statement that this girl had "es-

FATHER FRASER'S CHINESE MISSION

The noble response which has been made to the CATHOLIC RECORD's appeal in behalf of Father Fraser's Chinese mission encourages us to keep the list open a little longer. It is a source of gratification to Canadian Catholics that to one of

themselves it should have fallen to inaugurate and successfully carry on so great a work. God has certainly ed Father Fraser's efforts, and made him the instrument of salva-tion to innumerable souls. Why not reader, have a share in that work by contributing of your means to its maintenance and extension The opportunity@awaits you : let it not pass you by.

Previously acknowledged... In honor of the Sacred Hear In honor of the Sacred Heart
Friend, Toronto.
Jabilee Aims, Sydney Mines.
R. P. Phalen, North Sydney
D. Halpin, Smith's Falls
Oshawa Separate school, Sr. Grade.
Friends, Collingwood
Mrs. John McLean, Bailey's Brook
J. A. D. La Salette
Jubice, Alms, Osgoode Sta.
Subscriber, Port Morien.
Admires of Record, Westport.
Mrs. M. Power, Renfrew.
Mrs. M. Power, Renfrew.
B. F., Sudbury. d Hawana H., Toronto... Friend, Lonsdale... Reader Quebec. Friend, Dundas... Mrs, John O'Neil, Cobdes... family, Chepstow.... c. an 1 P. M., Charlottetown Charing Cross... Green, Placentia s Carroll, Placenti Nicholas Carroll, Placentia Jubilee Alms... S. B. McNeil, Port Hawkesb Reader, Sault Ste. Marie M. E. R., Windsor, N. S... Friend, Carberry, Man... Reader, Detroit der, Detroit..... Buist, Cawker City... y Buist Cawker City. riends, Renfrew... Delhi....
Irs. H. Warburton Old Bridgeper
uchanan, Old Bridgeport
uchanan & Family, Old Bridgepo E. B. W., N. S.
M. Copping, Chapleau.
W. E. G., Jubilee Alms, Bryson.
Babilee, Ottawa
Jubilee Alms, Conn.
Friend, Walkerton
Mrs Geo, Kuhn, Halifax
Jubilee Alms, Almonte.
B. T. M. Hamilton. REMITTANCES TO PATHER PRASER

The Catholic Record

LONDON, SATURDAY, DECEMBER 6, 1918

WHY?

It is the numberless small vices of social life that make life intolerable to thousands; the petty cruelties, annoyances, fault-findings, neglects, little meannesses—the whole flock of infinitesimal pests that drive individuals to distraction. And the point is that the guilty parties, men and women, are, to ordinary seeming, the salt of the earth-those particularly who call themselves religious people. It is possible and not so difficult to make religion so offensive to children and young people that they eschew it forever. It is a fact that many high-minded individuals have driven their neighbors to the other extreme. It is a pity, too, that a number of religious people invest their piety in such a cloak of unforgiveness, uncharitableness and often downright meanness and dishonesty in small matters, that they can be said to have, each of them, many souls on their consciences.

A COMMENT

In the good old days father, mother and children knelt together in the little sitting - room and devoutly prayed the rosary before going to bed. Nowadays father is at the club playing billiards or poker. Mother, too, has her club to attend; the girls are at the bridge-whist party, and the boys are out on the public highway learning to smoke " coffin nails."

FOR WORKERS

It is a fact readily admitted by all who have given any study to the question, that countless youths go astray each year, and finally, after a few years, are committed to public institutions or worse, simply because no one in the community is interested enough in them to warn them: to give them friendly advice or to check them in their downward path. Parishes, as a rule, have societies to provide fuel and food for the poor, also to prevent sickness and disease from they are lamentably wanting in any

society whose members are pledged to interest themselves in that unfor tunately large class of boys and girls who are going astray, or who are being committed to public institutions as dependents or delinquents. It is time the community realized that there are stages between incipient wrong-doing and out and out crime where somebody or something less rigid than the inflexible law can come in and with Christian charity stay the course of the usually thoughtless juvenile offender. The traditional policy of never recognizing a wrongdoing until it becomes so pronounced that it has to be dealt with by the public authorities, has been productive of untold harm. There is no reason why crime and imprisonment may not be anticipated and thus prevented as to-day, by anticipation, men so successfully prevent, in a great measure, poverty and disease. Society, after all, is not harmed by the poor man nor very much by the sick man: it is the criminal whom we have to fear. This kind of work has been done in a more or less degree by social workers, non - Catholics most of them, and they have had ample opportunity for service among our Catholic boys and girls. We Catholics should be up and doing and allow no one to do for us what we

OUR CENTURY

can do for ourselves.

We still hear occasionally in this wonderfully enlightened twentieth century, the phrase "ignorant Irish." Years ago this angered and irritated our forbears and we thought this age had outgrown such to laugh at it. Among the earlier Irish immigrants, it is true, there were many who, if not ignorant, were indeed unable to read and write. But who was to blame for that? Not the Catholic Church but the English government. Up to less than a hundred years ago, the Catholies in Ireland were not permitted to endow, conduct or teach schools, or even to send their children abroad to be educated. It was a criminal offence, punished with transportation, in any Catholic to act as school master, or even as tutor in a private family. If he dared return his offense was high treason. Not for many years after the dawn of Catholic Emancipation were the Irish allowed to use their taxes for schools. There is a different story to tell in Ireland now: no illiterates come from that country; at present the Irish are fonder of letters than most other peoples, and, given an equal opportunity, they will be passed by none. Many people talk glibly of that closes their eyes to the fact tha not all the churches in Christendom combined have contributed in the past, or are contributing to-day, one half as much toward mental culture as the Catholic Church.

OUR HUMBLE BRETHREN

Happiness is seldom found among the over-rich. It is found among the lowly, among the most humble and obscure. Wealth can buy pleasure that affords satisfaction for the moment, but cannot buy happiness, which is othe security of the morrow. The only possible happithat wealth can procure is the good it can do in helping others to be happy. There is no happiness in eating and drink ing; a certain amount of pleasure, perhaps, but not even that-always. There is happiness in love bestowed and love received, but wealth cannot buy it and has nothing to do with it. Happiness is not the result of events but the outcome of character.

THE KINDLINESS OF SILENCE The kindliness of silence is something we might all bestow much more frequently than we do. Granted that we do not indulge in scandal, that when we know of the distress and disgrace that have befallen a friend's household in the wrongdoing of one of its members, we tell the tale only pityingly and with every extenuating circumstance, yet why tell it at all? If it were one of our own who had stumbled into misery or sin, if one dear to us had yielded to spreading its disastrous effects, but sudden temptation, if our home had been rent with bitterness and dis-

sension, would not the first impulse a right and natural impulse-be to hide the hurt and stain from every human eye? Would we not bless the friendship that, so far as possible, closed its eyes and sealed its lips, and that could be trusted not to repeat what it perforce had seen and heard? Surely this is a place where the Golden Rule might have much wider practise than it hasthe shielding of others by silence doing as we would be done by.

SECULAR INSTRUCTION

A contemporary arraigns, and bitterly, the Public school system that has no place for God. The thoughtful must agree with the editor, for the greatest menace both to society and the individual is the attainment of knowledge without the acquisition of firm moral principles to control the passions and senses Drill the pupil as much as we can feed him with bits and scraps of information: tell him, implicitly at least, that this world claims all his energies: turn him out resplendent in glory of diploma, a finished product, and he will be, as a rule, defenceless in his day of trial. Secular instruction, erstwhile championed enthusiastically as the remedy for evil, evokes little praise from the thoughtful of this generation.

The history of the past bears eloquent testimony to the fact that instruction without regard to the "one thing needful" has always been a source of corruption and disintegration. Voltaire and his descendants declaimed about instruction without God, and prepared the material for nonsense. However, we can afford the orgy of fire and blood of the Revolution. And before him both Greeks and Romans sought and found by similar method the path to degeneracy. When the Goths and Vandals hammered their way into Rome they found a people highly instructed but effeminate, dominated by brutality and lust-mere shadows of a great name In the new world, who dares to say, said a writer of some years, that crime diminishes as instruction is diffused that religion prospers in sequence with such intellectual instruction Trashy novels are the mental pabulum of readers : prurient pictures of police news usurp the place of-we will not say pious or moral, but of simply innocuous reading. Our young men swear, drink, gamble; our young women corrupt the tide of their lives, physical and moral, by gloating over the pictures as exhibited in some theatres. Taught by experience, the advocates of instruction without God are beginning to see that religion and morality are ignorant and illiterate Catholics, inseparable, and that our relations and it is their own lack of knowledge to God should receive at least as much attention as is given to any secular branch.

GLADWe are pleased to notice that our young men are beginning to take part in civic affairs. The modesty that has characterized them has been supplanted by action that abhors the bated breath policy and proves that we are not in this country on sufferance. The Catholic should welcome any opportunity to contribute his quota to the moulding of public opinion. His words may dissipate prejudice, or at least show that our principles, which have solved social problems in the past, have not lest their efficacy.

NUNS VINDICATED

Our readers will be glad to learn that Mr. Hosmer, editor of the Silver-ton Journal, has been found guilty of libeling the Sisters of St. Benedict of Mount Angel, Ore., and has been sen tenced to pay a fine of \$200. The case was tried at Salem, Ore., on Oct. 31, before a jury from which all Catholics and Catholic sympathizers were excluded. The jury was made up ex-clusively of Protestants, Jews, and undenominationalists. The Judge was a non-Catholic, as was also the prosecuting attorney. The jury de-liberated only two minutes before bringing in a verdict.

The libelous statements were made in a pamphlet published by Hosmer which purported to be an interview with a young woman who has "es-caped" from a Benedictine Convent. It reflected on the morals of the Sisters in charge of the institution They promptly brought suit for \$50, 000 against the Silverton Journal and this suit is still pending. During the trial it was shown that

there was not a word of truth in the

AN INTENSELY INTERESTING REVIEW OF THE LIVES AND LABORS OF THE FOUR CAR-DINALS OF THE ENGLISH CATHOLIC REVIVAL

WILFRID WARD

The lecture by Sir Wilfrid Ward in the Academy of Music, under the auspices of the American Catholic Historical Society, was heard by a large and representative audience of Catholics and by a considerable number of non-Catholics well known in professional circles, who were a tracted by the speaker's high rank among the intellectuals of the day. Occupying a proscenium box, and giving every evidence of keen in-terest in the evening's discourse, were His Grace Archbishop Prendergast and the Right Rev. Bishop McCort. Scores of priests, diocesan and regular, were in the body of the

Dr. Lawrence F. Flick, president of the American Catholic Historical ociety, introduced the speaker alluding to his conspicuous position as Catholic layman in the kingdom of Great Britain and Ireland, and to the exceptional opportunities he had to study the characters of the four great modern English Cardinals, Wiseman, Newman, Manning and Vaughan. The presiding officer referred to the work of the Historical Society in preserving the records of Catholic achievements in America and said the story of the revival of the faith in England is a matter of historical interest to the whole Eng-

lish-speaking world.

Mr. Ward said that as a boy, after reading sermons of Bossuet and let-ters of Fenelon, he had turned to their portraits and endeavored to picture through the veil of time the men as they appeared to their con-temporaries. "Many in America," said he, " are in the same position as the four great English Cardinals of the nineteenth century. When the story of the century is chronicled Wiseman, Manning and New man wili be at least as memorable and as interesting as the two great French divines. Indeed, it would be hard to parallel so brilliant a con-stellation in the same part of the ecclesiastical firmament—three such ecclesiastical firmamentremarkable men engaged in the same work in one century and country work of the Catholic revival which these men inaugurated promoted, the spread of Catholic ideals, as well as the development of the Church. To these a fourth name, that of Cardinal Vaughan, a prelate of heroic character and great capacity, must be added."

After picturing the skepticism which pervaded society as a result of the French Revolution and of the doctrines propagated by its promoters Mr. Ward gave a character sketch of each of the Cardinals, beginning Wiseman, who, he said, was ssentially the pioneer, the man of initiation and enterprise.

Mr. Ward told of Wiseman's entrance into the English College at tained in the natural sciences, well as in dogmatic and scholastic theology; of his large part in the religious revival associated with the names of Lacordaire and Montalem bert; his introduction of apologetic methods suited to the times; part in the founding of the Dublin Review. The Cardinal's momentous reign as first Archbishop of West minster was reviewed in a manne that held the closest attention of the audience, as did the lecture from beginning to end. Special stress was laid upon the Cardinal's literary labors and his lectures, the latter de voted largely to secular subjects. His high intellectual attainments won him the hearing of non Catho lics, and his English compatriots of all creeds were proud af his standing in ecclesiastical and literary circles. Reference was also made to the re establishment of the English hier archy, which was practically non-existent from the time of the "Reformation," episcopal functions being performed by vicars apostolic, and

Mr. Ward then described the life-work of Cardinal Manning," the man of discipline and defense, the cham pion of the Papacy, the friend of the people," calling attention to the dif-ferences in personality and policy be-tween this prelate and his predecessor. He minutely described the peculiar personality of Cardinal Manning, his mental accomplishments and his zeal for the advance ment of Christian learning and his spirituality. In Manning, he said, the Church had one of the most brilliant public men of his day to lead her. He succeeded Wiseman in 1865, a time when the attack on the temporal power of the Pope and other events led Rome to look upon the trend of modern civilization as anti-Christian.

Cardinal Manning's defense of Papal prerogatives and his activity to us." And because of this, they in all movements for the uplift of the working classes were adverted sionary may make in the fine points

to, and his great work as an arbitra-tor in the conflicts between capital caped" from the convent. No effort was made to detain her. Mr. Hosmer and labor praised, especially in the settlement of the great dock strike made no defence. He had not even an affidavit on which to base his slan-

Cardinal Vaughan, said the lectur er, stood out as the soldier-priest the man of practical enterprise. His zeal for foreign mission work, the marvelous responses to his appeals for funds in America and elsewhere, were set forth. His great material monument is the magnificent West-minster Cathedral, which has served to attract the attention of Englishmen generally to the material

One of the most interesting portions of the lecture dealt with Car-dinal Newman, whose "Lead, Kindly Light", was softly played on the organ by Miss Mary Dolores McEntee before the lecture.

"The great man who from 1833 to

1890 watched over the revival—Cardinal Newman—was less a man of action than the other three," said the speaker, "Like Von Moltke, he planned with singular precision the campaigns which others carried into effect? The lecturer was particular ly interesting here, since his father was closely associated with Newman in what is known as the Oxford

movement. In closing the speaker said that the four men have left us "with unforgettable examples and memorials of their work — Wiseman in the re-establishment of the English hierarchy, Manning in the immense de velopment and organization of schools and in the change of the Catholics' social status, Vaughan in the great Cathedral of Westminster, and Newman in his imperishable writings." — Philadelphia Catholic Standard and Times.

LITTLE CHURCH CLOSED TO ANGLICANS

ial Cable Despatch to the Toronto Globe London, Nov. 23.—Much interest has been aroused in and around Salsbury by the action of Lord Nelson, who succeeded to the Trafalgar estates in February, in closing the ancient Church of Standlynch. This ittle church has been used as a place of worship according to the usages of the Church of England, but the new Lord Nelson, who is a Roman Catholic, intimates in a letter to the Vicar that, acting upon the advice of is counsel, he has taken possession of the building and cannot allow Anglican services to be held there.

The late Earl, who died at the age of ninety years, was a well-known churchman. At a recent Conference he was described by the Archbishop of Canterbury as "the grand old of Canterbury as " the grand old man of the Church of England." During his long occupancy of Trafal-gar he took the keenest interest in the monthly services held in the little church now to be closed to the

FOREIGN MISSIONS

AN INDIAN'S LOVE FOR THE ROSARY -Father Aelen writes from India that his Catholics are very faithful to the devotion of the Rosary.

"After all," he says, "it seems to

be in the nature of man to count his daily prayers by beads. Have not the Hindus and the Buddhists a kind

The Rosary is the most excellent prayer for our simple, illiterate natives who cannot read. The missioner's supply of beads is never large enough and if he wants to give them away, he will get rid of them

almost sooner than he likes. When I was stationed in my first mission, there was an old man who came to the chapel every day at 2 o'clock to say his Rosary. The beads were as old as the man himself, with the result that I was asked repeatedly to repair them. At last I offered him a new pair, but he refused it most emphatically. 'Never,' he declared, 'will I take it. I got this from the priest Karthanda (a missioner who had been in the village some sixty years before) and I had to promise him to say it daily, and never to do away with it. So I won't have a new

one.'
"The old man had taken the missioner's words too literally, but the incident shows how our people love the Rosary.'

It is with regret that we announce the death at Tananarive, Madagascar, of the Rev. Father Victor Malzac, S. J., aged seventy-three years. Father Malza, in spite of his strenuous labors as a missionary, found time to com oile many valuable works relating to Madagascan history and language. He was the author of a Madagascan grammar and dictionary, both of instimable use to the missionaries. He also translated the New Testa ment and the Imitation of Christ.

Some of our Catholics who have the very unbecoming habit of criticising the Sunday sermon, might do well to imitate their Chinese brethren in this respect. When the preacher enters the pulpit, all eyes are fixed upon him. Their earnest attention shows how much they desire to be "It is not a man." they instructed. say, "it is God Himself Who speaks to us." And because of this, they

and shades of meaning of their native tongue. They try to under stand, to grasp the idea, and then to profit by it.—Pilot.

NEW DIOCESE IN INDIA.-An indication of the growth of the Church in India is the establishment of the new Diocese of Ajmere, the capital of Rajpootana. Rajpootna was originally a portion of the Vicariate Apostolic of the Great Mogul, and later on the Thibet-Hindustan mission. It had no ecclesiastical history down to the year 1891, when it was separated from the Archdiocese of Agra and made into a Prefecture Apostolic.

A CATHOLIC CHINESE STATESMAN. -Minister of Foreign Affairs in the Chinese Republic, Li Tscheng Tsiang is a fervent Catholic. He it was who suggested that the Federal Government appoint April 27 as a day of prayer and send all its officials throughout the vast Empire to prayer and Christian churches, to acknowledge the God of Christians and pray for

NON-RELIGIOUS

SCHOOLS

Bird S. Coler., a non Catholic, for mer president of the borough of Brooklyn, and author, among other works, of that very remarkable book, Two and Two Make Four" the orator at the Flag Day celebration in Lawrence, Mass., on the even-ing of Oct. 12th. The celebration commemorated the procession a year ago of 30,000 residents of that city in protest against the socialistic display of the flag with the motto, "No God: No Master," banned in Boston by Mayor Fitzgerald, and later banned through the state by a special legislative enactment.

Mr. Coler dwelt on the alarming progress of Socialism in the United States, and he declared that we Americans are aiding its growth by main taining Public schools in which re ligion may not be taught. We shall let Mr. Coler develop his own thought for no paraphrase could do him jus-tice. He said :

"We are turning out of these Public schools, for which we pay so much money graduates who believe that science has demolished religion whose whole training has been given with the object of preparing them for material success.

"Their idea of life is false. Their

idea of science is false. Even in the secular and practical things of life they lack the thoroughness and proficiency of the graduates of a generation ago.

We must reintroduce a religion into our educational system, if we are to have a righteous nation and to stand up against this red tide. re has been opposition, on the

ground that we are denominationally divided, but a plan has been proposed so just and so simple that I cannot understand the prejudice against it. Let every creed control its own

schools, and if it gives sufficient education to pass an examination by the regents on secular subjects, then let the state pay per capita for the education of each child so educated. Let even the agnostics main tain their own educational institutions; let there be no injustice to

any class or any creed.
"Then we shall have an American people increasing in righteousness and justice and redeeming the fair pledge that was set in the heavens when first our glorious American flag was unfolded to the breeze.'

Mr. Coler is a Methodist, but he asks no favor for his own denomination which he would not grant to all other religious bodies. He fears not to accuse us of being so short-sighted as to turn "our great educational fund into a war chest for the Socialist party." Surely, the dog-in-the-manger policy which has made such an accusation possible is unpatriotic as well as un Christian. Catholics build their own school, and pay taxes for the state schools. We believe that our children and our country are worth the sacrifice. Mr. Coler's words will doubtless make our friends the various non Catholic denominations think whether or not our costly public education yields a satis-factory return on the investment.— Boston Republic.

CARSON'S CABINET

The Ulster Provisional Government is an index to the character of the movement led by Sir Edward Carson. It will be the most undemocratic Gov ernment in Europe, if it ever goes into operation. It is composed of one Duke, one Marquis, seven Earls, one Viscount, three Lords, one Baronet, one Knight, twenty Deputy Lieutenants of counties, two Privy Councillors, and sixteen members of Parliament. The balance is made of the usual camp followers-lawyers, landlords, clergymen, manufacturers and half pay army officers. There is not a single workingman included in the Provisional Government. Ulster Unionism is still the creed of a nar row class ascendancy. — Toronto Globe.

Do not desert your work, but pierce into its heart, exalt it to its loftiest conception, if you would be more holy.—Phillips Brooks.

CATHOLIC NOTES

The Golden Jubilee of the coming to Edinburgh, Scotland, of the Little Sisters of the Poor, was celebrated in Convent, Wednesday, October 15.

Eight thousand women in France belonging to noble families, have en-rolled themselves as missionaries to help restore the Catholic Church to its former position of commanding authority there.

"We are informed," says The amp, "that a Protestant who ac-Lamp, companied the English pilgrimages to Lourdes simply as excursionist re-ceived there the gift of faith and returned a Catholic.

The Knights of Columbus of Ames bury, Mass., chose an excellent way in which to celebrate Columbus Day. They held a banquet in honor of the day, to which they invited the trustees of the Amesbury Public Library, and there made to these gentlemen a formal presentation of the Catholic

Encyclopedia. Last month when Peter W. Collins ectured against Socialism in St. Mary's, O., he was challenged to a debate with a Socialist attorney of Canton, O., in which he opposed his antagonist so effectively that a Socialist drum corps, held in readiness to the party's champion, disbanded in dismal silence after the debate.

