The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will effect the rest."—BALMEZ

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Conception.

Historical Sermon for the 8th of December.

By Res. F. Bososcha, D. D.

"Hall, full of graco. Luko i., 28.

To day the Universal Church solomaices the first and quite unique privilogo
which Almighty God contorred on the
Blessed Virgin Mary—her "Immaoulate
Consention."

Blessed Virgin Mary—her "Immaculate Conception."

By this privilego we mean the immunity from contracting the stain of original sin granted to Mary at the moment of her conception; and by onception we mean that mement when her soul was created and infused into the company of the member of the me

romb. That all the children of Adam are con' ting an the condens of Anna across coived and born in the sin inherited from him, and therefore subject to death and to everlasting execution from heaven, has over been the dectrine of the Cath-

to evertasting execution from beaven, has seer been the doctrine of the Catholic Church; a doctrine promalgated, explained and reasserted a various times, expectally against the Pelagiaus in the saath century, and against the revolters of the sixteenth century.

It has also been the constant belief in the Catholic Church that a few, very few, chosen souts tave been sanctified by the Holy Ghost in their motion's womb before they were born; such was the privilege bestewed on St. John the Baptist, because he was appointed procursor of the Lord, such is the grace believed to have been granted to Agramian the Prophet; and pions Christians think that a similar favour was given to St. Joseph, who was to play se conspicuous a part in the life of our Lord and Saviour.

But was there ever one who was total-

minist that a similar favour was given to St. Joseph, who was to play so couspion one a part in the life of our Lord and Saviour.

But was there ever one who was totally exempt from centracing the horrible and unsightly stain of original sin? Was there over one who was not, even for a moment, the slave of the Duvil, the nonwy of God? Yes, we believe most fruity, and hold the to be of divine faith, that the fleesed Virgin Mary was thus previously hose account of the theory of the theory of the theory of the theory was to be the virgin of the divine faith, that the fleesed Virgin Mary was thus previously hose accountres. till the before the constituent of the divine of the divine of the divine of the divine of the constituent of the form of the Lord, when it is a question of sin I will say nothing of the Holly Virgin Mary, because we know that to her a greater grace was given to evercome ain on all sides.

After St. Augustine, no less than the privilege, whist consisting you would be found who, deceived by the statement of St. Augustine, would heait take to decire himself for it. They seemed to intimate that, situe Mary's flesh was adon't flow, but at the same time she can be quoted in favour of the privilege, whist consisting you would be found who, deceived by the statement of St. Augustine, would heait take to declare himself for it. They seemed to intimate that, situe Mary's flesh was adon't flow and the constituent of the constitu

with traly materned cate the peoptess of the tavorable destrice, and no scotter did a nuterity or none famous writer rank himself to its defence, than sho would choose the prediction for it by met in protection of the province of adversars, and discouraging in all possible ways the contrary opinion, which at last was forbidden to be taught or defended, either publicly or privately

Many centures and, indeed, neight the Holy Church assembled in connect or the Severega Portifi, as her infallible head, have defined this dogma as forming part of Divino revealation and being of Catholic faith. These hely Pontifis well knew the meaning of that ancient promise made to our parent, in the gardon, I shall put empity between these the serious in its first part of the province of the

· Al nique Spectacle.

The Rov. Father Hays delivered au address on Tuesday evening, 21st, uit, at the Emmanuel Church, Woodborough road, the meeting being held in the hall adjoining the church. The unique ceasion of a Roman Catholio priest taking part in such a meeting and lecturing under the nuspices of the Church of England Temperance Society, drew to England Temperance Society, drew together a large attendance. Such "bleeding" together of men of all religious and political opinious must do immense good, and with the disapurance of the sprite of bigoty be productive of happy results.

The following touching letter was written October 25 by the Rev. Francis Oraft, the Indian missionary now in

Au Irish Relic.

A distinguished extrespendent writes to us: As to the whoreabouts of the Mace of the old frish House of Commons referred to in the Freeman's Journal, pardon me for mentioning that it is not at present preserved in Autrim Castlo. It has descouded to the keeping of Viscount Massarene and Fethard from his kinsman. Mr. Festor, the last Speaker of the Irish House of Oumrons. The writer has heard Viscount Massarene and Ecclare that how sould hove part with the Mace to anyone unless the Speaker of an Irish House of Common Speaker of an Irish House of Common of fact, the Mace has not juen as his matter of the second time. It is not present a present of the reliant selection out of the reliant selection of the Common time. It is not present of the world-known Reliant bank.—Doulin Freenan.

the social clevytion of the people. He hoped that as time passed they would sell more and more realise Christ's glori our gospel of the brothechood of man. Heater, and brothers and sell more and more having that they would all more than the sell of the same father in Heaven, and brothers and stored in Heaven, and brothers and stored in Heaven, and brothers and stored to their follow went. Proceeding, he wald that from his wide experience, an experience gained at the control of the content of the content of the sell of the control of the content of the fact that there are many others now considering this important step who might profit by his because they could not legislate virtue in the souls of men.

