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Hark Ye! Merrie Gleeman!

Good morrow! men of gay employ, May peace attend your way, And may no note of grief alloy The merrie measure of your joy Upon this Christmas Day.

And if, belike, ye only think Of ale and goodly roast; Then may your songs beget the chink
of gold to buy the meat and drink
Which ye esteem the most.

But if beneath the motley coat, Beat hearts for higher things,
Ah! then ye know how weak the note He makes within his straining throat

And all the glees and merrie trolls That ye may sing to-day,
Are nothing to the song that rolls,
Unheard by men, from grateful souls
Of simple folk who pray.

This day upon a manger-bed Was born the Godly Boy, Whose blood, another day, was shed That souls that hungered might be fed To their eternal joy.

So, if your glees small comfort bring, Your hunger to all y, Your soul may still be banqueting, If ye the sweeter song will sing

Of simple folk who pray. -T. A. Daly in Philadelphia Catholic Sta

# THE CONVERSION OF ENGLAND.

New York Freeman's Journal.

The ungenerous prohibition of Min-ister Asquith against the carrying of Sacred Host in public procession through the streets, during the recent Bucharistic Congress in London, seems to have been a providential happening, since out of its evil, according to authinstance of intolerant prejudice shamed about him long and critically for his choicest priest, and selected the late indifferent and lukswarm Catholics to toyal activity. This two-fold effect has re-acted opportunely upon the entire English people, who even previously to entic reports, are coming signs of the nation's spiritual good. The flagrant instance of intolerant prejudice shamed this crisis, states the Rev. Herbert Vaughan, D. D., nephew of the late Cardinal, were evincing a general religious unrest, and groping their way through the darkness of error and mists of prejudice which are the heritage of present generations from their pervert-ed forbears, towards their own Newman's "Kindly Light."

That by the orders of the Archbishop

of Westminster, a movement should be already on foot for the collection of funds to erect in England a training school for missionaries to non-Catholies, after the plan of the Apostolic Mission House at Washington, with a view to the return of England even in our day, to the Faith originally founding Oxford and all her famous churches, monasteries and universities, seems almost incredible considering the nine points of the law favoring the present position of the so-called "Church of England," yet Father Vaughan, than whom none is better informed as to the religious attitude of modern England, assures us that the conversion of England is no idle dream, out a holy hope justified by the signs of the times. Hence his coming to America, to study the Apostolic Mission

It was an unusually interesting meeting of the Converts' League of New York, which was held at the Catholic Club on the evening of Nov. 27th, when Father Vaughan and the Very Rev. A. P. Doyle, C. S. P., rector of the Apostolic Mission House, addressed a large audience upon this subject of the con-version of England. There was Father Vaughan to welcome to America, and Father Doyle's safe and happy return from his European tour, to celebrate; and neither opportunity was slighted by the distinguished members and guests the altar erected high above the Cathedral portico, and elevated the Host in Benediction over the hushed, kneeling of the League. After a charming musical prelude Mr. Jesse Looke felicitously introduced Father Vaughau, whose oratorical place of honor on the programme was filled with ease and eloquence, in spite of the youth of the English missionary, and the gravity and weight of the subjects treated. Personally, Father Vaughan is a tall, extremely slight young priest of ascetic student type, who according to the amusingly frank criticism of an Irish official at the Battery, is ideally equipped for his

"Sure, Father Doyle, you made no mistake in bringing that one," he remarked, as Father Vaughan landed on American soil. "It's the Anglican minister he'll pass for anywhere, and he'll be having the souls of the heretics in his hands before ever they find out the difference.

Father Vaughan opened his address with a generous pleasantry, regarding a recent experience at the great Mission-ary Congress held in Chicago when a local society, seeking a noted orator to address its annual meeting, waived its initial invitation to him in favor of Father Doyle, after hearing both speakers at the Congress. Father speakers at the Congress. Father Doyle's modest plea that his louder voice alone explained the preference,

was the signal for applause and laughter. In serious vein, Father Vaughan re-ported of religious conditions in Engported of religious conditions in Eng-land as aforesaid, making some points which will be of enlightenment to many of our readers. Regarding the Con-gress, he said that the English press in general, and the great English debating society (the Oxford Union) in particular publicly condemned the Minister's in-terference with the Eucharistic Con-gress, and sincerply and sympathetically

