MACULA NON EST IN TE.

Antigonish Casket. It is very rare to find any one out-de the Catholic Church who underside the Catholic Church who understands what is meant by the Immaculate Conception of the Blessed Virgin Mary. Quite lately so well-informed a man as Goldwin Smith showed himself ludicrously ignorant of the subject. This might be excusable if it were necessary to go to the manuals of theology for accurate information, but when such books as "Plain Facts for Fair Minds" are circulated by the hundred thousand it looks as those who remain Minds" are circulated by the hundred thousand, it looks as those who remain in their ignorance do not care to be correctly informed. In the book just named, Father Searle, the Paulist, explains the meaning of the doctrine in the following words:

"Adam, by his sin, lost the right to heaven; and from that time, that is the wary beginning of our race, his da

very beginning of our race, his de-scendants have also lost that title to seendants have also not that the total to heaven. A Redee ner, however, was promised immediately after Adam's sin, who was to restore the right to heaven which had been lost; and Christians generally acknowledge that it will be restored to those who believe in Him. Furthermore Catholics and many Protestants believe that it is restored Farthermore Catholics and many Protestants believe that it is restored even to infants incapable of belief by their being baptized. Now, what the Church teaches with regard to the Blessed Virgin is simply this: that to her, by a special privilege, on account of her having been selected to be the Mother of the Redeemer, this right to heaven was restored even before her birth, at the vory instant of her conception: that what we call the stain of original sin never was upon her. That original sin never was upon her. That is what the word Immaculate means. Macula means stain: r spot; Immaculate, free tron stain. And to say Immacu-late Conception simply means, then, that her human nature was free at its very conception from this stain or spot of sin. But this doesn't for a moment mean that she had any Divine Nature, as her Son had; nor do we ever dream of understanding it in that way."

The Immaculate Conception of the Blessed Virgin is now#dogma of faith; but before it was such, three hundred purs before it was such, three inducted years before, the Fathers of the Council of Trent, in treating of original sin, expressly declared that they did not mean to say that the Blessed and Im-maculate Mother of God was included maculate Mother of God was included in the decree. Twelve centuries earlier still, St. Augustine says: "Of her, because of the honor of God, I wish to have no question at all, when we are treating of sin." Origen said: "Hail, thou that hast been always full of grace, never infected by the breath of the venomous serpent." But the Lesson of the Feast, read in view of the dogma, carries our minds back the dorma, carries our minds back further still to the Council of the Eternal Trinity, wherein it was determined that from the general ruin Mary should be saved to the greater glory of God:

"The Lord possessed me from the beginning of his ways, before he made anything, from the beginning," (Pro-

Speaking of the subject in our awkward human fashion we may say that each Person of the adorable Trinity has special reasons for wishing Mary to be Immaculate in her Conception. God the Father foresees in her one who will one day be the Mother of the Son of whom He is the Father from all etern ity, and he cannot permit that she should ever endure the dishonor of eing for one instant under the shame-

ful touch of sin.
God the Son foresees in her a Mother whom He already loves more than any other mother ever was loved. Having Thee." If Soloman said to Bathsaba, "My Mother, ask, for I must not turn away thy face," can the Son of God turn away His Mother's face? No; thy Son, O Blessed Mother, owes it to the love He bears thee, and to His own henor. Thy blood will one-day flow in His veins, and He cannot permit that this divine blood which is to wash away the sing of the world shall be rolluted. the sins of the world shall be polluted

God the Holy Ghost foresees in Mary the masterpiece of grace, a creature upon whom He will work greater wonupon whom H- will work greater won-ders than upon all others together. She will be by excellence "the taber nacle of God with men," and it is His task to prepare this living sanctuary. He wishes that nothing should be wanting to His work, that the taber nacle should be worthy alike of Him who is its architect and of Him who is to dwell therein, and therefore He will overshadow the Conception of Mary

overshadow the Conception of Mary that it may be free from the slightest taint of sin.

How glorious and honorable for the Blesset Virgin Mary are those titles, those relations which unite her so close ly with God and demand that she shall be conceived without skn. Tais privilege is then the foundation on which rests the whole structure of her greatother privileges; divine maternity, incorruption in the tomb, assumption into heaven, if such distinctions as these are to be given to a creature, it can only be to her who was conceived without sin.

