

evicted tenants or Parnellites brandishing weapons and shouting for a change of Government outside Dublin Castle, while a private enemy of Mr. Balfour enters stealthily by a secret passage and assassinates him at his writing desk. Would there not be a cry of horror heard all over Europe? And would not England demand the extradition of the murderer, no matter in what country he took refuge? Yet the two cases are exactly similar, except that Tichino is a diminutive Catholic province and that Great Britain rules the seas.

VAGARIES OF A CONGREGATIONALIST MINISTER.

The Reverend J. Madill preached a curious sermon to the Toronto Protestant Society called the Sons of St. Patrick on Sunday, the 15th inst., in Concord Congregational Church. St. Patrick, he said, "was the first Protestant saint," but he gave good advice to his hearers, namely, that they and all Irishmen should study the life and character of the great patron saint of Ireland. If they act on this advice they will find that St. Patrick received his commission from a great Pope, Celestine, and that he advised his people to be "children of Rim as they were children of Christ." They will find that he did not act on the Congregationalist system of snuffing his teaching to the notions of the people to whom he preached, but that he brought them out of Paganism, and established faith in the Real Presence of Christ in the Holy Eucharist, that he enjoined on them to assist at Mass and to offer up that holy sacrifice for the living and the dead.

As it was near the middle of the fifth century when St. Patrick went to Ireland, the Rev. Mr. Madill does not say much for Protestantism, even if his assertion were true, that St. Patrick was the "first Protestant saint." Protestants generally claim that primitive Christianity was Protestantism. How is it, then, that the Rev. Mr. Madill concedes that St. Peter and Paul, and the other apostles, as well as the illustrious saints of the first four centuries, were all Catholics and Roman Catholics at that time?

If Protestantism be primitive Christianity, how comes it that it was so apathetic during the first four centuries as to have produced no saints?

The Rev. Mr. Madill has evidently a very poor opinion of Protestant primitive Christianity, and if his audience at all understood the force of his statements, they must have shared his evident opinion that primitive Protestantism is but a myth.

YOUTHFUL CRIMINALS.

A sad story comes from Cheyenne, Wyoming. A few days ago a fifteen year old boy named Charles Miller murdered two men of St. Joseph, Mo., by shooting them while they were asleep in a box car on the 27th September. He is now on trial for the crime, and corroborative evidence has been brought in showing that he was guilty. His purpose in committing it was to get their money, amounting to \$150. Though brought up for some time in an orphan asylum, he had no religious or moral training, and was not conscious of having committed any crime except that he was found out. One of the murdered men died instantly on being shot, and the other died after an agony of several hours from a fearful wound on the right temple. It is not pretended that the youthful murderer is insane, but having been reared without any principles of religion he was actuated solely by the greed for money. He was several times bound to farmers in Minnesota and Kansas, but ran away from them whenever an opportunity afforded, and was pronounced incorrigible. The frequent occurrence of such tragedies as this should be a warning to the community not to be so intent as many are on driving religious instruction from the schools in which our youth are trained.

Almost simultaneously with the above mentioned tragedy, another occurrence similar to it took place in Chicago, with the more atrocious circumstance that the victim who was murdered in the second case was the boy-murderer's father. Paul Holz rushed into the police station saying that his father had committed suicide by cutting his throat. When the officers arrived at the scene, the father who was not yet dead, pointed at his son saying: "He did it. He killed me for the insurance." The son, who is only seventeen years of age, afterwards confessed that he was guilty of the crime.

It is not at all likely that any of these horrible crimes would have been committed if the perpetrators had had any religious training.

Rev. Father Michael Byrne, of Eganville, Ont., has given \$1,000 to Cardinal Lavigerie to assist the African missions.

ARCHDIOCESE OF KINGSTON.

LETTER FROM HIS GRACE ARCHBISHOP CLEARY.

To the Editor of the Canadian Freeman:

DEAR SIR—I beg to declare publicly the assurance I have already given you, that I am grieved beyond measure by the necessity imposed on me, as the divinely-appointed guardian of the faith of my people, to censure your editorial article on education delivered to your readers in the Canadian Freeman of last Wednesday's issue. Would that I were free to hold my peace, or to administer only a private correction and warning on this, as on former occasions. But the frequent repetition of these offences against religion in your paper, and the inculcating and defiant tone in which the writer of last Wednesday's article assails the entire Catholic Church, her faithful laity, her anointed pastors and rulers, her more than miraculous civilization of the nations, and above all her faith, her Christian faith, and her authoritative teaching of it to her children in the name of Our Lord Jesus Christ, have left me no option, no possible alternative. I am constrained by the imperative exigencies of my office to choose between public correction of those shocking columns against God's Church and the reproach of scandalous dereliction of my pastoral duty.

