

MIDNIGHT MASS IN THE PENAL DAYS. THE SADNESS OF A PRIEST'S LIFE.—FATHER RYAN ON "LEAKAGE."

The Rev. Father Ryan, rector of St. Joseph's, East Greenwich, preaching at Deptford on Christmas Eve, said that a couple of years ago a very striking picture appeared in one of the Catholic papers. The subject of the picture was the celebration of Midnight Mass in Ireland during the penal days. The place chosen was one of the mountain districts, and on looking at the picture they could not help noticing the reverent attitude of the people as they knelt in adoration in the open air with the canopy of heaven for a roof. The surroundings comprised every possible description of desolation, yet if they cast their eyes around the scene they would be struck with the bowed heads and reverent attitude and demeanor of those people. They would observe also the rude altar, and they would also observe in the distance, the men who were doing vigilance duty on the outpost while endeavoring with their whole hearts to participate in and assist at the Holy Mass. They could understand why these men were on the watch. A price was put on the head of the priest, and difficult as was their task, they faithfully performed the duty of keeping him from capture by the yeoman, for, if he had been taken into custody, the very fact of his being a priest would have cost him the loss of his head. The people were poor, hard-working people who toiled, labored, and slaved simply to keep body and soul together, for if they had accumulated wealth it would have been confiscated to their poor non-Catholic neighbors. But they had a higher motive in their lives. Heaven was for them a reality. They understood the meaning and efficacy of Holy Mass; hence it was that after these years of hard work, they were to be found risking almost their lives to assist at Holy Mass on the bleak mountain side. Leaving them for the moment, the rev. preacher asked the congregation to go back to that night nineteen centuries ago—that night which witnessed the great event, that night when Jesus Christ was born. In the streets of Bethlehem they would notice at the dead hour of night that there were no people about. If they took another look around the streets they would see a weak old man and beside him a tender maiden, who were going to this inn and to that, but the answer at each was the same, there was no room for them. True, their personal appearance aroused a certain amount of curiosity, but the answer at each house was a distinct "no room."

They had to go and manage as best they could. They went to an out-house, a stable, and there in that stable was laid Jesus Christ. Though unseen by human eyes, His companions were thousands of ministering angels, and also the ox and the ass. Such was the story of the first Christmas night. And it was well that they, the Catholic people of Deptford, should ask themselves what did Christmas mean for them. In these days if they looked around them they could not help seeing that Christmas was a time of gluttony in eating and drinking, and especially the latter. If they went through the streets of Deptford that evening, what sights would meet their eyes? Did they think that the thousands of people they would meet were thinking of the goodness of God to them? Not at all. They were thinking of drink and the other sins that were its natural consequence. They, as Catholics, had to ask themselves what was the meaning of Christmas for them. They should realize that Jesus Christ came down from heaven for the salvation of man and to redeem him from the thraldom of sin. That was the idea of the Catholic Church, and that also was the feeling of the poor Catholic people that formed the subject of the picture to which he had referred. It was saddening—one of the most painful thoughts in the life of a priest—to see the vast numbers of the descendants of those pure people, those saints and heroes, losing all idea of Christianity when they came to this country. They seemed to have forgotten all knowledge of Christianity that holy Church had put before them, by ceasing to live as practical Catholics. They were full of faith, that is, they thought they were, and full of nationality. They rejected at the prospects of the political emancipation of their country which would be surely achieved, but how much more ought they labour for and rejoice at the emancipation of the soul from the thraldom of the devil and of sin! They rejoiced when they read of numbers of heretics being brought into the Church, yet it was sad and painful for a priest to see the numbers of Catholics that were falling away from the practice of their religion. All therefore should feel that Christmas meant the spiritual emancipation of the soul, that Christ wants the hearts and souls of His people purified from sin. He wants them to open the doors of their hearts, and receive Him into their souls. How can that be done? By having the perfect Faith of their ancestors, the intense love of God which made His presence felt in their daily lives. The faith of people who attended church only on occasions of certain functions or for particular reasons was not worth much. The words of Christ were, "If you love Me keep my commandments." In order therefore that they may worthily celebrate this Christmas, the reverend gentleman hoped they would all pray that God would give them the grace to keep His com-

