Holy Orders in perennial, that God

temptation to discouragement

sweetly whispers in the midst of

withal he is a man, and Cardinal Newman has well surmised why such

is the case commenting upon St.

Paul's text. The priest is a man, not an angel, and it is better so.

He "can have compassion on them that are ignorant and err, because

that are ignorant and err, because he himself is compassed with in-firmity." With this thought in view, dearly beloved people of Pickering, approach to receive the blessing of your newly-ordained priest. Pray that God may strength-

he has consecrated to His service and the welfare of souls. He is generously resolved to do his part,

but though he may dig and water, remember "it is God that giveth the

men priests who have infirmity" his

family and friends should plead all

mysteries of God." Yes, my d brethren, pray that he may be guide to childhood, a friend

youth, a counsellor to manhood, and a prop to old age. Pray that he may make himself "all things to all men"

that he may gain all over to the cause of Christ. God who hath

called him, now commands him to "go forth, and bear fruit, and that

his fruit may remain," the Church

the diocese, and his native parish

expect fruitful work from this young

Levite, and our hopes are well founded, "being confident of this very thing, that He who hath begun

WHERE CHILDREN

LEAD

By the Very Rev. Vincent McNabb, O. P, in the Tablet

(A few weeks ago I became the

literary executor of my old classical master, Canon A—, God rest his soul.

Amongst his papers I came across the enclosed, with a note bidding me

do my will with it as I thought fit for

the good of souls. My readers must judge if it had been better left un

published. A date scribbled in the margin leads me to think it must

have been written shortly before my

old master was stricken with his last

long illness.

From the dishevelled state of the

MS. it would seem that the writer had not found heart to retouch his

On July 2, that is, last Wednesday

year. She was born in our Lady's

month of October, she was baptized

on the Feast of the Annunciation

and on the Feast of the Visitation

our Blessed Lady came with haste to

her, and, kissing her, gently beckon-

ed her heavenwards through the

My hand had poured upon her

white brow the waters of baptism.

My lips had spoken over her soul the

first words of absolution. I had shepherded her little lamb soul since

first she was the one of the flock. I

saw her soul open and bud and flower

for the honor of her Son.

-till our Lady came to cull the child

predestined. Day by day in her con-

and held against her breast, as a priest is bidden to shut and hold his

hands when he offers up his priestly

sacrifice. Her closed eyes, quivering

as the wing of the lark in its song,

ment to the world and fast knit to

Him Whom above all else she loved.

Eyes were upon her in her prayer

though she knew it not: the tender eyes

of Him Who was well pleased with

His child, the wondering eyes of her school fellows in the benches or of

the Sisters in their stalls, to whom

the girlish figure so still in prayer

was as an angel or as one with whom

Some of the simple prayers we used to say together Sunday by Sun-

day at the children's Mass came and

went, like a swarm of God's bees humming, upon her lips. Indeed, her dying lips did little else but

pray. Again and again she prayed in this wise: "Jesus, I love you.

You know that I love you!" It was

the consummate prayer of St. Peter.

within whose octave her soul was

hastening to her Saviour across the waters. "Thou knowest that I love

Thee!" . . . "Follow Me! Now this He said signifying by what man-

ner of death He should glorify God."

this, my child.

This morning I, a white-haired

DEATH

the King of Angels dwelt.

betokened a soul dead for the mo

first draft.-R.I.P.)

door of death.

Lord."

"dispenser of the

on him and perfect him in the

increase. Since the law

and a faithful

There's just one thing that I'd like to ask you now," the young man said. "How do you account for having those seizures on certain occasions only—under peculiar cir-cumstances?" His tone of matter of fact inquiry was not entirely con-vincing. The Father looked him in the eyes under the light of the lamp

in the priory doorway.
"I always think," he said, very gently and very reverently, "that it is when virtue goes forth from Him; and that it means that someo present has stretched out a hand and touched the hem of His garment."—
The Catholic World.

THE PRIESTHOOD

"Let a man so account us as of the ministers of Christ, and the dispensers of the mysteries of God." (I Cor. iv. 1. Epistle fourth Sunday of Advent.)

The following very beautiful and instructive sermon was delivered by Rev. Dr. O'Leary, P. P., Collingwood, Ont., on the occasion of the ordination of Rev. John O'Connor, by Archbishop McNeil, of Toronto, to the holy priesthood.

