nifying glass, 158 interlacements of a slender ribbon pattern, formed of white lines edged with black ones. No modern copyist, said Professor Culverwell, with all the advantages of magnifying glasses and the finest of steel pens, could approach the work of these early scribes. Examined with a lens, the firm lines of their tracery showed no unevenness such as appeared in all modern work. Yet, they used quill-pens Where, he asked, did they find the skill to cut them to such exquisitely fine points? The nerves which directed the fingers of these men must have been far more finely organized than ours. And the two manuscripts referred to were not exceptional, for such books were not uncommon in those days.

TRIBUTES SUCH as these ar necessarily pleasing to the inheritors of the faith and tradition of these monks, and the secret of their work perhaps a little more understand able. For we know that they wrought not for flesh and blood, or for the mere applause of men, but for the glory of God, and to fittingly enshrine its expression in the work of their hands. Manual arts, for this reason above all others, were held in high esteem. St. Patrick had in his household smiths, braziers and other artists, themselves ecclesiastics, and therefore highly educated. The chief smith, we are told, was a bishop. All that they did, all that they aspired to, had the glory of God in view. And, it should be remembered always, the production of books and the illumination of manuscripts. praiseworthy as these occupations were, were, like the otherarts, subordinate at all times to the formation of virtuous lives, to the succor of the poor, and to the conversion of the heathen to the worship of the true God. These constitute the chief claim of the church of St. Patrick upon the remembrance and gratitude of succeeding ages.

(Written for the New Year's edition of the Halifax ITS PROGRESS IN 1913

St. Francis Xavier's College, Antig-

During the past year the progress of St. Francis Xavier's has been consistent and steady. The number of students has increased to such an extent that at present the residential buildings are quite full and a number of students have been ac-

commodated in the town.

Several new professors have been added to the staff. The Rev. James Boyle, after an absence of four years Louvain University and Urban College, Rome, has returned to the College. The Rev. R. K. McIntyre, B. Sc. M. A., who was temporarily absent pursuing studies at the Catholic University of America, has resumed his professorship in the de-partment of chemistry. Professor Trinity College, Dublin, was at the beginning of the present year ap-pointed to the Chair of Modern Hisfessor Kennedy is well known as an authority on the former subject. Mr. H. P. Smith, Pembroke College, Oxford, a distinguished honors man in classics and ancient history, has also been appointed to the chair of classics. He will begin work in

It will thus be seen that the College is doing its utmost to bring its dents into touch with specialists in the ordinary subjects of a college course. We are trying to prepare men to take their places in the var-ied activities of professional life. On the other hand, it must be evident that there are spheres of ac tivity other than these and outside the lecture room which a university, desirous of doing the widest pos-sible good, ought not to neglect. Knowledge has advanced at such a rate during the last quarter of a century, that it has outron the capacity of assimilation under existing conditions of the general public. It ought to be the aim of a university to help in bringing home to the actual life of as many as possible of our people this accumulated knowledge. For example, take the department of public health. If all that has been discovered by medical science for the prevention of tuber-culosis were brought to the serious attention of our people and assimilated by them, there can be little doubt that the ravages of that disease would be greatly curtailed.
Again, what infinite possibilities the
word Agriculture at present connotes. A few decades ago the word
merely meant hard, uninteresting work, small profits and a bare living,—to-day it is the name for one of the recognized sciences, with all the romance of a science. It is not too much to say that if our farmers put into practice even a small percentage of all the accumulated knowledge in connection with agriculture, there would be an agricultura there would be an agricultural "boom," and production would advance by leaps and bounds. Situated as we are in a large agricultural courtry of unlimited possibilities, we are endeavoring to bring expert knowledge of agriculture home to our people. Two of our

professors—specialists in this de-partment—have during the past year delivered numerous lectures in five or six of the eastern counties on cientific agriculture. They have been instrumental in encouraging an organized interest in farming, and if the present speaks for the future there can be little doubt that we can do much to advance farming

onditions.