mandments. There was not, he repeated, anything that had such a depressing effect on a priest as the knowledge that vast numbers of the sons and daughters of St. Patrick had almost on their arrival in this country given up all practical work for their Faith. Amongst such there would be no room, no warm reception for Our Lord this Christmas. Why? Because their hearts were filled with sensuality. Yet their ancestors, not more than a hundred years ago, were ready to endure any hardship and face any risk, for they worked for the kingdom of heaven. They were the true heroes and patriots that had the emancipation of their country at heart. Their descendants may well try to assimilate their patriotism, but they were only the victims of the vices that came out of indulgence in intoxicating drink. He wondered if his country-people would ever learn a lesson in sense, if they would ever think of the example of their ancestors who lived in the penal days, who practiced their faith in the face of every possible penalty, who defied the penal laws, and were true to God. To these good old people one should look for the meaning that Christmas had for the people who lived in Ireland a century ago. In Deptford the Catholics had every facility afforded them to make their peace with God. By responding to the graces which God had afforded them they would show themselves worthy descendants of their heroic and saintly ancestors, they would be worthy of Him who was born the first Christmas night for their spiritual emancipation, and show true patriotism, for they may be confident that the spiritual emancipation which they desired would be theirs just in proportion to the efforts they made to emancipate their souls from the devil and the thraldom of sin.

NEW YEAR'S RESOLUTIONS.

In the personal and domestic affairs of men nothing is more common than the institution of new sets of reformatory resolutions in the beginning of each recurring year. The logical meaning of this is that the retrospect of the bygone year is not, in all respects, quite satisfactory to the individual, hence the consciousness of the necessity of adopting new methods, and new rules of life, that will ensure a steadier and more persistent effort to keep the paths of rectitude—which plainly means a more determined purpose to yield a fuller obedience to the dictates of reason and justice, as well as a stricter compliance with the moral precepts and Christian duties.

In this wise and salutary effort, that aims at an amendment of life, there is a certain beneficial element of mortification that humbles the pride of the wayward transgressor and lets him see, with painful clearness, that he must not absolutely depend upon himself, or upon his own unaided power to carry out schemes or resolves, however good the object or pure may be the intentions. From this positive and humiliating discovery of man's inherent weakness and inability to adequately provide for his own essential wants, springs the vivid and realistic sense of his utter dependence upon that higher, overruling power which a merciful Providence has set as a shield and protection to save erring mortals from plunging headlong into vicious projects, that would ultimately lead to failure, disgrace and destruction. To the resolute of will and the over-confident even temporary checks and useful corrections are very galling, and they sometimes produce a spirit of recklessness and resentment in the most impetuous and ill-balanced minds. This leads the mortified ones to attribute their ill-success to neglect on the part of their friends, or to lack of ability and interest in the co-operators. If, however, no better reason may be found to account for non success, it is commonly ascribed to that convenient, but much abused term, bad luck. To the youthful portion of mankind, who have not yet been called upon to face any of the sterner problems of life's struggles, the sum total of their good resolutions, to take effect on the 1st of January, 1894, may simply be a well-directed resolve to overcome the pernicious habit of premature tipping, or, perchance, a determination to resist the evil suggestions of a vicious companion, or to choke off a growing tendency towards some besetting and fatal consequences in the future. In such cases, the recognized formula is to "swear off." While the swearing off business may be well enough in itself, inasmuch as it is a step in the right direction, its lamentable and constantly recurring failure to cure the evils aimed at, forms a sad phase of the instability and frailty of human nature.

The only power on earth that is really effective for holding the evil passions in check, is the spiritual or supernatural power that is exercised in the Catholic Church. The reasons for this are both natural and sublime. If she imposes upon her wayward children a restrictive or corrective law, they know that the true Church speaks only in the Name of Him Who made her the depository of Divine power, and the unerring interpreter of His will in relation to, and for the well-being of all His creatures.

If the Catholic Church, in the plenitude of her spiritual wisdom and power, cuts off from one of her adherents, some hurtful or dangerous indulgence which may happen to wound or mystify the pride, and the grosser part of his humanity, she can point upwards to heaven, where a hundredfold reward is reserved for an humble submission

to a temporary suffering or punishment here below. No merely human medium or institution could pretend to correct abuses by such gentle, yet persuasive, authority, and be able, at the same time, to offer heavenly rewards that so much outweigh the trifling sacrifice demanded. The truth of this is gradually dawning upon the minds of the more enlightened men outside of the true fold, in the United States. Hence, their more favorable consideration of the claims and works of this Supreme Teacher of religion, honesty, virtue and morality.

