## Cbe Cathalir Raxard.

## VOLUME XXXVIII.

LONDON
Cbe catbolte 3ecort
$\frac{\text { Condon. Saturday, January } 1 \text {, }}{\text { Reminisomnot }}$ The haman raoe has had a long
pilgrimage and is growing yery old This faot unconseiously colours the
outlook of many who would fain dis. port themselves like the tabled demiode of the Golden Age-the age of
the world's obilidhood. It is a vain
 vioion, a tading film, the shadowy
dream which takes the place of an
undeoiphered past. But it it nataral ap
dra
the youth. We even try to eappreese the
symptoms of change and decay
shich thrust themeglyes forward and











 Worth's "Ode to Immortality" depicts
the eeonio changes which give form
and To the child, it ite birthright be not
withheld, the earth is 'apparelled in Withheld, the earin is apparelled in
colestial light," it waras "the glory
and foeshnoess of a dream." As the


 the grass" and the "glory of the
flower" have all but vanished, giving
place to "the light of common day." These serious and sombre reflec-
tions camot be inappropritate now
that we are leaving another mile. milestone either; 1915 will be the generation upon whioh they will
look baik with feelinge subtly com. pounded of pride 2ad grief. What to mourn ! sill, though tharopergies in
long carry the carre of the
Which the Powers have indulged,

 uals will wither and rass, making
room for nthers who in their ture
will fall when the time comes. all sounde very tamillar; ; would that
we could take in ite moral and ste forth with brave hearts to tread th of hopetulness, undeterred by bas
hailit or nuprepareanese of mind
Rosdmakers and pathfnderas all th busy tribes of mankind have bee
History is largely a record of wand ing rases. From the rising of the
Sun to hie going down, from the plains of Asia to the Middle Se
humanity pressed forward. So ha it besn with the unknow
realm of life ; saints and gee
tave taced ite unoertainties wit oalm courage. We sparn the
limite get by the almanac, and cile
the poet of old, pant and atraln aft farther disooveries. We would be ever
going on, We long for immortality and find its image in our hearts,
Poots have eung of the open road
"Not in vain the ditances beckone." Krery milestone we pazs geems to
ory "Memento Morl," but we are not

|  |
| :---: |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |


|  |  |
| :---: | :---: |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |

$$
\begin{aligned}
& \text { EPISCOPAL CHURCH } \\
& \text { S IIRRED UP }
\end{aligned}
$$



|  |
| :---: |
|  |  |
|  |  |
|  |  |
|  |  |



CATHOLIC NOTES The Antrian army han in the folla
100 prieate
they andergo many
 there were only 500. At the Dominican Convent of the
foitered
Nane,
Weat
Hobokken,




 onteats through the governora.




 other Ruropen miseionary aemin.
aries are depletea, word comes that




|  |  |
| :---: | :---: |
|  | EN |








$\qquad$






$\qquad$
$\qquad$












 the degree of Doctor of Divinity.

