RELIGIOUS PROFESSION

WATER STREET CONVENT, OTTAWA "There is no more touching spectacle than that of a group of young women taking the vows of religion. Fervour then is solemn in its intensity, renunciation of all the world holds dear is absolute, and the occasion is worthy, if any human occasion can be, of the presence of the Eucharistic Christ, approving both the sacrifice of those generous souls and its acceptance by Holy Church."

These words of Rev. Walter Elliott, Paulist, were vividly recalled while

Paulist, were vividly recalled while witnessing the ceremony which took place on Sunday, January 3, in the Convent Chapel, Water St., Ottawa.

Forty novices pronounced their final vows consecrating themselves to the service of God in the Com-munity of the Grey Nuns of the Cross. His Grace Archbishop Gauthier officiated, assisted by the chaplain Rev. Father Bellemare, O. M. I. In the sanctuary were several members of the clergy and the chapel was crowded to the with the relatives and friends of the

What words can express the har mony, the joy and peace that flooded the souls of taose favoured ones whom the Spouse of Virgins had chosen for His very own and to whom they had pledged themselves for time for eternity on this blessed morning?

To quote Rev. Father Elliott once nore: "The spirits dedication is the true hidden majesty of this veritably august function. The angels behold the interior vocation, the behold the interior vocation, original, awful reverence for original, await reverence to the busine Spouse, coupled with the tenderest love; each soul inflamed with love of the immortal part of life, thrilled with unspeakable interest in divine things, enraptured with their beauty; disgusted with the world despising its vanities and follies iging to begin their orders aposto late, eager to save the world in com-pany with Christ crucified. How appropriate to each of these favoured ones is the prophet's expression. "The lines are fallen unto me in goodly places, for my inheritance is goodly to me." (Ps. xv. 6).

CEREMONY OF RECEPTION AT MOUNT ST. JOSEPH, PETERBORO

At the ceremony of religious reception held on Wednesday, Dec. 80th, at Mount St. Joseph, Peterboro, eight young ladies received the Holy Habit of the Sisters of St.

Joseph.

Mass was celebrated by His Lordship Rt. Rev. M. J. O'Brien, D. D., assisted by Rev. Father McGuire, Downeyville, and Rev. Father Phelan,

At the conclusion of the Holy Sacrifice, an eloquent sermon was delivered by Very Rev. Dean McColl, who spoke of the motives which had ed those ladies to give up the world and enter religion—the love of God and of their neighbor and the desire to labor for the salvation of souls. He pointed out the untold influence which the Sisters exercised upon the world in sustaining and raising its standard of virtue—and this not in spite of, but because of the very fact that they lived apart from the world, dedicated by their vews of poverty, chastity and obedi degree of the very virtues which the world is prone to disregard. Religion had ever been, from the earliest ages, the most potent factor in the civilization of peoples and who nations; and this influence had word on of the world, but by those sr men of the world, but by those spec-ially chosen by God and set apart from the world, — patriarchs and prophets, the Apostles, the solitaries of the desert, the monks of the West. When the Roman empire had fallen, and the hoardes of the North had overrun Europe, it was the Church through her monastic institutions clergym that raised them from barbarism ment of to civilization. And against the forces that to day are working for the destruction of all that is best in that civilization,—against the inordinate grasping for wealth, the disregard for authority, the license given to sinful pleasures, the Catholic Church alone stands firm; and the Church thanks God for the help given her by the example and the influence of her Sisterhoods.