Knowing you personally to be a loyal son of Holy Mother Church, not by profession only, but by regular observance of her laws of worship and her discipline of life, your ready co-operation in every project sanctioned by her for the promotion of religion and charity, I cannot believe that the obnoxious editorial has been written by you or published with your approval. I am bound, indeed, to treat it as yours, since it has been given to the public in your name. But I am fain to attribute this odious blot on your newspaper to your imprudent practice, against which I have more than once warned you, of accepting gratuitous editorial contributions from outsiders and giving them place in your foremost columns on the too facile assumption that their authors are cunning enough or honest enough not to involve you in trouble by dandling their theories before the public whilst fathering them on you.

It would be wasteful to deal with the offensive writer's sentences in detail, neither would it serve any useful purpose. I prefer to invite attention to certain most glaringly erroneous and contumacious passages, in which the substance and spirit of the whole article are embodied. One of these passages reads as follows:

"The consequence is that an educated common people no longer allow themselves to be looked upon as so many nonentities in either Church or State, and on every proper occasion they assert, in no unmeaning terms, the manhood and independence of freemen."

As your Archbishop, vested with the authority of Jesus Christ and His Holy Church, I pronounce the foregoing proposition to be a false and scandalous inuendo, derogatory to the doctrinal rights of the Sovereign Pontiff and the Bishops appointed to feed and rule the flock of Christ, offensive to Christian ears and contumacious to religion. Who has ever heard of the Catholic Church treating the children of redemption as "nonentities," and crushing out their "manhood and independence of freemen"? It shall "no longer" be allowed, says your article writer. When has it ever or anywhere been done or attempted? Has not the elevation of man, individual man, to the dignity of "manhood" in its true sense and highest grade, and the maintenance of his right to the "independence of freemen" been the special work, the glorious and laborious task of the Catholic Church throughout her long centuries of conflict with the multitudinous oppressors of human liberty and personal conscience? This has been the main feature of her history from Pontius Pilate to the present day. For this she struggled at her outset with the Jewish Sanhedrin; and subsequently with the Imperial power, the senate, the laws, the social traditions and debasing usages, the enslaving philosophy and mythology, the corrupt and corrupting literature, the arts, the arms and the wealth of pagan Rome. She fought perseveringly; she bled profusely; myriads of her brave sons and daughters died the martyr's death in victory at length crowned her struggle. Whose was the victory? It was the victory of individual man's pre-eminent moral "entity" and Christian dignity, and of his right to his "manhood and the independence of freemen," in despite of exorbitantly organized material forces and the all-pervading influence of time honored and universally accepted systems of public life socially and morally depressing him.

THE CHURCH THE NURSING MOTHER OF CIVILIZATION.

Who but the Catholic Church, and she alone, has civilized humanity, giving that nobility to manhood which is properly called civilization? Not to speak of the results of her early evangelization of the races spread over the wide continent of Asia from the Dardanelles to the eastern coast of India, and of the inhabitants of the Tauric Caucase; likewise of the peoples resident on the northern and eastern coasts of Africa and the countries bordering on the Nile, let us fix our attention for a moment on her wonderful dealings with the nations of Europe.

She had already established the religion of the crucified Redeemer amongst them everywhere, and had well nigh succeeded in abolishing their ancient superstitions, when the most awful cataclysm of which history bears record came upon Europe and Africa in the fifth century, sweeping away the whole empire of the west, with its authority and its laws, its military and civil institutions, its proconsuls and politicians, and all its acquired rights and possessions. The hardy barbarians of the north rushed down in armed multitudes, under command of a single chief, and seized upon the several countries of the west and south in quick succession, plundering and ravaging the cities and towns and fertile plains along their line of march, and slaughtering the inhabitants without discrimination and without mercy, till they had insured a fixed abode

among the enslaved remnants of the evicted populations, and formed themselves into new and independent States throughout Germany, Italy, Spain, Gaul, England and Africa. The bare mention of the names of Alaric, Genseric, Attila and other leaders of those sanguinary hordes of savages suffices to recall to mind the dreadful desolation that fell upon Christian society in that calamitous period. Civilization had utterly disappeared. Christianity barely survived to mourn the loss of its Bishops and priests, its churches, altars and libraries. The blessed work of regeneration had to be commenced anew by the Catholic Church. It was an undertaking of inconceivable magnitude. How did she succeed in transforming those new nations of wild men of the forest, of ferocious tendencies and untamed passions, into gentlemen of culture and civility of manners and highest intellectual, moral and aesthetic refinement? The means she employed were many and various. Among them were the following most potent agencies:

