after his own heart, and so perfect the

good work begun?

All offerings for this purpose hould be sent to Father Robert Eaton, church of the Paulist Fathers, West 59th St., own wellbeing. Through their chosen New York City, who has been sent to this country to enlist the sympathy and secure the help of Catholic America in this movement, which deserves a world-wide recognition.

SOCIALISM vs. CATHOLICITY.

N. Y. Freeman's Journal.

We give in another column a letter from Mr. D. O'Donnell, commenting on recent Freeman editorial on the above ubject. Though he gives us a swipe r two we nevertheless give his letter in full. because it is that of a very earnest man whose heart revolts at degradation and misery which pitiless and lawless capital has been permitted under present political systems to imthe toiling and sweating mil-We have numbered his paragraphs, and our comments shall follow

n the order of those numbers.

It will be observed that the difference between Mr. O'Donnell and us is not in regard to the abuses and consequent sufferings which he so forcibly portrays. These have impressed us as profoundly and painfully as they have im. Nor does our difference regard the end to be attained, namely, the suppression of abuses that have led, and in recent years are leading more rapidly, to intolerable social and indus-These abuses and conditions. their evil and degrading consequences are too manifest to be doubted by any one who observes and thinks.

difference regards solely the means to system to the end.

To meet the requirements of sober reason, free from passion and sentiment, selves. It is never justifiable to use vil means to gain a good; never allow-ble to do evil that good may follow. ev The means must not only be good in emselves but they must be known to be good by him who proposes to use Where it is a question of good or evil he who would act in doubt would be as intellectually off as he who would insert a red hot poker into the contents of a barrel while in doubt whether it was powder or some non-explosive. an act would be criminal rashness. The means, therefore, to a good end just be good, and known to be good,

Besides being good in themselves the means, to meet the requirements of reason, must be adequate to the end; they must reach to the end; they must be known to so reach, else reason must reject them as means. The gun that es not reach the target it is intended to hit must be rejected as a means to

the end intended. Again, and lastly, the means, in order to be legitimately usable, must be accompanied by a reasonable assurance that they will not lead to worse evils health would take, on the word of a quack, a medicine whose action and result he does not know. He should at least have a well grounded confidence that the nostrum will not make him (5) You very pertinently ask why we least have a well grounded confidence that the nostrum will not make him

orse, or kill him. These three attributes that should reform—and all means to a good end—are, we think, indisputable. The first are, we think, indisputable. cal system an adequate and ellicent remedy, we should not throw it aside third—adequacy and safeness—are dictates of reason and common sense that to be accepted need but to be understood. They constitute the criterion or touchstone by which Socialism as a means to the betterment of living conditions must be tested. Keening these in the sum of the sum ons must be tested. Keeping these in pind, we will now consider some of Mr.

O'Donnell's contentions. 1) The first-our apparent lack of and consistency—we will let pass, bing that on a further exposition hoping that on a of the subject he will see that the fault was not in our logic, but in his spec-

tacles (2) He tells us that he is a Catholic and a Socialist, as "he understands Socialism." In our article, which criticises, we did not combat Socialism as he understands it, for we knew he understands it. We combated the principles of Social sm as formulat-ed, explained and defended by its most exponents and leaders. These principles, we insist, no Catholic an hold and continue to be a Catholic.

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Our correspondent does not make it clear what he means by our "econosystem." It seems to us that by the term he means the abuses which the people, with the power in their hands to prevent them, have allowed, through stupidity or wilful neglect, to grow and flourish under our economic system, just as the lazy and thriftless farmer allows rank weeds to grow on his good land and choke and destroy his crop. The evil is not in the land o crop, but in the farmer and his of obnoxious vegetation. tolerance Just so the evils our correspondent justly complains of need not be attributed to our political or economic system we inherited from the founders of the Republic, but to the carelessness, ndifference or laziness of the people who, too, tolerant of those evils, permit them to to grow and flourish when our political system puts into their hands the power to stamp them out. Why should we join with Socialism and strive to subvert a political system that gives the people full and ade-quate power to protect themselves quate power to protect themselves and to remove every obstacle that ob-structs their way to "life, liberty and the pursuit of happiness?" If the people, with this power in their posses-If the cannot provide for their own welfare, what hope can they have under any other political system? For no imagin

greater power of self-protection.

