

# The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name but Catholic my Surname.)—St. Paclan, 4th Century.

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LONDON, ONTARIO, SATURDAY APRIL 10, 1909.

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## The Catholic Record

LONDON, SATURDAY, APRIL 10, 1909.

### EASTER.

Easter is the festival of triumph. It marks the victory of Christ over sin and death. The voice of the Church that during the week bewailed the sufferings of her divine Spouse is vibrant with joy, and her alleluias, pulsing with gladness, make music in devout hearts and have a message for them as well as for those whose hearts are not attuned to the jubilation of the day the Lord has made.

During the last week we saw the Lord before Pilate, the representative of the mightiest power on earth. Pilate was arrayed in all the glory of imperial pomp; the Lord clad in the garments of the peasant. But, waned and wasted, with the agony in His eyes, and with face marred with blow and insult, He, an outcast and prisoner whose ears were filled with the execrations of the Jewish mob raging against Him, says that He is indeed a King and hears Pilate acknowledge His sovereignty.

We stood on Calvary with the faithful few who looked up through blinding tears to the face of the dead Christ. We saw the darkened sky, the yawning graves and the riven rocks. We heard men marvelling at those portents, and speak with bated breath the language of remorse and sorrow. And we heard the Roman centurion proclaim his belief in the divine royalty of Jesus: Truly this was the Son of God. But to the Jews, who had harried and hounded Him to death, the Cross that arose from the trampled dank grass of Calvary was the symbol of their victory. The mutilated body, with hands and feet dug with rough nails, meant that the history of the Nazarene was finished and that no longer would He trouble their dreams. Their seal is upon the stone of the sepulchre and around it are the guards. But before the third sunrise had touched the lances of the sentinels they heard that the sepulchre amid the olive trees held not their prisoner, and from the lips of the guards a wondrous story of how the earth shook violently and of an apparition whose face gleamed as lightning and before whom they bleached and fell as dead men. A right marvellous tale—but, perchance, the soldiers had yielded to sleep or had been dragged, or, during their vigil over the dead, had woven the tale on the loom of imagination. But before the day was done they were hard at work to destroy the significance of that empty grave with the epitaph: He is Risen; He is not here. They give a great sum of money to the soldiers, saying: "Say you His disciples came by night and stole Him away when we were asleep." But the money given to the guards did not avail. The conspiracy of silence came to naught. For the Resurrection became known. Magdalen and the holy women saw the Lord even as did Peter and the disciples and the hundreds during the forty days before His Ascension. The certainty of the reality removed all suspicion that the Master was not the God foretold by the prophets. It gave the chosen twelve a faith that sent them on the most forlorn hope the world has ever seen, to wit, the conquest of a world matured in its civilization, with no weapon save a cross. For their master—a man with a history and a name, and yet the everlasting God—they work and they die, giving joyfully toil and blood for the risen God. And in them and through them Christ continued the triumph he began on the first Easter. His victories are on the pages of history. He entered Rome, and the mistress of nations, supported by her legions, the stern iron hammers of the world, and spending her mighty resources, could not stay his progress. The fierce tribes that strewed over Europe the debris of the Roman Empire submitted to His yoke. He triumphed over the weapons of intellect, whether wielded by the heresiarchs of old or by the rationalists of our days. Marceau and Celsus and Arius prevailed for a time and then vanished into oblivion even as did Rousseau, Strauss and Renan of modern times. They had their hour as they had who seized Him in the garden. They have their hour these men of our generation who deny the existence of a supernatural order and of a divinely appointed guardian of religious truth. And to them their hour is rosette with the hue of victory. The unthinking, the sinful, the indifferent cheer them on even as the Jewish rabble filled Jerusalem's streets with the clamor of hatred. They tear the sceptre from the hands of Christ, dress Him in the garb

of fanciful speculation and deride His authority scornfully and complacently. And they wonder why we do not pay court to their ideas, and echo their insolence towards Christ's vicar. They speak big words because we do not lay down our faith at the behest of pride and spurn the love and guidance of Peter. But their hour passes and Christ comes forth from the tomb to triumph either by converting or crushing them. His triumphs from the first Easter we know but in part. The story of the martyr's life on the wastes of time—a well-spring of heroism and inspiration. The crusades for souls to the uttermost bounds of the earth we know, though we have meagre knowledge of the dangers braved by the crusaders. He triumphs in the hearts of men, wearing them from the gauds of the world to labor and submission and self-denial. He triumphs in the hands of men and women consecrated to His service and standing as walls against the surging tide of pride and impurity. And at every repentance at every grave and in every church that offers a clean oblation to His Name from the rising of the sun to the going down thereof, His alleluias are heard.

