DECEMBE

THE REAL

"The holly and in And weave it wit

To make a crown That ever yet wa

But holly hath h And ivy's green But holly hath h And ivy's green

There's many a To see the new To kiss his hand To pray, "Long Lo! country la Upon you bleak The sheep are for The dog walks."

The dog walks to The sheep are for The dog walks

So fare we to th

That standeth of The snow's add The night-wind Are Kings in J That sleep in b

With ermine li

To wrap them I

To wrap them i

Oh! This is bu

Oh! This is but
Though beauti
And here is but
Who rocks Hie
And here is but
An ass and oxe
King Babe, no
Accept our fe

King Babe, no Accept our fe

the days and

past and do b So we resolv dear reader, severed. Are this first of J

this first of J a year ago with old fault spots, taken a just the same in our imper the devout be

rooted out of perfect, and warn us to we may have the shadows

to the Right

"Toll ye the And tread so

For the old

As we list the passing it will one same bell the old year New. So to portal of life

There is no Tennyson s towards the is Onward.' May the happy for hopes blos

months to

My note

costs? By that an ev ment wou fever in so you can d struction difficulty i ing an op which pre-haps this must be e done alon, offered to Catholic

Catholic

their min

"Carmete very con "half-edu true. The "Carmete think my difficulties."

little en yours is make it

read in sings. Ething many es I know

lowing on Cat priest. "Should

Charles the thi

the pr

Maud' Eve' -etc., e

FIVE-MINUTE SERMON

OCTAVE OF THE HOLY INNO-CENTS

"He shall be called a Nazarine"-(Matt. ii, 23. We read in Holy Scripture that Nathaniel asked: "Can anything of good come from Nazareth?" He asked good come from Nazareth?" He asked this question because the inhabitants of Nazareth were despised by the Jews; but we Christians know that something good did come out of Nazareth: Jesus Christ, the Son of God, who came to de-liver the world from its sins. The pro-phets had announced the Redemer as a Nazarene. As Christ was called a Nazarene, the first Christians consid-ated it an honor to be called by that Nazarene, the first Christians considered it an honor to be called by that name. The word Nazarene translated into our language means blossom, and we, my dear Christians, should make ourselves worthy of this name by endeavoring to bear the blossoms and fruits of Christian visites.

tian virtue.

Our Saviour compared man with a tree and said, as the good tree bears tree and said, as the good tree bears good fruit so should the good man practice good works, and as a tree that bears no good fruit will be cut down and thrown into the fire, so favor will not be found by the man who does not bring forth good works. We are, as it were, the trees in the garden of Holy Church and God demands that we bring forth the blossoms and fruits of virtue. It is especially befitting that a Christian should bear the blossoms of innocence and purity, At all times let thy garments be white," says the spirit of the Lord (Eccl. ix 8). And this is meant, as St. Cyril tells us, not of the clothes of the body, but of the soul, the white garment of sanctifying grace. We receive this garment first in holy Baptism and we ought to preserve it spotless, and thus grive before the judgment seat of God arrayed in it.

Would that this white robe of inno-

is Christian, and the whole world is ungodly." It is Christian according to word, but ungodly in works. Many who call themselves Christians, give seandal by their lives, and thus disgrace the name of Christian. Where may be found among us, for instance, that great horror of lying, which prevailed in the early ages of Christianity? Yet we read that St. Anthinus preferred to suffer martyrdom rather than tell a lie. Where are the Christians nowadays to whom virtue is so precious that they would, like Saint Louis; fall a victim to some hideous disease rather than commit sin? If Christians accept the teaching of Christ. "Give and it shall be given to you" (Luke vi. 38) why then are some so uncomments.

Dear Christians! We have just entered upon a new year. Do you desire to stand during the coming year in the garden of God's Church as barren trees, fit for nothing but to be hewn down and cast into the fire? Will the heavenly gardener wait again in vain for the flowers and fruits of virtues? Ah, may be He will say this year: "Cut down the unfruitful tree! Why cumbereth it the ground?" Death often comes suddenly and unexpectedly like a thief in the night. Well, then, do not be tardy in purifying your soul, put on your soul again the white robe of innocence, and try to preserve and protect it for the future from every stain of sin. The Saviour says: "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven" (Matt. v, 16.) Take care therefore to edity your fellowmen by a virtuous life and encourage them in doing good. The more virtues you acquire the more you will become like your Lord and Saviour Jesus Christ, the more merits will you accumulate for the kingdom of heaven, and the more confidently may you hope that this new year will be a year of salvation and blessing for you. Amen.

