

baptized on Christmas Eve, I will give you entire charge of him. I will see how sincere you are, Zulima, and if you are faithful to grace, you may win his soul also. Now, go and dress his wounds and pray to God that you may not fail."

Zulima shuddered for a moment. Then making the sign of the Cross, she went to the room where her enemy lay. He cried out with terror when he saw her, for he knew that the custom of the people demanded his death. But she came quietly to him, with her sponges and basin, and when he shrank away she told him not to fear, that she was no longer his enemy. Even then he was not sure; but her deft fingers removed the bandages tenderly, the cooling sponges allayed his fever, and the fresh bandages soothed his aching wounds. Zulima did not speak much, but her thoughts worked with God's grace, and each moment a fresh blessing came to help her. Over and over again she came that day to relieve the sufferer. When Christmas Eve came Sister Frances saw that grace had achieved a complete victory, and told her she would be baptized.

Joy now filled the girl's heart. The white dress and veil that had been taken away from her were restored, and she was clothed in them, with her companions. The Chapel was decked in all the beauty and light that she saw a year ago when it broke on her enraptured vision like a glimpse of Paradise. The midnight Mass was over, and the young Catechumens were baptized. Zulima's soul became as white as snow, a living temple of grace. When all was over, she went to the side of her enemy and ministered to him with such a beauty glowing in her eye and on her cheek that he ventured to speak to her, and asked her the reason. This young apostle told him her joy, explained to him the Faith, and, knowing he was going to die never ceased her efforts until he, too, asked for baptism, and was made a Christian, and heir to God's kingdom. He died soon after. Zulima knelt at the bedside of her mother's murderer, praying for him, wiping the death sweat from his brow, and giving him her own little Crucifix to kiss. Such was the miracle grace had wrought.

After the Arab's death, Zulima resumed her duties and in due time made her first Holy Communion. Then the Sisters, knowing the customs of the natives, and that she was of marriageable age, spoke to her of marriage. She shook her head: "My God does not want me to marry," she said.

The Sisters were surprised, for it was never heard of that the young girls of their mission refused an eligible husband, and the White Fathers always saw to it that such should be provided for their young converts. But they said nothing, and Zulima went about her work unharmed.

Some months afterwards the white Fathers (as the missionaries of the congregation of the Holy Ghost are there called) came that way with their Bishop. The latter was distinguished by a crown, and full of zeal for the African missions. In speaking to the Sisters, he told them he had in mind for a long time to gather some of the native girls, and found a congregation of black Sisters, who would do immense good work for their people. He had met some incipient vocations, but no one yet who could act as a leader. He needed a foundress, whose qualities of mind and heart, and whose bearing would command respect, whose virtues would urge her companions to heroic deeds of love for the benighted Africans.

And then Sister Frances told the story of Zulima; of her heroic struggle with her native prejudices, of her refusal to marry, of her princely blood, and of her unusual virtues. Then she was brought to his lordship, the Bishop. Instantly he recognized the helper he had sought for—the foundress of his new Order.

NEVER LONELY, NEVER ALONE

Father Deppen in the Record, Louisville

Lonely—alone? Oh, no, never alone, never lonely, not even for an instant. God never leaves us alone. He is with us always. He is with us in the freshness of the morn, the brightness of the noon, the calmness of the evening and the dead of night. He is with us without and within, above us and beneath us; in our toil, in our rest; when we are well and when we are sick; when we are awake and when we are asleep. Not for an instant does He leave us. To Him we can always speak; to Him we can always look; to Him

we can always raise our eyes; to Him we can always depend. Him we can always love, always serve, always honor, always praise, always glorify. Where He is there is no loneliness, no aloneness. In us He sees His image, His likeness; in Him we see our joy, our place and our happiness, ever and forever, world without end and heaven without ceasing. Lonely,—alone? Oh no! Oh, no! Oh, no!

A NON-CATHOLIC'S IMPRESSION

An English writer, not a Catholic who has had the advantage of being received in audience by Leo XIII. and the present Pope, gives an account of the honor done him by Pius X. He is a well-known London publicist, Douglas Sladen, and writes of the Holy Father as follows:

"The present Pope would lend solemnity to any scene—a short, strongly built old man with the head of an Irish peasant, strong in simplicity, illuminated by goodness, full of sincerity and sound judgment. As he walked round the room, holding to each his hand to be kissed on the ring, he began by looking straight down into the upturned faces, till his kindness was checked by the headstrong attitude of those who had seen no harm in scheming for an audience at which they intended to make a protest of their ill-bred consciences.