|  | THE CATHOLIC RECORD |  |  |  |  | JANUAFY 1, 1016 |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: |
| A FAIR EMIGRANT bx rosa miliholland $\qquad$ <br> Chapter iII <br> " And now, dear," saial Deamond, "as I have given you my berious tor the rest of the evening. Thant to look over the papers in the old wojden box in the shanty, to put them in order for your reading Don't expeet to zee me again till to morrow morning, and teil Joannol shall not come in to eupper. 1 shall ${ }^{\text {epand mat meat of the night at my task,", }}$ gaid Bawn, beginning to tremble for | not be controlled, ehe rose and went <br> to the window commanding a view of <br> one end of the log hut. The faint star of light which ohe could alwaye <br> see when he was there at night, was burring still. How long he was <br> lingering over that painful retro- spection! Howfiredehe would be to <br> morrow I Full of tender concern for | her, not to England, but to those Continental pincos where varieties ofthese people are to be met. Who rouil recoogniza him now or remem.hour his toory?It was not posible but that tome good man, her mato in heart and mindi, eseing her, shoold having beon tound for hor, What mattered about the rest? |  |  |  | She'd never do a foolieh or a worldly thing, her." |
|  |  |  |  |  | ing her to my bright little Kerry |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  | morrow I Full of tender coneern for him, she dressed quickly, went noise- lessly down the staircase, and let herself out of the house, with the |  |  |  |  |  |
|  | herself out of the house, with the intention of persuading him to giveup his vigil, and of preparing | tion as far as Europe, Desmond's thoughtis went further still, and the |  |  |  |  |
|  |  | face of another woman became present to his mind. After half-an- |  |  |  |  |
|  |  |  |  |  |  |  |
|  | take betor <br> She was goon at the door of the | Bewn, with all her heart in her eyes. |  |  |  |  |
|  | shanty, and, finding it unfastened, in, ing gottly to her father that it was she | "I have been thinking, dear, it is pity I told you-sil I told you that |  |  |  |  |
|  |  | pity evening. What is the uee of 10 now |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  | the letters and papers, dearest. I was reading them when I got this |  |  |  |  |
|  |  | Bawn's heart alwaye stood still when he would speak like this in her chaertol way: "They are a |  |  |  |  |
| my troubie, your sympent Already feel happier than |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  | gate in the casket. I have not looked at "them." <br> "Better not look at them at all, |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  | gone." liets her geat and knolt by his |  |  | WHICH OF THE TWO? |  |
|  |  |  |  |  |  |  |
|  |  | bed, laying <br> Do not talk so," she said, "if you |  |  |  |  |
|  |  | would not trill me. You are going to be well, and then we will torgetand be happy. And I mast read |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  | those letters, though not until youbid me. I have a presentiment thatin the course of my years I shall |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  | How should you ever meet with them;and what could come of it but pain?" |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  | "I doh't know how I shall meet them, but I have a long time to live |  |  |  |  |
|  |  | in this world, and they are in it,-some of them, surely-and there isno knowing how things may happen. |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  | no knowing how things may happen And as for pain, thers might be pain, indeed, but the truth might come out of it." |  |  |  |  |
| sopper, Retiring early to her room, |  | "Well, dear, I feel that I have noright to deny your request in thematter, having told you so much as I |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  | did. You know the worst, snd i your mind will run on the subject, it |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  | "Dear, I would rather not. My |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  | borne. Peace has come to me at last, and I will not give it away again.Make what use you please of your |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  | down her cheeks. His perfect peace, forgiveness, satisfaction, wrung herheart more than the most bitter |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  | (eater |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  | (How sweet it would be when he should get quite well and would talk |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  | like this, about what in former days had been a horror not to se shared or softened ! After a long time of sil- |  |  |  |  |
|  |  | ence, she ventured to withoraw andhesd from the pillow and steal a look at his face. She thought he had tallen asleep, and so he had; only |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  | he need not have feared to awake <br> im, for though his eyes wir las <br> closed, his spirit was already awak |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  | in eternity. $\qquad$ |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  | The second winter after ArthurDesmond's death had come round, |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  | tragic year, was trying o begin an-other with patience, which was the |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| among them", ghe thooght, "and |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| ${ }_{1}$ | his mind to die, ke tele no reyreti, ex |  |  |  |  |  |
|  |  |  |  |  |  |  |
| - | Watching her sion on nice things for his com- | lamp light she looked very unlike the blooming, vigorons Bawn who | he subject then. <br> When Bawn laid her head on the |  |  |  |
|  |  |  |  |  |  |  |
|  | $\begin{aligned} & \text { tort, to be worn, as ehe fonly boped, } \\ & \text { in the coming winter, which he } \\ & \text { knew he should never gee, he re. } \end{aligned}$ | had lived so full a life at her father's side. Near her wers the books he and she had read together, but she |  |  |  |  |
|  |  |  |  |  |  |  |
|  | marked the besuby of har face and form, and the signs of an ardent <br>  Bo claarly vieibibe under hèr ererene |  | Sef, but milich had to be giflered, |  | (o) do her hait, to attend upon her |  |
|  |  | though a work-barkst stood at her hand with varieties of material for |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| and poken to her. Rren Mhen wides |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| teit rneasy, ag though inteliligenee |  |  are lonely. You have company that please yon better than mine, I am not tattad for al alonoly 1 Ifo. Now you, tor inetanoo, judging by sour vase are fond ot mooning all by <br>  grow into an old maid, as, trom your demeanor to gentlemen, I |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |


