

was an invitation from Frederick Warden to join him and his sister in a box party at the Grand Opera the following evening.

She deliberated. If his occasional calls at her abode and his evident pleasure in meeting her elsewhere had become a subject of comment, what might she not expect if she were seen with him as a member of a family party?

A woman used to men's admiration, generally knows the signs of that which is not merely a passing fancy. "I may as well see it to the end. He knows I am a Catholic and no weakling."

Presently she mailed two letters at the nearest box. "It must be well with one," she mused, "on those heights, untroubled by the strain of daily labor and insistent money demands."

Half a dozen of her Sodality friends looked up from their places in the orchestra circle the following evening with smiling recognition as she sat throne above them beside Frederick Warden, and a few days later her prompt appearance at the opening of the retreat caused interchange of significant glances. But Constance was unperturbed as ever, and handsome in her suit of sober brown, which brought out so beautifully the exquisite fairness of her skin and the golden glints in her hair.

"It must have been a rash judgment about Mr. Warden," whispered Mrs. Wallace penitently. "Constance would never—"

But the Mass bell was the signal for silence. He was a strenuous son of the great Loyola, this preacher of the retreat, with the keen sight and the sure hand of the expert spiritual surgeon for weak and diseased consciences.

Yet there was little of terror or denunciation in his instructions. He preached Christ, the crucified, the risen. He demanded conformity to Christ's example in every life, the first place for Christ in every heart.

To Constance it was like a fresh revelation. She saw Christ as He walked among men, she heard His voice. Was He really first in her heart?

"Oh, father, I hope it is not wrong, but I wish our Lord had not done quite so much for us nor set so high a standard," she murmured after her brief confession. She was not a stranger to the priest, and he marvelled at the outburst in one usually so self-contained.

"If you are called to choose between the two standards, my child, you will never be able to plead ignorance in excuse for a wrong choice. But," very gently, you will not make a wrong choice."

"Father, pray that He gives me my heart's desire. It is for His honor."

"I will pray that you may see His will and do it. That is safer, my child."

Sister Gertrude held her moment at the convent door. "Constance, I feel the test is coming. I would rather die than see you fail."

The girl kissed the nun silently and passed out under the budding elm trees. She carried the fragrance of the lilies with her and the vision of Him Who rose again. Was Christ first in her heart?

"They have both spoken of the choice and the test. What do they know of Frederick Warden?" Then Constance remembered uncomfortably his rumored connection with a publishing house whose sole mission seemed to be the sending forth of books subversive of religion. She had heard it but yesterday. There might be no foundation for it. "I will ask him when we meet again."

She had not long to wait. His card was brought her a few moments after she had left the dinner table.

Constance had chosen her city home with a private family of refinement, so there was nothing to offend the fastidious taste of Frederick Warden in the quiet library in which his young friend joined him.

He was nearly fifteen years older than she, and he had not moved to the decisive action which he contemplated to night with the unreasoning impulse of love's young dream. He understood Constance fairly well also.

"Not a mere money or society seeker," he had judged. "She is too fine for that. I believe she loves me for myself, but she loves power and place, and so do I; so it is an even thing. I could not love her if she was not fit for them. A Catholic! She hasn't had a fair chance for development. She will outgrow her creed in her life with me."

He thought Constance had never before looked so fair and stately, and there was a withdrawn and mysterious air about her which gave the finishing touch to her charm. The consciousness of a fateful moment was on both, and there was no preliminary talk for talk's sake.

"Constance, you know you are the woman I love and would make my wife, and I believe you love me enough to trust me with your happiness."

The mystic eyes, the mantling blush as he raised her drooping face for the betrothal kiss were eloquent answer, but she went white at his touch and stayed him with gentle hand.

"It is true," she murmured; "but there is another claim. You know I am a Catholic."

"And what is that between you and me, my dear one?" he smiled. "I wouldn't care if you were a sun-worshiper."

"But it is true," still withdrawn from his claiming hand, "that you hate Christianity and work against it. That you are the mainstay of the Triasul Company?"

