### **JANUARY 17, 1914**

family and friends had refused to family and friends had refused to help him; he had failed to get any kind of employment, and the house they lived in was almost destitute of furniture or food. "He smiled when he saw me, and reminded me of the old woman's promise: 'Ah! Nurse Estelle,' he said, 'she told me that she would bring me the last sacraments, and

bring me the last sacraments, and she has sent you to me that you might see that that promise was ful-filled.' And fulfilled it was, for, fortified by all the rites of Holy Church he died a most holy death, and singu larly enough, on looking at the date, I discovered it to be the annivergry of the poor old Irish woman to whom he had been so kind.

"Do you wonder now, Marion, that I feel inclined to sing when I hear the stormy wind, and the hail beating against the window panes? It always reminds me of those two beautiful deaths, and speaks to me of the infinite love and munificence of God, and that marvelous answer to prayer. Almost involuntarily my heart breaks forth into those glorious words of the Benedictine :

"'O ye frost and cold, bless the Lord, praise and exalt him above all

Oh ye ice and snow bless the Lord, praise and exalt Him above all

forever. "O give thanks to the Lord be cause He is good; bacause His mercy endureth forever."

"I looked at my friend, but I could not speak to her, for the tears were running down my cheeks, and a lump was in my throat. But rt last I managed to stammer out: 'And what became of the poor widow and her children—did they die, too?' "Ah, no," cried Estelle; "God

"Ah, no," cried Estelle ; "God does not work his miracles by halves. After a bit the story became known and kind friends helped the widow and her babes, but they passed out of my life, and I have only the remembrance of a grace that I shall never forget.

There now, Marion, I meant to cheer you up, and I've made you cry. No more Ward stories to night. Let us ring for coffee, and then we will have some music;" and suiting the action to the word she broke out again in the words of the old song she was singing before:

"'Twas ten o'clock one wintry night, In dreary, dark December; When at my window came a tap, Remember, love, remember.

-Catholic Monthly.

# THE CROSS

Man's redemption was wrought upon the Cross. The lessons taught by the dogma of redemption should er be lost sight of, because they help all in shaping their lives accord ing to the example of the Cross. It adapts itself to the greatest weakness of the human heart, which is prone to waver constantly between over confidence and despair. The doc-trine of the Cross lowers man without prostrating him, and raises him without fanning his pride, by a happy combination of hope and fear. Love and holiness, mercy and jus-

tice, as preached by the Cross, tend, like two infinite weights, to elevate one's frail nature to the very sum mit of sublime morality. That same Cross, which nourishes and strength ens the pure faith of numberless vho devote their lives to the women, v service of God and receives their chaste kiss, presents itself as natur ally and rationally to the murderer's lips ascending the steps of the scaffold. It inspires both with the same hope of meeting dear departed friends in heaven.

sinner taking advantage, as it were, of God's mercy to justify a sinful life! Alternating between sin and repentance not infrequently leads to espair. It exhausts the energy of ne will and causes indifference. The heart looks upon the resolutions of the will as a passing event soon to be forgotten. The consequences of sin, too, so alarming in the days of fervor, are very soon forgotten. Faith becomes cold and languid, and the mercy of God becomes wearied. By a superhuman effort, if not You recall the fond mother who said to her maid : "Go and see what

What more unreasonable than a

By a supernuman effort, if not supernatural, the smouldering embers of that feith may be enlivened on the dying bed at the thought of the con-sequences of an ill spent life; but how unreasonable to take such des-perate chances. The question for each individual is, How does he stand Billy is doing, and tell him not to do it." The Protestant bearing to ward the Catholic Church has been too much, go and see what she is doing and tell her not to do it! By birth and by training. by history and in regard to his conversion ? Were birth and by training. by history and tradition, we are Protestants, and that is a good ways from: always being Christians. Edward Eggleston in his "Circuit Rider" speaks of two people; one was a Methodist and likewise a Christian; the other he the promises and resolutions of the past made only to be broken at the first sight of the enemy? Instead of approaching, persons are

moving farther away from the stand-ard of the Cross. "Be ye perfect as ard of the Cross. "Be ye perfect as your heavenly Father is perfect," is says was a Methodist but not like no longer man's motto, yet no person should flatter himself that there is wise. Many a man or woman is a Protestant or Catholic and also a any other road that leads to heaven Christian; some in both churches are not also. I shall aim to speak except the royal road of the Cross. Truth is truth, and truth survives all to-night, not as a Protestant, but as

fluctuations of passion, and to truth all must yield one day by force, if not by will.—Intermountain Catholic. a Christian. POINTS IN CHURCH'S FAVOR Dr Faviile then went on to develop the following points in favor of the **Catholic Church** :

