

the real facts of life, and to make of the poor a sacrifice upon the altar of material progress? Does it solace the heart of a poor man, or feed his starving wife and children, to read him first a homily on thrift, and then make him the subject of an official investigation which may or may not appraise the situation in its true light? While officialdom investigates the victims may perish, or the heart of the suppliant be driven to despair. Indiscriminate beneficence is, no doubt, an evil, and may, in given cases bring other evils in its train, but that does not make it any the less true as an axiom of Christian charity that it is better that ten who are unworthy should receive relief than that one who is in real need should suffer.

THE SALVATION ARMY, though professedly in its origin a religious body, has, as it has developed, taken on all the characteristics of a purely social organization. Also, it has become a vast aggregation of commercial and industrial enterprises. It is the spoiled child of twentieth century Protestantism, and being pre-eminently human in its conception and in its spirit, it is not to be wondered at that its corporate head should have been turned by its success in this respect. In certain cases which have come under our own observation, arrogance was the one outstanding characteristic of its officials. And, as in this matter of clothing the poor, it would appear as if greed and commercialism had crept in also.

WE ARE concerned to question the Army's usefulness in certain spheres, or the good works it has to its credit. These, however, grew upon the spiritual sterility of Anglo-Saxon civilization, and there is no valid reason for supposing that the Army itself, essentially humanitarian as it is, can resist the tooth of time any more than other organizations that have gone before. There is one body, and one only, that has the Divine gift of perpetual youth. Whatever the ideal of the Salvation Army's founder, the material character of the organization itself becomes increasingly evident.

WE HAD recently the privilege of looking over a small collection of Papal medals which by the merest chance had come into the hands of a clerical acquaintance. Some of them were very rare specimens and all of them commemorated notable events in the history of the Church and of the Holy See in particular. Those of our readers who are devoted to numismatics may be interested in a short dissertation on Papal coinage. It is pertinent here to remark that the only portraits in existence of many of the Popes are taken from the coins and medals issued during their pontificates. They have therefore a real and tangible value.

THE FIRST Pope to issue coins was Adrian I, who ascended the Papal Throne in 771. The coins of Europe were then largely modelled on those of the Byzantine Empire, whose gold byzants were in general use. The coin of Pope Adrian was of this class. It showed a full face portrait, presumably of St. Peter, on the obverse, surrounded by the inscription: "Hadrianus P. P.", and the cross on the reverse, very much after the style of the Byzantine pieces. Many of the earlier Papal coins bear the inscription of the reigning Pope, and a representation of either St. Peter or St. Paul. It was not until later that the portrait of the reigning Pope became a characteristic of these coins. A gold scudo of Julius II. may here be mentioned, the design of which is credited to Francia, a celebrated metal worker of the time, which shows a finely engraved portrait of the Pope with the inscription: "Julius Pontifex Maximus." A coin of Alexander VII., attributed to Paolo, has on the reverse the crossed keys and crown. This is said to be the first Papal coin to bear this device.

A REMARKABLE feature of later Papal coins is the nature of their inscriptions. These are usually directed against avarice, usury and kindred vices. A gold scudo of Pope Innocent IX. (1676-1680) for example pronounces this judgment: "There is no one more wicked than the miser." "Silver (or money) kills," says Pope Clement XI. on a silver coin, and on another: "Do not desire money." "It is not for avarice" is the warning of the same Pontiff on a third. On others misers are warned that gold will not serve them in the long run. "This will not profit them

in the day of judgment," says Innocent XII. (1690-1700); and: "Let it not be to thy perdition." "He that loves gold will not be saved." "Who trusts in riches will fall" and "What doth it avail a fool" are utterances from the same great occupant of Peter's chair. Another coin asks: "Who is the poor? The Miser," and on a silver piece bearing the representation of St. Peter healing the lame man, appear the words "What I have I give to Thee."

THE COINS of the Popes were struck in many places — Rome, Bologna, Avignon, Perugia, Terni, San Severino, Gaeta, etc. The Church, always a patron of the arts, employed the foremost artists of the time, and in addition to the two mentioned, Francesco Colletti is known to have executed many of them. Perhaps no series ever issued shows a greater variety of design, or more skillful execution. One of the most interesting pieces of the Roman mint was a silver ducat of Clement VII. This piece, irregular in shape, was struck in 1527, when Rome was in a state of siege. On the obverse appear the arms and title of Pope Clement, and on the reverse the word "Ducato" enclosed by a wreath. Under the same Pope was issued in 1525 a five-sequin gold piece, attributed to Cellini. From the Bologna mint in 1323 came one of the most remarkable Papal coins, in the shape of a sequin bearing the usual Papal emblems, and a full-length portrait of St. Peter. It was the first of the Apostolic coins to be minted in that city, and is now a great rarity, bringing a high price now when, as seldom happens, one is offered for sale. The first Papal silver scudo was struck at Bologna in the time of Gregory XIII. A still rarer piece is the gold sequin of Pius II, specimens of which have sold at auction for as high as \$500.

