THE HOLY NAME OF JESUS.

FATHER DRUMMOND'S SERMON SUMMARIZED—THE NAME OF JESUS TEACHES REVERENCE, OBEDIENCE, LOVE.

Rev. Father Drummond, S. J., after announcing that a collection would be taken up for the Catholic schools, preached last Sunday evening from the text: "Let this mind be in you, which was also in Christ Jesus, Who being in the form of God, thought it not robbery to be equal with God, but emptied Himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled Himself, becoming obedient unto death, even to the death of the cross. For which cause God also hath exalted Him, and hath given Him a name which is above all names; that in the name of Jesus every knee should bow, of them that are in heaven, on earth and under the earth, and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father. (Phil. ii, 5-11). The Rev. Father said the name represents the character and deeds of the person. It is in this sense that the Catholic Church devotes the second Sunday after Epiphany to honoring the name of Jesus. In the text chosen two things are noticeable at the outset with regard to this holy name. The first is that in the name of Jesus every knee should bow, of them that are in heaven, on earth and under the earth. And here he might be allowed to say that the ordinary Protestant version is not quite correct when it say, "Of the 'things' that are in heaven." Both in the Latin and the Greek text, no substantive is expressed, but the substantive that is understood is the one already expressed, "every knee shall bow;" it is more correct, as in the Catholic version to say, "of them that are in heaven," etc. With regard to the bowing of the knee, the only church in which this practice is literally carried out is the Catholic Church. "We bow the knee, or genuflect," said the reverend speaker, "in the presence of Jesus; and it is a common practice with the laity to bow the head when that holy name is uttered."

The second remarkable thing to be noticed in this text is that Christ humbled Himself unto the death of the cross. Nowhere are the humiliations of the cross so much made of as in the Catholic Church.

Now let us suppose an inquirer, who knows nothing about Christianity, taking up this passage, because he has been told that it contains the highest expression of the spirit of Christianity. His first question will be Who wrote the words?

And when he is told that they were written by the Apostle Paul he will naturally examine into the historical proofs that Paul existed. These proofs he will find in the early writers of Christianity, in such men as Irenaeus in the second century, who knew men who had known Paul, and therefore was separated from him by only one generation. But our inquirer might object that there is a great deal of doubt expressed by what is called higher criticism as to the authenticity of this and other texts. To this we should reply that the doubts of higher critics when unsupported by arguments ought not to shake one's confidence in historical tradition. Besides this, there is the broad fact that such passages as this have transformed the world. Nothing could be more contrary to the spirit of crucifixion and of obedience here expressed than the cruelty and lust which were the dominant features of the Roman empire at the time when Paul wrote these words; and yet that Roman Empire was by these very words, and others like them, converted to the worship of Christ Jesus.

However, the inquirer might not be content with this, but would go on to say that these things may have been well enough for past ages, but are not worthy of the enlightenment of the twentieth century. To this a very obvious answer can be given. Is not the twentieth century inclined to overrate itself? Is not it an unscientific temper of mind to imagine that there was no intellect and no learning in the days which Greece has made immortal, and in many respect unapproachable? It was only a few months ago that tablets were unearthed in the region of Babylonia, showing that the textbooks of the schools of that country, five thousand years ago, were much more advanced in arithmetic than our own text-books are now. For instance our multiplication table, even the most improved, does not go beyond twenty times twenty, while the Babylonian children, five thousand years ago, went as far as sixty times sixty. Other similar examples might be given which show that learning and intellect did not begin in the recent centuries, and therefore that we should not despise old things simply because they are old.