A MINISTER EXPOSTULATES

mands obedience ; speaks with a note of assurauce and faith. 2. The Catholic Church stands for SEES NO REASON FOR NEW Christ. It is not a Church that "sits MOVEMENT OF INTOLERANCE and sings itself away in everlasting -MORE A QUESTION OF bliss. It joins prayer and service ;

GETTING TOGETHER faith and works. 3. This Church stands for devo-Rev. Dr. John Faville, one of the tion; the worshipful in religion. Two of the hymns we used to night oldest and best known Protestant ministers in Wisconsin, speaking came from Catholic hymn writers. from the pulpit of the Appleton Con What music has been born at her gregational Church, took for his subject "Why I believe in the Roman Catholic Church." He introduced altars; what books on prayer and devotion she has furnished.

Catholic Church." He introduced his subject as follows: Some years ago, during my first pastorate in this city, I preached a series of sermons on "What I Like About the Churches of Appleton." In that series was, "What I Like About the Roman Catholic Church." 4. It stands for democracy. As no other Church, it levels al! men and women at the altar. 5. It stands for great names and deeds in history. History too much since the reformation has been writ ten from the Protestant point of view, and too often the Catholic In 1896 I preached a sermon which was published in the local press on "The Catholic and the Protestant Ideas of Religious Authority," which grew out of a sermon I heard Father Sherman, the son of General Sherman, preach in St. Mary's Church.

Church of the past has not had fair dealing in its work of education or art, morals, or religion. We single out Athanasius in creed making, Augustine in theology, Savonarola in reform, Thomas a Kempis in devotion, and all of us down to them as Before that I preached a sermon which was also published, in which masters. 6. The Catholic Church stands for gave reasons for not believing in womanhood. The Catholic Church has been rich in its womanhood, dehe American Protective Association which was then active in many places as an anti-Catholic organiza voted to special religious work. Its womanhood that has foregone a life tion. One of the organizers of that of ease and pleasure and of the home life, and taken up the life of teacher association came to my study one

day to get me to join or to lend my and nurse and missionary. The sisterboods of the Catholic Church nfluence, and he found me so strong. ly opposed to the movement that he gave up the idea of going ahead with hail Mary as their inspiration and adoration, but this is not her greatest his work. Whether an association was ever organized here, I do not place in the world's history. She has by the emphasis that this Church has know, but at that time I gave myself credit for turning the time against lared upon her, by the exaltation that some protest against, put into

1. It stands for authority ; de-

Christianity a new force, a true power for the world's good. REFERS TO THE MENACE My taking up this topic at this time grows out of the fact that some CAN'T EXALT ONE AND DEGRADE months ago in a sermon I denounced OTHER the anti Catholic paper known as The Menace. I had read this paper, He concluded with the following more or less, for months, it having been sent to me by some one, and I had read a number of the anti-Cath olic books it advertises. I said that

words : For years my convictions have strengthened that the time has come when the Protestant must see that to exalt Protestantism by degrading Catholicism, to call the Pro-I regarded such a paper in the spirit testant church the chosen of God it showed, in the bigotry it exhibited, and the Catholic Church the mother and in the falseness of many of its of iniquity, to look for the weakness positions, as a menace to our counand the wrong in her and not see the

## THE CATHOLIC RECORD

knowing each other better, by refarious business that is known as specting each other, by working to-gether as much as we can, and by liking each other in spite of much that is not good or lovable in all of the white slave traffic. And there is on the other hand (for we must not throw all the blame on the rich) the selfishness of the working man who us. It is under that fact and in this spends on sinful or frivolous self in dulgence—on drink, on gambling, or spirit that I want to speak to night. on amusements—the wages which ought to be devoted to the support of I am not to speak as a Protestant, a protestor, if I can help it. Whathis wife and children. These are only a few examples, which it is needless to multiply, of the social mischief wrought by human selfishever right or duty some people, hun-dreds of years ago, had or had not, to enter their protests against the Catholic Church, does not concern me now. We find it hard to get away from a past spirit and attitude ness. Now selfishness, so long as it pre