By a happy coincidence this Sunday's epistle exalts the dignity, the sanctity, and the power of the Catholic priesthood. The Church claims nothing more for her priests than St. Paul claimed for his fellowworkers "Let a man so account us as of the ministers of Christ, and the disof the ministers of Christ, and the dispensers of the mysteries of God."
The priest of the New Law is the ambassador of Christ, no dignity can excel such au office. The priest is endowed with divine power to teach and rule in the "Church of God, which He hath purchased with His own Blood." The priest, must offer own Blood." The priest must offer himself as a victim and sanctify himhimself as a victim and sanctify film-self in sanctifying others. His life is consecrated to the service of God, for "every high priest taken from among men, is ordained for men in the things that appertain to God.' Considering all this, Pickering Cath olics can be proud of their past, and may well rejoice at the present function. Two of the Lord's anointe sleep with your saintly dead, another who was elevated to Episcopal dignity awaits the dawn of the Resur rection. Four Pickering prieste labor for souls in this archdiocese and a fifth has just been added to our numbers in the person of the cele brant. Father O'Connor, the third from this parish to honor this name, now offers the august sacrifice in the Church where he was baptized and confirmed and where he made his First Communion. He has taken his rank in the hierarchy of the Church Militant, "a priest forever, according to the order of Melchisedech." He offers solemnly for the first time, Malachias, and glorifies the Lord of Hosts among the Gentiles. Truly he is one of yourselves, your own kith and kin, but he has been called apart and given a mission, the high-est in God's giving. His place henceforth will not be with you, but at the altar, at the font, in the confessional, and at the sick bed, for he has bethe "minister of Christ, and the dispenser of the mysteries of God." To quote St. John Chrysostom, he has become alter Christus-" another Christ;" and his family must be the first to realize this. Even well-disposed non-Catholics do not understand the priest, his calling for them is shrouded in mystery. They admire his life and prayer and celibacy, they see him loved and respected by his own flock, they feel his influence for good in the community and et the claims for her priests munity, and yet Church to them seem preposterous. God" to baptize their children, to Thy name give g Gospel and to break for them the ad of Heaven. They realize withal that the priest is a child of Adam, with many family traits and the limitations of his youthful training. so are our powers, and we have good reason to exclaim with the Psalmist "Not to us, O Lord, but to Thy Name give the glory." For the Young Levite who performs solemnly his ministry to day I am here to claim to his own attainments, but rather to his office as dispenser of the mysteries of God."

> reach the sanctity demanded by his The plane upon which the priest their mission was from Him "You have not chosen Me, but I have chosen you. . . As the Father has sent me, I also send you." The priest does not select his profession but rather obeys the call of the Mas-ter to follow Him. Happy for the whisperings, happy the Bishop who swings open the gates of the seminary. Long years of study then ensue, for Malachias addressed the priests of the Law "the lips of the priests of the Law "the lips of the priests shall keep knowledge, and the law "the lips of the priests, as His Vicar, and the priest, as His Vicar, "neglect not the grace that is in thee, which was given thee with the imposition of the priesthood." The A few hours places. The Redeemer came to save all men, and the priest, as His Vicar, admonish thee, that thou stir up the

people shall seek the law at his mouth." Add to this the basis prayer, the spirit of mortification, the frequentation of the sacraments and the practice of virtues that the Church demands of her future ministers and you may partially realize the dignity to which the seminarian aspires. And if you have witnessed I am n ordination to the priesthood I am

quite sure you will not soon forget it. The candidate lies prostrate in the sanctuary, the Litany of the Saints is solemnly chanted, a triple blessing is invoked by the Bishop, his hands are anointed, the missal and chalice are confided to his care, he receives power to sacrifice for the living and the dead and to pardon sinners in the name of the Great Physician of Souls. The young Levite at the close of the ceremony is a sight pleasing to angels and men "a priest forever according to the order of Melchisedech." Clad in his sacred vestments, the priest goes forth the envoy of Christ to minister unto men "in the things that apper-tain to God." "Honor then to whom honor is due," and the priest is doubly deserving of honor his dignity is imposed by God. The priest has not "taken that honor to nimself, but has been called by God as Aaron was." He is no self-accredited envoy, for the words of Christ are applicable to every newly-ordained "you have not chosen Me, but I have chosen you, and I have appointed you that you should go and bring forth fruit, and that your The priest is therefore the "man

