

FIVE-MINUTE SERMON

SUNDAY WITHIN THE OCTAVE OF CHRISTMAS

And this shall be a sign unto you: You shall find the infant wrapped in swaddling clothes, and laid in a manger. (Luke II, 12)

LESSONS OF THE CRIB

A happy Christmas to you all, my brethren. This day that "brought glad tidings of great joy" is specially consecrated to happiness; this festival, above all others, kindles in the heart a joy that belongs to it alone. May you all share bountifully of its spirit; may you know it as a season of rest and cheerful merriment; may every emity heart be thrown wide open to happiness!

But where can real happiness be found? Where can we best place our trust for it? Is it found in pleasure, in fame, in wealth? Do we look for its sign? Behold it, then, in the Crib at Bethlehem. "And this shall be a sign to you: you shall find the infant laid in a manger." Before that poor stable all the most illustrious and the most learned all can there learn from the lips of a little Child the secret of happiness; this Divine Infant says to each of us: "Behold I have come to do the will of Him Who sent Me. I have come to be your ransom but I have also come to be your model, and first to be your model in conforming to the will of God."

Hasten, then, to the Crib, to adore your God on this day made man for love of you; go to Him and learn that we can only know real happiness when we can say with a sincere heart, "Thy will be done."

Come to the stable at Bethlehem, you that suffer from poverty, who have known misery in many ways; who have felt hunger and cold—come to the infant Jesus lying in the manger, and learn there the lesson of patience and resignation to the holy will of God. Let your heart be filled with consolation, for the Son of God has made Himself akin to you in poverty. Though the world may look down upon the poor, may despise and condemn them, let them remember that God Himself has honored their state. The Babe of Bethlehem has lifted up the poor and made them His; He has glorified poverty. He has taken away its reproach and its shame. Let the poor crowd around the crib; may they learn from its poverty how to sanctify their own by perfect resignation, how to sanctify all their privations and sufferings by perfect patience; and may they understand and know the blessedness of their reward!

And you who are rich or well-to-do, come to the crib and learn there the lesson of detachment from the goods of this world, go there to learn the vanity of wealth, the danger of gratifying every desire that money can afford. It is in the poor stable at Bethlehem that the well-to-do can learn why it is that money alone and all it can buy never yet brought them real happiness: it is only there they can learn the way to use money, it is only from the lips of the infant Jesus that they can properly understand the duties and obligations of wealth.

Remember, then, you that are wealthy or well-to-do, remember that you are the trustees, not the owners, of your money. The God Who gave you prosperity can also take it away. And the only real happiness your wealth can bring you is to use it as God wills.

Remember that you hold all your possession in trust for God—and do not forget that the poor are the special friends of God. Do not despise or disregard them. You hold your wealth for the poor—the hand that is stretched out for alms is the hand of Jesus Christ. His hand is stretched out to you to-day for His little ones—the orphans. Be generous to Him. Do not forget those poor little children on this day above all others, when "unto us was born a Saviour."

THE PAULISTS IN TORONTO

MISSIONS TO NON-CATHOLICS

Several questions concerning persecution having been proposed to the Paulist Fathers at the mission to non-Catholics, Father Gillis last night said that he would answer them all at once, briefly, and he done with them for charges of persecution so easily arouse controversy and pave the way to recrimination, that they might better be "not so much as mentioned."

The truth, it was said, is that, in times past, Catholics and Protestants both persecuted those who disagreed with them. But persecution on both sides was a consequence of an imperfect civilization and of a pitifully inadequate apprehension of the spirit of the Gospel. "Other times other manners. Let none of us throw stones, because we all live in glass houses, and remember the old adage concerning the pot and the kettle. We shall understand one another more quickly if, on both sides, we agree to let bygones be bygones."

Among the questions answered was this: "Is not Communism in one kind of departure from Christ's method?" The answer was presented as follows: So long as the essentials of the Sacrament remain, the incidental mode of administration may vary. The bread, when consecrated, becomes the body of the Lord (I Cor., 10-15). There is no body without the blood; if the body be received, the blood is received necessarily.

"Why do Catholics pray to the Blessed Virgin?" was another query. "Because," the answer was, "we believe in the Communion of Saints, which means that the prayers of one Christian, whether in this life or in the life beyond the grave, avail for the benefit of all. In accordance with the Christian custom from the beginning, we ask one another's prayers. If I may ask my neighbor and everybody to pray with me and for me, if I may send my prayers beyond the grave and ask my own departed mother to pray for me, may I not ask the Mother of Christ to pray for me? And since I have abundant reason to believe that Christ's Mother is nearest and dearest to Him, may I not ask her much more than any other to pray for me? That is the sum and substance of Catholic devotion to Mary. Any allegation that we pray to her as to God is a serious mistake or a calumny. We do not."