The young ladies then made formal application for admission to the Congregation of the Sisters of St. Joseph. Their request being granted they withdrew to exchange their bridal costumes for the simple habit of the Sisters. When they returned His Lordship congratulated them upon having chosen the better part, and pointed out that the occasion should be one of the deepest joy, not only for the Sisters, but also for on the contrary, had bound them more closely to themselves, and in their prayers would receive more precious assistance from them than could ever be given had they re-mained in the world. His Lordship also expressed his appreciation of the work that the Community was doing for the salvation of souls in

Those who received the Holy Armagh, Ireland, in religion, Sister M. Muureen; Miss Juliette Fontaine, Ft. William, in religion, Sister M. Albina; Miss Frances Beauchamp, Stonecliffe, in religion, Sister M. Henrietta; Miss Annie Shea, Pembroke, in religion, Sister Habit were : Miss Susan Kelly, Armagh, Ireland, in religion, Sister

M. Rieanor; Miss Genevieve Plunkett, Cobourg, in religion, Sister M. Theodosia; Miss Annie Black, Camp-bellford, in religion, Sister M. beliford, in religion, Sister M. Josepha; Miss Irene Gibson, Campbeliford, in religion, Sister M. Frances; Miss Maude Davine, Sault Ste. Marie, in religion, Sister M. Cecilia.

Cecilia.

Present in the sanctuary, besides
His Lordship Bishop O'Brien, were
Right Rev. Monsignor' Casey, V. G.,
Lindsay, Rev. P. J. McGuire, Downeyville, Rev. W. P. Meagher, Lakefield,
Rev. J. B. Ferguson, Lindsay, and
Very Rev. Dean McColl, Rev. C. J.
Phelan, Rev. J. V. McAuley, Rev. J. J.
McCarthy. Rev. J. Leonard. Rev. D. Cecilia. McCarthy, Rav. J. Leonard, Rev. D. J. McGinity, Peterboro.

RELIGIOUS CEREMONY AT ST. JOSEPH'S CONVENT, HAMILTON

Christmas, the season of gladness, brought joy unspeakable to the hearts of the young novices who made their yows in the chapel of St. Joseph's Convent, Hamilton, on Saturday morning, Jan. 2nd.

morning, Jan. 2nd.
Preparatory to the ceremony of
Profession the Holy Sacrifice of the
Mass was celebrated by Rev. J.
O'Sullivan of St. Mary's Cathedral.
In the sanctuary were Right Rev.
Monsignor Mahoney, V. G., Very Rev.
Dean Craven, Rev. A. C. Walter, D.D.,
Lethery Leves Englert Renomi. Rev. Fathers Leyes, Englert, Bonomi, Hinchey, Maloney, Flahaven, McGoey and Rev. P. J. Padden of Brantford. At the conclusion of Mass the Right Rev. Monsignor, taking for his text:
"He that shall save his life shall lose it and he that shall lose his life for My sake shall save it," delivered ar eloquent discourse, instructive and consoling for the relatives and friends of the young novices and inspiring for the religious, whose life with its daily share of crosses and joys, work and prayer was so strongly and beau-tifully portrayed by the learned

speaker.

After the sermon the novices pronounced their vows and received the Cross as an outward symbol of their profession. Right Rev. Monsignor Mahony, V. G., representing His Lordship Bishop Dowling, was the offici-

ant of the ceremony.

The following are the novices, who made their vows: Sister M. St. Stephen, formerly Miss Clare Smith of Hamilton; Sister M. Basilla, formerly Miss May Holland of Hamilon, Sister M. Macarius, Miss Lulu Boinofski of Berlin, Sister M. St. Philip, Miss Mary Long of Cayuga, Sister M. St. Patrick, Miss Mary O'Connor of Brantford, Sister M. Augusta, Miss Ina Gormican of Toronto, Sister M. Mercedes, Miss Margaret's Gallagher of Hamilton and Sister M. St. Gregory, Miss Anna McPhee of Brantford.

THE CLERGY

(Contributed by D. J. R, a clergyman.) A writer in one of the large Tor onto papers discusses the clergy's lack of experience and the character istic which he finds in them which causes them to be imposed upon. It is evident the opinion of a layman which we find therein expressed. Layman are quite generous with their criticism, favorable and unfavorable, of the clergy. To deny them that innocent pastime would be unjust and restricting their liberty to a degree that would be almost intolerable. Nor is it altogether unwholesome reading for the one who is, Sunday after Sunday, through a sense of duty and justice to those who support him, preaching the word of God. Perhaps it is helpful nations; and this influence had work of the laways been exercised, not by the always been exercised, not by the laways been exercised, not by the laways been exercised, not by these space. always the one who has the widest experience with the clergy who takes upon himself the responsibility, or who is requested by the aper, to write on the subject, and herefore, it might do as much good to the press in general to get s clergyman's views of their treat-ment of him as it does the clergy man good to read about himself in the press. One thing is certain that, as a class, the clergy with very few exceptions, are better educated than any other professional men, and very often it is this desire of the clergy to encourage virtue and to treat every one as if he possessed virtue that causes him to appear easily imposed upon. He has the same object in view when he covers over with the mantle of charity the grave defects of the wicked.