"It is not easy to describe the innate condescension which has given Pius X. a majesty of his own. He is the very personification of the meek inheriting the earth. His complete gentleness impressed me more than Leo XIII's strong dramatic sense of fitness.

"As I saw the white-capped, white-robed figure of the Head of Christendom pass, unhurrying, undelaying, with an air of blessing, round the kneeling ring, I knew that I was in the presence of true greatness. "Each person after he had kissed the great ruby on the Papal finger and paused a few minutes to meditate or pray, rose. When the Pope had completed the circuit, all knelt again while he gave his prayer and benediction in a voice free from all academic artifice.

"During the whole audience the tall Cardinal and the purple clad bearer of the rich scarlet Papal hat, as glittering as a crown, and the scarlet cloak, stood by the door. As suddenly as he has entered His Holiness was gone, and the doors were closed to prevent the hurry of passing feet and the scramble for cloaks breaking on the dignity of the scene. "Autograph hunters have no respect for persons, a fact which is specially recognized in the letter which confers the invitation to an audience. It bears a private notice forbidding any one to bring photographs to ask the Pope to autograph them. I for one was grateful that the doors were closed so as to ensure the sacred circle not being broken and everything ending decently and in order."

"It is not, says Sladen, at all impossible to get a public audience with the Pope, even if you know no one in touch with Vatican circles; any Monsignore can procure you one, or a banker's name will suffice. "To be received in private audience is, of course, one of the most difficult tasks in Rome. Gentlemen are expected to wear evening dress, but are generally admitted in any kind of black clothes; ladies must wear black dresses and cover their heads with black lace scarves or mantillas. Introductions are presented to the Major-domo about 6 p. m. His secretary is then instructed to take a note of your name and address, and to let you know when the Pope can receive you.

"It is rather a thrilling moment says Sladen when the hotel porter comes to you full of importance to announce a messenger of the Vatican. From the moment that you enter the Bronze Door, on the way to your audience, you feel that something solemn is in the air. The Swiss Guard who is standing sentry inspects your invitation. So do policemen, Papal guards and the splendid men in tabards of crimson brocade, with hose to match and Shakespearean shoes.

"The audience was held in the Sala dei Gesuiti, or Consistory Hall, where the cardinalatial promotions are proclaimed. In public audiences the numbers are regulated to a fraction by the seating accommodation which the wall space allows. An official of higher rank, in evening dress, relieved by a gold jewel hung with many chains, marshals the visitors to their places—not a very easy task, for the bulk of them may be Protestants, new to the Vatican and politely eager to secure the best places.

"His Holiness welcomes the Protestants who desire his blessing and Catholics naturally prefer private audiences and use all the influence they can bring to secure them. "We waited quite an hour (says Sladen) wearied at watching the men who struggled with the impossibility of reconciling dress clothes and daylight and the women thinking how they looked in black lace mantillas. Only an Italian or a Spaniard or a Portuguese could wear a mantilla without appearing self-conscious. Of the others, it was difficult to say which were the worse—those who thought they looked fascinating or those who looked frights.

All the women were laden with objects for His Holiness to bless. The wife of an English clergyman had a Madonna on her knee, but the other

women were content to load their wrists with rosaries and bring armfuls of relics and crucifixes. A High Church party near by were discussing in loud voices the prices they had paid for these relics, explaining with great naïveté that the more expensive ones were for themselves and the cheaper ones to be given away.

"Some of the men of this coterie kept the relics in their coat tail pockets consoling themselves that the virtues of the blessing must reach to all that entered that chamber which is a characteristic enough description of the non-Catholic Englishman when he treads on sacred ground at all, and more especially on Catholic ground.

"At length the period of expectancy closed, the head official entered, clapped his hands, the audience rose for a moment and then fell upon its knees, as accompanied by a Cardinal and his Major-domo and six high officials, three of them clerics and three laymen of the Pontifex Maximus entered the Hall and many for the first time beheld Pius X.—Freeman's Journal.

RELIGIOUS AND CIVIL LIBERTY

A TIMELY UTTERANCE BY CARDINAL GIBBONS

"Religious and Civil Liberty" was the theme Cardinal Gibbons discussed in the Cathedral, Baltimore, on Dec. 8, before a congregation that filled the big edifice to the doors. It was His Eminence's monthly sermon, and was as follows:

"On the 28th of October, 319, Constantine the Great achieved his memorable victory over Maxentius at the Milvian Bridge, along the Tiber, a short distance above the city of Rome. In gratitude to God for this signal triumph over an enemy vastly surpassing him in numbers, Constantine issued his famous edict of toleration in Milan in 313, in which absolute liberty of worship was proclaimed throughout the Roman Empire. And thus, after a long and dreary night of persecution, extending over a period of three hundred years, the Christians at last breathed the life-giving air of religious liberty.

