Lower Canada were in a state of dis-order. A number of the inhabitants broke out in open revolt. They took up arms against the Queen's author-ity, and human blood was shed and human lives were sacrificed. The man who defied the authority of the man who defied the authority of the Orown—no matter what their grievances, for that is neither here nor there—were, in the eye of the law, rebels and they had rendered themselves liable, upon conviction, to the severest penalties which the law prescribes for those who are guilty of the crime of treason. In January, 1638, the constitution of Lower Canada was suspended; and to bring about the pacification of the country and some sort of order out of the and some sort of order out of the welter of affairs, the Home Government sent out Lord Durham as Gover nor General and High Commissioner investing him with exceptional powers in dealing with the affairs of powers in dealing with the affairs of the country. The position, briefly, was open rebellion, several of the leaders of the rebellion in custody, the constitution suspended and the Governor in chief and high commis-sioner invested with large powers in order to put affairs right. One of Lord Durham's first acts was to pass an ordinance, directing that the prisoners who took part in the re-bellion should be deported to Ber-muda, a British colony beyond his

when news of this ordinance reached England two eminent Eng-lish statesmen, Lord Brougham and Lord Lyndhurst, declared in speeches in the House of Lords, that the ordinance was illegal. The Attorney-General, Sir John Campbell, and the Solicitor General, Sir R. M. Rolfe each of whom later became Lord Chancellor of England—gave a rea-soned opinion to the effect that the ordinance so far as it dealt with the transportation of the prisoners to Bermuda was "beyond the power of e Governor and his special council and void."

The following brief extracts from some of the speeches in both Houses of Parliament will show how the or-dinance was regarded by some of the most enlightened statesmen in

Lord Broughman said : " No power to inflict pains and penalties upon individuals who had not been brought to trial was conferred upor Lord Durham. General laws for the good of the colony he might make, but subject to one exception which strained him from altering any act

Lord Ellenborough said: "The smallest deviation from constitutional principles on the part of a con-stitutional government was fraught with danger. Such governments as had a different origin might indeed venture on courses consistent with despotism, but the whole transaction was alien from the spirit of British jurisprudence.

The Duke of Wellington said:
"Steps should be taken to set the
Government of Canada right on the proceedings which appeared to be totally illegal. Lord Durham did not appear to know what he was about. It is quite impossible that the people of this country could suffer any man to be driven into banishment without trial.

Lord Chief Justice Denman in presenting himself for the first time in the House, said: "My objections to the ordinance are founded on no technical point of law: but are direced to a gross violation of the consti-

Sir John Campbell said: "The banishment of the prisoners to Bermu-da was a legislative act, but the legislative power of the Governor was transaction."

Lord Durham's great mistake as to his powers resulted shortly after

in his downfall as a public man.

The opinion of these great mer four of them became at one time or another Chancellers of England have never been seriously questioned, and it may be assumed that these opinions give a correct statement of the English law as to the right of Colonial Governors to order deporta-tion. If it was good law in 1838, why was it not good law in 1775? In 1775, according to Chief Justice Belcher, it was illegal for the Governor and his Council to impose a tax of a few pence on a gallon of rum or a pound of tobacco. If the Governor and Council were so restricted in their powers, so impotent in regulating natters of mere local finance, where did they get the legal authority to pass resolutions ordering the deporation from Nova Scotia to other Colonies beyond their jurisdiction of several thousand of the inhabitants of the Province, most of whom were women and children, and none of whom had been adjudged guilty of any crime, known the English law? If it was illegal for Lord Durham to order the banish ment of men who were caught redhanded in rebellion, surely it may be argued that it was at least equally illegal for Lawrence and Belcher to men, women and children who were

I have no desire—and, indeed, I do not feel qualified—to discuss the expulsion of the Acadians as a matter sidered it legal to deport the Acadians, on what grounds did he base the opinion that it was legal; that it was itely tender, yet no less resolute within the power of the Governor and within the power of the Governor and his Council to so act? If it were beyond the Governor's powers and cillegal, how could Chief Justice Belloher justify his own action as memorial content of the soul; and there the two speak is sender, apologetic for Christianity, a probability for its soul to Jesus Christ and Jesus Christ in matters that are for some minds doubtful, if not unknown. For it is hard to think that a man so

ber of the Council and Judge—in participating in an illegal act? An answer to these questions seems to me to be necessary, when his life and works are under review.