There is no reason in the world why the clergyman with his knowledge of the moral law of which h makes a special study should not be able to size up a rascal pretty quickly, if the people generally wished him sess this detective quality. to possess this detective quality.
The fact of the matter is, however, that the people respect and esteen the clergyman who is unsuspecting their parents and relatives. By given and simple and treats of men as if ing up their children to the service of God they had not lost them, but ners take a tincture from our own well," said the poet: and people generally are of the same opinion as the poet. When they find, therefore, that the man who speaks of virtue and extols it on all occasion, is "taken in" sometimes owing to his regarding everybody else as being incapable of doing anything contrary to justice or charity, they humorously call him "easy," but seriously appreciate his high ideals of human kind. Nor is The ceremony was then brought to a close by the singing of the Te it injurious even to the one who gets an opportunity to impose upon another always, because then the in-ternal act of the will which must

ing men of God and the dispensers of BELGIUM DEVASTATED the sacred things of the Lord. I have always had great interest in the historian Lecky since I read that most popular of his sentences given in the Standard dictionary as one on the Standard dictionary as one containing the word "atrocity" correctly applied. "Although theological influence can not reasonably be said to have diminished the number of wars, they have had a very real and beneficial effect in diminishing their atrocity," says Lecky in In the same way it may be said that the influence of the clergy has not diminished injustice and the unfair suspicion of others, which is so common among keen students of men; they have, by that very charac-teristic which has made them the object of good natured and well-intentioned fun to the writer, diminished the atrocity of the evil caused by our knowing that one man can very easily take advantage of another unsuspecting man. There is one kind of a clergyman, however, that the press should set right whenever he is wrong. It is the one who is always making trouble for some one. He has enough natural ability to be admitted into the pulpit of a city church or one, at least, at which the press reporter may be present. His training is generally defective and because he is not in his place he tries to lay the blame for the harm of which he himself is the primary human cause, on somebody else or on some organization. He learns to appeal for the purpose of establishing himself in the good graces of his people to the prejudices of the Sometimes Christianity suffers on his account. This happens when the little man of whom we speak attacks the institutions of another denomination. Jonathan Swift says in "His Thoughts on Various Subjects," I have known men of the greatest cunning perpet-ually cheated. This is the observa-tion which we all have made, but a clergyman would resent the term cunning as applied to him, for cunning as used in the sentence above quoted means that power of resisting every attempt made by the one who would take an unjust advantage of us. But it means more, for cunning man can also condescend to do the same thing to another that the other would to him if he could.

His code of morals contains the fol-lowing precept: "Do to another lowing precept: "Do what he would do to you." Why the press or any journalist should use terms of reproach in

with truth be applied only to rare cases is difficult to understand. There are only a few irresponsible men among them, and these are even lacking in common sense, and so they get mischievous, and make much noise and raise noisesome dust and surely the proper way to

reat them is to ignore them entirely Milton in one of his works, Lycidas, although the great and brilliant Father Faber calls Comus "an outburst of blasphemy," has one very true and sensible passage in which he speaks of the Pilot of the Galilean Lake as thus addressing the young man destined for the Church, and now drowned.

How well could I have spared for thee, young swain, Enow of such as for their bellies

Creep, and intrude, and climb into

the fold!
Of other care the little reckoning

how to scramble at the Than sheaver's feast, And shove away the worthy bidden

guest : Blind mouths! that scarce themselves know how to hold

A sheep hook, or have learned aught else the least That to the faithful herdman's art belongs! What recks it them? What need they?