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I cannot see the use of praying orders like the nuns of the Precious Blood," was a point introduced. "This is one thing," said Father Gillis, "that we find impossible to explain to any but those who have themselves consistently tried to develop a higher kind of prayer than mere petitions, thanksgivings, etc. But more things are wrong in prayer than this world dreams of."

THE ILLUSTRIOUS BISHOP DOYLE

While a student at the University of Coimbra, Portugal, one of the greatest revolutionary forces that the world has seen broke out. It created the public opinion and largely shaped the public policy of the century. Its spirit was at once critical and constructive; its temper at once narrow to the extreme. On its political side it was filled with hatred towards kings and all the outworn forms of ignorance and oppression. Before its votaries obtained supreme power, hungering and thirsting after justice, it promulgated the rights of man, and threat alike to peer and peasant the mantle of equality before the law. In its universal charity it would regard the whole human race as one family; it would break down the arbitrary barriers erected long ago by crafty tyrants to keep the people apart.

Until it was enthroned in the high places of political authority, until it ranked as one with the principalities and powers of the world, and wielded a despotism more terrible than the Bourbon ever exercised, and more comprehensive than the Caesars ever claimed; it dreamt of drying up the tears of childhood, and of stilling the querulous murmurs of age; it aimed at bringing to a final close the bitter feud between rich and poor; it aspired to ring out the thousand wars of old, to ring in the thousand years of peace. Of its fidelity to these grand ideals let revolutionary Paris tell. On its religious aspect, it was critical and destructive; a system of cold abstraction and empty, barred negation. It encouraged the gross materialism that there was no soul—"the brain secretes thought as the stomach secretes chyle"—no immortality; that we were as the beasts that perish, with no life beyond the grave, where loving words can again be spoken and loving

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hearts again can beat. It openly proclaimed scepticism, a habit of cynical doubt that paralyzed all spiritual energy, either by denying absolutely the existence of God, or if it admitted His existence as a possibility, robbed us of the comfort that such a thought can bring, telling us that "our Father who is in heaven" could no more help or help us in our bitter needs than could the dumb idols to whom the heathens kneel. Its hatred of the Church was intense. It instinctively felt that its progress, not to say its supremacy, was incompatible with the existence of the Church.

For the loving title of "Holy Mother Church," by which every generation of Catholics since the day of Pentecost have known and revered the kingdom of Christ, it substituted another—"The Infamous One." Destroy the Infamous One, was the shibboleth that summed up its policy, the hellish war cry that served its hosts. Its morality was just what might be expected in an elegant dandy, sensualist and an essential element in the composition of every man of letters, no one could hope to become a philosopher without first becoming a libertine.

The infidelity, propagated with marvellous success by the writings of Rousseau and Voltaire, had swept all the continent, and naturally at a great seat of learning like Coimbra the new ideas were much read and discussed. They were in the air of the period, and could no more be excluded from centres where young men congregated than cholera or any other plague that certain unhealthy conditions generate. Notwithstanding all the precautions taken, Coimbra—intellectually, at least—was as dangerous to people as the schools of Carthage to the youthful Augustine. By this storm of Rationalism many of the students were shaken; a very few, but still few, sons of Catholic mothers, fell.

Breathing the infected atmosphere, gifted with a keen and unusually independent mind, Doyle could not hold aloof and remain a more passive spectator of the struggle. Though it was a task fraught with danger, unless undertaken with proper safeguards and for a proper motive, he resolved to analyze and test for himself the arguments advanced, with infinite pity for the victims of their misguided, but well-meant, efforts. As far as his undeveloped ability and comparatively limited information permitted, he reviewed the whole scheme of Rationalism. He traced its genesis, the historical conditions—intellectual, political, social, and religious—which gave it birth; by first principles, he formulated the whole scheme of intellectual suicide, he estimated its philosophical value, its claim to our assent as a reasonable theory of knowledge.

He examined its substitute for the consolations which the Church promises and bestows, and saw how far they could minister to minds diseased; how far they could satisfy the permanent needs of the nature of man. This Rationalist movement received a great impetus from its theory of social relations. This theory, while exciting the cupidity of the philanthropists, who hoped to make something handsome out of the ruins of the old order, would entail, if carried out, a state of anarchy, hunger and ignorant, of a terribly unjust feudal system, as well as to those whose generous sympathy clouds their foresight and perverts their judgment.

Now, in these days, Doyle's favorite study was law—a study, which by-and-by, he will find very useful, but in leading Irish agitation and in checkmating the grave and reverend seigniors of British aristocracy, he has undertaken the perilous enterprise of independent examination; that he had gone to consult the oracles which had set the world on flame; that he was not insensible to the glories of the theories which, all illusive as they were, had cast a spell over familiarity with all, that was best in this school of thought quickened his naturally strong sense of justice, and stimulated his insatiable struggles for individual liberty, religious equality, and the creation of a united Ireland, in which "every my love race and every creed might be combined in a common brotherhood."