and holidays or in the evening hours, groups of workingmen gathered at them," and England converted or un street corners and in the parks, for the discussion of religious questions, in which the masses are becoming as intelligently interested as are the educated classes. The Catholic Extension Saniaty has striven to meat the results. telligently interested as are the educated classes. The Catholic Extension Society has striven to meet the popular want, hiring halls and giving free lec-tures on the great Catholic truths, and also on Sunday afternoons expounding Catholic dostrine and answering ques-tions from a platform in Hyde Park, through able and autho-ized Catholic layman. From America Father Vaughan acknowledges that England can learn the superior system of missionary work among non-Catholics, originating from the Apostolic Mission House at Washington, as conducted by the Rev, Walter Elliot, C. S. P., and Father Doyle; and he admires American zeal and energy as shown on the material side of its religious labors. But England, he thinks, by grace of its Guild and Arch Confraternity of prayer for the conversion of England, and by the monthly public prayers and Benediction instituted by the Bishops for the same intention, surpasses America in the spirituality of its conception and

"The gift of faith," said Father Vaughan in closing, "is not the result of intellectual reasoning. America, like England, has wealth and intellect and The Church in America is young. It England, has wealth and intellect and power, but she lacks what Ire and never lacked, the supernatural gift of faith, which may be attained only by prayer, by the prayer of the individual, and the prayer of a strong united league, joined to the active work already in splendid

progress. Long and loud applause corroborated English opinion of Father Vaughan, as indicated by Father Doyle, who genially mentioned that the Archbishop of Westminster, in his zeal for the best missionary service in the cause of the conversion of England, had looked

the League, as he succeeded Father Vaughan on the speaker's platform, was touching in its fond enthusiasm. Father Doyle began by an allusion to the League's early days, "under the leader-ship of that grand man, Dr. De Costa," whom our readers hold in large remem brance. Then he took prompt exception to Father Vaughan's distinction between the spirituality of missionary zeal in England and America, stating that the original constitution of the League made prayer for its special ends obligatory, and referring to the "Litany for the Conversion of America" formu

lated by the Rev. Walter Elliot.
In reference to the Eucharistic Congress, Father Doyle thrilled his audience with his account of the effect on the vast assemblage of Catholics, when announcement was made that Sacred Host could not be carried in the "It was the greatest gathering of Catholics since the Reformation," he

surged over it was a tidal wave that would have flooded London with viowould have hooded London with vio-lence and desolation save for the power of patient, peaceful Mother Church over her faithful children. For a moment after the announcement there was tense silence, then ten thousand men of London united in a terrible hiss. I can London united in a terrible hiss. I can tell you nothing of the awful impression of such a hiss. I hope I may never hear such a sound again. But on the next day, from all sections of England poured in Contabliance of England poured in Catholies and their champions.

Around the Cathedral thronged fully a hundred thousand people. And when after the procession, the Pope's representative, Cardinal Vanutelli, mounted the altar erected high above the Cathedral and the cathedral cathedral and cathedral cathedral and cathedral cat legions, such a shout rang to Heaven, the instant the Benediction was over, as expressed the loyal and fervent faith of the people even more eloquently than the hiss of the previous night and closed the Congress significantly and magnificently. The bigoted act of the government will result in thousands of English converts, and it has made straight the

In reference to his tour of Europe Father Doyle dwelt most enthusiastically upon his audiences with the Pope and his experiences in Ireland, the latter having already been reported in these columns. Of Maynooth he cannot speak too glowingly. "It's faculty," speak too glowingly. "It's faculty," he said, "is the largest and ablest in all the world, its students the flowers of Ireland's manhood." As to his several audiences with the Hoty Father,

several audiences with the Hoty Father, who is pleased at the scope and success of missionary work in America. Father Doyle's vivid description of the beloved Pontiff cannot but endear him to us newly. "Pius X," he said in part, "is wonderfully attractive. \* \* \* He has a sweet, a paternal face, and has abolished all the historic ceremony of Panul andiences. Where the mony of Papal audiences. Where the great Leo XIII. was an aristocrat, a diplomat, and an incessant monopolistic talker, Pius X. is a democrat of simple ways and an intelligent, sympathetic inspiring, responsive listener. Pius X. has a wonderful strength and vigor alike of mind and body, of conviction and courage. The French people have his strength to thank for the liberty of the Church in France, and he is not going to die for many years. He will live to do great things for his Church."