"WHAT RELIGIOUS LIBERTY MEANS

"This is a suitable occasion for me to make some remarks on the subject of religious and civil liberty. "A man enjoys religious liberty when he has untrammelled right of worshipping God according to the dictates of his conscience and of practicing a form of religion in accordance with his honest convictions. Any act infringing on this freedom is justly styled religious intolerance.

"A man enjoys civil liberty when he is protected by the State in his life, liberty and pursuit of happiness. So long as in common with his fellow-citizens he observes the laws of his country, any and every restraint imposed upon him in the exercise of his rights as a citizen is a violation of his civil liberty.

"I now, my brethren, assert the proposition, which I hope to substantiate by historical evidence, that the Catholic Church has always been the zealous promoter of religious and civil liberty, and that whenever any encroachment on these sacred rights of man have been made by professing members of the Church, these wrongs, far from being perpetrated with her sanction, were met in palpable violation of her authority.

"CONVERSION AND COERCION

"Her doctrine has always been that as man fell from grace of his own free will, so of his own free will must he be restored to grace. Her doctrine is that conversion and coercion are terms that can never be reconciled, and that they are diametrically opposed to each other.

"St. Augustine and his companions, who were sent by Pope Gregory the Great to England, in the hope of converting that nation at the end of the sixth century, had the happiness of baptizing King Ethelbert and some members of his court. The king, in the fervor and exuberance of his zeal as a convert, was desirous of compelling his subjects to follow his example, but the missionaries forbade him to have recourse to force, telling him that the Christian religion must be voluntarily embraced. The same Pontiff Gregory exercised great moderation and forbearance toward those who had drifted away from the Church. He became a warm protector of the persecuted Jews. When a certain Bishop had taken possession of their synagogue, he was ordered by the Pope to restore it, saying that the Hebrew people were not to be brought into the Church by coercive measures, but of their own free will.

"Innocent III., the most illustrious Pope of the thirteenth century, was likewise an ardent defender of the oppressed Jews. 'Let no one,' he says, 'presume to baptize any Jews against their will. Let no one seize their property or disturb their festivals or invade their cemeteries.'

"ST. BERNARD IN MIDDLE AGES

"Perhaps no man can be considered a fairer representative of the age in which he lived than St. Bernard, Abbot of Clairvaux. He was the embodiment of the spirit of the Middle Ages. When he learned that a fanatic preacher was arousing the popular mind to deeds of violence against the Jews, he rushed to their defense and rescued them from the danger with which they were threatened.

"I will cite one more example. I shall quote for you from the beautiful letter written by Fenelon, Arch-

bishop of Cambrai, to the son of James II., heir apparent of the English throne. 'Above all,' he writes, 'never force your subjects to change their religion. No human power can reach the impenetrable recess of the free will of the heart. Violence can never persuade men. It serves only to make hypocrites. Grant civil liberty to all, not as approving everything as indifferent, but in tolerating with patience whatever Almighty God tolerates and endeavoring to convert men by mild persuasion.'

This letter not only reflects the noble sentiments of Fenelon's heart, but reveals in this particular the teachings of the Church of which he was a conspicuous ornament.

HER ONLY WEAPON "THE SWORD OF THE SPIRIT"

"It is true, indeed, that the Church spares no pains and leaves no stone unturned in order to bring the light of the Gospel to those who are outside the fold. If she acted otherwise she would be recreant to her sacred trust, for she is commanded by her Founder to teach all nations, and in possessing the truths of revelation she feels that she holds a treasure, compared with which she regards all earthly goods as dross. And instead of hiding that treasure in her own heart, she loves to share it with others; especially in making others richer she becomes none the poorer. But she scores a complete triumph against the efforts to accept her gifts. The only argument she would use is the argument of reason and persuasion. The only tribunal to which she would summon her hearers is the court of conscience, the most sacred of all tribunals. The only weapon she would use is not the material sword, but the sword of the Spirit, which is the word of God.

"The Church has not only respected the conscience of the people in embracing the religion of their choice but she has also defended their rights against the encroachments of temporal sovereigns. Many persons imagine that in former times the Church was leagued with princes in oppressing the people. This is a popular error which a fuller acquaintance with history would soon dispel. The truth is that the most unrelenting persecutors of the Church have been the princes of this world, and many Christian princes, too. They chafed under the salutary discipline of the Church; they wished to be rid of her yoke that they might give freer vent to their passions.