A Curious Coincidence

A correspondent of the Tablet, of London, writes: "Last December, 1900, an international press conference was held in London, attended by representatives of the foreign press. So many of the latter were found to be Freemasons that a special Masonic welcome was arranged for them. They were invited to attend a regular meeting of the jubilee Masters! Lodge, held at the Hotol Cecil. * * * A banquet followed in which special toasts were

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ments be white," says the spirit of the Lord (Eccl. ix 8). And this is meant, as St. Cyril tells us, not of the clothes of the body, but of the soul, the white garment of sanctifying grace. We receive this garment first in holy Baptism and we ought to preserve it spotless, and thus grive before the judgment seat of God arrayed in it.

Would that this white robe of innoegee were held in as high esteem by us sit was by the first Christians! They led pure and blameless lives so that the apostle St. Paul called them: "Beloved of God, called to be saints" (Rom. i. 7). They knew that "the law of God is unspotted" (Ps. xviii. 8) and they endeavored to lead an unspotted life so as to put to shame the enemies of their faith and win them for Christ. But, alas, innocence and purity of heart are no longer so comm n among Christians, and the warning of St. Augustine applies strongly: "The whole world is Christian, and the whole world is christian, and the whole world is Christian, and the whole world is ungodly." It is Christian according to ward, but ungodly in works. Many

A BEAUTIFUL TRIBUTE FROM

give of what we had, and not merely our used-up toys, to the less well-off little ones, and nothing pleased him more than to see his children trudging off with their mother laden with good things for those who most wanted them. When people expostulated with her for taking her children where they might catch something worse than a cold she would say, 'Sickness would be a small price to pay for the experies of this Christilize say, Sickness would be a small price to pay for the exercise of this Christlike privilege—but God will take care of my children where my love fails. Her love of the poor was almost a passion, and but for her own children's sake she would have parted with everything. Washing the bedridden, changing their bedding, recogning their rooms was the sort of From the Life of Cardinal Vaughan, Snead - Cox, we take the following autiful letter addressed to that gentlebeautiful letter addressed to that gentle-man by Cardinal Vaughan, having to his childhood and the influences which ruled there. It is a touching word picture, and true as it is touching. "Dear John,—You ask mo to send you my memories of Courtfield when I was a child. I was only a little boy when we lost our mather. It was a loss I cannot

the bedridden, changing their bedding, sweeping their rooms, was the sort of thing in which she felt a real pride. Not even when she was very seriously ill would she call in any but the parish doctor, protesting that if he was good enough for her poorer sisters he would do very well for her. that nowedays to whom vitron is no positions that they would, like Smith Lower of Courtfield when I was also to the support of the country of

table. We were never allowed to go down to dessert, our father thinking it might encourage greediness or undue fondness of food. We dined at our parents lunch and then were allowed to take what we liked. I remember one day being offered some dish which I rejected with the incautious remark, 'Thank you, Father, I don't fancy it.' Should I live to the age of Methuselah I shall not forget how he turned upon me and in solemn voice said, 'I do not wish any of my boys to indulge in fancies about food; fancies are the privilege of your sisters.' On another occasion, when I had shown over-much relish for some dish, my father reminded me that it was a poor thing to be a slave to any appetite or practice. Blushing to the roots of my hair, I ventured to retaliate, saying, 'Well, Father, how is it that the snuff-box is brought to you every day at the end of dinner?—you always take out a big pinch.' For a moment he was silent, and then made me fetch the box, and while in the act of tossing it into the fire he said, 'There goes the box, and that is the end of that bit of slavery.'

"His training was somewhat drastic,

and music, and nothing delighted us more than to gather about her in the round drawing-room, wild with joy, to hear her recite, or sing her own songs or hymns about Heaven as she accompanied herself on the harp. When our enthusiasm was thoroughly stirred she would pause to remind us that all this was but discord compared with what the rapturous music of Heaven would be. She was fond of whetting our appetites for Herven. In our mother's time Courtfield was always so cheery, bright, and holy, that it used to be said in the county, 'You nearly break your neck going, but more nearly break your heart leaving there.'

and that is the end of that bit of slavers.

"His training was somewhat drastic, but it was a fine counterpart to that of the ever tender mother. He was fond of making us, even before we came to the use of reason, stand on a chair, and no matter what guests were present, he would have us tell the company in our own simple words where we had been, what we had seen, and what we had done. It was no good resorting to shyness for protection, for he would declare that shyness was only a polite name for vanity, and vanity in a boy was something shameful. Once, when trying my best to give a good account of a fall I had had from a pony, I was so dreadfully afraid of being laughed at that I actually had a second fall from the chair, but making the most of it, I lifted up my arms to the company, exclaiming, I fell just like that, and scampered off to the nursery, hardly knowing whether to scream with laughing or crying.

