#### New Year's Praver

## LONDON, ONTARIO, SATURDAY, DECEMBER 28, 1912

I kneel alone near the altar.
Alone, do I say? Christ is there,
And mute, pleading voices of thou
Join mine in its suppliant prayer.

For mine is a prayer begging mercy; pray here in sin-covered sname, Before the Carist-Child on His altar,

"Sweet Babe," my lips say in pleading Oh, name to His mother's heart dear! "Have mercy," I keep on repeating, Till sure that the Christ-Child will hear

Forgive all the past, the omissions, The fait'ring of world-weary feet, The failures and falls, the forgettings, The human transgressions complete.

O Christ in the Bethlehem stable, Is Tay mercy less strong than my sin? I knock at Tay Heart, craving entrance Is there no room in Tay inn?

"I lay at Thy feet my sad burden, ear that was once fair to see; blots on it beg for Thy mercy And love and compassion, all three.

Fair intents were mine, but my purpo My resolves lie dead on their bler; O Christ, in Thy love, make me stronger That I fail not this coming New Year!"

### MADONNA AND CHILD

BACK OF THE CHRISTMAS FESTI. VAL STAND THE BIRTH OF JESUS AND THE MOTHER-ART GREW FROM ATTEMPTS TO PORTRAY THESE TWO, AND NO GREAT ARTIST HAS LIVED artists.

So was art born in Florence and so the inspiration of its MADONNA

There stand back of Christmas the Mother and Child. The modern mother and child are the moving impulse of the festival to day wherever a stocking is festival to-day wherever a stocking is hung or a cedar set in a corner. Yet this mother of nineteen hundred and thirteen years ago is, of them all, the mother who has touched the hearts of men by the millions and through the centuries. She it is who has been the patron saint of all the households of the Christian world. She it is who has been the inspiration of the artists of the ages. She it is who has been more pictured than any individual since the world began and whose charm never fails. Her face has followed European civilization around the world and been established as the best loved among the Bushmen of Australia, the Incas of the Andes, the Eskimos of the arctic, the immigrants of Ellis Island, the farmers of Kansas, the palaces of fifth avenue, the courts of kings.

nerever this civilization has gone the likeness of the Madonna has taken its place on the wall of the humble co or the extravagant mansion and there has remained as a reminder of the sanctity of motherhood and the font of the Christian faith.

The fidelity of the artists of the world to the Madonna has been most remark-able. The Holy Mother and Child, of all the events of the world, have most in-spired these users of the brush. When their work had been done and when the mechanical processes of a later time made it possible to broadcast the results of their labors the Madonna was given to the winds and no picture in history has ever reached so far. There was in it motherhood, most reverend of consummations, and religion in the purity of its

The first picture of the Madonna and as drawn upon the tomb of a martyr of Rome in the early years of the Christian era. After Sts. Peter and Paul had brought the new religion to the capital of the great empire of the west and had given up their lives because of it, martyrs followed them by the thousands. Then it was that those secret burying places of Christians in the catacombs came into being and here were laid the sins of uncounted men and women died for their belief. It is above the tomb of one of these that the first Madouna and Child was cut into the stone. As time passed this representa-tion found a place on many tombs and soon made its impression upon the hearts

of the people.

When Constantine, in the fourth cen tury, built himself a new capital of the encouraged the development of Chris there, the Madonna and Child liately became popular and in painting and sculpture reached a high degree of perfection. In fact they grew so beautiful that it was found that the people were worshipping the likenesses instead of the thing for which they stood. It was then that the iconoclasts arose and broke and destroyed these works of art that had become or were threatening to become idols. Yet the Madonna and Child survived

in the stern form given them by the church of Greece, and in thirteen centuries that have followed this likeness churches by a single monastery. It is located at Mount Athos in the south of Turkey, which has of late appeared in dispatches from the scene of a