1st. The Roman Pontiffs sent amongst them missionaries from Ireland (whose monasteries and schools were then the most renowned centres of learning and piety in the world), also from various parts of the east, to preach the gospel of Jesus Christ, its sublime mysteries and its precepts of charity and mercy and gentleness, its hopes of everlasting reward and its threats of everlasting punishment; and by the daily oblation of the adorable victim of the New Testament and the administration of the sacrament of grace, to ensure efficacy to their teaching in its firm acceptance and faithful practice by those to whom their mission was directed in the decrees of the God of Mercy. The learning, the divine zeal for the salvation of souls, the sanctified lives and edifying example of those holy men, no less than the miracles not unfrequently wrought by the Almighty hand at their call, worked gradually the conversion of all the nations of Europe to the faith of Jesus Christ in His Catholic Church.

2nd. For their intellectual cultivation and social equipment she employed the best specimens of all former civilizations, which the Roman Pontiffs had ever most carefully to preserve, in regard to laws, manners, public policy, municipal liberties, history, oratory, poetry, music, painting, sculpture, architecture and all other relating and embellishing arts.

These means of education were judiciously applied by the Bishops and parochial clergy, who took care to establish schools beside the churches everywhere and keep them under their immediate supervision for religious instruction, first of all, and for the communication of secular knowledge to the masses generally in such manner and degree as the exigencies of the times required. In those ages when mankind had not the advantage of the art of printing and no one had ever yet seen a page of letter-press or a geographical engraving! But it was in her monasteries the Church concentrated her resources for higher education, and by means of them diffused widely the blessings of superior enlightenment in every department of knowledge, and the sciences, which were more than amply cultivated in the monasteries of the middle ages. Each had its great public school, to which all aspirants to literary or scientific excellence were welcome without pension or pay. The best manuscripts were at their command; for every monastery had its scriptionum or department for the transcription of books; an occupation to which a large number of monks were continually assigned as an equivalent for the prescribed duty of manual labour.

Thus did the Catholic Church provide for the mental culture of her children and the advancement of true civilization in those times when learning was most difficult of acquisition by unaided effort. Is it true that in all this her aim was to make men "nonentities," and to deprive them of their "manhood and the independence of freemen"? No.

3rd. Not by the preaching of the word only, but by means of stern legislation also through her Provincial Councils of Bishops, renewed triennially during the successive centuries, she recast the whole order of family life, on which the good order of society most of all depends; and by her laws on marriage and the Christian relation of man and wife, established a fruitful nursery of virtue, established a home, and sanctified society all round by the diffusion of domestic sanctity. The sum of her marriage laws was thus expressed, "one with one only, and for ever." This brief maxim comprehends the most vital laws of life in Christian society. It procures under divine sanction the unity and indissolubility of marriage; it excludes divorce and polygamy; it interdicts whatso ever, it ensures the woman an inviolable home to the end, and guarantees her against the caprices, the jealousies, the ready alienation of conjugal affection, that naturally follow from the looseness of the matrimonial bond. Herein is the stability of the family. But this was not enough. The Church further insisted on the equality of the woman in Jesus man by virtue of her baptism in the Christ and regenerated life. She is to be no longer his slave, but his partner, in equal companionship and joint responsibility in the domestic sphere. She must hold authority over her children, and bear the chief part in the formation of their youthful minds and manners. She is to be henceforth the queen of a household, and the consideration must be treated with the consideration and gentle respect due to her dignity, in public

and in private, in the crowded thoroughfares of the city, in the Church, in the theatre, in the drawing room—everywhere. Who does not see the far reaching power of these sublime principles in fashioning the world's civilization? Shall it be said that the Church sought to reduce woman to a "nonentity," and to deprive her of her just "independence?"

THE CATHOLIC CHURCH COMPELLED KINGS, AS WELL AS PEOPLES, TO RESPECT HER CIVILIZATION.