There is an ez-traordinary social phenomenon at Montreaux-le where the birth rate has fallen lower in the last three years than one hundred years in the re-mainder of France. The cause given is the Democratic Socialistic trend of thought following two strikes. The

town once had a birth rate of 37 per

thousand. It has now 1 per thou

The Duke of Norfolk has issued an appeal for funds for providing a nemorial to Father Faber at the Oratory. It is intended to erect in St. Wilfrid's chapel a bronze statue of St. Wilfrid, a saint to whom Father Faber had a special devotion, whose life he wrote before he became a Catholic, and whose name he took

after his conversion. It was a mighty host that marched in the Holy Name procession in Hartford Conn. The probably ten housand men in line were reviewed by a still mightier host that looked in reverence as the stately columns marched on. The first demonstration of the Holy Name societies of Hartford county passes into history with a record fraught with joy and pride to the community of which it is written.

No further attempt has been made by the Syndicalist strikers to deport poor children from Dublin to England. Archbishop Walsh has had a special collection made for the poor hildren's fund, and a balance of \$10,000 in the treasury of the recent Irish national pilgrimage to Lourdes has been turned over to the Archbishop for the benefit of the children of the workingmen affected by the

A nun in the Sacred Heart Convent St. Louis, has inherited a life income of \$250 a month from \$50,000 of the estate of her father, J. W. M. Field. Under the regulations of the Sacred Heart Order Madame Field can never use any part of the income to but must turn it over to the Superior General of the Order, whose neadquarters are in Belgium, for distribution among the poor, or for the apbuilding of the order. Madame Field entered the religious life seven years ago at the age of twenty.

On a recent Sunday, Bishop Schwebach, of La Crosse, confirmed a class of 100 adult converts in the Church of St. Patrick, Eau Claire, Wis. The pastor of this church is Rev. A. B. C. Dunne, and is noted as a convert-maker. The total number of converts received by Father Dunne during the past five years was 268, an average of a little more than one a week. The total number of converts received by him during his pastorate

The men of the new parish of St. Ann in San Antonio, Texas, gathered at the site of their new church recently and when they wend-ed their steps homeward in the evening there stood a building almost ready for divine worship— they had built it in a day. The ladies, too, did their share, in providing the meals for the busy work-The size of the structure is men. 20x40 feet and will for the present serve as a church. Later, as the parish grows, the present structure will be used for a schoolhouse or a parish hall.

Manchester, with a population of 750,000 is a close competitor of Liver-pool as the second largest city of England. And Manchester has just elected an Irish Catholic as its Lord Mayor. Lord Mayor elect McCabe is spoken of by his former pastor as an exemplary Irishman." combination is a good one, and the voters of this great English city recognize it. If the "Manchester Martyrs" could, for a brief span, "revisit the glimpses of the moon," this aspect of affairs would indeed surprise and hearten them, says the Catholic Citizen.

BY B. M. CROKER CHAPTER XXXVI

I DECLINE A DOWER "Get money; still get money,

No matter by what means. -Ben Jonson

Time passed very slowly. Major Percival had been nearly a month at ulkapore, and it seemed to me as if Love certainly it had been years. "chase the hours with fly did not "chase the hours with fly-ing feet." One evening, as I and my trothed were sitting alone in the drawing-room, he suddenly drew his chair close up to mine, and said, in a low, confidential tone, and with a certain infusion of sentiment in his manner, "Nora, I have been having a most interesting conversation with

your aunt." Have you?" I replied, absently endeavoring to thread my needle, and struggling with a small eye.

Yes; we have been talking about the wedding — our wedding, you know," with a smiling nod. "What would you think of saying, 'This day two months I shall be Mrs. Percival?" This day two months!" I almost

shrieked, holding my crewel-work in one hand and needle in the other, and staring at him blankly. "Two months; you mean two years !"

Not at all. I mean two months," he replied, with impressive legato

But you promised that it was to be a long engagement, and I mean to keep you to your word," I answered "You like your liberty, and I like mine. Don't let us think of getting married for ages. We get on admirably as we are at present," I continued, with nervous volubility.

This is sheer nonsense, Nora, he returned, impatiently; "we have already been engaged seven months

"And what of that?" I cried eagerly; "I've often heard of people heing engaged for seven years.

Paupers," he observed, trench antly, and with an air of lofty super iority; people who can't afford to have to wait, but happily this is not our case. I am going to Simla next hot weather, and I mean to be pointed out as the husband of the beautiful Mrs. Percival," he concluded, with a complacent smile.

So you may, but I am not going to Simla next hot season," I an ered, with disconcerting frankness. Well, well, nous verrons; I'll

have another talk with your aunt. I suppose it is on the strength of be heiress that you are giving urself all these airs?" he asked

playfully.
"An heiress?" I exclaimed; "you know very well that I have not a

penny in the world."
"Have you not?" he returned with a most satisfied smile, drawing his whiskers through his fingerstoken of intense good humor; are a good many pennies in five hundred a year."

You must be joking; where in the world would I get five hundred a year?" I asked, with vast incredulity in face and voice.

Your cousin, Captain Beresford has come forward very generously. and settled that amount on you and your heirs forever. I had a most satisfactory letter from his solicitors last week; you are actually in pos session of that sum now," he con cluded, looking at me with a glance that showed that my charms had been considerably enhanced in his

opinion.
"But I shall not touch a penny of it: not a penny of it!" I cried ex

citedly, throwing down my work. Don't be a quixotic little goose, Nora," returned my companion soothingly; "your nice unexpected dot comes in most apropos; for alough I shall some day have a large fortune, at present £500 a year is a very appreciable addition to my money bags; I will accept it for you, if you have any scruples. You and I will both be one, so it is all the

"I shall never take it." There is no taking in the matter; It is already yours as much as you seizing my hand with a

gush of affection, and kissing it effu Listen to me," I said, jumping up and snatching my hand away
"Maurice cannot spare the money he wants all he possesses to keep up the old place. I will never, never touch a farthing of his income; I

have no right to it;" waving my hands violently about, and speaking with great excitement. But, my dear child, it is yoursyours absolutely; and your cousing by all accounts, can spare it well."

I shall return it at once : I will take steps in the matter to-morrow uncle shall manage it. You are crazy to think of such

thing," returned Major Percival, angrily. "Have you no thought for my interests? Am I not to be considered?" he added, in a voice trembling with indignation. I am thinking of doing what i

right, without regard to any one's interests. Knowing what I told you about my cousin, would you touch his money?" I asked, passionately, standing before my future lord, and speaking with all the firmness I could control.

Very well, very well, that will do; we won't go into the matter at present. Don't excite yourself; sit down; pray sit down, and keep cool," said my intended with a shadow on his brow, and a great deal of annoyance reflected in his manner; "I am only sorry I mentioned the subject;" and will pay you well for your trouble," leaning far back in his chair, and returned the spokesman glible.

*KETTY MISS NEVILLE reaching for a neighboring magazine he effectually gave me to under-stand that he considered the subject for the present dismissed and done with, and the entrance of Mrs. Vane put an end to any further argument.

After breakfast next morning had an interview with auntie

and told her, with all the vehemence I could assume—and that was a good deal—that I was not prepared to marry Major Percival in two months' time, and that, if he insisted on accepting a fortune from Maurice, I would not marry him at all. On this point I was firm. My aunt endeavored to talk me over, and was lisposed to make an equal show of determination. But I would not be had ordered, the men's voices dropped reasoned with. I declared that I to low, almost inaudible words, but would leave the matter in uncle's hands, and here I knew I had a staunch ally, and that he would certainly aid me to return Maurice's munificent gift. I was convinced that he would not care to see Maurice despoil him-self in order to add to Major Percival's already well-lined purse. I had my own way in the end. After various rather stormy interviews with uncle, during which a certain amount of "nasty" speeches were mutually interchanged, the money was paid over to uncle's account to be kept in trust of the Gallow' estate. the question was put to Major Percival point blank. Whether he would take me without the Beresford money or not at all?" of course in common politeness he was obliged to declare that I was a treasure in myself, and a valuable gift even empty-handed. So I carried my point in one way, but he was equally successful in another. As he had vielded, I was obliged to do likewise. Our wedding was fixed to take place after Easter. In vain I begged for "a long day." urged remonstrated, entreated.

was quite settled. In two months time I would be Mrs. Percival. TO BE CONTINUED

Auntie was immovable; the question

A MAID OF THE REVOLUTION

During the Revolutionary War there was a long, narrow strip of land known as the "Neutral Ground," in which the homes of the dwellers were supposed to be secure from the atof both patriots and Tories. Within the bounds of this neutral ground, in a cosy little cottage, lived Mrs. Moreland and her pretty dark eyed daughter, Priscilla fifteen years. Captain Moreland, the husband and father, a brave patriot soldier, had lost his life in one of the first battles for freedom, after the opening of hostilities beween the colonists and England, and because she had not the means to seek a less exposed place for herself and daugh widowed mother remained in the little lonely country home, to which years before her bereavement she had been brought a happy bride. Though loyal to the heart's core,

Mrs. Moreland was a timid little woman, afraid of even the sound of a gun, and in every way possible tried to avoid controversies with her neighbors. But Priscilla was her father own daughter, brave, strong, self-reliant, and not afraid to speak her mind, or to take down her father's gun in defense of her home, if neces

Do be careful, daughter," her nother often cautioned, when Prisilla was "too free " with her tongue. We're alone in the world, my dear and since we can't carry a gun or become soldiers in behalf of our sentiments, it is wiser to keep them to ourselves.'

But Priscilla would not be gagged by the best Tory alive and, despite ner mother's warning, she often got the best in arguments with the Tory neighbors, thus earning their ill will. It was on New Year's night, 1778, when the wind blew cold across the snow clad field and woodlands and a starless sky stretched wide over-head, that a loud knocking at the widow's front door blanched her face, and caused Priscilla to glance in stinctively towards her father's trusty gun, which always lay on its high up pegs on the kitchen wall.

Who's there?" the girl asked, venturing in the front room, at the door of which the knocking continued to grow louder and more determined

"Friends," was the reply. "Soldiers-friends, half-famished, not having tasted food for four and twenty hours. Open, and for the love of heaven give s something to eat, something, any thing. Even bread and water would efully received."

At this appeal Priscilla drew back the heavy bolt, admitting six stalwart men in the guise of patriot soldiers find our good friend Colonel Robinson, here, lassie

asked the leader. 'No, he is not here," replied Pris-

cilla, demurely.

"Have you seen him lately, my little maid?" the interrogator continued, a hint of anxiety in his voice Priscilla was about to say that he had been there that morning, but at this moment she chanced to catch a glimpse of the man's scarlet uniform under the long coat he wore, and, her ready wit coming to her aid, she "Indeed, sir, I cannot tell answered you when I last saw him ; you know

he is away in the army no Her mother, hearing what she said, was about to correct the statement, when a warning look from Prissy's black eyes made her change the in formation trembling on her lips to, "What may we do for you, gentle-

Just give us a bite to eat, ma'am, the best in the house please, and we the spokesman glibly, nothing.

'And be quick about it too, he added gruffly. We have a long journey efore us, and the night is dark an wild."

Then while Priscilla assisted her mother to prepare the meal de-manded, the men drew close together around the brightly burning wood fire and talked of the New Year's coming in by the storm that day, and told wild weird stories of uncanny happenings on holidays in the past war with its horrors and hardships had made life too real to be frittered away with imaginary ghosts and delusions.

Presently, while surrounding the table loaded with the delicacies they muffled as they were, Priscilla's sharp ears caught enough of their discon nected conversation to learn that the object of their raid was to capture Colonel Robinson, her father commander, and the trusted friend of the family in the dark and trying times since the dear one's death. Colonel Robinson was an influential man in the community, and, because of his power in the colonies, the British Government had set a price on his head.

Priscilla knew this, and she also knew that the brave old soldier was at home on a brief visit, to spend the New Year's holidays with his family and while she waited upon his would be captors so patiently, she was try ing to invent some means of com-municating the news to him before the arrival of his enemies.

While she was puzzling her brain

for a solution of the knotty problem there came another pounding at the door, and half dozen more soldiers were admitted. While arranging places at the table for the newcomers Priscilla learned that they had suc ceeded in obtaining fresh horses for the final dash, and that one of them, the fleetest of the lot, was hitched at the gate post, all saddled and bridled to spring it." ready for the use of Colonel Fry, who was in charge of the troops. A bright thought flashed into Priscilla's few whispered words in her mother's of the back door and, tip toeing save your life. around to the gate post, mounted the flyer and had just walked him into she waited in breathless silence until two men passed. They were talking very low and in sentences, about one man-Captain Call-a suspected patriot, and three words, "powder, quarry, cave," that reached her ears, gave her a key to words. the situation, and when the name of "Colonel Robinson" and "prison" were added to the list, she guessed at the truth. Captain Call had proved nimself a traitor to the patriots' cause by revealing the secret of the nev niding-place of the powder, guns, etc., and there was to be a raid on the cave that night, and, after the re moval of the powder to a wagon in waiting, the dear old colonel was to be left a prisoner in the dark cavern. there to perish, unless even a worse fate awaited him at the hands of in

human troops.
"I must outwit them some way, and save the Colonel," Prissy told herself, under her breath, as she walked her fleet-footed animal out into the open. But when the lane was reached, she gave him rein, and the next moment she was off like the

wind on her errand of mercy. Five minutes later, when the men rushed out to mount their fresh the racer was gone and, lost several minutes more scouring horse's hoofs echoed back from the hill beyond, they began to suspect treachery, and springing into their

saddles, galloped away at breakneck speed. Though they rode furiously, Priscilla kept well in advance, and not until three miles-half the distance to the colonel's home-had been passed, did she catch a glimpse of the riders, the gallop of the horses had been sounding in her ears ever since they left her mother's gate. Then it was that from the opposite hill came shouts of "Halt! balt! or we'll shoot," repeated over and over from out the utter darkness beyond.

Priscilla g anced back just once, atching a glimpse of the horsemen in the bright light of the valley from their guns. She kept her nerves however, though she did not risk another look behind, but she rode on and on, her long black hair stream ing out in the wind, while the hills around and above her seemed to reverberate with cries of "halt," and

the whistling of bullets. When within a quarter of a mile of her destination, her borse tripped and fell, spraining her arm but with her other arm around the horse's neck, she kept her seat until reaching the colonel's gate, she dismounted and, rushing into the house quickly related her story and urged the brave man to lose no time in

making his escape. But the powder," exclaimed the colonel. "The powder must be saved at all hazards. If it is carried away or destroyed, the militia will have no means of defeuding themselves when attacked by the Tories." But what can you do alone and single-handed, father?" entreated Fly, oh, do fly, his wife. there is a chance to save your life !"

"True, Rachel, I am helpless," returned the old soldier sadly. had only known sooner—but now it who did great things for the people is too late, too late The traitor has and for the Church of God, and the posted them and no doubt will be in readiness to lead them to the door of the cave, and, alone, I can do

and I?" whispered Priscilla.

"Enough said!" the colonel ex-claimed, under his breath. Then he whistled softly, after which he called Abner, the farm-hand, and quietly: "Bring Bob and come to the old cabin near the cave at once." "Bring Bob and come to the Then on his swift pacer he started after them, with Priscilla riding lightly by his side. Arriving at the cabin, by the light of his lantern the colonel scribbled a note to General Dix, in charge of the patriot troops at Newfield post, and, putting Bob on his own fleet-footed horse, hurried him off to deliver it.

The Tories, failing to find either

the colonel or the missing horse at the Robinson home, left threatening vengeance both to him and Priscilla. "We'll take up the trial of the fugitives after the powder is safe," said Colonel Fry, as they passed the cabin on the trot, ready to meet their "tool" prompt to the minute. The next noment the traitor led the way into

the cave, followed by a score of redcoats, and then the big iron door, once a safeguard against Indian foes; dropped with a bang into place, its strong springlock snapped and the raiders were prisoners, occupying the identical place they had intended for Colonel Robinson. Leaving Abner and big Jim on

guard, the colonel took Priscilla back to the care of his good wife, where, after dressing the girl's badly swollen to bed, with instructions to shut her baby.'

Several hours later, after General colonel came back home, chuckling over the success of the plot. "Priscomes in succession, event follows cilla's plot," he insisted. "For, if event, and moment of time follows this old head would never have figured out such a neat trap, nor how

In fact, you owe your life to the A brave lassie," insisted the colonel's "Just think of a child of fif wife. brain, but she said nothing, except a teen riding six long miles in the face of such a storm as was raging last but a little later she slipped out night for no other reason than to

"I think that was reason enough for a hundred such rides, had they the shadows when she heard foot-steps approaching. Drawing rein, Just think what a friend he has been to both mother and me since father left us.'

"Well, you have certainly given me back 'good measure pressed down and running over,' my Priscilla," returned the colonel softly, everybody, even Colonel Fry, is sing-

ing you praise to day."
"For simply doing my duty!" exclaimed Priscilla. "That is all nonsense, but if I have been of any real service to the patriot cause I am thankful for it, and count this the best and happiest New Year of my life."—Belle V. Chisholm in the life."-Belle Youths' Magazine.

THE IMMACULATE CONCEPTION

Sermon delivered in St. Andrews Church, New York, May 19th, 1872, by Very Rev. Thos N. Burke.] "Thou art the g'ory of Jerusalem; thou art the

These words, dearly beloved brethren, are found in the Book of Judith, and they commemorate a great and eventful period of Jewish history At that time the Assyrian king sen a mighty army, under his general, Holofernes, to subdue all the nation of the earth, and to oblige them not thinking he had broken loose, they only to forsake their own national existence, but also to conform to the the wood-pasture in search of him. religion and the rites of the Assyrians. This great army describes to us as invincible. Their horses covered the plains; their soldiers filled the valleys; there was no power upon the earth that was able to resist them, until at length they came before a mountain city called Bethulia. They summoned the fortress and commanded the soldiers to surrender. Now, in that town there was a woman by the name of Judith The Scripture says of her that she was a holy woman; that she fasted every day of herlife, and that, though young and fair and most beautiful to pehold, she lived altogether a secluded life absorbed in prayer with God. When she saw the outlying army of the Assyrians—when she heard the proud claim of their general, that the people of her race, of her nation, should resign not only their national life, but also their religion, and forsake the God of Israel-she arose in the might of her holiness and in the power of her strength, and she went forth from the city of Bethulia; she sought the Assyrian camp: she was brought into the presence of Holofer-nes himself, and at the mid hour of night, whilst he was sunk in his drunken slumbers, she entwined her hand in the hair of his head, she drew his own sword from the scabbard that hung by the bed, and she cut off his head, and brought it back in triumph to her people. The morning came; the army found themselves without their general; the Jewish soldiers and people rushed down upon them, and there was a mighty slaughter and a scattering of the ene mies of God and of Israel; and then the people, returning met this wonderful woman, and the high-priest sang to her in these words : "Thou art the glory of Jerusalem; thou art the joy of Israel; thou art the honor

of our people. Now, dearly beloved, this is not the only woman recorded in Scripture who did great things for the people word of Scripture, as applied to her,

mighty

"Couldn't we shut them in -you higher and nobler sense for her of whom I am come to speak to you this evening—the Virgin Mother, who brought forth our Lord Jesus Christ unto this earth. To does the word apply especially, as woman every great, heroic appears in Scripture typified her. The sister of Moses, who led the choirs of the daughters of Israel; the daughter of Jeptha, who laid down her virgin life for her people; De-borah, who led the hosts of Israel; the mother of the Maccabees, standing in the blood of her seven sonsthese, and all such women of whom the Scripture makes mention, were all types of the higher, the greater, the real, yet the ideal woman, who was in the designs of God to be "the glory of Jerusalem, the joy of Israel, and the honor of our peop the Blessed Immaculate Virgin Mary It is of the first of her graces that I am come to speak to you. The first of her graces was her Immaculate Conception. Let us consider this, and we shall see how she is the glory of Jerusalem, the joy of Israel, and the honor of our race and of our people. the eyes God, there is no such thing as past and future as we behold it in the course of time. All that we consider in the past in this world's history is before Almighty God at this moment, as if it were at this moment taking place; all that we consider in arm, the big hearted woman put her the future, even to the uttermost limits of eternity, is before eyes and go right off to sleep, like a the mind of God now, as if it were -for the difference between time and of the world's history-everything comes in succession, event follows in eternity, in time as viewed in relation to God, when time assumes the finite vision and his infinite wisdom;

actually taking place under his eyes nearer to God than all His angels in Dix, in charge of the captives, had eternity is this: that in time-that is Him, must be the only one of whom started on the march to Newfield, the to say, in the measure of our life and the Scripture speaks, when it says, the child hadn't suggested the trick, the moment that went before it; but this? It follows that the immaculate enormous infinite dimensions of eternity, there is neither past nor inconceivably greater than all the future, but all is present under the eye of God, circumscribed by his intherefore, all that ever was to take she was created was inconceivably place in time was seen and foreseen the Almighty God. He foresaw the creation of man, although that creation did not come until after the to be the mother of God. What was that eternal years that never had a beginning. And so he foresaw the fall of man; how the first of our race was to pollute himself personally by sin and in that personal pollution was to pollute our whole nature, because our nature came from him; just as when the man poisons the fountain head of the river, goes up into the mountains, finds the little spring from which the little river comes, that afterwards, passing into the valley, enlarges its bed, and swells in its dimensions, until it rolls a mighty torrent into the ocean. If you go up into the mountain, if you poison the fountain-head of the little stream that comes out from under the rock, all the waters that flow in the riverbed become infected and poisoned because the spring and the source of the river is tainted; so, also, in Adam our nature sinned; he lay at the fountain head of humanity, and the whole stream of our nature that flowed from him came down to you and to me with the taint and poison was kept and held aside to let the of sin in our blood and in our veins. stream of sin flow by without touch-Therefore does the Apostle say that ing her. The only one in whom our we are all born children of the wrath nature was preserved in all its of God; therefore did the prophet of old say: "For, behold, in iniquity was I conceived, and in sin did my mother ness of her conception, attained at conceive me." God saw and foresaw the moment of her conception the all this from eternity; He saw that most perfect and intimate union with His creature man, whom He made so God. And this, for which all the pure, so perfect, so holy, was to be saints and all holy souls strive on pure, so periect, so noily, was to be saints and all noily souls strive on spoiled and tainted by sin. In that universal corruption, the Almighty God preserved to him one, and only beginning of her sanctity. The saint or less empty by their fall. They one, of the race of mankind, and preserved that one specimen of our race | sixty or seventy years of his life, the unpolluted, untainted, unfallen. That one was the Blessed Virgin arena, all aim at this one thing-to Mary. Certainly, such a one must have existed, because the Scripture sin, from every mortal and venial sir, the inspired word of God-speaks of such a one when it says: Thou art all fair, oh, my beloved, there is no stain on thee." 'Who is Is she multiplied? Is she found here and there amongst the daughters of men? No; she is one and only one. Therefore the Scripture says "My beloved, my love, my dove, is one and only one." one was the Blessed Virgin Mary. God took her and preserved her from the stream of corruption that infected our whole nature. God tolded His arms of infinite sanctity around and most intimate love. And this is her, and took her in the very first the meaning of the word of Scripture moments of her existence-nay, in the eternal decree that went before The foundations of her are laid upon that existence. He folded her in