God the Father commits to him His adopted children, God the Son commissions him to preach His gospel, to offer up the "clean oblation," to administer the sacraments, and the Holy Spirits empowers him to enlighten men's minds and to purify men's hearts. He ranks always in the Church built upon the rock of Peter. Call the Church the Spouse of Christ, and you must name the Priest her guardian. Compare the Church to an army drawn up in battle array, and the priest commands the hosts of the Lord. Regard the Church as a noble vessel precious passengers, and the priest will appear her pilot on the bridge, directing her course in the proper channel, buffeting the waves, an bringing souls to the haven of eternity. And if the Church is that mystical body of which Christ is the head, and the faithful its members, priests are its eyes to enlighten body, its arms to defend it, its neart to diffuse holiness everywhere. And if the Church is the Temple of God, then priests are pillars in that temple, for upon them rests the spiritual edifice. Consequently the priest is taken apart from the rest of men, and "ordained for men in the things that appertain to God." Viewed in the light of faith, the man gradually gives place to Christ con-tinuing His work for the glory of God and the happiness of mankind. Through Him Christ teaches, through him Christ rules, through him Christ reigns over the kingdom of the spirit. Through him Christ offers Himself as a victim for the sins of the world through him Christ opens all the channels of grace that flow from Re demption. Can there be a dignity more exalted than that of the priesthood? Surely the priest of the New

Law is greater than Aaron, whom God "girdled with a glorious girdle,

and clothed with a robe of glory,

and therefore deserving of mor

honor and greater respect. The function of to day further suggests the power of the priest. But But keep in mind the words of the Cathorics regard him as the "man of Psalmist "not to us, O Lord but to absolve them from sin, to marry power is derived from God. Jesus them to anoint them, to preach the was meek and humble of heart, yet He startled His listeners with His claims of divine power, and its transmission to men. Looking out upon the world, He gave His missionaries tremendous power for all time "All power is given to Me in heaven and priests numbly aver that our power is given to Me in heaven and upon earth. Going therefore teach that "our sufficiency comes from God." Our dignity is God given and gospel to every creature. gospel to every creature . . . and behold? I am with you all days even to the consummation of the world." That power Christ launched into time and space still abides and is exercised by the priesthood, the power of sacrificing, the spower of love and respect, not as a tribute to his worthy family, not as a tribute through prayer and the sacraments teaching, the power of healing Jesus withdrew His visible presence minister of Christ and the day of the Ascension, but He left behind the dynamo of the priestthat his labors will redound to the glory of God and the salvation of souls. But forgetting the personality of the celebrant of the Mass I would have you have the salvation of the Mass I would have you have the salvation of the Mass I would have you have the salvation of the Mass I would have you have the salvation of the Mass I would have you have the salvation of the salvatio He is about to renew the sacrifice of the cross and about to assume all like Peter, but His voice is heard ity of the celebrant of the Mass, I would have you regard the dignity of his priesthood, I would have you cons der the powers entrusted to him by Christ, I would have you pray the great High-Priest and His Blassad Mother that every priest may be the great High-Priest and His as Thomas did, but they do see the Blassad Mother that every priest may be food slaip on the eller westfeld Poly the Church His and over His lamb of God slaip on the eller westfeld Poly the Church His wes ed Mother that every priest may Lamb of God slain on the altar. Yes, my dear brethren, the Saviour's do not lie helpless at His side, His lives is supernatural. Christ more than once reminded the Aposiles that trite of heart. The power of the keys exist to-day through the confessional, and multitudes are fed with Bread from heaven at the Banquet of