If this temperance movement was to bring forth landing results, it must be fed and nourished by the potent in fluences of Christianity.

the church.

The bon. Henry C Dulon, an environ. Southern. California jurist, read a thoughtical and interesting paper on the subject. "Why I Became a Catholic." at a recont meeting of the Newman Club in San Francisco. Mr. Dillon says he would not care to enswer the question word it not for the fact that there are many others now considering this important step who might profit by his experience. Continuing, he says, in part in a subject to the fact that I am dealing with a personal matter, likely to be misunder stood and apt to provoke criticism. It would have been 1 and 1 and was word the question seconer. To answer it now in the second year of my novitiate, after mature thou the, constant study of the doctrines of the Church and some experience in his, the answer may, I hope, have some weight.

When a Protestant, a free thinker, an indied, if you please, after having arrived at the age of fitry years, and oug in the full possession of his faculties, faces shout, recaults his past convictions and adopts the "creed" of the Catholic—alike respect for his old companion in thought requires that he alignment in thought requires that he alignment in the conversion upon rational grounds, one may say it resulted from the law of herotical possession of his creed of the Gentiles attempted to formulate his theological requires the should be accessed to be changed of that mutil long after the light of beavers fell upon him, and time had been given for mature study and reflection.

In attempting to account for such a conversion upon rational grounds, one may say it resulted from the law of herotity, and our actions are somewhat shaped by it, but it does not go return of the part of the part of the contiles and the conversion upon rational grounds, on may say it resulted from the law of the rotity, and our catholic with convert was not then, and is not now, in politics, studiously keeps out, and attends attreby to basicess, such a thoory must be abundened. Moreover, the man of the profit of the part of the profit of the pa

dream I searched diligantly and conscientiously through Odd Yellow-hip, Masourv, the Hiberal Language, Unitariant and kindred othical socioties. But the yold call threa was not a Father Hib Was a more abstraction, a fret care, an over rout, a law, not a law, they care, an over rout, a law, not a law, they care, an over rout, a law, not a law, they care, an over rout, a law, not a law, they care, an over rout, a law, not a law, they care, an over rout, a law, not a law, they care, an over rout, a law, not a law, they care in the death of the secret, bomorolont societies and fraternal organizations, tell me it they have been more successful than I in Inding it. I did not find it until I searched for it in the Catholic Obrech. There I found this bortherhood kneeling side by side upon the vano hard theor Theor I found all sortes and conditions of men, all colors, all nations, blonded by a common faith in the same liesaven by father into a rativersal brotherhood, a Catholic Church. There all longuage concess one Lord, one faith, oue baption, and in one universal language praise God's Rioly Name.

Socialism, as an economic system, and altruism, as its religions could repart, were also very attractive subjects to me. I was longing for the time to come when the ouly competition among mon might be, "Who best can serve his felt we man." My practical attempts the distances of men.

My attention was called to Socialism and Altraism taught and practiced in the Catholic Church. Monastic life, the brotherhoods and sisterboods, were failures. They were destroyed by the set ishness of men.

My attention was called to Socialism and Altraism taught and practiced in the Catholic Church. Monastic life, the brotherhoods and sisterboods, were failures. They were destroyed by the set ishness of men.

My attention was called to Socialism and Altraism taught and practiced of the cast with their hospitals, schools and churches; the was they had to do. Same of them have been suppressed in times of persecution by the States—but always to t

ciudo o discriminato sgenas into lorigations i am nuder to well known friends—the A. P. As. Long before I had thought of becoming a Catholic, these sticklers for truth declared I was no, and had been seen communing at the alter rail. The more I dented I was no, and had been seen communing at the alter rail. The more I dented I was the activate the cock crowed. At length it occured to me that a Church which occured to me that a Church which occured to me that a Church which occured to me that a Church was been seen to true if no wespons before that perjudy and forger could be very good Church, and that her decrement of the cock of the

who ero in the the thing of the and carnedly the 're to be heave the trath should read "The Faith of the Father," by Cardinal clibbons, and check kindred works. "If they will not heave the three kindred works. "If they will not heave the other works will not be lieve though one room from the dead." When I presented mysoft, a stranger, to our good Bushop Montgomery, and told him that I wanted to become a Catholio, I was already convinced and roll him that I wanted to become a Catholio, I was already convinced and only noesded in structions and the Sacraments of the Church. For these I shall siway be grateful to Fathers Clifford and Doyle. I have no spolegues to offer, no deforce to make for my past condent and past belief. To the charge that I have obtained various opisions in tao past and have not been steadings and introvable in any one, I enter a plea of guilty.