AMONG THE GIFTS received by Pius X. on occasion of his jubilee, was the unique gold coin of Innocent IX, which, recently exhumed at Acqui, became the desideratum of collectors. King Victor Emmanuel, one of the keenest of numismatists, was among the unsuccessful competitors. It was the decision of the finder, that as the coin was the only one in existence of the reign of Innocent IX, and was necessary to complete the Vatican collection, it should become the property of the reigning Pontiff. Hence it went to His Holiness and was by his instructions placed in the Museum of the Vatican.

MUCH MORE might be said of Papal coins and medals, but space forbids. We may mention, however, that coins that were issued during vacancies following the death of one Pope and the election of another are known as the "Sede Vacante" series. These usually bore the arms of the Cardinal Camerlengo, upon whom the administration of the temporal affairs of the Church devolved during an interregnum. The last of these to be issued was by Cardinal Sforza upon the death of Gregory XVI. in 1846. Though Papal coins for general circulation ceased to appear after the fall of the Temporal Power in 1870, a pattern silver piece was struck in 1878. This piece is said to have been issued to show that coins could still be struck by the Pope's authority. It bore the portrait of Leo XIII. with his arms on the reverse. Very few of these pieces, apparently, were coined.

THE GREATEST value of the series of Papal coins and medals is that it forms a metallic history of the Popes since the eighth century, and, as said at the outset, the only authentic portraits in existence of many of them. They have, of course, a special interest for the numismatists, but like everything pertaining to the Holy See, have a still deeper and wider interest for the student and the historian.

CORRUPT LITERATURE DEPICTED

The British Review, like ourselves, deplores the increasing corruption of English (and American) literature. "It is not very long ago," says the eminent magazine in its October issue, "that English literature used to be distinctively clean in comparison with the literature of various foreign countries. People may talk as much as they like about puritanism and hypocrisy, but we believe that in that fact we possessed a great national asset. That asset was rapidly squandering. Matters of sex are quite sufficiently presented to us by our natures without our having them continually thrust in our faces when we open a novel or go to a theater. We object not only to the

positive indecencies that disfigure an appreciable proportion of recent English works of fiction, but also to the too frequent choice of certain topics, even when indecency is absent. The mind of an important section of the public is kept running on matters which cannot healthily constitute the staple interest of any one, much less of men and women who pass their lives in the artificial atmosphere of our modern cities." — Fortnightly Review.

MGR. MURRAY

On the 2nd of December in the town of Cobourg Rev. Father Murray was elevated to the dignity of Domestic Prelate, the ceremony being performed by the Rt. Rev. M. J. O'Brien, Bishop of Peterborough. An address was read to His Lordship by the Catholics of Cobourg, the terms of which paid a very flattering compliment to his great learning, piety and zeal as a priest and Bishop. His Lordship in most cordial terms thanked the people for the address. It gave him satisfaction to note that the people of Cobourg irrespective of creed had gathered to do honor to Father Murray and hoped that the parish of Cobourg may continue to increase and the grand work carried on there may be still more solidly established. "I hope and pray," he continued, "that your pastor may be long spared to you to wear with dignity this insignia of distinction bestowed upon you by the Holy Father."

Upon the return of Mgr. Murray to the sanctuary, robed in purple, Mr. McCall read a complimentary address from the citizens of Cobourg at the close of which Mr. Bulger presented a purse of gold. Mgr. Murray replied as follows:

May it please my Lord Bishop, Brothers of the Clergy, His Worship the Mayor, members of the Council, honorary members of the Provincial Legislature, my dear friends and fellow-citizens of the town of Cobourg, among whom I have lived so long and so happily. I have seen honors given to men during my life time. I have heard these men express their gratification for the honors that have been bestowed upon them, and I have admired the language in which they expressed their gratitude for what had been done for them by the men who rule over the state and their church, for the labors that they had performed among their fellow men. I admired too, the words of thankfulness and gratitude which they expressed on such occasions, but it fails me to-night and is beyond my power to be able to express to you my gratification and gratitude for all that has been done for me. I have no language at my command to be able to express it adequately.