Father Do le and Father Vaughan

## WHAT LAYMEN CAN DO.

OPPORTUNITIES FOR PERSONAL SERVICE IN THE WORK OF THE CHURCH.
The following admirable and timely

talk to Catholics on the possibilities of the lay apostolate is addressed to pro-moters of the League of the Sacred Heart in the December number of The Messenger, by Msgr. Charles W. Collins of Portland, Me. It deserves the widest possible perusal and pondering : Catholics have done wonderful work in America in a century. No one who knows of the thousands of churches, schools and religious institutions built by the faith and generosity of the poor can doubt it. When we think, too, of the zeal and courage of the prelates, priests and religious who built their lives into the fabric of the Church here in years gone by, and the ceaseless labors of their successors of to-day for religion, charity and education, we may

had to do in one century what was the result of many centuries in the elder lands. This rapidity of growth made it necessary to dispense with many things that were a part of Catholic life and work in the ages of faith. It was necessary to build so fast and work so hard to minister to the millions coming in and being born, that only the essentials could be thought of. This accidental and passing condition has tended to narrow the lay Catholic's idea of his

ence on the part of lay people, or advice about the government of the church, or that pernicious activity whose sole motive is vanity. Any sort of busybody is a problem and a burden, but the religious busybody is the worst of the whole lot. Novelties are not called for. but rather the old-fashioned charity and acal continued and energized to fit the needs of the present day.

As a matter of fact, the work that must be done by a priest in any parish—

the duties of the ministry, the care of

the needy, wayward and intemperate, the schools and church business—never ceases and grows daily instead of lessening. He could find work for a hundred helpers if they were of the right kind. There are pitiful cases that the priest hears about only too late. There are young people drifting into careless ways or dangerous associations. At first a word would have set them right, but when the news reaches the priest the harm has been done. People are troubled and keep quiet; the neighbors know and talk among themselves. said, "and the wave of indignation that A little timely encouragement would have done much, but it was not forthcoming. There is a large margin for thoughtful and needed work in every parish, work that Catholics of good will could do with perfect fitness if they had the zeal and courage. It is merely had the zeal and courage. It is merely Christian kindness brought into action. We are living in a country where the majority are non-Catholics, though a great number of this majority are not agreed number of this majority are not a great number of this majority are not a great number of this majority are not the strong spirit of the stronger waveners. interest themselves singly or co-operate with the societies. Back of all this effort is a philanthropic public opinion. So fervent is the zeal of these people that they sometimes cross their own borders and try their hands on poor Catholics. Then there are so-cieties founded and maintained with an missionary-way of Father Vaughan and all but avowed object of detaching needy and simple Catholics, especially immigrants, from their faith, under the pretext of making them better and

nore self-respecting. Broadly speaking then, our parishes present the contrast of non-Cathol c lay people, numerous, well-organized with well-paid professionals and amateur workers busy with might and main all the time among the needy and unfortunate, and on the other side the priest with a thousand ca'ls on his time and the money at his disposal, striving to hold his parish together and keep his people loyal to the faith. It is an uphill fight. If the faith were not so rock-imbedded in the hearts of even world. What thousands of good opporso rock-imbedded in the hearts of even the poorest Catholics, it would be a failing fight. This prospect is not so cheering as is general talk about the progress of the Church, but it is a real practical problem that is looming larger every day. Can Catholic laymen say that there is nothing for them to the bound evine to Mark and water and water the control of the do beyond going to Mass and paying

do beyond going to mass and paying to collections?

Catholics have gone far since the immigrant days. As a class they can no longer he denominated as "poor, ignorant idolators." Many of them are doing well in a worldly way, and their leisure means and education would make them of much service to the Church, yet it is still the poor who are Father Do le and Father Vaughan grees, and sincerely and sympathetically referred to "the great and noble Catholic Church," though its speakers were spresentative English Protestants. As the religious movement among the English people he said that on Sundays

Father Do le and Father Vaughan make them of much service to the Church, yet it is still the poor who are its main support and its most reliable to much to the priest agreat deal if they were help the priest agreat deal if they were a little more candid and a little less shy. The time and energy of many educated and wealthy Catholics in general leave too much to the priest and the Church. They find any personal service to the Church, yet it is still the poor who are little more candid and a little less shy. Be it observed that all this conflict too much to the priest and the Church. They find any personal service irksome and confusion of ideas took place only in the Divine Mind, and consequently and hard, and the priest, burdened with

anthropic work and whether succeeding anthropic work and whether succeeding or not, very much in earnest and giving their time to it. It is not so much money that the Church needs from the more fortunate among her children, as the personal service that their position enables them to give.