Probably the most important event of the past year was the meeting of our Alumni in May last, when it was unanimously decided to open a cam-paign for a fuller endowment. It vas said some centuries ago in connexion with the great University of Paris that what made it powerful, nay formidable, was its poverty. fortunately or otherwise, education Carnegieized" was not in the Middle Ages, and nowadays the only persons to whom the poverty of an educational institution appears formidable are those who have to man-age its affairs. Plans are being prepared for the opening in the near future of this campaign. Great encouragement has already been re-ceived from unexpected and almost inforeseen sources-encouragement which we feel will not be lost upon the many generous, faithful and tried friends of St. Francis Xavier's.

ne, in conclusion, to refer to a matter perhaps small enough in itself but l think full of disciplinary value. Rightly or wrongly, there is a preindice abroad in business circles against college men. Many men of the world think that university students-no matter what else they may have learned-are lacking in business training and ability. It may be significant to note that Cecil Rhodes in founding his scheme of scholarships, stipulated in his will that college "dons" should have that college "dons" should have nothing to do in the administration of the fund. We have something this year as an experiment. We have strongly advised all our students to eep pocket account books of receipte expenditures — even to of accent—and we have pre sented the junior students with such ooks, which are liable to inspection by the authorities of the college, and we have written parents and guardians to examine them and to co-operate with us in the matter. We feel that this is one of the elemental founda tions of a business training. No man who keeps such a record and examines it carefully from time to time can fail to be surprised at the useless outlays of money that we all make. If a young man follows out such a system honestly in his student days, he cannot but go out into the world prepared to value far more the money which he himself has to earn and later to value the money of his em ployer which he may have to expend In these days of reckless expenditure there is a grave danger that our young men learn to seek the luxury of life before they have learned th

discipline of living.

Thus, then, although we have no thing startling to record, yet the past year has seen St. Francis Xavier's making efforts and laying foundations which ought to be peak a bright and useful future in the development the great Dominion in which Providence has laid our work.

MGR. MASTERSON

HIS GOLDEN JUBILEE CELE BRATED AT PRESCOTT, ONT., ON DEC. 11, 1918

By anticipation of a few days, the clergy of the diocese of Kingston to-gether with his parishioners of Presott and Cardinal, celebrated the Golden Jubilee of the above-named venerable prelate and well beloved pastor, at Prescott on the 11th of last

Born in County Cavan, Ireland, Mgr. Masterson received his ecclesiastical education at All Hallows College, Dublin. Coming to Canada as a cleric of the diocese of Kingston in 1863, he spent some months at Laval University, Quebec. Here he received the priesthood on the Saturday of Quartertense in Advent of the same year. From the beginning of 1864 until the autumn of 1881 he laboured in the parish of St. Raphaels, in the county of Glen-garry, where his memory is still affectionately and gratefully treas-ured. Being then transferred on promotion, he took charge of the parish of Prescott and the missions adjoining. Here he continues to work for the glory of God and the

salvation of souls.

In 1886, he built his parochial Mark which, furnished and decorated in exquisite taste during subsequent years, stands as a crowning memorial of his labour and zeal.

The successive incumbents of the netropolitan see have marked their recognition of his surpassing merits and abilities by elevating him to diocesan dignity and administrative office. In latter years he has been vicar general to the immediate predecessor of the present illustrious ruler of the diocese. Then came the title of Domestic Prelate, awarded by His Holiness Pope Pius X. Once during the Archbishop's visit ad limina, and once again during the vacancy of the See, has he governed the diocese in the capacity of Administrator. On the accession of Archbishop Spratt to the Chief Pastorate in the diocese of Kingston, one of this gracious prelate's first official acts was to appoint as his vicar general Mgr. Masterson, the holy priest whose curate he had been years before, the man whose example had been an inspiration

