

STATISTICS.

had occasion before now to make of the statements made by Mr. A. Ewan, the *Globe's* correspondent in the Province. These statements in reference to the state of the educational laws of the Province are so full of errors and misstatements that we are willing to say that Mr. Ewan intends generally, and viewing his letters as written by a bicyclist who looks outside of matters of which he is measuring everything with his own standard of knowledge, we are more surprised at his willingness to deal fairly with the Canadian, than at his willingness to make the schools efficient, and the treatment of the Protestant minority treated under the law of Quebec. There is no doubt that the readiness of the Canadian to give every assistance toward making the schools efficient, and the treatment of the Protestant minority treated under the law of Quebec. There is no doubt that the readiness of the Canadian to give every assistance toward making the schools efficient, and the treatment of the Protestant minority treated under the law of Quebec.

shown before now in our treatment of the Protestant minority under the law of Quebec. There is no doubt that the readiness of the Canadian to give every assistance toward making the schools efficient, and the treatment of the Protestant minority treated under the law of Quebec.

Mr. Ewan then remarks that the population of the Dominion is 4,833,239, whereas the Catholics of Quebec number 1,291,709, so that "If Roman Catholic Quebec had a fourth of the churches she would only have her share, but she has not even a tenth of them. The Roman Catholics of the Dominion have one church for every 1,115 of their people. The Church of England one for every 386; the Methodists one for every 251, the Presbyterians one for every 428, and the Baptists one for every 240."

He draws from this the conclusion that "It does not appear, therefore, that the Roman Catholics of the Dominion are as heavily burdened for the support of their religion as the Protestant denominations."

Mr. Cruchet, in estimating the burden borne by Catholics, includes seminaries, colleges, schools, hospitals and asylums, all of which must be supported by the people of other Provinces as well as Quebec. It is, therefore, an absurdity to represent these institutions as being any special burden upon Catholics. They are, of course, a burden, where they exist, but a burden which must be endured, whether by Protestants or Catholics, and whether the population be rich or poor. Mr. Cruchet's statistics, which have been published for the purpose of showing the grievances under which Catholics suffer in supporting the Church in Quebec, are simply fabulous.

EDITORIAL NOTES.

We hear that Mr. John Grant, a prominent merchant of Belleville, is an aspirant for the office of Sheriff of the County of Hastings. Mr. Grant is a man of sterling worth, and, besides, from a party standpoint, deserves recognition from the Government. It would give general satisfaction were he appointed to the position named.

As a means of educating the young to a sense of the evil of intemperance, the Belgian Government has ordered that in all schools a placard is to be displayed setting forth the physical evils to which those who are addicted to the use of intoxicants are subject. This action of the Catholic Government of Belgium resembles that of the Ontario Government, which has made it compulsory for the teachers of Public schools to instruct their pupils on the injurious effects of alcohol on the human system.

The Montyon prize, which was established in 1782 by a generous Frenchman from whom the prize is named, was this year awarded to the Abbe Theure, pastor of Loigny, in the department of the Loire, France. This prize is annually awarded by the French Academy to some one distinguished for acts of courage, charity or filial devotion. When the prize is awarded one of the Academicians pronounces an eulogy on the recipient. The eulogy on this occasion was delivered by M. Halevy, who related that during the war of 1870 the devoted priest passed backwards and forwards on the field of battle under a hurricane of bullets, and by his intrepidity and courage saved the lives of more than five hundred French and German wounded soldiers who would have been crushed and mangled only for his coolness and courage in rescuing them from their perilous position. The Abbe also has erected a handsome memorial church in memory of the officers and men killed at the battle of Loigny. The Government gave its

at \$5,000 each, whereas there are only about 250 in the Province.

In regard to these convents it is to be remarked that all are doing some special work. The religious in them are either school teachers, or are in charge of some work of mercy which has to be sustained—as hospitals, orphan asylums, or the like. These institutions are therefore no burden on the public, except inasmuch as the poor people supported in them are sustained by the charity of the public, as would be the case if there were no charitable institutions of the kind. But it is well known that these institutions support the poor much more cheaply and with more comfort to the inmates than could be afforded in any other way.

