

assumption." Sooner or later, sooner we hope, there will be established in our Dominion a censorship along the line referred to. We trust no one will be guilty of such criminal haste as to accuse us of a desire to curtail the liberty of the press. There is a long span between liberty and license. Many a book-stall in the country contains reading matter which is playing havoc with the morals of our boys and girls. The sooner we put on the brakes the better.

CHARLES ELIOT NORTON'S APPRECIATION OF THE CATHOLIC CHURCH.

Sacred Heart Review.

Charles Eliot Norton, professor emeritus at Harvard College, who died at his lifelong home, "Shady Hill," in Cambridge, Mass., Oct. 21, 1908, was well known for his eminent culture, profound learning and kindly spirit. He was born in Cambridge, Nov. 16, 1827, graduated from Harvard in 1846, and was for some little time engaged in mercantile pursuits; but these he soon renounced for a literary career and became instructor and then lecturer at the university of which he was a graduate. There, in 1875, he was chosen professor of the History of Art, and this position he held until 1898 when he became professor emeritus. A number of books came from his scholarly pen; among them a prose translation, in 1897, of Dante's "Vita Nuova," and, in 1891, of the "Divina Commedia." He was also literary editor of Thomas Carlyle, George William Curtis, and Ralph Waldo Emerson; and he was literary executor of his dear friend, John Ruskin, and still dearer friend, James Russell Lowell.

Professor Norton was one of the founders of the Archaeological Institute of America in 1879; editor of the papers issued by the Loyal Publication Society during the Civil War; co-editor with James Russell Lowell of the North American Review, and one of the chief founders of the Nation. He succeeded the poet Lowell in the presidency of the Dante Club which he helped to found in Cambridge, and of which Henry Wadsworth Longfellow may be called in some respects the central figure.

Mr. Norton took part in the campaign against license in Cambridge, and he was pronounced in his condemnation of our recent war with Spain. He was of Unitarian parentage and of non-Catholic training; but he had a warm and genial heart, and his personal interest in the Grey Nuns' Holy Ghost Hospital for incurables was well known.

The following extract from Mr. Norton's works is good evidence of the supernatural power with which the Church met and controlled the semi-barbarians who overran Europe during the times to which he refers. Mr. Norton himself is not aware of the nature of the power required to produce the results he describes. No merely human agency could unite into one body elements so discordant and antagonistic. Witness the fruitless efforts that are now being made by non-Catholics to secure Christian unity.

Mr. Norton, speaking of conditions in Europe during the tenth century, says: "While the various nations were thus drawing apart with local boundaries of which the precise limits were, indeed, in many cases but imperfectly determined, certain general influences were operating incessantly and irresistibly to unite them as they had never before been united as members of a vast and real, however vague, moral commonwealth."

"Chief among these uniting influences was Christianity. For it not only subjected all believers, whatever their difference of race and custom, to a common rule of interior life, bringing all under one universally acknowledged, supreme authority, but it also filled their imaginations with common hopes and fears, and supplied their understandings with common conceptions of the universe, of the origin and order of the world, and of the destiny of man."

"The Church, in which the authority of Christianity was organized and embodied as the divine instrument for the government of the world, claimed universal obedience. Within her pale there was no distinction of race or of person. Her discipline exacted of all men equal submission. Her ceremonial observances were celebrated everywhere with a uniform and impressive ritual. Her sacraments were essential to salvation. By the vast mass of ecclesiastical tradition and legend she afforded the material of thought, fancy and feeling to the whole body of Christian people."

INFLUENCE OF THE CHURCH ON ARCHITECTURE.
"Among the Arts, the one that has alike the closest and widest relations to the life of a people—to its wants, habits, and culture—and which gives the fullest and most exact expression to its moral disposition, its imagination, and its intelligence, is that of architecture. Its history during the Dark Ages had been analogous to that of language. The requirements it had had to meet were in great part confined to those of immediate necessity. There was little thought of building for posterity. But as the condition of society slowly changed for the better, the improvement found manifestation in architecture even earlier than in literature. The growing sense of perpetuity in the life of the community promoted the revival of permanent and monumental building."