grace of God, which is in thee by the will reach out to save souls "all days, imposition of my hands." When weighed down with care and responsibility, the priest knows well that even unto the consummation of the world." The lowly and the great, the ignorant and the learned, the peasant and the king, are subject to the priest in the exercise of his minhis "sufficiency is from God." But he also remembers that the grace of istry, all alike fall under his jurisdic tion. He must "teach all nations" in the name of Christ, "all things what soever He has commanded." Priest-ly power upholds the Church Militant, priestly power consoles the Church suffering, priestly power rejoices the angels and the elect, priestly power exercises the spirits of hell. Great was the unfallen Adam, whom all creatures promptly obeyed, potent was Moses to divide the Red Sea, mighty was Joshua to command the sun, but their power pales before that of the priest. God's omnipo tence spoke the word "be light made and light was made." The Holy Spirit overshadowed Mary and "the Word was made flesh." And when the celebrant pronounces the consecra-tion over Bread and Wine, Christ tion over Bread and Wine, Christ obeys His trembling voice, because He Himself ordained it so when He said to the Apostles "Do this for commemoration of Me." We read in St. John's gospel that Jesus "did not trust Himself to all men," and yet He deigns to trust Himself entirely to the priest, despite our frailty and to the priest, despite our frailty and human weakness. We consecrate Him, we hold Him aloft to give benediction, we carry Him to the sick we give Him to the dying, or we lock Him in the tabernacle at will. The Immaculate Virgin gave birth to Jesus in the stable of Bethlehem, and our young Levite will bring the same Incarnate Presence down upon the altar before your eyes. While thank of God," as St. Paul called Timothy ing God for such tremendous power, he has all the more reason to humble himself profoundly with his fellow-priests "Not to us, O Lord, but to Tay name give glory." Yes, my dear brethren of Pickering, you also ought

> of your parish. The priest must be holy on account of his functions. His dignity and power both call forth exalted sanctity. The Lord said to Moses under the Old Dispensation "The priests also that come to the Lord, let them be sanctified. . . speak to the sons of Aaron and say to them that they must be holy unto their God. because they offer bread and burnt

to glorify God because "He has given such power to men," to a favored son

offerings. . . I will be glorified in them that approach me. . . . let them be holy because I am holy who sanctify them Holiness is much more required that priests of the present day may be "fit ministers of the New Testament." In order to worthily represent Christ, they must strive to be like the Divine Master " Holy, innocent, undefiled, separated sinners." Sanctity is demanded of them to be faithful "dispensers of the mysteries of God." After calling Timothy the "man of God," St. Paul was careful to exhort his disciple to all the sacerdotal virtues. Timothy, despite his youth, was called to "be an example to the faithful in word, in charity, in faith and in chastity."

in the year of our Lord 1909, Margaret Mary C— died in her sixteenth Every priest must "exercise himself " that he and his flock may "lay hold on eternal life." be an ornament to the Bride of Christ. and allow no word or act of his to mar her comeliness. The Doctors of the Church with one accord insist upon sacerdotal sanctity. Sts. Augusine, Gregory, Chrysostom, and a hos of others of every age catalogue the virtues becoming the priest, and in cite him "to spend himself gladly and be spent for the good of souls." The Bishops of the Church are always solicitous about those to whom they confide God's glory and the fruits of They watch the candi-Redemption. They watch the candidate for holy orders and try him throughout years of prayer and study. They call upon the laity to fast and pray at the approach of ordination and the ceremonial itself counsels, exhorts and entreats to sanctity. Having found the cleric deserving and worthy, in so far as human frailty can, the Church removes his profan garments, girdles him with the girdle of chastity, anoints his hands with boly oil, and invokes upon him the Holy Spirit that his future conduct may be edifying, that the sweet odor of his virtues may be the delight of both clergy and laity. And thank God our priests are holy, any rare exceptions are easily traceable to neglect the means of sanctification daily and hourly at their disposal. But in spirit of true humility, and in order to be preserved a "fit minister of the New Testament, every priest must keep before him the words of St. John in the Apocalypse "He that is just, let him be justified still, and he that is holy, let him be sanctified still." He must always " labor the more to make sure his callings and election," he must ever " stretch forward " and

mystical Body, the Church. His sanctity must be the work of grace, voice is not silent at all, His hands God working within him, but with his own faithful co-operation. Holy Order provides a continuous flow of divine assistance to aid the priest in all his duties, to make him "a fit minister of the New Testament." Baptism has made him a child of God, confirmation has enrolled him in the the Lord. These marvels are wrought by the ministry of the priest, though "not to us, O Lord, but the order of Melchisedech." But St. ter to follow Hill. Happy for the family where Jesus deigns to knock, happy for the boy who hears his first whisperings, happy the Bishop who who who have to Thy name give glory." Catholics to Thy name give glory." Catholics to Thy name give glory." Catholics whisperings, happy the Bishop who Capharraum, "glorify God, because "neglect not the grace that is in thee, which graces of the seminary o LIBERTY OR DEATH

had seen this thing; and had shuddered as I saw the dread mono-syllable; to me, stunted and dark, like the gnarled trunk of some father

But when I thought of death a this child welcomed it, death, as it were, died before me; and rose from its grey ashes as an angel with

drawing towards her to bear

ignorant or afraid at death's approach. Indeed, our age, with unthe more that the great High priest may keep him "holy, innocent and undefiled." He has been "ordained are stealthily watched and rounded by a wall of deceit, for men in the things that appertain to God," pray that he may ever be found a faithful "Minister of Christ" was in life, but as it was in death.