But let the actual value of churches in Quebec be set at what they may, Mr. Ewan points out that:

"No observant traveller in this Province can say that the Church accommodation is excessive. Quite the other way. The churches are really not spacious enough for the worshippers. In the great majority of parishes nothing more is attempted than simply to provide a building that would not bring the worship of God into contempt. In many cases, the meagreness of everything comes dangerously close to this possibility."

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assent to the building of this church, and to its being attended by the Abbe Theure. The prize, which amounts to 2,500 francs, was unanimously awarded by the Academy to the heroic priest.

A REMARKABLE lecture on "Lourdes" was recently delivered in Paris by Dr. Baissaire, the head of the medical faculty of Lourdes, in reply to Emile Zola's misrepresentations of the miraculous cures which have taken place at that shrine. On the platform there were twelve persons who had been miraculously cured. The lecturer described each case in detail, and showed that the medical faculty of Lourdes had pronounced that the cures could not be explained by any natural causes. Zola's statements regarding such cases were absolutely frivolous. The novelist had not studied the nature of the Lourdes miracles at all, and to Dr. Baissaire's certain knowledge Zola had simply listened to the narratives of cures effected without taking any notes, or paying any attention to the peculiarities of the cases of which he spoke in his book. The story of miraculous cures related to him simply went in at one ear and out at the other. The lecture was listened to with great attention by an audience of over one thousand persons, and all were thoroughly convinced of the reality of the Lourdes miracles. The Doctor spoke from personal knowledge of Zola's ignorance, for he had himself a two-hour interview with Zola, during which the latter took no notes and paid no attention to the details told him.

THE LATE SIR JOHN THOMPSON.

From the Toronto *Globe* we learn that on Sunday evening last His Grace the Archbishop of Toronto preached an eloquent and earnest sermon on the successful life and honorable death of the late Premier, concluding as follows: "Let me ask your prayers for the repose of the soul of the late Sir John Thompson, who died so suddenly and unexpectedly at the very foot of her Majesty's throne. His death has been a grievous loss to Canada, and has left a void in the public service of the country which few, if any, can be found to fill. Like most of God's best gifts he was not fully appreciated until he had left us. Sir John Thompson was a true man, a good and great man. By sheer force of character, by matchless ability, and by the purity and nobility of his life, he worked his way up, step by step, from a humble position in society until, by the time he had reached the meridian of his life, he occupied the proud position of Premier of this great Dominion. Other men attain to political power by selfish cunning, by base intrigue, by wicked appeals to religious prejudices and the blind passions of fanaticism. Sir John Thompson scorned such base and ignominious methods. The country raised him to his proud position because it recognized in him a true and noble man, a sterling patriot and a wise and able statesman, and it was not mistaken in its choice. With tireless devotion, intelligent zeal and consummate ability he labored in its cause, and by the great and important services he rendered it more than amply repaid the confidence it reposed in him. One of the elements of his greatness was his fidelity and loyalty to principle and conscience. After prayerful and patient study he became convinced that the Catholic Roman Church was the one true Church of Christ, and at the risk of sundering the closest ties of friendship and at the peril of his worldly prospects and interests he had the courage to embrace it. In his search after truth he followed the Protestant principle of private judgment, and yet for daring to do so, for daring to do that which Manning and Newman and hosts of other brilliant, learned and good men had done before him, he was abused, vilified and denounced with the rage of bigotry and the fury of fanaticism. All this abuse he bore with the contempt of silence, and as a rule the only answer he gave to his vilifiers was the manly profession of his faith and the fervent practice of its duties. On one occasion only of late did he condescend to notice the abuse heaped upon him. It was at a picnic held in Muskoka last summer, when speaking before friends and enemies he said that he scorned to account to any man for his religious convictions. Sir John Thompson would have been another Sir Thomas More had the times and occasion called for it. There are, however, periods when a democracy can be as cruel, unjust and tyrannical as an absolute despotic king. Even betimes in this country men of the religious minority, though not called on to shed their blood for their faith, have to make many a bitter sacrifice for it in feeling, in social relations and in worldly interests in consequence of the brutal attacks made upon them by unprincipled demagogues and unreasonable crowds. For men so situated the life and example of Sir John Thompson teach lessons of fortitude, constancy and patience, and bid them hope that right and justice and fidelity to conscience will in the long run prevail over bigotry and intolerance. After all, the great heart of the people is sound and true, and though at times