J. A. CHISHOLM.

### THE IMITATION OF CHRIST

ONE OF THE WORLD'S GREAT. EST MASTERPIECES After the Psalms of David, there

is probably no book in the whole range of devotional literature which range of devotional interature which is so widely known, so universally used by persons of the most completely divergent theological views, and so tenderly loved, as Thomas a'Kempis, "Imitatio Christi." The causes of this extraordinary pepularity are expected. Eight it is not concauses of this extraordinary pepularity are several. First, it is not controversial. It is of course, wholly and convincedly Catholic; it was written at a time when practically no form of Christianity other than Catholicism was known in Europe; the Catholic creed and Catholic devotion are taken for greated. the Catholic creed and Catholic devotion are taken for granted. One complete section of the book—often omitted, however, in Protestant adaptions—treats of the Holy Eucharist and the doctrines of Sacrifice and Sacrament both learnedly and devoutly; yet the author does not argue greatly concerning these things argue greatly concerning these things, still less does he controvert views opposed to those which he himself held. There is, therefore, throughout the book an atmosphere of complete the street of th plete rest and serenity. Secondly, the book treats of spiritual life in its deepest, and therefore its simplest, realm. Christianity, it been said, is Christ. It is not, that is to say, primarily a code of laws or ob

servances, though laws and observances are necessary for its setting forth; it is not, fundamentally, a series of dogmas, though dogmas are necessarily for the scientific state-ment of the truths which it, or any religion, contains; it is not essentially a series of devotional acts though devotional acts are necessary for the expression and continuance of the spirit which underlies them. But Christianity is the Person of Christ, from whom Christian laws take their rise, of whom dogma speaks, and to whom devotion is directed. It is, then, directly to the Person of Christ that Thomas a'Kempis leads his readers, setting that Divine Figure before them, certainly as their Saviour and their God, yet supremely as their Model. He is presented there, under the guise of His humanity, as the Perfect Man, by the imitation of whom can, alone by the imitation of whom can, alone, be found that peace which He promises; as thy Master who Himself trod the road along which His disciples must follow; as the Teacher of the soul who, in dialogue, describes how obstacles must be overcome how graces must be used, ho experiences of life must be met-how in short, those supreme relations towards God and man, of which both the law and the Gospel speak, must

be transformed by religion after Christ's own pattern and precepts. The book is sometimes described as a masterpiece of mysticism. This is perfectly true if the word is used in its simplest sense. It scarcely re-sembles at all the mystical writings of such persons as St. John of the Cross, or St. Teresa; these treat of a way of initiation—of modes of purgation, illumination and union— founded indeed upon an imitation of Christ, and intended to lead to the same end as that to which Thomas lative power of the Governor was a Kempis aspires, yet ranged under limited to the borders of Lower Canada and it was therefore in vain images, and discussing en route a prediction of her future, which, number of considerations — experiences, phenomena, introspections, and spiritual conditions — to which our author seldom, if ever, refers Such writers as these Spanish mystics present the spiritual life—the one under a parable of a rugged mountain that must be ascend set about by precipices, battered by winds, engulfed in darkness, night upon night with scarcely a glimmer between; the other, as an interior fortress, intricately built and fenced, inhabited by distractions, yet ruled by the Sovereign Lord who waits the coming of His bride in the chamber He has set aside for Him and her. Such writers as these analyze the inner life of a Christian with marvelous insight and knowledge, yet by the very wealth and variety of their intuitions and illuminations terrify sometimes those simple souls who desire what they, too, desired so fervently. But Thomas a'Kempis leads such souls as these rather to a little walled garden in the sunlight such a garden as even the poorest may possess if he has but the will for it; and there brings the timid, loving soul to the feet of a brother who is yet a Master, of a Master who yet is God. Certainly he, too, leads the soul to the highest from the lowest; there is not a step, on the Way of Sorrows - the Royal Road of the Cross as he names it—which he would have us miss or avoid; there act of kindness to a neighbor, of mortowards God. that has not its lesson in his teaching; yet he deals with souls, not as a guide brings the trav-eler over the hills of death and storm, self entirely to the question of the legality of the act. If Belcher considered it legal to deport the Acad castle, but rather as a mother, infindisciplines her children, even while