The man's face changed fearfully. "If you mean am I a hater of the un-

natural self-suppression, the abeyance of reason before impossible doctrines, which Christianity means in its fullness, an uncompromising opponent by word and book of everything which stands between men and all the joy they can get out of the only life they have any certainty of, I must answer yes. As for your own private belief and practice, Constance," his voice softened, "so long as you love me I respect your mental freedom. I could not, of course, have your creed perpetuated in my family. But, dear girl, you are far from your full mental stature yet. When your eyes are cleared you will know that this Christ, this resurrection myth—"

"Hush, you speak of my God! Shall I argue with you against the honor of your father and the virtue of your mother?"

Was this Constance Russell, the lover of place and power?

"This Christ," she went on with blazing eyes, "your Maker and mine, your Judge and mine?"

"Constance," he cried "will you let Him part us? He comes first who has set only hard paths for your feet! And I have been your friend, and I hold even now your future in my hands."

From afar she heard the voice of Pilate: "Know you not that I have power to crucify you and power to release you?"

"God has ordered it so. Do what you will. I cannot stand with him who stands against my God."

"Oh, Constance, I was ungenerous. He has never conquered me before. I want to raise you above work and care, but I cannot have Him in my home life or my love."

"Then you cannot have me."

"Good-bye, Constance. If ever you change your mind—"

"Good-bye, Mr. Warden." He was gone.

She was kneeling at her window again, her eyes upon the rippling waters. But she saw them not. Instead she saw a garden in the Orient, with the dewy dawn over the palm trees and a shining One come forth in His strength and beauty from the tomb, whose seal had broken before Him and whose guards lay at His feet as dead men.

She grew faint with the joy of it. "Oh, Christ, Thou hast proved me. Thou art first, and there is none beside Thee."

The glory faded, but the joy stayed on, though she saw before her the wreck of all her hopes and dreams for this world.

"I will tell Sister Gertrude tomorrow. She was right. The test came, and through God's mercy and her prayers I have not failed."

For the Mass which closed the retreat next morning the priest came forth in black vestments. "Remember Sister Gertrude in your communions," he said. "She passed away very suddenly last night."

—Katharine E. Conway in The Republic.

SERMON ON THE FIRST BEATITUDE

BY VERY REV. THOS. N. BURKE, O. P.

"Blessed are the poor in spirit, for theirs is the Kingdom of Heaven."

We are come together to consider the things that regard our eternal interests—to consider what we owe to God, to our neighbor, and to ourselves. We meet to reflect on the Divine law, the reasons and the extent of its obligations, and our fulfillment of them.

In all this we have not to seek for the truth, but only to reflect upon it, and apply it to ourselves. We have an infallible guide in truth—the Church—the pillar and ground of truth. We are not forced, thank God, to fall back upon our own judgment, like those of whom St. Peter speaks, "blind and groping." But to you I say, in the words of the same Apostle, "I will begin to put you in remembrance of these things, though indeed you know them and are confirmed in the present truth; but I think it meet to stir you up by putting you in remembrance."

Not so with others, to whom an entrance has not been ministered into "the everlasting kingdom of Our Lord Jesus Christ." They are obliged to inquire into everything, to attempt to prove everything, even first principles and the mysteries of revelation, and they are tempted to reject even the holiest truths of God, which are discussed before that most fallible tribunal—the reason of man.

Of such, a great man formerly intimately connected with your university, complains, whilst yet a Protestant, in the introduction to one of his works. "Unhappy is it," he says, "that we should be obliged to discuss and defend what a Christian people were intended to enjoy; to appeal to their intellects instead of stirring up their pure mind, by way of admonition; to direct them towards articles of faith which should be their place of starting, and to treat as mere conclusions, what in other ages have been assumed as first principles." "Surely life is not long enough to prove everything which may be made the subject of proof; and though inquiry is left partly open, in order to try our earnestness, yet it is in a great measure, and in the most important points, superseded by revelation, which discloses things which reason could not reach—saves us the labor of using it when it might fail, and sanctions thereby the principle of dispensing it;" but he adds, "We have succeeded in raising clouds which effectually hide the sun from us; we have nothing left but to grope our way by reason as we best can—our necessary, because our only guide. . . . We