it may be led astray it will eventually return "ad vias rectas" to the paths of rectitude, and beat in harmony and sympathy with what is good, noble and true. Of this we have had a striking exemplification during the last few days. The innumerable testimonies of respect and esteem which the people of all classes have given for the departed statesman, the deep condolence and sympathy expressed by them with his bereaved and stricken family, the public funeral honors given his remains in Imperial England and to be given them in this country, all prove that men living under the benign and humanizing influences of free institutions and enjoying the blessings of civil and religious liberty know how to respect worth, to do justice to merit, to value patriotism, to be grateful for public services faithfully and disinterestedly rendered, and how to admire the man who by the faithful practices of his religious duties maintains the sovereignty of soul and conscience over the base and degrading passions of fallen nature. Such a man as Sir John Thompson, may God have mercy on his soul, and may the merciful Saviour comfort, strengthen and uphold the bereaved family in its irreparable loss!

THE CHURCH AND LABOR.

Our Standpoint Reviewed for a Boston Audience by a non-Catholic.

A report is given here of that portion interesting to Catholics of the lecture delivered by Prof. John Graham Brooks of Harvard University, before a large sized audience at Parker Memorial hall, Boston, last week, on "The Present Struggle of the Roman Catholic and Protestant Churches with the Labor Question." He said:

To avoid the charge of prejudice, let me say at once that the Roman Catholic Church appears at several points to be doing more aggressive and more telling work in the social question than the Protestant Church. No one can with impartial care study her theoretic position upon these questions or the ample variety of successful practical experiments without surprise and admiration.

For purpose of simplicity, I shall omit the splendid service of the famous Bishop von Kettler, and consider the efforts which, with increasing unity, illustrate the spirit of the great encyclical upon labor.

We are familiar with the commanding influence of Cardinal Manning in English labor questions. To the laboring classes, it made him the real prime of England. We know the quality among us of Cardinal Gibbons and Archbishop Ireland. Yet the real work of this Church is in Europe, chiefly in Belgium and France.

The Pope's famous letter upon labor is remarkable: (a) for the severity of its attack upon the present industrial order, (b) for its yet severer arraignment of economic socialism in all its forms, (c) for its attitude toward the State and toward organized labor. There are economic and social issues of the first importance dealt with, not as by a novice, but by one who has brought insight, prudence and courage to their solution.

Into the whole Catholic tradition, the Encyclical has brought new definiteness and unity. Every priest may not know what the angust head of the Church thinks about the test questions which divide men into Conservatives and Radicals in labor problems. No document ever penned takes firmer ground as to private property and the sacredness of vested interests. Only this single point of the Papal letter can here be considered. It is the point which shows us the method of the Church in meeting the social unrest.

Sharply, and with something of haughtiness, the glove is thrown down to the socialists. So that the question is henceforth closed, whether one can be a socialist and at the same time a good Catholic. Even that time a good Catholic socialist, "phrase in a mist," Christian socialist, will have to get a far more cautious and prudent defining.

The Pope has considered attacks upon forms of private property dangerous to the State, the Church and to the family, and with a certain stately eloquence he brings out the issues, making plain the future policy of the Church upon these threatening problems.

What remedies, then, are offered? Wrongs even of desperate degree are freely admitted. "A yoke little lighter than slavery, weighs down the poor." "A remedy must be found and found quickly," says the Encyclical.

To measure fairly the significance of the Catholic remedies it must be clearly seen: (a) that our present wage system (which socialism would displace) is accepted as if it were a practical finality; (b) that there is something essentially sacred in the present forms of private property; (c) that the present form of the family is threatened as with a great danger.

The whole method of the Catholic healing of social unrest is to protect the monogamic family in its permanence and in its purity; to guard the present legitimate forms (the interest, rent and profit forms) of private property, and to distribute such property in the widest possible way among the masses. None have shown greater skill or insight in recognizing the relation between these forms of private property among the monogamic family. None have seen with greater clearness the real danger to the family from such changes in property forms as socialism, clearly thought out, demands.

Hence the whole system known as patronage is receiving the well nigh exclusive sanction of the Roman

Church so far as external remedies are concerned.