This was the extent to which the Madonna came to be pictured in these early days. Then followed nearly a thousand years before the figures again took life and their first subsequent por-trayal was an event of no mean importnoble birth, by the name of Cimabue, in whose breast religion was deep set and art seethed without satisfaction. Italy had not then produced the likeness of people and things by the use of paint, except in frescoes. No portable painting had as yet been made. Cimabue executed the first painting that the inance in all the history of art. There

habitants of Florence, the birthplace of art, had ever known. That first picture was the Madonna and Child. When Climabue had completed his picture it was officially carried through the streets, was officially carried through the screets, that all the people might see. So over-joyed were they with it that they have ever since called the section of the town in which it was shown the Happy

This was toward the close of the thir-This was toward the close of the thirteenth century. Cimabue was contemporary with Dante and an intimate of that man of sorrows. He was the first of the great Italian artists and to his inspiration is due much of the glory that followed.

that followed.

Cimabue one day walked upon the hills and saw the shepherd boy Glotto drawing on a stone. The artist recognized the latent talent of the boy and begged him from his mother and taught him art. Glotto improved on the art of his master and the two learned many new things. When Glotto died in 1336 he left much behind him as an inspira-tion to artists that were to follow, for he was the first master. Incidentally he painted little else than Madonnas and

painted little else than mandonnas and the lives of the saints.

Then half a century later came Fra Angelico, the artist monk. Many are the Madonnas that he left behind him. the Madonnas that he left behind him. Prominent among them is the Madonna of the Star, which was stolen from San Marco about the same time that Mons Lisa was stolen in Paris and Rembrand's Night Watch was cut in Amsterdam and the picture Battle of Lake Erie was slit the ploture Battle of Lake Eric was alit by vandals in our own Capitol. So does a given sort of vandalism seem to simultaneously become worldwide. Lippi, the runaway monk, followed Fra Angelico, as did many others who lent greatness to this Florentine early school of

was the Madonna the inspiration of it. What Florence had learned it bequeathed to Venice, and from the surroundings of this city of beauty came the idea of colorings rich and rare. About the time that Fra Angelico died the first of time that Fra Angelico died the first of the Venetian artists began work. Here appeared Bellini, a man of many new ideas. The first addition he made to the art of Venice was through the en-riching of the somber colors that had been formerly used. This he did suc-cessfully. Then a second idea occurred to this man of resource, and he it was of them all in the art world who first used them all in the art world who first used the faces of his models in those religious pictures. The artists before him had merely painted the vision that they had in their minds, but Bellini painted a portrait for the figure he sought to repre-sent. This Edison of the art world heard also that there was a certain painter from Messins who mixed paints in a new way that got unheard of results. Disguising himself as a laborer he spied upon the painter in question and discovered that instead of mixing his paints with water or the white of an egg he used oil. Bellini employed oil and so the oil painting came into being. At about this time, also, appeared Titian of the school of Venice. Titian ran riot in the colors that the school of Venice initiated. Even unto to day when the express a that the school of Venice initiated. Even unto to day when there appears a theatrical star of a peculiar, colorful sort of blondness she is referred to a titian-haired. This great artist lived for ninety-nine years, and for eighty of it he was busily painting. He painted Madonnas almost without number. Most of his subjects, as were those of his contemporaries, were still sacred. The greatest of his paintings and one of the greatest pictures of all time was the Assumption, which still hangs in the Academy in

which still hangs in the Academy in Venice, and is viewed by the hordes of Americans who regularly tour Europe. Bat Titian, the aged man, died of plague, deserted by his servants and relatives, and, as he was dying, vandals rushed in and bore away his precious pictures and otherwise robbed his house. But many madonnas survive. Perugino, who is of importance in the world of art because he was the teacher of Raphael, was a cotemporary of Titian. Betticello appeared in the school of Florence and introduced the

classical figure. Cupids and Venuess and Mercuries began to find a place in painting, and have ever since been popular. His Madonnas likewise take high rank. Then came the greatest art era that the world has ever known. Neversince time began have such artists lived as were working at the end of the fifteenth six men, cotemporaries, who were doing such work as had never been done besuch work as had never been done be-fore and such as has never been done since. The centuries that have followed have falled to produce a single artist who has been as great as any one of these, just as they have falled to pro-duce the equal of Shakespeare, who was also cotemporary.

also cotemporary.