"QUOTES PROTESTANT REVIEWER

"As an American Protestant reviewer remarked seventy five years ago, it was a blessing of Providence that there was a spiritual power on earth that could stand like a wall of brass against the tyranny of temporal sovereigns and say to them: 'Thus far you shall go and no farther, and here you shall break your swelling waves of lawless ambition.' A power that could say to them what John the Baptist said to Herod: 'This thing is not lawful for thee—a power that could point the finger of rebuke to them and say to them, as Nathan did to David, 'Thou art the man,' she did princes that if they have their rights, they have their obligations, too, and that if the subject must render to Caesar the things that are Caesar's, Caesar himself must render to God the things that are God's.

"The great bulwark of English liberty is the famous Magna Charta. It is the basis not only of British, but also of American constitutional freedom. Among other blessings contained in this instrument, it establishes trial by jury and the right of habeas corpus, and provides that there shall be no taxation without representation.

"Who were the framers of this memorable charter? Archbishop Langton, of Canterbury, and the Catholic barons of England. On the plains of Runnymede in 1215 they compelled King John to sign that paper, which was the death blow to his arbitrary powers and the cornerstone of constitutional government.

"PROUD OF MARYLAND

"Turning to our own country, it is with no small degree of State pride that I can point to the colony of Maryland as the cradle of civil and religious liberty and the land of the sanctuary—Maryland—was the only colony that spread aloft the banner of liberty of conscience and that invited the oppressed of other colonies to seek an asylum beneath its shadow.

"Let me be suspected of being too partial to my native State I shall take all my historical facts from a most unimpeachable witness, 'Bancroft's History of the United States.' "Leonard Calvert, the brother of Lord Baltimore and the leader of the Catholic colony, having sailed from England in the Ark of the Dove, reached his destination on the Potomac in March, 1634. The foundation of the colony of Maryland was peacefully and happily laid. Within six months it had advanced more than Virginia had done in as many years. "But far more memorable was the character of the Maryland institutions. Every other colony in the world had persecuting laws, but through the benign administration of the government of that province no person professing to believe in Jesus Christ was permitted to be molested on account of religion. Under the munificence and superintending mildness of Lord Baltimore a dreary wilderness was quickened with the swarming life and activity of prosperous settlements. The Roman Catholics who were oppressed by the laws of England were sure to find a peaceful asylum in the quiet harbors of the Chesapeake, and there, too, Protestants were sheltered against Protestant intolerance.

Such were the beautiful auspices under which Maryland started into being. Its history is the history of benevolence, gratitude and toleration.

"UNFADING GLORY OF STATE

"On April 2, 1649, the General Assembly of Maryland passed the following act, which will reflect untiring glory on that State as long as liberty is cherished in the hearts of men:

"Whereas, the enforcing of conscience in matters of religion hath frequently fallen out to be of dangerous consequence in those Commonwealths where it has been practiced, and for the more quiet and peaceable government of this province and the better to preserve mutual love and unity among the inhabitants, no person whatsoever within this province professing to believe in Jesus Christ shall from henceforth be any ways troubled or molested for his or her religion, nor in the free exercise thereof, nor any way compelled to the belief or exercise of any other religion against his or her consent:

"Upon this noble statute Bancroft makes the following candid and judicious comment: 'The design of the law of Maryland was to protect freedom of conscience, and some years after it had been confirmed the apostle Lord Baltimore could assert that his government had never given disturbance to any person in Maryland for matter of religion; that the colonists enjoyed freedom of conscience, not less than freedom of person and estate as amply as ever any person in any place of the world. The disfranchised friends of prelatry from Massachusetts and the Puritans from Virginia were welcomed to equal liberty of conscience and political rights in the Roman Catholic province of Maryland.'

"In conclusion, I thank God, my brethren, that we live in a country where liberty of conscience is respected and where the civil Constitution holds over us theegis of its protection without intermeddling with ecclesiastical affairs. And perhaps at this moment there is no nation on the face of the earth where the Church is less trammelled and where she has more liberty to carry out her sublime destiny than in these United States.

"PREFERS AMERICAN SYSTEM

"The question arises, which is the best arrangement, the official union of Church and State or the mutual independence of both? I have nothing to say in regard to other countries, but our own friendly relations of Church and State without official union is best for us. A Scotchman once remarked to a fellow countryman 'Sandy, Sandy, believe me, honesty is the best policy. I know this is true, Sandy, for I have tried them both.' "The Church has tried official union of Church and State, and she has tried friendly independence. In adhering to the first system she has often been hampered and restrained in her divine mission by encroachment of despotic governments. As far as our own country is concerned, I prefer our American system, where there are friendly relations and mutual co-operation, where both move in parallel lines without clash or conflict, each helping the other in the mission it has from God.