There never has been a social form called government, nor can one be im-

agined, wherein a community of seventy millions of people have so thoroughly in their own hands so ample and adequown wellbeing. Through their chosen agents they can make their own laws to suit themselves. If the framers of the Constitution did not in advance pro-vide remedies for the evils we deplore they left to the people, in that docu-ment, the power to apply remedies by adding further provisions to it if they deem it necessary. What more can we desire? Socialist leading strings and desire? nursing bottles?

As the people under our political system have the constitutional power to acquire all the earthly beatitudes that atheistic social doctrinaires promise them in an indefinite future, should the people turn their backs on the adequate means in their possession and take to experimenting with Socialist patent nostrums? Why not inthe Constitution has supplied them with and uproot the noxious growth they have allowed to spring up in their political and economic domain? If a free people having control of their own affairs cannot guard against tyrange. patent nostrums? economic system. The laboring classes constitute always the majority. If they permit themselves to be sunk by a minority into peonage or quasi slavery they have themselves to blame and not the system which puts the governing power

the who observes and thinks.

It remains, then, that our point of Nor is there anything in our political prevent them. contrary, the system puts into their hands the adequate means. All that is required is an intelligent use the means to be used to gain a desired of those means. And if they have good end must have certain conditions.
In the light of revealed Christian truth and law the means to the good end must, like that end, be good in them themselves under the proposed Socialist system. They need not wait for a body saints to come and eradicate the ils. He whose shoe pinches and pains him is himself the proper person to remove the shoe. If he can and will not remove it, but chews and grumbles and growls at shoemakers and waits for and growing a snowmards and some saint to come along with a boot as you would have others do unto you, jack, he will very likely have to wait a and "Love thy neighbor as thyself," as

classes, the principal sufferers from those evils, have the power under our present political system to abolish those evils we can see no reason why they should resort to other and untried systems and experiment with untried and at best doubtful remedies. The cry " of two evils choose the least "has no applica-tion in the case; for when you have the power to remove the evils complained of there is no reason why you should applies to unavoidable evils of this companied by a reasonable assurance applies to unavoidable stratcher will not lead to worse evils than those they are expected to abolish; in a word, that they will not lead from the frying pan into the fire. He is an unwise sick man who to recover his unwise sick man who to recover his that they will not lead from the frying pan into the fire. He is an unwise sick man who to recover his the least evil—amputation—rather than the particular to the second of their lives—and not ling principles of their lives—and not ling morally evil acts, one greater and the

should continue to suffer evils while there is the remedy at hand. There is characterize the means to be used to-ward social and economic and political to continue. But there is very good to continue. But there is very good reason why, while having in our politi-cal system an adequate and efficient

expounded by Karl Marx and other authoritative leaders destroys organized society and leaves the weak absolized society and leaves the weak absoliced society and leaves the weak absoli lized society and leaves the weak absolutely and unredeemably at the mercy of the strong, without appeal and without sympathy or pity. It denies to society that functions the society with exactly the first for which exactly mainly exists. pity. It denies to society that runc-pity. It denies to society mainly exists, tion for which society mainly exists, namely, the protection of the weak against the strong; and justifies the against the strong—in preventing