Leonard da Vinci, Michelangelo,
Raphael and Correggio were then all at
work, as still was Titian. Albert Darer, the German, was then plying the greatest brash outside of Italy. Leonardo and Michelangelo were two of the most remarkable men that the world has ever known. Both were unsurpassed as painters, boths were great sculptors, great architects, great poets. Michel-angelo has been referred to as the most titanic genius of all the ages. Yet Leonardo is held by some to have been a greater man. Desperate rivals, they ere always at each other's throats were always at each others throats.

Michelangelo painted he Last Judgment, said to be the greatest of pictures. Leonardo painted a rival, the Last Supper. The laster also painted the Mona Lisa, recently stolen. He was popular in France, where the king did him homsge. Leonardo's versatil-ity was shown when he even built forti-

to who was master.

Raphael was a younger man than these and lived to be but thirty seven years of age. Michelangelo as-siled him, being jealous of his increasing popularity. He picked an obscure young artist whom, he argued, was a greater painter than Raphael. He got them matched in a contest. Then Michelangelo painted the central figure in the obscure man's picture. When the paintings were shown everybody recognized the heavy, muscular strength that typified Michelangelo, and Raphael de clared himself complimented that so to who was master.

typified Michelangelo, and Raphael de clared himself complimented that so great a man should thus oppose him.

Raphael was the aweetest of characters and his death at so early an age was greatly mourned. He was buried in the Pantheon in Rome beside his betrothed, who died but shortly before in the brief span of his working life he had painted one hundred and twenty Madonnas. Of all the Madonnas that have ever been psinted Raphael's have probably been the most popular. His Madonna of the Chair, copied by all the world and broad casted in every form down to the cheapest chrome, is probably familiar to more peeple than any picture that the world ever produced.

Of the Madonnas of this school Correggio produced several that still rank

reggio produced several that still rank among the masterpieces of the world. Most noted of these is the Holy Night, the scene at the manger, in this picture the light all comes from the babe. It illuminates the faces of the different agures of the picture until these shield figures of the picture until these shield their eyes from its brilliance. It is one of the very greatest of the manger pictures. The Holy Day, in which the figure of St. Jerome appears, shows a similar scene with a different light effect, the light coming from without.

Then came Carlo Dolce, who refined his painting to such an extent the big.

Then came Carlo Doice, who remed his painting to such an extent that his Madonnas are like ministures that ap-pear perfect on the closest inspection. Guido Rent also labored in these times and his face of the Madonna, Mater Doloroso, is one of the art treasures of

Later appeared Murillo, in Spain, and the Madonnas he painted are without end. Murillo was the first of the artists whose designs reached out for American dollars. He worked as late American dollars. He worked as late as 1682 and in those days Spanish adventurers were returning from the west laden with the gold of the new land. To these he sold his Madonnas at good round prices. These Madonnas found their way to the churches of Mexico, Cuba, California, South America. They were broadcasted throughout the world. At the time the greatness of Murillo was not appreciated, but the Murillo was not appreciated, but the worth of his pictures later came to be worth of his pictures later came to be realized. For a hundred years past some individual has been occasionally coming into possession of a painting from some odd corner of the world, it having been despoiled from some ancient church. Then this individual finds that he possesses one of the orig-inal Murillo Madonnas, a survival of the time when art was greatest and a painting such as has not been put on canva, in two hundred years.

Among the moderns there appears an occasional painter who puts on canvas a Madonna that is almost worth white. Bougoereau, the Frenchman, is well liked in America and one of his best Madonna pictures is owned by John

were being produced. The artist's painting must first be in his heart and in the nearts of moderns there is no such fervor as characterized the days when devotees tortured themselves for their sins and offered up their lives for

their religion.