"WHERE GOVERNMENT SUPPORT WAS "FREEBIE REPARATION"

"For my part, I much prefer the system which prevails in this country, where the temporal needs of the Church are supplied by voluntary contributions of the faithful, to the method which has obtained in some European countries, where the Church was supported by the government thereby making feeble reparation for the gross injustice done by the wholesale confiscation of ecclesiastical property.

"After the Council of the Vatican, in 1870, in company with my venerable predecessor, Archbishop Spalding, I paid a visit to the Bishop of Ancey, in Savoy. I was struck by the splendor of his palace, and observed a sentinel placed at his door by the French Government as a guard of honor. But the Bishop soon disabused me of my favorable impressions. He told me that 'all is not gold that glitters.' 'I cannot say he, 'build as much as a scariat without the permission of the Government.'

"I do not wish to see the day when the Church will invoke and receive government aid to build our churches or subsidize our clergy. For then the civil rulers might dictate the doctrines we were to preach. May the happy condition now existing among us always continue; when the relation between the clergy and the people will be direct and immediate; when Bishops and priests will bestow on the spiritual children their voluntary labors, their tender solicitude, their paternal affection and pour out for them their life's blood, if necessary and when they will receive in return the free will offerings, the devotion and gratitude of their beloved flocks."

"We learn from the Saviour of souls that the conversion of sinful man is a feast to the heavenly spirits, our sighs are their joy, our grief their thanksgiving. The tears of penitents are so precious that they are received on earth to be carried to heaven, and their efficacy is so great that they reach even to the angels.

"SICKENING ROT"

In his speech at Newcastle on Tyne Mr. Redmond remarking on Protestant ascendancy in Ireland read these passages from a Belfast Orange paper, the News Letter:

"Over a quarter of a century we have been sleeping while the enemy sowed the tares which have now grown up a bitter crop. Even our friends told us the danger was over, and that there was no need for Orangemen, that we should live in peace and amity with our Catholic fellow-countrymen and all that sickening rot. Live in peace and unity with all men certainly, but clip the wings of Home. The Papists make good hewers of woods and drawers of water."

And commenting on that Orange pronouncement Mr. Redmond said: "This is the spirit which animates our opponents to-day. Five-sixths of the Irish people are to remain hewers of wood and drawers of water, and the little ascendancy faction is to be allowed to maintain its grip on every office of power and emolument and honor in the country."

Such is the Protestant Ascendancy which rules Ireland to day and threatens civil war against Home Rule because it means equal rights and equal justice for all Irishmen of every creed and class. Rule of that kind the Orange editor does not believe in. He regards it as "sickening rot."

MADONNA YET TO BE PAINTED

Appropos of pictures of the Madonna, of which we have so many masterpieces, particularly those of Raphael, it seems strange that not one of the great painters ever thought of portraying the Blessed Virgin in her declining years. She lived a considerable length of time after her divine Son had parted her company by His ascension, just how long has not been historically determined, but an appropriate conception of how she might have looked shortly before her demise and assumption to heaven would have not only taxed the creative powers of the most original artists of the brush. An editor recently pointed out this fact:

"There is a picture yet unpaired. It is a picture of the aged Madonna. A host of artists have put on canvas their dreams of the virgin mother brooding over her babe. Many have painted her in her eager hope for her growing boy. More have sought to delineate the awful sorrow of 'mater dolorosa,' at the cross. But who has had imagination to show the face of grayhaired Mary in her latest days? Perhaps it is beyond the reach of human genius. Reverent art already seems to ascend its highest pinnacle as it strives to express the heart that pondered mysteries in Bethlehem and the soul that was pierced with a sword on Golgotha. But to read into the lines of a painter's brush Mary's understanding and peace after she had seen of the travail of her Son's life and was satisfied—after she had beheld His living power in missionary courage and martyr endurance while she waited for Him to fulfill his promise to come again and receive her unto Himself could there ever be an artist with

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the daring to venture that? Surely nothing less than a divine inspiration could qualify a painter to accomplish such a picture. And surely when done it would be the world's greatest picture.

If any artist could do justice to so sublime a subject he would not only have to possess the qualifications of a genius, and almost a divine inspiration—but would hardly be able to enter in the full measure of his task unless he were also a devout Catholic—believing in all the prerogatives of the Mother of God. Pray to the Virgin, unbounded love for her as the mother of our Saviour would guide his brush to the expression on canvas of a really sublime conception and the finishing of an immortal work of art—Intermountain Catholic.

It is generally the idle who complain they cannot find time to do that which they fancy they wish.—Lubbock.

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