(6) You say true Socialism rests on the commands of Christ, "Do unto others, etc., and "Love thy neighbor as thyself." You are right, and and we the survival of the weak, because weak. His doctrine is that of atheistic revolution, that in its revolving uses the strength of the strong to cause the weak to perish. Such a doctrine leaves no room for protest against wrong, for no room for protest against wrong, for in it there can be no wrong. The tyrant, the oppressor and the murderer are as guiltless of wrong as are the cogs in the wheel that crushes out human life. They could not save their victims if they would. The evils you complain of are, in the doctrine Marx, not evils at all ; they are only facts, inevitable facts, and there is no power in heaven or earth to change or avoid them. Should the laboring Should the laboring classes continue on the downward grade and sink to abject slavery it would be only one of the events in the unalterable evolutionary chain of events. No gov-ernment could be held responsible for ernment co it, since all forms of government are themselves but events in the fatal chain. How absurd is the promise of those holding such a doctrine to change the course of future events whose those events must come in their time as the result of fatal necessity, and are absolutely unavoidable! How can they condemn evils and hold anybody responsible them when their doctrine teaches that no one, neither God nor man, can possibly be held responsible for them? When the events or conditions that are passing like links in an endless chain, a fatal necessity drag the coming links after them? According to this doc-trine the assassinations of Lincoln, Garfield and McKinley were neither im-moral vicious or wrong acts, and the assassins were no more guilty than were Being mere teeth in the system can give give them any their victims. grinding millstone of fate and necessity,

We have given enough to show that no Catholic can hold such doctrine, or knowingly favor its application to human social life. Socialism, with its de-lusive promise of bettering things, looks forward to and labors toward making this pernicious doctrine the governing

ence, vote or advocacy? Of course he cannot. It is no more lawful to do so than it is lawful to help a man commit suicide.

Our correspondent asks, "Why leave a question which involves the wellb of society, morally, socially, educationally, to atheists alone to be the sole exponents of remedies for flagrant abuses?"

injustice and oppression there is no hope for them under any political or economic system. The laboring classes are themselves responsible for the evils they suffer. If they are not intelligent enough to relieve themselves under a system of government that gives them the power to do so, they are not intelliinto their hands.

(3) There is nothing un-Catholic or favorable or chimerical system.

(3) There is nothing uncertainty and Catholic in a movement by the laboring classes to do away with the laboring classes to do away with the system of principles and means that system of principles and means that the laborate the laborate

As for society in general, the Son of God came upon earth, promulgated a system of principles and means that lead to the best possible condition of human society, and established an organism—His Church—to keep those principles constantly before the world throughout the ages. Men did not have to await the advent of a Socialism that denies the Redeemer to learn what is best for them.

But, you will say, the Church has not eradicated the evils under which men suffer. That is true on the same principle that the physician fails to cure the patient who throws his remedies out at the window. No remedy can benefit 'hose who will not take it. No community of men can be benefited by our Lord's precepts, "Do unto others as you would have others do unto you," and "Love thy neighbor as thysèlf," as long as that community is as regardless of those precepts as it is of the idle winds that sigh through the tree tops. The responsibility for failure to obliterate human ills, then, is not with the divine teacher who presents the remediate of the patient was a sound that the denies of the patient will be preached by Father Aylward, rector of the Catheral.

DEATH OF REV. PATHER POBARTY.

Right Rev. Dr. McEvay, Bishop of London received notice Sunday afternoon Dec. 21st. of the death of K.v. Father Fogarty, parish of the death of K.v. Father Fogarty, parish created by at an activation of the death of K.v. Father Fogarty, parish created by at an activation of the death of the Pather Fogarty, parish created by at an activation of the death of the v. Father Fogarty, parish created by at an activation of the death of the Pather Fogarty, parish created by at an activation of the death of the Pather Fogarty at a created by the when which father for the death of the sunday afternoon Dec. 21st. of the death of the Pather Fogarty parish of the death of the death of the Pather Fogarty at a created by the sunday afternoon Dec. 21st. of the death of the Pather Fogarty at a created by the knew bin. A severe coid ensued, followed by precessary to cood while. When you want a thing long as that community is as regardless one and can do it, do it yourself. of those precepts as it is of the idle good wine.

(4) Of course, we recognize existing evils. But as long as the laboring evils. But as long as the laboring the principal sufferers from those and delinquent hearers who will not apply them. You cannot pull a man from the well unless he takes hold of the rope that you let down to him. If he suffers there he cannot reproach his would-be preserver with failure to provide him with a means of safety.