While the Madonna and Child may be said to be the most widespread pic-ture that the world has ever known, there is another modern view point from which they are interesting The collecting of Madonnas has become one of the most interesting of hobbies. In the Congressional Library there are one or two copies of as many paintings of the great artists. Carnegie library likewise has a good collection of Ma-

To the fancier, however, there can be no end to such a collection. Artists like kaphael, for instance, who painted as many as one hundred and twenty Madonnas, inspire watchfulness for Murillo are constantly coming to light from Latin American churches, and are being added to the collection of hobbyists. Among collectors of Madonnas in Washington Mrs. George Combs probably ranks first. In her collection are more than five hundred pictures, begin-ning with copies of the first ever made and following their development through the development of art. Mrs. Combs holds that a study of Madonnas must necessarily lead to an understand-ing of the whole field of painting, and its development, for, of them sl, the p cture that runs through all painting is the Madonna. So many Madonna collecting unlock the art of the ages to the hobbyist.

Be tranquil; put away superfluous thoughts; keep your heart in peace let nothing in the world disturb you all things have an end. Even if the whole world were thrown into confus-ion, and all things in it, disquietude on that account is vanity, for it hurts us ing had as yet been made. Cimabue superior. Each chose to depict a huge more than it relieves us.—St. John of the Cross.

# THE END JUSTIFIES THE

DOCTRINE THAT NEVER HAS BEEN TAUGHT BY CATHOLIC MORA LISTS

Following is a brief synopsis of the line of thought in the first lecture of Rev. M. I. Stritch, S. J., delivered Sunday evening, Dec. 1, in St. Francis Xavier church:

Xavier church:
Catholice and Protestants are brought into close contact socially, commercially, politically. They know each other better and appreciate each others good qualities more than in times past. For this we heartily rejoice and hope there will be a long "era of good feeling" between them.
Sometimes, however, there is on one side or the other a little ebulition of the old bitterness. To do away with this

old bitterness. To do away with this undesirable bit of atavism we must remove the causes of it. And one of the first things which I should like to remove as far as possible is the impression, wherever it may exist, that Catholic moralists have ever taught or acted upon the abominable maxim that the end justifies the means—a maxim that would hold it lawful and even praiseworthy for Catholics to commit all the workey for Catholics to commit all the shocking crimes in the calendar, provided they commit them for some good purpose. I said Catholic moralists, for the charge is sometimes explicitly made testant scholars on the Lesuits and against Catholic moralists as a whole. It is true the charge has been leveled with special emphasis at the Jesuits. But this comes to the same thing, for Jesuits teach no peculiar system of morals different from that of the Catho-lic Church, nor could the Church allow them to do so for a moment

Of course I do not say that our en-lightened and friendly Protestant fellow citizens of St. Louis attribute such teachings to us But still the old charge breaks out from time to time and charge breaks out from time to time and that from quarters whence it might be least expected, for instance in some widely circulated daily paper; in some influential magazine; or on some University rostrum. It is emphatically asserted as a thing of course, a thing that cannot be successfully depict. that cannot be successfully denied. And as it seems to emanate from high authority, a great number of even kind by disposed readers believe there must be something in it. Now there is absolutely no truth in it. I cannot go into lengthy argumentation here to show this. One or two instances will suffice. A few years ago a Professor in the University of Syrange wrote or the block beautiful years ago a Professor in the University of Syracuse wrote on the black-board in his class room as a theme for his students: Refute the Jesuit maxim that "the end justifies the means." A Gatholio student brought the matter to Right Rev. Bishop Ludden of Syracuse. The Bishop in a courteous manner called the attention of the University authorities to the fact that this is not and never the street of the fact that this is not account. to the fact that this is not and never has been and never could be a Jesuit maxim. And he ended by taking it for granted that the University would cheerfully correct the error as publicly as it had been made. Professor Coddington was not in an amiable mood. He wrote a long and angry reply and gave it to the public refurbishing and hurling at the head of the Society of Jesus all the worn-out calumnies of centuries. The Bishop then offered to pay the expenses during his years at the University of any student who could prove that the Jesuits ever taught such to the fact that this is not and neve Madonna that is almost worth white.

Bougoereau, the Frenchman, is well liked in America and one of his best Madonna pictures is owned by John Wanamaker and used to hang in his salon is Washington when he was Postmaster General.