They are sped : And when they list, their lean and flashy songs Grate in their scrannel pipes of

wretched straw; The hungry sheep look up, and are But swoln with wind, and the rank

must they draw, Rot inwardly, and foul contagion

spread; Daily devours apace, and nothing But the two-handed engine at the

door Stands ready to smite once, and smite

Strong words, in truth, yet unfortunately, applicable to cases in the enlightened age in which we live. Milton, according to that great ascetic writer, Rev. F. W. Faber, was a blasphemer, yet he laid down the law for the clergy. It is passing strange that when we want to get very valuable suggestions or rather hints of an evil existing that we occasionally get them from the least

expected quarters. No one, therefore, need be surprised that a great Toronto paper throws out valuable hints to the olorgy in one page and rivals on the next page the great fact in his errors in theology. Ruskin in his Sesame and Lilies simply takes the above passage from Lycidas and comments on the language, but not on the correctness of the thought. Ruskin was an artist and loved literary art as well as architecture and painting. The words appealed to

Friendship is a beautiful flower when nurtured by religion, but delicate and sickly without its ennobling and sap-giving qualities.

GRAPHIC INTERVIEW WITH SISTER MARIE FELICIE

London, England, Dec. 18 (by mail).—"Mon dieu! I've seen the devastation of a cyclone, the utter

devastation of a cyclone, the utter ruin wrought by earthquakes—yet never, never anything like the Bel-gian countryside overwhelmed by the German army!"

"Nurse Marie Felicie, of the French Red Cross has escaped from Brus-sels to London with a first-hand tale of the awful desolation of the strick-

en land.

"All Flanders," she said to me when I met her here, "is filled with Belgian fugitives, returning now to find if their little homes have been spared. Spared? Good God! Every ning-everything-has been de-

"You see, I know, for I have travelled over all this country on foot—a fugitive with the other footworn fugi-tives!" Nurse Marie Felicie ex-

NURSE TO 5,000 WOUNDED

I last saw her in Brussels August 9, ten days after its capitulation Though she was French, she told me then that she was determined to stay with the wounded in spite of

German occupation.
"Since then," she said to me to day in London, "I must have nursed 5,000 wounded Germans! All were childishly ignorant about the war, all pitifully eager for peace. Scores of them acted like men half asleep. Days of deafening noise, racking fatigue, terrible tension had brought them to the edge of imbecility.

Brussels is a huge hospital. Not two in a hundred stricken men die from wounds. Rather they sicken with sciatica or are killed by 72 hours of standing up to their knees in water when their clay trenches are like brooks. The flooding of Flanders started an epidemic of pneu-monia and typhoid. The fumes from lyddite shells poison exhausted men. Poor food, prolonged de-pression do the rest."

German officials acknowledge the this war was planned the German war office remembered everything except the human beings who must do the fighting. Now they realize that mistake.

ORDERED TO BERLIN, FLEES "These patients will all die uncursed country," the chief doctor said to me. Nurse Marie Felicie, you will go with the wounded to Ber-

in.'
"'To Berlin! Me, a Frenchwoman I thanked him circumspectedly and that night I varished. My Red Cross papers passed me at the barrier.
After that I was free—and a refugee,
alone; penniless, without food in the
land of bondage.
"That explains how I came to

travel across broken Belgium on foot. Wherever I went I saw little boys toil. ing at men's work, old people wander ing dazed amongst nurecognizable ruins, and women, half mad with grief, mourning beside black wooden crosses.
"On the road beyond the Brussels

parrier I met with half a hundred women refugees. Picture to yourself now we walked through the night to Waterloo. There was no moon. The darkness was absolute, for the hamlets of Flanders show no lights; matches cannot be had.

PRIESTS STAY BY RUINED CHURCHES "After walking for hours we women refugees slept on straw in a church near Gembloux. The parish priests may no longer show themselves in cclesiastical dress. They must wear mufti. But they calmly insist on remaining in their ruined parishes 'For,' say they, 'if we leave, no one will remember where the vanished boundaries ran, nor who owns the ruined fields. Neither will anyone recall who married whom, nor where the women and little children of the

broken up families have taken fears friction with the Vatican, so his military governors have orders to let

"One good old priest gave me a map he had made for the Allies.