CHURCH BUILDINGS AS MONUMENTS TO THE RELIGIOUS ZEAL AND FAITH OF THE PEOPLE.
"It was especially in the building of churches that the impulse for expression in architecture displayed itself, for it was in the church that the faith of the community took visible form. The two motives which have been most effective in the production of noble human works—religion and local affection and pride—united to stimulate energies that had long been suppressed. Either alone or in combination, these two most powerful principles of action were alike existent in their highest force. The nature of medieval society

can not be understood, the meaning of a medieval cathedral will not be comprehended, and the devotion of builders to churches and on the mountain tops, will not be appreciated, unless the imagination represent the force and constancy of religious motives in a rude society. [Mr. Norton, like most Protestants, did not understand the chief motive of the medieval church builders. They believed as we do that the Church is the reality of the House of God in which the Sacrifice of Calvary is repeated every day in the Mass.—Ed. Review] and the commanding position which the Church then occupied towards the world as the recognized representative of the Divine Government, and the authoritative expounder of the Divine will. The lawlessness and rapine prevalent during the Dark Ages, the oppression of the weak, the misery of the poor, the uncertainty of life and possession among all classes, the contrast between the actual state of society and the conceptions of the kingdom of Heaven, of which the Church was the visible . . . type, brought all men to her doors."

"In the midst of darkness and confusion and dread, the ideal Church . . . presented herself as a harbor of refuge from the storms of the world, as the image of the city of God, whose walls were a sure defense. While all else was unstable and changeable, she, with her unbroken tradition and her uninterrupted services, vindicated the principle of order and the moral continuity of the race."

"A deep wide-spread conviction of human sinfulness was one of the characteristic traits of these times. . . . The Church alone could lift from the world the burden of its sins; and though her ministers might fall short of fulfilling their high calling, though Pope, prelate, and priest might be partakers in sin, yet the Church remained pure, steadfastly upholding the power of righteousness, preaching the coming of the Lord to judge the earth, asserting her claim to loose and to bind, and vindicating it with the blood of confessors and martyrs."

THE GREAT POPULAR INSTITUTION.

"But, besides all this, the Church was the great popular institution of the Middle Ages, cheering and protecting the poor and friendless; the teacher, the healer, the feeder of the 'little people of God.' The services of monastic and secular clergy alike, their offices of faith, charity, and labor in the field and the hovel, in the school and the hospital, as well as in the Church, were for centuries the chief witnesses of the spirit of human brotherhood. . . . In times when lord and serf were farthest apart, when the villain had no rights but those of the beasts which perish, the Church read the parable of Dives and Lazarus, and declared the equality of man in the presence of God."

POWER OF A UNITED PRIESTHOOD.

"Her priesthood, spread abroad over the world, formed a vast corporation, inspired by similar motives, linked by common interests, and supplying to a distracted society the priceless example of strength that had its source in unity. For every member of this vast body of the priesthood was strong, not only in the sanctity of his office, but in the numbers and in the sympathy of his brethren, and in the authority of the Church herself. The clergy formed the first general society in Europe, and was, through their intercourse that some semblance of interchange of thought was maintained among widely separated nations."

"Is it not strange, then, that when, towards the close of the tenth century, in various parts of Europe, the sense of increasing civil order and security was distinctly felt, one of the first signs of this improvement was a general zeal for the building of churches—a work of piety to which all, poor and rich, weak and strong, alike could contribute, and in the merits of which all could have a share. It was a work for the glory of God and of His Mother, for the honor of the saints, for the credit of the community, for the eternal benefit of individual. The hearts and imaginations of all men were engaged in it; the dispersed resources of the people were brought together to achieve it; capacities that had long been unused were evoked, and, as in other ages, a vivid and earnest faith found its just and characteristic expression."

SERVICES OF THE RELIGIOUS ORDERS.