vails, either among the great major-ity of the members of the body politic or at least among the more in-fluential classes, will always be clever enough to elude or evade or in great measure to render nugatory even the most beneficent social legis lation. And that is why I say that ander present circumstances, such legislation can at best serve only to calliate or mitigate the evils against which it is directed. In view, then, of the insufficiency

of even the most perfect organization, apart from an animating Chris tian spirit, for the redress of social abuses, it cannot be doubted that a good example, and the salutary per-sonal and collective influence which will be ours in virtue thereof, is what modern society chiefly needs at

our hands. In other words, the more Christlike each one of us can become the better qualified he will be to exercise, in his own measure and degree, the kind of influence which Christ our Lord Himself exercised for the social betterment of mankind. "I live," says St. Paul, now not I, but Christ liveth in me. And the more nearly we can ap proach to this ideal, the more effica cious in the long run, will be our efforts on behalf of our fellow men and in particular of those who most need our help. Precisely how this happy result is to be brought about we can none of us foresee. The leaven in the parable is "hidden" in the meal, and its action eludes our observation. But to believe in the efficacy of the spiritual leaven signi fied by the parable is part of the trial of our faith and of our confidence in Him Who came that men might have life and might have it more abundantly. We all need to lay to heart Our Lord's loving admonition to Martha : "Martha, Martha, thou art busy about many things ; now one thing is necessary. On a superficial view it might in seem that to be preoccupied with this one thing necessary would so distract a man from the practical affairs of life here below, that one thus preoccupied could hardly be an efficient social worker. And yet, as the life history of innumerable saints has shown, this is as far as possible from being the case. For, in fact, preoccupation with the next life impels a man to be earnest and diligent in those kinds of activity whereby life everlasting is to be at tained. And chief among these is the exercise of charity, which includes. on the part of those who are quali-fied for the task, a strong desire and a resolute determination to do all that can be done for the welfaretemporal and spiritual-of one' neighbor. To return now to the leading illus-

tration or comparison, which is Our Lord's own, in the physical order the working of the leaven meets with no opposition in the meal wherewith it is mingled, provided that the meal itself be clean and wholesome. But our task is the more difficult one of leavening a society which-like soclety in Our Lord's own day—is pro-foundly corrupt, a society which in to keep us constantly in touch with fact though not in name is rapidly becoming pagan. And for the purify- so that if, with the right dispositions strength and the good in her, to fence ing of such a society nothing short and with such frequency as our chi ourselves off and say we are right of a very strong and powerful leaven cumstances may allow, we avail our always and they are wrong always. and plenty of it, can possibly be adeselves of this divine gift we may little to assume that the Catholic does not quate. We cannot afford to put our want to be or cannot be, or is not, as trust in half-hearted efforts, in a selfgood a home-maker and citizen, a complacent, respectable and con-tented mediocrity, in that kind of mediocrity of which the unexpressed the kindness, the compassion and the mercy of Our Divine Lord and the mercy of Our Divine Lord and good a patriot and Christian as the Protestant, or that this Church has not had a part in the bringing of the kingdom of God to this earth, and is having a part now-for years I have man that is exactly like his neighbor be to each one of us the very leaven felt that to take this position is poor for he shall be as middling as the rest." Mediocrity will win no vic-be, as Our Lord Jesus Christ would Protestantism and poorer Christiantories, in the social or in any other order. To change the metaphor for a moment, you cannot kindle a flame with lukewarm water. To this ciety in which we live. end there is need of the fire of char-ity and zeal. And who shall tell what victories may be achieved by a THE LEAVEN OF CATHOLIC THE TEN strong body of representative Catho lic young men, every one of whom should be imbued with the spirit of generous self-sacrifice for the com-mon good ? Who shall say what un-EXPLAINED looked for results might be attained The difference between the Cathoif only it could pass into a common proverb in the practical order, that such a man must needs be a desirable lic and Protestant versions of the Ten Commandments is a periodical topic of discussion, an ever recur employer, because he is a Catholic, and can therefore be relied on to Thus spoke Rev. H. Lucas, S. J., be-fore the last annual Conference of ring contribution to the "question box." Here is the explanation of the treat his dependents from the high-est to the least with a full measure the Catholic Young Men's Societies of Great Britain. There is, to take matter, furnished to an inquisitive correspondent by Father Hull, S. J. of justice and of charity ; that such only a few instances, the selfishness of the employer who cuts down the editor of the Examiner, Bombay another must needs be a worker In using the Ten Commandment whom it is desirable to employ, be-cause he is a.Catholic, and therefore wages to as low a figure as he dares, and who thereby not only injures as convenient pegs on which to hang the whole of her morality, the Chrisis not a question of one absorbing his own work people, but makes it the other, or of one annihilsting the difficult, (to say the least) for other together. We need in the dimension of getting along with the irs. There is the sel. tian Church never regarded that text as its formal charter, and therefore never felt any need of producing the whole wording of it-as was the is so urgently needed where numbers of work people of both sexes are thrown together, I mean the char-acteristic Christian virtue of purity, with all the self restraint which it custom among the Jews. It knew fishness of the usurious money lendthat there was no necessity of proer, more fatal to national prosperity ducing the text at all, because its moral code stood on a divine basis. in some other countries than in our own. There is the selfishness of the implies; and if, lastly, it were true adulterator of beer and of foodstuffs, and of the manufacturer of woven During all the early and Middle Ages this was fully understood. It that every Catholic man in a parish could be relied upon by his parish was only the Protestant reformers fabrics which are not what they pro-fess to be; the selfishness of the priest for the most thoroughly loyal who introduced a note of discussion. and unstinting co-operation in any owner of unsanitary property, or of tenement houses which barely Eager to catch up any point which would tell controversially against make the same harbor. And we are not going to get at the truth or get the Christian religion into our own lives or into the world{by criticising, misjudging or hating each other. We are to do it by fair comparisons, by the Church they were antagonising, they included this one: that the Papists had tried to cover their cor-ruptions by tampering with the text of the divine law, especially on one