On the eve of the joyous celebra-tion, which we chronicle, the Jubilee was preceded by an inaugural recep-tion given by the pupils of the Pres-cott Separate school in the Victoria Opera House. A delightful programme of instrumental and voca music was presented and was fol lowed by very interesting and pleasing exhibitions of dramatic and operatic skill reflecting highest credit on the youthful performers. Among the audience — an unusually large one—were heard many encom-

tainment. On Thursday, the 11th, at 10 a.m., Solemn High Mass was celebrated by Mgr. Masterson in St. Mark's Church. The interior of the sacred edifice was appropriately and artist cally decorated for the occasion Banners symbolic of the fiftieth an niversary were hung in various parts of the church. Two large placard bearing the number in gilt characters were placed one on each side of the aitar. The altar itself was tastefully adorned with flowers.

The officers of the Mass were the Rev. F. G. Gray, of Carleton Place, deacon: the Rev. John Powell, of Flinton, subdeacon: both formerly curates to Mgr. Masterson; and the Rev. Father Nicholson, of Prescott, master of ceremonies. In the sanct-uary were His Grace the Archbishop of Kingston presiding on the throne; Archbishop Gauthier of Ottawa, formerly of Kingston; Bishop Conroy, of Ogdensburg, N. Y.; Dean Murray, of Brockville; and Vicar General Corbett, of Cornwall. The front pews of the church were occupied by most of the clergy of the diocese, and by from a distance. Man zo's Messe Solennelle was impressive ly sung by an augmented twenty five voices under the leader

ship of Mrs. D. J. McCarthy.
At the conclusion of the Mass the Very Rev. Dean Murray of Brockville read the clergy's address, which we subjoin, and presented the Monsignor with a purse of money in their name. Then Mr. P. K. Halpin, advancing to the altar rail, on the part of the parishioners, delivered an eloquent address expressing the love, loyalty and reverence of the people their pastor; their enthusiasm and joy over the commemoration of his life long service; their gratitude for his earnest and successful labors among them; and their fervent hope that he may long continue to preside over them. In the course of the address Mr. Halpin made the presenta tion of a well-filled purse to the venerable Jubilarian.

In thanking the clergy and his parishioners for their sincere congratulations and their generous gifts, Monsignor Masterson was visibly affected. He extolled the people for their lovalty and unwavering support on all occasions. He prayed God reward priests and people for their remembrance of him on the present

Archbishop Spratt added a few glowing words in which he recalled his curacy here under Father Masterson thirty one years ago. He hoped to carry with him into eternity the salutary recollection of what he had learned in those days from the saintly example of the venerable man in honoring whom so many found their delight to-day and highest honor for themselves. His Grace also spoke in praise of the splendid entertainment that on the previous evening had preluded the jubilee.

At 1.80 n. m. a complimentary banquet to the visiting prelates and priests was served in the dining room

After cigars had been passed a programme of toasts was in order. Mr. John P. Dunne, as toast master, ex-celled himself. Bishop Conroy in speaking to the toast of "His Holiness, our Hierarchy and clergy," brilliant, as usual. Monsignor Mas-terson, having been toasted, ex-pressed the hope that his brother priests, each and every one, might elebrate their several golden jubi-

The work of the committees in charge of all arrangements on the part of the laity was done chiefly by Messrs, Allan, Murdock, White, Halpin, Burn, McCarey, McCrae, Barry, Cavanagh and McCarthy, with others whose names we have not re-ceived; and it was done most efficiently.