The preacher went on to show how Christ practiced obedience as a model to us. If we wish to partake of His spirit we must follow His example and observe His commandments. He also teaches us reverence for His holy name. In order to be reverent one must know that what name implies; namely, the union of two natures, the divine and the human, in one personality. Many, without being aware of it, are Arians, because they do not really believe that Christ has a divine nature. For instance, Rev. John Watson, in his recently published "Life of the Master," speaks of Christ as realizing His mission on the day of His baptism. This shows that the author is an Arian without being aware of it. A true Christian would recognize that Christ, being God, knew all things, past, present and future, at the very first moment of His existence. Again, many, without being aware of it, are Nestorians. Nestorius split up the personality of Christ into two. He said there were two persons, one divine and one human. This completely destroys the unity of the atonement. If there is to be any redemption it must be wrought by a person who is both divine and human—divine in order that his expiation may have infinite value; human in order that that expiation may be real. Thus to divide the Christ is to destroy all Christianity. Now, whosoever refuses the Mother of Christ the title of Mother of God is necessarily a Nestorian; because there is but one person in Christ, the second person of the Trinity, God; and the mother of any human being is always the mother of the person, though she is, strictly speaking, only the mother of the body. This, of course, does not imply that Mary is the mother of the divine nature. It merely insists upon the fact that her motherhood terminates in a divine person. In order to have this reverence, besides faith there must also be love. In this respect Christ has been wonderfully successful. He has succeeded in winning the love of men more than any other being ever did. There are at the beginning of this twentieth century more men and more women who really love Him and follow in His steps and would be glad to die for Him, than there were in the first ages of Christianity. These feelings are well expressed in the Church's hymn for this feast.—North-West Review.

UNITED STATES DELEGATE PRAISES

SOCIETY FOR THE PRESERVATION OF FAITH OF INDIAN CHILDREN.

His Excellency, the Apostolic Delegate warmly commends the Society for the Preservation of the Faith among Indian Children, as follows:

Apostolic Delegation,
Washington, D. C., January 10, 1903.

Rev. Wm. H. Ketcham,
Director Catholic Indian Bureau,
Rev. Dear Sir:

I have received the report you have sent me of the work of the Society for the Preservation of the Faith among Indian Children. I am delighted with the interest and charitable zeal which this report shows to exist among the faithful of this country, and cannot find words warm enough to praise the good work which it is aiding in providing the means to keep alive the holy faith among the poor Indians who can not supply such means themselves, and who are surrounded by so many influences which tend to corrupt that faith. May God bless the work and all who co-operate in it, and may He inflame their charity to still more generous sacrifices for its prosecution! I am glad that this work is under the special patronage and care of your Indian Bureau, for in this way is assured the prudent and useful distribution of the funds collected. The wonderful good work being done by your Bureau certainly cannot help but bring forth great fruit, and the credit and merit of maintaining and spreading the Catholic faith among the Indians is largely due to it and to its careful and excellent management.

Wishing you every blessing and the fullest measures of success, I am,

Most faithfully yours, in Christ.
D. FALCONIO, Abp.
Apostolic Delegate.

The membership of the Society for the Preservation of the Faith among U. S. Indian Children has now reached 100,000; and it is the earnest desire of the Prelates of the Bureau of Catholic Missions to increase this membership during the present year to 200,000. Let every Catholic who reads the Most Reverend Archbishop Falconio's letter hasten to take part in the good work, and let as many as possible offer their services as promoters.

For further information apply to
REV. WM. H. KETCHAM,
Director Bureau Catholic Indian Missions,
941 F. street, Washington, D. C.

OUR RELIGION.

Last week we discussed the question of worship, showing the necessity of it in its two-fold character, interior and exterior. For the proper exercise of the latter, however, there is implied some manner of building and this we call a church. It is a place where those who profess a belief in Our Lord and Saviour Jesus Christ, congregate to perform their obligation of worship. The term, however, implies another idea, namely, that of the religious tenets held by the worshippers. At this time we shall confine ourselves to a consideration of the structure only, the question of doctrines being reserved for a future occasion.

In the first place, then, it might be well to note that there is some difference in the arrangement of our churches today and those of the early Christians. These will be best noticed by a brief reference to the construction of the latter. These we find were divided into seven parts called the porch, or exterior vestible; the cloister, the court, the interior vestibule, the nave, the choir and the sanctuary. Each had its meaning and served a particular purpose, as follows:

The porch, or exterior vestible, was all that the name indicates. It was erected at the main entrance of the building, supported by columns, covered with a roof and much longer than it was wide. A close reproduction may be found in the carriage entrance to many of our modern dwellings, though the latter, of course, are usually on the side of the building. From this vestibule one entered the second part, called the cloister, which was nothing more than a covered gallery running clean around the court. This, the third part, was a square space open above. In the center was a font of holy water, in which all who entered bathed their hands and face.