"Of these new churches, a great number were those of abbies and monasteries. The inestimable services which during the most troubled times, the religious orders had rendered to society, by maintaining the standard of self-discipline, of obedience, of humility and charity; by cherishing the faint and almost expiring coals of letters and learning; and the arts; by the shelter and immunity which they afforded not only to their own brethren but to the poor people settled on their lands; by their well-directed labor on the soil and in the mechanic arts, as well as by the powerful influence of their example as centers of orderly life—all these services had been rewarded by the increase of their possessions and their power. Exemptions and privileges, the donations and bequests of the pious and penitent, had enriched the abbies and monasteries in all parts of Europe, and had extended their domains till they included a vast portion of the land."

"The education of the cloister had prepared artists competent for the work which was required, while others sprang from among the laity, trained by the discipline of familiar industries."

THE CHURCH EDIFICE ITSELF A TEACHER OF DIVINE FAITH.

"But it was in the great church edifice that many arts were united, as in no other work, in a single joint and indivisible product of their highest energies. From the pavement rich with mosaic of tile or marble; or inlaid with the sepulchral slabs of those who in life had knelt upon it, up to the cross that gleamed on the airy summit of the central spire, each separate feature, instinct with the life of art, contributed to the organic unity of the consummate masterpiece of creative imagination. Religious enthusiasm, patriotic pride, the strongest sentiments of the community, the deep-

est feelings of each individual, found here their most poetic expression."

"The church was not merely picturesque, but pictorial. The system of mosaic decoration, with which arches, vaults and domes were covered, was intended not merely for ornament, but as a series of pictures of religious instruction. The Scriptures were here displayed in imperishable painting before the eyes of those who could not read the written word. The church became thus not only a sanctuary wherein to pray, to confess, to be absolved, but also a school-house for the teaching of the faithful."

"The scheme of its pictorial decoration includes the story of the race of man, his fall and redemption; the life and passion of the Saviour, and the works of His apostles and saints."

ENLISTING PROTESTANT SCHOLARS TO DISPEL ANTI-CATHOLIC PREJUDICE.

Sacred Heart Review.

Under the above heading the following article in the Catholic fortnightly Review, St. Louis, Oct. 15, written by the able and versatile pen of Mr. Arthur Preuss, publisher and editor of that learned and influential periodical, furnishes new and convincing evidence of the value of Mr. Starbuck's work in the Sacred Heart Review.

"We learn from the *Souvenir* recently published in honor of the triple anniversary of the Rev. John O'Brien of East Cambridge, Mass., founder and managing director of the Sacred Heart Review, that the much discussed collaboration of the Protestant minister Mr. Starbuck of Andover on that admirable Catholic weekly did not come about accidentally but grew out of a systematic plan of the owners of the Review to reach honest Protestants."

"The new owners (after the incorporation of the paper by a number of clerical friends of the founder) we read there, pp. 79 sq., 'inaugurated in a short time what was the most surprising, and the most important, as well as a unique departure in Catholic journalism. They determined to secure the assistance of Protestant scholars to correct Protestant blunders and to instruct honest Protestants in the doctrine, history and practices of the Church. Some Catholics and even Catholic papers do not appear to understand the great advantage to the Church of having Protestant, as well as Catholic, scholars correct Protestant errors. But it should be clear to all that a Protestant scholar will get a hearing where a Catholic could not. Assuming the correctness of the gospel principle: 'You shall know the truth and the truth shall make you free,'—free from error, free from passion and prejudice. Father O'Brien made strenuous efforts to find some Protestant scholar, who, for the sake of truth, of patriotism, and of love for his fellow-citizens, would be willing to work with them to remove from the Protestant mind the blight of religious error, and to neutralize as much as possible the presentation of the truth, the poison of misinformation or ignorance. Finally, the Rev. Mr. Starbuck of Andover, Mass., easily the foremost Protestant scholar in America so far as a knowledge of the doctrine and history of the Catholic Church is concerned, was induced to undertake this work."