The modern, however, fails to get the spirituality, the soulfulness of the earlier pictures. This is probably due to an absence of religious feeling that existed at the time when the best Madonnas the world tatumbles of tends of England and for Christianity when Mary, the daughter of Henry VIII. by this first wife, Catherine of Aragon, was about entering on her public career. Her hand was sought in marriage by the whole faculty of the University to aid the student. The expenses have not been claimed. But this was not the end. Professor Coddington wrote in haste and bad temper. His essay fairly bristled with blunders in logic, history and end the famous Cardinal Reginald Pole, and the marriage might have been ethics. Other Catholic scholars came forward, convicted the Professor of gross ignorance even of the Latin language and ended by thrusting under the eyes of the Professor a dozen or more first class, scholarly critical Protestant writers who denied and refuted the doctrine. My second instant is more recent still. Count Hoensbroecht in Germany renewed the calumny. Immediately he was offered a large sum of money if he would substantiate his charge before a bench of judges in any civil court. The offer was accounted civil court. The offer was acco Every shred of evidence to support the charge was thoroughly examined: and by a bench of Protestant judges the case was thrown out as ridiculously un-lounded.

But there may be some curiosity as to what is the nature of those passages in the moral teachings of Jesuits that seem to give color to the change and impart to it its apparently perennial vitality. To understand this it must be remembered that the end or motive or purpose in view has much to do with determining the moral character of the means used to attain it. For instance, all acts, no matter how highly moral they might be in themselves, become immoral and wicked if used for an evil purpose. Again some acts, like walking, reading, playing, may be indifferent, neither moral nor immoral in themselves. If these same acts are directed to a high moral purpose they acquire moral worth : and, purpose they acquire moral worth; and, in this sense, it is perfectly true that a good end justifies indifferent acts. Forther, if one man kills another on the street with the purpose of robbing him, or, removing a rival, or to satisfy pessionate revenge, his set is grossly im moral and unjust. But if he kills a man who attacks him unjustly and with murderous intent, and the only way possible to detend his life is to stay his assailant. to detend his life is no slay his assailant, such manslaughter is held to be justified by every moralist and every court in Christendom. In cases like this Jeants teach that the end in this case self-proteach that the end in this case sell-protection, justifies the means left—the slaying of an unjust assailant. But why blame the Jesuits for teaching what every moralist of common sense does and must teach. In reference to cases like the foregoing Jesuit writers, no

doubt, make the statement that the end was afterwards graduated from Oxford

doubt, make the statement that the end justifies the means.

But by the enemies of the Jesuits the saying is taken out of its context, where its meaning is unmistakable and perfectly ethical, and generalized so as to mean that any end which the Jesuits desire to obtain justifies any means however immoral that will enable them to obtain it. No wonder that our Protest ant fellow-citisens, decaived by calumniant obtain it. No wonder that our Protestant fellow-citizens, deceived by calumnistors, hate and distrust us. Of course we have nothing but abhorrence and utter condemnation for any and all such principles. The Jesuits have suffered in many ways, have had their houses and colleges confiscated, have been driven out of one country after another, not because they held this atroclous principle, but precisely because they would not hold or act on its nor allow others to do so. It Jesuit confessors and preschars. hold or act on it, nor allow others to do
so. If Jesuit confessors and preachers
and teachers would take hush money
and shut their eyes and their mouths regarding the use of foul means by kings
and governments and courts and people,
they would have been subjected to fewer
confiscations and expulsions and crusades of infamous slander. Great Protessant critics, historians and philosotessant critics, historians and philosoestant critics, historians and philo phers have been our splendid defend

ers.