Moreover, the manner in which this Moreover, the manner in which this privilege was granted is glori us and honorable for Mary. It is granted only to her. God so prodigal of His other gitts, is sparing of this one. To some saints He has granted that wild beasts should not touch them; to others that flames should not burn them; some He ha sancrified in their mother's womb ; but freedom from original sin He has granted to no one but the Blessed Virgin Mary. He might have created granted to no one but the Blassed Virgin Mary. He might have created her at the did Adam, full grown; this would have been miraculous, but less miraculous, than that from parents infected as all parents are, should come a child conceived without sin The devil holds the whole race of Adam on white design the whole race of Adam on white design that the conspicution of the female sex, and the lamentable draw up, and thus the lives of the female sex, and the lamentable draw up, and thus the lives of the female sex, and the lamentable draw up, and thus the lives of the female sex, and the lamentable draw up, and thus the lives of the female sex, and the lamentable draw up, and thus the lives of the female sex, and the lamentable draw up, and thus the lives of the female sex, and the lamentable draw up, and thus the lives of the female sex, and the lamentable draw up, and thus the lives of the female sex, and the lamentable draw up, and thus the lives of the female sex, and the lamentable draw up, and thus the lives of the female sex, and the lamentable draw up, and thus the lives of the female sex, and the lamentable draw up, and thus the lives of the female sex, and the lamentable draw up, and thus the lives of the female sex, and the lamentable draw up.

in the midst of the flames one tree remains untouched, not burned nor even scorched; it puts forth most beautiful flowers and bears a fruit which shall be the food of mankind unto everlasting life. A furious tyrant ravages the earth, extending his cruel power upon all sides; one city alone resists him, and that city becomes the mistress of the world. That child, that tree, that city is the Blessed Virgin Mary, to whom the Church applies the words: "Glorious things are said of thee, O city of God." (Ps. 86:3).

Finally, how many precious prerogatives were the complement or coase quence of this privilege; fulness of grace and of spiritual gifts which from this first instant raises the holiness of Mary above that of the greatest saints; perfect use of reason and of all her faculties which she enjoyed from that instant; exemption from concuplscence and the other baneful consequences of original sin; abundance of supernatural light, and facility to advance in the most sublime paths by an entire correspondence with all the graces received, without the slightest imperfection ever coming to retard her progress. Mary is no sooner conceived than she is at once, in the language of the Fathers of the Church, "the most subunding miracles, all a miracle."

Because of her Immaculate Conception, honor is paid to Mary on earth. We should rejoice with her and thank

tion, honor is paid to Mary on earth. We should rejoice with her and thank God for her. This we shall do if we assist at Mass to-morrow in the proper spirit. The Introit reads: "I

assist at Mass to-morrow in the proper spirit. The Introit reads: "I will greatly rejoice in the Lord, and my soul shall be joyful in my God, for He hath clothed me with the garments of salvation, and with the robe of justice He hath covered me as a bride adorned with her jowels." (Isaias 61.) "I will extol Thee, O Lord, for Thou hast upheld me and hast not made my enemies to rejoice over me." (Psalm 29.) The Gradual applies to Our Ludy the words spoken to Judith by Ozias, the prince of the people of Israel: "Blessed art thou, O daughter, by the Lord the most high God above all women upon the earth," and those other words addressed to the same heroine by Joachim the high priest: "Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honor of our people." To these are added the words adapted from the Canticle of Canticles: "All fair art thou, O Mary, and the first stain is not in thee." The Offertory is the words of the Angel Gabriel, recorded in St. Luke's Gospel: "Hail Mary, full of grace, the Lord is with thee, blessed art thou amongst women." The Commu ion is adapted from the Söth Psalm and the Magnificat: "Glorious things are said of thee, O Mary, for He that is mighty hath done great things to thee." The Collect of the Mass runs thus:

"O God, Who by the Virgin's Im

runs thus:
"O God, Who by the Virgin's Im maculate Conception, didst prepare a worthy dwelling for Thy Son: we pray that Thou, Who through the foreseen death of the same thy Son, didst pre-serve her from every stain, wouldst also, through her intercession, grant that we may come unto Thee with clean hearts. Through the same Jesus

FIVE-MINUTE SERMON. Second Sunday of Advent. PURITY.

