TIME FOR ACTION BY KNIGHTS.

The situation of the Catholics in France requires prompt action by the Knights of Columbus. The eloquent Father Fidelis lamented the fact that the American Federation of Catholic Societies and the Kuights of Columbus were not in France to take up the harden of militant Catholicism not to

defend the Church.

It is a time when knighthood is needed for the defense of the faith in that country. We Knights of Colum bus are thousands of miles away from the scene of the conflict between infidelity and the grand old Church, But we can make our shots tell as

forcefully as if we were on the ground. We can declare ourselves as Knights
of Columbus, practical Catholics, proud
of our faith and ready to defend it.
We can declare ourselves as American citizens, as American citizens so often have done before, by expressing our sympathies with the oppressed. We can, in our Councils, start a fight against French influence, French prosperity and French anti-Catholicism that will make the French Government feel our blows, far away though we be.

Right in our Councils should first of all, our voices be raised. Every Council of the Knights of Columbus should pass resolutions denouncing the government of France and commending the boycott of French goods to its members. Then, in all cities, towns and villages where Councils exist, effort should be made to give the action of the Councils publicity. Let everybody know that the Knights

of Columbus are firmly against the French government, firmly in support of measures that will injure the pres-tige of that Government, firmly against every form of material support of it and steadfastly in favor of every measure that will tend to make France feel

the power of indignant Catholics.

The publication of the resolutions will call immediate attention to the Catholic attitude on this great question. Many Protestants who will realize that France's actions are against all Christianity as well as against Catholicism can be counted upon to support the movement. The infamous M. Briand, Minister of Public Worship in France announced that the next step was to drive "Jesus Christ from the government of France; He (Christ) had already been driven "from the universities, the colleges, the hospitals and the asylums."

By proclamation, therefore, the French government stands against Christianity in all its forms. Let but Protestants realize this fully and their assistance may be fully counted on. But, assistance from our good Protestant friends and neighbors or not, the duty of Knights of Columbus is tand up now and at once and to fight the French government by the direct return blow. Boycott every French product. Insist upon securing some other than a French article. Start now and keep it up until France feels the weight of the Catholic Americans' rebuke.— New York Catholic Register.

CHRISTMAS MEMORIES.

As Christmas is the feast of the children and of the family, inevitably, when it comes around, memory goes back to days of old.

Who does not remember Christmas as

it was in the days of his childhood? Who does not recall with a sort of envy his faith in Santa Claus? Who does not think pleasantly of the row of stockings hung up at the chimney, the stockings in the chimney, the midnight Mass, the glad awakening on Christmas morning, the greetings, the Christmas boxes, the good wishes, the feasting and the visit of friends?

How cold the celebration seems to

day compared with what it was then ! And fond recollection is busy now recalling the beloved dead who helped of make Christmas glad in former days—father, mother, brother, sister, neighbor, friend—all gone, all dead, long, long ago, gone but not forgotten.

Peace to their blessed memories! They would not want us to be melan choly on Christmas day of all days and on their account. No, indeed; we can emember them with a sweet sadness.

How happy they helped to make the feast in the days gone by!

Perhaps when we too have departed and have been admitted into the Lord's own kingdom, when Christmas day re turns, we who knew and loved one anturns, we who knew and loved one another in this life, will together celebrate the day, recalling the memories of earth and the good times we had with one another here below!

O day of days that witnesses the advent of the redeemer and that gives blessed hope of everlasting life and endless celebration of the visit of God to the world in the likeness of a babe! -Catholic Columbian.

PRE-CHRISTMAS THOUGHTS.

Once again the blessed Christmastide draws nigh when the Christian world seeks respite from care and the spirit of unrest; and the larger heart and kindlier hand of humanity are everywhere in evidence

There is no other day in all the year comparable to the blessed day on which Christ the Lord was born "for us men and our salvation." No other day half so glad, half so tender, half so sweet as that on which the Word Made Flesh glorified the manger in direct poverty, amid the wonderment of the shepherds and the celestial song of the

It is a day of dual mystery and significance, for it hath a human as well as a divine tenderness and meaning. It reunites again long separated earth and heaven, and even hails as "happy" the fault of the primeval pair that caused the advent of such a Saviour.