It would be altogether in place for me to quote the crushing refutations of the slander, advanced times without number by Jesuit and other Catholic their varied works for three and a haif centuries. But this course might impose on the patience of readers. We ask them to read only great Protestant authorities who explicitly deny that the Jesuits ever taught the principle that any and however exalted and generous does or can justify the use of immoral means. It is in this sense that the maxim is utterly immoral and the maxim is utterly immors; and shocking to our very instincts. No re-spectable, no rational man could teach to while retaining any regard for truth or deceacy. The calumniators have believed it a good purpose to blacken and vilify the Jesuits, and they have not hesitated to use every species of utterly immoral means to effect their object. They are themselves deeply and repeatedly guilty of the odious and repeatedly guilty of the odicus charge urged against the unoffending Jesuits. Far from identifying our Protestant fellow citizens generally with these calumniators, to educated Protestant readers and writers we refer for our vindication, to them we appeal for fair play in the defense of our incompositions against the atrocluss accurate. for fair play in the defense of our innocence against the atrocious accusation of teaching the world that men
may do evil that good may follow. And our appeal has been
favorably answered ty Protestants
too enlightened, too noble, too purely
devoted to truth and justice, to lend
themselves to the work of propagating
falsehood and persecution. Thanks to
our Protestant defenders. They bring
truth and its consequences to hosts of
readers whom we can acarcely hope to
reach.

### THE CAREER OF CARDINAL POLE

Those were, indeed, sorrowful times for England and for Christianity when Pole, and the marriage might have been consummated but for Henry's opposi

Reginald Pole was a favorite at Court and a blood relation of Henry, but he refused to co-operate in the conspiracy to effect Henry's divorce from Catherine, to effect Henry's divorce from Catherine, and had to fly for his life, leaving his family in England. Henry promptly confiscated his property to his own use, and took the lives of the mother and brother of Pole in revenge. Time brought some changes, however. After the death of Henry and his processor. the deaths of Henry and his successor. Edward VI, Pole, who had chosen an ecclesiastical life, had risen to be made a Cardinal.

On the accession of Mary to the throne he was recalled to England, and the Catholic religion re-established, and the bishops and priests languishing in prison were liberated. Queen Mary married Philip of Spain, a union which was made the pretext for much internal was made the pretext for much internal dissension and to complications with France, resulting in the loss of the English stronghold of Calais, which the English had held for over two centuries. Mary's health which was never robast, rapidly failed and she died on November 17, 1558.

We noted in our reference to Queen Mary of England the fact of her having been sought in marriage in her girlhood by Reginald Pole, who, after eing refused by King Henry VIII, en tered the priesthood and was afterward raised to the rank of Cardinal. The office of Cardinal dates away back to the records are meagre as to the details and circumstances under which the rank and dignity of the Cardinalate were estab-

It is recorded of Pope Hyginus, who occupied the Chair of St. Peter from the year A. D. 138 to 142, that he issued a decree relative to various orders and functions of the clerical offices, which provided for the establishment of the rank of the Cardinalate, but the College

time is of more recent date,
Reginald Pole was born at Stowertown Castle in Staff ordshire in 1500, and

at fifteen. He completed his education at Padua in Italy, and on his return to Eggland in 1525 was received with great

favor by Henry.

We noted elsewhere how he incurred the furious hatred of Henry by refusing to have anything to do with the King's to have anything to do with the King's heart'ess conspiracy to put away his lawful wife, Catherine, and had to fly for safety to the Continent, where he dwelled successively at Avignon, Padua and Venice. Meanwhile Henry had married Anne Boleyn and caused a defense of his title of head of the English Church to be written by Dr. Sampson, Biahop of Chichester.

This was sent to Pole, who wrote in reply "Pro Unitate Ecclesiastica," in

This was sent to Pole, who wrote in reply "Pro Unitate Ecclesiastica," in which he compared the King to Nebuchadnezzar. Henry discontinued Pole's pension, deprived him of his preferments and caused an act of attainder to be passed against him. Paul III, who was then Pope, created Pole a Cardinal and sent him as Nancio to Feneral sent him as Nuncio to France and Flanders and afterward as Legate to

Here Cardinal Pole remained until the opening of the Council of Trent, which he attended as a Papal Legate, and in which he is said to have maintained the doctrine of justification by tained the doctrine of justification by faith. Although suspected on this account of a leaning toward Protestantism P le was nevertheless employed by Pope Paul in the affairs of the Papal court, and on the death of that Pontificame near being chosen his successor.