Next came the interior vestibule. Many of us, no doubt, have reason to be thankful that this has not been retained in our modern structures. For it was the place set apart where not only the pagans and heretics and Jews were permitted to hear the Word of God, but there also it was that penitents were required to take their place. If still in vogue, no doubt also, it would be well crowded at every service to-day. The next part was called the nave, meaning a ship and symbolizing the Church's voyage over the sea of time. Two partitions divided this part from one end to the other and on the right sat the women, on the left the men. The next was the choir, which was separated from the nave by a grate. It was not, as the term denotes to-day, a place for singers. It was a semi-circular space filled with seats set apart for the ecclesiastics and containing the Bishop's throne.

And finally the sanctuary. A curtain separated the sanctuary from the choir, and not until after the consecration was this curtain drawn. In the sanctuary, as to-day, was erected the altar. Those who have read descriptions of the chapels of the Catacombs used by the early Christians will easily recognize that it was after them that our first churches were modeled. Time has made some changes in incidentals, none to essentials. The holy water font is now at the door, the Bishop's throne is in the sanctuary, there is no cloister, no interior vestibule for penitents, but the essential, the altar, remains the same.—Church Progress.

A Ritualist Church.

The opening recently of the new edifice of the church of St. Ignatius New York city, afforded a striking demonstration of the progress of ritualism in the Episcopal church of New York. It is a very costly structure, on which there is only a very small debt, is a remarkable example of Gothic architecture and at the opening service when "High Mass" was celebrated by Bishop Gratton, the ritualistic bishop of Wisconsin, it was crowded with an apparently sympathetic congregation.

The services approached closely the ritual of the Catholic Church. The robes of the priests, the incense, the sanctus bell and the genuflexions suggested Catholicism, and the preacher, the rector of the extremely ritualistic and exceedingly prosperous church of St. Mary the Virgin, proclaimed with emphasis that "this church is a part of the Catholic Church and not a part of the Protestant sect," "is the Church of the worshipers in the catacombs and through the middle ages to to-day," "is the Church authorized by Christ through St. Peter." He promulgated the doctrine of the real presence defended "the right of the 'priest' to grant, through the confessional, absolution according to the warrant of the gospels," and contended that this faith and these practices "are growing all over the land" in the Episcopal Church.

CAUSTIC LANGUAGE TO BAPTIST PEWS.

REV. MADISQN C. PETERS ON "WHAT PROTESTANTS MAY LEARN FROM CATHOLICS."

Philadelphia Catholic Standard and Times.

Rev. Madison C. Peters, formerly of New York, but now pastor of the Immanuel Baptist Tabernacle, Baltimore, has never been accused a liking for Catholics. Rather the reverse. In recent years, however, it has become apparent to him that they have some good qualities, and he told his congregation about them on Sunday last in a discourse's entitled "What Protestants Should Learn From Catholics," abounding in sharp epigrams and caustic comparisons. Consistently with his more familiar attitude, Dr. Peters did not fail to credit his hearers and Protestants in general with "clearer apprehensions of truth" and "superior intelligence" as compared with those whom he held up to them as models, but he did not attempt explain the failure of these "clearer apprehensions," and this "superior intelligence" to produce the admirable conditions he had found among those not similarly gifted.

Here are a few of the preacher's "home thrusts:"

"Catholics teach us the lesson of regular and constant attendance upon public worship. Protestants go when the weather is just to their liking. It is high time that an umbrella was invented that would protect Protestants from the rain on Sunday.

"Who has not heard early on Sunday morning the tramp, tramp, tramp of persons, with a hard week's work behind them, and often a hard day's work before them, while we are yet asleep, hastening to the Catholic church with prayer book in hand? Have we superior intelligence? Have we clearer apprehensions of the truth? What benefit to us if we are unfaithful, but how fearful the responsibility.

"The Catholic puts his church first. Seek to employ a Catholic, his first inquiry is whether there is a church handy. There may be Protestants with whom that is the first question, but they are not numerous enough to count for much.

"Catholics go to church to worship; Protestants to hear an eloquent preacher. At the appointed hour for service the congregation of being in seats to join in the devotional part of the service, begins to gather, and by sermon time the supposed worshipers are in their pews. The devotional element in too many of our churches is lost sight of. The sermon is everything. If that is not great, eloquent, magnificent, the pews are empty. The Protestant pulpit has become largely a lecture platform. The irreverence in the average Protestant church is simply shocking. It is often the gathering place of giggling nonentities.