The Church can teach, instruct, exsuffer the least of them any more than hort and point out the right way, but the greater. We are never justified in doing evil, great or least. The maxim to walk in that way. You can bring a to walk in that way. You can bring a horse to the water, but you cannot least evil—amputation—rather than greater—death. But as to two merely the subjects of their imbecile pharisaical or critical chatter and the evils that arise from a disregard them would disappear as miasmic for

disappears before the morning sun.
Can the Catholic—who is a Catholic in his life and not merely in words think for a moment of turning his back on the remedies of the divine Healer and of appealing for surcease of sorrow to false gods, or to the no-god of atheremedy for the toothache.

The doctrinal basis of Socialism as Christian theories and delusive dreams

cannot have too much of that kind of Socialism. But that is not the kind of Socialism taught and advocated by the atheistic and Christ-denying founders of the anti-Christian sect or party that goes under the name of Socialism—the new ism that asks you to trust to its keeping the well-being of society, and to reject God and His Christ as superstitious myths.

Continue, then, in the Socialism of Christ. Love your neighbor as your-self. Do to others as you would have them do unto you. Let all men do the same, and there will be no tyrant, no oppressor, no under-man, no robbing the laborer of his wages, no coining dollars from the misery and tears of widows and orphans, as the operators There will be do in the coal mines. There will be only the Socialism of Christian De-mocracy. This kind of Socialism is as different from that which European doctrinaires have introduced into this country as heaven is from hell or dis-

cord is from harmony.

But suppose, as you do, that those who have the office of teachers and educators neglect their duty, what then ? Assuming for the present that thos who hold true principles neglect their duty, is that any reason why an intelli-gent man should reject those principles and follow false ones? Would you reject the true because somebody neglects his duty? But we do not admit that the ministers of the Church neglect their duty in teaching the true Socialism of Christ, that Socialism which would result others as from doing unto others as we would have others do unto us, and from loving others as we love ourselves. They teach these laws of Christ conthey could not avoid crushing that stantly to men from the altar and to the which fate placed before them. There children from the catechism.

could be nothing morally wrong in their deeds, because there is no moral order, therefore no morality, no right or wrong. It is useless to follow this documents of political and economic patent medical contents of political contents of politica trine further to its evil consequences. cines, and join in the route and clamor of crank reformers? Is it just to accuse them of neglect or indifference

because they do not do this? Lack of loyalty to the Church of Christ and to her ministry is the result of the criticising, fault-finding spirit which, like the child, grows tired of the principle of society.

Can a Catholic help it on by his influand itching to take up with anything that comes along, providing it is new that comes along the and accompanied with enough noise and exploitation. In the words of a very talented politician, we should stand pat to the old and the true. In the varying drifts and currents of the times we should cling firmly to our anchorage and not permit ourselves to be wafted about by every wind of doc-trine or by the seductive dreams of

For want of space and time we must leave some of the numbered paragraphs without special comment. What we have said, we think, covers the main contention of our respected correspondent, and comment on the remaining paragraphs would involve repetition. We, may, however use some of them as strings to hang remarks on.

We must remind our correspondent that in treating of Socialism we must deal with its principles as expounded by its most authoritative expounders. By them it must be judged.

... DIOCESE OF LONDON.

athedral. May his soul rest in prace!

ORDINATION AT THE CATHEDRAL.

A solumn ceremony took place on Saturday. Dec 29th, at St. Peter's Cathedral, being the ordination to the priesthood of Mr. John Dann, of Wyoming, and Mr. Emery, of Mitchell's Bay, west of Chatham. The two young gentlemen had just returned after spending three years in training at the Graud Seminary, Montreal A number of visiting clergy together with the relativest of the candidates for the priesthood were in attendance.