ADDRESS FROM THE CLERGY

To the Right Rev. John Masterson, Prelate of the Papal Household, Vicar General, Rector of Saint

Mark's, Prescott. Dear Monsignor:—Once again the occasion is at hand for the clergy of this diocese, your younger brethren in the holy ministry, to unite in offering you their tribute of affectionate and respectful congratulation. For soon comes an hour that is to close the fiftieth year since the unction of Christ's eternal priesthood was laid upon you; and every priestly heart that speaks to you in these words is giving glad welcome to the day of your Golden Jubilee. A habit of soul that possessed the unpretending Levite who, fifty years ago knelt in holy fear at the altar step to receive the crown of his one earthly ambition a virtue deep rooted that, unchanging throughout all the changing years of his career in the priesthood, has borne fairest, richest fruit, is the unfeigned humility that we fear not to overtax in this moment of our enthusiasm while we deliver a sincere and outspoken testimony.

In truth, a long period of labor and In truth, a long period of labor and service and such as but rarely is allotted to the hard-working missionary, the commemoration of it quite naturally directs the mind to the procious young days of preparation procious young days of preparation

in the clerical seminary. We well know how fondly dear to you are the recollections of that season of train-ing and probation within the sacred precincts of All Hallows, the home of learning and holiness which Catholic Ireland in the earliest breathing of her emancipated life, and ere yet the dread palsy of hopeless penal centuries had depart-ed, builded laboriously with her own feeble hands to the end that, once more as in ages long past, the sound of apostles fed on the life stream of her breast might go forth into all the earth. If the voice in Rama, Rachel's lamentation and great mourning for her children that are not, has been hushed in the assuagement of kindlier days, assuredly is her consolation in you and such as you who followed into their exile the children wrested from the bosom of

their martyred mother land. Your mind stored with sacred science your heart aflame with holy zeal, your whole character stamped with the hall-mark of the true son of your beloved Alma Mater, you came to the before yet our Diocese of Kingston venerable pioneer priests had rested from their labours. Those giants of endurance in toiling were then in the land, and in you they welcomed a worthy compeer whose big heart was rejoicing to run the way Among the favored people who knew you as their young priest and with whom you spent well-nigh eighteen are echoing still. In the warm hearts of many that remember, your memory is in benediction; and they are telling their children of the charity, the forbearance, the love of holy labour, the detachment from worldly things, the consuming zeal that every day shone forth in the man of God who was their prudent counsellor, their faithful guide, their loyal friend their gracious father so many years ago. In the hearing of your parishioners to day, as well as of many that are not of this fold, we hastily recite what for thirty two golden years the young and the old have seen in this parish of Prescott. Thrice happy flock watched and tended by such a shepherd! So hath his light shone before men that they have seen his good works. At the morning altar his every tone and gesture, a visibly chosen herald of the Euchar istic presence. Late and early in the sacred tribunal they have known him never weary, always kind, merciful, meek, the gentle friend of the lowly and the sinstained, the fit minister of the fruits of plentiful redemption by the power and mercy of the Lamb of God that evermore taketh away the sins of the world. His own preserve, how jealously guarded! the chamber of the dying—here he is known to linger while prayer and sacramental rite and the tender grace of loving ministration may avail to solace and purify the sinner's departing soul. The home of the needy is the theatre of his cunning charity that would elude the notice of all. In the school room and the catechism class this Friend of Children—a title he would not spurn—this Christlike preceptor for the sake of the little ones come even as one of them that he talents and inclinations with which he has in signal degree been gifted for the enlightenment of the young mind with timely exposition of revealed truth, and for the early incul cation on the heart of the virtues proper to high Christian char-acter. In these things has he wholly been; upon these has he meditated: his thoughts and desires untainted by worldly ambitions, his sanctified spirit shrinking even from the honours that holy Church has in

her gift. "Far other aims his heart had learn'd to prize, More bent to raise the wretched than to rise."