Still, it may be said with a color of

truth that it is not easy to know just what to do in this line and to work without being considered officious. There is, however, another line of work for neglect of which no Catholic nowadays can be excused, and that is presenting his religion in a proper light to outsiders. Rich and poor, educated and simple Catholics are mingling with "the separated brethren" six days in the week. Not merely by good life and religious conduct, but by their explanation of Catholic matters that come up in conversation, have they the opportunity and the duty of showing that the Church is the fold of Christ. Here is a large class of people who the priest cannot meet with much chance of talking religion, yet they are talking religion with Catholic lay people very often. Much harm has been done and many misapprehensions created concerning Catholic doctrine and practic by the ignorance, supineness and carelessness of Catholics who ought to have known better and had more courage of their convictions.

NO EXCUSE FOR IGNORANT LAYMEN. The layman of to-day has no excuse for being ignorant of his religion. For him there is no justification if he allows calumnies to go unchecked and stupid prejudice to go uncorrected. He has libraries, magazines and papers at his disposal if he wants them. He has a fine field for preaching the Gospel to the heathen. He cannot say that this is only the priest's work. The priest cannot do it, but the layman can and should. It is a shame for him if he neglects these opportunities, all the more that the great majority of non-Catholics, while they are not sufficiently interested in the Church to buy books about it or ask the priests about it, are ready and willing, and oftentimes eager, to hear a lucid and honest explanation of a point of be-lief or the reason for a ceremony. There is no valid reason why the average Catholic man or woman of to-day cann know enough about the faith to satisfy

in this they are certainly doing little for the coming of Christ's Kingdom to the minds of unbelievers. The Lay Apostolate is not a work limited to any particular class of our people. The main requirement is active generous - heartedness. It needs no societies or red tape. It is a work which every good Catholic can do in his or her own place in the world by taking a little interest in the extension of the truth and the welfare of the weak and

all ordinary requirements and answer all reasonable questions. If they fail

needy among them.

Think of the good a brave and pious Catholic girl can do among her own companions and fellow workers in the store, the factory, the school or in her home neighborhood, if she has the spirit of Christ in her heart, good that can be done without noise or display, bu none the less effectively. Not all the Sisters a great number of this majority are not request consistion and good reading, actively religious, a strong spirit of the stronger women sometimes see philanthropy animates most of them; others weak in faith, prone to temptation, ensured by vanity, drifting from their moorings, forming bad friendships around us. Every sort of good and falling away from the practice of work has its societies well supported and in skilled hands. Many individuals with time and money at their
disposal and anxious to be of service,
less on the last day? There is endless less on the last day? There is endless good work that Catholic women can do for the faith whether Providence has placed them in the parlor, at the shopcounter or in the work-room. It is not the place but the spirit that counts. So when the good impulse comes they should not allow it to die, but act on it immediately and with God's help try to help save the souls that are drifting to

perdition. Think what an apostle of the faith the right sort of a Catholic man may be who regards the carelessness in religion the bad companionship, the intemper-ance of those who work with him as a wrong to himself and a sad wound to the Church, which he may avert by a little effort and an appeal to the faith that is always in the Catholic's breast. Even when it is not a question of wrong-doing. there is much that he can do by advice sympathy, good books and conversation that will make others better men, better the waste places of the work-a-day world. What thousands of good oppor-

A good Catholic can do much individ-ually; he can do more by associating with him two or three friends to help another who is weak or in need. He can always count on the priest to second his effort. It is surprising how slow lay Catholics are to talk with the priest call upon him unless some one is sick. Yet laymen know many things that would help the priest a great deal if they were a little more candid and a little less shy.

various cares already, is physically unable and without the time to go out and stir up a greater interest in good works among his people. He does the best he can with each case as it comes, and sighs that he can do so little. A score or more of earnest and zealous men and women who would undertake to devote ew hours every week in the parish among the poor, the wayward, the ignorant looking after cases that come to their notice, giving a helping hand to those for whom the burden of life is too heavy could at a little cost to themselves accom-plish good that would fill the heart of

the recording angel with joy. But we must not be content with wishing or dreaming, nor should we wait for societies to do this and that. We ought to begin now with those around us who need instruction, or aid or encouragement. Be it ours each day to be able to say that we have laid some small deed of mercy or zeal for souls at the feet of our divine Lord, some work that will gladden His Sacred Heart, so full of pity for His children who are weak and forsaken; and let us count that day as lost in which we do not try to make a fellow-Catholic a better member of the Church, or some tempted brother better able to keep up the fight, thus rendering as true apostles some act of kindness or helpfulness to the little ones of Christ.