"Catholics seldom ever in their prosperity turn against their Church. Would to God our rich Protestants were as faithful! The rich Catholic hesitates not to kneel by the side of the poorest. The only real democracy in the world is a Catholic church in prayer before God. Protestants have too keen a sense of smell. God never calls an intelligent man to associate with ignorance or a gentleman to associate with boorishness, or a virtuous man to associate with vice, but if there is one place this side of heaven where men ought to meet on a common level, it ought to be in the house of God in common brotherhood prostrated in prayer before a common Father.

"Protestants should learn from Catholics how to give. Catholics are generally poor. But behold their churches! Behold the earnings they lay upon the altar of the church! Too many Protestants never give anything unless they are squeezed so hard that they cannot help themselves. When hard times come they begin retrenchment at the Lord's end of their income. Any church finance committee will tell you that most of our Church members are Protestants sure enough when it comes to supporting the Church.

"Every Catholic if identified with some parish. There are thousands of Protestants in this city whose church membership is in their trunk or in the place where they used to live. When they go to church they go around. They remind me of those matches that strike only on their box: when you have the match you haven't the box, and when you have the box you haven't the match. These Protestants who live within the bounds of one church and insist on holding their membership elsewhere, where they can rarely or never attend, and consequently avoid supporting any church—what shall we say of them? One church has the box, the other the match, and therefore they won't strike.

"In caring for their children Catholics teach us a lesson. Statistics show that Protestants do not hold their own children to the Church. There are 14,000 communicants in the Baptist churches of Maryland and only 9,000 children in the Sunday schools. The Protestant laity need to be awakened to a deep sense of the magnitude of their duty toward the children. Here is the source of strength in the Catholic Church. The seed of divine truth is planted in the hearts of the children, and if this is faithfully done we have the Divine promise that the seed shall grow up into a goodly tree whose branches shall cover the earth and its boughs shelter the fallen race.

"The Catholic Church has been charged with putting too much stress upon good works and not enough upon faith. Protestantism has swung to the other extreme and not put enough stress upon good works. Good works won't save, but faith without works is dead. I have no patience with those higher-life Christians who have not time to do practical good. Our religion is too much talk. We have too many women's meetings and not enough Sister of Charity. Kindly, generous, loving acts, people believe in that kind of religion. The Catholic charities, covering every conceivable case of need and suffering, put Protestants to shame."

THE VERY REV. DR. BRYNE, V. G. ON INDULGENCES.

IN BOSTON CATHOLIC UNION'S CONFERENCES TO NON-CATHOLICS.

The Very Rev. William Bryne, D. D., V. G., presented the Catholic doctrine of Indulgences, in the conference of Wednesday, January 14, in the course for non-Catholics under the patronage of the Catholic Union of Boston.

Before reading a brief but most complete and scholary paper on "Indulgences," the Very Rev. Dr. Bryne said that according to the great German historian Pastor, the controversy brought about by Tetzel's preaching of indulgences was not the cause but only the occasion of the break with the Church led by Luther. He had already formulated the main principle of Protestantism, justification by faith alone, and had put it forth in a sermon, which filled a listening representative of the civil power with consternation because of the demoralizing effect with such doctrine must have upon the people—a foreboding fully realized, be it said, when the the so-called Reformation got well under way in Germany.

Luther, as the same historian further tells us, was in the beginning an extremely scupulous man with such a morbid, ungoverned fear of falling into sin that he found no peace of mind but in casting himself upon the sufficiency of the Divine atonement—and thence, presently passed to denying the efficacy of good works.

After this preface the Very Rev. D. Bryne passed to the subject of Indulgences.

He spoke of the monstrous belief prevailing among large bodies of Protestants, that an Indulgence is a permission to commit sin and instituted an enquiry into its origin. On what testimony does a Protestant hold that belief? If he looks in the standard dictionary, he will get the Catholic definition of Indulgences. If he consults the encyclopedia, the same definition awaits him. Let him read up the subject in the reputable historians, Catholic and Protestant—and here the Very Rev. Dr. Byrne went briefly through them from the present day back to the so-called Reformation—and not one of them is found to claim that an Indulgence is a license to commit sin. Even Luther himself never made that claim. And, continued Dr. Byrne, had the Church ever taught such an infamous doctrine, she would have deservedly perished long ago from the earth. No priest, Bishop or Pope can dispense a man from the Divine law; or give him license for even the smallest wrong-doing.

How, then, did the calumny originate? The speaker said that it would be vain and foolish to deny that there were grave abuses in the sixteenth century: Indeed the Council of Trent had been called expressly in the interest of Reformation.