Now what is all this modern and oulless strategy about the dead but a hideous caricature of death? What, again, is its effect on the poor stunned and staggering mind of the bereaved? Does it rob death of its sting? Far from it; thus to deal with death, thus to hide it away, and to fly from its shadow and footfall is to heighten the terrors of death beyond endurance. It is to crown death the terrible with a dripping wreath of man's fears and tears is to look on this angel of the Lord sent unto men as a cruel hawk overa good work in him, will perfect it unto the day of Christ Jesus. . . . shadowing and cowing its quarry before its last relentless swoop. what is this but to add new pain and venom to the sting of death—yea, by a foul alchemy of fear to change this nessenger from the face of God into a dark emissary of the pit ?

> Happy thou wert in thy death, thou fledgling of God. The bleak evangel of despair thou by thy dying didst unsay word for word.

To thee the tidings came as one day they will come to me and mine, Thou shalt die," and when the momentary swoon of God's approach was over, thou didst greet the words as tidings of great joy—a command from the Queen to go in her com-pany with haste into the hill country where dwells the King.

I saw thy lips move as if in con

verse with some unseen soul-mate sent to God. I heard thy girl's lips murmur faintly, "I am young to die
—very young. But I offer up the
sacrifice." Blessed wert thou, God's ender nursling, in being called of Him to offer the morning sacrifice of

wisdom call to thy Beloved, Jesus, come with haste to me. I have faith now, and I know not ho long it may last." More perfect faith than this it is hardly given to saints to have.

losing sightor not as glad to lose sight of those thou didst love, but as opening other eyes to fairer sights prayer clasped hands and eyes well ing tears.

Thou wert most fair in deathwhite flower amidst the white flowers love had strewn upon thy bosom. Yea—so fair wert thou in thy rest after pain, in thy joy after She died the white death of the sorrow, in the home after thy swift exile, that I will keep the image of vent home she knelt down at the thee, not in life, but in death, as a table, and "begged the Body of the shut in garden of joy against hours Lord." When in those morning of sadness. watches she clasped Him Whom she

loved with a girl's full hearted white rose on thy breast, wert romantic love, she became as a being entranced. Her hands were shut missioned by thy Father in heaven to draw death's sting, and crush its head under thine unsullied heel.

LOOKING FOR JESUS

You remember the story of Jesus when Joseph and Mary missed Him after they had been up to Jerusalem He was only achild of twelve. His par ents thought the Boy was somewhere in the company with whom they were travelling, and when it was made known that He was not, ther was consternation.

Then did Joseph and Mary return And it came to pass to Jerusalem. that after three days they found Him in the temple, sitting in the midst of the doctors, hearing them and asking them questions.

Perhaps, were you to go out in search of your missing boy, you would not find him in such good company. Are you sure he is not with the gang on the corner? It is not possible he is at one of the vile performances nowadays called burlesques ? he been lured to the card table by evil companions? Is he a frequenter of the low saloon?

priest, prepared myself to enter the kingdom of my Master as a little Do you ever think of these things, fathers? Is Jimmie proof against the iniquity of the day? Home is the haven of security. Make it what it should be. Make it like the sacred home at Nazareth, where Jesus, Mary and Joseph lived hempily to child by meditating on the death of A few hours before I had seen a placard, and in purple letters there-Mary and Joseph lived happily together and where there was peace

veiled yet shining face.

For the child knew that death was

drawing towards her to bear her hence. Yet was she nowise afraid; or rather, was she not really or fin-ally afraid. Fear, which is the first unbridled impulse of a soul with eyes awake, cannot long remain mas-ter of a soul, like this child's, in which love is the king enthroned.

Most souls that die are either conscious cruelty, encourages a cer-tain wilful ignorance and dread of death. When this hallowed Gabriel of God draws near, every effort is made to keep secret its approach. The chosen ones whom the God of all consolation singles out for His mercy they should reach the truth. Thus they die not knowing that death is coming upon them. Then when they are dead their next-of-kin look on them no more, lest the image of the dead one should remain not as it

sinless heart.