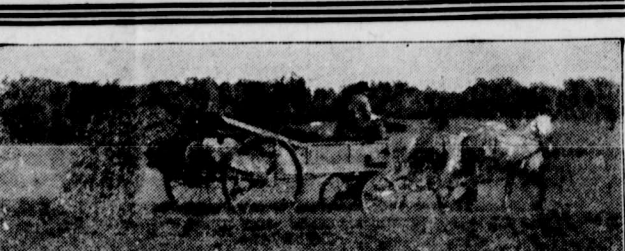
Another element in the formation of his appreciation of the marked contrast between the position of the Church in the Peninsula and its position in the Peninsula, it was clothed with dignity and authority. It was served and courted by nobles and by kings. The ritual of the Church was carried out in stately cathedrals, rich in glorious historic associations, with all the solemnity and splendor of a festival or a coronation. Princes felt themselves honored in being permitted to bear the canopy over the Blessed Sacrament in the procession of Corpus Christi. At home the Church is still fettered by the Penal Laws; it was emphatically the religion of the poor, the ignorant, and the weak things of this world. The Irish Catholic in his own country walked with bated breath.

"Above his head a ruined shell, No tenure but a tyrant's will, Forbade to read, forbade to plead, Disarmed, disfranchised, imbecile.

Bishop Doyle himself had made his religious position in a thatched cabin that served as a Church. As the young student meditated on this contrast, into his mind came the thought and the determination to change all that; to strike the chains of superstition from the limbs of his co-religionists, to bring about religious equality and restore the Church to her rightful position, a city of perfect beauty built on the hillside giving the law of Christ to loving and obedient nations. However, his preparations for the great task to which he had set himself was interrupted in 1805 by the French invasion of Portugal.—N. Y. Freeman's Journal.

A True Picture Here is the way G. K. Chesterton satirizes the present day trend toward that cheap philanthropy and that officious officialism which are some of the results of our increased knowledge of how to live:

"Officials come round and leave little cards about the hygienic way in which to cook children's food. They leave the cards; they do not leave the food. Lady scientists come round with



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and experience he knew that the regeneration of Ireland, as well as of society in general would be effected only by the spirit of the Church, which even by her own children she has so often forsaken and little loved. And yet, despite all his opposition to "French principles," though he would have repudiated the thought that they in any degree affected the glories of the theories which, all illusive as they were, had cast a spell over familiarity with all, that was best in this school of thought quickened his naturally strong sense of justice, and stimulated his insatiable struggles for individual liberty, religious equality, and the creation of a united Ireland, in which "every my love race and every creed might be combined in a common brotherhood."

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A LIMP ACCORDEON In an interview in the press after his return to England from America Father Bernard Vaughan, talking about Protestantism and Catholicism in the United States, said that if Protestantism, according to its proud boasts, were the religion of the nation, to judge from its 70,000 divorces per year, its steadily decreasing birth-rate, and its ever-increasing neglect of religious education, the country did not seem to find much use for the religion of its birth.

"I am inclined to say," Protestantism," remarked Father Vaughan, "as expressed in terms of divorce and racial suicide, What does it profit a man? In the year there were 68,399 divorces. Think what ruin this spells in the States. In Canada, in 1901, there were only nineteen divorces."

Describing Protestantism as at best fragmentary Christianity, Father Vaughan added that it was a religion which said its rule of faith was the Bible, but that Book was used, not like a fixed rule, but like a limp accordion. You drew it up and it was high, you pressed it down and it was low, you stretched it out and it was broad. It was the limpest, and most pliant, and the most comprehensive rule of faith one could well imagine. Whatever tune you played on it was wrong. It eluded definition; it scorned authority; it defied you to interpret its character in terms of speech."

Is there any answer to Father Vaughan's question: What does it profit a man? What profit is Protestantism to the United States?—N. Y. Freeman's Journal.

NEWS FAKERS HERE AND THERE

The accounts of the revolutionary movement in Mexico to reach this country were, it appears, colored somewhat highly. Commenting on the untrustworthiness of the despatches sent hither from the Mexican border, the Springfield Republican remarks: Here is an old lesson again set for our instruction. The American people are learning once more that news telegraphed from places on this side and near to the Mexican line regarding conditions in Mexico is little to be relied upon. As a matter of

bright little essays about milk; they do not come round with the milk. Poor children are told in laundry classes to pass a garment through three waters, but nobody gives them so much as one water. Children are told in cookery classes to pass the viand from a saucapan to a steupan; but nobody offers to lend even the saucapan.—Sacred Heart Review.

An Invocation

By Robert Cox Stump Light, rose-dusting all the midnight hours, Strange new light above the dark horizon, Light that lit the path of esger shepherds, Guide my feet!