Eminent statesmen, no matter of what creed or belief, know that there are adverse elements at work, among the non-Christian and infidel hordes in the Republic, that must eventually destroy the Christian character of the nation, unless the hostile forces be met and overthrown by a stronger force. The divinely appointed institution is the only one possessing competent authority to make use of effective spiritual weapons that are fit to do useful work in the dreadful combat. This contention, is, of course, disputed by the numerous non-Catholic bodies, each of which claim credit for themselves as leaders in the great movements for the religious and moral regeneration of the world. While these empty boasts and hollow pretensions are heard on all sides, the true Church, through the powerful ministrations of her eminent hierarchy, her zealous priests and her numerous temperance and benevolent societies, steadily, but quietly putting forth superhuman efforts to preserve intact that elevating and purifying stream of grace and virtue which alone is capable of restraining the evil passions of men, and which now is, and always will be, the most potent factor in safeguarding the national healthfulness and moral purity of this New World.

The vast multitudes of human souls who are outside the sphere of this great reforming and saving agency, will continue—as long as they refuse to submit to its influence—the struggle against the debasing tendencies of their fallen human nature, with no better results in the future than those reaped from their vain strivings in the past. New codes of rules for personal government during the year 1894, may be outlined in abundance, they will be as helplessly wrecked as were those of 1893, unless divine help be sought for, and invoked in a legitimate manner, and through the proper channels. The old Adam planted in the stubborn heart of man refuses to make this humble submission; hence, the real cause of the total wreck of so many well conceived and well-meant New Year's resolutions. As weak humanity is unable, of its own free-will, to rise superior to its own inherent frailties, it need not flatter itself into a belief that the temptations and evil promptings of the future will be less violent, or will be gained where inadequate means have been employed.

A once notorious American humorist felt himself moved by an overpowering desire—if by no higher motive—to be freed from the vexatious inconveniences that arise from an ill spent life. He accordingly drew up an elaborate set of new guiding rules for the ensuing year. Some of them partook largely of the philosophic, or business-like element. For instance, the first was, that he would neither borrow (money) nor lend—especially lend. Secondly, if any man asked him for his coat,—in spite of the Scriptural injunction—his reply would be in the negative, inasmuch, as he proposed attending a full dress, evening party, and the surplus contents of his wardrobe had been transferred to his "uncle" for safe-keeping. Thirdly, that if some one should call him in fool, he would not ask him to prove it. "The inference being that the assertion might be too easily substantiated." Fourthly, that if questioned as to his reasons for talking to himself, he would aver that he liked to hear a sensible man talk, besides, he loved to talk to a sensible man. Fifthly, that if a person wanted to test his familiarity with the characteristics of the past Presidents of the United States by an enquiry as to which of them wore the biggest hat, he would answer, that it was "the one that had the biggest head." Sixthly, that if requested to name something that was beneficial to man, he would declare that it was tight boots, "simply because they make a man forget all his sorrows." Seventhly, that if attacked either by a slanderous tongue or pen, he would not attempt to strike back in kind. On the contrary, he would endeavor to live such a life as would belie the statements, and prevent any person from believing the slanders.

This last resolution, whether original or adopted, embodies the true philosophic sentiment, and should form the fundamental rule and guide for all good Christians, who are beginning this New Year of grace, with a sincere and well-directed purpose of amendment. If they pursue crooked or doubtful methods in their various relations and dealings with their fellow-creatures they are making moral rents in their own protecting walls. They are making themselves vulnerable to the attacks of their open enemies, or false friends, and are thereby inviting assaults upon their own domestic happiness and peace of mind.—Wm. Ellison in the Chicago New World.

A FAIR TRIAL of Hood's Sarsaparilla guarantees a complete cure. It is an honest medicine, honestly advertised and honestly cured.

Mirand's Liniment for sale everywhere.

"THE CONVENT."

Baltimore Mirror. Mr. Cy Warman, that gentle wooer of the muses whose verses are fast bringing him into prominence, wrote the following pretty poem on a visit to the Sacred Heart Convent at London, Ont., while he and his bride were on their wedding tour. Mrs Warman is a graduate of the Sacred Heart; and, while witnessing the expression of affection which she bore to her Alma Mater and the gentle Sisters, the poet was inspired to write the following pretty lines:

What is there here, what can there be About this dear old nunnery, That makes this place so dear to me? Beneath the dimly lighted gas, Down these old aisles the children pass At early morn to early Mass. At evening when the lights are low The silent nuns move to and fro, Like phantom figures, come and go. And softly down the distant hall I hear the muffled footsteps fall That echo not from wall to wall. And now the night and day One gentle Sister leads the way, I follow where she cares to stay. And pausing in each quiet retreat I muse, and say: here oft my sweet Has been, these floors have felt her feet. Or standing in the chapel where I breathe the sweet incense, I declare I've felt its fragrance in her hair. A thousand things I would not miss, Seen in her smile, felt in her kiss; Her voice is like the angelus. And now its all made plain: I see What makes this dear old nunnery So sweetly, strangely dear to me.