The prophecy, "He will chappe again."

have obtained various opiolors in the past and have not been steadlast and inacorable in any one, I enter a plea of guilty.

The prophecy, "flo will change again," reminds not of so incident that coarried in a Catholic Church in Colorado. I will the bay attended May to the first time with his father. They be h weat out of curboidty. It happened that the Bishop was the celebrant, and the bay watched with amazement the changing of the Bishop's vestments before the high alternative and the carried of the Bishop's vestments before the high alternative and dressing before the bigs at the carried of the Bishop's vestments before the high alternative and dressing before the people. At levelt he could stand in the remark: "Dudy, I wonder what he'll do next?"

Sano of my friends and relatives are cyas'ly solicious about me. In view of what they regard as my past inconsistencies and changeableness, they wonder "what I'll do next." God only knows. In the words of our great Cardinal Nowman I can only say:

"Lead Thou me on!"

Just as I was, without one plea, I faced about like she produgal son. My holly was filled with the hunks of free throught and reform nestrants. I longed for what Archinedes catted Pouste, a place where one can stand and feel the solid ground beneath him. I stated back and never stopped until I reached my Father's those. It we portals opened. I was received with a loving ombrace. I was received with a loving ombrace of the canna of a Catholic. May God give me inget under It's bannet—the Cross—unto my life's ead.

President Kruger and the Nurs.

The London "Tablet" writing at follows: There has been nowspaper talk from time to time of a core roundence between Mr Kruger and the Queen!

I that exists, then there are two women in England who have bosen in communication with the President of the South Atrica Reyablic. The other is the Rev. Mother-General of the Sisters of Nazareth. That Religious Lady has Communities under her rule, not within the three Kingdoms or Queendoms, only him in another hemisphere even; and her heart went out to Johannesburg and to Kimborley, where are convents of her heart went out to Johannesburg and to Kimborley, where are convents of her Order, as soon as hestilities began. From Nazareth House, Hammersmith, she sent to Pretoria the appeal for President Kruger's protection of the Sisters; and this in a letter which; sooms want home to his heart. He took steps at ouce to assure the Sisters of their safety—these Sisters of whom we have already read that they stayed at their posts when the Salvation Atmy women fled. Moteover, President Kruger instructed the Secretary of State, Dr. Roll, to write a lotter of reassurance to the Mother General. Nor was he a man of words merely. Every Boer man is wanted for the Boer war. But a party of men was specially told off for the bore war. But a party of men was specially told off or the Loyenive hotels in Cape Town, and mingling mandlin toars with their champagne. Some failer angels of Outlanders, it seems, there are, who stayed in Johannesburg because they had no money to carry them those, and also porhaps, because under the circumstances of a town emptied of its fighting lolk, something might turn up for the advantage of a class of no'er-Ca-wells that needed daily and nightly control. Against all such possible intruders strict watch is kept by these guardam Boers, of whom the English and Irish Sisters they defoul apsak in tones of kniduest that meded daily and nightly control. Against all such possible intruders strict watch is kept by these guardam Boers, of

At the last regular meeting of St. Patrick's Auxiliary No. 5, Knights of St. John, Toronto, the following resolutions were adopted:

Whereas, it has pleased Almighty God in His Infinite wisdom to silker our beloved sistors, Mrs. Bridget, and Misses Margaret, Mary and Nollio O Reilly, by removing from home and earth a faithful husband and loving father, therefore but if further resolved that we the members's of St. Patrick's Auxiliary tender our heartfolt symasthy to sisters, Bridget, Margaret, Mary and Nollio O Reilly, by and we pray that God in His Infinite morey will comfort and sustain them in this their said affiliation, be in further resolved that the or resolutions or, inserted in the minutes of this moding, a crypticalered to sisters Bridget Margaret, Mary and Nollio O Reilly, and published in the "Latholic R. 2014," "Knight's of St. John Journal" and Carnetic Resolute.