Yet since the priest that rules well

is to be esteemed worthy of double honour, there is a special fitness in the circumstance that Rome's guer-don has come to Father Masterson from the hand of him who shall be known as the pontiff of the children —whose peculiar solicitude has been to feed the little ones with the Word of Life and with the Food of Immor tality. Then turning their eves upon things of triple dimension, in schoolhouse and convent and church, men may behold the material symbols and monuments of true priestly zeal. It is a story of anxious care, a story of admirable re-sourcefulness, where resources were meagre as contrasted with the great work to be done, it is a story of unassuming and unadvertising heroism, it is a story of indisputable success that herein is revealed. Many have seen, many yet bear witness that here indeed his part has been to spend himself and to be spent; and that especially in this stately fame, this holy of holies, is a joyful realization of his high hopes, a precious consummation of dauntless endeavor. A temple worthy of the priest, a tabernacle not un-meet for the earthly dwelling of the word made flesh; his church is moreover an argument of the man, an index of the things that make his inner life. Under the spacious vaulting what majesty of proportion in the solid parts! What airy grace in the lines of construction and deoration! What beauty and concord and power are here conjoined and bodied forth! What unity of pur-pose to seize the beholder's thought and lift it even to the clerestory above this world and its grovelling ering and loyal as is given to, say,

whose voices may re-echo them be-fore the throne of Him that sitteth

above the Cherubim! Verily a House of Prayer this, fit remem-

brancer and connotation of a Man of Prayer from which is all the potency, the beauty, the symmetry of his character and life. This noble altar

ardent love for the mysteries it en-

images that adorn the sacred place, as well as the glowing canvas that

portrays in vivid series the lingering martyrdom of torture and ignominy

whereby our eternal ransom was

until the latest day the name of one

whose feet so often seek the holy

way of the cross. These pictorial windows, each a glistening mosaic

that gloriously transmutes the garish

light of the world's day into the

mystic, ethereal sheen that befits the

columned sanctuary, must ever-more speak of him who, early

abandoning mere earthly pursuit,

might dwell in the House of the Lord a l the days of his life. Right

thus you are known and for these

things loved and justly honored among the faithful laity, to us who

are associated with you, though our

venerated ecclesiastical superior, by

friendship and comradeship known

you are no less than the speculum

cleri and the very mould of our com-

mon priesthood. But sparing your modesty, we pass over with barest

mention what is adequately recorded

in the books that are open before

eration for you have in equal meas

ure grown with the process of the

suns. Of the clerical friendships

that you have formed and cultivated

in all these years, many have known the dissolution of death; the others,

the remaining ones, have blithely

ripened in the expansion of the

larger, longer day; and decay has

has touched not one. From among the sacerdotal associates at

the present hour you may number

an appreciable company whose novi-

tiate in the sacred ministry was

happily and fortunately spent under

your kind and wise direction, and in

the holy shelter of your genial home.

To those helpful days your quondam curates look back with gratitude and

pleasure; and in the gladsome re

those whose maturity of life has for

some time been uncontroverted-

enjoy the gracious, dignified and

and which to most of us is a familiar

friend, true priest, you have won us

all to you. We are glad that the heart in you is so young to day; that

stain; that you have forfeited the friendship of no friend.

'Natales grate numeras; ignoscis

Lenior et melior fis accedente sen-

golden with the glint of light never-

Dated at Prescott, II Dec. 1913, and signed for the Clergy of this

Chas B. Murray

M. McDonald P. J. Hartigan

J. J. Meagher,

CONCERNING FAITH

It has to be admitted, says Rev. H

B. Sharpe, M. A., in the Westminster Lecture dealing with faith, that all the reasons it is possible to adduce in favor of the Divine Revelation will

not produce universal conviction. There are many people of the highest reputation for intellectual worth and

sincerity who think such reasons in-

sufficient, though there are just as

many, equally intellectual and sin-cere, who think they are sufficient to

produce universal conviction. Never-theless, says the lecturer, the Chris-

tian religion demands for itself an absolute and unconditional accept

ince, no less than a proposition of

It must also be admitted, however.