Star which shone abroad to wondering Magi, Kings of the East, and, moving, bade them follow On, through deserts, unto David's City, Shine for me!

Light of Love, conduct me to the manger, Liden Star of Hope, illumine my darkness; Lead ye where, a Babe on Mary's bosom, Waits my God!

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fact it is always to be heavily discounted. There are more unscrupulous newspaper fakers in that region than in any other locality on the face of the globe. This has been demonstrated time out of mind, yet the sensation newspapers and too often the Associated Press take all these fellows choose to feed them of baseless sensations.

All the unconscionable news fakers are not in or near Mexico, esteemed contemporary. A goodly number of them are at the other end of the Atlantic cable. Lisbon held more than a few of them during the recent revolution in Portugal, as witness the "discovery" of underground passages in Catholic religious houses, and the descriptions of Jesuits throwing bombs from their fortressed convents upon harmless multitudes in the streets. These things were fakes pure and simple, but they were not questioned, so far as we know, by the Republican or any other paper. This "news," absurd on the face of it, was solemnly printed as if it were a sober fact.—S. H. Review.

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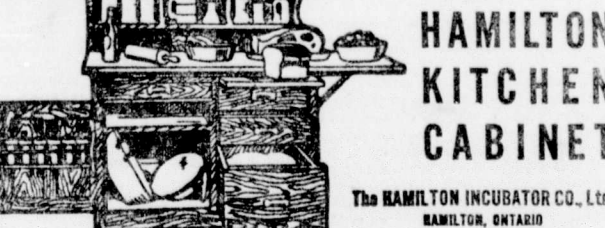
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THE READER

CONDUCTED BY A MERRY XM.

It is just a year, Columbia introduced Corner circle shyls giving. It seemed to me for a partment, world of literature swaddling clothes, pealed to a symphony the ink was dry, sheaves of manuscripts interpreted, meant were showering in the weeks went piled until at last Columbia would be swelled head by one thought ever served as an anti-baby literatures this kindly approval prompted, not by love, but by the tion of his readers the year that had made many a man, it is because his that knew not how so on this his first writes you all sincerely a Mer to remember you ain have you the Babe of Beth

As we sit at Xmas Eve and the snow thought natural Xmas Eve in the—that night of no room for H had no room for room for the a poor counte—what matter houseless? The lodgings were a King was not knowing, for them and a crowned hill, they know not where if we have no will not be hearts, never fe

room for the stable or a Child in our Bethlehem had the world to d a good time. The war on the woe the Golden C are the poor, drink and a "Blessed are the world nas are not of the simple shi go over to B room for the this Xmas, a pentant Ser our hearts a year, and may

"Christmas wrote in my "but it shou hearts." We festive season the brief da back into o Some people on their sies to me, look fifty-two we And that is place. My be over with months and

When I w Ireland I re big "Xmas Xmas Eve, in the dusk up their c left their c It is on the world's little Misp for the people a maidens in admiring

There legends of tradition visit the inspired "Then sa Lord has How once To cool n

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THE TERM "CLERICAL"

ONE OF THE TRICKS OF THE MASONIC TRADE TO THROW DUST INTO THE EYES OF THE SIMPLE

We have often insisted in these columns upon the fact that the words "anti-clerical" and "clerical," as used by opponents of the Catholic Church—whether journalists or politicians—are employed for the purpose of throwing dust in the eyes of the simple. Or, at best, those who have fallen into the habit of using these terms in earnest are themselves the unconscious dupes of the fallacy underlying them.

Thus M. Briand, when he is not attacking Catholics. Not at all! He is a man of peace and good-will, and is merely defending the "lay" rights of the State against an aggressive episcopate and a still more intolerant Papacy. Can't you see the Combes "en petit" declares his veneration for the ancient faith of Spain; he would do nothing to impair it. But he must perform the rights of the Church and the privileges of the congregations. The wolf and the lamb again. We are accustomed to the similar distinction drawn by our leading journals between the "clerical" and "the more enlightened Roman Catholic." The distinction has the advantage of shielding him who uses it from the highly unpopular charge of "sectarian bigotedness," while at the same time enabling him to enjoy the sweets of bigotry to the full without reproach.

The truth is that the term "clerical" is one of the many tricks of the Masonic trade for playing off Catholics against Catholics, are hiding the truth that "anti-clericalism" is in practice sheer "anti-Catholicism." This is confessed by Freemasons themselves. Tavernier, in his "La Maitre et l'Esprit de laïcité" quotes the Freemason Courdoux as follows: "The distinction between 'Catholicism' and 'clericalism' is a purely official one—(Anglican is a lying one)—It is subtle, and devised to meet the exigencies of the White; but here in the lodge let us speak the truth openly. Catholicism and clericalism are but one and the same." Senor Unamuno writing in the Spanish "El Mundo," parenthetically remarks: "The distinction between 'Catholicism' and 'clericalism' is a shamed euphemism—a convent is attacked and raided," etc.