Tetzel, and still more his fellow-preachers over whom he should have been more vigilant, undoubtedly used extravagant language in preaching the Indulgences—so much so, indeed, as to lead unlettered people to attach an undue importance to the certificates given them in testimony that they had performed the special work named for gaining the Indulgence. For this, he was severely called to account by the Apostolic Delegate, as we would now call him, Cardinal Miltitz, and is said to have died of a broken heart. But in all this controversy, the question of Indulgences as permissions to commit sin never once arose, unless certain blasphemous beer-garden stories of the times are to be seriously considered.

The calumny of selling Indulgences might arise from a perversion of the fast that they were granted to almsgiving for the new St. Peter's. But they were only for almsgiving accompanied by confession and Communion; this Indulgence, like all others, presupposing contrition for all grave sin and a firm determination never to fall into it again. Moreover, the poor could gain the Indulgence, although they were unable to give the alms.

Dr. Byrne made unmistakably plain and clear the true teaching of the Church as to indulgences; and by the fulness and accessibility of the Catholic and Protestant references which he cited made it impossible for any non-Catholic present and really wishing to know the truth to maintain either that the Church ever accorded indulgences as licenses to commit sin, or sold indulgences in their true character as remissions of temporal penalties for repented and confessed sin for money.

The Very Rev. Dr. Byrne said, in conclusion, that, as Catholic and Protestant had gotten far away from the bitterness of the early conflict, he was loath to believe that the latter would wilfully think and circulate slanders against the faith of the former. His own personal opinion—he had never seen the theory advanced by any one else—was that the shocking misconception of the doctrine of Indulgences grew out of a misunderstanding of *dispensations* in the Catholic Church. Now while the Church cannot abate one jot or tittle of the positive Divine law, she can deal with the laws of her own making as the civil authority can deal with its laws, that is, she can in special cases and for good reason, suspend the law. He instanced dispensations as to the marriage of kindred, and as to mixed marriages. He gave a full and satisfying statement of the Church's position on these matters, and, we believe, cleared the field of many difficulties for non-Catholics.—Boston Pilot.

JUST PUBLISHED.

THE PRIESTS' NEW RITUAL IN LATIN AND ENGLISH.

For the greater convenience of the reverend clergy in the administration of the sacraments and the various blessings. Complied from authentic sources.

Published with the approbation of his Eminence Cardinal Gibbons.

When the solemn rites of the Church are administered the faithful are highly edified if they understand the meaning of the prayers; and this is especially true in the case of a sick or dying person. The priest, it is true, often gives an exhortation, but no words, however beautiful, can take the place of those of the Church as found in her ritual, and taken for the most part from Holy Writ. It was this idea chiefly that inspired the compiler to edit this book. All the ceremonies are placed in proper order so they can be readily found, and to further promote this end the book is indexed through with a thumb index for each Sacrament and blessing.

There are many advantages this book has which we are sure will recommend themselves to the reverend clergy. One volume 32 mo, size 4⅝x2 5-8, 238 pages, large type, 1-4 of an inch in thickness. Printed in red and black on fine Bible paper. Bound in French seal leather, gold cross, round corners, red under gold edges. Indexed. Price 75 cents post paid.

For sale at CATHOLIC RECORD Office, London, Canada.

Thought For Today.

Magnanimous, thorough; what have we to do with such words as these, and yet they will have to become daily realities. It is so easy when a storm is over to forgive and be great minded; but to begin again to-morrow with great mindedness, to let littleness do its mischief round us and yet not to think little of the doers; and to go on because I am God's, and He shall do as He likes with me, because it is all laid up for me in Heaven eternally; and because He did this and more than this or me; above all because I am His and He deserves it, and by it I give Him my love, and if it were far, far more it would be nothing then, because His love means all.—Father Dignam, S. J.

Paulists Receive Converts.

In New York the Paulists have just finished their annual mission for non-Catholics, and more than during former years did crowds of eager inquirers assemble night after night and ply the preacher with their pointed questions. Thirty-eight converts are the fruit of the mission this year.

In St. Paul, Minn., at a mission given in St. Luke's Church, Father Conway has received twenty out of some forty-six who applied for instruction. In Buffalo Mr. Siebold, a retired minister, was received into the Church by Father Guggenheimer, S. J.