Patronage organizes the well to do class for efficient social service. It organizes elaborately the employers. Arbitration and conciliation, profit sharing, credit banks especially of the Raiffeisen type, all forms of saving institutions, pensions for the older laborers, insurance against sickness and accidents, model tenements, trade unions composed of employers and employed in the same association—these are chief among the remedies upon which this Church is everywhere setting her seal. France and Belgium are filled with examples of patronage, which for completeness, variety and excellence are well nigh unmatched for successful achievement.

There is an organized propaganda both of theory and practice, of very imposing character. The Catholic Congresses national and local upon the social question, are attended by the leading business men, who work in harmony with the Church. The part played at these congresses by the really strong business man has no counterpart at the Protestant congresses.

We have admirable opportunity. In a hundred years America will have four hundred millions of inhabitants. Our work is to render that entire America Catholic.

They have, above all, that grand national virtue of will.

"Our motto," said one or other of them, "is to dare and to do."

Are we far enough from the functionary priest whom the State saddles with protection from the restrictive laws which prevent the religious orders from possessing property, the Vestry Boards from managing their own affairs, the clergy from recruiting itself freely?

Years ago I remember finding myself at the same table as Gambetta. He was shortly after the war, and the leader of opportunism was talking of the programme which he would apply if ever he came into power.

"And the separation of the Church and State?" said one of the company.

"We shall keep aloof from that," quickly replied he whom I intimates at that time called "The Tiger." "We would have to give liberty to the Church and she would be too strong."

It is here that I well understand the significance of that word which has remained engraven in my memory as a young man. Gambetta, in mentioning it, was in the tradition of the Jacobin and Cesarin. That powerful statesman, the only one which the revolution of 1870 produced, should think thus and in very good faith, shows better than pages and pages how much can differ the translation in facts, in laws and in habits of that same word—democracy. A constitution is nothing except through the people who execute it.

Memory has similar whims. As I went one cold winter's day from Washington to Baltimore, where I was to see Cardinal Gibbons, it was the image of the ancient dictator of Tours which rose up before me, because of that phrase which had fallen from his eloquent lips, between two puffs of a very dark cigar, in the dining-room of a small ground floor apartment in the Rue Linne. I asked myself what would have become of France if this orator of great impetus, so intelligent, so human above all, had made this journey to America and had seen for himself what the Church still today represents in the way of fecund force and of far-reaching popular teaching when she is free.

ORIGINAL SANTA CLAUS

Was a Bishop of the Fourth Century. —A Beautiful Legend.

That delightful personage and presiding genius of Christmas eve, known and loved by countless generations of Christian children as Santa Claus, was really the holy Bishop of the fourth century, St. Nicholas (or der Heilige Niklas) of Myra, in Asia Minor. It was to him that our own St. Nicholas of Tolentine, O. S. A., owed his name, and (as the latter's mother piously believed) his birth. "In Russia, Greece and throughout all Catholic Europe," says one of his biographers, "children are still taught to reverence the elder St. Nicholas, and to consider themselves as placed under his peculiar care. If they are good, docile and attentive to their studies, St. Nicholas, on the eve of his festival, will graciously fill their cap or their stocking with dainties; while he has as certainly a rod in pickle for the idle and the unruly."

The ancient legend which has most closely identified St. Nicholas with this giver of good gifts in chimney-corner to his little clients on Christmas eve records that that while he was still a youth and dedicated to the service of God, the parents of St. Nicholas died of the plague in Panthera of Lycia, leaving him sole heir of their vast riches. He regarded himself, however, as merely the steward of God's mercies, and gave largely to all who needed.

Now, in that city there dwelt a certain nobleman, who had three daughters, and who from being rich became poor—so poor that there remained no means of obtaining food for his daughters. When Nicholas heard of this he thought it a shame that such a thing should happen in a Christian land. Therefore, one night, when the maidens were asleep and their father alone was watching and weeping, he took a handful of gold, and tying it up in a handkerchief, he repaired to the dwelling of the poor man.