I have been honored by my Bishop, I have been honored by the presence of these Rev. Fathers, who have come from a distance for the occasion at great inconvenience no doubt to themselves; I have been honored by the large mass of people that I see before me and it is not surprising, that I should feel at a loss to express myself properly, when I have received such honors as these, for I have never sought for any honors. I have been filled with admiration for those who give them and for those who receive them, but not only I never sought, but as God knows my mind and heart, I never even thought of receiving such honors as I have had given me. Therefore, all that is left for me to do is to express in the best manner that I possess, my thankfulness for what has been done. As His Lordship has said to you, my dear fellow citizens, in his answer to the address, the honor that is conferred upon me, is not only to the general congregation, but to the town of Cobourg, and, therefore, I feel the honor all the more deeply. If I was alone in this, how could I feel the honor as much as I do when I am told by those who speak from the chair and by your presence here, when I see a proof of it, the honor that is given me by our Holy Saviour, through the kindness and love of our new Bishop of Peterborough. Tell me, how can I say anything else, but this: that I feel a great honor has been conferred upon me. For my congregation to have honored me with words of praise and with the pleasure that they have experienced in this honor being conferred upon me would be gratifying indeed and I know that they would feel a happiness in seeing this honor conferred upon their parish, upon their church and upon their priest, but I never could expect, nor would anyone think for a moment that on such an occasion as this there would be such a universal union of minds and hearts of the fellow citizens of my town to join together with my congregation in the address that has just been read to me and I thank you all my fellow citizens for this.

First of all, I thank you my Lord Bishop, from the bottom of my heart. I wondered often how it was that the Bishop of Peterborough, so shortly after his elevation to the Bishopric would tell me he was going to do this. I wondered at this, for even though I am a long time in the service, I have, I must say, not been as observant in the first fifteen or twenty years of my priesthood as that noble minded man has shown. By taking me he must not only have heard, but he must have seen for himself what is being done here; he took note of it and when that Providence, which moves all things, selected him to be head of the diocese he took me from among his clergy in order to give me these

honors for the work I have been doing here among you. Therefore my heart is full of gratitude to you my Lord Bishop, for what you have done for me. I thank you also, my dear brothers of the clergy, for coming here to add lustre to the occasion and thank you all my dear fellow citizens for coming here in such numbers and to have given me marks of your regard in the address read and also in the gift with which one of the committee presented me. The service closed with Benediction of the Blessed Sacrament.

The visiting clergy were as follows: Rev. Dean Murray of Brockville, brother of Monsignor.

Rev. Father Ryan, C. S. B., St. Michael's College, Toronto, a native of Cobourg.

Rev. Doctor Duffy, Pastor of the Church of the Saviour, New York City, native of Cobourg.

Rev. Father Cavanagh, S. J., of Guelph, Cousin of Monsignor.

Rev. Father McGuire, Downeyville.

Rev. Father Fitzpatrick, Ennismore.

Rev. Father McGuire, Douro.

Rev. Father Scanlon, Grafton.

Rev. Father O'Sullivan, Port Hope.

Rev. Father Bretherton, Hastings.

At 9:30 a banquet was given at St. Joseph's Convent, served by the young ladies of the parish.

On Wednesday at 10 a. m. the children of St. Michael's school tendered a reception to the Bishop. A short but choice programme had been prepared and was creditably executed.

MONSIGNOR MURRAY

Monsignor Murray was born in Quebec City, March, 1843. He studied at Regopolis College, Kingston, and Laval University, Quebec. He was ordained in St. Mary's Cathedral, Kingston, in December, 1866, by the late Bishop Horan, his uncle. After three years of ministry in Kingston he was appointed pastor of Wolfe Island, where in 1872 he erected the church of the Sacred Heart, situated on a beautiful spot on the island, which he purchased in 1870. He was afterwards transferred to the Pastorate of Kempton, Ont., whence in 1879 he was appointed to the parish of Cobourg, where the past thirty-four years of his life have been spent in untiring efforts in the cause of religion and education.