To have our Easter gladness real and not counterfeit we must, if we have risen with Christ, seek the things that are above.

### "THE ONENESS OF THE CHURCH."

MIGHTY CHORUS THAT IS HYMNED FORTH IN EVERY KNOWN TONGUE.—THE IMMORTAL SYMBOL OF CATHOLICITY.

Preaching in St. Ignatius' Church, Baltimore, recently, Rev. Emmanuel De la Moriniere, S. J., of Spring Hill College, Mobile, pictured "The Oneness of the Church" in the following beautiful and striking passages:

"There are scattered upon the face of the earth 250,000,000 Catholics, at the lowest estimate. These 250,000,000 men, women and children have not been born under the same flag. They do not owe the same allegiance to a common country. They do not speak the same language. They have not met in Congress or Parliament to come to an understanding. Rivers, seas, oceans, mountains and deserts hold them apart, yet what is their belief?"

"Listen. What an entrancing, uplifting harmony breaks in upon our astonished ears! The same canticle, the same refrain of the same song, the same doctrine. And that mighty chorus is hymned forth in every known tongue, and the echo of it is repeated by every nation, from the most highly civilized to the least cultured, and welcomed by all tribes and kindreds. What reeks it of space and distance and conditions and circumstances? What cares it for sundering hills and vales, impassable steppes of every ocean, in the narrow paths of rugged cliffs, in the leafy depths of the sylvan solitudes, in gloomy holds and rocky fastnesses I hear those millions of voices singing the same identical faith, the same symbol, the immortal symbol of Catholicity. What is grander than that universal accord?"

"Only one thing—the wonderful accord of priestly teaching. Hear the voice of the Catholic priesthood. It is heard north, south, east and west. It rings out from the pole to the equator, in every meridian—voices of Pontiffs, and Bishops, and pastors, and apostles, and confessors, and doctors, and theologians. What have you said to the world? The same truths always."

"That unity is so inherent to the teaching of the Church that one jarring, discordant note that would not break, but only disturb the harmony, would suffice to spread dismay among the faithful. Should I, the least among my brother priests, have the insane boldness to offer from this pulpit to-night public outrage to that doctrinal oneness and to give to one, only one of our dogmas, you would leave the Church with murmurs on your lips and indignation in your hearts, and to-morrow the same authority which has opened my lips and bidden me speak would close them with the seal of anathema and declare me unworthy to address you in the name of the living God and His Holy Church."

"Why? Because besides that unity of belief and teaching which form the basis of the Catholic edifice there is as its roof and that other marvel, which is the unity of government."

"To be complete, round off that union in His Church for which He prayed on the eve of His great martyrdom, Christ had to do something more. He had to take the wills, the fickle wills, of men and bend them in obedience to an authority placed in the centre of Catholicism. Was that prodigy accomplished? You know it was."

"That authority to-day, that vicar of Christ, has the name Pius X. Along the sky-valleys each globe of light and laws, and yet none is isolated in space. All swing about the sun that floods them every one with light. In like manner, in the firmament of the Church, like so many stars, shine the Bishops and priests, but those orbs have a common centre of attraction, and that centre, the sun of Catholicism, is the Bishop of Rome, the Pope, to whom Christ has bequeathed His power and the plenitude of His sovereignty. And, strange to think and to say, the wills of men, which are in almost

every other case in a state of chronic insurrection, yield ready submission to that authority, which has not even a bayonet to enforce its rights and compel obedience.

"There remains one more feature of that oneness to be scanned and sketched—the sweet harmony of external worship to which I have already alluded. None but a poet's glowing imagery can hope to picture, even faintly, that impressive scene of the whole Catholic society kneeling in one common adoration, slaking their souls' thirst at the same sacramental well-springs, clustered about the same altar, and offering to their God with the same prayer the same sacrifice. THE PRAYER OF ONE IS THE PRAYER OF ALL."