The sworn enemies of the Church "invented" the terms. They tell us their true meaning; we suppose they know best.—Catholic Weekly, London.

THE MISSION OF CHRIST

(From "Seedings" by the Right Rev. Charles H. Colton, D.D.)

Our Lord's mission on earth was to preach—by entering one day into the synagogue, as was His wont, the word of that requirements of the old law which He was pleased to observe, they presented Him the book of Isaiah the prophet, and He read: "The Spirit of the Lord is upon me, whosoever He hath anointed me to preach the gospel to the poor, He hath sent me to heal the contrite of heart." And then He sat down and surprised all by the words of that which proceeded from His mouth. And they were astonished. His doctrine, say the Scriptures, "for His speech was with power."

The world had long since been without the instruction and consolation of the all-saving word of God; the prophets were dead, Abraham was dead, the people had wandered away from the lessons and exhortations of Moses the lawgiver; and so God the Father determined to send to men His own Divine Son, that they might hear His doctrines, and copy His life and avail themselves of His miraculous power.

In preaching to men He would not be content with addressing society superficially, but would go to its substrata, the poor, and so He proclaimed the gospel to every creature—His was a consoling message. He bade the poor to be resolute and resigned and taught that wealth was nothing, worldly glory a bubble, and earthly honors were but a show and a deceit. Solomon had all these and more, yet he declared they were vain. Even had a man the whole world what did it profit him, said our Lord, if by it he would suffer the loss of his soul? A spirit of detachment from earthly things consoled our Lord; that we were to first seek the kingdom of God and His justice and all that was necessary for us would be given us by God.

In a word, our Lord preached the folly of looking to creatures and things created for consolation, for only one thing could console us, and that was a knowledge of God and the possession of His love. And this is what the Church has preached constantly ever since. Her ministers, like St. Paul, are preaching Christ and Him crucified. They are trying to imitate His spirit of poverty and the contempt He showed for the riches and honors of this world, and would have her faithful be taken up with one thought, God and His commandments—and find their joy and happiness, as did our Lord Himself, in doing the will of the Father in heaven. And not only did our Lord have a mission to preach and teach, but He had like to heal the contrite of heart. Sick it was that caused the ill of the soul. Sin, Adam's sin, the sins of the whole human race, had brought down man to know bitterness and grief, and now the Son of God would take and forgive sins to all that would be contrite of heart.

Oh, who can realize all that meant! Sacrifices untold had been offered, victims without number had been slain, and yet sin stood between earth and heaven, between man and his Creator, and it would never have been taken away, unless Christ the Lamb of God had been slain by His precious blood. There was made atonement for sin, and man was restored to the lost friendship of God. What a boon to mankind bowed in grief and sin. There he lay helpless and forlorn with nothing to comfort or console him. His state was pitiable in the extreme. But now the promised Messiah had come and He would redeem His people, and bring peace on earth to all men of good will. He would take the contrite of heart, and so John the Baptist was preaching, and pointing as the fitting preparation for the coming of the Messiah, and for the remission of sin.

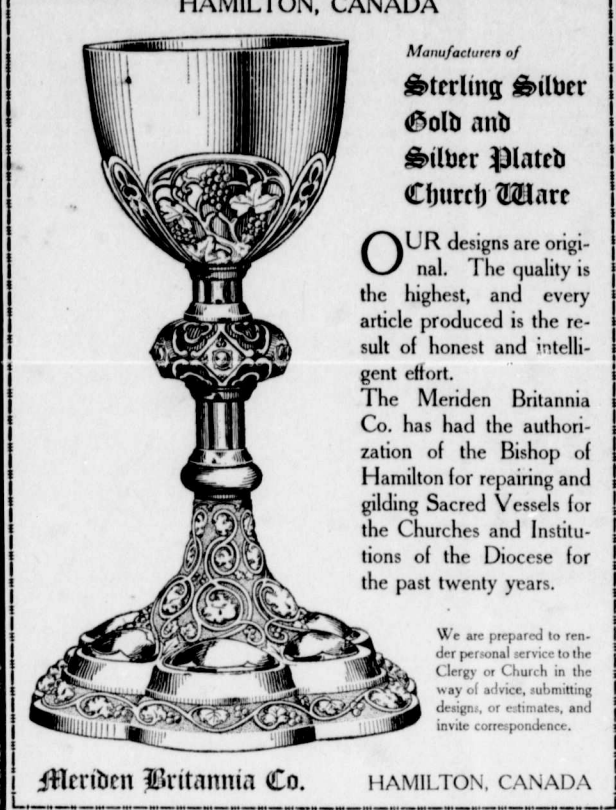
It is the same to-day. The Church, the bride of Christ, is filled with the spirit of her Founder and is clothed with His power. And so she invites all to come and partake of the divine mercy, and a ready to heal and raise up the sinner, if he or she be only contrite of heart. How unhappy for the world at large had not its sins been taken away by a merciful God, and how unhappy would it be for all to-day if that contriteness were not continued, and to be continued to the end of time! What would become of us sinners as we all are, if there were not forgiveness to be had after the misfortune of mortal sin? But let us have the proper and necessary disposition to receive it, namely, to be contrite of heart. For this we must give ear to Christ, lovingly, tenderly speaking to our souls. Sin is forgiven, but do not cheer, thy sins are forgiven thee. Do penance and even if thy sins be as numerous as the sands on the sea, if thou wilt only do penance they will be forgiven thee.