together. The Divine Figure is infinitely pathetic, yet almost intolerably strong; the soul is infinitely desirous—of desiring, if of nothing else—yet knows herself unbearably weak. He bears upon Himself the marks of His passion, and beneath the rags of her unrighteousness and the scars of her sinning are the lineaments of a saint in making. the scars of her sinning are the lineaments of a saint in making. Here, then, the two speak together; He urges her to the highest, and shows how this may be attained only by submitting to the lowest; He does not spare her when she needs rebuke, yet never forgets to give her courage even in the midst of pain; and she, acknowledging her unworthiness, not only of glory, but even grace, grasps by the very knowledge grace, grasps by the very knowledge of her weakness and the rememrance of her falls that grace which alone can lead to glory.

alone can lead to glory.

A third reason for the popularity of the book, amongst even those who do not accept Catholic authority, may be found in its relation to the Bible. Its direct and explicit quotations from that source are comparatively few, yet, in itself, it may be described as being a strong solution of Scripture. It resembles in this respect a mediaeval church, which, although it has few actual texts carved or painted upon the walls, yet in wall painted upon the walls, yet in wall and window, in carving and tresco and glass, presents, under another form, the essence of the story of form, the essence of the story of God's dealings with men, crowned and consummated in the great rood above the doors that lead to the high altar. In the case of the "Imita-tion" it is the mystical, ascetic, and ethical teachings of the Scriptures that is so presented. Upon one page it would seem as if Solomon were once more uttering proverbs; upon another as if David were singing to his harp; from another the Shepherd of Galilee Himself seems to be re-iterating, through the delicate deliberation of the author's style, the delep principles of the Beatitudes, the poignant warnings to those who rejected or misinterpreted Him, or the sublime and moving discourses of the Upper Chamber. Yet above all towers the Figure of the Cruci-fied, drawing all to Himself, uniting into a common system of devotion and spiritual wisdom the utterance of prophet and king and seer and saint, by placing in their centre the keystone of His Cross. That Cross has budded and blossomed indeed into beauty; its arms and head break

Calvary. Lastly, the book bases its universal appeal upon the extraordinary knowledge which its authors shows, not merely of those outward aspects of human nature that are within the reach of the most boisterous of op-timists or the most superficial of cynics, but of that inner reality of it —that strange cauldron of motive and negligence, or self-seeking and altruism, of generosity and prudence—in short, of self as contemplated by self, the moment of whose first discovery is the supreme crisis of conscious life. In this book, then, the mind that has passed inwards for the first time, and found itself in a realm where all is strange and bewildering, where at one instant self-sacrifice seems the dominant motive, and at the next, self-assertion; when the soul, tormented by impulses which she cannot explain, now raised to an ecstasy of self-abnegation, now rolling herself in the gutter, believes herself alone in her experience, wonders afresh at God and man, and most of all, at herself—in this book she finds a record of all that she has gone through, little by little, she veri mise of a secret which, if she will but faithfully adhere to it, shall bring her safe out of all her trouble. its divine wisdom—that is the key to

It is the extraordinary human nowledge of the book—no less than its success, and, above all, of its power of reassurance. As when a sick man visiting a doctor, and learning from him, after five minutes conversation, that his sensations, after all are not unique; that he is suffering from a perfectly familiar illness, that his symptoms are thus and thus . . . finds, in the very re-counting to him by his physician of all his trouble, an amazing strength and encouragement: so, too, when a soul, first conscious of ill-health and egotism, first aware, in fact, of itself through unfamiliar discomfort, turns to the "Imitatio Christi," she finds, to the "Imitatic Christi," she finds, in the minuteness with which her own state is described, in the steady and accurate probing to which she is subjected and the instant response of every nerve, as, one by one, each is touched by a skilled finger, a confidence, and, indeed an alleviation she could never have won from a merely unintelligible course of diet or medicine dictated for her obedi-

The book, therefore, will remain always as a monument of spiritual teaching, for it is not with phases or movements or fashions that it deals but with the immutable laws of interior humanity. Even if Christian-ity itself were but a phase, even if Theism were so more than a move-ment, and immortality but a pleasant dream; even so, at its deepest, the soul is "the same yesterday, to day, and forever" the "Imitation" could never wholly die, since it displays the constitution of that soul with an accuracy that can never be surpassed. And, from this very accuracy in un-deniable facts, it supplies a kind of strong, if slender, apologetic for Christianity, a probability for its truth in matters that are for some

clear-sighted as was its author in the verifiable realms of psychology, and humanity, so unerring in his knowl-edge of human frailty and human edge or human areas, as a spiration could, after all, be utterly deceived in the remedies he proposed for the one, and the rewards he poses for the one, and the rewards he promises to the other.