bught to be, a standing example to the rest of their fellow countrymen, and would exert an influence, power-ful out of all proportion to their numerical strength, for the social regeneration of society. Is it too much to hope that the time is ap-proaching when such things may be truly said of at least every member of our Catholic Young Men's Societies? I will not pretend to believe that

praise so high has been earned in the past by all of those whom youtheir chosen delegates - represent. Such a pretence would be the merest flattery. It is to be feared that the taint of worldliness, the blight of a misplaced contentment with mere mediocrity, still infects too many of our young men, even among those whose names may be found on our lists of membership. But we hope for better things, and Our Holy Father Pope Pius X. has given us a solid ground for such hopes, by placing within our reach a means whereby we may emancipate ourselves from the frivolity of worldliness, and the unacknowledged selfishness of sloth, and by exhorting us with urgent iteration to make the fullest use of this means, which is the friesduce of ception—nay, if possible the daily re-ception—of the Holy Eucharist. If Catholics, individually and as a

body, should be the leaven of the world at large, the Holy Eucharistas one of its ancient and venerable titles, "Fermentum," implies — is titles, "Fermentum," implies — is intended to be the leaven wherewith our own lives are to be leavened. But in order that this divine gift influence, its use should be that which is prescribed (as a matter of counsel, not of precept) by Christ Our Lord Himself and by His Vicar on earth. And our Holy Father the Pope has made it abundantly clear that we fall short of an attainable ideal, that we deprive ourselves of an invaluable boon, unless we receive the Body of Our Lord as often as our opportunities allow us to do so.

This is not, perhaps, a suitable occasion on which to repeat, to explain, to emphasize the cumulative and convincing arguments and considerations in favor of daily and fre quent Communion which have been o authoritatively set forth in that Magna Charta of our Christian liberties and privileges, the great Decree of December, 1905, known by its initial words as "Sacra Tridentina Synodus," though it may be out of lace to suggest that every member of Catholic Young Men's Societies would do well to possess a copy of this decree and to make himself familiar with its every paragraph. But just now, taking for granted the advantages of frequent or daily Communion to the individual. I am con the "social value" of this practice. The Sacrament of the Holy Euchar-ist is the sacrament of purity—that virtue the uncompromising practice of which is so fundamental a condition of true social beneficence for if a man be not pure, the mischief which he will do by his private conduct, will far outweigh any good which he may achieve by public action; that the Holy Eucharist is the Sacrament of