'For two months I have watched these invaders, he said. 'From Waterloo to Gembloux they have zigzagged the plain with mines. Bel gium has become a vast field fortress line after line of hidden defences The Germans no longer care what they ruin] They know that they can-

"As for me, I am an old man, ignorant of affairs military. Alone, on foot I worked out this poor map. It is for the allied armies.

BELGIUM VAST FIELD FORTRESS "When they enter Belgium I will not be there. Let their generals be warned. From Waterloo to Marbais Uhlans, dressed as peasants to de ceive the airmen, have constructed quagmires lined with electrified wires. Trainloads of barbed wire wires. Trainloads of barbed wire have come from Germany. The snares are spread over a line ten miles wide by at least a hundred

That means savage warfare.

"'Above Bioux German engineers have set guide stones across the marshes. These show best at night, marshes. These show best at night, being covered with phosphorescent paint. It is an indication of the end. When the invaders retreat they will take with them as prisoners of war the men of the Garde Civique. I forsee that we hostages will remain—hanging on the trees.'

"When I reached Namur I found arther indication of the truth of the

further indication of the truth of the old priest's warning to the Allies.

"Since Namur fell, the captured fortifications have been reinforced. A thousand men from Krupp's have worked for months mining the field toward Marlange and weaving wire entanglements. All the villages round

Dec. 11, on the subject: "The Influence of the Church on the Uplift of Civilization," he was asked "Is not the Catholic Church a hindrance rather than an uplift to civilization?" His reply was so vigorous and so convincing that he was heartily applauded. Dr. Boynton in his reply to the question stated that the

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teries in medieval times-refuges for

travelers and the poor when there was no other protection. He also

referred to the "splendid scholar

ship of the Roman Catholic Church

which is often lampooned by big-otry.—Sacred Heart Review.

GIFT TO THE POPE

WON BY GRACIOUS MANNER, NOBLE-

MAN MAKES HANDSOME PRESENT

An anecdote is being told about

the new Pope which shows his natural

simplicity of manner. Since his childhood His Holiness has been a

who was in the habit of calling him by his Christian name and used the

diminutive of James, "Giacomino," corresponding to the English

corresponding to the English "Jimmy." This noblemen was re

cently received in audience by the

allow you to do that."

olic Telegraph.

Pope, who, when he saw him kneel down said: "No, no; Jimmy won't

The Pope and his friend had a long

talk, and the nobleman, who is very rich, asked the Pope to allow him to

present him with some gift. "I have

splendid old silver service worthy

you," said the nobleman. "No, thank you," replied the Pope, "I have no use for silver service: what I need is

hard cash, which is more useful for

the Courch." The nobleman asked

permission to sign a check there and

then and gave it to the Pope. He

drew it for \$20,000, as that was what

the silver service was worth.-Cath-

SLOW BUT SURE

One of the interesting develop-

Scotch Presbyterian religious service

of prayer for the dead, describing which the Glasgow Observer says

that an extraordinary and most en-couraging sign of the times was given on St. Andrew's Day, by the

elebration in St. Giles' High Church,

Edinburgh, of a "function for those

who have fallen in the war." In its

erver remarked upon it as "wonder

Assembly should bid a congregation

and should offer what are described

as 'prayers of intercession and re

membrance.' Catholics must rejoice

brethren outside the Church have

come even so far towards her teach

ing as to the holy souls, and must hope and pray that this great step, which if taken even a generation ago would have convulsed the Protest-

antism of Scotland, may be one step forward on the road that leads to

the unity of the Faith."

(the Observer continues) that

to remember the Faithful Departed

comment on the matter the Ob

great friend of a Genoese noblems

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the fortress have been evacuated and Roman Catholic Church is making destroyed to clear the range for gun

"For here and at Liege the Kaiser's hosts must make their last stand in Belgium during their great retreat— the retreat which every man and woman in Belgium confidently awaits, feels in his heart is absolutely inevitable.