Of the author himself comparative

ly little is known, beyond the unsur-passable revelation he has made of his own soul. He was a priest and a religious, at first one of the "Brothers of the Common Life," his parents lived at Kemped (whence he took his name), near Cologne; later he joined the Order of "Canons Regular" at Mount St. Agnes, near Zwolle, and ultimately was elected Prior. He "finished" this book of his in the year 1441, A. D.; but fragraments of it are extant nearly twenty years earlier. Other works have also been attributed to his pen, and especially, a certain series of meditations on the Life of Christ as recorded in the the Life of Christ as recorded in the gospels; but for his authorship of these the evidence is neither so strong, nor so ancient, nor so widespread as is that on which it is be lieved that he wrote the "Immitation." Translations of his book were freely and rapidly made from the Latin, in which it was written, into various European tongues.

into various European tongues.

It is remarkable how entirely absent from this book are all hints of the stirring events in the world at the period in which was composed. It has all the peace of the cloister and the serenity of a soul that loves the cloistered life, and makes no ac-count of the superficial world of ex-ternal event. It is none the less profound—in fact, it is all the more ofound for that very reason, since the man who wrote it knew well that it is in the world of spirit that real history is made, that here alone are the conflicts that count, that here alone irremediable disaster and inalienable victory are reached, since the Kingdom of God is within us, and cometh not with observation.

#### CATHOLICS AND THE BIBLE

REVIEW OF THE OLD FABLE

In his tirade against the Catholic missionaries of New Mexico, the Rev. J. B. Bloom, in his article in the October issue of "Old Santa Fe," the new quarterly, repeated the hack-neyed allegation that the Bible was out into gilding and flowers and angels' head; yet in its midst, as in the record of Scripture itself, hangs the grim and bloodstained Victim of written for The Denver Register by the Rev. Zephyrin Engelhardt,

Now for the charges that before 1846 the Bible did not reach New Mexico; that the Bible in the verna cular was unknown there; that it was not read in the churches in the vernacular; that the padres themselves had not a single copy in Spanish. Like our Divine Saviour, St. Francis, who in everything close-ly imitated Christ, sent out his friars to preach Christ and whatsoever Christ had told His Apostles His rule has a special chapter on the manner of preaching Christ, even to the "brevity of speech because the Lord made His word short upon earth." That implied the study of the Scrip-tures; and, like St. Francis himself the friars were great Bible students, as the ten huge folios of St. Bonaventure (name due to St. Francis,) show It is safe to say that any of St. Bona venture's sermons abound more in appropriately employed passages than any dozen of the Rev. L. B. Bloom's discourses. St. Anthony whom St. Francis appointed to teach theology to his brethren, was said to have been able to reproduce the Bible from memory. Nothing need be said of other intellectual giants who became famous in sacred science and in the Scriptures especially, during that same thirteenth century which to the Rev. L. B. Bloom was "dark," because he knows no more about it than the average sectarian, but parrotlike merely repeats what ignorant or malicious quacks choose to peddle around among their gullible

eople as "history."
In obedience to St. Francis' Rule, as well as to the regulation of the "Holy Roman Church" (thus he fondly spoke of her) the Franciscans not only studied the Scriptures for themselves, but sought to bring their friars, who in 1540 appeared on the Upper Rio Grande, and staid there alone with the savages, are in evidence. They probably did not carry a Bible with them, because it was not necessary, and because according to the Franciscan Rule they, like the Apostles, came without bag or bag-age. Yet they had as much of the Bible as was sufficient for all practical purposes. Those friars, as well as those after them, every day in the year read more from the genuine Bible than the Rev. L. B. Bloom did in a week or possibly in a month. Has he ever seen a priest's Breviary? Hardly. He cares nothing for investigation when he suspects that it may possibly take away the sub-stance out of his accusations. That is sectarian fashion. The Breviary, as the name indicates, may be properly styled the Bible abridged. It contains large portions, the beginning chapter or chapters always, of every one of the seventy-two books that comprise the genuine Bible. These books are distributed over the three hundred and sixty five days of the floor with books robbed from the the year. In addition, there are comry portions of demonstrates. The friers not only evarious great read and spoke in Spanish to the mentaries on those very portions of the Bible written by the various great Tathers and Doctors of the Church in the first centuries, besides life-sketches of the heroes of religion, the martyrs and other canonized read and spoke in Spanish to the sketches of the heroes of religion, the martyrs and other canonized at the Sancta Barbara Monastery.