"We know the Review has had that series of irenic and conciliatory papers which has been and continues to be the surprise of the country, any one of which is worth many times over the annual subscription price of the paper. . . . The Sacred Heart Review goes into the editorial offices of the principal Protestant papers of the country, and in order to realize somewhat its influence for good, one has but to consider the tremendous effect on intelligent Protestant minds of such articles as the Rev. Mr. Starbuck furnishes every week in refutation of Protestant misconception or misrepresentation of Catholic doctrine or history. (I bid, p. 81)."

"Mr. T. P. Moran, in a letter to the Sacred Heart Review from Richmond, Va., in 1904, (reproduced on p. 85 of the O'Brien Souvenir), cites one example of the direct good effected by this policy. 'Some years ago,' he writes, 'living in a western city, the name of the principal of the high school in the town of Arkansas, appeared in the local paper. A subscription for six months to the Sacred Heart Review in the name of the lady, was paid for. Some time after, a Catholic friend wrote me how pleased Mrs. — was with the Review sent for. After (my) moving to the present address the same friend sent me a letter in which she stated that her sister was under instruction by the resident priest preparatory to becoming members of the Church.'"

"Five or six years ago, in Germany, when the apostate Hoesbroeck and others violently attacked the Jesuits, and the Catholic Church in general, the Augsburgers Postzeitung engaged Dr. Viktor Naumann, also an eminent Protestant scholar, who at first wrote under the pseudonym of 'Pilatus,' but soon came out with his real name, to set forth the truth—*la verite vraie* as the French would say. Dr. Naumann's contributions were later on published in the form of a book, which, it is no exaggeration to say, has done more to dispel prejudice than the writings of a score of Catholic apologists. Of late Dr. Naumann, through the medium of a Munich newspaper, has taken a hand in the notorious Wahrmund case, with the result that the eyes of many non-Catholics, who would not listen to Catholic scholars of the high standing of Father Fonck, have been opened to the incompetence and dishonesty of the notorious Innsbruck Jew professor of canon law."

"We think there is to-day no longer any doubt among Catholic editors, whatever their first impressions or earlier opinions may have been on the matter, that the policy of the Sacred Heart Review in enlisting Protestant scholars for the removal of Protestant errors is most commendable and effective. The disadvantage under which the rest of us labor is that there are not enough Starbucks to go round."

"We were about to conclude this article by expressing the hope that like Dr. Naumann, Mr. Starbuck would pub-

lish in a more permanent and accessible form his scholarly 'Considerations on the Catholic Church by a Protestant Theologian,' when, on reading further in the O'Brien Souvenir, we came upon a notice (page 122) to the effect that at Father O'Brien's suggestion, he (Dr. Starbuck) is now devoting most of his time to the preparation of his many papers for future publication in book form, and it is hoped the volume will soon be ready for sale. We are sure it will have a wide circulation and do much additional good."

"It appears now that Mr. Starbuck's papers will make two volumes. The intention is to get out a paper covered edition as well as an edition bound in cloth. As soon as final arrangements with the publisher will have been made, and a price fixed, subscriptions will be invited, the money to be paid on delivery of the books.—Ed. Review."

THE OLDEST POSTMASTER IN CANADA.

In all you speak, let truth and candour shine.— Pope.

The Globe of 12th inst. contains an interesting account of the starting of the Rural Mail Delivery between Hamilton and Ancaster, by Mr. Geo. Ross, Chief Superintendent of Post Offices for the Dominion. Many persons were present and speeches were made by Mr. Ross and others. During the proceedings Mr. Geo. Ross called upon Mr. Adam Brown, "as the oldest postmaster in Canada, to say a few words."

Now, it happens there is an older postmaster in Canada than Mr. Brown, which we prove by the following records: Mr. Adam Brown was born on the 3rd of April, 1826, came to Canada in 1853, and was appointed postmaster of Hamilton in 1859.

Mr. Matthew Teedy was born on the 18th of April, 1822, came to "Muddy Little York," Upper Canada, in 1824, was appointed postmaster of Richmond Hill, in 1859; therefore it appears that our postmaster is the oldest postmaster in Canada—Mr. Brown's senior both in age and official appointment.