Miss Elizabeth Angela Henry Entertains Her Alma Mater

The teachers and pupils of St. Joseph's Academy, Toronto, were afforded a rare delight on Tuesday, the 13th inst., when the brilliant Buffalo journalist, Miss Elizabeth Angela Henry, a former pupil of the academy, gave, with magnificent illustrated views, a description of the Passion Play as presented at Oberammergau. Miss Henry, who has recently returned from a long tour in Palestine and the remote corners of Europe, had the good fortune to witness the Passion Play performed at the world-famed village, and her introductory paragraphs, descriptive of the simple peasant-folk who take part in the great tragedy, with more than the consummate skill of renowned artists, was heart-touching. The splendid views did much to aid the realism of the narration; but one needs to see and hear for oneself the representation and the description of the soul-searching drama as presented by Miss Henry.

Throughout the whole recital, the tender piety of the ardent narrator, whose own soul seems to be filled with the deep religious enthusiasm of the Oberammergau peasants, is vividly apparent.

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When the beautiful performance had ended, Miss Henry was presented with a lovely sheaf of St. Joseph lilies, accompanied by words of tenderness from the young lady who offered the flowers "with the love and gratitude of Alma Mater, as a slight appreciation of one whose affectionate loyalty to her old convent school, its teachers and its teachings, had never wavered." Miss Henry, who wore the Academy colors, was deeply touched by the pupils' greeting, and in a few grateful, graceful words told them how proud she ever was that her name was enrolled upon St. Joseph's registers.

ST. FRANCIS' CHRISTMAS

At the Christmas of 1223, when much anxious discussion as to the future of his order had ended not altogether according to the mind of the Blessed Francis, a great desire was formed within him to celebrate the festival among the poor in a way which would appeal to the hearts of all. He told his mind to a devout and wealthy knight, John of Greccio, and the knight undertook that all necessary preparations should be made for a unique service. All the inhabitants of the surrounding country, with the religious and the clergy, were invited to hear mid night Mass on Christmas eve in the heart of the Forest of Greccio. Christmas eve came, and as the hour drew on lights were seen and music was heard far down the forest glades, as from all points the faithful headed by their clergy, the men carrying torches and singing the Christmas hymns, made their way to the festival. Arrived at the appointed spot, and behold they were at Bethlehem. Here in the heart of the forest was a poor stable, and within the manger lay the babe swaddled carefully from the cold. The people greatly rejoiced to behold this sight. They stood round the little hut a great encircling company, the ring of torches turned the night to day, and once more they lustily sang their hymns. Then when the joy had grown quiet Mattins was reverently chanted. Hard by the manger stood an altar now adorned with lights, either presently came a celebrant with his attendants. Francis was deacon and a great hush fell on the assemblage as his voice was heard singing the gospel. Then Francis preached—with such a

Observatory Rome, Dec. 15.—The new observatory at the Vatican was formally opened to-day. The Pope was not able to attend the ceremonies. Cardinal Mailli, the president of the observatory, in his address to the Pope mentioned briefly the different tasks of the members of the staff. The vice-director, Father Lais is engaged in measuring the distances between the stars included in the so-called Vatican zone, and he is aided in his calculations by three Sisters of Charity, who in the seclusion of their convent are engaged in making the necessary mathematical computations. Father Stein is making researches about variable and double stars; in a special monography he proved the falsity of the legend that Pope Calixtus III, excommunicated Halley's comet.

Father Hagan, lately of the Georgetown Observatory, is engaged on an atlas of variable stars and he is revising the catalogue of colored stars published by the astronomer, Father Steinhilber. Father Hagan besides is attending the special experiments and studies connected with the rotation of the earth.

A Splendid Number The Farmers' Advocate of London, Ont., Canada's oldest and best paper devoted to the interests of farmers, has published a Christmas number which gives evidence of the prosperity which it richly deserves. The illustrations are of the very finest and the reading matter treated with the greatest care. Farmers who desire to keep in touch with the very latest devices by which they may improve the cultivation of their land, and in other respects render their enterprise more profitable, should not hesitate to become subscribers for the Farmers' Advocate. Send for a sample copy.

