last it should chance that in some evil day, When passion roused, I should assume control, And, in the heat of anger, should be led to pray: That I, bewildered, should forget to pray: And so perhaps, be lost: then never may I light, but in the arms of my dear Lord: Then call thy Father, call thy brethren's aid: Of anxious prayer that would my reason save: Lord! against that dreaded day, Oh give me grace: And let me never, when I feel my heart so true, And love Thee, as I do, my God, my Lord, In Thine, Ah Jesus, all my days to dwell: To thank Thee for Thy love: nor can there be in time enough.—Brother Hennig, C. S. C.

A FAMOUS INSTITUTION.

The Ontario Business College, Belleville, which has been for many years the most widely attended business college in America, is expected to receive a larger degree of prosperity than ever before...

WHAT IS IT?

Modest, unassuming, clean, comfortable, and well equipped, the IRELAND IN PICTURES is a book for the people...

THE WAR IN THE PHILIPPINES.

It was recently announced that the end of the Filipino war may be considered to have arrived as Aguinaldo was now fugitive, and half of his Government, as well as several of the members of his family are prisoners in the hands of the Americans...

GREENWAY BEATEN.

The general election in Manitoba has resulted in the defeat of the Greenway Government. Two Cabinet Ministers have been defeated. The Conservatives, under Hon. Hugh John Macdonald, have gained 25 seats, and the Liberals lost 15. One member is an Independent, and two seats are yet to be contested.

OBITUARY.

It is our painful duty to record the death of Miss Lucy O'Connor, daughter of Mr. Patrick O'Connor, who passed away on Monday morning, Nov. 27, 1899...

NEW BOOKS.

A Round Table of the Representative Features of the History of the World, edited by a number of well-known writers, is the most prominent French novelists, beautifully illustrated, published by Benziger Bros., Price \$1.25.

IRELAND IN PICTURES.

A YEAR'S SUBSCRIPTION TO THE CATHOLIC RECORD AND ITS BEAUTIFUL WORK OF ART FOR \$6.00. The gem of the ocean. The scenic treasure of the world. IRELAND IN PICTURES is a book for the people...

TEACHERS WANTED.

TEACHER WANTED MALE FOR B. C. Separate School, Port Dalhousie. Duties to commence January 2. Applications received until December 12. Apply with testimonials and salary expected, to Mr. H. Hart, Secretary, S. S. B. Port Dalhousie, Ont. 1162-3

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