He considered how he might bestow it without making himself known, and while he stood irresolute the moon

coming from behind a cloud, showed him a window open. So he threw it in, and it fell at the feet of the father, who, when he found it, returned thanks, and with it portioned his eldest daughter. A second time Nicholas provided a similar sum, and again he threw it in by night, and with it the nobleman married his second daughter. But he greatly desired to know who it was who came to his aid. Therefore, he determined to watch, and when the good saint came for the third time and prepared to throw in the third portion he was discovered, for the nobleman seized him by the skirt of his robe and flung himself at his feet, saying:

"O Nicholas, servant of God, why seek to hide thyself?"

And he kissed his feet and his hands. But Nicholas made him promise that he would tell no man. This episode has been beautifully depicted by Fra Angelico, under the title of "The Charity of St. Nicholas."—Our Lady of Good Counsel.

ALL THROUGH LIBERTY

Bishop Keane Thus Explained the Church's Growth to Paul Bourget.

At the commencement of this century, writes Paul Bourget in his "Outer Mer," now running in the New York *Herald*, the American Catholics numbered twenty-five thousand. A Bishop and about thirty priests sufficed for the care of souls. The congregation to-day counts ten millions. They have ninety Bishops, from eight to nine thousand priests. Their churches multiply as well as their seminaries. They have founded, at the gates of Washington, a university which insures their education in all the sciences of the most modern sciences. Bishop Keane governs it. This rector is also one of the great personalities of this high American clergy, with the vigorous features of the man of action, with taking voice, with gestures almost hard at moments, with flaming eyes.

"All that we have done," said he to me, "we have done through liberty. We have no connection with the State, and we are perfectly satisfied. We are paid by the congregation, and we like that—and foreseeing an objection—"If they find that we are too severe," he added, "and if they wish to make us feel it we bear it without trouble. We like that also—to be without luxury or representation. When I was Bishop of Richmond I had a very poor diocese. I inhabited two small rooms and I was happy. What we do not like is that the ministers of the Church should maintain the state of princes, that they should form a nobility. Such vanities are not becoming in the disciples of the Divine Master."

These are the sentiments which best explain, without comment, why the clergy has conquered a position against which the intolerant efforts of fanatics such as the A. P. A. will be null. This is the name of an anti-Catholic league recently formed, and which calls itself the "American Protective Association." Those who compose it and who hate the Church with the strange hatred of the Masonic order too common in my country have well understood that it was necessary to attack it in the United States on this point again they resemble the radicals abroad. Their programme consists in representing Catholicism as incompatible with the real duties of the American citizen. They recall the fact that the law of naturalization exacts the entire renunciation of all fidelity to a foreign sovereign.

Then they add: "Do not the Catholics proclaim themselves dependents of the Pope, who resides at Rome?"

Neither the dangerous equivocation of this reason, which affects to confound the spiritual and the temporal world, nor the diffusion of thousands of false documents in which the venerated names of the Archbishop of Baltimore and St. Paul figure at the foot of secret "instructions, edited with the most skillful perfidy, nor the clever appeal to the antique hostility toward Popery, so vivid in the hearts of the descendants of the Puritans—no manoeuvre, in fact, has been able to prevail against the evident civic energy shown by that episcopacy so long living. Not one of those prelates has let an occasion pass of serving the people, of proving himself a man of his own time and of his own country. When the association of the Knights of Labor were massacred in Rome, Cardinal Gibbons and Archbishop Ireland did not hesitate to go abroad and defend it. When the organizers of the exhibition had the idea of opening in Chicago that Congress of Religions which, in spite of insufficiencies and charlatanism of detail, will remain one of the most noble symbols of our times, the same Cardinal Gibbons consented to open it with solemn prayers. Under all circumstances the hearts of those Archbishops beat in unison with the heart of the country. They have no great merit in it. A Constitution which allows them to practice their faith without any hindrance, to associate and hold property without any control, to found institutions and to assure the recruiting of their clergy without hindrance, what can they ask further? And with what enthusiasm would not the clergy of France accept the suppression of the concordat and that of the budget of education under similar guarantees. And then this clergy of the United States is really and strictly American.