have asserted our right of debating every truth, however sacred, however protected from scrutiny heretofore; we have accounted that belief alone to be mainly which commenced in doubt, that inquiry alone philosophical which assumed no first principles, that religion alone rational which we have created for ourselves; and the end, my brethren, "loss of labor, division, and error have been the threefold gain of our self-will, as evidently visited in this world—not to follow it into the next." Such was the testimony of a singularly deep and candid mind, even before it was yet enlightened by the pure rays of divine truth. But for us, we seek not to find out what is the truth. That we have already found. Our great Mother holds it, and proclaims it, and we say to her in the words of the Apostle, "I know whom I have believed, and I am certain that she is able to keep that which hath been committed unto her," (*Scio cui credidi et certum sum quia potens est depositum meum servare*); the sacred deposit of all truth. But we inquire, "that we may be able to comprehend with all the saints, what is the breadth, and length and height, and depth of that divine truth." To know also, "the charity of Christ, which surpasseth all knowledge" i. e., to pursue the truth into all the details of its practical teaching in the moral law, where our faith reveals itself in charity "into all the fullness of God." This is the great object of the Catholic preacher, after the example of Our Divine Lord Himself; for it is worthy of remark, that His first Sermon on the Mount, in which we might naturally expect an exposition of Christian dogma, was a moral sermon, sketching out the great features of the Christian character, by which His followers should be individually known amongst men to the end of time. Let us consider them:

First—"Blessed are the poor in spirit, for theirs is the kingdom of heaven."

The first word spoken by our Lord was, "Blessed." "Much people followed Him," says the Evangelist, "from Galilee, and from Decapolis, and from Jerusalem, and from beyond the Jordan, and seeing the multitude, He went up into a mountain; and He sat, and He taught them."

He taught them. The mouth of God, closed for four thousand years, and when last it spoke, it was to curse the first sinner and the earth in his work, "Cursed is the earth in iniquity," (*Genesis*) for the Lord hath spoken this word, "therefore shall a curse devour the earth." Now, it was fitting that Christ's first word should be a revoking of this curse, for, as St. Paul loves to bring out, He was the antithesis of Adam. "As by the disobedience of one man, many were made sinners; so also, by the obedience of one man, many shall be made just, . . . therefore, as by the offence of one, unto all men to condemnation; so also, by the justice of one, unto all men to justification of life." And yet, if we look into the blessing, we shall find that the curse pronounced upon the world is rather confirmed than revoked by it, for it says, "Blessed are the poor in spirit," i. e., Blessed are they who in some sense or other are alienated and separated from the world.

Mark that Christ begins with the spirit. First because "God is a spirit, and they that adore Him must adore Him in spirit and in truth." Hence, the apostle says: "God is my witness Whom I serve in my spirit." And secondly, because the spirit or seat of the affections is that portion of man's soul which guides and influences all the action of his life. There are two great portions—divisions—powers—faculties in the soul of man; the first the apprehensive or intellectual; and second the effective or appetitive. To the first belongs the memory; and the office of this first great portion of the soul is to apprehend and preserve ideas, and from them to form knowledge. The second great division of the soul, which we have called the spirit (for the very word "supraire" signifies desire), contains the intellectual appetite or will, the affections and desires; and as this will of man, which is led not only by the intellect but still more forcibly by the passions or desires, according to the saying of the poet, "trahit eum quæque volupas," determines his every act, for that act alone is human which proceeds from it, it follows that the portion of the soul which holds this will and these affections and desires is the source and spring of all moral life in man. Christ our Lord, therefore, began with the spirit, because He wished to change the face of the earth. "Send forth Thy spirit, and they shall be created, and Thou shalt renew the face of the earth." The Spirit of God was to go forth and to take the place of the human spirit, and Christianity was to effect this, that men should no longer be led by their own spirit—i. e., their own natural affections and desires—but by the Spirit of God. According to the word of the apostle, "Whosoever are led by the Spirit of God they are the sons of God," and thus they should "put on the Lord Jesus Christ; for if any man have not the Spirit of Christ, he is none of His." But to Christians he says, "Know you not that you are the temple of God, and that the Spirit of God dwelleth in you?" Blessed,