remembrance, designed and assuredly well calculated to keep us in mind of those eternal truths by contrast with which the vicissitudes of life here below are of such trifling importance. and in particular to remind us of the sacrificial quality of a true Christian, life; and lastly that the Holy Euchar ist is the Sacrament of Union, designed and assuredly well calculated Our Lord and closely united to Him,

point-namely, the clause concern-ing images. The result is, we have been forced to defend ourselves against the charge ever since; but in point of fact, the charge ough never to have been framed. In this matter Protestantism was a harking matter Processantism was a netrating back to "beggarly elements," a re-version to Judaism. But they were not consistent. Had they been so, they would have been obliged to give up the Sunday and return to the Sabbath instead. They would have been obliged to give up eaching have been obliged to give up eating have been obliged to give up eating black puddings, or any meat "with the blood." They would have been obliged even to break a pot into which a spider had fallen, and to stone to death a woman taken in adultery. But their reversion to Judaism was not sincere. They merely used the Old Law as a cat's-

paw in controversy where it suited them, and left the rest severely alone. As usual, the Examiner goes to the root of the matter and furnishes that not too common reply to an in-quiry—an explanation that explains.

LOURDES IRISH CROSS HOW IT CAME TO BE CARVED-

DESCRIPTION OF IRELAND'S BEAUTIFUL MEMORIAL

A beautiful standing memorial of Irish devotion to the Blessed Virgin is the Irish cross which has just been unveiled near her hallowed shrine a Lourdes.

The distinguished honor of being commissioned to supply an Irish cross for Lourdes fell to a Waterford stonemason. Mr. William Gaffney, says The Irish Catholic, of Dublin. Some years ago Mr. Gaffney conceived the The Irish Catholic, of Dublin. idea of making a cross after the model of the Great Cross at Monasterboice. It was a work of labor involving thought and taste as well as time, and some who are competent to judge have pronounced this new Irish cross as great as its model, and as one that has no equal in modern times. Near the sacred shrine it will stand for centuries to come as a testimony of Irish Catholic faith and the Irish

ove for the Blessed Mother of God. The cross was not made for profit

or for human praise. For some years of his life, as he humbly confesses. the artist and maker of this Lourdes cross was addicted to the vice of intemperance — a vice that has de-stroyed many a gifted Irish mind and body and soul — but having once taken a pledge he promised, if Mary would help him to keep it, he would put forth the best effort of his intelect and his hands on a work that should live to show his gratitude to God and to Mary. Since he made this promise twelve years ago he is proud to proclaim, in humble thanks giving to God and to Mary, not a drop of intoxicating drink has ever passe his lips. Mr. Gaffney has told the writer of this notice that it was always the round of the Stations that he received guidance when difficulties cropped up in depicting the numerous subjects treated with such skill and Scriptural correctness on the twenty-one panels and crown of the cross. No description of the work can con-

vey the impression it makes on one who sees it. Sufficient to say here it stands 17 feet high from base to cap. It was carved out of a huge block of Kilkenny limestone. The Fifteen Mysteries of the Rosary are depicted in wonderful and harmonious order on the panels, which are divided and adorned by the distinctive Irish interlacing, coils and spirals--with the crushed head of the serpent symbolic of the struggles of the

THREE

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human race against its infernal en emy, and the victory of the women who should triumph over him and of the redeeming power of the cross, The central object which first strikes the eye of the beholder is the sad forlorn figure of Our Redeemer crucified. Altogether the work is a triumph of Irish genius and Irish industry and skill. Mr. Gaffney takes a great interest in Irish monumental work and has proved himself by this work a worthy inheritor of the genius of the great stone artists of the centuries when Ireland was renowned through-out the civilized Christian world for its high crosses and carving in stone. As is fitting, the inscription on the

front panel of the base is in the Irish language-the same wording is on the back panel in French. In English the inscription would

read : An Humble Offering From the Iris' People To Our Blessed Lady of Lourdes, Irish Pilgrimage,

1918 JUST PUBLISHED

Handy Manual of Baptismal Rites **De Sacramento** Baptismi RITE ADMINISTRANDI

EX RITUALI ROMANO

This new addition will be found most useful and practical. It contains the various Baptismal Ceremonies and some other ceremonies closely related to Bap-tism, where it is conveniently to hand when needed.

when needed. In many churches the Baptistry is in the back of the church, or the Baptismal Font is in a location, not easily accessible to the rectory or Sacristy. It is therefore a decided advantage to have a convenient book uniting all the Baptismal Rites in one volume, so that the priest dan, at a moment's notice, find the form he is called upon to use and leave the Ritual in the Baptismal Font, wherever it may be situated.