Are Catholics Tolerant?

Are we Catholics tolerant? If we live up to the teaching of Holy Mother Church we are of all men the most tolerant socially, we are, if prudence or charity require it, politically tolerant, and, once such tolerance is established by compact, bound not by sentiment, but by the solid principles of ethics and religion, to observe and respect the compact. But for intellectual or dogmatic tolerance, for a tolerance that would put truth and error on the same pedestal of honor, we have nothing but contempt and abhorrence. We look on such tolerance as less gross, though not less absurd, than the tolerance which built the Pantheon of all the gods.

We wonder sometimes what was the mental attitude of thoughtful Romans towards their thirty thousand gods, gathered in Rome for every nation to receive without rivalry equal reverence. We wonder in like manner at the mental attitude of men to-day who confess one God, and see no repugnance in a multiplicity of religions.

However much we may practice social tolerance and extend to the wanderers in the mazes of a wretched philosophy the largest personal charity—however much we may insist on political tolerance—we hold that before the tribunal of reason and conscience dogmatic tolerance is an absurdity, leading logically to Atheism.—Rev. T. Brosmahan, S. J., in January Donahoe's.

Mr. J. R. Allen, Upholsterer, Toronto, sends us the following: "For six or seven years my wife suffered with Dyspepsia, Costiveness, Inward Piles and Kidney Complaint. We tried two physicians and many number of medicines without getting any relief, until we got a bottle of Northrop & Lyman's Vegetable Discovery. This was the first relief she got, and before one bottle was used the benefit she derived from it was beyond our expectation."

Gored by a Cow. A fine colt belonging to Mr. Peter Lindsey, of Sixon, Ont., was badly lacerated by a cow. Two bottles of Hagar's Yellow Oil cured it. This invaluable remedy should be in every house. It cures sprains, bruises, burns, and all pains and aches in man or beast. Dyspepsia or Indigestion is occasioned by the want of action in the biliary ducts, loss of vitality in the stomach to secrete the gastric juices, without which digestion cannot go on; also being the principal cause of headache. Parmelee's Vegetable Pills taken before going to bed, for a while, never fail to give relief and effect a cure. Mr. F. W. Ashdown, Ashdown, Ont., writes: "Parmelee's Pills are taking the lead against ten other makes which I have in stock."

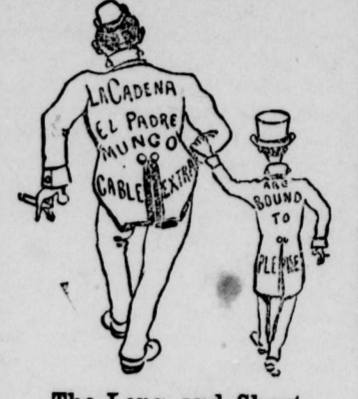
Altogether Disappeared. GENTLEMEN,—About two months ago I was nearly wild with headaches. I started taking B. B. H., took two bottles and my headaches have now altogether disappeared. I think it is a grand medicine. EVA FINN, Massey Station, Ont.

YOU CAN'T DO WITHOUT SOAP WHY NOT GET THE BEST. THERE IS NO SOAP COMES UP TO SUNLIGHT. SHILOH'S CURE. A DOSE OF THE GREAT TAKE THE BEST COUGH CURE. 25¢ PER BOTTLE. Cures Consumption, Coughs, Croup, Sore Throat. Sold by all Druggists on a Guarantee.

From the MOMENT OF BIRTH use CUTICURA SOAP

It is not only the purest, sweetest and most refreshing of nursery soaps, but it contains delicate emollient properties, which purify and beautify the skin, and prevent skin blemishes occasioned by imperfect cleansing and use of impure soap.

Sold throughout the world. Price, 50c. POTTER, DAVIS AND CO., Sole Proprietors, Boston. "All About Baby's Skin," free.



The Long and Short of it is that S. DAVIS & SONS' Cigars have no equal.

CHOCOLAT-MENIER A Common Error. Chocolate & Cocoa are by many supposed to be one and the same, only that one is a powder, (hence more easily cooked,) and the other is not. TAKE THE Yolk from the Egg, TAKE THE Oil from the Olive, What is left? A Residue. So with COCOA. In comparison, COCOA is Skimmed Milk, CHOCOLATE, Pure Cream.