The ambitious city, at an early date, was known by the euphonical name of "Coot's Paradise," as we find in Bonchette's early description of Upper Canada, where he says: "From York to the westward there is another good road, called Dundas street, leading to Coot's Paradise, at the extremity of Lake Ontario."

In 1823, Dundas was the nearest post office on the list of post offices now before us. W. H. Conison was postmaster, "Hamilton" is not mentioned in the list.—Richmond Hill Liberal.

ALEXANDER ROBERTSON.

By the death of Mr. Alexander Robertson of the Ontario Colonization Office, on the 7th inst., there passed from this changing scene one of the last survivors of the little group of journalists who gave to the pre-Confederation press of Canada that note of distinction which has ever been regarded as its chief characteristic. The great fact of Confederation is probably as much due to these men as to the statesmen whose names are identified with it, yet they have not to any appreciable degree participated in the fame which has fallen to the lot of "The Fathers." Alexander Robertson, though little known to the present generation of journalists or public men, was a well known figure forty years ago, and bore a conspicuous part in the newspaper life of Canada in those strenuous and epoch-making days. To a high degree also he enjoyed the confidence and respect of the governing forces of the time. Born in the parish of Marguerite, Kinross-shire, Scotland, in 1823, and completing his education at Blair's College, Aberdeenshire, he came to Canada in 1851, and settled in Hamilton where, after five years apprenticeship on the Spectator, he in 1856, became editor and joint proprietor of that well-known paper, the firm of Gillespie and Robertson, succeeding the Simlises, who up to that time had conducted it. Here he developed that pointed and vigorous style as a writer which brought him into prominence and stamped him as one of the foremost editors of the day. His connection with the Spectator lasted until 1873 when he removed to Mount Forest and took charge of the Examiner, which in 1878 he relinquished to become editor of the Ottawa Times. The succeeding ten years was perhaps the period of his greatest activity, marking his connection with the Times and his editorship, for the Desberrats, of the Canadian Illustrated News, the first ambitious venture in this country of a weekly illustrated paper. During this time he was on terms of close intimacy with Sir John Macdonald, Sir George Cartier, Hon. D'Arcy McGee and other members of the Government whose policy he championed with great ability in the columns of the Times. With D'Arcy McGee in particular he was especially intimate, and was in the company of that ill-fated statesman a few minutes before he was struck down by the assassin's hand.

In 1878 Mr. Robertson came to Toronto as editor of the Tribune, a Catholic paper, which later, on receiving an appointment in the Immigration office, he relinquished into the hands of the late Hon. T. W. Anglin. His entrance to the Civil Service of course terminated his active career as a journalist but he continued to contribute occasionally to the columns of the Catholic Weekly Review and the Cause, a religious weekly published by his son in Los Angeles, California. In addition to his duties in the Immigration office Mr. Robertson was for some years in charge of the staff of sessional writers of the Legislative Assembly, where he came into touch with the younger school of newspapermen. In this capacity he enjoyed a high degree of popularity. It was also for several years one of the editors of that useful compendium of information, the Dominion Annual Register.

Mr. Robertson was a man of marked intellectual power and wielded a graceful and trenchant pen. He had the

faculty of getting immediately to the heart of the question and of discerning its ultimate drift to a degree that few men possess. Joined to this was a gentle and most winning personality and a thoughtful consideration for younger men that never failed to enlist their enthusiastic admiration. He was equally at home in a gathering of young men or in a group of "old stagers" and his reminiscences of Confederation and of the men who laid the foundation of Canada as a nation possessed a rare charm. He was always a devout and loyal Catholic and an amateur theologian of no mean capacity.

Mr. Robertson was married in 1856 to Miss Catherine Dunn, a well-known vocalist of Hamilton. She died two years ago. One son and one daughter survive, Edward J., of Salt Lake City, and Miss Mary at home. Another and older son, John Carayon, died at Carstairs, Alberta, in 1905.—H. F. M. in Toronto World.

THE EUCHARISTIC CONGRESS AND THE PAN-ANGLICAN.