then says the Saviour, are the poor in spirit. Some commentators apply this word to those who are really poor, either by privation in the world or by the high voluntary poverty of holy religion which we find in the cloister. That the text bears such an application is abundantly proved from St. Luke, who adds in the context, "Woe to you who are rich, for you have your consolation." Still, the text bears a much more extended application, and, therefore, others interpret poverty of spirit to mean humility, the foundation, and at the same time, the crown of all virtues. This interpretation is also true, and the most adopted by the holy fathers. But we can find even more in this beatitude than the canonization of humility. As it was the first feature of the Christian character propounded by the Saviour, so, upon reflection, we find in this beatitude the first foundation of Christian life—namely, Faith, for truly the man who is poor in spirit means the man of faith. What is poverty? Poverty means privation—an emptiness—an absence of something—a casting away from us and a renunciation of something. Poverty of spirit, then, would mean a casting away of desires—affections—appetites—seeing that the spirit of man is the seat of all these. But does Almighty God demand of us a relinquishing of all affections and desires? In other words, does He demand of us a destruction of the great portion of our being? Certainly not. God is not a destroyer, nor is destruction pleasing to Him. It is not, then, so much the destruction as the transfer of our desires, hopes, affections, which Almighty God demands of us by poverty of spirit. There are two kinds of possessions—the temporal and the eternal—the visible and the invisible—the things of the present and those of the future—the goods of sense and those of faith. Now, man is naturally inclined to seek the things of this world rather than those of the world to come. He depends so much upon his senses, even for the things which belong to the soul, such as knowledge and even faith; he is so completely surrounded by sense that he is naturally inclined to rest in sense, to seek his happiness in the present enjoyment of sense, and to put away from him all consideration of future and unseen things. Much more are we unwilling to make any sacrifice for the sake of the unseen—to relinquish the visible for the invisible—to deprive ourselves of present enjoyment because of blessings to come. We all love ourselves faithfully—intensely. We love ourselves better than anything else—better than our neighbor—than virtue—than God.

Now, Christ our Lord, by redemption, made us the sons of God; "and He gave them power to become sons of God." As such we must be different from the old, the natural man, in spirit—i. e., in thoughts, in desires, in affections, in views, in conduct. This the Apostle clearly points out when he says, "the first man was of the earth—earthly; the second man from heaven—heavenly. Such as is the earthly such also are the earthly, and such as is the heavenly such also are they that are heavenly. Therefore, as we have borne the image of the earthly, let us bear also the image of the heavenly." But before we can thus put on the image of the heavenly man, so as to be made conformable to the Lord Jesus Christ—in a word, before we become Christians, we must cast away from us the old man, the human spirit, and hence poverty of spirit is the beginning, the foundation, of the Christian character. Faith is "the substance of things to be hoped for," consequently, future blessings; "the conviction of things that appear not consequently, things not to be apprehended by the senses; for, says the Apostle, *Per fidem ambulamus et non per speciem*." The man of faith is he who has views and desires beyond and above this world and sense, who makes not the things of sense the last and great object of his wishes and desires; who uses not at all the things that are, when they cross or impede his eternal interest (in other words, when they are sinful), and in the things which he uses has something in view beyond what is seen, and makes all that is created subservient to the uncreated, all that is temporal conducive to that which is eternal, all that is of earth serviceable for that which is heavenly. Such is the man of faith. Oh, glorious man, like to the Son of God!