"There were some fine customs which our father insisted on the reason." going, but more nearly break your heart leaving there."

"When I look back to those young days so crowded with life I cannot remember any quiet games entertaining us. Birds, dogs, other pets, and ponies were our chief delight. I fear we were dreadfully noisy, loving hare and hounds, blindman's-buff, snapdragon, and above all threatricals, in which movement was a safety valve for what was called 'the surprise surprise." scream with laughing or crying.

"There were some fine customs which our father insisted on; for instance, that we should take our places with the village school children when they were catechised on Sunday afternoon in the chapel; and the chaplain was encouraged to be specially severe with us if we did not answer correctly. Father liked us to give of what we had, and not merely our used-up toys. to the less well-off little.

statute, where we made peace.

"I think I have sampled our early life fully enough for even an inordinate taste for childhood's days, but I cannot end the tree of the irreparable loss that came upon us when God called our mother away. It was a catastrophe. The resonally I was too young fully to understand what had happened; what I cannot end to most vividly remember is going down to the library, where the blinds were drawn and everybody was in black. I recollect my father's grief-tricken countenance as, amid the sobs of his children, he called my eldest sister, Gwladys, to his side, and placing on her wrist my mother's simple silver bracelet, with cracifix and needal attached, he told us that our mother had gone to Heaven and that the eldest girl must take her place. I bit my lips, exclaiming internally, 'She never shall with me.' He said much more, but I did not quite understand what it all meant, or why everybody was crying. I felt sure, even if mother had gone to Heaven, she would somehow be back soon, for she was never away from us for long. It did not seem that one could possibly live without her. Very gradually the reality of the loss she home to one, and then it seemed that nothing much mattered. We rarely spoke of mother because the mere mention of her name awakened feelings that could not be controlled. Herbert even to the last was shy of speaking to me of her; sometimes when I ventured to the last was shy of speaking to me of her; sometimes when I ventured to the last was shy of speaking to me of her; sometimes when I ventured to the last was shy of speaking to me of her name awakened feelings that could not be controlled. Herbert even to the last was shy of speaking to me of her; sometimes when I ventured to the last was shy of speaking to me of her is sometimes when I ventured to the last was shy of speaking to me of her; sometimes when I ventured to the last was shy of speaking to me of her; sometimes when I ventured to the world of the last irrecognizable cause, of the last was shy of speaking to

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Or any Binch or Swelling to the transactions of this kind that occurred in connection with the establishment of the union. The present Lord Ashton has fallen into the hands of professional money leaders, with whom he is now engaged in kind, delivered. Reduces Goitre, Tomors, Wens, Varioose Veins, Ulcers, Hydrozele, Varieoele, Rook free Made only by Mr. F. 10Ulfi, P. D. F., 299 Temple St., Springfield, Mass. Canadian Agents: Lymans' Ltd., Montreal. Canadian Agents: Lymans' Ltd., Montreal and music, and nothing delighted us more than to gather about her in the more than to gather about her in the entirely at Glenahiry, his seat in County Galway. His life has repeatedly been attempted. He was shot in 1903 and in 1906, while in 1907 a bomb was exploded at his house at Glenahiry, entirely wrecking the room in which he usually sits.

It was claimed that the so-called "Glenahiry outrage" had been engineered by the peer himself, and certain it is that he received very little satisfaction from the government in con-

satisfaction from the government in connection with the endeavors to run down the prepetators of the outrage, or in the shape of additional protection.

HAECKEL AND THE LUTHERAN CHURCH

us. Birds, dogs, other pets, and ponies were our chief delight. I fear we were dreadfully noisy, loving hare and hounds, blindman's buil, snapdragon, and above all threatricals, in which movement was a safety valve for what was called 'the Yaughan spirits.' On the Feast of Holy Innocents, when it was our custom to dress up in the habitants of different religious orders, we used to hold high religious functions, and preach one another down till the result was a sort of pandemonium, ending in clouds of incense and a hiaze of candles round the schoolroom statute, where we made peace.