|  |  |
| :---: | :---: |
|  | murd |
| an aetress, dear old friend, I am n , really, I belong to the Little |  |
| urs $t$ te Poo |  |
| or. 1 Ilve in Jorroy, where |  |
|  |  |
|  |  |
| dio mata milt ber tovery |  |
| in tad |  |
| Sorath, that liearned |  |
| m my real ailiree, | dom |
|  |  |
| do |  |
|  |  |
|  | goid |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
| Nor thy father | otar |
| D THY MOTHER ${ }^{\text {/ }}$ |  |
|  |  |
|  |  |
|  |  |
| $\dot{b}_{6}^{\text {tor }} \text { tor }$ |  |
|  | Tbe |
| parental rotrratat and traat mith |  |
|  |  |
|  | the that ana aneon Thit |
|  | 隹 |
| on |  |
|  |  |
| trons ylatat mateo ot mothertood |  |
| Stat |  |
| tosy |  |
|  |  |
|  |  |
|  |  |
|  |  |
| orem | hand., sha con |
| 1 |  |
|  |  |
|  |  |
|  | EVER |
|  |  |
|  |  |
| Oita |  |
|  |  |
|  |  |
|  | Seman da, muic |
|  |  |
|  | coin |
|  |  |
|  | In never mation pand |
|  | ${ }^{\text {denai }}$ |
|  |  |
| $g$ lett for them but the | maro waxat the |
|  | than hao commits to writion. The |
| ta | ${ }_{\text {com }}$ |
|  |  |
| madit haidgene on thapat of thio | citit |
| , mbe |  |
|  | mite |
|  |  |
|  |  |
| omfort, and for what than nothing, abues and | ${ }_{\substack{\text { tion }}}^{\text {tion }}$ |
|  |  |
| vory abbeol. T |  |
|  |  |
|  |  |
|  |  |
| goin |  |
|  |  |
| goill | matemen in hit time |
|  |  |
| Ioter |  |
|  |  |
| Hookis? sometimes manah leat, and |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  | an |
|  |  |