In the latest issue of the Dublin Review, Father Robert Hugh Benson summarizes the late Pan-Anglican Congress which shared with the Eucharistic Congress the hospitality of England and the attention of the world. Father Benson sees a gleam of hope for the return of England to Catholic unity in many aspects of the Congress. Their humble attitude as being only a part of the great Catholic body, disclaiming any pretensions to call their meeting a council or ecumenical though they were gathered together for a year; their affectionate and respectful references to the Church of Rome; their devotions which (except for the absence of the Holy Sacrifice) might have been offered in Saint Peter's.

But there were discouraging elements, too, in that gathering of the only body of Churchmen, outside the True Church, who seem to have any coherence left. In the first place the nationalism—the Anglican feature—was well to the front always and therein is at once a strong bar to Catholicity. Then there was no discussion of doctrinal subjects though the diversity of beliefs, among the members, on many points was tacitly understood, says Father Benson.

"It is the dogmatic attitude that will tell in the long run, since a union of Christians—that is of those who accept Christianity as a Revelation—on any basis other than that of faith, is an impossible dream."

But little they said about matrimony had been better left unsaid. Their spasmodic coquetting with the word "Socialism" breathed a vague sense of unrest and indecision.

"Compare for an instant," says Father Benson, "the Eucharistic Congress which, by the time that these words appear will have been held in London, with this Pan-Anglican gathering. Both are assemblies of Christians—neither claims any legislative function; both meet to discuss matters that lie close to their heart; and there all likeness ceases. For the one is composed of persons of all languages and races who are met round the most dogmatic of dogmas, the deepest mysteries of truths, and who find themselves in an utter accord that rises to an adoring love—they are drawn there, in fact, by the unity of that faith and love."

The other is composed almost entirely of men of one language and one blood, who meet to discuss a variety of subjects, and who in common prudence find themselves forced to ignore those mysteries that should be the mainspring of every Christian heart, since hardly two of them are fully agreed as to what those mysteries involve. In the one case it is the mystery that lies nearest to the Incarnation that unites these men of many nations into one; in the other men of one nation are notoriously divided by this same mystery.—N. Y. Freeman's Journal.

THE MOTHER OF GOD.

Our present civilization, the governments of the world, the enlightenment of the people and their general morality are based absolutely on Christianity. It was the advent of Jesus Christ in the world that inaugurated the Christian era, and it has been in this era that the people have advanced from darkness into light. No matter what religious profession you may make, whether you see eye to eye with us or not in doctrinal matters, or whether you disagree with the Catholic Church in all its professions of faith, these things cannot be successfully denied. The evidence in profane and sacred history is one long unbroken chain of facts which establish beyond peradventure a truth that nobody with the ordinary gifts of reason will attempt to deny or dispute.

It being plain that the civilization, the governments, the enlightenment and general morality of the people of the world are based on Christianity, the thought naturally suggests itself, on what is Christianity based? For it must be more than a mere code of morals and a mere man-made system of government perpetuated through many centuries by authority drawn from man alone. Christianity is based on Christ, the Divine Son of God, born of the Virgin Mary. There are those so-called Christians who attempt to deny the Divine Nature of the Son of God, and to place our Lord in the same category as Confucius—that of a great teacher. But when they do this they strike at the very foundation of Christianity, for if Jesus Christ was not the Son of God then Christianity is not what it purports to be, and any worship of a mere man becomes a sacrilege. The Catholic Church bases its belief in the Divinity of Christ and worships the Son of God and venerates His Holy Mother as they have a right to be worshipped and venerated, and as it is the duty of all mankind to worship and venerate.

CRESOLENE ANTISEPTIC TABLETS.

A simple and effective remedy for SORE THROATS AND COUGHS. They combine the germicidal value of Cresolene with the soothing properties of slippery elm and licorice. Your druggist or from us, 10c in stamps. LEANING, MINZA CO., Limited, Agents, Montreal, 401

HOW TO CURE A HEADACHE

To attempt to cure a headache by taking a "headache powder," is like trying to stop a leak in the roof by putting a pan under the dripping water. Chronic headaches are caused by poisoned blood. The blood is poisoned by tissue waste, undigested food and other impurities remaining too long in the system. These poisons are not promptly eliminated because of sick liver, bowels, skin or kidney.