Andrew Carnegie donated $1,200 to St. Andrew's Catholic church at Galashiels, Scotland, on condition that the congregation contribute a like amount. The money is to be used to purchase an organ.

C. M. B. A.

RESOLUTION OF CONDOLENCE.

Chesterville, Jan. 22 1903.

At a regular meeting of Branch 309 C. M. B. A. the following resolution of condolence was unanimously adopted:

Whereas we, the members of Branch 309 have learned with deep regret of the death of Grand Recording Secretary, Bro. S. R. Brown, be it therefore

Resolved that, while humbly submitting to the will of our Divine Redeemer, we desire to extend to the sorrowing widow and orphans of our deceased brother, our sincere sympathy in the loss they have sustained by the death of a kind husband and loving father, and that the sudden removal of such a life from among our midst leaves a vacancy and a shadow that will be deeply realized by all the members and friends of this organization and will prove a serious loss to the C. M. B. A. We beg to offer to the Grand Officers of our Association our deepest regrets, and hope that the Almighty will guide them in choosing a successor to fill such a noble position as that occupied by our late brother. We trust that God, Who does all things for the best, will in His infinite mercy give them strength and courage to bear with Christian fortitude the heavy cross that has fallen upon them. Be it further

Resolved that copies of this resolution be forwarded to the bereaved family of our deceased brother and also to the CANADIAN and CATHOLIC RECORD for publication.

F. McCLOSKEY, Pres
D. M. McDONALD, Rec Sec.

FROM OTTAWA.

The St. Patrick's Church Calender for Feb. gives the following:

THE PARISH STATISTICS.

	1902	1901
Baptisms	152	161
Marriages	28	35
Burials	59	65
Masses	725	710
Communions	16,200	16,500

During 1902 620 sick-call visits were made.

THE PARISH REVENUE.

	1902	1901
Sunday Offering	$3876 46	$3647 79
Pew Rent	4066 25	4050 50
Fuel Collection	488 35	497 35
Special Collections	453 39	274 00
Other Sources	217 00	662 00
	$9041 96	$9131 65

In a note is added: Battered, punctured, or defaced coins no longer pass as money. Try them on the street cars, at the theatre, or when paying for your next half-pound of coal.

A list of the contributors to the Sunday or envelope collection is also given—but none of those contributing less than $2 or say less than 5 cents a Sunday and holyday.

THE D'YOUVILLE READING CIRCLE.

The D'Youville Reading Circle, Ottawa, held its regular meeting on Jan. 20th. The members are still seasons for the work of the Catholic Truth Society. Last year we supplied fifty poor families, living in remote districts, with Catholic literature. This year, fifty new names have been added to the list. We, surrounded by Catholic churches and societies of all kinds, can scarcely realize what a blessing Catholic literature is to these people, to whom even a sermon is a rare treat. Is a reward is promised for the relief of bodily hunger how much greater will be the recompense awarded to those who satisfy the hunger of the souls.

The subject of the friars in the Philippines is yet unsettled. We are awaiting with interest the report of the special delegate to the Holy Father.

Much is written and spoken about socialism, at the present day. As there is a Christian socialism it is well for us to know where to find reliable authorities on the subject. The Sacred Heart Messenger and the Catholic World are among the best monthlies for this purpose. The Catholic Truth Society issues pamphlets on all the important topics of the day. These are particularly useful for busy people. They are written in brief, concise style and may be read in space moments.

The French Question was again noted. We find that the government has power to refuse authorization to any religious order. As a matter of fact this privilege has been accorded to only five orders in France. Many strange and contradictory reasons have been given for refusing authorization to certain orders.

The book reviewed is called "Historic Nuns" by Mrs. Belloc. Many people have the idea that books about nuns should be read only by nuns. Surely this is a mistaken notion. "Historic Nuns" will prove interesting and instructive to people in any walk of life. It contains biographies of the foundresses of four different religious orders, one of the best known foundresses being Mrs. Seton.

The study of the Renaissance was continued. At our last meeting we studied Cardinal Wolsey's career. On Tuesday Thos. Cromwell was the chief character noted. For an account of this period Shakespeare's Henry VIII. might well be re-read.