| ship. They represent money spent simply and solely on self. the source of the mvil | ankind-upon hovels and pal atately Cathedral epires, |
| :---: | :---: |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
| But hers the cssusity is mare than ordinarily evident. Onr young man |  |
|  |  |
| sirsis earnestandintimats. He wishes to have a good incoms and get good <br>  | Yet eternity rsmains; and the |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
| He wishes to read the latest book and be a clever talker, He wishes tobe admired. He keeps company, of course, but wish vague intentions. |  |
|  |  |
|  |  |
|  |  |
|  | jasisty the waya of God toman, |
| time he has acquired a settled desire mplete in it externals. He wonld like to have a |  |
|  |  |
|  |  |
|  | ceasoning fury; civilization itselt |
|  |  |
| without taking in his horns, he willmarry. If he can msary snd still be marry. If he can marry and still bethe clever, dashing fellow, atill re. |  |
|  | tod will continue to exist troubled |
|  | it is true, but nowise her Divine mission of aving tools |
| ceive the multitude's adulation, then he will marry. But to modify or abandon that artistic ideal, to | aving souls. <br> She will always be a compassionate |
| descend from his pedestal to wear |  |
|  |  |
|  |  |
|  | er institutions of mercy and charity;but her chief concern ia for their |
|  |  |
| his eabs and settle down to the not a consummation devoutly to bs wished. | aternal happiness and that they beprepared for their paramount flual |
|  |  |
|  | lestiny-an immortality of lastingpeace and joy, that no man can take rom them, and where there is "peace |
| selfish calyulation <br> Plainly, the trouble with our young |  |
|  | such as the world cannot give."Rober |
|  |  |
|  | RELIGIOUS <br> INDIFFEREN |
|  |  |
|  |  |
| tor play. Coneequently oar youngman takeno tionkht ofgiving |  |
|  |  |
| supreme expression to his manhoodby loving and etriving and stragglingto make a family happy. He only |  |
|  | again by many well informed people, |
|  |  |
|  | the Unitsd States unaffiliated withany church or sect. Inquiry is |
| He does not really love, he calculates It all this were not strangling in herent nobilities in our young man |  |
|  |  |
|  |  |
|  | ta $\frac{\text { tar }}{\text { as }}$ those outide thepale of of no satiffactory anemgr has yet been |
|  |  |
| holy Sacramente morely a sociologi. cal problem, then I thould have nothing to eay aboat it., But eince it is doing all this, the occasion calle for speoch. |  |
|  | no gatiefactory anemgr has set been lound Hititory thows olearly that the |
|  | evente of one epoch have a decided ages. When a great revolution was |
|  |  |
| ndefinite uaution <br> Yet the situation leaves much | launched by an apostats monk about four centuries ago, a beginning wa |
|  | made for the sta'e of affairs that prewrought did not cease with his de- |
|  |  |
|  |  |
|  | mise, and he is an historic exemplif. cation of the Shakespearian adage, |
|  |  |
|  |  |
| when they want to win a lady's heart and hand? <br> One word more about the girl's | and left to the iadividual the privilegs of rejecting any or all objective |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
| worthy Catholio n mite above her tool. <br>  ghonld regard the problem tn thit | ar day thers is not enough positive dogmatic |
|  |  |
| 1ight. Pray, I would tell them, to be galied to a viruour wo. Bat do nothing. Do not be so vain as to pray merely tor a woman whom youoan love.Pray with humble heart for a great soul who can love you. |  |
|  | which a pagan who had never hasad of Christ, might not resilily embrace |
|  |  |
|  | and easily profess. To take an illas. |
|  | the Naw Law which makes us Chris tiane; it is the saorament of regenoration, without which, in the |
| can love. Pray with humble heart for a great soul who can love you. |  |
| T 9 E CATHOLIC CHURCH | Wordr or our Lord, one "aanot enter the Kingàom of God." This is a |
| THROUGH THE AGES |  |
|  | cardinal truth of Christianity ; never. thelese, you may hear of 60 called bishops and miniefers debating about |
| Go where we will throughout theworld-traverse the length andbreadih of the earth-and the influ- | its necessity, and coming to the conclusion that it does not matter much |
|  |  |
| ance of Christianity is felt; and herewe maan the Ohristianity of the first Christians-the truths taught to | whether a peraon is baptizad or not when the salvation of the soul is in question. |
|  |  |
| mankind first by the Church of Christ not the dietorted views held by here siarchs in the early centuriss or by |  |
|  | creed, it ceases to be a religion; you or live a supernatural life, if you or live a supernatural hife, |
|  |  |
| six hundrad years ago, or even todayby members of the warring denomina. |  |
|  |  |
| tions, "who are still blown about byevery wind of doctrine," as the Apc stle says. |  |
|  | enough on max and keep anyone a disciple of Chriet. The Tabingen |
| tinctive marks of unity, verity, apos.tolicity, catholicity and holiness? | Sochool with itg newer and higher |
|  |  |
|  | (ite melioious perverter or foats in the |
|  | his chimerical proposals about creat ing a heaven for the proletaria cher below, and the philosophy of the last |
| ke "the pillar and ground of truth," one in her teachinge, universal in her |  |
|  |  |
| extent and prestige, holy beoause spostolic in spirit as in fact, since sh | century with the stamp made in |
|  | partial explanation of the defections from Church. |
| and |  |
|  | Wind is being reaped. And it willcontinue to increase in volume and |
| and proachere and the tour great |  |
|  | violence among those, who are makimage and likeners. |
| Evangelists and other New Testament scribss and Saints for herearliest sacred writers, theologians Bnd moral philosophers.And has she ever proven false to hen trusf as a Divinely-appointed Gride for men? Bes her missionbeen s failurs and her precepis proven of no avail in these times ofBtorm Bnd stress, of "wars and ramors of wars homent how the flgures of Our Saviour and His Saints-likewise, of the Catholio Churohare found all over the civilized globe |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |

## Record Juvenile Library

By the Best Authors - Each Volume with Illustrated Jacket

## 



The Catholic Record, London, Ont

## Assumption College, SANDWIOH

Boarding School for Young Men and Boys


| men rebelled against an authority that was necessary if thay were fo re- main attached to practices of their main attached to practice Esith.-Providence Visitcr. | P, O. Bex 2093 <br> H. L. O'ROURKE, B. A. BARRISTER, SOLICITOR, NOTARY Money to Loan Suite 5, Board of Trade Building, 23I Eight 23 Eighth Avenue West, CALGARY, ALBERTA |
| :---: | :---: |
| VistenablShad Y.M.C.A. BLDG., LONDON, ONT. Students assisted to positions. College opensSept 1st. Catalogue free. Enter any time. J. W. WESTERVELT J. W. WESTERVELT, Jr, C.A. Pracipal |  |
|  |  |
|  |  |
| St. Jerome's College Founded 1864 BERLIN, ONTARIO |  |
|  |  |
| Loretto Ladies' Business College 385 Brunswick Ave.,' Toronto music studio attached |  |
| AUtomobles, Livery, Garagr |  |
|  | Funeral Directors |
|  |  |
|  |  |
|  |  |
|  |  |
| FOY, KNOX \& MONAHAN Barristers, Solicitors, Notaries, \&c. Hon. J. J. Foy. K.C. A. E. Knox, T. Louis Monaha <br> Hon. J. J. Foy, K.C. A. E. Knox T. Louis Monahan E. L. Middleton Cable Address: "Foy Keough <br> Telephones $\left\{\begin{array}{l}\text { Main 794 } \\ \text { Main 798 }\end{array}\right.$ <br> Offices : Continental Life Building <br> Offices : Continentailuie Building CORNER BAY AND RICHMOND STREETS TORONTO |  |
|  | E. C. Killingaworth <br> Funeral Director |
|  | ond 5 St. |