ASK YOUR GROCER FOR CHOCOLAT-MENIER. If he hasn't it on sale, send his name and your address to Menier, Canadian Branch, 12 & 14 St. John Street, Montreal.

IF YOU WANT A GOOD CEMENT TO BUILD A CISTERN, OR A PERMANENT CELLAR FLOOR, OR STRONG WALLS FOR FOUNDATIONS. USE THOROLD CEMENT. MANUFACTURED BY ESTATE OF JOHN BATTLE, Thorold, Ont.

CHURCH WINDOWS. CATHEDRAL WINDOWS. Hobbs Manufacturing Co., London, Can. JOHN FERGUSON & SONS, 130 KING STREET, The leading Undertakers and Embalmers. Telephone—Home, 573; Factory, 543.

EDUCATIONAL. ASSUMPTION COLLEGE, SANDWICH ONT.—The studies embrace the Classics and Commercial courses. Terms, including all ordinary expenses, \$150 per annum. For full particulars apply to REV. D. CUSHING S. R. ST. JEROME'S COLLEGE, BEILIN, ONT. Complete Classical, Philosophical and Commercial Courses, and Shorthand and Typewriting. For further particulars apply to REV. THEO. SPEITZ, President.

ST. MICHAEL'S COLLEGE, TORONTO Ont.—In affiliation with Toronto University. Under the patronage of His Grace the Archbishop of Toronto, and directed by the Basilian Fathers. Full classical, scientific and commercial courses. Special course for students preparing for University matriculation and non-professional certificates. Terms, when paid in advance: Board and tuition, \$150 per year; half boarders, \$75 per year. For further particulars, apply to REV. J. R. TEEPY, President.

LOVE & DIGNAN, BARRISTERS, ETC., 418 Talbot street, London. Private notices to ladies.

BENZIGER BROTHERS PUBLICATIONS. CHRIST IN TYPE AND PROPHECY. By Rev. A. J. Mass, S. J. 12mo, cloth, net, \$2.00. THE COMEDY OF ENGLISH PROTESTANTISM: in Three Acts. By A. F. Marshall, B. A. 8mo, cloth, net, \$1.00. CATHOLIC HOME ANNUAL FOR 1894, beautifully illustrated. 50 cents. EXPLANATION OF THE GOSPELS of the Sundays and Holy days. Together with AN EXPLANATION OF CATHOLIC WORSHIP, its Ceremonies, and the Sacraments and Festivals of the Church. 32mo, cloth, flexible. 50 cents. A CATHOLIC DICTIONARY. Containing Some Account of the Doctrine, Discipline, Rites, Ceremonies, Councils, and Religious Orders of the Catholic Church. 8vo, cloth, net, 65.00. CLAUDE LIGHTFOOT: or, How the Problem was Solved. By F. J. Finn, S. J. \$1.00. CONNOR D'ARCY'S STRUGGLES. By Mrs. W. M. Bartholomew. 8vo, cloth, \$1.25. CATHOLIC BELIEF PAPER. 20 cents. Flexible cloth. 40 cents. A LADY. By L. H. Bugg. 40 cents.

Sold by all Catholic Booksellers & Agents. BENZIGER BROTHERS, New York, Cincinnati, Chicago. COOKS FRIEND BAKING POWDER. Should be used, if it is desired to make the Finest Class of Cakes—Rolls, Biscuits, Pancakes, Johnny Cakes, Pie Crust, Baked Paste, Light, sweet, and without any artificial coloring. Guaranteed free from alum. Ask your grocer for McLaughlin's Cook's Friend.

THE LONDON MUTUAL Fire Insurance Co. of Canada. NOTICE IS HEREBY GIVEN THAT THE annual general meeting of the members of this Company will be held at their place of business, 155 Richmond street, London, on Wednesday, 27th February, 1894, at the hour of two o'clock, p. m., when a statement of affairs of the Company will be submitted and Directors elected, according to statute. London, Ont., 15th January, 1894. D. C. MACDONALD, Mgr.

THE RITUAL OF THE P. P. A. We have published in pamphlet form the entire Ritual of the conspiracy known as the P. P. A. The book was obtained from one of the organizers of the association. It ought to be widely distributed, as it will be the means of preventing many of our well-meaning Protestant friends from falling into the trap set for them by designing Jesuits. The book will be sent to any address on receipt of 6 cents in stamps or by the dozen, 4 cents per copy; and by the hundred, 3 cents per copy. Cheap COFFEY, CATHOLIC RECORD OFFICE, London, Ontario.