were a few, a very few, who were excepted from that general rule, because they were allowed to approach so near God. The prophet Jeremias was excepted from that rule, and he was sanctified before he came forth from his mother's womb. thou camest forth from thy mother I sanctified thee," said the Lord. And why? Because he was destined to be a prophet, and to propound the word of God to the people. John the Baptist was sanctified in his mother's womb, and came forth in his birth because he was destined to be God's amongst men and say: hold the Lamb of God, who takes the sins of the world. away if these And men-one to preach cause word of God, another because was to point out God to man-if | Church Militant. they, because of this high function, were born without sin, surely, dearly beloved, we at once must con clude that the woman who was to give God His sacred humanity, the purgation of purgatory, and having woman who was to be the mother of God, the woman who was to afford to Dearly beloved, we the Almighty God that blood by which the undiminished glory and the un He wiped out the sin of the world, that woman must receive far more than either John the Baptist or Jeremias received and the grace that she received must have been the grace of the conception without sin; and in truth, as nothing defiled, nothing tainted, was ever allowed to approach Almighty God, the woman who proached Him nearest of all the daughters of the earth, heaven were allowed to approach "My beloved is one and only one, and she is all fair, and there is no spot nor stain in her." What follows from woman who was destined to be the mother of Jesus Christ received at the first moment of her being a grace grace that was given to all the angels in heaven, to all the saints upon the earth, because the dignity for which greater than theirs. The highest angel in heaven was made but to be the servant of God. Mary was created grace? Perfect purity, perfect sinlessness, perfect immaculateness, and consequently perfect love of God and highest union with Him. For reflect, my dear friends, whenever the human soul is found perfectly free from sin, without spot or stain of sin without the slightest inclination or temptation to sin-wherever such a soul is found, that soul is united to the Almighty God by the highest, by the most perfect, and the most intimate union of divine love. loves all his creatures. God loves the soul of man, so that wherever He finds that there is no impediment of sin no distortation of nothing to hinder that union, He gives Himself to that soul in most intimate and highest form of love, and He gathers that soul to by the most perfect union Hence it is that perfect union with God and perfect sinlessness mean one and the same thing. The Blessed Virgin Mary, conceived without sin, pristine beauty and perfection, the blessed Virgin Mary, in that sinlesswho wearies himself during the hermit in the desert, the martyr in the purge their souls most perfectly from to rise above their passions and their lower and sinful nature; and in proportion as they attain to this do they climb the summit of perfection and attain to perfect union with God. That which all the saints tend to, that which all the virgins and saints in the Church sigh for, that which they consider as the very summit of their perfection-that is the grace that was given to Mary at the first moment of her being-namely, to be perfectly pure, perfectly sinless, perfectly immaculate, consequently perfectly united to God by suprem

the holy mountain. The Lord loves the arms of His own infinite sanctity the threshold of Zion more than all and she is one to whom shade of thought of sin or evil has never been the tabernacles and tents of Judah; more than all the accumulated perfection of all the angels and saints of allowed to approach. Why is this? Because dearly beloved, she was des-God; where they end is the beginning of Mary's perfection in his sight. tined from all eternity to be the Now, let me apply the text, "Thou mother of God, who was made incarart the glory of Jerusalem; thou art nate in her. The language of the Church is: "He was incarnate of the Church is: "He was incarnate of the the joy of Israel; thou art Holy Ghost and of the Virgin Mary, the honor of our people." Whenever the Scriptures speak figuratively or and was made man." She was desspiritually of Jerusalem, they always tined from all eternity to be the allude to the kingdom of heaven, the mother of God-to give to the Almighty God that humanity, that body, that flesh and blood which He kingdom of the just made perfect The Church of God dearly beloved. consists of three great elements or was to assume in His own divine person, and to make one with God by the unity of one divine person, the Second Person of the Blessed Trinity. purges in purgatory the elect of God by the slow action of divine justice, cleansing them from every stain, and rejoiced when Magdalen arose in all Reflect upon this. The Scriptures expressly tell us that nothing defiled paying the last farthing of their the purity of her repentance; they who debt. That is the Church Suffering. can approach to God-that nothing There is the church on earth, con with the slightest speck or stain of sin upon it can come near God. tending against the world, the flesh and the devil; fighting a hard and Therefore it is, that in proportion as weary battle, which you and I are men approach to God, in the same proportion are they immaculate. obliged to fight all our lives. We Almighty God tells us in the Scripture are obliged to fight against our passense—it was meant directly for Judith, but it was meant in a far were to be born in sin, yet there obliged to fight against the powers mother of all those who are ever to be saved, the mother of all those who are ever to be saved, the mother of all those who are ever to be saved, the mother of all those who are ever to be born in sin, yet there obliged to fight against the powers

DECEMBER 6. 1918 of darkness seeking our destruction, and subdue them. We are obliged to fight with the world, surrounding us with its evil maxims, with its loose principles, with its false ideas of orality, with its bad example and despising all these, to conquer them, We are obliged to fight the our faith; we are obliged to enter upon this, questions, and upon these questions and to fight the good fight of, faith. The question of sacraments the question of education, the ques tion of the Church, the question the Pene, the question of the injustice of the world in robbing him of all his power and of his dignity, these, thousand others, are the bur den of the Church's battle on this earth, and therefore she is called the The Suffering Church, or the Militant Church, it is still the same Church of God. Hav attained to the vision of God, there she triumphs; there she rejoices in created brightness of God-and that is the Church Triumphant. Now. the Scriptures, speaking of that king dom of heaven, or of the Church Tri umphant, mentions it under the name of Jerusalem! For instance: I saw," says theinspired evangelist, the new Jerusalem descending from heaven, as a bride arrayed for her bridegroom." St. Paul, speaking the same kingdom says: come to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to the spirits of the just made perfect." Jerusalem, therefore as expressed in the words of my text Thou art the glory of Jerusalem. means the Church Triumphant. It means the glorious assemblage of al the angels of God; it means the glor ious society of all the saints of God it means all that heaven or earth ever held or had of noble, generous, self sacrificing, and devoted, now crowned with the immortal, everlast ing glory of the presence of God And of that assemblage of the Church Triumphant. Mary is the glory. And why? Because, as the Scripture tells us expressly, the angels of God take interest in the affairs of this world. Our Lord, speaking of little children, says, "Woe to you who scan dalize them, because their angels see the face of My Father." he says, "There is joy in heaven for one sinner doing penance, rather than for ninety nine just who need not penance." If, then the angels in heaven rejoice at every new manifest ation of the glory and omnipotence of God; if their glory is to contem plate the Almighty God in his works it follows, that whenever they see these works destroyed, whenever they see the purposes mighty God frustrated, whenever they see the work and the mercy of God ruined, they must grieve, as far as they are capable of grieving, because they rejoice when that work is restored by repentance. They, there fore, looking down from their high place in heaven, beheld joy the new born rare of men; they beheld the work of God most perfect in our first parents, Adam and Eve. They saw in the first woman that was created, the woman who was destined, in her progeny, to people heaven with saints, and to fill the thrones that were empty there by the desertion of the rebel angels. Their glory was, that their nine choirs before God might be filled, and that the chorus of heavenly music might be perfect in its harmony, by the filling of their places. They saw that one-third of waited-they waited for many years -we know not how long; we know not but that that time of waiting may have extended for thousands of years-until at length they beheld the Creator make the new man. They knew the destinies of man; they knew that this woman who was made upon the earth, was to be the mother of the race that was to fill up their choirs, and to fulfil and make perfect their glory heaven. O how sad was their disappointment! Oh, how terrible w their grief when they saw Eve fall into sin, and become the mother of race of reprobates, and not of saints, and her destiny change; that she should people hell with reprobates rather than fulfil her high office and people heaven with saints. Mary arose. The earth beheld her face. Her coming was as the rising of the morning star, which, trembling in its silvery beauty over the eastern hills, tells the silent and the darkened world that the bright sun is about to follow it and to dispel the darkness of the night by the splendor and the brightness of its shining. Mary arose, and when the angels of God beheld her their glory was fulfilled; for now they knew that the mother of the saints was come, and that the woman was created who was to do what had failed in Eve-to people heaven with the progeny of saints in everlasting glory. fore did they hail her coming with angelic joy. Oh, what joy was theirs when they looked down upon the earth portions. There is the church that and beheld the fallen race of man restored in all its first integrity in Mary! Oh, what joy was theirs who

rejoice and make the vaults of heaven

make a good

ring with their joy when you or I

penance for our sins. Oh, what must their joy have been and the riot of their delight and of their glory when

they beheld in Mary the mother of all

confession and do

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The Rite for baptizing Adults is also included in the book, because in some dioceses, the privilege of using the short form for infants, instead of this long form, when bartizing adults, is not permitted.

mitted.

It contains the Rev. Dr. Hueser's, Editor of the American Ecclesiastical Review and Professor at St. Charles' Seminary, Philadelphia, Commentary and brief Summary of the Administration of the Sacrament of Baptism in English.

A list of Baytismal Names for hows

Baptismal Rites

Handy Manual of

DECEMBER 6. 1918 of all the elect of God, for, becoming every wounded spirit and the mother of Jesus Christ, she has become the mother of all the rest. Therefore is she the glory of the heavenly Jerusalem. Therefore did these angels, on the day of her assumption, joyfully come to heaven's gate and fill the mid-air with the sound of their triumph, when heaven's queen, the mother of heaven's God, was raised into the place of her glory. "The morning stars praised the Lord together, and all the sons of God made a joyful melody." The glory of Jerusalem, the angel's glory, is concentrated in the glory of God. Whatever gives glory to God glorifies them. Now in all the works of God He is most glorified in Mary, as we shall see; and therefore Mary is the glory of the heavenly Jerusalem and the delight of God's blessed spirits and angels in his everlasting king-dom. But she is more, she is the joy of Israel. What is this Israel? Jerusalem was the summit of Israel's triumphs. Israel had to fight for many a weary year before the foundaof the Holy City were laid. Israel, that is to say, the Jewish people, passed through the desert, crossing the Red Sea, fighting with their enemies, there to wait for many a long and weary year, until the holy city of Jerusalem was raised up in all its beauty, and until the temple of God was founded there. And just as that city, Jerusalem, that Gem of God, represents the Church Triumphant, so by the name of Israel the inspired one meant the Church Militant, the Church in the desert of this earth, the Church passing through the Red Sea of the martyr blood; the Church crossing swords with every enemy of God and fighting and bearing the burden and the heat of the Of that Church Militant, of that Israel of God, Mary is the joy. Why? Dearly beloved, 'Christ our Lord founded His Church for one express purpose, and it was that where sin abounded sin might be destroyed and grace abound still more. "For this I am come," He says, "that where sin abounded grace might abound still more." Wherever, therefore, there is a victory over sin by divine grace there is the joy of the Church Militant, because there is her work accomplished. Wherever the sinner rises out of his sin and does penance and returns to God, there the Church triumphs, her mission is fulfilled, the purpose for which she was created is accomplished, and her joy is great in proportion. Now where has grace so riumphed over sin as in Mary? Sin abounded in this world ; Christ came and shed His Blood that grace might take the place of sin, and superabound where sin had abounded before. Where has grace so triumphed over sin as in Mary? Great is the triumph of grace when it expels sin from the sinner's soul and makes that which was impure to be purified, and makes that which was unjust to be glorified by sanctity before God. Oh, still can so anticipate sin as never to allow sin to make its appearance. The most perfect triumph of grace is in the utter exclusion of sin. fore it is that Christ our Lord, in His sacred humanity, was grace itself personified in man, because in Him there was essential holiness and an utter impossibility of the approach of sin. If the joy of the Church then be in proportion to the triumph of grace over sin, surely she must be the joy of Israel and the first fruits of the Church, the only one that this mystical body of Christ can offer to God as perfectly acceptable, the only the only creature that the Church can offer to God and say, Lord, look down from heaven upon this child and daughter of mine; she is Thy beloved, in whom there is no spot nor stain." She is the joy of Israel. Oh, my dearly b I tell you, you who were born in the faith like myself, you who come from Catholic stock, from Catholic blood, you in whose veins, in whose Irish veins, hundreds of years of Catholic faith and Catholic sanctity are flowing, need I tell you of the woman whose name, preached by Patrick fourteen hundred years ago, has been from that hour to this Ireland's greatest consolation in the midst of her sorrows? Ireland's greatest consola tion. In the loss of fortune, in the loss of property, in the loss of liberty, in the loss of national existence, every Irish Catholic has been consoled in the midst of his privation, by the thought that the Mother of God loved him and that he had a claim upon Mary Mother. Well do I remember one whose expression embodied all of Irish faith and Irish love for Mary; an old woman whom I met, weeping over a grave, lying there with a broken heart, waiting only for the hand of death to put her into the dust where all she had loved had gone before her; forgotten by all, abandoned by all, the hand of misery and poverty upon her, and when I would console her and speak to her of heaven and of heaven's glory, when I endeavored to lighten the burden of her sorrow by consolation, she turned to me and said: "Oh. father, you need not speak to me. The cross may be heavy, but the Virgin Mary's cross was heavier than mine." She forgot her sorrows in her great love for sorrow, was a gleam of hope, one ray of joy let in upon the soul that otherwise might have despaired. And thus it is that Mary—the knowledge of her love for us, the knowledge of our claim upon her, the knowledge of the divine commission that her Son gave her upon the cross, to be the mother of all that grace of her Immaculate Conception were ever to love Him—is the one ray of joyful and divine consolation that Christ our Lord lets in upon that christ our lord that she christ our lord. Therefore do we honor her; my dearly beloved; that she christ our lord. Therefore do we honor her; my dearly beloved; that she christ our lord. Therefore do we honor her; my dearly beloved; the christ our lord. Therefore do we honor her; my dearly beloved; the christ our lord. Therefore do we honor her; my dearly beloved; the christ our lord. Therefore do we honor her; my dearly beloved; the christ our lord. Therefore do we honor her; my dearly beloved; the christ our lord. Therefore do we honor her; my dearly beloved; the christ our lord. 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Therefore do we honor her; my dearly beloved; the christ our lord. Therefore do we honor her; my dearly beloved; the christ our lord. Therefore do we have the christ our lord. Therefore her lord. Therefore h

Finally, she is the honor of our the Son of God, every child of Adam people. Dear friends, the Almighty God, when He created us, invested Dear friends, the Almighty that was saved, was saved through the anticipated merits of the blood His own divine honor in man. He that was shed upon Calvary. Adam gave to man a mighty intelligence, a himself was saved, Moses was saved, high and pure love, and a freedom of will asserting the dominion of the Abraham, Isaac, and Jacob, Danielall the prophets, all the saints, were all the prophets, all the saints, were saved by their faith in the Son of God, and by the prevision of His merits before His Eternal Father. The merits of the Son of God not yet soul over the body, and through that body the dominion of man over all creatures. Everything on this earth obeyed him. The eagle flying in the upper air closed his wings and came incarnate, yet foreseen and applied thousands of years before their time to earth to pay homage to the unfallen man. The lion and the tiger at the sound of his voice, came forth to the souls of the patriarchs and the prophets, the self same merits from their lairs to lick the feet of were applied to the soul of Mary in the eternal design of God, in her their imperial master, the unfallen As everything without him Immaculate Conception. He is as much her Saviour as He is ours, only was obedient to him, so everything within him was obedient to the dic-He saved her in a way quite different tates of his clear reason and to the from that in which we are saved. empire of his glorious will. In this You may save a man, for instance was the honor of God reflected as it by keeping him from going into the was invested in man. God gave him intelligence; God is wisdom; His way of danger; you may save a child by taking it out of the street when wisdom was invested in man. God gave him love. God is love, and the some dangerous procession is pass ing, or when some railway engine purity of that love was reflected in the affections of unfallen man; is passing—something that may danger its life; or you may save the same child when in immediate dan-God is power, empire and freedom, and the empire of God and the free ger, by the touch of your powerful dom of God were reflected in the and saving hand, and restore it to free will of man, in the imperial life. So the Almighty God saved Mary by preventing the evil, just creatures. Thus was the honor of He saves us by cleansing from the evil which has and destroyed all this. The serpent already fallen on us. Hence it is that she, more than any of us, came hissing his triumph in the ears of a vain and foolish woman, who, unmindful of all that she had, risked had reason to call Christ-her Sonher Lord and her Saviour. "My soul doth magnify the Lord," she all and lost all for the gratification of her appetite and her womanly cur said, "and my spirit hath rejoiced iosity. The serpent came and told Eve to rebel against God. Eve re-The serpent came and told in God my Saviour." Truly He was her Saviour. Truly He shows His belled; she induced Adam to rebel power in the manner in which He saved her. He did not permit her to and in this twofold rebellion man lost all that God had given him of grace and of supernatural goodness, be immersed in the ocean of sin; He did not take her, as something filthy All of divine honor that Almighty and defiled, and wash her soul in the God reflected in man, all of divine laver of baptism, but he applied the glory that He had participated to man, all was lost; the intelligence graces of baptism to her conception, so that she came into this world all was darkened; the affections were pure, all holy, all immaculate, just depraved; the freedom of the soul as the Christian child comes forth was enslaved, and man was no from the baptismal fount. Behold longer the high, and pure, and perthen, how she is the glory of the fect image of his Creator. Now, as heavenly Jerusalem, the joy of the earthly church of Israel, and the we have seen, in that sin of Adam, not only was that man himself de-stroyed and corrupted, but the whole honor of our people; seeing that if Mary were not as she is in heaven, race of mankind was corrupted in immaculate and unstained, that him. How is Mary the honor of our heaven would be, after all, only a people? She is the honor of our congregation of the penitent. Every people in this, that where all was ther soul that enters heaven enters ruined, she alone was preserved; that but for her and her Immaculate heaven as a Magdalen—at least as a Magdalen rising from original sin. Mary alone entered heaven as Eve Conception, neither God in heaven, nor saint, nor angel in heaven, nor would have entered if she had reman upon the earth would sisted the evil and conquered the again look upon the face of unfallen man. The work of God would have behold, dearly beloved, the mother of been completely destroyed; not a God as she shines forth before us in vestige would remain of what man the prophecy of Scripture—an honor and a triumph and a symbol of God's was as he came from the Creator's hand, but that the Almighty precomplete victory. The victory that God gains over sin is not complete served one unfallen specimen of our race to show His angels and His saints in heaven, and to show all when He has to come to remedy that evil after it has fallen upon the soul. men upon the earth what a glorious The complete triumph of God is when He is able to preserve the soul humanity was the untainted nature which God had invested in man. from any approach of that evil, and She is the solitary boast of our fallen to keep it in all its original purity nature. Take Mary away; deprive and immaculateness and innocence her of the grace of an Immaculate Such was the woman whom the prophet beheld: "And a great sign Conception, let the slightest taint of sin come in, she is spoiled like the appeared in heaven—a woman clothed with the sun, and the moon rest of us, and the Almighty God has not retained in the destruction of under her feet, and on her head our race one single specimen of uncrown of twelve stars." Of what fallen nature. But not so, for God was this woman a sign? She was in all his works may allew His the sign of the victory of God, for He adds: "And I saw enemy to prevail against Him. He may allow the spirit of evil to come another sign in heaven—a great dragin and spoil and taint and destroy on stood before the woman who was His works, but He never allows His works to be destroyed utterly— ready to be delivered; but he was never. When mankind fell from found any more in heaven." And image of God and the spirit of God disappeared from amongst them, the Almighty found it necessary to destroy the role. stroy the whole race of man in the e whole race of man in the
He preserved Noah and his
God is, and the completeness of that deluge. sons and his daughters; eight souls victory was embodied in the Immacu-late Conception of Mary. What wonder, then, dearly beloved, that were preserved whilst hundreds of millions were destroyed; but God in these eight souls preserved the race, we should honor one whom God has so loved to honor. What wonder and did not allow the spirit of evil to utterly destroy His work. When that we should hail her as all pure God drew back again the bolts of heaven, and allowed the living fire hail her from earth, whom God hailed from heaven, saying: "Thou of His wrath to fall upon Sodom and Gomorrah, and destroyed the whole art all fair, My beloved, and there is no stain in thee." What wonder no stain in thee." nation, yet even then He saved Lot that we should rejoice in her who is and his family, and a few were the joy and the glory of the heavenly saved where the rest were lost. When the Almighty God resolved to Jerusalem. What wonder that we should sing praises to her forever. destroy for impurity the whole race as the very type of purity, innocence, and virtue, whom the Almighty God of Benjamin, yet he preserved a few, lest the whole tribe might be utterly so filled up with all his highest gifts destroyed. And thus it is that we that heaven and earth never beheld find the Almighty God always presuch a creature as Mary; that the serving one or two or three specivery angel coming down from before mens of His work, lest the devil the throne of God was astonished might glory overmuch, and riot in his joy for having utterly destroyed when he beheld her greatness; and, bending in his human form before her, said: "All hail to thee, oh the work of God. Our nature was destroyed in Eve. One fair speci-men of all that could be in us, of all Mary, for thou art full of grace;" and when she trembled at His words he that was in Adam before his sin, of all assured her, saying: "Fear not, oh, Mary, for thou hast found grace bethat God intended man to be, one fair specimen of all this was prefore the Lord." Oh, how grand was her finding! Grace was lost by the served in Mary, who, in her Immaculate Conception, censhrined in the in first woman, Eve, and the daughters finite holiness of God, was preserved of earth sought it for four thousand untainted and unfallen, as if Adam years and found it not. How could had never sinned. It may be asked they find it? They came into this if, then, this woman was without world without it. How could they sin, if she was conceived without sin, find that grace which Eve had lost? They came tainted by Eve's sin upon how is it that she calls Christ her Saviour, saying: "My soul doth magnify the Lord, and my spirit this earth. Mary alone found it-the grace of immaculate creation, hath rejoiced in God my Saviour." Oh, my friends, need I tell you that the grace of primeval purity. There-fore the angel said to her: "Fear Christ our Lord is as much the not. I tell thee that thou shalt be Saviour of Mary as He is your Saviour or mine? Need I tell you but the mother of God, and that He that is to be born of thee is to be called the Son of the Most High. that for His incarnation, but for His suffering and passion and death, Mary could not have received the Yet, oh, woman, fear not, for I say to thee that thou hast found grace be-

fiding love of a child. Oh, mother mine—oh, Mother of the Church of God—oh, mother of all the nations —oh, mother that kept the faith in that went before the incarnation of her with the unsuspecting and conoh, mother that kept the faith in Ireland, that through temptation and suffering never lost her love for thee—I hail thee! As thou art in the only true and lasting relief heaven to night, clothed with the sun of divine justice, with the sun of moon reflecting all earthly virtues beneath thy feet, upon thy head a crown of twelve stars, God's bright. est gift, I hail thee, oh mother! And in the dame of the Catholic Church. taken into account before arriving and in the name of my Catholic at a final solution. If scientific phil people, and in the name of the faroff and loved land that ever loved thee, I proclaim that thou art the glory of Jerusalem, thou art the joy of Israel, and thou art the honor of our people!