"Nextday we refugees walked toward Dinant. Twice we were crowded from the road by landwehr and landstrum. Just relieved from the firing trenches, black as miners from the pit, stiff, sore, deafened, their clothing torn to shreds, mummified with mud, the Kaiser's men stumbled along, deaf and blind to any but their own misery.

INVADERS EAT, BELGIANS STARVE

"But the unutterable misery of Belgium itself is famine. From Antwerp to Dinant there is no flour at all. None. Whoever dies, the in vader must live. Therefore all the cattle have been seized and sent into Germany. The growing crops were long since commandeered. Little remains. A few starved fowl scratching in the shattered streets, rows of empty shops without bread, sugar or

Nurse Marie Felicie paused noment. Then she said: There are two recollections of

that country of sorrows which stay with me most vividly. The first is pleasant. It is of the one little village in all that desolate land which emains peaceful, populated and happy.

ONE HAPPY VILLAGE

"Profondeville, with 1,700 people, lives on untroubled and secure, knowing nothing of war but the echo of artillery. Only one road passes Profondeville, for the valley is hardly 300 feet wide. One Sunday, while the villagers gathered for Mass, a dis-abled motor car crept into the little square. In it sat two German officers, young, arrogant and armed. But before they could draw their weapons they were surrounded and threatened with death. Almost every old man in that crowd had served his time in the great gun factories of Liege. Others, although too old for the Belgian army, were not too old to be avenged. The Germans realized their lives were in great

peril. "Suddenly the parish priest intervened, pleading for the enemy. These men are not spies!' he said. They came quietly, let them pass uietly. So may God show mercy o our men in the field.' Standing on the village green, men and women voted that the prisoners be released.

'In three days came a document from Berlin, signed and sealed. So long as this war lasts no harm will come to Profondeville. For the German officer they spared is one of the Kaiser's sons!

DISMAL TRAINS OF DEAD "And my other most vivid remem

prance is one of death," resumed Marie Felicie.

Every night, trains of dismal mystery clank across Belgium, back from the front toward Germany. The trains sometimes are compos of 25 cars, and in every car are 100 odies of dead German soldiers!

"The Germans who died advancing on Paris were weighted and sunk in the nearest river. To day, in conse quence, typhus is epidemic in North rn France, and there is true Asiatio holera at Lille. Later, the trenches about Charleroi served as great graves. Belgium and the Argonne are enormous cemeteries. "But now, mon Dieu, the death toll

of the Yser is incalculable. Therefore the poor bodies are col-lected, stripped of accourrements roped between boards in bales of four and packed into trains!

These dreadful corpse trains bear their burdens back to the new crema tory near Ghent, or the huge furnaces at Liege. Thus are the regi-ments which devastated Belgium re-t turning toward the Fatherland!"

DR. BOYNTON DEFENDS THE CHURCH

When Dr. Nehemiah Boynton (Moderator of the National Council of the Congregational Churches of the United States) addressed the weekly forum of the First Congregationalist Church in Bergen avenue, Brooklyn,

The Scotch though cautious and "canny" have the reputation of being sure, if slow, in progress and has been making one of the greatest contributions to civilization in the history of the world. "If you toward any object should withdraw from the city of Freeman's Journal. toward any object in view .- N. New York to day the power of the Roman Catholic Church," he said, MARRIAGE there would be Bedlam within a month." He also made reference to CONWAY · HALFORD .- In Annuncia the splendid refuge maintained by the Catholic Church in its monas-

way, of Pittsburg, to Miss Margaret Mabel Halford. HARFORD .- On Christmas morning, at his late residence 332 Pape Ave, Toronto, Mr. Thos. Harford, formerly

day, Jan. 7, 1915, Mr. William Con-

in peace. McDonnell.-At St. John, N. B., on Tuesday, Jan. 5, 1915, Mary, beloved wife of Mr. John McDonnell. May her soul rest in peace !

of Penetang, Ont. May his soul rest

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