### IDEALISM AND HOW TO TALK IT

The Christian Scientists are thinking of establishing a daily paper called The Christian Monitor The Western Chris-tian Advocate (Cincinnati) thus humorously treats the Monitor's supposed report of events as it would appear if made to square with Christian Science doctrine

"The paper will sell for two cents copy, or \$5 a year. We await with much interest the issues of this paper. Should Boston have a great fire, and scores be burned and suffer intense agony, and ambulances and hospitals be utilized—pray, what report will The Monitor make? When the next fearful railway accident occurs, and the dead and mangled shall be heaped in disorder, and scalding steam shall add horror to the scene, with equal interest we ask what The Monitor extra will have to chronicle. Will it say: 'When a Monitor reporter arrived on the scene of the wreck, we found many who imagined they were hurt. We spent some time attempting to quiet their fears. We remonstrated with the firemen, who was pinioned under his engine, with the steam pouring against his flesh, that nothing could possibly hurt him; that if we had faith to believe, there was no such thing as pain, the steam which he supposed to be hot, and the engine which he imagined was heavy would make no impression upon him; but the poor fellow was deluded in his error, and consequently died? When a careless painter falls from the fifth-story window to the cement pavement, will the Monitor deem the facworthy of mention? And what will it have to say: that no limbs were broken, and the groans of the unfortunate man were due to mortal mind deceiving him into the belief that he was uncomfortable? We say we await the launching of this newspaper with deep

This is very well so far as it goes, but our esteemed contemporary has not got down to the sweetness of Christian Science idealism, which is that there is nothing but the Divine Mind, and that Man and all the rest of creation are nothing but ideas in that Mind. The Advocate should not therefore say as it does, "This paper will sell for 2 cents a copy, or \$5 a year," as the Monitor could not consistently say it in that way, for with them there is in that way, for with them there is in reality no paper, no two cents, no copy, no \$5, no year. All these are mere Detroit. ideas in the Divine Mind. The Advo cate therefore should have stated thus.
"The idea of the paper will sell for the idea of two cents per the idea of a copy or the idea of \$5 dollars for the idea of a year." This is rather awkward Enga year. lish, but it is difficult to talk good in lish, but it is afficult to talk good in-telligible English and chime with Chris-tian Science idealism. They should adopt Volapuk or some of the newly in-vented languages as their instrument of doctrinal utterance.

The Advocate's report of the great fire in Boston is deficient in as much as it does not get down to the Scientific idealism, for there is no such town as Boston; it is only an idea in the Divin Mind, including a vast number of othe minor ideas called Bostonians.

According to Christian Science

idealist requirements the great fire in

Boston should be reported in this fash-ion: "When the idea of a Monitor reporter thought it arrived on the idea of the idea of the scene of the idea of the wreck, it found many ideas there who had the idea that they were hurt or were seriously wounded by the idea of a hurt. It, ideast, the idea of a Mon itor reporter, spent some time with the idea of an attempt to quiet the wounded ideas of their idea of fears. It remon strated with the idea of a fireman pin ioned under the idea of an engine with the idea of steam pouring against its idea of its flesh, that the idea of nothing could possibly hurt the idea of it, that the idea of pain was not an idea of the idea of it, that the idea of pain was not an idea of the idea of its that the idea of pain was not an idea of the idea of its idea of the idea of its flesh idea of its of anything, and that the idea of hot-ness was not in the idea of steam. Nevertheless, the poor idea of a fireman died, or had an idea that he died, and succumbed to it, as the crowd of ideas standing around could bear the idea of witnesses. The dead man had the appearance of the idea of a corpse.'