says Mr. Sharpe, that the arguments for the truth of Christianity are not

by any means of the same character

as these which demonstrate mathe-matical conclusions, abstract truth

being entirely different from historic or concrete truth. The truth of Christianity depends entirely on the

actual existence and occurrence of

those personages and events to which it ascribes its origin. Its evidence

is of the same character, really, as is the evidence for antiquity and its

events; thus, we do not doubt that Julius Cæsar existed, though we

Julius Cassar existed, though we may possibly doubt as to his character, the moral quality of his actions and the historical reality of others. Still, Christianity will not be satisfied

with assent of this kind which allows for the possibility of mistake. It re-quires (exacts, indeed, uncondition-ally) an assent to its historical truth just as uncompromising and unway-

Secretary.

ending.

Enclid.

and pleasurable experience. things to us all, true man,

pitality that is your own

true

they all are wont to revisit

collection—young men no less than

ven

intimacies of the

the Ancient of Days.

only that our affection and

asked one thing of the I and asked it again; that

The carven and plastic

The Christian religion, although its Founder and first teachers enter tained no expectation that its prin ciples would be universally accepted thing which a reasonable person would refuse to believe. But since evidence alone cannot produce the absolute certainty which the Christian religion claims, there entered the further element of faith in regard to what was postulated. Those, it is held, who believe the Christian Revelation, do so because they have received and co-operated with the wrought, will recall to many a heart divinely given attribute of faith; others fail to do so, because, even if they have received the gift in question, they have neglected to make

What, then, is this "perfecting additional element which is to safe-guard our belief in the Christian teachings? Answering this, the lec-turer says: faith is, first or quality or power; secondly, it denotes the act of faith, or the use of the power divinely infused into the soul. Right then, the power to believe and the ther, if act of believing which could not have been performed unless the power had natural illumination of the intellect by which the mind is enabled to perceive and hold the truths revealed by divine authority. Since it is not something superadded to the natural faculties, nor interferes with their natural and normal method of opera tion, it cannot be opposed to reason any more than light can be contrary to vision; but, says the lecturer, re vealed truth is perceived by reason through the light of faith, as ensible objects are perceived by the eye through the means of natural

The effect of faith upon the intellience is, no doubt, an arrangement or re-arrangement of the mind's lights eading to a definite and fixed result It is clear enough that from the nature of the case, no independent proof can be given of the superits existence in the form which the Christian religion ascribes to it. For those who believe the chief evidence of the existence of faith as a super natural virtue lies in the fact that it is included in the revelation.

The object of faith may be said to be the Act of Faith which consists in the acceptance of the truth of re-velation, not on the ground of its inrinsic probability, or even certainty but because of the authority of the Person Who gives the revelation namely, God. It is thus quite possible that a person may be ignorant of some of the doctrines of the Chrispresbytery, ever and anon to spend an agreeable hour with you and to ian religion, and yet have complete faith, since he believes the Word be whether implicitly or explicitly. accept the whole corpus of Catholic belief as being true, without any faith whatever, since to believe thing merely on natural evidence, it is embittered by few regrets; that your life is untouched by time's long not faith but opinion, but still essen tially falling short of the formal cer-

tainty which belongs to faith.

The act of faith is a voluntary and meritorious act; it is performed by the intellect under the direction of the will and by the aid of the super natural illumination which the gif of faith conveys; its object is the authority of God revealing truth, We are offering a purse of gold to together with the truth so revealed ou who have never set your hope in store of money. At earliest dawn your day's work began. It has and it depends upon the evidence (or credibility) the full value of been yours to bear the burden of the day and the heats. May the close of which is made known by the divine illumination giving to the intellectual sunset be radiant with peace, and it otherwise could not have. there can be no question as to the existence of faith as a concrete fact.