friends of God. The friars, like all priests, read these portions of the Bible, etc., every day in the year, and they still do so under pain of grievous sin. Thus it has been from the time of St. Francis and long before. Oh, but the Breviary is Latin. What of it? Does the Rev. L. B. Bloom imagine that Almighty God understands not the psalms addressed to Him in Latin? Some prefer Greek. What of it?

Now as to the whole Bible not hav ing reached New Mexico. The founders of the missions there, the old Franciscan Friars, are dead. They cannot reply to sectarian charges. Hence the Rev. L. B. Bloom finds it yery safe to launch his accusations. Nevertheless, their practice will answer loud enough for the intelliible, on the backs of mules and horses, along with everything else that was necessary, came also libraries all the way from the City of Mexico. There were no railroads then. It was exceedingly difficult and expensive to get up anything. Yet Bibles camo up, too, and old tomes of every kind. How do we know? Patience. The friars themselves hailed from the capital, just as did those who achieved the wonderful work of conversion in California. All these friars had the same rules, the same customs, the same general superiors, and consequently the same practice obtained with them wherever they labored in the vineyard of the Lord. Their successors are observ-ing the same practice now. Ask those on the Rio Grande and among the Navajos at present. In California, the missions were

tairianized and liberalized unscrupu lous politicians, just as happened in Old Mexico repeatedly since 1824. Everything was inventoried and sold. Thus the libraries of the friars (and each mission had books of every description, as the Rev. L. B. Bloom may see in Bancroft), were like the property of the Indians, scattered. Many of the books, however, were saved or returned and found their way into the libraries of the Bishop of Los Angeles, of the parish of Mon terey, Old Mission Santa Barbara and Santa Clara College. A cusory examination of the lib rary at Santa Barbara reveals the fact that the friars possessed well-thumbed Bibles which date back considerably beyond 1846. To pas over all others, the oldest found here was printed in 1573, and was used by Father Miguel Pieras, stationed at Mission San Antonio from 1771 to 1774. One complete Bible bears the name of the saintly Father Magin name of the saintly Father naged history of the past. The result was catala of Mission Clara, whose beatification process is under way in Rome. There are other complete Bibles with the names of the respective with the name of the resp tive missionaries. Every friar in California, it appears, had a copy of the Bible, and that is solid reason for the belief that the same friars in New Mexico were similarly equipped. Now, for the charge that the Bible in the vernacular was not known and that it was not read in the vernacular in New Mexico. We must fall back upon the practice of the same friars elsewhere, for instance in Cal-ifornia. How much of the Bible in the vernacular does the Rev. L. B Bloom read in his meeting house on Sundays? The whole book? Surely not. Well, in the Catholic churches from time immemorial different portions of the Gospels and Epistles have been read in the vernacular every Sunday, feast day of the year by order of the fery Church which the Rev. L. B. Bloom does his utmost to vilify. The library of Santa Barbara contains any num-ber of books in the Spanish idiom which have the said Gospels and Epistles with appropriate explanations in the same language. Then there are Spanish sermons without number as old as some of the Latin Bibles. An old tome before me was printed in 1564. It is by Luis de Granda on Prayer, Fasting and Almsgiving. Another, smaller work, printed in 1592, explains word for word the Gospel of the respective Sunday or feast day in the vernacular Spanish. Such books abounded in Old Mexico. The converts, especially, were filled with them, as the Rev. L. B. Bloom may see if in the city of Mexico he goes to the Public Library building, which is

none other than the confiscated church of St. Augustine. He will

find both side naves of the splendid structure filled from the ceiling to

In fact, the first works in the Indian language of the United States were written and published by Father Francisco Pareja of St. Augustine, ore the Puritans reached Plymouth Rock. These works are catechisms and expositions of the Christian doctrine in both the Spanish and the Timuquan Indian language. Father Pareja died in 1628 at the Convento Grande de San Francisco, the very monastery that supplied Mexico with