Once the Church had put forth her doctrines of individual man's dignity and woman's equality with him in the fraternity of Jesus Christ, and the consequent rights of his manhood and her womanhood to "the independence of freemen," she was bound in honor to sustain this position against every effort to hold them fast in the shackles which had been framed for them by Pagan civilization under whose cast iron system each individual was in very truth and in fact rendered a "nonentity," a mere atom of existence absorbed into the body politic, and a chattel of the State, worthy of estimation only just so far as each one and his belongings were of any value to the State. Did the great Catholic Church allow the powerful ones of the political world to counteract her laws of civilization, whether in regard of man's manhood and just freedom or woman's newly asserted dignity and special sacredness in the family and in society. Not she. A few historical facts illustrate her of her long record, will show her consistency.

TRANSCALACTS OF MONARCHS AGAINST PRIVATE CITIZENS PUNISHED BY THE CHURCH.

4th. Cruelty and ferocity, the readiness to use the sword and dagger, and, if necessary, to take an opponent's life in pursuit of every passion or interest, was the characteristic of those newly-formed states of Europe composed of untutored warriors, the men of blood and rapine who had settled upon the lands and seized the high places in the cities of the defunct Roman empire of the west. One shudders on reading the historical records of those times. Moral force was an unknown agency. Reasoning was folly. Rights there were none, but the right of the strongest. Who was there to restrain this terrible power of the sword and bring it within the rules of reason and right and public law? The head of the family in his home, the feudal lord in his castle, the King in his court, were arbitrary despots, each in his domain? What power on earth could lay hold of the entire system of life and reduce it to order for the safety of society? Kings and Emperors indeed made oath at their coronation to rule their subjects justly and in accordance with the fundamental laws of the State; but whenever cupidity or hatred tempted them to act otherwise, how were they to be curbed? Thanks be to God, there was a power, an unarméd power, that had the courage of unflinching faith and hope in the destiny of man as the child of God, and valued each individual as a moral "entity" of noble origin and noble end, little less than the angels, entitled by his birthright to the dignity of his "manhood and the independence of freemen." The Catholic Church, conscious of her divine mission to regenerate society, knew she possessed this controlling and directing power, and the world can never sufficiently thank her for her effective exercise of it. The readers of English history—I mean England's true history—will find that the Church, by her unflinching services rendered in this respect by St. Dunstan, St. Thomas of Canterbury, Cardinal Langton and other churchmen, similar defence of public liberty and individual rights by the Bishops of other European nations, and especially by the Roman Pontiffs, stands out conspicuously in every chapter of history from the fourth to the fifteenth century. Let one example stand for all.

ST. AMBROSE AND THEODOSIUS THE GREAT. The Emperor Theodosius, surrounded the Great, by reason of his splendid personal virtues, combined with his military successes and admirable administration of affairs of state, unhappily yielding to the representations of his courtiers, signed a warrant in the year 390 for the retaliation of his soldiery upon the populace of Thessalonica, who had killed some military officers in a street riot. The imperial warrant was executed with atrocious cruelty, the innocent and the guilty having been slaughtered alike without trial and without pity. This occurred in the distant Province of Illyricum, but the Emperor held his court in Milan, a city in the north of Italy, of which Ambrose, philosopher, orator, and a high civil official, was then Bishop. The saintly Bishop wrote to the Emperor condemning his act, and exhorting him to public reparation; and informing him, moreover, that until he had expiated his guilt by penance in sight of all men, his customary Sunday offering would not be accepted, nor would Holy Mass be celebrated in the church, should he be present. Theodosius, nevertheless, came to Milan as usual. But the Bishop met him at the church door and forbade His Majesty to enter, saying to him, "Sire, you are of the same clay with those you govern, and there is one common Lord and Emperor of the world. How will you lift up to Him in prayer those hands stained with blood unjustly spilt? Depart, therefore, and, as you have followed David in sinning, follow him also in repentance." The Emperor submitted and accepted the penance imposed on him, which was exclusion from the Church, and confinement in his palace in the mourning garments of repentant sinners for a term of eight months; nor was he permitted to enter the Church till he had made public confession of his sin and done penance in sight of all the people, prostrating himself among the repentant criminals at the porch of the Church and crying to God for pardon during the celebration of Holy Mass. Thus was the monarchical ruler of the western world brought to a sense of his duty towards his subjects by a Bishop, who loved his imperial master much, but loved his fellow citizens and their rights of manhood much more. It is interesting to note that St. Ambrose obtained from the Emperor, before giving him absolution, the enactment of a law that has been henceforth observed in Christian countries generally and is prac-

ticed under our eyes at this moment in Canada, viz: that there shall be a respite of thirty days before the execution of any warrant, or judicial sentence affecting life or the forfeiture of estates, lest surprise or passion should have had any part in decisions of such grave import. Whose was the triumph in this memorable instance? Manifestly it was the triumph of citizenship over arbitrary power: it was individual men's "entity" recognized by the wearer of the sceptre and diadem; it was his "independence of freemen" vindicated, and a basis laid for the gradual introduction of constitutional government.