If there is pain in the back or aching kidney trouble—if the skin is sallow or disfigured with pimples—it shows clearly what is causing the headache.

"Fruit-a-tives" cure headaches because they cure the cause of headaches. "Fruit-a-tives" act directly on the three great eliminating organs—bowels, kidneys and skin. "Fruit-a-tives" keep the system free of poisons. "Fruit-a-tives" come in two sizes—25c and 50c. If your doctor does not have them write to Fruit-a-tives Limited, Ottawa.

All orthodox Protestant churches admit the divinity of Christ. It is one of their tests of orthodoxy. While holding that Jesus Christ was the Son of God, born of the Virgin Mary, by some process of reasoning that is not clear, our Protestant friends seem to have an aversion to turning the relation of the Mother and Son around, for in none of the denominational churches do we ever hear the Blessed Virgin spoken of as the Mother of God. Especially do our Protestant friends seem to dislike the Catholic nomenclature which always prefixes the "Blessed" when reference is made to the Mother of our Lord. This is especially noteworthy because in the Protestant version of the Bible (Luke 1, 48) appear the words "from henceforth all generations shall call me blessed." In the light of their own version of the Bible, it seems strange that objection could be taken to the veneration given to the Blessed Virgin by the members of the Catholic faith.

The only reasonable explanation seems to be that they fear the Blessed Virgin may become of more importance in the minds of the people than God Himself, yet such a fear would never enter the mind of a Catholic child making its First Communion. No matter how highly exalted the Mother of God may be in the minds of Catholics, the fact that she is not God, but merely the instrument of God the Father by which God the Son was brought into the world, is always perfectly clear.

We honor the Blessed Virgin Mary because she is the Mother of God, and because of the intimate association which must have existed between the Mother and the Son during all the years that our Lord was upon the earth teaching the people in the way appointed by His Father. It is a most beautiful tribute to the Mother of Christ, and emphasizes the attitude of the Church toward motherhood in general, for we are all the children of God, made in the image of God, bearing the likeness of God, and gifted with immortality?—Intermountain Catholic.

REFORMED CHURCH

MINISTER THANKS GOD FOR THE CATHOLIC CHURCH.

Dr. Herman Vandervort, of the First Reformed Church, in Hackensack, N. J., talking recently on "Atheism and Anarchy," said:

Religion is a national necessity. No government ever tried to live without it. Unless there be somewhere a mightier ruler and a mightier heart there is anarchy, let loose in the universe, anarchy stands for no God, no government, no home. Of all countries under the sun, anarchy has less cause to exist here than anywhere else. Cardinal Gibbons said at the Catholic celebration in New York recently that anarchists ought to give thanks to this country for letting them come here, for here they can enjoy more religious and personal liberty than anywhere else, and under our flag everyone has the right to make something out of himself.

No country is free from the threat of anarchy, be it of the low and brutal kind or of the high, defying corporation. Every country has a batch of anarchists, be they those who riot through the streets existing laws to fill their own pockets or they who kill existing rulers or presidents. America is in danger of both kinds. I thank God for our Catholic friends, who teach us reverence for constituted authority and willing obedience to the law.

THIS ELEGANT WATCH AND CHAIN \$3.75

Don't send money, but before you buy a watch, visit this office and see to what with your name and Post Office address, also NARDEST, ENGLISH OFFICE, and we will send you by express for examination, a handsome watch and chain, C.O.D. \$3.75. Inside the watch case, there is a small card, with your name and address, and a small card, with your name and address, and a small card, with your name and address. Our guarantee sent with each watch, and a small card, with your name and address. Write to us, PARISIEN JEWELRY CO., Toronto, Ont.

You cannot possibly have a better Cocoa than **EPPS'S**

A delicious drink and a sustaining food. Fragrant, nutritious and economical. This excellent Cocoa maintains the system in robust health, and enables it to resist winter's extreme cold.

COCOA

Sold by Grocers and Storekeepers in 1-lb. and 4-lb. Tins.