We celebrate to-day, my brethren, the feast of the Immaculate Concep-tion of the Blessed Virgin Mary. Holy Church bids us meditate on the perfection of her nature and on the supreme fulness of her supernatural other mother ever was loved. Having it in His power to choose her lot for her, will de not do all He can? Does not the Evernal Son already hear her saying to Him: "O my God and my Son, I wish above all things to be always sin less in Thy eyes; grant me that the printing in my life, not even in the printing in my life, not even are four preparation for Christmas; the first, I shall belong to any one but for, as the dogma expresses it, it was Thee." If Soloman said to Bathsaba, by the foreseen merits of her Son that by the foreseen merits of her Son that she was saved spotless from Adam's sin. We enjoy Christmas all the better by understanding the Immaculate Conception of Mary and spending well the feast which commemorates it; just as one would better understand the glory one would better futurestand the glory of the sun if before he had ever seen it he had enjoyed the beautiful light of the moon. Her light is splendid, fair as the moon—what then must be His light Who is the only light of the

world! Now, in thinking of Our Lady's spot-Now, in thinking of our Lady's spot-less soul, we cannot help adverting to the opposite vice, impurity. How widespread is that vice among the people of to day! How deep roote seems that baleful tree whose fruit is the beastly enjoyment of forbidden sexual pleasures! How manifold are the ways in whice innocence is wrecked among us! Take the press, for ex-ample: what a countless number of death-dealing instruments of just daily, nay hourly, come forth from the press ! Great human demons print free-love to ruin the family; little human demons print vile pictures to corrupt the young. The silly, disobedient boy who buys cigarettes must be sold a

their customer's souls through their eyes by filthy pictures.

Then take the theatres. I know that there are some decent ones; yet you know better than I can tell you how hand it is ordinarily to come away from a theatre with an untainted soul. The I conductors of geome of these theatres answer to the description of the republic given in Scripture: the reprobates given in Scripture: they "preach their sin like Sodom."
They insult our eyes with their immense fixming show bills, on which lust flaunts her banners in triumph.
Many poor souls are ruined by bad plays.
The general effect of all this, and

Many poor soils are ruined by bad plays.

The general effect of all this, and the many other occasions of sins of lust —that is to say, the effect—considered apart from the individuals ruined by it, is to break down the barriers of decency all around. But the conspicuous result is twofold—the degradation of the formula even and the lamentalist.



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foul and brutish the religion of Jesus Christ sets that Virgin Mother Immaculate, whom Holy Scripture describes as "terrible as an army set in battle array." Who but the purest of crea-tures, hates lust most? Whose heart is wrung with such tender pity for lust's wretched slaves as the Immaculust's wretched slaves as the immaudiate Heart of Mary? She is Our Lady of Ransom, rich, powerful resistless. Turn to her, you poor victim, whose feet are in the snare. Are you weak? She is strong to aid; one word from her and the demon is vanquished, his her and the demon is varquished, his head crushed beneath her heel. And you, poor soul, writhing on the rack of temptation, turn your face towards Mary Immaculate to day; cry out "Hail Mary, full of grace, the Lord is with thee." Those words, which once thrilled her soul as soul was never thrilled before or since cannot fail of a hear ed before or since, cannot fail of a hear ing. . Ramember, says the prayer of St. Barnard, that it was never known that any one had recourse to thee and was left unsided." Fly to her, there fore, in all your troubles and she will lead you to her Son, but especially if you suffer from impurity. Arise with courage and enlist under the white standard of virgin purity, lifted up and advanced by the hand of the Immaculate Mother of God.

ITALIANS NEED A LITTLE IRISH.