"I think I have sampled our early life fully enough for even an inordinate taste It is announced that professor Ernest

taught these radically anti-Christian doctrines, retained his membership in the Lutheran Church, and we presume would have remained a Lutheran to the end, if he had not thought proper to sever his connection with a church that never dreamt of discipling him for his outrageously anti-Christian teachings. As one compares the attitudes of the German Lutheran Church towards

carried in transparent vessels, resembling our present monstrances. Moreover,

ing our present monstrances. Moreover, a custom grew up, especially in Germany, of keeping the Blessed Sacrament continually exposed to view in churches. It was forbidden by many synods, but a sort of compromise was arrived at through the construction of the Sakramentshauschen of which so many examples still exist in central Europe. These tabernacles of great height and

These tabernacles of great height and imposing appearance, were erected in the most conspicuous part of the church, and there the Blessed Sacrament was reserved in a monstrace behind a metal door of latticework which allowed a more or less free view of the interior. It was thus that the practice developed these particles and the process of the control of the contr oped, though partly kept in cheek by synodal decrees, of adding solemnity to any function, even the Mass itself, by exposing the Blessed Sacrament during

its continuance.
Turning to our second element, we find that from the begining of the thirteenth century, a custom prevailed

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among the confraternities and guilds which were established at that period in

which were established at that period in great numbers of singing canticles in the evening before a statue of Our Lady.

These canticles were called Laude, and were often composed in the vulgar tongue, becoming in the hands of such poets as the Franciscan Jacopone da Todi, one of the great popular influences which helped to develop a native Italian Harstone. ian literature.

Confraternities were formed for the

express purpose of singing these can-ticles and their members were called

Laudesi.

It was such a company of Laudesi that brought together the seven holy founders who, in the first half of the thirteenth century, established the Order of Servites, or Servants of Mary.

Although the laude hardly flourished activide Larly where both the language

Although the laude hardly flourished outside Italy, where both the language and the character of the people lent themselves readily to the composition of innumerable canticles, the idea of an evening service of a popular character sung before the statue of Our Lady, spread throughout Europe. In particular the "Salve Regina," a special devotion of the Services, Dominicans, Carmelites, and other orders, was constructed by usage to this rise, and we melites, and other orders, was con-structed by usage to this rite, and we find traces everywhere of its being sung, often by choirs of boys, for whom a spec-ial endowment was provided, as a separate evening service.
In France this service was comm

known as a Salut, in the Low Countries as the Lof, in England and Germany

as the Lot, in England and Germany
simply as the Salve.

Now it seems certain that our present
Benediction service has resulted from
the general adoption of this evening
singing of canticles before the statue of
Our Lady, enhanced as it often came to be in the course of the sixteenth and eventeenth centuries by the exposition of the Blessed Sacrament, which was en

of the Blessed Sacrament, which was em-ployed at first only as an adjunct to lend it additional solemnity.

The blessing at the close seems to have been added simply because the custom gained ground of making the sign of the cross over the people when-ever the Blessed Sacrament was replaced in the takernade after a procession or in the tabernacle after a proce after being carried to the sick or any

after being carried to the sick of any kind of exposition.

But in the course of the seventeenth century, we find numberless bequests for saints in the French wills, the items to be sung, often of a most miscellaneous character, being minutely specified, and among these the condition is frequently appended that the Blessed Sacrament should be exposed during the whole time of the Salut. — From an article by Rev. Herbert Thurston.

SIGNIFICANT PROTESTANT ADMISSIONS

end, if he had not thought proper to sever his connection with a church that never dreamt of discipling him for his outrageously anti-Christian teachings. As one compares the attitudes of the German Lutheran Church towards Haeckel with that of the Catholic Church towards the Modernists, one must be strongly impressed by the difference in the manner in which the Catholic Church jealously guards the deposit of truth, and the indifference the German Lutheran Church displays in reference to the same priceless heritage. It is the difference between a Church divinely founded and a mammade Church.—N. Y. Freeman's Journal.

THE HISTORY OF BENEDICTION

The Blessed Sacrament in the processions which became common aiter the institution of the Feast of Corpus Christi in 1246, came by degrees to be carried in transparent vessels, resembling our present monstrances. Moreover, less competent for rengious education. Parents used to teach their children reading and spelling and the multiplica-tion table along with the instruction given at school, and they taught relig-ion in the same primitive simplicity. But they have ceased giving secular in-

struction because it has grown more complicated and because teachers are doing it better than they can. Religi-ous instruction has also greatly declined in the home because parents have become less competent, at any rate less confident of what they would teach, and this too is left to the church and the Sunday-school. It fails to reach at all a large proportion of the population, and in many cases fails with those who are As a matter of fact nothing that has

been tried, or that is likely to is so effective as the Catholic system of parish schools. The teaching of religion parish schools. The teaching of religion one hour a week in the Sunday-school is, as the Congregationalist admits, pretty much of a failure. There is nothing to meet and solve this problem but the re-ligious school.—Sacred Heart Review.

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