In 1883 he purchased the property on which the church, presbytery and school now stand. The same year the school was built, to which an efficient staff of teachers of the Convent of Sisters of St. Joseph came in September of that year. In the year 1885 the Presbytery was erected. In 1895 the ceremony of the laying of the corner stone of St. Michael's church took place in the presence of three thousand people and in March 1896 the congregation met for the first time in the new edifice, which to day stands among the most beautiful of churches having been richly decorated during the past year.

CHRISTIAN UNITY

REVEREND FATHER MORGAN M. SHEEDY OF ALTOONA, PA., GIVES CATHOLIC VIEW OF SUBJECT MUCH DISCUSSED IN PROTESTANT GATHERINGS

All good Christians are vitally interested in the subject of Christian unity, says Rev. Morgan M. Sheedy in a recent number of the Altoona (Pa.) Tribune. To-day we are discussing a subject which has never before been brought to light. In the recent Protestant Episcopal convention it was perhaps the most important topic before that body. The writer followed with deep interest the report of the proceedings, especially what dealt with Christian unity. The chairman of the commission on Christian unity, the Rev. Dr. Manning, reported that Cardinals Gibbons and Farley and a number of archbishops and priests in various parts of the world "expressed a friendly interest in the subject." The commission on Christian unity recommended to the convention for "careful consideration" these words of the late Very Rev. A. P. Doyle, rector of the Apostolic Mission House in Washington, D. C., and spiritual director of the Catholic Convert's League:

"In order to secure the reunion of the churches the more quickly it is necessary as a first step to come together more frequently, to unite efforts for some common purpose, to establish a community of interests in some way or other, for most of our animosities and misunderstandings come from not knowing each other well enough or not having a proper appreciation of each others' motives."

So we see the subject of Christian unity is in the air. The writer recalls a conversation he had a little over three years ago with one of the most scholarly and earnest of American Protestant churchmen on board an Atlantic liner on this subject. He was a man who had evidently thought long and deeply on religious matters. He seemed to understand thoroughly present conditions and tendencies in the religious world. In the course of his conversation this clergyman said very impressively:

"This twentieth century will see what you and I hope for and what every sincere believer prays for—Christian unity; it will come and will be one of the greatest triumphs of the century."

His earnest words made a profound impression upon me, for they echoed my own thoughts and desires, as indeed, they do those of all sincere Christians.

What were the grounds upon which this good man based his hopes and forecast? Is the religious trend of

our time in the direction of Christian unity? It is quite evident that profound changes are taking place in the religious world around us. Outside the Catholic Church there is today a recasting of the old lines; creeds are being revised and restated; what is harsh in them is being pruned down or cast aside; there is a broader and more tolerant spirit among professing Christians; a spirit of brotherhood and charity unknown even a generation ago now exists; men no longer "are hating one another for the love of God"; the Pope is nowhere to day looked upon as "the man of sin"; it is found that Catholics and Protestants can do business together, be good neighbors, even the best of friends, while they may differ widely on matters of religious belief.

These are signs that point in the right direction. They indicate that the drift is toward a clearer understanding of what Christianity really means. With this fuller understanding will come an urgent demand for Christian unity. Sincere Christians will not much longer endure to see the mystical Body of Christ hacked and torn asunder by conflicting sects.

There are indications also that Christians everywhere are growing tired of dissensions. They want peace. In the assemblies of the different denominations held during the last few years the subject of reunion has been warmly discussed. Kindred religious bodies have made overtures to reunite. The existence of 170 different sects in the United States is deplored by all and there is a strong demand to lessen their number.

These are welcome signs of that better understanding of what religion means and plainly indicate the drift toward that unity of faith for which the dying Saviour prayed. May we not then reasonably hope that our twentieth century will witness the reunion of Christendom? It is surely a consummation devoutly to be wished.

Besides the scandal of a divided Christianity, it is now generally recognized that the existence of so many religious bodies is a shameful waste of money and effort. The children of this world are wiser than the children of light. To-day we have great business combinations, because it is found that immense gains, better results, larger dividends on investments are thus obtained.

One thing is quite certain: proofs abound that we have entered upon an era of a better feeling and a more tolerant and Christian spirit among professing Christians. Everywhere it is recognized that the chief obstacle to the progress of the gospel and the conversion of the world is the existence of divisions or sects among Christians.

Accordingly from many quarters are heard sweet sounds set to the music of heaven, that tell of this universal desire for unity and peace. That desire finds expression in the tone of the denominational press and pulpits; in the action of various church bodies looking for Christian unity; in the earnest discussions of the subject carried on in conferences and synods; in the co-operation of Catholics and non-Catholics in temperance, sound politics, civic and charitable work; in the cordial invitation extended from time to time by the heads of various Protestant institutions to representative Catholic clergymen to explain points of Catholic doctrine; in the success of the missions to non-Catholics.