I heard thee in thy ultimate child-I saw thee close thine eyes, not as

For thou, child, frail as the

Father, do you know where your boy is when he is not at home? After nightfall, are you quite sure he is in good company? Are you at all con cerned regarding his whereabouts?

and contentment. If home is not attractive, the child, if permitted, will seek pleasure elsewhere. There are so many outside attractions in must be exercised if we are to know what the children are doing. The parents will be held responsible for the souls of the children. The responsibility is a frightful one. How will you answer on the day of general judgment?—Catholic Sun.

GUILTY CONSCIENCES

A "strange (historical) coincidence having some relevance in connection with the present situation in Ulster and the Penal Laws against Catho lics, is noted by a writer in the Dublin Leader in an article en-titled "The Memories of Orangeism." The infamous Penal laws were in the force up to 1777. "In 1728," full force up to 1777. "In 1728," says the Leader writer, "a change took place, and in the interval between that year and 1794 Catholics found themselves allowed condition ally certain rights regarding proper ty and education. The franchise ty and education. The franchise (the right to vote at Parliamentary elections) was restored to them an they were in a few respects almost on an equal footing with the Protestant minority."
But then came the "strange coin-

cidence" in the appearance of Orangeism on the stage. When the legislative persecutors began to relax a little their persecuting laws against Catholics the spirit of fierce hatred of Catholicity, strong as ever in many parts especially of Ulster, found means of asserting itself in other ways. "The first Orange lodge," as Leader articles notes, formed on September 21, 1795 in the house of a man named Sloan, in the village of Loughgadd. And the coincidence becomes all the greater when we examine the Constitution of the Orange Society." Then the writer quotes from the historian, Plowden, that the members, all Protestants, were bound by an oath

be true to King and Government and that I will exterminate the Catholics of Ireland as far as lies in my

That this oath was not allowed to be a dead letter is shown by the doings of the Orangemen as described by the historians. Madden says that:

The Orangemen commenced a ersecution of the deepest dye. would no longer permit a Catholic to exist in the country. They posted up in the cabins of their unfortunate victims this pithy notice: "To Hell or Connacht,' and appointed a limited time in which the necessary remova of persons and property were to be made. If, after the expiration of that period, the notice had not been complied with, the Orangemen as sembled, destroyed the furniture burned the habitation, and forced the ruined families to fly elsewhere for

Such were the origin and program of the organization whose policy and traditions and record are the inheritance of the party to day of Sir Edward Carson and his followers. And in this connection the writer in the Leader suggests that "these tradi tions are at the root of the opposition offered by Ulster Protestants to Home Rule. Many of the latter shudder at the thought of revenge on the part of Catholics for the wrongs of the past. Many of them believe that Home Rule would make revenge easier. The descendants of Orange fanatics with the guilty consciences of 1795-1800 cannot under

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stand the depths of Christian Charity which animates Catholics to forgive not only the wrongs of a decade, but cruel persecutions for hundreds of years."—Freeman's Journal.

No insult offered to a man can ever degrade him. The only degradation is when he degrades himself. -Dinah Maria Mulock Craik.

Let us not feel, therefore, that a world that seems so given over to thoughtlessness and and even to worse things than these. Let us not imagine that God will allow to be lost the strivings toward holiness, the quiet, faithful, earnest, daily living of those who love Him. The prayer of the Carmelite in her cloister, the aspiration of the honest servant in the kitchen, the fervent ejaculation of the man in the street faced by some alluring temptation,— these are unknown to the world, but they are recorded in the Book of Life. They are not lost.

JUST PUBLISHED

Handy Manual of Baptismal Rites

De Sacramento Baptismi RITE ADMINISTRANDI

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

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 can, 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 various ceremonies.

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guages 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.

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certain of the prayers in the verian care 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 baptizing adults, is not permitted.

form, when bartizing and mitted.

It contains the Rev. Dr. Hueser's, It contains the Rev. Dr. Hueser's, Editor of the American Ecclesiastical Review and Professor at St. Charles' Seminary, Philadelphia, Commentary and brief Summary of the Administration of the Sacrament of Baptism in English.

A list of Baptismal Names, for boys and girls as well as a list of corruptions of Baptismal Names, compiled from various approved sources, will be found very handy.

or baptisma: Name, various approved sources, will be found very handy.

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