Che Catbolic 3ecord


THE DRAIN of WAR ON THE
NATION's VITALITY In a recent lecture on "The
Nation's
Vitality"
George Shaw with his castomary sparkling epigram and striking paradox gave
expression to some rather obvious truthe, and to some other statements oo compel thought.
A yer ago he got himsell into bad
odor because, ag he telle us, he zug. geeted for the first time that Englieh arrangemente were not absolutely
parteot and that the Ministers were notall Solons, Cavours, and Napoleo
Pablic opinion now having gone the other way, when he saide that the Britisi Ministeren not quite imbeciles,
he would probably still be called pro. German.
Mr.
Mr. Shav
opposed to p
imposibibe
mposible even it the German ocoupled territory and retiring within
his own frontier, should sey the he had shown his power, bay that, we should be governed by the eword, and would leav fighting in orier to show that Gar In fighting the German Army Eng. and was not fighting a wonderta tallible and pertect organizatio
From that romantio dream it absolutely necessary to amaken the German nation.
The subject "The Nation's Vitality." People ware with the drain on our vitality which was made by war. The one thing which ot this drain was peace. He desired
to show that peace was the only
 was an altogether inadequate remedy
as well. Which drain of war or the drain of peace ?












 producers and available for military
Berrive, and of the remainaer who
to mon

 shell at them. "We have the assuranoe of Walter Long, Preesdent of thi Local Govern
ment Board, that the intant mortality
rate is rising, probably at the reant mate is rising, probably as the reanlt
of moderno edacoation and organiza,
otion. Ladies and gentlemen, don't





## 

##  <br> Big <br> 






思


Your Savings
The War has alreeay brought great changes.
all countrional leaders in
are

|  | What are you going to do with YOUR stocking. You must either put it in a Bank invest in a Bond or Stock; or purchase Life lnsurance with it. Some men will do all three. |
| :---: | :---: |
|  | By Putting YOUR SAVINGS INTO LIFE INSURANCE |
|  |  |
|  |  |
|  |  |
|  |  |
|  | Write us, giving the date of your birth |
|  |  |
|  | The Candidal IIf Assurance of company Canady <br> Head Office Ottawa |


| CATHOLIC PRESS HOUR <br> the reading of catholic <br> broming populat <br> BRCoMING PopuLar Catiolic Preas Hour in |  |
| :---: | :---: |
|  |  |
|  |  |
|  |  |
| Aneme |  |
| coiolel tatit soptemert, id dail |  |
| 隹 with taror in int | an houra meers to boterer |
| \% |  |
|  |  |
| amoter |  |
|  |  |
| the parochial schools of Chicago, the Sisters now spend an hour each Friday atternoon in reading and dis. |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
| dirao the morement itio seaptitill |  |
|  |  |
|  |  |
|  |  |
| reading-of reading that is of thetest posaible kind for the Catholic |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
| the Catholic paper, than allow fhemto dabble in the eewage of the gutter |  |
|  |  |
|  |  |
|  |  |
|  |  |
| - |  |
|  |  |
|  |  |
|  | ? |
|  |  |
|  |  |
|  |  |
|  |  |
|  | Church Decorating |
|  |  |
|  |  |