These are plain indications that religious strife and dissensions are fast passing away and that we are nearing Christian unity. The God of the Christian is a God of peace, and not of dissension. And the churches of our day are coming to see the pressing need of the reunion of Christendom and are praying that "they may be one as Christ and the Father are one."

The Divine Founder of Christianity prayed that unity should be the special mark or characteristic of His followers. The scriptures do not speak of the unity as something as a thing of the future; as something to be hoped for; but as an actual present thing, an existing fact. "There is one Holy, there is one faith, there is one God and Father of all."

All professing Christians then who have a care for the honor of God and the spiritual welfare of man will work and pray for Christian unity. Think how quickly the whole world would be won for Christ if the millions who profess the Christian name were facing under one banner the conquest of those still more numerous millions who, to our sorrow and shame, are still in darkness and the shadow of death!

Let us, then, work for Christian unity through undiminished faith, in the sweetness of charity, through whole-hearted obedience, through entire submission to the living voice of the great Shepherd of souls who said: "They shall hear My voice; and there shall be one fold and one Shepherd."

THE "INTOLERANT" ORANGE-MAN

An interesting commentary on the great fear of the north of Ireland Orangemen of Catholic intolerance when Home Rule becomes a reality is a consideration of the distribution of offices in the city of Belfast. The board of guardians pay \$84,000 in salaries of which Catholics get \$3,400. The harbor pays \$56,345, and the one Catholic official gets \$1,250. The water board has on its pay-roll one Catholic, whose wages are \$925, out of a total of \$29,000. Of the twenty-five medical officers not one is a

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Catholic. There are 100,000 Catholics in Belfast, more than a fourth of the population.

THE "CENTURY'S" MORAL OBFUSCATION

One of our subscribers wrote to the publishers of the Century Magazine to complain of a story entitled "Home" in its November issue. An answer was immediately received, which we reproduce in part. It runs as follows:

"We assure you that the publishers of the Century Magazine had not the slightest intention in the world of calumniating or offending Catholics or Catholics. Indeed, several of the members of our own editorial family are Catholics, whose sensibilities are as carefully considered and whose opinions are as useful and as often required as any of the others. . . . Everybody knows the eternally righteous discipline of the Mother Church regarding the sacrament of matrimony. Everybody knows, too, the pathetic human frailties and inadequacies that so often hinder the real achievement of that ideal, especially in wild, newly-settled countries. And every Catholic knows that, if forced to choose between the salvation of a human soul and the perpetuation, whether or no, of a specific marriage contract, the Mother Church saves the soul! And that for the very reason that, obviously, humanity's ideals are in some cases too real to be realized."

"The deeply human, earnestly sympathetic reader of 'Home' cannot, we think, fail to see that the author's attitude is as perfectly respectful, reverential indeed, as his depiction is graphic. Truly yours, 'The Century Co.'"

This letter aggravates the original offense, for although the story of "Home" was bad enough, the editor's own idea of the methods adopted by "Mother Church" to save souls is appalling and atrocious. Evidently he and the Catholic members of the editorial family, whose sensibilities are as carefully considered, and whose opinions are as useful and as often required as any of the others, need immediate instruction in the fundamentals of ethics.

This anonymous novel "Home" presents us with a priest in the confessional, who counsels a seducer to marry the girl he had led astray. When the penitent, who, by the way, is a Protestant—but that is only one of the absurdities of this passage—protests that he cannot do so because he is already married, the priest assures him that he need not worry; it will be a secret "locked in the confessional." As this virtuous heretic objects that he would thus be acting a lie, the priest informs him that "lies are feathers" compared with the peace of mind afforded the girl who, from a life of sin, will be thus lifted into paths of virtue, at least in her own opinion; though he added, such lapses in chastity do not really result in a loss of innocence.

This is what the editors of the Century and "the Catholic members of the editorial family" consider the way in which "Mother Church" saves souls. They ought to be thoroughly ashamed of themselves. Two weeks ago we had sent him a marked copy of America for November 15, in which this offensive novel was discussed, but very probably it never reached the editorial desk.—America.