FEAST OF ST. BLASE—FEB. 3

St. Blase was born at Sebaste, in Armenia, of which place he was subsequently appointed bishop, on the solicitation of the people, and suffered martyrdom in 316, during the persecution under Licinius. This saint wrought many miracles, and is invoked in dangerous diseases of the throat, because he saved the life of a rich widow's son, who had nearly died in consequence of swallowing a fish bone. The Church accordingly sanctions a special blessing of throats on his day. Holding the blessed candles near the throat, in the form of a cross, the priest says: "Through the merits and intercession of St. Blase, bishop and martyr, God deliver thee from all diseases of the throat, and preserve thee from every other evil. In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

If we take part in this pious custom of the Church, we should, above all, consider that whilst we unite our supplications with the prayers of the Church, to be preserved from bodily illness, we ought to guard our souls against sin, particularly sins of the tongue and of the palate

as being more dangerous ills than any that can afflict our bodies.

"THE END JUSTIFIES THE MEANS"

AN ABOMINABLE MAXIM WHICH HAS BEEN OFTEN REFUTED—NOT ACCEPTED BY RELIGIOUS PROTESTANT WRITERS—AN ATTEMPT TO VILIFY THE JESUITS

Catholics and Protestants are brought into close contact socially, commercially, politically, writes Rev. M. Stritch, S. J., in "The Christian Year." 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 ebullition of the old bitterness. To do away with this undesirable bit of animosity 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 shocking crimes in the calendar, provided they commit them for some good purpose. I said Catholic moralists for 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 Catholic Church, nor could the Church allow them to do so for a moment.

A BISHOP'S OFFER

Of course, I do not say that enlightened and friendly Protestant fellow citizens attribute such teachings to us. But still the old 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 can not be successfully denied. And as it seems to emanate from high authority, a great number of even kindly disposed readers believe there must be something to it. Now there is absolutely no truth in it. I can not go into lengthy argumentation here to show this. One or two instances will suffice. A few years ago a professor in the University of Syracuse wrote as a theme for his students: Refute the Jesuit maxim that "the end justifies the means." A Catholic student brought the matter to Rt. 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 has been and never could be a Jesuit maxim. And he ended by taking it for granted that the university would carefully correct the error as publicly as it had been made. Prof. Coddington was not in amiable mood. He wrote a long and angry reply and gave it to the public, returbishing 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 a principle and he gave permission to 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 bad blunders in logic, history and 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 charge that the Jesuits ever held such a doctrine. My second instance is more recent still. Count Hoensbroech 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 accepted. 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 unfounded.

TRUE IN CERTAIN CASES

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 charge and impart to it is 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 or immoral in themselves. If these same acts are directed to a high moral purpose they acquire moral worth; and in this sense, it is perfectly true that a good end justifies indifferent acts. Further, if one man kills another on the street with the purpose of robbing him, or removing a rival, or to satisfy passionate revenge, his act is grossly immoral and unjust. But if he kills a man who attacks him, unjustly and with murderous intent, and the only

way possible to defend his life is to slay his assailant, such manslaughter is held to be justified by every moralist and every court in Christendom. In cases like this the Jesuits teach that the end in this case of self-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 justifies the means.

AIMED AT JESUITS

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 Protestant fellow-citizens deceived by calumnies, 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 atrocious principle, but precisely because they would not 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 Protestant critics, historians and philosophers have been our splendid defenders.

PROTESTANT AUTHORITIES DENY TRUTH OF CHARGE

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 scholars. It would be equally appropriate to cite a vast body of eloquent and earnest testimony of eminent Protestant scholars on the Jesuits and their varied works for three and a half 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 end 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 shocking to our very instincts. No respectable, no rational man could teach it while retaining any regard for truth or decency. 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 charge urged against the offending 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 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 by 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 scarcely hope to reach.—St. Paul Bulletin.

KING HONORS IRISH CATHOLIC

Among the various New Year honors bestowed by King George a distinguished Irish Catholic figure. This is Sir Christopher Nixon, who has been appointed a Privy Councillor by his majesty. Sir Christopher is a physician of great skill, who has done much for Dublin.

He was educated at Beaumont and Trinity College, and is at present professor of medicine at the Catholic University of Ireland. He is a great lover of animals and it was he who was instrumental in founding the Royal Irish Veterinary College, of which he is the first President. It is an amusing comment on the fears of Ulster that this Irish Catholic should be admitted to the secret councils of the king.—Church Progress.

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