THE SCIENCE OF CHARITY

We hear much in our day of scien tific philanthropy. It has become a branch of university instruction. is taught in theoretical and practical courses. It is frankly acknowledged to be a modern profession offering attractive salaries to students desir ing to make of it their life work. The loss of Christian charity conse quent upon the suppression of Catholic activities and the confiscation of chantries and monasteries, more than any other reason, has made necessary this new method of relief, as it has created the new pauperism. Aside from the public administra-tion of State charity, the dole of the rich, who frequently give not of themselves but only of their wealth, is thus generously divided between an army of high salaried officials and a multitude of classified poor. Too often, if the name of Christ is re membered at all, it is only "a statis-tical Christ," and not the Jesus Christ of the Gospel. We have no fault to find with scientific philanthrophy in itself, for it is the best the world has to offer, and we welcome whatever lifts, however lightly, the heavy burden of the poor. But there is a danger lest Catholics may

what it is not—the charity of Christ as taught in the Gospel. It is well that we should learn whatever valuable lessons scientific philanthropy may have to teach us. We may even, for special reasons, employ its trained and salaried services. Still less is there fault to who would devote themselves to it as a profession, provided they supernaturalize their motives. But they must be careful to learn likewise, from far higher sources than economic authorities, the true Catholic Science of Christian Charity, as distinct from mere scientific philanthropy. Neither must we fail to point out the dangers of attendance at the materialistic schools of philanthropy, with their evolutionary or rational

come in time to confound it with

istic theories. That charity is a science is no modern discovery. In the first pages of the history of the Acts of the Apostles by Saint Luke, we read of it as a special vocation demanding for its proper and fruitful exercise the grace and wisdom of the Holy Ghost.

The Twelve, calling together the multitude of the disciples, said: It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of good reputation, full of the Holy Ghost and wisdom, whom we may appoint over this business. . And they chose Stephen, a man full of faith, and of the Holy Ghost, and Philip and Prochorus, and Nicanor and Timon, and Parmenas, and Nicholas, a proselyte of Antioch. These they set before the apostles; and they praying, imposed hands upon them." (The Acts,

vi: 2, sqq.)
There is question here of more than the mere practice of charity. There is question of an ordination, charity itself is the duty of every Christian. Charity is the preme test to be applied at the day of judgment, according to Our Lord. By it the elect are to be distinguished from the lost. But the charity of which Christ speaks is that by which the giver devotes himself, as well as his gifts, to the needy and afflicted, the charity inspired by the Holy Ghost and directed by His wisdom. This is the scientific charity of the Catholic Church, under which pauperism was unknown in the ages of faith, and every human suffering was made the object of organized relief, when men were found willing to sell into slavery their own bodies for the love of Christ, that they might save both the bodies and souls of their fellow-men. This was scientific charity of which the world knows little to-day. To renew the pristine splendor of this virtue Ozanam founded his first conference of Saint Vincent de Paul.

The Science of Charity may be studied in each of its two distinct aspects, the one temporal, the other spiritual. Both are combined into a single exercise of Christian virtue by the true Catholic charity worker. Whether enlisted in the organized army, or serving privately, every Catholic is called to be an adept in this supreme science of Christian

Considered from its natural point of view, the Science of Charity, like that of philanthropy, consists mainly in tracing poverty to its causes and seeking to remedy them. Mere temporary relief, as the Catholic charity

fore the Lord." Therefore do we

-no more than you or I could have

the Immaculate Conception has for mother and regards us with a how deserving the poor may be. Mary. For the four thousand years mother's love, and we can look up to True charity consists in meeting at the only true and lasting relief to those in distress, but will be likewise a real service to society at large. Questions of character environment, social and do mestic relations, and others of a similar nature, will anthropy has worthy and feasible suggestions we do not hesitate accept them; but what we shall stand most in need of is the one con dition demanded by the apostles, the grace and wisdom of the Holy Ghost.

To give wisely l'aumône de la dir

ection, the alms of good advice and

moral assistance, was the first lesson Ozanam learned from M. Bailly, who presided over the first meetings of the young men whom Ozanam had brought together in answer to the taunt of the St. Simonians, "Show us your works!" The first case dealt with by him, to use a technical ex-pression, is too well known to be circumstantially repeated here. No past master of scientific philanthrophy could have "handled" it more perfectly. Ozanam did not merely still the hunger of the poor starved woman with her five children, but investigated "the case" until he was able to free her from the brutal drunken master whose marriage with her. Ozanam found to her surprise, had never been legally contracted. She was freed from his pursuit and revenge by a police order, which forced him to remain in Paris, while Ozanam begged the means that enabled her to return to her mother in Brittany. He likewise found employment and protection for her two eldest boys. It was a clean and perfect solution, a masterpiece of scientific charity, although only the work of a beginner. Yet all this might likewise have been accomplished on its purely material side by scientific philanthropy, though not with the same grace and sweet-ness. Of the sublime moral effects produced by Ozanam there could, however, not have been the slightest

The Science of Charity is merely material. It is above all a spiritual science, and so differs from mere philanthropy, as much as grace from nature, as heaven from earth. If the purely material be found with those of our number | side of charity is thought to call for teaching and training to make it truly effective, and raise it above a mere giving of alms, the spiritual science of relieving poverty requires even far greater care and study. It can be learned only by the humbl of heart. And it is for this reason that Ozanam always insisted so much upon humility and retirement. This characteristic it was which at once caught the attention of Leon Prevost, who thus noted his impres sion of the first conference of Ozanam:

"There is here at this time," he wrote in a letter, " a splendid move ment of charity and faith; but it is all hidden away in its obscurity, and so escapes the notice of the indifferent world. Out of these new cata combs, if I am not mistaken, a light will go for the world." (Vie de M. Le Prevost, p. 35.)

There is something mysterious sacramental, aboutpoverty which only the eyes of faith can perceive. "Blessed is the man," says the Psalmist, "that understandeth conist. cerning the needy and the poor." The poor are for us the representatives of Christ. He in a manner identical Himselt with them, so that the good we do to them is done to Him. The negligence and indifference we show towards them He considers as affecting Himself Amen, I say to you, as long as you did it not to one of these least, neither did you do it to Me." Such is the final word of everlasting judgment. God will eternally those who ignore Him in the poor.

We readily, therefore, understand the reverence and humility with which Ozanam appeared in the presence of that mystery of poverty, of God in His poor. So far from looking upon the poor as indebted to him, he most sincerely considered himself highly indebted to them. He rightly understood, and ever insisted upon this fact, that the gratitude of the giver must by a divine logic far exceed the gratitude of him who receives. This is the fundamental principle of the science of charity. The poor can never accept as much as they give. No man is a true Vincentian who has not thoroughly grasped this truth, that humility and gratitude must be on the side of the donor. Hence, likewise we can perceive

why personal perfection and not the relief of poverty is the first object of the Society founded by Ozanam. It is through charity that sonal perfection is sought. It is by prayer and frequent Communion that his disciples are to prepare them-selves for their visits to the homes of the needy and afflicted. In the same manner it is the soul, rather the body of the poor, which they seek to cure and to enrich. Temporal assistance, consolation and advice are an opening and preparation for spiritual instruction and counsel. Properly, therefore, to fulfil their sublime function they must daily seek to conform more perfectly to that ideal pointed out to them by the worker well knows, is insufficient.
It is at times even harmful when given without discretion, no matter

Ghost and Wisdom." Such is the

science of charity which can be learned only in the school of Christ.

"Our main purpose," said Ozanam was not to help the poor This was only a means. was by the practice of charity to strengthen ourselves in the Faith, and to win others for it. For this reason he avoided the publicity of modern philanthropy. The grass ever remains small and lowly, though it covers the entire earth, and so he wished the society, of which he considered himself only a promoter, to remain established in humility, no matter how largely in might gain in membership. To day it has spread everywhere, fashioning after the model of the Divine Master count less self-sacrificing souls, devoted like Him, to the cause of humanity.

Such is the splendid answer zanam has given to the taunt of the Saint Simonians, the Fourierists and rationalists at the University of Paris: "What are you doing, who boast of your Catholicity. Where are your works that prove your faith, that can make us respect and accept it?" - Joseph Husslein, S. J., in America.

CHARACTER OF THE PRIEST. HOOD

THE TESTIMONY OF A NON-CATHOLIC "Catholicism has certainly a much stronger hold over the human mind than Protestantism," says Samue Laing in "Notes of a Traveller." The fact is visible and undeniable and perhaps not unaccountable. And one reason, he tells us, is cause "in the Catholic Church the clergyman is more of a sacred character than it is possible to invest him with in our Protestant Church, and more cut off from all worldly affairs The clergyman is entirely separated from individual interests, or worldly objects of ordinary life, by his celi bacy. This separates him from all other men. Be their knowledge, their education, their piety, what it will, they belong to the rest of mankind in feelings, in interests, and motives of action-he, to a peculiar The Catholics, who the elements as transubstantiated by the consecration, require very naturally and properly that the priest should be of a sanctified class, removed from human impurity, contamination, or sensual lust, as well as from all worldly affairs, as far as human nature can be * * * Our clergy, especially in Scotland, have a very erroneous impression of the

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once a man enters its ranks and is

into possession of a very undesirable

asset. It has given Canada, and

Ontario more particularly, a close

corporation of political intriguers

somewhat similar to the worst ele-

SIR THOMAS MORE

On another page will be found a

engthy extract from an address de-

ivered at St. John. N. B., on Sir

Thomas More by a leading Protestant

citizen of St. John, Dr.Silas Alward,

K. C. Dr. Alward's greatlearning and

acknowledged position at the bar en-

title anything he writes to the best

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with Sir Thomas More, the great

Catholic Lord Chancellor, who pre-

ferred to lay down his life rather than

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attention once again to his inspiring

career, and we feel that good will

come from the publication of Dr.

A TEACHER'S WORK

Quebec, has done some work in his

day of which he has reason to be very

proud. Presently there is a discus-

sion on Socialism going on in Every-

body's Magazine between Rev. John

Augustine Ryan, of St. Paul, Minn.,

and Maurice Hillquit, of New York.

Father Ryan had been a pupil of Mr.

Monaghan for three years before he

graduated into Philosophy at St.

Thomas' College, St. Paul. Minn-

Mr. Monaghan's class contained a

galazy of clever students, among

whom six at least are bright orna-

ments in the Church-Bishops, pro-

fessors of dogmatic theology, and, as

John Ryan, Professors of Political

Economy. Archbishop Ryan made

the remark that Mr. Monaghan's stu-

dents would compare with any in

Yale or Harvard. His name is held

in sweet memory owing to the

geniuses that have shed glory on

their professor. We congratulate

Mr. Monaghan most heartily. En-

gaged as he now is most successfully

in the business life of Quebec, he has,

we repeat, cause to feel proud of the

splendid educational work he accom-

Our friend Mr. M. Monaghan, of

Alward's learned lecture.

ments of Tammany Hall.

The Catholic Record

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LETTERS OF RECOMMENDATION

Apostolic Delegation

Mr. Thomas Coffey Ottaws, June 15th, 1905.

Mry Dear Sir—Since coming to Canada I have
seen a reader of your paper. I have noted with satisfaction that it is directed with intelligence an
ability, and, above all, that it is imbued with
strong Catholic spirit. It streamously defends Cath
elic principles and rights, and stands firmly by the sachlings and authority of the Church, at the sam
times promoting the best interests of the country
following these lines it has done a great deal
good for the welfare of religion and country, and
will do more and more, as its wholesome influence
reaches more Catholic homes. I therefore, commend it to Catholic families. With m
blassing on your work, and best wishes for its cotiamed success.

Yours very sincerely in Christ, DONATUS, Archbishop of Ephesus, Apostolic Delega UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

Sit. Thomas Coffey:

Dear Sir: For some time past I have read you estimable paper the Carmolic Racon, and congravatate you upon the manner in which it is published the matter and form are both good; and a trul Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blesting you and wishing you success, believe me tor main.

Your faithfully in Jesus Christ.

† D. Falconio, Arch. of Larissa, Apos. Deleg.

LOHDON, SATURDAY, DECEMBER 6, 1918

ARCHBISHOP LYNCH'S

The following letter appeared in the Citizen. It has this merit, it contains the only shred of argument, so far as we have been able to discover, that even attempts to controvert any statement made in our modest and moderate review of the bilingual situation.

Editor Citizen: The CATHOLIC RE CORD defends the entrance of Protestant inspectors into the separate schools. Lest too much weight be given to the oracular pronounce ments of the editor of a religious weekly, I submit for consideration the following opinion of the late Archbishop Lynch: "To our great amazement we find that our separate nools are visited by the inspectors of the common schools. We this occasion to protest against this intrusion, as it is contrary to the spirit of the law establishing separ-ate schools; and we will be obliged to give notice to the trustees not to ive those visits; not that we are their interference."-A FREELAND, Trustee, S. S. Board.

We should be sorry to doubt Dr. Freeland's sincerity. But if he thinks he has made an honest use of Archbishop Lynch's "opinion" it goes far to explain his peculiar position. Lest any weight at all should attach to the misuse of the above quotation, we shall give the whole truth concerning it.

Section xxvi. of the Roman Catholic Separate School Act of 1863 reads as follows:

The Roman Catholic Separate Schools, (with their Registers,) shall be subject to such inspection as may be directed from time to time by the Chief Superintendent of Education. regulations as may be imposed, from time to time, by the Council of Public Instruction for Upper Canada."

Following is Dr. Ryerson's comment on this section:

"The provisions of this section have not existed in any previous act in respect to Separate Schools; they bring the Separate Schools as completely under the control of Public Regulations and inspection as the Common Schools.

That this was the meaning and intent of the section was thoroughly well known at the time. Dr. Ryerson (then Chief Superintendent of Education) was summoned by John Sandfield Macdonald to be present while the Bill was before the House, to give such explanations as might be required. Writing to J. George Hodgins from Quebec, April 13th 1863. Dr. Rverson says :

"The members of the Government and all parties have thanked me most heartily for the analysis and comparative view of the Separate School Law (1855) and Bill (of 1863).

On April 15th Dr. Ryerson again wrote Mr. Hodgins :

"I telegraphed you a day or two ago to get five thousand of my com-parison of the Separate School Bills of 1855 and 1863 printed and sent down, for the use of members. The Attorney General wishes the expense charged to the Department, and has written me a note to that effect, as it is the diffusion of information on this Separate School Law and School System, without reference to party. Mr. Benjamin, M. P., told me he was getting another edition printed here

In this analysis and comparison section xxvi. with Dr. Ryerson's note (immediately following the section as above) pointing out its meaning

ure from all previous Separate school legislation, received full consideration and assent from all parties interested, Catholics included. It is this act of 1868 which defines our constitutional rights guaranteed by the British North America Act. The Separate Schools are therefore unquestionably subject to governmental regulations and inspection. The right of the Ontario government in the premises is inalienable and imprescriptible. It has a corresponding duty and responsibility.

However, in 1865 the Inspector was refused permission to inspect the Register in Kingston; and late in 1871 Archbishop Lynch addressed the following letter to the Chief Superintendent:

"To our great amazement we find that our Separate schools are visited by the Inspectors of our Common schools. We take this occasion to protest against this intrusion, as it is contrary to the spirit of the Law establishing Separate Schools; and we will be obliged to give notice to the trustees not to receive those visits; not that we are afraid of them, but we do not want their interference.

In his reply to the Archbishop, Dr. Ryerson said :

"I beg to observe that the protest you make, and the intention you avow, are in direct opposition to the sixth section of which expressly pro vides (for such inspection) [See se tion xxvi. R. C. S. S. Act as quoted

"I have construed the Separate School action to authorize Trustees of Separate Schools in Cities, Towns and Incorporated Villages, to appoint the Local Superintendent of their Schools; but that does not reclude this Department from direct

ing an inspection of the Register and condition of any Separate School." Dr. Ryerson then referred to the General Regulations under which Grammar School Inspectors were directed to inspect Separate Schools in the neighborhood of Grammar

Schools. He then said : "I believe these visits were very acceptable to the Managers and Teachers of the Separate Schools and the Inspector's report respecting them was most favorable. .

But in one (Kingston) he was refused . . . by the head admittance . . teacher of the principal Separate school. "A few days after I had written (to

Kingston on the subject), I received a letter from the Roman Catholic Bishop of Kingston, (Dr. Horan,) apologizing for the conduct of the head teacher of the Separate school, assuring me that the Inspector would be courteously received at any time he might think proper to visit the

"I can adduce indubitable proof that I have sought to administer the Law, as much for the benefit of Separate Schools as of Public Schools, and have given the Separate Schools the advantage of every doubt, and of any discretionary power I might have to assist them.

But while I have thus sought to aid Separate Schools to the utmost extent of my power, and to give the most liberal construction of the say that I think Your Grace's protest and intimated course of proceedings are directly contrary to the express provisions of the Separate School Act the inspection of which class of Schools, under the authority of this department, is not, as a matter of suffrage, at the discretion of the of Separate Schools, but a trustees matter of right, provided for by law, and which every Government ought to possess, and exercise to inspect, at its discretion, the doings of every school, or institution, aided out of

the public revenues of the country.' Dr. Hodgins, who was Deputy Minister of Education at the time and for years after the death of both Dr. Ryerson and Archbishop Lynch, closes this chapter with the sentence:

" No further difficulty was experenced in this matter.

It will be seen that though Separate Schools were being inspected by Protestant Inspectors during all these years, it was not, apparently, until late in 1871 that Archbishop Lynch, "to his great amazement." was informed of the fact, which, whatever else it may indicate, proves conclusively:

1. That such inspection was ac cepted both by priests and people without a complaint ever reaching the ears of Bishop Lynch. Moreover the information on which he based his protest was inaccurate inasmuch as the Common School Inspectors did not inspect the Separate Schools. It was the Grammar School (later High School) Inspectors who were

charged with this duty. 2. It is only just to the late Arch bishop to note that when the law governing the case at issue was pointed out to him, he acquiesced. and his intention to notify the trustees not to receive such visits was in line with the reason for existence But is this question not of deeper never carried out, though the govern-

actly the same conditions for a dozen

years after the date of his protest. 8. This protest, though based on inaccurate information as to facts and inadequate knowledge of the law, assumed, nevertheless, a form entirely consistent with the Archbishop's own dignity and respect for educational authority. To quote this dignified letter to the Chief Superintendent which gave Dr. Ryerson the opportunity, of which he availed himself, to discuss, in like manner with His Grace the grounds for his protest and the wisdom of his intimated course of procedure, to quote this letter as in any way approving or justifying the actual state of rebellion in some quarters, is, we submit, little short of a wanton insult to the memory of Archbishop Lynch, who, like Dr. Horan of Kingston, was a bishop and a Catholic gentleman. In the light of the foregoing facts, what he would have to say on the present situation, were he still alive, we leave our readers to judge.

We should like to believe that Dr Freeland was put in possession of the Archbishop's protest, which was evi dently taken from Dr. Hodgins' History of Separate Schools in Upper Canada, without having had the opportunity of reading the chapter from which it was taken. His use of the Archbishop's name and words might then be free from intentional suppressio veri and suggestio falsi.

CATHOLIC LITERATURE Occasionally we notice a survival of the old-time nagging of Catholics for not adequately supporting Catholic literature. Personally we have little patience and less sympathy with such a policy; it is futile if not harmful, even were conditions altogether unsatisfactory. It would be ungrateful, ungenerous and untrue for the CATHOLIC RECORD to denv the loyalty and generous support secorded it by both clergy and laity. When we consider that our constituency is limited to English-speaking Catholics of all origins, it is not so large as the census figures with regard to religion might, at first blush, suggest. Indeed, on look. ing over the circulation of the various papers as given in the Canadian Almanac we are struck with the fact that few papers, secular or religious, Catholic or Protestant, receive from their constituency more loyal more generous or general sup-And the circulation port. RECORD has increased by the nearly six thousand since it stood at the figure therein given.