The ceremony began at 9a, m., and lasted for an hour and forty minutes. Assisting His Lordship the Bishop in the solemn ceremony were Rev. J. T. Aylward, R ctor of St. Peter's, and Rev. Father St. Cyr, of Soney Point The master of ceremonias was Rev. Father Egan, Rv., Father P. J. Gann, of Wyoming, assisted Father Dunn, and JRev. Father Lang, lola, of Tibury, assisted Father Emery. The priests within the sanctuary were: Revs. Father Lydoccur. Driscoil. Pinsonneault, stanley, Hogan and John J. Gann
The young priests afterwards gave their blessings first to their parents and then to the members of the congregation. They left on the afternoon train for their respective homes, where on Sunday they celebrated their first wass. We wish Fathers Dunn and Emery every blessing in their holy vocation. ORDINATION AT THE CATHEDRAL

THE DELEGATE S SECRETARY.

THE DELEGATE S SECRETARY.
On last Sunday the congregation of S:
Peter's Cathedral had the pleasure of listening
to a sermon preached by Rev Father Francis.
O. F. M., secre ary to the Apretolic Delegation
at Ottawa, We hope we shall of en have; the
pleasure of a visit from Father Francis. His
sermon was one calculated to remain alive for
good in the minds of the p ople for a long time.

but can appreciate the touching beauty of Moore's lines?

"Those evening bells! those evening bells! How many a tale their music tells of youth and home, and that sweet time When first I heard their soothing chime."

"Ball," goes the old German sorg, "thou soundest merrily when the bridal party to the church doth hie; thou soundest solemnly when, on Sabbath morn, the fields deserted lie; thou soundest merrily at even, when bedtime draweth night; thou soundest mountainly, telling of the bitter parting that hatten the solemn and the self-weak of the self-weak of

gone by. Say, 15W cause, thou another, or the joice, thou art but metal dull? And yet, all our sorrowings and rejoicings thou art made to tell?

The solemn and imposing service of blessing the bells of Sb Mary's chu ch. Hesson, of which the Rev. Father Gaam is the energitic day esterned pastor, was performed on the stay of the Rev. Father Gaam is the energitic of the stay of the Rev. Father Gaam is the energitic of the stay of the Rev. Father Gaam is the energitic of the stay of the Rev. Father Gaam is the energitic of the stay of the stay

SAfter the lecture the ceremony of blessing the bells was proceeded with. His Lordship's assistants were R v Father P J. Guara. deagon; Rev. Father Asymans, subdescon; Rev. Father Schweltzer, assistant priest; Rev. Father Schweltzer, assistant priest; Rev. Father Lehmen, master of ceremonies; and Rev. Father Guam assisting the Bishop. A large number of senctuary boys also assisted. The two new bells are supplements y to the one now in use and are tuned to form a connete octave. When obseed they will rank A flat C natural, and R flat. Each is suitably inscribed with the date of baptism Dec. 16t, 1902. That named St. Joseph has a spongors, Joseph Stemmfer, John Lusseman, and Charles Moser. The other is named St. George and has as spongors, M. Stemmfer, John Moyer and Jacob Gatchene—all the names being engraved on the bid of Miss Annie Forster, our sint, rendered a subcudid musical service. The soloists were Mrs. Moyer and Miss Adoline Gatchene, the other members being Misses L. Fores'er. Ida Helm and Alice Farrell and Mosser. Forster, Gatchene, Moyer and Moser.

The service was closed with the Solomn Benediction of the Biesed Sacrament with deacon and sub-dearon.

The bells were then rung by His Lordship and the Rv. Festher J. J. Guam annatuced that any member of the congrecation was well come to risk them, which invitation was almost generally taken advantage of, the boaling continuing for nearly half an hour after the ceremony.

must generally taken advantage of, the nealing continuing for nearly half an hour after the centinuing for nearly half an hour after the centinuity of the second of the centinuity of the

THE BEST DECEMBER NIGHT.

I had fed the fire and stirred it, till the sparkles in delight. Snapped their savey little fingers at the chill December night: And in dressing gown and slippers I had tilted back 'my throne'. The old split bottomed rocker—and was musing

all alone,
I could hear the hungry winter prowling round
the outer don
And the tread of muffled footsteps on the white
plazza floor;
But the gentlescene to me only as the murmur of a stream
That mingled with the current of a lazy flowing dream.

and I saw a happy mother, and a group surrounding her.
That knelt with costly presents of frank incense and myrrh;
And I thrilled with awe and wonder as a murmur on the air
Came drifting o'er the hearing of a melody of prayer— By the sp'endor in the heavens and the hush

upon the sea, And the majesty of silence reigning over Gali-We feel Thy kingly presence, and we humbly bow the knee
And lift our hearts and voices in gratefulness
to Thee." vis on, slowly falling, with the words

Then the Then the vis on, slawly, thanks, with the works.