Sometimes, considering past ages, and even our own glorious twentieth century, we are inclined to grow despondent. There has been and is so much that is sad, we long for a brighter picture. Aubrey de Vere has given us this in the following beautiful lines:

"The earth was shaped for myriad forms of greatness
As Freedom, Genius, Beauty, Science, Art.
Some extant, some to be. Such forms of greatness
Are through God's will, greatness conditional:
Where Christ is greatest. These are great, elsewhere
Great only to betray. Sweetly and sagely,
In order grave the Maker of all Worlds
Still modulates the rhythm of human progress;
His angels on whose song the Season float
Keep measured cadence; all good things keep time
Lest Good should strangle Better."

BERNADETTE DOWDALL.

MARRIAGES.

KELLY-COFFEY.

A very pretty wedding was celebrated at St. John's church, Arthur, on Tuesday, Jan. 20th, Rev. Father Doherty, parish priest, officiating. The contracting parties were Mr. Michael Kelly, 4th concession of West Luther, and Miss Margaret Coffey, eldest daughter of the late Michael Coffey of the same place. The bride was tastefully attired in a suit of royal blue ladies cloth, opening over a waist of white silk with applique trimming. She wore a white picture hat and carried in her hand a white prayer book. Miss Minnie Coffey, sister of the bride, acted as bridesmaid and was dressed in fawn colored Dresden cloth, with pink silk corsage and hat to match. Mr. Jas. Kelly, brother of the groom, performed the honors of best man very creditably. After the ceremony the party drove to the home of the bride's mother where dinner was served after which the happy couple took the train for Hamilton and other cities amidst showers of rice and best wishes from their numerous friends.

SHINDLER-CROWLEY.

A quiet but very pretty wedding took place Jan. 28th, at St. Mary's church, West Lorne, when Mr. Victor Shindler of Ridgetown was united in marriage to Miss Hannah, daughter of Mr. T. H. Crowley of Dunwich. Rev. Father Quinlan, parish priest, performed the ceremony, after which Rev. Father Boubat of Ridgetown celebrated Mass. The bride was attired in a travelling suit of blue broadcloth trimmed with stone marten fur, with hat to match and carried a pearl rosary. She was assisted by her sister, Miss Margaret, who wore blue camel's hair cloth with hat to match. The groom was supported by his cousin, Mr. J. Zink of Chatham. After the ceremony the bridal party drove to the bride's father's where a sumptuous breakfast awaited them. Mr. and Mrs. Shindler left in the afternoon for their home near Ridgetown, amid the good wishes of their friends.

FLUREY-HUTTON.

A very pretty wedding took place in St. Mary's church, Lindsay, on the 20th ult., the contracting parties being Mr. J. J. Flurey, only son of Mr. Jos. Flurey of Lindsay, and Miss Lizzie, third daughter of Mr. Thos. Hutton of W. Ops. The ceremony took place at 8 a. m. followed by the Nuptial Mass, Rev. Archdeacon Casey officiating. The bride was charmingly gowned in a suit of electric blue ladies cloth, trimmed with white silk applique, white taffeta silk waist and black velvet picture hat.

She was assisted by her friend Miss M. Daly of Beaverton who also wore a costume of blue with white silk waist and black velvet hat.

Mr. Frank Kirby, cousin of the groom, ably performed the duties of groomsman.

Immediately after Mass, the wedding party, consisting of the immediate friends of the bride and groom drove to the home of the bride, where a dainty wedding breakfast was served. The number and costliness of the presents proved the popularity of the young couple, special mention being made of the gift of the grooms father, which was $500 in cash. After the day was spent in quiet enjoyment their friends accompanied the happy couple to their new home on Ridout street, where they were received by the aunt and cousins of the groom.

We extend our best wishes to Mr. and Mrs. Flurey for a long and happy married life.

Chambers Memorial Bell.

Hon. John Wanamaker, purchased for John Chambers Memorial Church, Twenty-eighth and Morris streets, Philadelphia, the silvery-toned bell that was heard from the tower of that church Christmas eve. This bell was cast at the McShane Bell Foundry, Baltimore, famous for bells of all kinds and some of the world's most celebrated chimes. Its net weight is 2100 pounds, and with the mountings 3000 pounds.

Decorating.

We call attention to the annnouncement of the Royal City Painting and Decorating Co., of Guelph. The gentleman comprising this firm are artists in their profession, and we are assured by those competent to judge that orders entrusted to them are filled in a manner most satisfactory to all concerned. We cheerfully recommend them to all who may have anything to do in this line.

The interior sanctuary of that adorable Heart is as if opened by the wound in His side: the bowels of mercy expounded to receive us.—St. Bernard.