As with papers so is it with Catholic books. The taste for Catholic reading is not formed by Catholic nagging. It is formed by the books themselves, their excellence and their accessibility. The situation has marvellously improved in the last fifty, even in the last twenty, years. A list of over six hundred was, a few years ago, furnished to tinent. And these books are going out of print.

The catalogue of Catholic topics and authors in the Public Library of the District of Columbia fills thirty catalogue of 157 pages, averaging 40 trouble local? to the page, or 6,680 volumes, which, we think, is some proof that Catholic literature meets with a generous

measure of appreciation and support. When we contrast conditions with what we are ourselves able to remember years ago, when the only Catholic books that reached many a Catholic home were worthless compilations, (often by Jews.) with highsounding Catholic titles, sold by subpessimistic. Rather do we feel inera of high-priced Catholic books and short-sighted Catholic publishers. all the general publishing houses. field for the Catholic publishing firms, of which we have a respectable number. And not alone in number are they respectable, but in keen business sense and enterprise and initiative.

seminating reputable Catholic liter-CORD Standard Library for Every. business proposition. It is exactly ity of our population. and intent, and that it was a depart. ment inspection went on under ex- seen the books, their general have only to recall the Manitoba communion. And they should be studied its wretched history, have Catholics. Reresby, a contemporary

make-up, type, paper, binding and ppearance will readily recognize that the profit, after paying duty and freight, and express or postage, is not large. But the indirect gain may be great. We are, at any rate, accomplishing a good work in increasing for the average Catholic of moderate neans the accessibility of respectable and reputable Catholic literature. We are helping to form the taste for Catholic reading and the habit of Catholic reading in Cath. olic homes. If this influence reaches. as it must, the younger generation of our people, the progress, the great progress, which we have been making is sure to continue. There is always room for improvement; there is always need for encouragement. This is the privilege of every one,

The demand for the books we ar advertising is so far and away beyoud what was anticipated that we must conclude as we began. Let us stop nagging Catholics about Catholic literature. It is not only useless, it is needless. It is not only futile, it is ungrateful. There are of course numbers who need awakening to their duty to their families in the premises; but we cannot reach them through the columns of the Catholic press. Let each reader of the RECORD wake up one such neighbor and more will be accomplished in a week than by years of nagging

young and old.

The RECORD Standard Library is going to be an influence for untold good in thousands of Catholic homes. It is made up of books published by different publishing houses, and sup plied by each of them at special prices. It is, therefore, different from any similar library offered by any single firm. For that reason we believe it affords a wider selection. It is a double pleasure to thank our readers for their generous appreciation, for it is another evidence of sound Catholic taste and judgment in Catholic literature.

A WORD OF EXPLANATION We have from time to time had to explain to subscribers that we can not give space to local news in which they are interested. Sometimes it is pointed out to us that other Catholic papers willingly publish what we feel obliged to refuse. And what they urge is true; but our policy still holds good. The reason is this. The CATHOLIC RECORD is the most widely read Catholic paper in Canada and its subscription list is constantly increasing. Some of our secular contemporaries are good enough to say that it holds first place for other reasons also. Be that as it may, it circulates in every province of the Dominion, and has some thousands of subscribers in Newfoundland and the United States. It will be readily seen, therefore, even by the disappointed ones, whose news contributions we have been obliged to reject, that news of standard bocks by Catholic authors | purely local interest has properly no place in our columns. We think the public library boards of the con- the reasons are obvious. Still the Gospel, to a celebration we know by experience that there are those who find it hard to like our policy when they are personally very good sized pages. The complete list | Under the influence of such feeling, | purpose of fostering kindly sentiof Catholic works in English fills a some one might ask is not the school

We think not. Anything that affects the Catholic Church, interests all our readers. The claim (or charge as the case may be) so frequently made, that this is a Catholic question, if allowed to pass unchallenged could not fail to affect, and seriously affect, Catholics and the Catholic Church. Again, education is a provincial matter, controlled by a Minister responsible to the Legisscription at incredibly exorbitant lature which represents the people. prices, we are not disposed to feel No agitation such as the present can be localized in its consequences. clined to cheer. Next followed the All Catholics and all Protestants are necessarily involved, at least so far as this province is concerned. The Catholic books are now published by interest in such a question extends to all our readers; for there is prob-But, while they have no longer a ably none of them who has not seen monopoly, there is a field and a great reference to it in the columns of his own newspaper. In other provinces, as in the parts of Ontario remote from the scene of the trouble, our readers naturally look to the RECORD for the truth as to the facts. We would not have our friends elsewhere The CATHOLIC RECORD is proud to judge Ontarie by the stage thunder lend its columns to the business of the Orangemen or by the misconmanagement for the purpose of dis- ceptions and charges of our coreligionists who, though dwelling ature. When we advertised the RE. in Ontario, have not yet learned the scope of our school system, nor the body we did so not merely as a broad tolerance of the great major-

school difficulty, where, unknown or unheeded by the rest of Canada, local fires smouldered, which, neglected, kindled a general conflagration It may well be that if the Manitobs school situation had, in time, been more generally understood, and reasonably discussed, the more Manitoba School Question with all its ugly consequences might never have been thrust into Canadian politics.

Some of those who are largely re sponsible for the present dangerous agitation arrogantly question our right to "interfere!" Well, we do not need to justify our "inter ference" so far as the sane people of Canada are concerned. The 150,000 readers of the RECORD are Catholics, mostly, and free-born Canadian citizens, every one.

We have not often referred to this school matter, far-reaching in importance though we believe it to be A little over a year ago the RECORD stated its position and never receded from it. Three weeks ago, for the first time in a year, we deemed it advis able to reaffirm that position.

We may not have occasion to refer to it again. But our position will remain the same until we abandon it. Our views will remain unaltered until we see reason for modifying them. We have not expressed an opinionthough we hold very decided opin ions, indeed, convictions - on the question of constitutional rights claimed by our friends with regard to the use of the French language in schools outside the Province of Quebec. We have ever held that such rights are not to be established by agitation, but by the courts. Or, there is an alternative course. If there be a case that can be stated in sober not declamatory terms, appeal to the Governor - General in Council is provided by Section 3, Article 93 of the British North America Act.

When we recede from the posi tion taken, or modify the views expressed, it will be announced in our own columns. Silence will mean merely that we have nothing to add, or to retract, or to modify.

MUCH ADO ABOUT NOTHING For some years a solemn High

Mass has been celebrated in St. Patrick's Church, Washington, on Thanksgiving morning, in commemoration of the Pan-American Union. It was begun in President Roosevelt's time. Under President Taft's administration Secretary Knox asked the Right Rev. Monsignor Russel. Rector of St. Patrick's, to make the Mass an annual celebration. President Wilson recently promised to attend it. All this has aroused the ire of the Protestant Episcopal church. Its clergymen have resoluted and protested against the attempt to convert our national Thanksgiving Day into a Roman Catholic festival. Monsignor Russel says "that he is very sorry that exception is taken by anyone, especially by ministers of which has for its object peace and good-will. The object of the Pan-American celebration is to especially on the occasion of Orange much interested in local happenings. bring together prominent men Sometimes they feel somewhat hurt. of the American republic for the ments among them. It is not a ought to be, in a moment of weakdiplomatic celebration: neither is it ness or thoughtlessness, has placed official. I cannot understand why exception should be taken to the President attending services in a Catholic church any more than to his attending services in any denomination to which he does not belong. I cannot understand how men who profess to preach peace would go so far as to stir up strife and to dictate even to the he continued, "were in the same posi-President of the United States his mode of worship, and try to prevent him from enjoying the right of the poorest American citizen."

Cardinal Newman, however, give an explanation which may throw light on the resoluting Anglicans of Washington. He says, speaking of Anglicanism: "It agrees to differ with its children on a thousand points. . . . On one dogma it may surely rest without any mistake. . . It is 'No peace with Rome,' 'Down with the Pope,' and the 'Church is in danger. Heresy and scepticism and infidelity and fanaticism may challenge it in vain : but fling upon the gale the faintest whisper of Catholicism and it recognizes by instinct the presence of its connatural foe." These divines who take umbrage at nothing should devote their energies to settling the dissensions and divisions among themselves and to eradicating the weak, compromising spirit that Young men of our province who have reliable authority, to 12,000 men. and of the RECORD. Those who have and more vital interest still? We abides within the precincts of their been induced to join it, not having of these fully one third were foreign

mindful of the "good breeding" that reason to regret their action, and has always distinguished them, to the good citizens should give warning to extent of viewing complacently a all and sundry that this organization hundred battling sects enrolled under is but a political machine and that their banners. dubbed an Orangeman he has come

great city is, through the manipulation of oath-bound secret societies, 'Petty graft" and "piracy of plans" enquiry," the Globe says, and other members of the staff, etc.'

all the time."

AN EXPOSE

but heartburning, disorder and

civil and religious liberties." It may be that the people of Toronto will

Nobody can say of Orangeism what sometime determine not to be "fooled in the daily press from time to time, celebrations, in the effort to prove that Rome, Romanism and all its belongings are no better than they the Orange Association in a position which would entitle it to be labelled 'Organized Hypocrisy." At a political meeting in Thorndale, Ontario, he said: "I have been begged and implored to stay out of East Middlesex because our good friend Mr. McFarlan is a brother Oddfellow and brother Orangeman." "If my own brother," tion as Mr. McFarlan in regard to temperance I would support Mr. Laidlaw." But has not Rev. Mr. Coburn violated his Orange oath? Is he not bound by the constitution of the Orange Association to obey orders? Does he not subject himself to a severe curtain lecture in the Lodge? In the government of this and independent—the man who has set opinions on matters of political economy—if he is unfortunate enough to be in the ranks of the Orange Association, is not free to make choice of a candidate for whom he may vote. The brother Orangeman gives the cry of distress and his neighbor, also a member of the Order. is expected to hearken to the call. Is this the type of citizenship we substantiate our statement is as unmay look for in that politico-religiquestionable as that of the editor of

ous conspiracy, which has brought the Sentinel himself. William's forces at the Boyne chicanery wherever it has taken root? amounted, according to the most

WANT OF DIGNITY

The people of Toronto have made election of a City Council, the proceedings of which, as reported in the press of that city, make reading of a character which would give a shock to my Lord Chesterfield. It would appear that the government of the in the hands of one huge Lodge. is the condition which the Globe depicts in the City Architects' Department, and a probe is going on. "The was ordered as a result of twelve charges made by Alderman Wanless accusing members of the department of 'petty graft and other irregularities,' using their 'official positions and knowledge for private gain,' 'piracy of plans,' 'lack of necessary technical and practical training of the acting city architect ' and of the inspectors

Following this is a report of a City Council meeting where, we are told, Alderman Sam McBride and Controller Foster "went at it hammer and tongs." Alderman McBride referred to the action of Controller Foster and Mr. Fleming as a steal. Controller Foster said that "Alderman McBride doesn't think; he ex plodes. He gets brain storms. He loses control of himself. He is not the kind of man we want in this council. He is an inferior member of this council." Alderman Maybee wanted the discussion ended, whereupon Alderman McBride interrogated "Surely you are going to give me a chance to reply to Controller Foster?" Before the proceedings concluded Alderman Mc Bride gave this parting shot to Controller Foster: "Talk about a cheap squirt. You are the cheapest I ever seen." Not alone for its coarseness should the latter outburst be condemned, but it should also be referred to the Board of Education. But even there the Lodge seems to control everything, and nothing would come of it. It is humiliating to think that in a city like Toronto its affairs should be in the hands of such men. In the same number of the Globe which gives these proceedings, there is also trouble reported in the Fire Department, which is charged with inefficiency. And so all along the line in the Queen City, which seems to be in the iron grasp of the Orange Association. But we suppose any shortcomings on the part of that body will be condoned on account of plished in his younger years. its claim to be the "guardian of our

THE BOYNE WATER

Galileo said about the earth-"it moves all the same," for like unto another great institution that shall be nameless, but which is anathema Rev. John Coburn, of Toronto, a to the lodges, Orangeism never changes. History, as far as the brethren are concerned, begins with a little river in Ireland with King James on the one side of it and King William at the other-and it ends there also. Orangeism cannot get away from the Boyne Water, though how it ever got there is a mystery. When the "Twelfth" comes round the brethren brush the cobwebs off the lodge charter, shake their banners to the breeze, and come forth from the woods to celebrate the saving of Protestantism. And no doubt the humblest processionist not to speak of the resplendent knight on the white charger, is firmly convinced that he is keeping the anniversary of the day when his ancestors waded knee deep in Papist blood, and delivered him from an eternity of brass money and wooden shoes. But, alas and alas, they are only hugging a delusion, worshipping a fetish, even as the poor benighted Papists. There are more things in history than is dreamt of in the country the man who is truly free Orangeman's version of it. And the sober historical fact is that it was not Protestants but Papists that won the Boyne for William. We must let the cat out of the bag even if it should cause the Orange Sentinel to have afit. And we haven't made this startling discovery in the Vatican archives-or even in the Separate School histories. The veracity of the witnesses we shall call upon to English Protestant historian (1684-1689), complains that William "came to settle the Protestant religion and yet brought over 4,000 Papists in his the Restoration the pendulum had army, which were near as many as swung full distance, so that it may the King (James II) had English of be said with truth that the popular that religion in his." (Memoirs, p plays of the day were not fit for any 487; London, 1875.) The Rev. Charles Leslie, Protestant, in his Answer to a Book entitled "The State of the Protestants in Ireland under the late King James's Government," referring to the "Roman Catholics in William's army," affirmed them to be "many more in England than King James had in his army

The flower of the Williamite force was the famous Dutch or Blue Guards, "2,000 of the finest infantry of Europe." as Macauley calls them. This regiment was mainly recruited from North Holland, and "in North Holland there are more Papists than Protestants" ("Reports of Debates in Cobbet's Parliamentary History-5, p 175 : London, 1809.) The "Popery" of these guards is demonstrated by an amusing incident. During the stay of James II. at Rochester, in December, 1688, prior to his flight to France, he was placed under the protection of a captain and a hundred men of this regiment. Burnett. Protestant Bishop and Williamite, clearly shows that somebody blundered badly in selecting such a guard, for (" History of his own Times," 3. p. 358; Oxford, 1833), " most of that body, as it happened, were Papists. So when he (the king) went to Mass they went and assisted most reverently. And when they were asked how they could serve in an expedition that was intended to destroy their own religion one of them answered, his soul was God's, but his sword was the Prince Orange's."

The Guards were not the only Cath. lies in William's army. The other regiments in the Dutch service had their proportion. In fact the large admixture of Catholics in the service of the " Deliverer " made many Pro testant zealots uneasy. In a "Speech of a Commoner of England to his fellow Commoners," we have this dissatisfaction openly expressed in Parliament. After thanking Providence for William's " so seasonable and eminent a deliverance from Popery," he goes on to say that he thinks William will not be very much of an improvement on James, for he complains " we have in great part a popish army, though that was one of the most crying offences we objected to of the king, and from which we drew the most popular notions of our insecurity."

Not only was William's army onethird Catholic, but it was the Catholic part that did the fighting. Story, the Williamite chaplain, in his "True and Impartial History" (p 97 : London. 1691), says: "As to our English forces there were few of them that had an opportunity at this place to they deserve immortal honor for what they did that day.' And another historian writes: "As to the right wing of the English and the left wing of the Irish it could scarcely be said that they were engaged at

Now we are going to ask the Orange Sentinel a question. If the ancestors of the Orangemen fought at the Boyne when did they turn their coats? For if they won "immortal honor" there they must have been amongst the "2,000 of the finest infantry in Europe," the Dutch Guards. who were Papists. If the Sentinel refuses to satisfy our laudable curiosity we must only conclude that then, as now, the Orangemen did the shouting-at a safe distancewhilst the Papists did the fighting. There are more things in history, Horatie, than are dreamt of in the office of the Sentinel. COLUMBA.

NOTES AND COMMENTS

IN A RECENT address before the Lancashire Catholic Player's Society Bishop Vaughan outlined the Church's attitude towards the stage. In the ages of faith, when the Church was all-powerful, he said, plays were the Faith before the people. As, however, in the great upheaval of the afteenth and sixteenth centuries, the Church lost part of her influence over the masses in some countries, and all of it in others, and population increased and became more unmanageable, the drama underwent a cor-

came rather one of amusement solely very often of a debasing and reprehensible character. At the time of decent man to witness. Even Dryden, himself a writer of plays speaks of the "steaming ordures of the stage." It was at this period that the Church made the theatre inhibitive to her children. That she had abundant reasons for doing so is self-evident to any student of litera-

BISHOP VAUGHAN then proceeded to say that if in our day the Church has relaxed her opposition to the stage, so far at least as the laity are concerned, it is because the drama itself has altered. This, unquestionably, is true, but it may be asked nevertheless if the signs of the times do not point to a relapse to the old order? The shameless grossness of the Restoration period may be lacking, but it is replaced by an insidiousness and suggestiveness that, in the judgment of competent observers, cut at the roots of all morality. It has been well said that the theatre is but a mirror of the public taste. and that so long as the type of play we speak of is demanded or applauded so long will it hold its place upon the boards. That being so the remedy lies with the people themselves. For Catholics the path of duty is clear. It is to set their faces unflinchingly against the debasing tendencies of the modern theatre, and by their patronage of the healthy plays only, to do their part in elevating the taste of the multitude-These reflections may be trite, but they are sorely needed to be kept in

A TORONTO MAN, a graduate of "The Bible College," has announced his intention of going to Brazil as a missionary, but, being somewhat doubtful as to the outlook, will em. bark in business for a year or two, learn the Portuguese language, and, incidentally, no doubt, lay by a few pesetos, and then, if the soil looks promising, will proceed to drive the Baptist plow. We hear much of the depravity of the Latin American Republics from missionaries of this kidney. If any of them of Catholic antecedents, or pagans even, can assimilate the Baptist brand of religion, we will believe all the stories these itinerant mountebanks tell of

IT IS NOT the truth, however, that is wanted by these "missionary boards." This came out very strongly in the International Purity Congress held recently in Minneapolis. They brought all the way from Benares a distinguished Hindoo, Dr. Keshava Deva Shastri, to tell them show themselves. * * * * To all about the work being done for give the Dutch Guards their due purity in India, and to deliver a purity in India, and to deliver a curate, are of no value for the pur-series of lectures throughout the pose. Similar calculations would Inited States and Canada on the subjects debated by the Congress. Not unnaturally, Dr. Shastri thought they wanted the facts, and in pursuance of this desirable end, he pro ceeded to enlighten the press as to the part played by Protestant missionaries in India. If Americans knew, he said, what became of all the money they sent out there, contributions would cease at once. The movement, he told them, consisted chiefly in bribing converts with material aid. The missionaries lived like lords and had large retinues of servants.

In so delivering himself the good doctor failed grievously in sizing up his bosts, and little realized the penalty that awaited him. He found himself denounced even by the sumers, who really pay the duties on friends who had brought him to this country. He was repudiated, we are told, on all hands, much to his own astonishment. A few of the delegates sided with him, but the great majority were deeply incensed, the Doctor was denied the Congress, his lecture engagements were cancelled, and he was left to shift for himself. "It is to be feared," says the Mail and mostly of a religious or moral Empire, commenting upon the incharacter, and when printing was cident, "that Dr. Shastri will return yet among the undiscovered arts, to Benares with his opinion of rendered valuable service to religion | Christian charity and tolerance no by keeping the fundamental truths of higher than his opinion of the Christian missionaries in India." We would suggest that before bidding farewell to America he should visit Toronto, where a warm welcome would await him, at least at the office of the Christian Guardian.

THE RIGHT Rev. Dr. Chisholm,

Catholic prelate in Scotland, of being publicly thanked by the Municipal Council of his cathedral city. The Bishop has for years been an ardent collector of engravings and other pictures relating to Aberdeen, and these he has presented to the Art Gallery of the city. The collection numbers about fifty pieces, many of them of the greatest rarity, and visualizing the gradual rise and progress of the city from the sixteenth century onward. Not only in his devotion to studies of the kind, but also in his civic pride and patriotism in placing the result of his researches at the disposal of his fellow-citizens. Bishop Chisholm has much in common with the historic episcopacy of Scotland.

A RECENT WRITER has summarized some facts about the Popes which will bear repetition. Of the first thirty, twenty-nine were martyrs, the exception being St. Dionysius, who was the twenty-fourth successor of St. Peter. The total number of martyred Popes is 33. Eighty two have been canonized. As to nationality 104 were Romans, 103 natives of other parts of Italy, 44 were Frenchmen, 9 Greeks, 7 Germans, 5 Asiatics, 8 Africans, 3 Spaniards, and 2 Dalmatians, while Palestine, Thrace, Holland, Portugal and England have each contributed one to the Papal chair. Nine Popes reigned less than 1 month, 30 less than 1 year, 11 more than 20 years, and 6 over 23 years. The reign of St. Peter was the longest in the history of the Papacy, being 7 years in Antioch and 25 in Rome. Next to him in length of service was Pius IX., whose death in 1878 terminated a reign of over 31 years, and it is not a little remarkable that the third should have been his successor, the illustrious Leo XIII., who occu pied the Papal throne for over 25 years.