To a CORRESPONDENT—Some weeks ago we received a letter from a Newfoundland correspondent enquiring about an Italian Franciscan. Will our friend please send us his address as we propose to write him privately upon the subject, which is of no public interest.

DIED—In St. John's, N.B., December 8th, 1910, Mary Blain, aged nineteen years and seven months. May her soul rest in peace!

FAVORS RECEIVED—A subscriber wishes to acknowledge with gratitude a favor received through the intercession of our Blessed Lady and St. Gerard Majella. Another subscriber wishes also to return thanks for a favor received after prayers to the Sacred Heart of Jesus, St. Joseph, St. Anthony and the Souls in Purgatory.

A merry Christmas spoken in the words of Christ is the greatest gift man gives to man.

TEACHERS WANTED

NORMAL TRAINED TEACHER FOR SENIOR room R. C. S. S. No. 3 and 8 Sandwick South and Maidstone. Duties to commence Jan. 3rd, 1911. Salary \$200. School close to church P. O. Steam and Electric R.R. Applying giving qualifications, experience and reference to John J. Costigan, Sec. Treas. Maidstone. 1974-11.

TEACHER WANTED FOR PUBLIC S. S. No. 8, McKillop, holding second class professional certificate. Testimonials required. Salary \$150. Duties to commence Jan. 3rd, 1911. Apply to Mr. Eckart, Main St. O. Ont. 1973-11.

WANTED CATHOLIC TEACHER ABLE TO teach English and French separate, for R. C. S. S. No. 10, Dundas St. W. Toronto. Salary \$200. Apply to Mr. W. L. Fisher, Sec. Treas. St. James' Church, Dundas St. W. Toronto. 1974-11.

WANTED FOR PUBLIC SCHOOL, MARKHAM, a teacher holding second class certificate. Duties to commence Jan. 3rd, 1911. Salary \$200. Address D. J. Finlan, Sec. Treas. Markham, Ont. 1973-11.

WANTED ASSISTANT TEACHER FOR French and English, Salary \$132. Apply to Rev. T. H. Trainor, Sec. Treas. Box 3, Canby, Ont. 1973-11.

TEACHER WANTED, FEMALE (CATHOLIC) second class professional, for the primary class of the Protestant school, No. 17, Dundas St. W. Toronto. Apply to W. R. Parker, Sec. Pennington, Ontario. 1973-11.

A TEACHER HOLDING A SECOND CLASS professional certificate for S. S. No. 19. Apply stating salary expected to Lawrence D. Healy, Sec. Treas. S. S. No. 19, Humberford, London, Ont. 1973-11.

TEACHER WANTED, MALE OR FEMALE, first or second class professional certificate, holding first or second class professional certificate, \$200 per annum. Duties to commence January 1st, 1911. Apply to Mr. J. H. McNeill, Sec. Treas. S. S. No. 19, Humberford, London, Ont. 1973-11.

WANTED FOR S. S. No. 21, HUNGERFORD, a teacher holding second class professional certificate. Apply stating salary, C. Laberge, Parkhouse, Ont. 1973-11.

TEACHER WANTED FOR R. C. S. S. No. 4 and 4, Woodville, Ont. Teacher having a second class professional certificate. Salary \$225 per annum. Duties to commence Jan. 3rd, 1911. Experience, testimonials and salary expected, all communications to P. F. Fourth, Sec. Treas. Woodville, Ont. 1973-11.

CATHOLIC NORMAL TRAINED TEACHER wanted for senior room of S. S. No. 6, Ellice and Logan, holding a second class professional certificate. Duties to commence January 3rd, 1911. Apply to Joseph E. Walsh, Royal Mail, Main St., O. Ont. 1973-11.

WANTED FOR R. C. S. S. No. 2, 2nd class professional certificate. Salary \$225 per annum. Duties to commence Jan. 3rd, 1911. Apply to Joseph E. Walsh, Royal Mail, Main St., O. Ont. 1973-11.

WANTED FOR SEPARATE SCHOOL No. 1, Hay, Co. of Huron, Normal trained experienced teacher. Knowledge of the French language and good French. Good locality. Salary \$200 per annum. Duties to begin on Jan. 3rd, 1911. Apply to Mr. J. H. O'Neil, Sec. Treas. R. C. S. S. No. 1, Hay, Drysdale, Ont. 1973-11.

WANTED A FEMALE TEACHER FOR first or second class professional certificate. Salary \$200 per annum. Duties to commence Jan. 3rd, 1911. Apply to Mr. J. H. O'Neil, Sec. Treas. R. C. S. S. No. 1, Hay, Drysdale, Ont. 1973-11.

TEACHER WANTED FOR SECTION No. 7, Tilbury, Ont. One capable of teaching French and English. Good locality. Salary \$200 per annum. Duties to commence Jan. 3rd, 1911. Apply to Mr. J. H. O'Neil, Sec. Treas. R. C. S. S. No. 7, Tilbury, Ont. 1973-11.