#### Some of its Features

The orderly arrangement of all the

The orderly arrangement of all the various ceremonies. The Polyglot Versions of the questions and answers, covering 12 Modern Languages practically arranged so as not to be confusing. In the ceremonies of Baptism for infants there is given both the singular forms and plural forms, each separately, which will be found a great convenience by the busy priest.

by the busy priest. The gender endings are also clearly indicated.

indicated. For those who for the edification and better understanding of the laypeople present at the ceremony, wish to repeat certain of the prayers in the "Vernacular," or English curving of certain communications. an English version of certain ceremonies, is given, e. g. "Profession of Faith, etc." The Rite for baptizing Adults is also included in the book, because in some dioceses, the privilege of using the short form for infants, instead of this long form, when bartizing adults, is not per mitted.

The second secon

London, Ont.

Its great Victim draws all mankind to His bosom. He extends His arms over the entire universe. In sanctity He exceeds all virtues ; yet His mercy extends to all man's infirmities. Under the shadow of the Cross there is no soul without a fault, and no fault or sin without redemption, for the Cross is the type of justice, mercy, holiness and love. To the greatest sinner and outlaw

does the doctrine of redemption in an especial manner appeal, because to em it represents God under the feature of a loving father going out at night into the highways and by-ways, like the father of the prodigal, ways, like the father of the profigat, looking for the erring and profigate son. Again we see him, like the good shepherd, going far away into the mountains amid crags and peaks seeking for the lost and sinful soul.

There is only one sin which His mercy cannot reach. It is called a sin against the Holy Ghost. That was the sin which sealed Judas' fate. It is despair — despairing of God's mercy, or persisting in abusing God's mercy till death. There is no crime so great that cannot be expiated. How consoling the doctrine of the Cross !

Religion, representing the Cross, preaching the same code of morality that the Redeemer preached from the Altar of the Cross, must have the same consoling effect. It must control the passions, incriminate a wicked thought indulged in as well as an act, lead the soul from sin to repentance, from hatred to love, from justice to mercy. It places between the Judge and the criminal a Mediator, between the Just and the Mediator a Stern Judge. It does all that whilst there is no crime that cannot be expected, yet an entire life may be be-yond redemption, for it is extremely dangerous to be oscillating between sin and repentance; that is, con-stantly tormenting God's mercy by repeated crimes and repeated expians. When the measure of God's mercy is filled up, then it reaches the where His justice demands retribution.

try and to our Christianity. That saying was reported to others and sometimes after I received a number of letters from friends of The Menace in which the thanks were conspicu-ously absent! The Menace itself honored me with a notice as being one of those Protestant preachers who do not protest and to which all creeds and alleged Christian practices look alike," and closed with: "We

and some with names given.

are truly sorry for Rev. Faville and the men of his ilk." But I also received some interesting personal letters, some with names anonymous ity.

FREQUENT COMMUNION But such letters are really pathetic, more than ludicrous, a menace rather than a joke, for they are the pitiful

eruptions of a spirit still existing among a class of ignorant men in reference to both the Protestant and LIVES-THE SECRET OF PUR-ITY AND CHARITY It must never be forgotten that

the Catholic Churches. For such people know as little about true Prothe root of all preventable social evils and abuses in human selfishtestantism as of true Roman Catho-licism. So I have chosen this theme ness, in one or other of its myriad forms and manifestations, proceed-ing in various ways, directly or inas much in the interest of the Church to which I belong as the one that I directly, from pride, covetousness, lust, and the rest of the capital sins.

been their past relations and their present strength or weakness, the first fact to be met is, that both of them are here and each must adjust itself to the other, in some way. It together. We need in the discussion of any

great question, political, social or re-ligious, to start on this fact. We are not as a people in this city or anywhere, two armies on opposite sides fighting each other. We are one people, one humanity, in one ship, battling with the same waves, being driven by the same wind, trying to make the same harbor. And we are not going to get at the truth or get



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shall talk about. LET'S BE PRACTICAL

Whatever has been the history of

both of these churches, whatever has