HOME RULE AND TOBACCO

Ulster, or at least the northeastern portion of it comprized by Antrim Derry and Down, is the chief argument against Home Rule, partly be cause it is strong on one religion and against another, and partly on the claim that, though small territorially it is predominant financially and industrially and pays the major portion of Irish taxation. The fact that the only instances of religious intolerance come from districts where Orangeism is prevalent has put the religious plea out of court, but the financial argument has more sem-blance of strength. The following statement in the London Express has been widely quoted: "Belfast alone pays one half of all Irish taxation, does 70 per cent, of all Irish export and has one half of all shipping trade from Ireland. The customs duties paid in Ireland in 1911 12 was Ulster, £2.273,000, the rest of Ireland Ergo, Belfast is as im portant as the rest of Ireland, and Ulster more than twice as important

as the other three provinces. The shipping figures, even if acprove Galveston, whose volume of exports and imports exceeds that of ny port in the Union except New York, a more important city than Philadelphia, Boston or New Orleans, and yet it has but 50,000 people. But the figures for the custom duties are: Belfast, £2,047,435; all Ireland,£6,461,-938, showing that 31 per cent. of all dutiable imports is paid at Belfast. This is much less than one half, but Belfast does not pay it, Of all its dutiable imports, valued at £29,700,-000, tea amounts to £10,497,000, and obacco to £13,591,000, or five-sixths of the whole. Now the duty on tea which is valued at 8 pence a pound, is 5 pence, and the duty on tobacco, which is valued at 9 pence, is 3 shillings and 8 pence, or 44 pence, that is, nearly 500 per cent. The result is that the revenue is enormous, and as this is collected at Belfast, that city gets the credit of it, whereas it merely distributes the article through the country to the con-

The manufacture of imported tobacco has made other cities famous Wild Woodbines" has brought the collected revenue of Bristol, a smaller city than Belfast, to, £5.372,-000, more than double that of the Ulster port, and just double the cus-'Players' Navy Cut" has put Nottingham, a city of 260,000 almost on a level with Belfast; but these cities have not claimed thereby industrial or political predominance. In fact, Ulster is somewhat less in proportion to its population than the rest of Ireland and the rateable property Were Gallaher' considerable less. great tobacco manufactory removed. or were its tobacco unsmoked, Belfast's taxable capacity, artificially swollen by the enormously high duties on tobacco, would be immediately reduced to normal. In other words, the argument of what Unionists call "Ulster" for special treatment, is based mainly on the heavy responding change, and, from being Bishop of Aberdeen, has earned the a vehicle of useful instruction, besomewhat unusual distinction for a constant of the co

would be reduced to what it really is, a question of ascendancy, and Ireland would be free to resume a profitable industry.—America.

THE IMMACULATE CONCEPTION

Fell the snow on the festival's vigil And surpliced the city in white; I wonder who wove the pure flakelets? Ask the Virgin, or God, or the night.

It fitted the Feast: 'twas a symbol, And earth wore the surplice at morn, As pure as the vale's stainless lily For Mary, the sinlessly born;

For Mary, conceived in all sinlessness; And the sun, thro, the clouds of the East, With the brightest and lairest of Sashes, Fringed with the surplice of white for the Peast.

And round the horizon hung cloudlets, Pure stoles to be worn by the Feast; While the earth and the heavens were we For the beautiful Mass of the priest.

I opened my window, half-dreaming; My soul went away from my eyes, And my heart began saying "Hail Marys' Somewhere up in the beautiful skies.

Where the shadows of sin never rested; And the angels were waiting to hear The prayer that ascends with "Our Father," And keeps hearts and the heavens so near. And all the day long—can you blame me?
"Hail Mary." Our Father," I said;
And I think that the Christ and His Mother
Were glad of the way that I prayed

And I think that the great bright Archan Was listening all the daylong For the echo of every "Hail Mary" That soared thro' the skies like a song.

From the hearts of the true and the faithful

In accents of joy or of woe, Who kissed in their faith and their fervor The Festival's surplice of snow. I listened, and each passing minute, I heard in the lands far away "Hail Mary," "Our Father," and near me I heard all who knelt down to pray.

Pray the same as I prayed, and the angel, And the same as the Christ of our love— "Our Father," "Hail Mary," "Our Father" Winging just the same sweet flight above.

Passed the morning, the noon: came the even-The temple of Christ was affame With the halo of lights on three altars, And one wore His own Mother's name. Her statue stood there, and around it Shone the symbolic stars. Was their gleam, And the Soweries that fragranced her altar Were they only the dream of a dream?

Or were they sweet signs to my vision Of a truth far beyond mortal ken That the Mother had rights in the temple Of Him she had given to men?

Was it wronging her Christ-Son I wonder, For the Christian to honor her so? Ought her statue pass out of His temple? Ask the Feast in its surplice of snow. Ah, me ! had the pure flakelets voices. I know what their white lips wou'd say; And I know that the lights on her altar Would pray with me if they could pray.

M-thinks that the flowers that were fading— Sw. et virgins that die with the Feast, Like martys upo. her fair altar— If they could, they would pray with the priest;

And would murmur "Our Father" "Hail Mary," Till they drooped on the altar in death, And be glad in their dying for giving To Mary their last sweetest breath. Passed the day as a poem that passes
Through the poet's heart's sweetest of strings;
Moved the minutes from Masses to Masses
Did I hear a faint sound as of wings

Rustling over the aisles and the altars?
Lid they go to her altar and pray?
Or was ray heart only a dreaming
At the close of the Festival day?

Quiet throngs came into the temple, As still as the sowers at her feet

"Our Fathers," "Hail M 1795" were blended In a pure and a perrect ac. ord. And passed by the beautiful Mother To fail at the feet of our Lord. Low toned from the hearts of a thousand "Our Fathers" "Hail Marys" sw-pt on To the star wreathed statue. I wonder Did they wrong the great name of her Son

Her Son and our Saviour - I wonder How He heard our " Hail Mays" that night? Were the words to Him sweet as the music They once were, and did we pray right?

Or was it all wrong? Will he punish our lips if we make them the home Of the words of the great, high Archangel That won Him to sinners to come. Ah, me! does He blame my own mother Who taught m a child at her knee, To say, with "Our Father," "Hail Mary?" If 'tis wrong, my Christ! punish but me.

Let my mother, O Jesus! be blameless; Let me suffer for her if You blame.

O Christ I of Thy beautiful Mother Must I hide her name down in my heart B.t, ah! even there you will see it—With Thy Mother's name how can I part?

On Thy name all divine have I rested In the days when my heart trials came; Sweet Christ like to Thre I am human, And I need Mary's pure human name

Did I hear a voice? or was I dreaming I heard—or I sure seemed to hear "Who blames you for loving My Mother is wronging my heart—do not fear.

I am human, e'en here in My heavens, What I was I am still all the same; And I still love My beautiful Mother— And thou priest of Mine, do the same." I was happy—because I am human— And Christ in the silences heard Our Father, "Hail Mary," "Our Father," Murmured faithfully word after word.

Swept the beautiful O Salutaris
Down the asises—did the starred statue stir?
Or was my heart only a-dreaming
When it turned from her statue and her?

The door of a white tabernacle Feit the touch of the hand of the priest— Did he waken the Host from its slumbers To come forth and crown the high Feast?

To come forth so strangely and silent, And just for a sweet little while. And then to go back to its prison, Thio' the stais—did the sweet statue smile? knew not ; but Mary the Mother.

I think, almost envied the priest—
He was taking her place at the altar—
D.d she dream of the days in the East? When her hands, and hers only, held Him,

Did she dream of the straw of the manger

No I no I she is truthful as He is— What a terrible trust in our race! The Divine has still faith in the hun What a story of infinite grace!

Tantum Ergo high hymn of the altar That came from the heart of a saint, Swept triumph toned all through the temple Did my ears hear the sound of a plaint?

Neath the glorious roll of the singing To the temple had sorrow crept in?
Or was it the moan of a sinner?
O beautiful Host! wilt Thou win. In the little half-hour's Benediction
The heart of a suner again?
And merciful Christ, Thou wilt comfort
The sorrow that brings Thee its pain.

Came a hush, and the Host was uplifted, And It made just the six of the Criss O'er the low-bended brows of the people. O Host of the Holy! Thy loss.

audate, what thrilling of triumph! Our souls soared to God on each tone; and the Host went again to its prist for our Christ fears to leave us alone

Blessed priest! strange thou art His jailor Thy hand holds the beautiful key That locks in His prison love s Captive, And keeps Him in letters for me.

THE ORANGE SOCIET

A SUMMING UP BY THE ANTIG ONISH CASKET

A few weeks ago we undertook to give our readers some facts, not very well known in this province, concern ing the Orange Society. We did not deal at any length with the origin of this society, because we have fre-quently dealt with that in these columns, and have quoted the words of Protestant writers of unquestionable authority on the nature and habits of the banditti known as the "Peep o Days Boys," which re-organized under the name of Orangemen The facts which we have proved, in our articles, on Protestant authority, and on no other, quoting book and page, giving years, dates and full particulars in all cases, are as follows:

1. The Orange Society is a continuation of the brigand bands known "Peep o Day Boys," and never had had any connection with William of Orange, historically or in any other way, and William was dead for eighty

2. This society has never ceased from religious hatred, social persecution and political plots, even to the borders, and past the borders, of Treasonable declarations, treason. open disobedience to Acts of Parlia-ment, violation of the discipline and rules of the army (a most grave matter); riot, murder, mocking and insulting of Catholics; of their Sacraments and religious customs; and generally, the deliberate dividing of the State on religious lines and with every circumstance of irritation and persecution; and the corruption of justice. On this part of the indictment we have quoted the Reports of two Committee of the British House of Commons; records of that House and of the House of Lords; reports of several Royal Commissions; Edinburgh Review, the works of Dr. Killen, Mr. Leck, Miss Martineau Lord Palmerston, Mr. Stanley, the Lord Chancellor of Ireland, Mr. Trevelvan, Lord Derby, George Canning, also a unanimous address of the Commons to King William IV and his reply, several Acts of Parliament suppressing the Society; its meetings, etc., Mitchell, the historian; also the evidence of a dozen or so of Ulster magistrates, and other

materials.

No Catholic has ever said half so much against the Orange Society as is contained in the quotations we have made from those sources. sane man who reads what all these Protestant authorities, covering the whole of the nineteenth century have said about this wretched Society can have a doubt left as to what its lawry, corruption, murder and trea

And no sane man who reads our from which they come, can fail to be this Society, by sheer mendacity and noise, has imposed itself on credulous thousands as a loyal organization and important prop to British insti-

3. We showed that this Society law, it went right on under an assumed name—Brunswick Clubs—and never dissolved for one day. have shown that ten years later, it had spread throughout the Army, had half a million members in the Empire, had a very powerful organto set aside the succession of the little Princess Victoria to the Crown, and to put its own Grand Master, the Cumberland, on the throne Let British subjects pause and think what it would have meant to this Empire had Victoria never worn the

We have shown that this plot was broken up by the investigations of two Committees of the British House of Commons; and the Society almost destroyed in England as a result

4. We then proceeded through the record of the Society throughout the reign of Queen Victoria, and showed that every measure of justice and good government for the majority in Ireland was opposed by this Society, not only by ordinary constitutional, but with riots, bloodshed, threats against the Crown and the Governnent, and a show of armed force.

For instance, in 1869, Mr. Gladstone decided to disestablish Church of England in Ireland. For centuries the hard-driven peasantry of Ireland had been obliged by law to support a very costly church system which they never used. Amongst the multitude of iniquities that afflicted that unhappy country, this is by no means the least. Anglican bishops drew princely revenues from dioceses where there were enough Protestants to support three ministers properly. It was the most flagrant and cruel "graft" imaginable, making millions of Catholics keep up a church they never recogwhose tenets they never be lieved in, whose ministers they made no use of. Not only had millions of cres of confiscated estates of Catho lics been handed over to that church. but millions of poor Catholic serfs

had to sweat and toil to pay their "tithes," to the end that that Church, rejected of the people, and having no other claim to be the "Church of Ireland" than it has to day, to be the Church of Canada, should keep its fictitious standing as directed by Acts of Parliament in the framing of which those same serfs had never a word to say.

Any man, to day, who should at-tempt to defend that state of affairs would lose all influence and consideration amongst his fellow-citizens, as being the narrowest of narrow-mind-ed bigots. But, in the middle of Victoria's reign, this same Orange Society behaved almost exactly as it is behaving to-day, when Gladstone announced that this enormous edifice of "graft" and rascality must come

5. We next examined the record of this Society in respect to the ad-ministration of justice. We showed We next examined the record a state of affairs which might well shock and shame our civilization; the innocent punished and the guilty set free and not only set free but feted, praised and rewarded. We showed magistrates refusing to hear the cause of the Catholic, and arbi trarily acquitting the Orangeman; learned and just Protestant judger rebuking Orange juries; a Lord Chancellor demanding the resignations of magistrates who belonged to this Society.
6. We also reviewed the record of

the Orange Society in its "loyal" celebration; its deliberate, prearranged invasions of peaceful Cath-olic villages, remote from its own purpose of bringing on a breach of the peace, with songs and insults to our holy religion almost beyond ensecuring an excuse of some sort for using the rifles they always carried in their processions. We instanced where they marched far out of their way to pass in procession through a village of Catholics, and, having passed through it without molestation, turned and marched back through it again, and, having at last secured a fight, shot at children, women and aged men who were plainly not combatants.

And since we wrote that article, we read a despatch from Belfast, speaking of the singing of the doggerel verses, "Dolly's Brae," in which that day of horror is commemorated, and gravely informing us that it is almost "a national nthem" among them to day.

We said at the outset, that we

should make and prove all these as sertions on Protestant authority, and we have done so. One final charge we make against this Society, and that is fraud. Disloyal, law-breaking, fiercely intolerant, ignorant corrupt, and the tool and plaything of politicians for generations past ated it at all times, and that is confirmation of this statement is re quired, let them consider the doings and sayings of the Orange Society during this year of Our Lord 1913.

Clamorous, brazen, unblushing falsehood has been the most valuable part of its whole scandalous outfit; for the minds of men are, in general, so constituted that state-ments that are continually and noisily repeated and dinned into their ears come at last to be accepted as truth; and so, the Orange Society has succeeded in establishing a general reputation for "loyal ty;" for injudicious, excitable, indiscreet loyalty, but still for loyalty; so, many people regard it.

Well, we have shown, on the highwas suppressed in Ireland in 1825, by Act of Parliament; and that so est and most unquestionable body far from showing obedience to the and weight of Protestant authority that can be produced in this Empire, that so far from having any claims to be called "loyal" or law abiding, this Society has at all times been an absolute outlaw, denounced by a king, by Acts of Parliament, Committees of Parliament, Members of Parliament, Premiers, Cabinet Ministers, historians, sworn witnesses, editors judges, magistrates, clergymen and constables, all Protestants; and that the chief items in all these indictments against them is its lack of loyalty; its tumultuous and incessant disobedience to law; and cynical corruption and denial of public justice in the courts. The other of the great twin lies of

the Orange Society is that Catholics are disloyal. But Catholics fought and died in the Crimean war, whilst recruiting agents went in vain the Orange counties through Ulster. There is no record Orangeism in any of Great Britain's wars in the 19th century. Orangemen have never had any taste for fighting anybody except Catholics; and they always wanted big advantages before they would under take even that. Dolly's Brae may well be sung by them. It is their only boast, in the way of war, in the whole of the 19th century. On the other hand, there has never been a war of Great Britain's since Ireland has been a British dominion in which Catholics and Irishmen have not taken a leading part. Who can tell us of one battle in which Orange regiments distinguished themselves? As a political factor, the Orange

Society has been a vile tool of English political parties, and is now being so made use of for the last time. The chief usefulness of this Society to English politicians has been this, that, up to now it has been always possible, in fact, easy, to arouse the fear of the Pope in England by means of the Orange yell. There were always those millions of Irish "slaves of the Pope"; and there were always the "loyal" minority, the only prop and bulwark of British and Protestant power in that land of Popery and idolatry. Such was the pretence. But the time has come, at last, when the English electors can be no longer fooled on this subject. Therefore, behold Orangeism in its last convulsions, so far as Great Britain is concerned.

LITTLE JESUS

"Ex ore infantum Deus et lactentium perfecisti laudem"

Little Jesus, wast Thy shy Once, and just so small as I? And what did it feel like to be Out of Heaven, and just like me? Didst Thou sometimes think of there, And ask where all the angels were? For my house all made of sky would look about the air, And wonder where my angels were, And at waking 'twould distress me Not an angel there to dress me! Hadst Thou ever any toys.

Like us little girls and boys? And didst Thou Play in Heaven with all The angels that were not too tall

With stars for marbles? Did the things Play Can you see me? through their

wings? And did Thy Mother let Thee spoil Thy robes, with playing on our soil? nice to have them always new In Heaven, because 'twas quite clean

Didst Thou kneel at night to pray, And didst Thou join Thy hands, this way? And did they tire sometimes, being

young, And make the prayer seem very

long? And dost Thou like it best, that we Should join our hands to pray to Thee? I used to think, before I knew, The prayer not said unless we do. And did Thy Mother at the night

Kiss Thee, and fold the clothes in right? And dist Thou feel quite good in bed, Kissed, and sweet, and Thy prayers

said? Thou canst not have forgotten all That it feels like to be small, And Thou know'st I cannot pray To Thee in my father's way When Thou wast so little, say, Couldst Thou talk Thy Father's way?

So, a little Child come down And her a child's tongue like Thy

own; Take me by the hand and walk, And listen to my baby talk. To Thy Father show my prayer. (He will look, Thou art so fair). And say: "O Father, I, Thy Son, Bring the prayer of a little one."

And He will smile, that children's Has not changed since Thou wast

young! -FRANCIS THOMPSO

A GIFTED PREACHER

FATHER TOM BURKE, THE SILENCER OF FROUDE

The great Dominican, Father Tom Burke, as the Irish people loved to call him, was one of the most gifted preachers of the century. He was born in Galway in 1830, and was ordained priest at the age of twenty-six years. The fame of his eloquence was so familiar in Rome that it was the custom of the Vatican for years to call him to preach the Lenten discourses.

Father Burke's visit to the United States in 1871 created widespread attention on account of his masterly replies to the British historian, Froude, who came to this country for the express purpose of defaming history. The great controversy is still familiar to the memories of the people. It is sufficient to say that Mr. Froude's mission was an utter failure.

The American verdict was practically unanimous in declaring in favor of Ireland and her eloquent defender in the controversy. Father Burke travelled as Visitator General of the Dominican Order all over the United States and Canada, and lectured almost daily on religious and historical subjects.

He returned to Ireland in 1873, and resumed his routine duties in the Orders, keeping scrupulously clear of political agitation, but devoting his wonderful intellect to the cause of charity and the preaching of the gospel. He died in Dublin on July 2nd, 1883.—Catholic Bulletin.

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REV. J. J BURKE, PEORIA, ILL. SECOND SUNDAY OF ADVENT

THE IMMAGULATE CONCEPTION

We celebrate to-day, my dear friends, the feast of the Immaculate Concep-tion of the Blessed Virgin. In the year 1854 the great and glorious Pius IX, surrounded by bishops from every part of the world, proclaimed to all Christendom the dogma of the Immaculate Conception. Since the Council of Ephesus, in the year 431, declared her Mother of God, probably no such rejoicings were known through the whole Christian world as filled the hearts of the true children of God on the 8th of December, 1854 when the last and brightest gem was added to the crown of Mary by our

own beloved Pius IX. It must not be forgotten that, when the Church through her councils or her pontiffs, promulgates a dogma of faith to be believed by all her children, she does not create anything new. She simply defines what has always been the belief of the faithful. When the Council of Ephesus decreed that in Christ there is but one person and that Mary is the Mother of God; when the Council of Chalcedon de creed that in Christ there are two natures, the Divine and the human, and when the third Council of Constantinople defined that Christ had two wills, these were not new doctrines, though they were new definitions of dogmas. So it is in the doctrine of the Immaculate Conception of Mary. It is nothing new. It has always been believed by the faithful. The Immaculate Conception means that, through the merits of Jesus Christ, Mary was preserved free from the guilt of original sin, that she was always pure and never under the

power of Satan. God created the first man pure, free from sin and its effects. But he transgressed the law of God, and by his transgression all his posterity are born in sin and conceived in iniquity. For, as St. Paul says, "By one man sin entered the world and by sin death; and so death passed upon all men in whom all have sinned."

But God promised that the woman should crush the head of the serpent. Now if she was to crush the head of the serpent, it was fit that she should be under his power, that she should be always pure, free from

There have been exceptions to all universal laws. At the time of the universal deluge, Noah was saved; was saved from the destruction of Sodom; and the Blessed Virgin is an exception to the universal law that all sinned in Adam. Jeremias (Jer. I, 5) and St. John the Baptist (Luke I, 15) were sanctified in their mothers' womb. Was it any more difficult for God to sanctify Mary at the moment of her Conception, of the union of her soul with her body? God chose His Own Mother. If He had the power to choose her, did He not also have the power to preserve her from the stain of original sin? And does it not appear to you most fit-ting that God the Holy Ghost should preserve His spouse, and God the Son His Mother from all sin?

It is not unreasonable, my dear friends, to honor, to love the saints of God and to believe that they love us. Especially is it not unreasonable to believe that the Blessed Mother of God had greater privileges and higher claims on our hearts than the other saints. It is but natural, then, that we arrive at belief in the spotlessness the Blessed Virgin even from the beginning of her existence upon

'Hail, full of Grace," the angel said to her. If she was full of grace, no vacancy was left for sin. Sin denotes the absence of grace. Hence, if Mary was full of grace she was never subject to sin, she was always pure, her conception Immaculate.

What a beautiful model Mary is for Christians and especially for Christian women. Catholic mothers should not allow their daughters to form their idea of the type of their from the novel when they have before them Mary the true type of female excellence. In Mary you find all that is tender and yet all that is In her humility she refused the highest honors, while in patience she endured more anguish and agony than any other woman on earth.

I am sure that one who has Marv for the model and who proposes her as a model to her children, will have the rough places in life's path made smooth and the way to eternal happiness made plain by the intercession of the Immaculate Mother of God.

SOME OF WHAT HE SAW

Father Bernard Vaughan, lecturing in Glasgow (Scotland) on "What To See In America," remarked that it spoke highly for the (United States) Constitution that laws originally framed for a few millions satisfied the inflow of peoples from all nations under the sun. As an illustration of the "inflow" he found that in some mining districts money orders were sent off on pay days in districts there were Catholic sermons preached in twenty five dif-

ferent languages." the faith was the same—the same in all tongues and races and regions and Then, when he comes at last to judgone faith, one fold, one Shepherd. Observing on the progress of Catholicity in the States, Father Vaughan explained that: "While divorce and racial suicide were weakening and paralysing other forces, free from sin, aided by the Church's

Catholics, with their scorn of these practices, were gaining ground and gathering strength."