Father Damien, S. J. One of the most instructive and useful pamphlets extant is the lectures of Father Damien. They comprise four of the most celebrated ones delivered by that renowned Jesuit Father, namely: "The Private Interpretation of the Bible," "The Catholic Church, the only true Church of God," "Confession," and "The Real Presence." The book will be sent to any address on receipt of 10 cents in stamps. Orders may be sent to Thos. Coffey, CATHOLIC RECORD OFFICE, London, Ontario.

PRAYER BOOKS. We have now in stock a very large and beautiful assortment of new Prayer Books, ranging in price from 25c. to \$4.00. There are also amongst the lot some specially improved editions for presentation purposes. Orders from a distance promptly attended to. We will make a nice selection for any given sum that may be sent us, and if book is not entirely satisfactory, it may be returned to us, and money will be refunded. Address: THOS. COFFEY, Catholic Record Office, London, Ont.

BEES WAX CANDLES. We have in stock a large consignment of Pure, white, and colored Beeswax candles, of all sizes, for altar use. Orders from the rev. clergy will be promptly attended to. THOS. COFFEY, Catholic Record Office, London, Ont.

Farms for Sale Cheap And on Easy Terms. Part Lot 12, broken farms, tier of lots, tp. Charlotteville, Co. Norfolk, 100 acres and fine buildings, \$1,000. Lots 23 and 24, 2d tier, Middleton, N. B., Co. Norfolk, 193 acres, more or less, and buildings, \$2,000. Part N. 1 and S. 1, 2d tier, McGillivray, fifty acres, more or less; good orchard; excellent brick house, and other buildings, \$500. E. 1 Lot 6, con. 4, tp. Saugeen, Co. of Bruce, fifty acres, more or less, and buildings, \$500. Apply by letter to Drawer 541, London.

BENNET FURNISHING COY. LONDON, ONTARIO, Manufacturers of Church, School and Hall FURNITURE. Write for Illustrated Catalogue and Prices.

ONTARIO STAINED GLASS WORKS. PUBLIC AND PRIVATE BUILDINGS. Furnished in the best style and at prices low enough to bring it within the reach of all. WORKS, 484 BUCHANAN STREET, R. LEWIS.

COMMERCIAL HOTEL, 54 and 55 Jarvis street, Toronto. This hotel has been added and furnished throughout. Home comforts. Terms \$1.00 per day. M. DONNELLY, Proprietor.

FIVE-MI Third Squad PRAC Many shall co the west, and sh Isaac and Jacob but the childr into the exterior Day. These word were spoken t the Jews on th the servant o centurion was would call army; he was belong to God Church of the a heathen by brought up in the true relig prophecies wh him clearly th into the world darkness com Hebrew comp was cast; but that was enoug power of God, know that th Pharisees wen Master of life said he, "I an shouldst come u say this word, be healed," which the Cat tured up, and p every day, and by the divi "Amen I say t so great faith i you that many and the west, a Abraham, Isaac dom of heaven kingdom shall darkness."

Now, my bre we to learn fr heathen centu to God's own p the mouth of C this which our use which we m He gives us, t if we will but a but that the gr for our eternal if we slight the A simple an surely, and yet get and neglect from our infanc to families wh the faith. We to whom the fa promised. An always so, but darkness into h the divine favo He, then, who n now complete His word, we a receive His s sacraments; w saved? Are w whom He said, voice, and I kn low Me; and I ing, and they s and no man sh hand? Yes, my dea that we shall b Catholics. But being Catholics means of salvati ing our salvati greater means souls; but wo them! And wh and so many g similar, as far as the Roman cent light that we h fault, but by t when we see th few felips that the fear that God wi the graces that the children of o others shall c and the west an we have but do Let us, then, we have been u gress which w and which has rous ourselves, having the faith a great privileg we must give God.

Anglicans a Our esteem Liverpool Catho able for the o stories: One of encies of Ritain for their Bisho appear to look not contempt. proaches we shal one of the High the old story of " one of the most tant Bishops. M Anglican prelat the nickname o cause, seeing th testament calendar referred to some greater and lesse ing within the r learning. The upon by one of nut which it ha ever since. The just found a sim other Bishop, wh High Church pr invested in a le quested him to l it was an illega good in its way who, when invit rector with Hig to Compline, re