If the Italian Catholics in Italy had a If the Italian Catholies in Italy had a little of the Irish spirit, says The Freeman's Journal, we would hear less of the ruffianism of the anti clericals. A good illustration is related in one of A good illustration is related in one of the trans Atlantic papers, The Catholic Times. The people of Tivoli were celebrating the feast of their patroness—St Symphorosa. They had fireworks in the evening. The students of the Irish college went to witness them, and returning home to the college villa afterwards—for their country v where they pass the holidays is outside the town—they were attacked by some Socialists. Those cowards thought they Socialists. Those cowards thought they were dealing with Italian seminarists. They soon found their mistake. The Irish students stood and did not let themselves be knocked down without knowing why. The result of about two minutes attack and defence was that the cowards ran—except one, who had to be taken to the hospital, and is probably still there.

his parishioners whose houses had been flooded in the night, the priest hurried in the blinding rain to the railway line. which he feared was inundated.
reaching it he found his apprehens who buys cigarettes must be sold a nasty picture to help ruin soul and body. Even reputable newspapers print columns of reading matter that dare not be read aloud. Even some of our merchants cannot advertise their business without attempting to stab their customer's souls through their eyes by filthy pictures.

Then take the thatres. I know engine driver to stop. Perceiving that no notice was paid to his signals (the engine driver thought he was a madman), the priest at the imminent risk of his own life, placed himself in the middle of the line between the rails at about three hundred yards from the abyss into which, if he had not done so, a hundred or more human beings would have been planged. Still advancing at full speed, the engine driver set the whistle going with the object of fright-ening the "madman" off the line. But Abbe Pastre remained motionless with his upstretched arms. Still with the

seeing the supposed madman would not move, reversed the steam, put on the brakes and stopped the train within a couple of yards of the priest, who had mentally sacrificed his life to save the travellers. To explain his conduct he had but to point to the embankment which had been carried away by the flood. The breach was so situated as to be invisible to the advanding train till it would have been too late to avoid till it would have been too late to avoid a catastrophe.—Philadelphia Catholic Standard and Times.

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AN ABOMINABLE DECISION

ITALIAN COURTS COUNTENANCE IN DECENT NEWSPAPER ATTACKS ON THE CLERGY.

Rome, the admirable weekly published in English in the Eternal City, urges its Catholic contemporaries throughout the world to note the barings of a truly abominable decision re-cently handed down by an Italian court, and to let the Catholics of all nations know how the Holy Father is being treated under the law of "guarantees" which was passed to reassure the civilized world as to his position under the regime introduced by vio-

under the regime introduced by violence in 1870.

"Last week," says Rome, "we ventured to doubt that any good could
come of the suppression of a single
issue of the Asino, and this is what
has happened: Last Thursday 'the
responsible manager,' a species of
human dummy kept by every newspaper in Italy to be responsible in all
legal actions, of the Asino was hailed
before the court. The hideous cartoon
which has caused the sequestration,
was put in evidence; it was not so bad

the evidence of two anti-clerical journalists who were asked to say what
they thought of the cartoon. * * *
"The Public Prosecutor asked that
the manager be condemned to a fire of
a thousand francs and to imprisonment
for nine months, but the Judge decided
instead that there was no offense
against desency or anything else, and
triumphantly acquitted the Asino.
"It was a very important sentence.

minutes attack and defence was tast
the cowards ran—except one, who had
to be taken to the hospital, and is
probably still there.

**It was a very important sentence.

It means that the Holy Father will for
the future be enraged in the most re
volting way here in the centre of the
Christian world, week after week, in
spite of the law of guarantees, and to
the horror of all decent persons, be
they Catholic or non-Catholic, who
come to Rome; it means also that the
ministers of religion in Italy whom the
Italian law describes as persons to be
specially respected, are to be accused,
continuously and with perfect impunity,
of every vice that can be imagined by
corrupt minds; and finally, it means
that it is quite lawful in Italy to ex
pose publicly in the streets, before the
eyes of minors and adults, the very
fooded in the night, the priest harried
in the hinding ran to the railway line.

To do the will of God perfectly is to to do the will of cod periesty is to be a saint. Santitly is not the exclus-ive possession of those who have given themselves to religion. To lay persons in the mids of the world may attain to perfection by simply doing God's will.

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Government Reserve	488,257.32	24 7
Surplus security for policy-holders	257,854.51	84 7
Expenses decreased by three per	cent.	
Interest income paid all death cla	ims.	
Eighty-seven per cent. of assets a	re interest bea	aring.