Catholic homes are secure at least from one destroyer by the Catholic "scorn" of divorce and the condemnation of it by the Catholic Church. Father Vaughan met a sceptic in his travels—a" typical Yankee," who asked him "if he really believed in a life beyond," to which the reply was that: "Without it life here would be a foreword, without the book, a prologue without the play, a voyage ending in shipwreck, and a journey terminat-

ing in a precipice."

It is to be hoped that if this did not convert the Yankee, it set him to ser ious thinking.—Freeman's Journal.

TEMPERANCE

ONE MAN'S FAILURE

The Cedar Rapids (Ia.) Republican preaches a powerful temperance sermon and it ought to be read in every home in America. The Republican Thomas Seabrooke died in Chicago the other day in miserable surroundings. A dozen years or so ago he was easily the foremost comedian on the stage. He was a born comedian. There was no horseplay effect in his acting. At that time he was able to make \$75,000 a year, for he could draw audiences that would warrant a manager in paying him such a salary. The announcement that Seabrooke was in the cast always filled a theater in those days.

But Seabrooke made one mistake. He thought he could get away with John Barleycorn and put him under the table. He knew that other men had failed, and failed miserably, in the unequal contest, but he thought that he was to be the one exception, the man who could win the victory But he didn't win. They never do win who start out on such a trial of strength. The end is always the same, dishonor, humiliation, shame and suffering of every kind. Seabrooke died in delirium tremens. He had one supreme agony of mind, when all the devils and snakes of hell tor mented him, and then he was dead, dead at a time when he ought to be in the beginnings of a mellow maturity, the kind of maturity in which Joe Jefferson was at his best and during which he gave his friends and ad-mirers their greatest pleasure out of

art. But Joe Jefferson didn't drink th stuff, while Thomas Q. Seabrooke drank it and was fool enough to be lieve that he could get away with it. HELPING HANDS OR STUM-

BLING BLOCKS Bishop McGavick, addressing the Ilinois Union, said that total abstainers are not only working for their own good, but for others. They are a staff to others' hands, a help to others' feet, a light shining in the darkness and showing the way to other wandering and lost travellers the way upward and the way onward, the way to right and the way to God and to everlasting life. The man who drinks is putting a stumbling block in others' way, and they walk along, they may fall. Not only that, but he is digging a well right in his brother's path, right where his feet are going and into which he is likely to fall. That is what the man or woman does who takes liquor; and the man or woman who refuses to take it is reaching out a hand to the neighbor, to help him along and guide him safely over the pathway of human life .- St. Paul Bulletin.

LET US BE PREPARED

In the season of Advent, now opening before us, we are preparing for two great events, the first coming of our Blessed Lord from heaven to earth as a tiny Infant, when "the word was made flesh and dwelt among us," and that second coming, whose day and whose hour no man knoweth, when again Christ shall come to earth, but then in majestic glory, to be our Judge. We may think, also, of a third coming, His advent to our souls in Holy Communion, even daily to many among us; and again, of His coming in Viaticum, at the time of our death, to prepare us for that so called particular judgment, which awaits each individual soul at once when its work on earth, whether for good or ill, is done. The thought of the particular judgment, like the general judgment, is indeed one to arouse sentiments of religious awe and salutary fear. How unfit are we to appear before the searching gaze of the All Holy God! How many have been our offenses against Him! How frequent is our forgetfulness of His goodness in our regard! Very mercifully then does the feast of Christmas come at the close of the Advent season, to remind us in how meek and how lowly a guise the Lord Christ first came to us, and gladly should we often repeat the beautiful "My sweetest ejaculatory prayer: lesus, be not my Judge, but my

Saviour!" In order to prepare for that final coming, let us also receive Jesus into our souls often in the Holy Eucharist. Let us form the devout habit of receiving every day if we can; or let thirty different languages, and in us desire so to do, were it practicable for us. Let us learn to make spiritual Communions; and these may be our happy lot every hour of The languages were different, but the day by means of holy and earnest aspirations of love for Jesus Christ. ment, He will come to us indeed as our Saviour, to take us home to Him forever in he eternal household of the saints. Oh, let us strive to be always ready; let us strive to keep

TUMOR IN THE STOMACH

Completely Removed When She Took "Fruit-a-tives"

NEWBURY, ONT., April 4th. 1913. "Some years ago, I was sick in bed, and thought I was going to die. I had a growth in my stomach, which the doctors said was a Tumor and they said doctors said was a Tumor and they said that the only thing to do was to go to the hospital and have the tumor cut out. I dreaded an operation although both doctors said it was the only cure. I said I would die before being operated on.

At this time, my mother in Alviuston sent me some "Fruit-a-tives" and induced me to try them as she had heard

sent me some "Fruit-a-tives" and of another woman who had been cured of a similar growth in the stomach by taking "Fruit-a-tives".

To please my mother, I began to take "Fruit-a-tives" with the happy result that they cured me. I have not been to see a doctor since and my health is first class.

I recommend "Fruit-a-tives" every time I get a chance and I will be glad to have you publish this letter as some other woman may now be a sufferer from the same trouble and "Fruit-a-tives" will cure her" Mrs. A. McDONALD.
50c a box, 6 for \$2.50, trial size, 25c.
At all dealers or sent on receipt of price
By Fruit-a-tives Limited, Ottawa.

Sacraments and the use of frequent

On Monday next we are to keep the great feast of the Immaculate Conception, that beautiful holiday ception, that beautiful holiday of obligation which shows to us the value that God sets on personal holiness, on personal freedom from sin's blight. By a special privilege He preserved His mother free from even the slightest taint of original sin. That is what the Immaculate Conception means: no sl ghtest mark of inherited, original sin ever marred her soul; and neither, afterwards did any stain of slightest sin or imperfection sully the Immaculate Mother of God. In this Advent season let us often pray to God, through His Mother's intercession, to make us holy, and ready to meet Him at the last great day.—Sacred Heart Review.

GENERAL INTENTION FOR DECEMBER

RECOMMENDED AND BLESSED BY HIS HOLINESS PIUS X.

PREQUENT COMMUNION FOR CHILDREN In this age when children are exposed to so many spiritual dangers, when the task of rearing them up through youth to manhood and womanhood, meets with so many obstacles, parents should seize every means available to preserve in their little ones the double treasure of innocence and faith. This is a duty that for various reasons they cannot Temptations from within and from without attack children while they are still weak in body and in experience, in will and in reason ing powers; the awakening of in stincts, hitherto undreamt of, with its insatiable cravings for less noble things, surprises them early in life and unless the opportune antidote be provided, many a career will be irre-trievably ruined, many a premature wreck will lie strewn along the byways of life.

the training children receive in their tracts from the Roman documents: early years molds their after careers; "Frequent Communion is recomthey know, too, that the children of mended even to children. to day are the men and women of be encouraged thereto. to morrow, who must receive from paring children for First Communthose whom God has placed over them not merely the true faith but special pains to implant in their the sound moral training as well, which will influence and direct their we expect Catholic faith and Catholic principles to be handed down to others, if through the neglect of parents in this age, or of those who replace them, whatever fosters religion and sound living in children, be stifled in its germ and never given a chance to develop into habits of virtue? "What we need" writes Father de Zulueta, in his excellent work, "The Divine Educator"

—" is to form generations of young people living in the grace of God enot for a few days or at intervals, but without a break for months and What we need, in fact, are children who will develop into men women who are filled with a lively faith, capable of self-denial, and courage. Above all, in the pres-

ANTRY arist. co judg deed as o Him do on a land on a

been preserved continually in inno-cence and who enter upon their youth strong enough to grapple with the dangers of high schools and univer-sities, and of contact later with the business life of the world. On the parents of to day rest the responsibilities of the future; they

have their role plainly mapped out for them, and the Church true to her vocation as guide of souls, under-takes to teach them the easiest way to fill it. In the first place, she insists on the teaching of catechism and on the imparting of sound advice and sound principles. But she is well aware that, while Paul plants and

Apollo waters, it is God Himself Who gives the increase. It is not enough for them to know, they must also be ready to accomplish; the intellect may be informed, but the will must not be allowed to remain sluggish. The Church then tells parents that the easiest and best way to strengthen the wills of their children is to culti vate in them a desire for the fre-quent reception of Holy Communion She urges parents and teachers to permit children to make their First Communion at an early age, and thus to open the way for them to approach the holy table very often afterwards, even daily. Not merely parents but all who have the care of little ones should make Communion for children possible, easy and attractive; for it is from frequent and

daily Communion that children will

draw strength to practise those spot-

less and dauntless virtues which should leaven Christian society. No distinction is made either as to their age, or their supposed vocation in after life, or their social status, or the measure of their advancement in virtue. Their weakness and inexperience call loudly for sympathy and help; and because children are weak and inexperienced they need to be nourished with the Bread of the Strong. This is the call of the present hour. But the present must be a preparation for the future. No matter what the future has in store for children, they are living in the present and their souls must not be allowed to starve. A certain num-ber will probably, when grown to manhood and womanhood, remain faithful to the practice of frequent Communion; all of them shall at least have been trained in the true principles concerning this holy prac tice. Or it may be that many of them—the greater number perhapswill abandon the practice of frequent Communion; but having once had the experience of its beneficial effects, they will sooner or later resume it, under the inspiration of grace or when impelled to it by more pressing temporal or spiritual needs

Previous to the publication of the

Papal decrees of 1906 and 1910, Com-

munion for children was a rather formidable affair, hedged in as it was by so much traditional red tape. The project of frequent or daily Communion for them was not enter-tained. On the contrary, a thorough instruction in catechism, such as their elders often did not possess, was insisted, on as well as the attainment of a certain age, as if in the things of God wisdom were necessarily measured by the number of one's years. The child's dispositions of soul were controlled with such mathematical precision that the reception of the great Sacrament of the Eucharist became somewhat of a burden both for children and for those who had the care of them. But the Pope of the Eucharist did away with these tradi-tions so opposed to the spiritual wel-fare of the little ones. How plain Besides, parents know well that and uncompromising are these exion parents and teachers will take pure hearts a keen desire for daily Communion and to banish all vain lives and the lives of the generations scruples concerning this holy pracwho shall succeed them. How can tice. They will see to it that they make their First Communion as soon as they are ready, and that they

> And yet, notwithstanding the forceful tenor of these declarations, we must not put the burden on the other shoulder and exaggerate the obligation. The Church does not oblige her children under pain of sin to approach the Holy Table fre-quently, as if, for instance, it were a question of their Easter duty. She does not command them ; she merely invites them and remains satisfied with fortifying her invitation with cogent motives. Her wish is that all her little children, as well as their elders, should receive Holy Communion frequently, even daily, to the end that, being united to God by means of this Sacrament, they may derive strength to resist their passions, to cleanse themselves from the stains of sin, and to avoid those graver ones to which frailty is liable.

renew it every day if possible. Every effort should be made to pro-

in Catholic educational institutions.'

The case, however, assumes a difsponsible for the spiritual welfare of children. The Church enjoins on them the duty of urging children to go to Communion often; and Cardi nal Gennari does not mince matters in his commentary on the two Papal decrees, when he tells superiors of religious establishments and spiritual directors that it is for them an affair of conscience to promote frequent Communion among those under their care. Parish priests, confessors, teachers, tc., are to exhort children, after their first reception to It, to the de vout and salutary practice of frequent parents especially to take measures cals would largely cease to

President

For Christmas Boxes. Sensible Gifts for Sensible Men.

Suspenders

that their children who have made their First Cammunion shall approach the holy table very often, even daily if possible. Their negli-gence in this matter would cause children to forfeit the chief fruit of the papal decrees, which is to qualify them for an unbroken Eucharistic life, the best protection of their faith and innocence.

We members of the League of the

Sacred Heart should do our share in this heavenly work among children. One of the chief objects of our or-ganization is to draw Catholics to the holy table as often as possible Our First Fridays, our Communions of Atonement, our General Communion Days, and those special dates named on the Monthly Leaflet are indications of the spirit that animates members, just as they point out the kind of work we are engaged in. The recent legislation of the Holy Father proves that our League possesses the true spirit, and that we have been all along working in the right direction in urging frequent and daily Communion among all classes of Catholics. While still keeping up this spiritual crusade, we may easily add another element to work by turning our efforts in the direction of the little ones of Christ. Let each one, according to opportunity, carry out the wishes of the Holy Father regarding Communion among children, by fostering in them a love for Our Lord in the tabernacle, by speaking of the consolations and the profit derived frequent Communion, and by exciting in them the desire for this heavenly Food. Nothing, we feel, could be more pleasing to the Sacred Heart of the loving Master, Who would have little children come to Him to be nourished as often as possible with His precious Body and Blood. It is their pledge of eternal life.

E. J. DEVINE, S. J.

THE REMEDY FOR POISONED MORALS

Commenting upon the menace to public morals that lies in the evil literature so widely read nowadays, the New York Times' "Review of Books" has these words of

Public opinion averse to the circuation of books of bad tendencies and magazine literature of an obnoxious sort can be exerted most effectually if the books are left unsold on the booksellers' hands and the magazine publishers are brought sharply to understand that filth does not pay. The author of a book of immoral tendency is culpable, and the publisher shares his culpability. But blame also is the due of people who read the book, discuss it, and encourage others to read it. He who couches pitch is defiled, and the idea that some of us are immune from de

filement is erroneous. To the foregoing America utters a fervent Amen. We do not agree, however, with the writer's contention that the prosecution of who publish and distribute filthy books and periodicals is unwise and The general public, inexpedient. we maintain, should not find it eas; to buy such works. The young and innocent should not be exposed to the temptation of reading them. But while the salacious magazine and the unclean novel are advertised, exhibited and sold on every news stand and in every book store, good men do nothing but refrain mote frequent and daily Communion from buying the poison? Shall the weak and curious, however, be invited to infect themselves with it as freely as they desire?

The chemist who sells dangerous drugs to irresponsible people is sent to jail. The publishers and distribu tors of literary poison should be dealt with similarly. With the least notoriety possible let the objectionable magazine or book be completely withdrawn from circulation and then let those who publish it be prosecuted for corrupting the public morals.

The Times' writer entertains the hope that there will soon be a healthy reaction from the baneful influence of so-called realism," of which there is just now such a dis gusting orgy, and for our comfort calls attention to the fact that the American literature that has stood the test of time is free from all indecency. Grateful for the reminder we share his hope that present conditions will speedily improve. The most effective means for bringing about this change the Times' reviewer tells us when he writes with uncompromising courage: "What is needed more than anything else to restore the social equilibrium is a revival of the religious spirit."

Excellent! Nothing truer was ever said. If the American people could only be made to believe sincerely and practically that the lishing, selling and reading of filthy literature is a serious sin of scandal and impurity which a just God will Communion, but it is the duty of surely punish, bad books and periodi-

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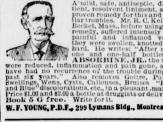


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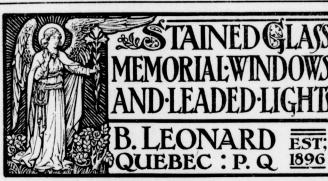
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MAGIC

BAKING

POWDER

NTAINS NO ALU

England.

who, animated by their example,

What was gained under the chan

On the 25th day of October, 1529, after the downfall of Wolsey, Henry

VIII., impressed with the genius, integrity and learning of Sir Thomas

More, and with a general chorus of

approval on the part of the nation,

delivered the Great Seal to him, and

constituted the celebrated author of

Utopia Lord High Chancellor of

In the long list of Lord Chancellors

there is none, whose sad fate elicited more regret than that of Sir Thomas

tinction by the despatch, marked

ability and stern impartiality with

which he discharged the duties of this

great office. The son of Sir John

More, an eminent Judge of the Court

of the King's Bench; a page in the

family of Cardinal Morton, Arch-

bishop of Canterbury and Lord Chan-

cellor under Henry VIII; an under-

graduate of Oxford; a student of

Lincoln's Inn, where were taught the

more profound and obstruse branches

of legal science; a reader for three

years at Furnival's Inn; and a lead-

ing advocate in Westminster Hall,

More was in every respect, from his

social advantages, training, educa-

tion and legal acquirements, admir-

ably fitted to discharge the important

duties of the great office to which he

Henry VIII.

heartly

right."

was called as Lord Chancellor by

From his profound knowledge of

the leading principles of the Commen

Law, Sir Thomas was enabled to

shape and mould the decrees of his

Court into proper form and lay down fixed rules and certain forms of pro-

cedure for guidance upon well de-fined principles. When he accepted

the Seals of office, he found 500 cases undisposed of, a legacy from

the great Cardinal. He soon cleared

off the arrears and forthwith pro-

ceeded to remedy several abuses

that from time to time had insidi-

ously crept into the practice of the

Court: notably extortionate fees on

the probate of wills; excessive de-

mands for mortuaries, and prevent-

ing clerical persons from engaging in

preferred death to infamy."

lost under that of Audley.

CHATS WITH YOUNG MEN

REFLECTIONS OF A RECLUSE

The morning was cuttingly cold; the windless, ice-fraught air, as a Damascus blade, swished straight to the marrow of the bone. A tortoise shell cat lay stretched out frozen and dead on the snow. Thus, then, had been silenced those terrible cries which had arisen from time to time during the preceding night and at which I had shuddered and grown sick at heart. Cold. so cold was the night with its big hungry stars; and the cries seemed to come from far away-somewhere out in the snow and a thousand frost-breathing ex cuses kept me safe and warm where I lay; and so I covered my ears to shut out the sounds and dozed a dreamed and seemed not to hear; but

I'm sorry for it all, old cat; sorry for the negligence by which you were locked out from your warm home last night; sorry for the selfishness that your death cries ; sorry for the bitter death on the snow.

The milkman drove up to the door that bitterly cold morning. He aligated briskly from the wagon; he was warmly clad, a heavy fur cap with ear flaps protected his head and most of his face from the cold; he slapped himself vigorously across the breast four or five times, and then proceed ed to take in the cans of milk. Some little time elapsed before he reappeared, evidently he was getting thoroughly warm at the kitchen fire perhaps, too; the maid offered him a cup of hot coffee. Glad, indeed, if she did: but I couldn't help wishing he would hurry out and start the horse. Unblanketed it stood, and moveless as a horse of bronze. only it could have said, "Cover me before you go;" if only it could have For mercy's sake, don't stay so long, so very, very long. But no! it waited in motionless silence. Perhaps it looked with weary envy at the dead cat; perhaps it desperately cursed the of its waiting woe; perhaps, in dumb submission, harnessed blinkered, custom-taught, it just stood still and suffered, knowing nothing better behind or beyond; but what ever "perhaps" may have dully within the mysterious cita del of life while the freezing creature waited, no slightest intimation thereof was made known when at last the clatter of cans and the breezy 'ep" of the driver brought the relief

of action. Perhaps suffering is inseparable from life as we know it, whether of man or of beast. But it is certain that much of the suffering endured by dumb creatures comes from the thoughtlessness, selfishness, greed or cruelty of man.

Every structure is secure in propor tion to the security of its foundation And that society which towers aloft into the realm of the beautiful, the sentimental, the esthetic, and yet lacks the basal qualities of justice and kindness must, sooner or later, totter and tumble and fall. And whatever instice and kindness may mean among mortals, surely in the sight of the Lord and Giver of all life, they must mean essentially the non - abuse of the power of the higher over the lower; the capable over the incapable; the eloquent over the dumb they must mean reverence for life from the highest even down to and inclusive of the lowest; and they must mean that chastity of right and gentleness which regard even more the claims of those who cannot speak for themselves than of those who can -Sister M. Fides in Our Dumb Ani-

mals. AN EDUCATION PAYS

Return to school as soon as it opens Don't delay the progress of the class by remaining away a week or two after studies have been resumed.

educated man often earns more in a day than an ignorant man earns in a week. An education is worth having for its own sake. It trains the mind to reason and enriches it with beautiful thoughts and the possession of facts that are useful to know. It to carry on their business. The boy opens the door of good society to the person who has it. It is an accomplishment like music or art.

After you enter your teens, try to find out what work in life you would like to do and then direct your studies to fit you for that occupation. An electrical engineer, a doctor, a finan cier, a chemist, an editor, etc., need different studies. Don't spend all your time on gentle studies. Keen away from schools with antiquated systems.-Catholic Union and Times. DAILY CONFLICTS AND HOURLY

TRIALS

Many people are so afraid to die that they have never begun to live. But courage emancipates us and gives us to ourselves, that we may give ourselves freely and without fear to God. How sweet and clear and steady is the life into which this virtue enters day by day, not merely in those great flashes of excitement which come in the moment of crisis, but in the presence of hourly perils, the continual conflicts. Not to tremble at the shadows which surround us, not to shrink from the foes who threaten us, not to hesitate and falter and stand despairing still among the perplexities and trials of our life, but to move steadily onward without fear, if only we can keep ourselves without reproach—surely that is what the psalmist meant by good courage and strength of heart, and it is a most comfortable, pleasant, peaceful and happy virtue.

DON'T MAKE EXCUSES "I do not want explanations why you did not do it. I want the job

This sententious rebuke of a mer chant to the new boy contained the very kernel of the boy's later success in life. This is the real substance of the much talked of efficiency. it over, young man. Bolt it down into your mind so that it will never come loose. The employer wants results. Get the job done, at all costs of effort, over hours that may be denanded by obstacles that you might make into excuses, of your own blunders. Get the result. It is the result that gives you value.-True

OUR BOYS AND GIRLS

THE KIND WORD

We shall never regret the kind things that we may do for others if they really spring from kindly feelings and are not prompted by self intern influence Many a man has wo and power simply by his kindness of heart, when he had a few other qualities to recommend him, and without such kindness great talents have gone to waste.

Of all forms of kindness the speaking of kind words is that which lies nost easily within the power of all of us. Not that words can ever take is required, words sound but as a mockery. But there are many, many times when the word is all that is needed to make the difference between happiness and despair. Most of us are starving for a little appreciation. Most of us will work harder for praise than for money. What a it is that thousands who really appreciate their friends and think the world of them are tongue tied and never speak the word of praise until they speak it over the coffin.-True Voice.