Fell swooning in the moonlight through the fresty window pane.

And I heard the clock proclaiming, like an err smithel.

Who brings the world good tidings—"It is Christmas—all is well!"

-JAMES WHITCOMB RILEY.

Catholic Instead of Romish.

Catholic Instead of Romish

A SLIP OF THE PEN.

In dast night's issue of the News, under the caption "Why was Megns Charia, in Latin," a correspondent singing Y. L. M. "L. Dunville, Ont., uses the offensive term "Romish Church." Catholic Church is the proper term and if your correspondent wishes to be more explicit, he may say—Roman Catholic Church but it is entirely superfluous to prefix the word Emistry and the word the may say—Roman Catholic Church but it is entirely superfluous to prefix the word Emistry and the word the control of the word the control of the word Romish the Standard dictionary says: "Used by Protestants and generally in dicating disesteem." The encyclopandia dictionary says of it: "Used with a slightly contemputous force, "Websier says of it: "Frequently used in a disparaging sense," "John Wesley says of it; "That it is a name which Catholics do not take to thems sives, but one fixed upon them by way of repreach without their approbation or consent." It is not to argument or just criticism that Catholics object but to misstatements, sophistry, and contemptuous tone and phraecicgy. The term "Romish" is banned by gentirmen. It is the property of cads and unscholarly biggist which Y. L. M. T. is not. If I have placed him rightly he is an old gentlemen as the solution of the property of the property is a slip of his pen and I regret that he should happen to suity with it the lustre of his able letter on Magna Charta.

Dunnville, Ont. Dec 12, 1902.

pleasure of a visit from Father Francis is sermon was one calculated to remain alive for good in the minds of the p ople for a long time.

St. MARY'S CHURCH. LONDON.

Judging by the preparations made for the coming religious festival by the parishioners, the celebration of the first Christmas in St. Mary's basutiful new church will indeed be a very happy event. The members of the congregation are working very energetically with a view to having the decorations for the orbit and church artistically arranged. And it is expected that the music will be of an exemination of the congregation are working very energetically with a view to having the decorations for the orbit and church artistically arranged. And it is expected that the music will be of an exemination of the merit of the congregation are working very energetically with a view to having the decorations for the orbit and church artistically arranged. And it is expected that the music will be of an exemination of the church of the decoration of the decoration of the merit of the congregation are working very energetically with a view to having the decorations for the orbit and church artistically arranged. And it is expected that the music will be a sensition of the decoration of the merit of the decoration of the decoration of the merit of the congregation of the decoration of the dec

Very sincerely yours
A CATHOLIC TEACHER.

The very clever pen illustration we print on the eighth page of this issue is the work of Mr. W. B. Waterbury of St. Thomas, Ont.

C. M. B. A.

RESOLUTIONS OF CONDOLENCE.

Moved by B. o. Juo. Gorman, seconded by Bro. E. J. Daly,
Whereas it has pleased Almighty God in His Infinite Wisdom to remove from our midst, our respected and werehy beother. Dr. John A. MacCabe, at one time Grand President of the C. M. B. A. of Canada, and at the time of nis death, Grand Chancelor of our order.

Be it resolved, that we, the members of Branch 28. Octawa, in meeting assembled while bowing submissively to the will of an all wise Providence, desire to express our deer regret at the sudden death of our departed brother, and beg leave to extend to his widow and family our heartfelt sympathy, praying that God in His mercy may protect and comfort them in their sad breavement.

Resolved, further, that the Charter of this runch be draped in mourang for thirty days and that this resolution be spread on the widow and family of our late brother, and to be Carifolic Record and Canadian for publication. RESOLUTIONS OF CONDOLENCE.