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then, you pay us nothing. After ill be willing to pay, glad to pay, sof the readers of this paper, men h, have been willing and glad to pay.

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and could get
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ton, Belle River, Cansington, St. P. rence Station, Melboures, Volte Fornie (B.C.) Whenpeg, Man. The Hadrens Park Back, Moor Ports The Mexicani Book of Scotland. L. JAMES MASON,

DECEMBER 7, 1907.

CHATS WITH YOUNG Risking Savings in Foolish Ven

It seems especially incredit strong, sturdy, self made ma has had to fight his way up fro erty, and who feels the back every dollar he has earned, sho his savings slip through his fig the most foolish investments the most foolish investments scarcely any investigation, often ing his money thousands of mil to people he has never seen any whom he knows practically except through an advertisement has attracted his attention, or the wiles of some smooth, unprincipal sections of the miles of some smooth, unprincipal sections and the section of the

Great numbers of vast for this country have been and a built up on the very ignorance masses in regard to business The schemers bank on it that i to swindle people who do not ke to protect their property thrive on the ignorance of t to protect their property thrive on the ignorance of the comment. They know that a shrew tisement, a cunningly worded a hypnotic appeal will bring carnings of these unsuspection out of hiding places into the comment.

effers.
For the sake of your home protection of your hard earn your peace of mind, your soll your self confidence, whatever do, do not neglect a good s iness training, and get it as life as possible. It will save many a fall, from a thousan rassments, and, perhaps, f humiliation of being compelled your wife and children and con you have been a failure. It ve from a good home one, of seeing your property of your hands, and having to edge your weakness and you foresight and thoughtfulness ng made the dupe of sharp Mary men who once had g

their own, are working floorwalkers, or superintender partment's in other people just because they risked and hing in some venture. As ave others depending on t do not dare to take the r do not dare to take the r they took in young manhoo new start, and so they stru in medicere positions, sti with ambitions which they chance to gratify.

How many inventors and o

have fought the fight of damidst poverty and depriyears and years, and have sugiving the world that whice emancipate man from dri meliorate the hard condition llization, and yet have allo to snatch their victories them and leave them pennile cause they did not know how

themselves!
Thousands of people who
in easy circumstances are
poverty and wretchedness
cause they failed to put an ing or an agreement in wr. illes have been turned or and home, renniless, bectrusted to a relative or a what was right" by the making a hard and fast, pra-iness arrangement with him

Work is the Secret of S

in Success.

A correspondent of the N A correspondent of the Manager Tablet, having asked what all the "oright boys" an inn youths," the editor related at times to the mystery of the 'bright the 'promising youth' into the world and fail to with even the dull ray of a wisp. The boy who is t mark does not need to prabut for capacity for we sticking to it. For gen described as a capacity methodical, persevering navy or a hodman can bet loaf and laze than the your be a skilful mechanic or gineer or lawyer or journa takes longer to learn how tools than hand tools, su or shovels, lasts or planes of the best success is ever work. There is nothing little for little, and mu Steady, plodeing work w brain is what in most or great after life different boys that stood on a l Meyerbeer worked fifteer Handel is said to have d of twelve men. Funter medical scientist, slept or out of twenty-four. Edit rest are sometimes a Lord Brougham's work that Salan Smith once. that Sydney Smith once him to transact only as as three strong men could These are, of course, e but they serve to illustra

Self Conscious Self-consciousness is rance to success of any k rance to success of any k
result of nervousness,
ness and too much solitue
edy is found in coming is
individuals who have di
trol, and by cultivating;
spect and self-esteem,
accomodates itself to ev.
Type grace adjusts itself True grace adjusts itse cumstance and is in every social atmosphe same in poverty of the drawing room or This dignity and surence be cultivated, but its p pe cultivated, but its pi ment is the result of ye Self-consciousness can only by losing self-int keeping interest in othe strong that one's awkw gotten.—True Voice. Carlyle's Adv

The real business of tried so hard to make u doing this, what men falls to our lot, woll an must be as an incident, There comes to great serely smitten souls m