OUTWITTING A SLANDERER

The Brooklyn Tablet relates the following incident concerning Rev. John Buckley, for many years pastor of Plymouth, Mass. At one time a new minister in the town began to preach a series of anti-Catholic sermons. Going about amongst the people it wasn't long before word came to Father Buckley. He only smiled.

"Now you Catholics are getting it," the village wag would say, smilingly. Meeting the offending divine, Father Buckley said: "So you are saying some terrible things about us?" "Yes, I am," was the response. "And it's all true." Instead of rebuking him, the priest with a chuckle, said "Well, I am delighted and only hope that you will keep it up. Every backsliding and indifferent Catholic in Plymouth is now going to church on Sunday since you began to attack me. I notice the

difference in the collection basket already. With this condition of affairs I am willing to pay you \$10 for every bigoted attack you will continue to make. Here is \$50 for the next five sermons." The simple minded preacher swallowed the bait took the money and signed a receipt for it and continued to vomit anti-Catholic spleen from his Sunday pulpit. When the natives, during the course of the weeks following, would mention to the priest that his church was being reviled, he would simply smile and wink at them and slyly show them the receipt saying, "sure, he's preaching according to my orders for it only reacts on my own people and makes better Catholics of them." It didn't take the pilgrims long to find out that they were being made a laughing stock of, and soon the minister was driven out of the town.

"IRISH MARY"

THE FACE OF OUR GOLD COINS The face of an Irish girl is the design that adorns the gold coins of the United States of America. The late Augustus St. Gaudens, the celebrated sculptor whose great work has been the Farnell monument in Dublin, when seeking a model for the design found his ideal in a beautiful colleen from "droll Donegal." Upwards of twenty-five years ago, Miss Mary Cunningham was born in the little town of Carrick in Donegal, where her father rented a farm of moderate size. A decade or more ago Miss Cunningham came to America and lived with a wealthy family in Boston. A gentle modest and selfless companion was needed in the St. Gaudens household. Miss Cunningham was recommended and accepted. Cornish, New Haven, was her home until the passing of the sculptor, who has truly written her name in letters of lasting gold.

THE STORY OF HER LIFE

Of a retiring disposition, the Irish maid was known to few. The sheltering of her home by the death of St. Gaudens, left her the only alternative of seeking employment elsewhere. An untrained assistant in a Boston hospital was her next occupation. It was when so discovered a few years ago that Miss Cunningham told the story of her life, and also allowed herself to be photographed—all for the first time. Sad, weary, and worn was the once classical beauty; the once happy and pleasant Irish colleen, now forced to work with stained and hardened hands in all the drudgery of hospital labor. What a change it was from her recent home, where she was regarded by Mr. and Mrs. St. Gaudens as one of their own family.

A brunette, hair of the darkest hue, and finely penciled eye known to many; Irish blue eyes, a delicate complexion slightly tinted with red, teeth like pearls; a sad yearning smile, withal beautiful—a figure of fair stature, graceful and shapely—such is this flower that is born to bluish unseen. On the discovery of the young lady, the well known Editor Mr. Charles O'Malley, composed a song in her honor, which he called "Irish Mary." It was very soon set to music and it has long since gone the rounds of the theatres and concert halls of the States. It is frequently found in the programs of Irish social gatherings. Respeaking as it does the sentiments of so many millions of Irish and Irish-Americans it is deservedly popular and all the more so when they see the sweet face of a lass from the old land smiling to them from the golden coins of their native or adopted country. Denis O'Sullivan, the late well-known singer frequently sang this composition. —N. Y. Freeman's Journal.

FOR THE CATHOLIC RECORD

AN IRISH CHRISTMAS LEGEND

Pile high the turf upon the fire, And make the cabin bright, And put no bolt upon the door This blessed Christmas night; For if so be they pass this way, And she in trouble sore, They'll know an Irish welcome waits Beyond the open door.

Now place the Christmas candles there—

There's one for every pane— They'll surely see the blessed light A-shining through the rain. The curlew calls across the sky, The winds are keening low, Who knows but here they'll rest a while As on the way they go.

One Christmas Eve, long, long ago, The doors were bolted fast, And in the dawn's grey light they found

Their footprints as they passed. For this the Christmas lights are set, The doors are open wide, That in her travail she may know A place she may abide.

The inns were full, but there is room, This blessed Christmas night, For Mary and her holy Child, Where shines the Christmas light. Then set a candle in each pane, That, passing, they may know A welcome waits the holy Child Where Christmas lights do glow.

—REV. D. A. CARY (COLUMBA)

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