NEW SEPARATE SCHOOL INSPECTOR. NEW SEFARATE SCHOOL INSPECTOR.

At the regular meeting of Branch 25. C. M.

B. A. Simcoe Ontario. The following resolution was unanimously and heartily carried and
presented to Mr. Power won replied thereto
thanking his brother members for their kind
sectorographic words:

thanking his brother members for their kind and encouraging words. "Resolved that it affords the mambers of Branch 231, C. M. B. A. much piesaure in tendering you our most-sincer congravilations on your appointment as inspector of S. paralt a shools for the Province of Ontario. That the Provincial Governments of Datario. That the Provincial Governments of Wick was a wise one we all feel certain We are proud to have you as a member of our oranch of which you have been the presiding officer for four years as our most worthy president. Your appointment will necessitate your leaving our midst and we feel sorry to part with the active and fauthful assistance you have ever given us in making the work of our branch a

The state of

success. It is also a pleasure to know that as Principal and Science master of the Simcos High school for over six years your record has been one of eminent satisfaction to the High

been one of emiment satisfaction to the High School Board of Education.
Wishing you and Mrs. Power success in your new field of labor, we are, your brother mem-bers of Branch 23t. Further R seelved that this resolution be inscribed in the minute book of our branch and that copies or forward of for publication in the Canedian, are efficial organ, and in The Catholic RECORD.

ORD.
REV. L'HEUREUX Spiritual Adviser.
A ri MARKE 1st Vice-Pres.
W. E KELLY, Recording Secretary.

A. O. H.

Toronto, Dec. 17th, 1672.

Dear Sir.—Since last you heard from the A.
O. H. a great many additions have been added to the Order. While we are, and will continue, a school of inspiration for the Irishman—a new content of the place where he can talk of the days when he played marbles in the land he loves—and no good reason can be shown why ever true son of Ireland cannor belong to the A. O. H. and every town and city a division. Many uses the argument, they belong to so many that it comes heavy, but many of ay C. M. B. A friends who are members say that, in case of stekness, thelips them to by a serson mis and therefore they become no burden on their society. The A. O. H. has now a death barefit of \$300, added to their sick benefits of \$1,00 per week. This new deep rates will take effect on the last two years we paid \$20' say the following will show:

Durbleate.

Beceived from H. K. sity. Treasurer of Div.

years, we paid good as the following will show:

Received from H K-dly, Treasurer of Dly.

5, the sum of \$200.00 (.we hundred dollars), the amount of b mells due on the death of my husband, John Dalan a member of Dly. 5, A. O. H.

Toronto.

Fraternalls was Dollan.

Fraternally yours,
H. McCaffrey,
Pres. Div. 5, A. O. H., Toronto.

Sacred Pictures.

Beautiful Artotypes for framing, superior to Steel Engravings in execution

Size 22x28. Post paid, SUBJECT Sacred Heart of Jesus. Sacred Heart of Mary. St. Joseph
The Good Shepherd.
Madonna.
Head of Christ. Christ in Gathsemane. The Holy Night.

He is Risen.

He is Risen.

An Innocent Victim.

Head of Carist at Twelve Years.

Mary Magdalen.

Immaculate Conception.

The Holy Night.

Christ in the Templa. Drist in the Colvery.

In the Colvery.

In machine Conception.

Suffer Little Condren to Come Unto Me.

Glad Tidings of Great Joy. Help, Lord, or I Perish, Mater Dolorosa Madonna di San Sisto (det Mater Delorosa.
Madenna di San Sisto (detail square),
Christ Healing the Sick Child.
Christ's Entry, into Jerusalem.
Christ Pracaning by the Sea.
The Ascension.
The Careldylop

The Ascension.
The Crucidixion
St. Authory of Padua.
Madonna di San Sisto (le'ali oval).
Christ Taking L. ave of His Mother.
Ohrist and the Fisherman.
The Artival of the Sher hards.
Madonna di San Sisto.
Mather of God.

other of God. ead of Ch. 1st (detail from Gethsem ane).

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