The features which distinguish this strong race, and which I noticed in relation to society, as also to affairs, are to be found again in these Arch-

bishops, in these priests, with the same intensity. They have first of all the realism, the real and positive grasp of fact. Read those two volumes wherein Cardinal Gibbons has collected for his compatriots the Catholic dogma, and in particular the pages in relation to divorce. They have in them the hardy vigor of hope and the enormous amplitude of the scheme. Listen to the Archbishop of St. Paul exclaiming:

Here, then, organized with great power and intelligence by the Catholics, is the method of patronage. It is strictly the aristocratic method—aristocratic in the sense that the impulse and control are from above downward. It is fair to say that the co-operation of labor groups is widely enlisted and much responsibility thrown upon them, yet is the Catholic method aristocratic in origin and end purpose. The control is from above. It is, therefore, strong, direct, and, as compared to the Protestant, free from vacillation.

A BROAD-MINDED MINISTER.

A conference of Episcopalian ministers, held recently in Boston, furnished an excellent illustration of the discordant elements which go to make up that sect. There were men of narrow and intolerant views, and others, evidently men of holy life and honest purpose, who rose almost to the heights of Catholic faith. One of these latter was the Rev. W. B. Clarke, whose writings in the *Forum* have lately attracted much attention. Among other good things Mr. Hale said:

"The programme advocated by those who have addressed the congress is that the Church should cease to devote herself exclusively to the Gospel, and open libraries, gymnasiums and music-rooms. It is even said that this is the Gospel, and that a Church has not attained its definition till it has these adjuncts. I have no theological brickbats for the ministers who look down from the dizzy heights of their superiority with some contempt for men who find sufficient exercise for their lesser ability in preaching, visiting the sick, and administering the sacraments; but against them I protest that the Church is something with an immediate, particular and definite office; that it is an institution which a description of the varied work in which they are engaged simply does not define."

"This century is talking a good deal of solemn nonsense about itself. With its new woman and its new philanthropy and its new theology, it thinks it wants a *fin-de-siecle* Church. It is a wonderful age, but there is something more wonderful far—the Holy Catholic Church, whose life spans the ages, and is the marvel of them all."

"Let the zeal and ingenuity now given to the invention of attractions be devoted to the spreading of the story of Jesus and His love. Let vulgarity and sensationalism be put away; let the sermon of the Church's prophets ring with the call to Christian warfare,—with the proclamation of the gospel of faith, righteousness and judgment to come. Let the hearts of her people, gathered before the Cross, burn again with the fervor of devotion to the Crucified Saviour. Let her priests feel again that their highest duty is to stand at her altars, and from week to week commemorate before the eye of men the Sacrifice of Calvary."

Nobly said, Mr. Hale! The Christian life is a warfare to which men can not be urged by sentimental sermons, gymnasiums or music-rooms. The stern truths of real religion alone have power to do that. In proportion as any sect ignores or fails to emphasize these truths, its power over heart and life is minimized. There are others than Episcopals who are sometimes tempted to feed their people upon *bambinos* instead of strong meats.—Ave Maria.

At Christmas in the Morning.

At Christmas in the morning
The little birds do sing,
And "oh!" they say,
The happy day
That comes to tell of spring!
For broke is now the winter's night,
The earth is turning to the light,
'Tis Christmas morning!

At Christmas in the morning
The little children wake;
And loud they call:
"Now joy to all,
For Christ the Babe's dear sake!"
There's naught to fret and naught to fear,
This sweetest day of all the year,
'Tis Christmas morning!

At Christmas in the morning
The heavy-hearted rise
And cry: "I wis
An angel's kiss
Hath rested on our eyes!
Some joy hath snatched our grief in twain;
The dawn of hope doth shine again,
'Tis Christmas morning!"
—MARY ELIZABETH BLAKE in Boston Pilot.

America's Conversion.

With a million dollars a year collected for a "Spread the Truth Fund" by means of a ten cent contribution from every Catholic in the United States and spent in circulating Church literature, a revolution in public opinion could be effected in a decade and an impetus given to the conversion of the American people that would never stop until it had done its work completely.—Catholic Review.

The Merchant's Bank of Canada has arranged for the receiving and transmission of subscriptions to the fund proposed to be raised for the family of the late Sir John Thompson.

Kingston Business College is so largely and widely attended this year that the usual Christmas holidays will not be given. The Kingston papers say there are students from Labrador in the east, Ohio in the west, as well as from all parts of Canada and some of the States.