On the accession of Pope Julius III. Cardinal Pole retired to the convent of Macgazane, many Vergna, and there re-Cardinal Fole retired to the convent of Maguzano, near Verona, and there remained until called to England by Queen Mary. He was made Archbishop of Canterbury and was elected Chancellor of Oxford, and subsequently of Cambridge. His death occurred, as noted bridge. His death occurred, as noted above, sixteen hours after that of Queen Mary.

# A LIFE OF JOYFUL WORK

CHRISTIAN BROTHERS BUSY AND HAPPY

It is not too much to say, perhaps, that never before in all history has the Catholic Church had such splendid propects as are now spread out before her in these United States, writes Reverend Patrick J. Burke, of Baltimore. But in order to take full advantages of this magnificant opportunity the Church requires an immense army of men and women to engage in her service. The demand for Brothers is so great that these Communities are sadly compelled to refuse applications for their services to refuse applications for their services in various places on account of not having enough men. Now there are many boys who, while having no inclination at all to spend long years in hard study for the priesthood, would be able to do excellent work as Brothers teaching in the schools or assisting in Homes and Industrial Schools. Tradesmen, such as carpenters, painters, plumbers, bakers, and cooks are needed, as well as boys having a taste for these trades bakers, and cooks are needed, as well as boys having a taste for these trades. Every boy should seriously ask himself, therefore, whether he ought to remain in the world or devote himself to the service of God in religion. Work in the mills and factories is hard. The majormills and factories is nard. The major-ity of bookkeepers and clerks have long hours and small pay. The higher-salaried officials in the railroads and appointments. It is not always the most capable or the most worthy that is pro moted, so that most of these officials have their grievances, not to speak of the strenuous work they must do. All this hardship and worry gains for the toiler, in most cases, nothing more than a living. Even if he succeeds in smasa living. Even if he succeeds in smassing a fortune, he cannot take one cent of it beyond the grave. The life of a Brother, it is true, is far from being a life of even and brother, it is true, is far from being a life of ease and comfort; on the con-trary, it is one of labor and toil. The joys of married life, the pleasures of the world, with its honors and distinctions are denied him. But to imagine that he is thereby depressed and made gloomy and sad would be a very great mistake. The fact is there is no class of people anywhere so happy as those who devote themselves unreservedly to God in religion. Happiness does not consist in the money one possesses, or in the pleasures indu'ged in, but rather in the peace and joy of a good con-science. In other words, the more per-fectly one serves God the happier he is, Hence it is that those who give them-selve to God by the vow of obedience are happier than those who remain in the world. The Brother is happier moreover, because his fellow-Brother are congenial souls to whom he is deep ly attached by the bonds of common in-terest. Living as they always do in communities of three or more, the Brothers have an advantage in this respect over the secular priest, who is often obliged to live slone deprived of agreeable companions. While the agreeable companions. While the Brother of limited education can make himself very useful, one who has a taste or study is given every encouragement and employment suited to his talents. Fear not, therefore, to eclist in the great army of Christ. Have the cour age to despise the judgments of the world, which will seek to make little of what is in reality a noble enterprise. Come forward and help Holy Church to make this the strongest, happiest and most religious nation the world has ever seen. Think of the reward. "Every one that hath left father or

Have hope and confidence, therefore, on Christian soul, bravely battling against temptations to lower your own standard of virtue. Remember that you have God on your side. Put your trust in Him, pray to Him, and von nisled. He will give you strength.

mot ser, or brothers or sisters, or houses

ing.

### CATHOLIC NOTES

A letter to a Milwankee friend contains the good news of the conversion of Rev. A. H Nankivell, of an old Devonshire family, and a prominent clergy-man of the Church of England.

A splendid maternity hospital will be built in Albany, N. Y., by Anthony Brady. The institution will be a memorial to Mr. Brady's daughter, who recently met her death in a railway disaster. It will cost in the neighbor-hood of \$150,000.

Rev. Bryant Gray Harmon, a clergy-man of the Protestant Episcopal Church has been received into the Catholic Church. He was duly instructed in the faith and then received into the Church on Oct. 31, in the chapel of Newman School, Hackensack, N. J., by Rev. Henry R. Sargent.