Finally we come to the bold assertion that the padres themselves had not a single copy of the Bible in Spanish until the close of this period (i. e. 1846). We have again to accertain what was the practice of the same friars elsewhere, in California, for instance. Notwithstanding that the missions were confiscated and the books scattered, some of the latter have been preserved. Before me lies "La Biblia Vulgata Traducida en Espanol," in nineteen volumes, Madrid, 1794-1797. Moreover, it is a second edition. The notes are numerous. It was used by Father Gonzales of Mission San Jose.

The Rev. L. B. Bloom caps the climax of mendacity, however, with this charge: "Jesus Christ as only Saviour and Supreme Master was unheard of in New Mexico through the Roman Catholic Administration" (P. 138). Bloom-ing idional the (P. 138.) Bloom—ing idiocy! Ask the aforesaid Mexican of the plaza.

The Rev. L. B. Bloom closes his remarkable chapter on the Catholic Church in New Mexico with the assertion that "Mexico has only the most vague ideas of civil liberty, and still less conception of religious freedom, whereas the people of the Thir-teen Colonies had long had knowledge of, and experience in, both.'
(P. 139.) It would be wiser for Rev. L. B. Bloom to be less loud on that subject. Where are the Indians found on the eastern coast by the Puritans and non Catholic English in general? Butchered out of existence. In just retribution said Puriappeared. They were their own exe-cutioners by race-suicide. As for re-ligious liberty, better hide in shame. Think only of Salem and Cotton Mather, and the Blue Laws, In Mexico, at any rate, the Indians were allowed to exist, and to day they constitute nine-tenths of the population. whatever their faults, largely due to the baneful influence of ianized politicians, who hate the Catholic Church quite as much as does the Rev. L. B. Bloom. Hence the shocking disregard for human life there, and the demonlike mercilessness with respect to the rights of

In New Mexico, too, the Pueblo Indians still exist, and live pretty much as they did at the time of Coronado. Puritans, the co-religionsts of the Rev. L. B. Bloom, entered the heart of the country instead of the Spaniards, it is certain these natives would have been exterminated just as thoroughly as in Massachusetts. As it is, the Archbishop and the Franciscans have a time of it to shield the poor Indians in New Mexico and Arizona against avaricious sharks.

What a difference the animus makes with which a man undertakes to de-Years ago a party of non-Catholic literary and scientific men entered New Mexico for purposes of investi-gation. Whilst they examined above and below the surface, the ruins of past missionary activity, and studied the pueblos, they also dug into the history of the past. The result was without anything like the modern facilities to lend assistance. One of these honest investigators, Bande lier, despite what may have been found amiss in individuals, became a Catholic. The others, like Charles Lummis, the famous editor of the "Out West," Fred W. Hodge, in charge of the Bureau of Ethnology Washington, D. C., etc., would as soon now accompany a polecat on his marauding expeditions as join the Rev. L. B. Bloom in vilifying the Catholic Church and her ministers FR. ZEPHYRIN ENGELHARDT, O. F. M

> THE PERIODIC BUGABOO -SB&Ca

"The history of religion in the United States shows us," says the Catholic Advance, "that about every fifteen or twenty years some irresponsible nobodies get together, imagine, or pretend to imagine that Catholics are planning a new St. Bartholomew's massacre, to counter-act which, said nobodies proceed to throw divers fits. They jabber about papal aggression, Romish domination, lecherous priesthood, de-praved convent life and an abundance of other such elevating topics The sum total of their efforts frighten a few women and children, gather money from a not inconsiderable number of ignorant people

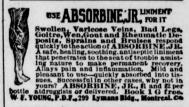
retire with well-filled pockets. Sup-porters of anti-Catholic fanatics are found chiefly in small towns and sparsely settled districts where the inhabitants have little chance to know what the Catholic religion is, Most of those who contribute to the propagation of slanderous stories against our Church, have never seen a priest or nun except in effigy. They have never been inside a Catholic place of worship and would not recognize the convent if it were placed under their nose."

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