Capital Trust Corporation, Limited
 Offices : 29 Sparks St., Ottawa, Ont. Make Your Will


| MIN |  |  |  |  |  | JaNUABY 1, 1916 |
| :---: | :---: | :---: | :---: | :---: | :---: | :---: |
| BY BMV. F, PAPPBRT THE SUNDAY AFTER THR CIRCUMCISION$\qquad$ |  |  |  |  |  |  |
|  | to entangle ne with the umaberloes |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| He sha'l be called a Nazarite." (Matt. ii, 23.) em, at the foot of a mouniain, lie |  |  |  |  |  |  |
| Hat ot Nazarath, dean to |  |  |  |  |  |  |
| Iod Mary yond |  |  | " Rellieved |  |  |  |
| was wrought, the miracle that we hoaor daily with the words of St.John: "The Word was made Flesh." |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  Jogeph direoted histepe hither, bringing the Blessed Virgin and the Oivine |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| tor surely happiness must have pre God Himeelt had token up His abode |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| The little town, which was our hood, was immortalized by the fact |  |  |  |  |  |  |
| that He was known by its name, and in a leaser degree we may say of itWhat is atill more trae of the Cross. The Cross, the mark of the deepees |  |  | Limited, Otamza |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| early Christians often gave them. them the faos that our highest glory is to be foand in the deepest humil. |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| ity. Jesus desired to be called a Nazarene, it was Hia will to bs de. spised, and for our sake He descended |  |  |  |  |  |  |
| into the lowest depths of humiltation, but while He seems to be scorned bymen, He is revealing Himself to us in all the glory of His iacompreben. eible humility, for He stooped thuslow in erder to raise ns to the digaity of being God'e children. Therefore, ourselves for love of Him. |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  | $\text { Matches for } 64 \text { years }$ |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  | rind. Some of our |
| knowing it, procolaiming His mbjesty and love, and honoring Him. Thesame th the eaeas with those who ridioule Chrief and His Church, and flat right and are amusing. The foolibh speeches whioh such people utter on the serve to reveal more clearof they azsail with their paltry, conoeitod word. od words. |  |  |  |  |  |  |
|  |  |  |  |  | OUR SOCIETIES | The Gaslighter" |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  | ne |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| It is a remarkable result of the per- |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| he ashamed of Christ, or at least to bshave as if we did not care much for ot His Churoh, etc. |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  | $\mathrm{AAI}^{2}$ |  | AT "REFORMATION" |  |  |  |
| We are atraid of boldly contradiet.ing false atatements and confessingour faith, lest we shouid bs regard.ed as wanting in intellect or unedu.cated. |  |  |  |  |  |  |
|  |  |  | TRUE CATHOLICITY OF THE areat univergities |  |  |  |
| In eliort, Aguratively it not liter |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  | Univeratios, " ${ }^{\text {anda }}$ ammong other |  |  |  |
|  |  |  | inghe Catholio Churoh tounded |  |  |  |
|  |  |  | ghoois all over tion with her |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| If those who do not respect Christ, scorn and despise us; if they ridicale it asan honor |  |  |  |  |  |  |
|  |  |  |  |  | dor |  |
|  |  |  |  |  |  |  |
|  |  |  | ${ }^{\text {the }}$ d day. The tenth, el |  |  |  |
| 等e true Nazarepnes |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| name of Nazareth, the word Nazarite |  |  |  |  |  |  |
| Hebrew, and means solitary, dedi-cated to Goü, holy, Thus Samsonapasks of phimself ss a Nazar- |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| itio, consecrated to God ( Judgeos xri, 17 ), and in every generation under |  |  |  |  |  |  |
| the old dispensation there were men who out thembelves off from the |  |  |  |  |  |  |
| world, making God their sole aim,and dedicating their whole lite to |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| Soripture describes Nazarites of thia egrt as "whiter than snow, purer |  |  |  |  |  |  |
| than milk, fairer than the sapphire. The whiteness and purity of snow |  |  |  |  | - - Melata |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  | ty |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| (eate |  |  |  |  |  |  |
| oxample and be Nazarites of thisEind. May innocence dmell in your |  |  |  |  |  |  |
|  |  |  |  |  | Werywhere | 兂 |
| heartis, and may your whole lives be sharacterized by perlect purity. Pras |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| Him. In every werd and thought holy name. His mind was always |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| set on heaven , gtrive to direot all your thoughte thither. Make it |  |  |  |  |  |  |
| habit in early life to geak the thinge of eternity, not those of this world Itet not the jore and o |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
| this lite be of qrate importance in inyour alight, but make it yoor aim day |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  | RKER'S DYE |  |
|  |  |  |  |  |  |  |
|  |  |  |  |  | YONGE |  |