I reserve for your next issue my further comments upon the editorial article I have been censuring, the writer's direct attack upon Christian faith being too grave a matter for cursory observation.

I remain, dear sir,
Yours faithfully in Christ,
JAMES VINCENT CLEARY,
Archbishop of Kingston.
The Palace, Kingston,
15th Dec, 1890.

ARCHDIOCESE OF TORONTO.

ORDINATION AT ST. BASIL'S.

In St. Basil's Church Rev. Mr. Flynn was elevated to the dignity of the holy priesthood and Mr. Thomas Hayes was ordained sub-deacon by His Grace Archbishop Walsh. Many of the students of St. Michael's College were present. Rev. Father Flynn left yesterday for his home in Brooklyn, N. Y., where he will celebrate his first Mass on Christmas Day. During the past five years he has been a professor of St. Michael's College. He was ordained for the Brooklyn diocese. Rev. Mr. Hayes is a member of the Basilian Community of this city. He is one of the professors of the college—Globe, 10th and 11th.

SUCCESSFUL CONCERT.

A very successful concert was given in aid of the Church of the Sacred Heart in Toronto at the Temperance Hall on the evening of the 16th inst. Nearly a thousand tickets were sold, and a highly appreciative audience was present to assist in the good work and to enjoy the treat. Every part of the programme was well rendered, the violin solos of Mr. A. H. Harris being especially worthy of praise. Mr. W. E. Russell's comic songs also elicited great plauds. The other ladies and gentlemen who took part were Mrs. McKinnon, Mrs. Belanger, Miss Biala, Miss Sauriol and Messrs. Palletier, Paul N. J. Harris, George E. Hardie and the members of the Sacred Heart choir. The Rev. Father de Marquis presided. This church is especially for the French Canadians of the city.

Neel.

Wm. D. Kelly in Boston Pilot.

Now bid the yule-log blaze and brightly glow.

And hither mistletoe and holly bring!

The earth's night when, exulting and glad,

The startled shepherds heard the angels sing.

Their glorious anthems to the new-born King.

Lo! like a babe arrayed in robes of white,

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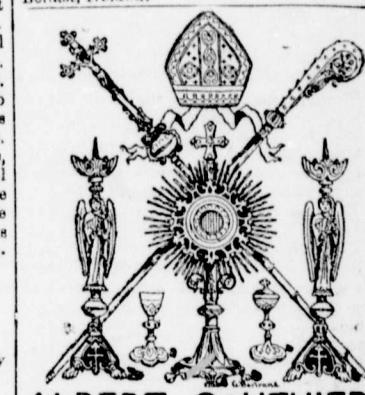
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FOR A C. SEPARATE SCHOOL SECTION No. 3, A. Maitland, one who can teach both English and French preferred; duties to commence Jan. 1, 1891; satisfactory salary and good testimonials to A. J. BENFORD, Sec. Board, Ashcroft, Ont.

TEACHER WANTED.

A CATHOLIC TEACHER HOLDING A 3rd class certificate and capable of teaching English and French and English. For P. S. No. 2, Springfield; duties to begin Jan. 1, 1891; salary and testimonials to A. J. BENFORD, Sec. Board, Ashcroft, Ont.

TEACHER WANTED

HOLDING SECOND OR THIRD CLASS certificate, for R. C. S. No. 1, section No. 1, Maitland. Apply salary salary to PATRICK CURTIN, Grafton, Ont.

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FOR VESPERA SEPARATE SCHOOL, for 1891; a female teacher holding a 3rd class certificate; salary and testimonials to JOHN H. GERR, Sec. Board, Biddup, Ont.

ORGANIST.

A YOUNG LADY, THOROUGHLY COMPEtent in the organ and capable of managing the 3 manual organ, desires a situation as organist of a church. She has had several years' experience in managing a choir. References given. Address "K" Catholic Record office, London, Ont.

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