Christmastide is especially a season of thoughtful musings, sacred memories and hallowed associations. It elevates the lot of the poor as no other charity can; for it fixes the thought of the world on the lone manger crib wherein rests, in utter want, the long "Ex-pected of the Nations."

It is a season of generous forgiveness of enemies, despite the wrongs they have wrought, because of Him Who exclaimed, amid His crucial sufferings,

"Father, forgive them, for they know

ot what they do ! "
But Christmas is especially and su But Christmas is especially and supremely childrens' day. It is theirs by every right, human and divine. Then, indeed, the words of Christ, "Suffer little children to come unto Me and forbid them not, for of such is the kingdon of heaven," have an emphasized, tender significance.

O the glad eyes of the children, how they glow in tenderness and love on Christmas Day! With what wonder ment do they not listen to the mysteri.

ment do they not listen to the mysteri-ous story of the Christ Child, who was then nestled on His mother's immacu late breast! Calidhood, with its inno cence, joys and sorrows, should be ever sacred to the heart of humanity. And the brute in human form who wantonly brings terms to young eyes on Christ-mas Day, or clouds young hearts in gloom, should be held accorst by God and man .- Catholic Union and Times.

The last month of the year ushers in the holy season of Advent. The word advent implies a coning, and is used by our Holy Mother, the Church, to designate the season of devotion and religious preparation for Christmas, the birthday of our dear Lord and Master.

Advent brings us the sweet feasts of the heart and home—the Immaculate Conception and Christmas. Advent means a time of lenging of God. St. John, the beloved disciple gives us the prayer for Advent: Come, Lord Jesus; come quickly!

Jesus; come quickly!

Let us pray for those to whom the season of Advent brings tears and yearning. Let us be generous as we pray during Advent, which brings us such sweet and holy thoughts of the coming of the dear Babe of Bethlehem. In spirit we may repair to the humble and lowly home at Nazareth and ask our Blessed Mother to make us pure and humble of heart —to teach us how to prepare for the coming of our Divine Savior, so that on Christmas morning our Blessed Mother may place Him in our arms if we have made ourselves worthy to receive Him during the four weeks of Advent.

weeks of Advent.
With Advent comes the last month of the year and we are constrained to look backward. Perhaps we shall gaze on days of sorrow and think of the loved ones that in the past year have been taken from us, or it may be that we shall think of the happy days now gone, when the goodness and the mercy of God were so manifest even to our dull understanding that we were almost forced to cry out, "How good is God!"

How many graces have been ours during this year of 1906! And if we have had days of sorrow what of them? We are here for a brief time. The dark days will not last always. We shall bear up bravely under affliction's rod, realizing how insignificant are our woes and trials when borne for Him Who suffered and died that we might have eternal life. Realizing this, we shall thank God for His mercies, feeling that another year has gone and so we are that much no to heaven .- Denver Catholic Register.

MEDITATIONS ON THE ROSARY.

The Glorious Mysteries. THE RESURRECTION.

The body of Jesus was taken from the cross by Nicodemus and Joseph of Arimathea and laid in a beautiful new sepulchre and His blessed mother ar-ranged Him there with all the neatness and gentleness of a loving mother's band. The tomb was then closed and sealed and Mary and all the others who were present with her withdrew to await the fulfilment of the promise. On the third day, Mary Magdalene and Mary the mother of James of Salome went early in the morning to visit the sepulchre and wondering who should roll away the stone from the door that they might anoint His body. But when they arrived they found the stone rolled aside, but Jesus was gone, and an angel clad in white was sitting within, who said "Be not affrighted, you seek Jesus of Nazareth, Who was crucified: He is risen. He is not here, behold the place where they laid Him. But go, tell His disciples and Peter, that He goeth before you into Galilee, there shall you see Him, as He told you."

Christian Soul, pray in this decade for yourself and for others that you may die more and more in Jesus Christ unto sin and unto the world: that you may rise more and more in Him unto a newness of life; that you may be found worthy to be partaker with His glory, being found like unto Him, at the general resurrection on the last day.