No principle of human life and action, by which individuals are dis-tinguished from their fellows in respect of character and conduct, is more familiar than that by which some are so penetrated with the idea of religion as to consider it the sole worthy object of their interest, while to others it appears a matter of little importance. The Christian theory of faith is the only means of accounting for this distinction at present attain able. To explain it as a matter of temperament, is merely to state the problem in other words, so long as the cause of that religious temperament, which is so markedly present in some individuals and so markedly absent in others, remains undiscovered. The Christian theory alone accounts for the facts.

RE-UNION Speaking of reunion between the

Catholic and the Protestant churches, long a subject of debate, the Abbe Grayrand reduced the whole argument to the following. "The basis of reunion can be only the Catholic faith. The father of the prodigal son may make certain allowances, but he must ever remain the father." Another very conclusive speech, though not exactly on the same lines, we have from Dr. Brownson. He says: "Prior to the Reformation the Church either did or did not exist. If it did not, then either Christ founded no Church, he made no Church either Christ founded no Church, He made no Church, He made no Church, He made no Church either Christ founded no Church, He made no Church either Christ founded no Church, He made no Church either Christ founded no Church, He made no Church either Christ founded no Church, He made no Church either Christ founded no Church, He made no Church either Christ founded no Church, He made no Church either Christ founded no Church, He made no Church either Christ founded either Christ founded either Christ founded either Chris Speaking of reunion between the Catholic and the Protestant churches, long a subject of debate, the Abbe Grayrand reduced the whole argument to the following. "The basis of reunion can be only the Catholic faith. The father of the prodigal

provision for our salvation and therefore cannot be called our Sav-iour. If He founded a Church and it has failed. He Himself has failed and cannot be relied on, for He declared His Church should not fail.'

THE ROSARY OF LIFE

Have you ever-on your way home from work—stepped into the church to say your rosary? How quiet it is? The tabernacle lamp glows like a great ruby in the twilight, and it "seems that your soul is alone with God. How small worldly things seem to us then! How easy it is to pray, to pour out one's heart in supplication or thanksgiving. How much, alas! in supplication and how little in thanksgiving!

Has it ever occurred to you that the rosary is very much like life? The mysteries Joyful, Sorrowful, and Glorious, may be likened to youth, maturity and old age. In youth all things are bright and full of promise. There is the Annunciation, the Visitation and the Nativity. The first hint of sorrow is found in the Presentation; the prophecy of Simeon; and the loss of the child Jesus. Yet, as in youth, the sorrow was soon forgotten in the awe of redemption and in the joy of restoration.

In maturity we realize that the world is a battlefield and the cares of life press heavily upon us. Each heart has its own Gethsemane when it prays that the "Chalice may pass away," but how few of us say with our dear Lord : " Nevertheless, not as I will, but as Thou wilt." Are we not scourged by passions and the frailties of our poor human nature; with the sting of every-day trifles whose very smallness makes them harder to bear? Does not conscience crown us with thorns when it makes us realize how sinful, weak and un-faithful we have been? Each one carries a daily cross beneath which we fall many times. And have we not some small share in Mary's anguish on Calvary when we kneel at the death-bed of our loved ones?

In our old age we find our recom pense. We rise above worldly things. We have borne the heat and burden of the day, but now that evening has come we put aside the garments of folly and ascend to the state where we are worthy to receive the gifts of the Holy Ghost. Purified and sanctified, our souls like our Lady's body, will be assumed in heaven; and—our crown.

The days and years slip by; we sorrow and joy, telling each bead in the rosary of life until the weary soul is released and goes to its

O, blessed Rosary! Thou art dear to all the world because thou art our Lady's own. Rich and poor, and ignorant, saint and sinner find comfort in thy beautiful prayers.-Lida L. Coughlan, in N. Y. Truth.

When we are satisfied with an imitation of anything, we are apt to have a certain amount of imitation creep into our characters.—Eugenie

He who, when he has once knocked, is angry because he is not forthwith heard, is not a humble netitioner, but an imperious exactor. However long He may cause thee to wait, do thou patiently bide the Lord's leisure.—St. Peter Chrysolo-

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