Companies to pay for losses. To our mind the heaviest problem concerning Christian Science is that men otherwise intelligent can become victims of the delirious hallucination.— N. Y. Freeman's Journal.

#### CATHOLIC NOTES.

The Jesuit Fathers have opened a night school for working boys and men at Manila, in the Philippine Islands. They give courses in English, Spanish, Japanese, arithmetic and stenography.

When Archbishop Dontenwill was elected Superior-General of the Oblates of Mary Immaculate, the Pope accepted his resignation of the see of Vancouver, saying that i' was easier to find a good Bishop than a good superior-general.

The title for the new university at Dublin which has been the subject of an acute controversy for some time, was settled this week to the satisfaction of all parties when King Edward issued letters of patent constituting it as the 'National university of Ireland.'

Bishop Canevin, of Pittsburg, is the author of a new temperance primer, which will likely be adopted as a textbook for the parochial schools of his diocese and which promises to find a place in the curricu um of many of the chools of the country.

An unique scene was witnessed in a hall in Scotland recently, when an ex-minister of the Scotch Presbyterian Church, now a Catholic priest, was the lecturer at a special meeting of the League of the Cross Literary Associa-tion, and the chairman at the meeting was also an ex-Presbyterian minister, Father Gray Graham, M. A.

English exchanges chronicle the sudden death of Lord Petre, head of one of the oldest Catholic families in England. He was forty-five years old and succeeded his elder brother to the title only last June. The previous peer also succeeded a brother, the thirteenth Baron, who was a Catholic priest and a Domestic Prelate of the Pope.

The Pope, says Dr. Petacci, the Pontifical physician, is his worst patient. Ordinarily Dr. Petacci visits the Pope three times a week, but those visits are merely a formality. Pius X. often tells Dr. Petacci that his post is a sinecure and when recently he was contemplating a reform of the Vatican depart-ments he jokingly said that he intended abolishing the post of doctor.

Evidently the devil got strangely busy just on the threshold of Christm out in San Francisco. Detectives are now searching for vandals who last Tuesday entered the Church of St. Dominic and slashed into shreds vest-ments valued at \$1,000. The furnishings of the sacristy were destroyed and indecencies were scrawled on the walls by the intruders.

Lord Lovat has just been the recipient of additional distinctions, his name having been included in the list of birthday honors bestowed by his Majesty. He is there gazetted a Knight Grand Cross of the Victorian Order, and is appointed Aide-de Camp to the King, with the rank of Lieutenant Colonel in the army.

Rear Admiral William H. Emory is at present very much in the public eye as the commander of the second division of the American Atlantic fleet, now back from its long cruise under Evans. Admiral Emory's flagship, the Louisiania, is one of the largest battleships of our navy. This gallant naval officer is a convert to the Catholic Church and comes from the family of the Methodist Bishop Emory, while Mrs. Emory his wife, is a daughter of another well

The Correspondenza Romano, a Vatican organ, asserts that contrary to re-ports in circulation that Pope Pius had suffered a relapse and again has been obliged to take to his bed, the Pontiff has practically recovered from his re-cent indisposition, and has descended from the third floor of the Vatican, where his private apartments are, to his official quarters on the second floor. There he received Cardinal Merry del Val, the papal secretary of state, and the Pontiff and the cardinal worked together for several hours Wednesday on political

On Sunday, January the 10th, in the Jesuit Memorial Church, Penetanguishene, His Grace, Archbishop McEvay, of Toronto, will solemnly bless the three bells presented to the church as a memorial of the late Father Laboureau. The bells, which are now in Quebec were cast in France. They will weigh each respectively 1,500 lbs., 800 lbs. and 475 pounds, a total of 2.775 pounds and with the mountings 4,500 pounds. On the same occasion, the Archbishop will bless and dedicate the fourteen stations of the cross which ornamented the pilasters of the church.

News has just come of the death of the Very Reverend Charles R. Chase at the Hotel Braganza, Lisbon. Father Chase under the orders of his physician was on his way to the Canary Islands. He caught cold at sea, was lauded at Lisbon and there died fortified by rights of Holy Church. Father Chas born and nurtured in the Church of England. As an Anglican his life work lay in Plymouth and there to-day his memory is revered by all classes as a great preacher, a good worker, and a good minister. But in doing the will of God he has learned the doctrine. About a decade of years ago he made his submission to Rome and a number of others followed him into the Church and in due time they were ordained to the

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