THE ASCENSION. Forty days after His resurrection, during which period He constantly appeared unto His chosen apostles and instructed them concerning the government, ministrations and sacraments of the Church, He led them out to a hill near Bethany and lifting up His hands, the same hands still marked by the wounds from the nails, He blessed them, and said "All power is given unto Me in Heaven, and on earth, go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, and lo! I am with you all days, even to the consummation of the world." Then slowly rising from their midst. He ascended up to the heaven

of heavens, to be glorified with the glory that He had with His heavenly Father, before the world was. Christian Soul, pray in this decade for yourself and for others, that you ever have grace to keep it in mind that human nature, by means of the reconciliation now made between God and man, through the death of your Redeemer, is represented at the right hand of the Father, Who by Jesus Christ calling mankind unto Himself, that they may be sharers of the joy which He has purchased for them. Pray that you may have grace to set your mind and affections on the things that are above where your true home is, and not on the fleeting things of earth.

THE DESCENT OF THE HOLY GHOST.
When the days of Pentecost were
accomplished, they were all together
in one place; and suddenly there came
a sound from heaven as of a mighty

wind coming, and it filled the whole ouse where they were sitting. And here appeared to them parted tongues as it were of fire, and it sat upon every one of them; and they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak.

The Holy Catholic Church, the mystical body of Christ, was born, it was charged with life, for God breathed into it the breath of the Holy Spirit, in became a living soul and by its teach ing, and its ministrations, the conver-sion of the nations are being effected.

Christian Soul, by your baptism you have been incorporated into and made a member of this living body, and are, so long as you remain in a state of grace, a partaker of the Holy Ghost, which at Pentecost was given unto it to abide with it forever. Ask the Blessed Virgin upon whom the Holy Ghost came in His fulness, to obtain for you and for others, that you may so be filled with the Holy Ghost, that all attach ment to creatures may be eradicated from your nature, and that, by His pre-sence in you, you may realize more and more your membership with Christ, and act in dutiful subservience to Him who is the Heat of the body.

THE ASSUMPTION. Fifteen years after the death of her divine Son, the Blessed Virgin died. Her death took place in Jerusalem in the same room in which Oar Lord had instituted the Blessed Sacrament. All the Apostles received an inspiration from the Holy Ghost that she was dying, and with the exception of St. Thomas, who was unable to be present, hastened to her death chamber. divine Son appeared and handed her precious soul to the keeping of St. Michael. The Apostles then bore her venerated remains to Gethsemani where they were placed in a newly made tomb. For the space of three days the apostles remained around the tomb singing songs of praise, with which they heard mingled the voices of angels. St. Thomas arrived on the third day, and wishing earnestly to have one last look at the face of his Blessed Mother, the tomb was opened, but the sacred body of the spotless Virgin was gone; it had been carried by the angels to be forever in the presence of her divine Son in

Christian Soul, remember that your Christian Soul, remember that your Blessed mother, both her body and her soul is in heaven; she is waiting for you there, and she is ever interceding for you before the throne of grac. Think of her as she is in all the beauty of her spotless virginity, and give her all the honors that is due to her as the Mother of the Man God, Jesus Christ, and your Mother, for by your baptism you have been made her child. As her to obtain for you and for those for whose intention you pray in this de-cade, that you may have grace to be more and more truly united with her Divine Son, that as you imbibe His spirit and become in Him a partaker of the Divine nature, you may consequently be enabled to realize more fully that you are her children.

THE CORONATION.

The Blessed Virgin, after her glorious assumption into heaven where she was received by millions of angels, was crowned by her Divice Son as Queen of all the angels and saints, and the holy Church on earth also hails her as her Mother and her Queen, for she cannot bestow less honor upon her than that which has been bestowed

by God Himself.
Christian Soul, remember that the Blessed Virgin, if she is the Queen of heaven, is also the Queen of the re generate on earth, and that being a subject of her Son, you owe to her the homage and loyal devotion which is due nomage and loyal devotion which is due from a subject to the mother of a sover-eign, that being a child of hers you are also of royal lineage, and there is waiting for you a crown of glory, if you are at the last found worthy to obtain it, in the everlasting Kingdom of God. You have been provided with all the means to attain that crown. Pray, then, in this decade the Blessed Virgin to obtain for you and those for whom you pray, that you may have grace to hold fast and to use that which you have, that no man may take your crown.

MODERN CHARITY EXPLAINED.