President Taft has appointed Rev. William H Ketcham, director of the Bureau of Catholic Indian Missions, a member of the Board of Indian Commissioners. Father Ketcham succeeds Cardinal Gibbons, who resigns from the board owing to his inability to devote sufficient time to the interests of the

A home for aged and infirm priests of the New York Diocese has been pro-vided by Andrew J. Connick, who has donated his country seat at Cold Spring N. Y., for that purpose. The property was given in memory of the donor's brother, the late Rev. Patrick J. Connick, who, during his pastorate of fourteen years, made his home at his brother's country house.

A Parliamentary return of the evenue of the Church of Eng and in Wales and its relation to the Disestab-lishment Bill shows that the total income to be transferred to Wel-h County Couzoils and University of Wales, on the cessation of existing interests, amounts to £172 901. The amount which will be retained by the Church is control

Mrs. Harvey C. Wheeler of Boston was recently presented by Cardinal O'Coon-II with a gold medal which he had made for her in Rome. Though not a member of the Catholic Church, she has done so much charitable work in Catholic communities, in an unostenta-tious way, that his attention was attracted to her.

Miss Mary Bayless of West Union, O., who has been engaged by Mrs. Woodrow Wilson, wife of the president-Woodrow Wilson, wife of the president-elect, to act as her private secretary during her residence in the White House, is a Catholic. The young woman has aiready taken charge of the correspondence of the next "first lady of the isnd," in the Wilson mansion in Seagir. N. J.

The Pope's brother, Angelo Sarto, who is postmaster of the village of Corazi, called at the parliament building in Rome this week and asked Deputy Di Bagno to recommend him to the ministem of posts and telegraphs for an increase in salary. The Pontiff's brother is seventy-six years old and earns a half dollar daily. He is composited to wait. dollar daily. He is compelled to walk ten miles every day in order to carry the mails of this village to the Nanta station.

Miss Madeline Edison, daughter of Thomas A. Edison, the inventor, is to be the wife of an inventor, John Eyre Sloane, son of Dr. and Mrs. T. O Connor Sloane of South Orange, N. J. Mr. Sloane is a young man, but he aiready has obtained a number of important patents, from which he derives an income. He worked for some time with Edison, but met Edison's daughter in a social way. Miss Edison is an earnest church, while her prospective husband is a Catholic.

The eloquent Bishop of Toledo lately said: "The spirit of the world has entered our homes. They have become sensual. No ideal Catholic life is held out before the child. We carry the spirit of the world to the very bier. We find the finwers, the musicians and the long funeral processions. In his day Christ drove them away. How un-Christ drove them away. How un-worthy that Catholics should use death to satisfy human pride and human respect! How unworthy to take out that ody in the latest fashions-in sating and silks.

On November 27 the faculty and students of St. Paul Seminary, St. Paul Minn., tendered a reception to Mr., James J. Hill, the founder of the institu-James J. Hill, the founder of the institu-tion, whose munificent gift of \$500,-000 made possible the erec-tion of its building and the endowment of its professorial chairs. Among those assembled on this occasion to bonor Mr. Hill was Archbishop Ireland, who in the course of a brief address voiced the sentiment of gratitude that animated the of the seminary towards its founder. His Grace paid a tribute to Mrs. Hill, whose noble example as a Catholic wife and mother had prompted her disting-uished husband to devote a portion of his wealth to the founding of a seminary for the education of Catholic priests.

J. I. Newcomb, M. A., in the Advoing effects of the Oxford Movement, says: When I went up to Oxford I had to sign 39 Articles of the Church of Eng-land, as did every other student. The Catholics were not recognized. Now, the Catholics have their own Catholic colleges at both universities. At Ox colleges at both universities. At Ox-ford, Father Lang has charge of 84 young undergraduates belonging to the different colleges, forming the Univer-sity. The building erected by Cardinal Wolsley as his almshouse serves now as the "Catholic University Oratory." the "Catholic University Oratory," At Cambridge there are even a larger num-ber of Catholics. When the Cardinal-Archbishop of Westminster visited Cam-bridge last May, he was met and received by "a representative University gathering" and men holding the highest posigathered to do him bonor.