WANTED A NORMAL TRAINED TEACHER for separate school, No. 17, Richmond, Ont. Salary \$200. Duties to commence Jan. 3rd, 1911. Apply to Mr. J. H. O'Neil, Sec. Treas. R. C. S. S. No. 17, Richmond, Ont. 1973-11.

WANTED TEACHER SECOND CLASS, professional for Roman Catholic School, to take charge January 3rd, 1911. State salary etc. to Mr. J. H. O'Neil, Sec. Treas. R. C. S. S. No. 17, Richmond, Ont. 1973-11.

WANTED A TEACHER HOLDING PROFESSIONAL certificate, second class Normal, to take charge January 3rd, 1911. Apply to Mr. J. H. O'Neil, Sec. Treas. R. C. S. S. No. 17, Richmond, Ont. 1973-11.

WANTED A QUALIFIED TEACHER FOR S. S. No. 16, Gt. Roy. Duties to commence Jan. 3rd, 1911. Apply to Mr. J. H. O'Neil, Sec. Treas. R. C. S. S. No. 16, Gt. Roy, Ont. 1973-11.

A TEACHER WANTED FOR ENGLISH primary class. Duties to commence Jan. 3rd, 1911. Must have at least a third class diploma for Ontario. Salary \$200. Good locality. Apply to Mr. J. H. O'Neil, Sec. Treas. R. C. S. S. No. 16, Gt. Roy, Ont. 1973-11.

WANTED A MALE SINGLE TEACHER FOR Qu'Appelle Industrial School, S. S. No. 1, Qu'Appelle, Sask. Salary \$200. Good locality. Apply to Mr. J. H. O'Neil, Sec. Treas. R. C. S. S. No. 1, Qu'Appelle, Sask. 1973-11.

FARM FOR SALE OR TO LET IN THE COORRY No. 7, Newland, 170 acres. Good land, good house, 2 barns and outbuildings. Apply to John Downey, 8 Spenceville, West Newland. 1973-11.

TRAINED NURSING WANTED, YOUNG LADIES FOR ST. MARY'S Hospital, for further particulars, apply to Sister Superior, 20 Park Place, Detroit, Mich. 1973-11.

ALBERTA FARMS TWO GOOD FARMS FOR SALE—ONE 171 from school and Catholic chapel. The second 200 acres, 8 miles from town and Catholic chapel. One mile and half from school. For further particulars write to the owner, Leon Humbert, P. O. Box 493, Inuit, Alta. 1973-11.

CHILDREN FOR ADOPTION GOOD CATHOLIC HOMES WANTED FOR A number of little boys, ages seven to twelve. Give one of these boys a chance to show what a good companion he can be and to help him to live in the bargain. Apply, William O'Connor, Inc. Special Children's Branch, Parliament Buildings, Toronto. 1974-11.

The Home Bank of Canada. PUT your money in the Home Bank and carry a cheque book in your pocket and you will be surprised what a saving will be made in your expenses. You will then begin paying your accounts by cheque and what is left over in the Home Bank, at the end of the month, may go into a savings account at full compound interest. This balance will generally represent the amount of money you are now spending uselessly.

Obey the voice of those who love you; be kind to those who counsel you; be affectionate to those who beg you with tears to forsake every false way, and be willing to yield the feelings of your heart to the dictates of prudence, and listen with a willing ear to the voice of wisdom; and depend upon it, you will be blessed through all the days of your life, and peace and happiness will crown its close.

For Life of Rev. Mother Sacred Heart, address St. Joseph's Convent, Lindsay, Ont. PRICE \$1.40, POSTAGE PAID 1973-11.

C. M. B. A. Branch No. 4, London Meets on the 2nd and 4th Thursday of every month at eight o'clock, in the hall, in Albion Block, Richmond Street. P. H. WARD, President. James S. McDONALD, Secretary.

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Order This Dress To-Day Comes in soft warm cloth in plain colors for winter wear, Black, Navy, Dark Green, Dark Grey, Dark Brown, Dark Red also a Fine Luster in some colors to show and for evening wear in Cream, Pink and Sky Blue. Give bust measure, waist measure, hip measure and length of skirt in front. This dress consists of a waist and skirt with two tucks on each shoulder and tucked full front of skirt is trimmed with a lace front and hand just as pictured. Skirt is made in the new pleated style; 18 large satin buttons trim the dress. \$2.95 all that we ask for this suit in either material. Under this wonderful bargain to-day ask for suit No. 27 and 15 cents for postage. Mention this paper. STANDARD GARMENT CO., 9 Coote Block, London, Ont. 1974-11.

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KEEPING One great joy of the year is the streets, and are so important to the many who give the city its life. But laymen and their brethren, but if their true mixing with modes of the day of the dancing position to servation and entailment of a sure of a says Dr. also how a