THOUGH LITTLE UNDERSTOOD IT MEANS PURE POLITICS, GOOD GOVERNMENT AND SANITARY LAWS.

On a recent Sunday the Rev. M. J. Riordan, of St. Charles' church, Pikesville, Md., delivered an eloquent ser-mon on the beauty and glory of "Charity." His treatment of the topic is based principally upon the changing significance of the word under the laws, the wealth and the habits of modern civilization, and he strikes far below the stereotyped surface of things into the true bed rock of all which that most Christian virtue should stand for. In part, Father Riordan's sermon is as fol-lows:

The highest kind of charity is the love of God for His own sake, coupled with the love of man for God's sake. It is not appreciated or even understood by the majority of mankind and it is found only in men of faith who act through supernatural motives. St. Paul speaks of it when he calls love the fulfilling of the law and charity the greatest of virtues. It is the charity which covereth a multitude of sins and for which the sinful woman of the Gospel was forgiven because she loved The charity of the world on the other hand has no dogmatic basis except enlightened self interest. It is born of the solidarity of the race and of the intuitive sense of partnership planted in the hearts of men. The first is Christian charity, the latter benevolence, philanthropy, altruism. Both may be externally the same, but in motive the one is as different from the other as heaven is from earth. A cup of cold water given in Christ's name is more meritorious of eternal life than a church or hospital erected in one's own glory. But in practice we regard all forms of benevolence as charity leaving the motives and impluses to be

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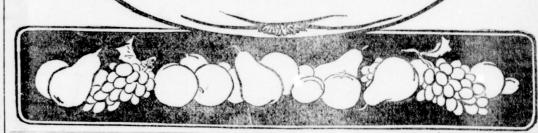
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for money to buy comforts for the worker against the work "by fathers for their families, by mothers for their children, by children for their parents," by the poor for the poor, and by neigh-bors for one another, and the latter will outweigh the former. Love of money or honor cuts no figure in the life of a good priest or nun, and men of science had their highest reward in the joy of

Charity manifests itself variously in accordance with the age, and the envi-ronment. The praise-worthy charity of the monasteries that fed thousands of the poor centuries ago would be inde-fensible to-day when the demand for labor exceeds the supply. To feed the huggry, to clothe the naked, to visit the sick, and to bury the dead, are ceasing under the steady annual increase of the world's wealth, to be works of mercy. Oatside of a small contingent in large cities, there is no hunger or nakedness. Time was when neighbors nursed and doctored the sick, opened the grave and made the coffin. Now the trained nurse refuses admission to the sick room and the undertaker advertises the funeral is private. The leper, the blind, the lame and the feeble minded no longer walk the streets as in our Saviour's time, but are cared for in institutions The pestilence and the plagues have

Charity nowadays implies improve ment of, rather than relief of, our neighbors' temporal and spiritual con dition, and is concerned with the welare of the many, rather than the few ; the natural result of the annihilation of space and time by steam and electri-city. Hence the emphasis placed upon social service, upon education, sanitary laws, pure politics, good government, and societies for the dissemination of religious literature. In Asia, where the government is a corrupt despotism, the people are ignorant, superstitious, unclean, ill-clad and on the verge of starvation. In Switzerland, under the best and most democratic government in the world, the people are prosperous, contended, enlightened and virtuous. What form of charity then can benefit so many people as the improvement of politics, which is the very breath in the nostrils of a coun-

Modern charity deals with causes rather than effects, believing that an ounce of prevention is worth a ton of cure. One life is saved by the nurse on the hattlefield, but thousands are spared by stopping or preventing war. Sanitation saves more lives than medicine and hospitals. It is more merciful to give employment to the multitude than to feed them, to establish a training school than a reformatory, to in-struct people how to avoid sickness than to doctor them, Indeed, if we applied as much scientific effort and zeal to prevent as to cure evil, soon our poverty, invalidism, stupidity and alco-holism, would disappear from the earth and everybody would enjoy the happi-ness and the immunity from grave trouble now vouchsafed by Providence to the enlightened man of generous impulses and evenly balanced mind. Patience and kindness would still re main the principal elements of charity as in St. Paul's definition, and would as in St. Paul's definition, and would find their frequent exercise in the control of our thoughts, tongue and temper, and in the service and courtes-ies to be rendered to our self-support-

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