THE BOY WITH HIS HAT IN HIS HAND

There is an old German saving that the boy with his hat in his hand may go anywhere. It sounds rather enigmatical at first, and you may puzzle your brains as to what it means and just why a boy should carry his hat in his hand.

But the meaning is not very hard to find, after all, if you stop to consider a moment, for it has to do with the lad who has been taught how to be courteous and polite, and who is

always a gentleman.

Perhaps you never thought about it very much, or if you did, you may have scoffed at the idea of a boy being polite, considering that manners are for grown men and for women and girls, writes a contributor to the Northwestern Christian Advo-

You may have thought that it is boy's privelege to be rude and boor ish and careless of the little things that go to make up the real gentle man. And perhaps you have thought that to be a gentleman you must have fine clothes and plenty of money and a confidence in yourself that must always be asserted.

hand may go anywhere." If you were to go to the office of some business man, seeking a position there, hoping to make an impression on him that would be a bene fit to you, how would you go? Would you enter his office with your hat on your head, never thinking to remove it? Or would you, as a gentleman, remove your hat, not as as a mark of humility and inferiority, but as a mark of courtfrom an employee to an employer.

Possibly with all other things in your favor, this lack of courtesy in not removing your hat might not work against you, but it would very likely tell a truthful story to the man you are trying to impress favorably Go to school until you are gradu-ated, if you can. Education pays. An of independence, and he would form his own opinion of you, in spite of all you might say for yourself.

Every day there are boys seeking positions, and every day there are men trying to find boys to help them who is in the employ of a business man represents, in a way, that man and his business. If he is office boy, if he carries bundles and message and runs errands, or if he does something that calls for more tact and persuasiveness, he must remember that ne represents "the firm," and that he should be a credit to that firm.

When you are to meet another business man, when you are to go into the presence of an older person, or are ushered into the parlor of a lady, remember that you are on trial, and that the boy who goes with his hat in his hand may go anywhere as a

gentleman, not as a menial. But right here is another point to keep in mind. The hands that hold the cap must be clean and neat, and the head to which the cap will soon return must have careful attention from brush and comb, or the cap will prove only an embarrassment. Then with shining hair and clean, wellmanicured nails, the boy with his cap in hand can go into the world and, all things being equal, win al most anything he may desire.

BILLIE'S PROMISE

When Billie took the milk to Mrs. Seldon one morning, and she asked him if he would bring another quart and then never thought of it again until he was in bed.

Well, I can't take it now," said Billie.

twisted until he was tired. At last he went to the head of the stairs a shouted, "Mother:"

Mrs. Fairfield had just threaded her needle, and stretched a stocking with a big hole in it over her hand

She said: But she went to see what Billie

"You'll have to go now," she said quietly, when he had told her. "O mother! I can't go away np

Mrs. Fairfield knew that, for Billie was never out alone at night. His father had gone to bed down-stairs with the baby; and if they waked him the baby would wake, too. So Mrs. Fairfield thought a minute. Then she said:

"We'll see. I'll have the milk ready when you come down."
When Billie got into the kitchen his mother stood at the door with her hat and shawl on. Billie began to feel ashamed. He wished he dared to go alone; but he did not, for it was a lonesome road. He took the milk, and they tramped over the snow up the long hill without a word. The wind blew in their faces, and Billie's ears were cold; but he had the milk can in one hand, and pulled his sled with the other, so there was no way to warm them. He was ashamed to ask his mother to

when she opened the door: Why, what made you come way here to night? And you, too Mrs. Fairfield? It's too could have got along somewhat with

take the milk. Mrs Seldon exclaimed

cut the mil'."
"Billie promised you," Mrs. Fair field answered.

Billie wished that nobody would look at him. "It wasn't any matter, mother, she said," he urged when they had start-

The wind was to their backs now. and Billie's ears were warm. "That matter was your promise, Billie," said his mother.

ed for home again.

break a promise just to get rid of walking up to Mrs. Seldon's?" Billie made no answer. He was ashamed again. Presently he asked his mother if she would slide down the hill. Mrs. Fairfield laughed. she tucked herself up on the But front of the sled, while Billie stuck on behind, and they slid down the long hill to their own yard, where skillfully steered in. His mother praised the way he managed

fortable. 'Why don't you say something to me, mother?" he said, while they were warming themselves at the big coal stove.

his sled; but Billie was still uncom

His mother smiled at him.

"I'll tell you how you will be pun-ished, Billie," she said. "Its too late now to finish mending these stockings to night, so I shall mend them to morrow, when I was going to make a cot'age pudding, and there'll be no pudding for dinner.'

He and his father would say "cottage pudding" to each other for a long time afterwards if anything was in danger of being neglected or forgotten. When Billie had grown Let us look at this old saying a to be a man and people said, "Just moment: "The boy with his hat in his give me Billie Fairfield's word; that's all I want", Billie would smile and say: "Yes, my mother taught me to

DR. ALWARD, K. C., ON SIR THOMAS MORE

The opening address of the King's College Law School was delivered in bill had been filed, signed by the At-St. John, N. B., early this month by torney; and he himself having perject, "The Evolution of Chancery and the judicial murder of Sir Thomas all who came before him, giving re More." He said in part:

It is said Cardinal Wolsey was the conscience. It was said of him:

first Chancellor who regularly sat alone in a judicial capacity, in the suppliant was, the more affably he Court of Chancery. He delivered udgements regardless of the maxims of the Common Law and without con-sulting the Master of the Rolls or the Common Law Judges. Notwithstanding his lack of training in the Municipal Law and his ignorance of the doctrines and practice of the Court of Chancery, yet from his consummate ability and grasp of equitable principles, his decrees were generally sustained on appeal and he won the reputation of having discharged his duties with adelity and without the slightest intimation of bribery or orruption.

He was succeeded by Sir Thomas More an upright and thoroughly competent Judge. More was succeeded by Sir Thomas Audley, one of the most despicable Chancellors that

ever held the Great Seal. Lord Campbell in contrasting More and Audley, says: "There was a striking contrast, in almost all them great wrong, because they may respects, between these two in daily do as much for themselves; dividuals—the successor of the man so distinguished for genius, learning patriotism and integrity, having only commonplace abilities, sufficient with cunning and shrewdness, to their possessor in raise world—having no acquired knowledge beyond what was professional and official-having first recommended himself to promotion by defend ing, in the House of Commons, the abuses of prerogative—and for the sake of remaining in office, being just the devil of me should have his ever willing to submit to any degradation, and to participate in the commission of any crime. He held dure by which law and equity might that night; he said "Yes'm," promptly, the Great Seal for a period of above be beneficially administered by the the humors of his capricious and tyrannical master, he sanctioned the divorce of three Queens-the execu- to meet the justice of particular But he could not go to sleep, tion of two of them on the scaffold— cases, thus anticipating the Judical in the presence of one endowed with although he turned and tossed and the judicial murder of Sir Thomas ture Act of 1873 and Amending Acts.

More, Bishop Fisher and many others Instead of referring everything to Master, it is said of him, he used to examine all matters that came be fore him, like an arbitrator; and he patiently worked them out himself to a final decree, which he drew and cellorship of Sir Thomas More, was

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signed.

More, as Lord Chancellor, had not only high judicial duties to discharge but owing to his position his politi cal functions were no less onerous and important. Shortly after was appointed Lord Chancellor the King consulted him on the question of the divorce. More frankly told him he was opposed to his design. The King, however, assured him he was quite free to hold his own opin on in this matter. When, after the lapse of some time, he found the king, owing to his intense and imperious will, was bound to break through every restraint and marry Anne Bolevn. More as the sworn keeper of his conscience, petitioned him to be allowed to resign the Great Seal. The King was most reluctant to part with such an able and efficient servant and strongly urged him to suppress his conscientious scruples. This, the Chancellor tious scruples. as a matter of conscience and fa his legal adviser, could do and insisted upon resigning the Seal. On the 10th of May 1532, his resignation was accepted, having held the position for only two and a half years. He left office a poor m in with a large family to support. The clergy in convocation, owing to his necessitous condition, voted him a present of £5,000. This he absolutely refused to accept. His whole income, after resigning office, amount ed to entirely £100 per year.

More refused the invitation to at tend the coronation of Anne Boleyn From this hour his fate was sealed Henceforth he became the object of the deadly hate of the queen. November, 1534, the Act of Supremacy was passed. This was followed another, declaring its denial to be an act of treason. and ordered to take the oath. He offered to swear to uphold the succession of the Crown as settled by Parliament, but steadily refused take the oath acknowledging "the king as the only supreme head in earth of the Church of England,' as being contrary to his conscientious convictions. He was then com-

Charles V., declared be would have rather lost his best city than such a counsellor. In all countries poets likened him to the greatest heroes of antiquity, to Socrates, Seneca, Aristi-des and Cato. . . Surveying More from another side we find ourselves

life was in advance of his generation: possessed too of such quickness of rit, such imaginative activity, such he could lay bare with pen all the defects, all the abuses, which wornout conventions and lifeless traditions had imposed on the free and beneficent development of human endeavor and human society.'

In the general opinion of Europe the foremost Englishman of the time was Sir Thomas More, - is the testimony of the historian, John

James Anthony Froude, who has been said to hold a brief for Henry, thus comments on the death of the great Lord Chancellor: "This was the execution of Sir Thomas More, an act which was sounded out into the far corners of the earth, and was the world's wonder as well for the circumstances under which it was perpetrated, as for the preternatural composure with which it was borne. Something of his calmness may have been due to his natural tempera ment, something to an unaffected weariness of a world which in his eyes was plunging into the ruin of the latter days. But those fair bues of sunny cheerfulness caught their color from the simplicity of his faith; and never was there a Christian's victory over death more grandly evidenced than in that last scene

lighted with its lambent humour." Thus passed one of the greatest and most upright Lord Chancellors that ever graced the marble chair: one whose heart was full of tender affection for all brought within the sphere of his activities; whose life was pure and whose hands were clean; one who counted life not dear when weighed against the conscien tious discharge of duty as the swor adviser and keeper of his Sovereign's conscience; and one who was clear in his great office that his virtues pleaded like angels trumpet tongued against the deep damnation of his taking off.

ROMANIZING

TENDENCIES

It is reported that the General Conrention of the Episcopal Church, now in session in this city, may adopt a canon establishing a legal status within the Episcopal Church for the different Episcopal religious orders of men and women which at present are merely tolerated by the Episcopal Church. There are six such orders for men and eighteen for women The men devote themselves to preaching and teaching, and the women to teaching, nursing, and contemplative life. It is said that in nearly every Episcopalian diocese in the United States there is a house of one of these orders. It is expected when the question of legalizing them comes up before the Convention, the representatives of what is known as the Low Church will be found in opposi

The men and women who have chosen to consecrate themselves to the higher life, are looked upon with scant favor by Low Churchmen, who denounce them as "monks" and "nuns" with "Romanizing tendencies." The good work they are accomplishing counts for nothing. It is rendered nugatory, in the estimation of their Episcopalian critics, by their alleged anings "toward Rome." Brent, head of the Episcopal Church in the Philippines, spoke in glowing terms of that work in the course of an address he delivered before the Episcopalian Convention. He pointed out the need of these men and women, chial schools, to help counteract "the atheistic tendencies which the lack of religious education in the Public schools is bound to bring about." He declared that they should be ap plauded for "standing in the breach against the onslaught of agnosticism

naissance, a man whose outlook on and indifference." He, therefore, believed that the religious orders of which they are members should be recognized and legalized as part of sureness of intellectual insight, that the machinery of the Episcopa

> It remains to be seen what effect this plea will have upon the representatives of the Episcopal Church in Convention assembled. They cannot shut their eyes to the benefit cial results of the labors of these men and women who are striving to imitate, in their own way, the examples set by Catholic religious orders. attempt in itself is uplifting. But then it has a "Romanizing tendency," and that condemns it in the opinion of the Protestant element Episcopal Church.—Freeman's Jour-

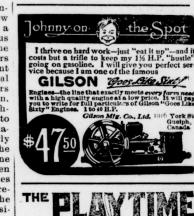
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same tribunal, seeking to induce the common law Judges, to relax the rigour of their rules with the view

COLOGNE'S GREAT CATHEDRAL

THOUGHTS SUGGESTED IN THE SHADOW OF GERMANY'S MOST MAGNIFICENT MINISTER

There is something positively un-canny about the so-called historical anomalies. Here in Cologne, for ex-ample is to be seen a crowning masterpiece of architectural and artistic genius, which had its origin in what is generally pictured by historians as a dark and unprogressive age. And the strangest thing about it all is that it is only one of many similar monuments. Canter-bury, Westminster, Rouen, Milan and a hundred other famous shrines, and a hundred other famous shrines, scattered up and down through Europe, bearing witness to a thirteenth century wave of religious exaltation, which found expression in temples of worship that are the builders.

SOME SUBLIME MONUMENTS

One cannot help feeling, as he gazes at these sublime monuments of an old-time faith, that historians have not accurately gauged either the spirit or the culture of the age which produced them. Yet culture there surely was in a period which reached the high-water mark in those things which have a bearing upon architecture and art. It was no small or narrow spirit that animated the men who conceived and wrought these masterpieces in stone, which attract pilgrims from every land under the sun.

COLOGNE'S GREAT CATHEDRAL

Cologne Cathedral has been described over and over again. Its chaste beauty has furnished inspiration for countless articles and there is hardly an educated person, now living, who does not know something of its history and of its attractiveness from an artistic standpoint. The most I can hope to do in this brief article is to recall things already forgotten and to touch upon certain feawhich may have escaped the attention of other observers.

The best thing that can be said about the cathedral is that, viewed from any angle, it is thoroughly sat-The observer is so satisfied with the external appearance that he cannot think of any detail in which cannot think of any detail in which it could be changed or improved. There is a beauty, a symmetry, a harmony of outline, which is more in keeping with some miniature creation of the jeweler's art than with a gigantic pile that towers above the city and dwarfs all the surrounding

PROPHETIC WORDS

It was a German king who seventy-one years ago spoke the following prophetic words: "Here where this stone is being

laid, neighbored by yonder towers, the finest portals in the world shall arise. Germany is erecting them, and may they by the grace of God, the portals through which Germany shall enter upon a new, grand and good time. The spirit which builds these gates is the same that twenty-nine years ago broke our fetters; that prevented our country from being disgraced and this river's banks from becoming foreign soil. And may this grand work proclaim to generations yet unborn a Ger-many, which, owing to the unity of its princes and people, is great and powerful and which bloodlessly compels peace amongst the natives of the world."

THE SAINTED FOUNDER The long-delayed completion of

emblematic of the slow stages through which German unity was brought about. During seven long centuries, princes, burghers and churchmen devoted themselves to the task of bringing into existence this glorious edifice, which was born in the brain of a thirteenth-century archbishop. The vision became a reality only when national unity stood forth an accomplished fact. Awakened and reunited Germany, within the brief space of twenty eight years, saw the fulfilment o this kingly prophecy. It did not come bloodlessly. National unity seldom does. When it did come however, it paved the way for great achievements. And not the least of Germany's achievements in recent years has been the completion of this noble edifice, which so manifestly proclaims the genius. grandeur and unity of the newly awakened

SACRED DUST

The sacristan, who pointed out to me the jewelled casket containing the moral remains of Archbishop Englebert had apparently no ide that it was anything other than an interesting souvenir. To me, however it meant a good deal more than did the priceless shrine of the Magi with all its wealth of tender Chris-tian memories and with all the lavish adornment, with which piety has surrounded it throughout the centuries.

I am not surprised to learn that the dust and ashes encased within the first casket are revered as those of a saint and martyr. I know enough about cathedral building to

It was in the brain of Archbishop It was in the brain of Archbishop Englebert that the idea of this precious gem of architecture first had its origin. Born in the closing years of the twelfth century and called to rule the Sea of Cologne during a period of bloodshed and violence, he conceived the idea of building a temple that would surpass in glory

and magnificence all that had gone before. But down by an assassin's dagger in the year 1225 he had lived long enough to impress a few of those who came close to him, with the magnitude and beauty of his idea.

The assassin's dagger was wielded by his own nephew, who could not brook the thought of his uncle's en-tire fortune being sunk in an appar-ently hopeless undertaking. The crime, however, merely served to focus attention upon the idea and upon the greatness of soul, which had passed unnoticed during the prelate's

MEMORIES OF NAPOLEON'S DAY

The Archbishop's successor, Conrad Von Hochstaden took up the task where he had left off, and with so much zeal and energy that the foundation-stone was laid on the 15th day of August, 1248. Seventyfour years later the construction of the choir was far enough along for it to be consecrated. The beauty and grandeur of this completed portion inspired successive churchmen with the desire of carrying out Englebert's original plan but the centuries, which followed were stormy, and love of the beautiful was supplanted by more material considerations. The depraved taste of the sixteenth, and seventeenth century proved almost as fatal as Napoleon's soldiers who converted it into a storehouse for provisions and showed a callous disregard for its artistic memorials

A BRIGHTER DAY DAWNS

A brighter day dawned for the cathedral and for Germany as a whole when King Frederic William IV. of Prussia, ascended the throne. It was largely through his efforts and encouragement that steps were taken, (1816), looking towards its completion. King Frederic William's brother, the late Emperor William I. showed a similar interest and was present with the Royal Family and most of the sovereign princes of Germany when, on Oct. 15th, 1890 the

last stone was set in place.

The vision of a thirteenth century dreamer had at last become a reality The finest portals in the world, looked out upon, "the new, grand and good time," upon which Germany was about to enter. And every love of humanity may well wish that the dream of Prussia's great king may be fulfilled and that united Germany may henceforth, "bloodlessly compel peace amongst the nations of the

A REAL HOUSE OF PRAYER

To me the most attractive feature of the cathedral is its interior simplicity. It is not yet cluttered with that ecclesiastical and historical bricbrac, which is frequently out of keeping with the original design. Westminster Abbey may be interest ing to those, who have a taste for tombs and tomb stones, but it is a night-mare to those who are averse to seeing a great Christian temple

diverted from its original uses.

After the lapse of seven centuries Archbishop Englebert's original idea is still adhered to. The Cathedral is essentially and above all things else a house of prayer. Before its altars, at all hours of the day, men and women can be seen in communion with the Most High, asking that strength, courage and fortitude of which frail humanity stands in such sore need. On Sundays the great aisles are thronged with reverent worshippers, who find the high vauled spaces, chaste columns and tender lights, stealing in through glorious windows, comforting and soul-inspir-The long-delayed completion of Cologne's great cathedral was truly old Church breathes its own message of hope, the hope of a blessed immortality when the fret and fever

of life shall have come to an end. And it is the value placed by the nation upon all these things, which furnishes the assurance that Germany has entered upon a new, grand and good time.

ST. JOSEHPH COLLEGE, TORONTO

ALUMNAE BANQUET

The alumna banquet was held in Breadalbane street on Saturday evening, where nearly three hundred pupils, past and present, assembled from in and out of the city. The hall was prettily drapped with pale gold and bronze, the colors of the college, a touch of pale blue being that of the alumnæ. The long tables were decorated entirely with chrysanthemums in gold and bronze shades, and the ladies in pretty evening dress and jewels made a quite brilliant gathering. The galleries of the hall at the back were filled with the sisters of the community and boarding scholars later on. Vicar-General McCann took the chair at the centre table. Mrs. Ambrose J. Small, President of the alumnæ, was at the head of the next table. The platform was arranged with palms and ferns, and after the singing of the college song at, the end of the banquet, Mrs. Small most kindly gave an intensely interesting address on the "Flowery Empire of Japan," with exof a saint and martyr. I know enough about cathedral building to realize that the men, engaged in the task, are frequently entitled to the martyr's palm.

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The dedication of the new Sacres

Heart Church at Mildmay took place

last Sunday. The ceremony was performed by Right Rev. Mgr. Mahony, Vicar General of Hamilton, assisted by Rev. Father Lehmann,

the pastor, Rev. Dr. Spetz, C. R. of Berlin, Rev. Father Halm, of Ayton,

Rev. Father Lenhart, of Hanover Rev. Father Montag, of Deemerton and Rev. Father Boegel of Formosa. The church, which is of German

Gothic architecture, cost \$40,000, and

has a seating capacity of 600. It is an important addition to the church edifices of Mildmay.

IMMIGRATION

We have received the annual

organization is under the patronage of the apostolic Delegate and the

Archbishops and Bishops of Canada and the Director is the Rev. Abbe

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WANTED EXPERIENCED TEACHER HOLD-ing second class professional certificate for S. S. S. No. 3, Admaston. Apply stating salary, and experience. Duties to begin Jan 5th, 1914. Ad-dress Ed. Windle, Renfrew, Ont. R. M. D. 2.

Report of the Catholic Immigration association of Canada. This splendid

past year and it would be difficult indeed to estimate the amount of ed to estimate the amount of

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J. Brown, Sec. Treas. P. S. S. No. I, Markstay. it will mean much for the

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TWO TEACHERS WANTED. ONE ENGLISH speaking teacher wanted to teach in the Cobait Separate School, and also one French speaking. Apply, stating experience and salary expected, to F. H. Bouneville, Cobait, Ont. 1830-tf

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QUALIFIED TEACHER WANTED FOR school section No. 2, Grattan. Apply stating qualification, experience, and salary expected. Duties to begin on Jan. 5th. 1914. Jas. J. Gallagher, Sec. Treas., Eganville, P. O., Ontario 1832-2

TEACHER WANTED. FOR SEPARATE school section No. 6, in the village of Barrys Bay Township, Sherwood. The holder of a second class professional certificate. Apply stating salary and experience to William Kitwin, Sec. Treas, Separate school, section No. 6, Barrys Bay. 1832-2

WANTED FOR C. S. S. NO. 5, GLENELG an experienced teacher. Normal trained. Salary \$325 to \$300 according to experience. Third class \$475. Duties to commence Jan. 5th. 1914. Applications, enclosing testimonials and references should be made to James Murphy, Sec. of School Board, Traverston, Ont., per, L. M. 1832-2

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