"Yes, my friends, couched in the same terms, framed in the same liturgy of the Mass, the prayer of one is the prayer of all; the prayer of the pauper and the capitalist, the ignorant and the sage, the child and the man, the laborer and his master, the highborn gentleman and her plebeian sister, the wage-worker and his employer, the ill-clad and ill-fed beggar and the pampered minion of fortune, the mother of family and the cloistered nun, the king and the subject, the priest and the people, and like the smoke of fragrant incense from rhythmic union, that universal prayer rises to the throne of the universal Father, who wraps all the suppliants in the common folds of a universal benediction. Such is the bewitching unity of the Catholic Church, and that oneness of belief and teaching and Government and worship renders her invulnerable to experience teaches that in union is strength."

"That unity once abolished, you would have despotism and the servitude of souls. You would count as many churches as there are dictators, and those churches, perfect strangers to one another, would be little more than the slaves of tyranny and the humble servants of ruling sovereigns from Czar to President."

"In that case, what would become of the courage and independence of the priest? Would he dare scourge the vices of the great? No; he would be 'ingloriously mute,' hold out his hand to receive the Wages of princely favor and in fawning attitude, his brow in the dust, he would, shrinking courtier, betake to his master's pleasure, justice, truth, freedom."—Philadelphia Catholic Standard and Times.

### THE CHURCH AND THE LIQUOR TRAFFIC.

REV. MORGAN M. SHEEDY, D. D., OF ALTOONA, DEFINES ATTITUDE ON IMPORTANT QUESTION.

Preaching in St. John's Church, Altoona, of which he is pastor, Rev. Morgan M. Sheedy, D. D., defined the position of the Catholic Church with regard to the liquor traffic. Referring to the Fair local option bill which the lower house of the State Legislature rejected on a recent Tuesday by a vote of 137 to 96, Rev. D. Sheedy said:

"The present 'Fair Bill' may not pass but the day is not far distant when such a measure will be enacted in this Commonwealth. New York and Pennsylvania will doubtless be the last to fall in line with their sister States in adopting the fundamental American principle of local option. In these two States the power and political influence of the liquor traffic are great, but the time must soon come when that power will have to bow to the supreme will of the people, as has happened elsewhere."

"Father, from THIRTY YEARS AGO, QUOTED FROM HIS DISCOURSE AT THE Third Plenary Council of Baltimore: "There can be no manner of doubt that the abuse of intoxicating drinks is to be reckoned among the most deplorable evils of this country. This excess is an unceasing stimulant to vice, a fruitful source of misery, and a plunger into hopeless ruin and multitudes of souls are by it dragged headlong into eternal perdition. Now, because the ravages of this vice extend not a little among Catholics, non-Catholics are much scandalized, and a great obstacle is set up against the spread of the true religion. Hence it behooves all Christians to be filled with zeal against this vice and to endeavor by the love of God and of country to endeavor to root out this pestilential evil."—No. 209.

And to this Father Sheedy added the words of solemn warning from the pastoral letter of the Bishops of the same Council of Baltimore, signed by Cardinal Gibbons and all the prelates: "And we not only direct the attention of all pastors to the repression of this abuse, but we also call upon them to induce all of their flock that may be engaged in the sale of liquor to abandon as soon as they can the dangerous traffic, and to embrace a more becoming way of making a living."

Here, he said, we have seen so clearly that no one can misunderstand the position of the Catholic Church on the liquor traffic. Catholics "engaged in the sale of liquors should be induced to abandon the dangerous traffic, and Catholic pastors are called upon to induce all of their flock" to get out of the dangerous traffic and to embrace a more becoming way of making a living."

the Church, it taints the nation. What countless individuals does it not destroy? What innumerable widows and orphans, helpless and abandoned, speak the ruin it works! Are not our penal and charitable institutions filled with its victims?"

ADDS TO BURDEN OF TAXATION. How greatly does it not add to the burden of taxation which is thrown upon the people, weighing most heavily on those who are least able to bear it? Is it not in the saloon that the bacillus of political corruption breeds most prolifically? Is not drink intimately associated with prostitution, and gambling, and thievery, and blasphemy, and murder? Is it not the main cause of the pauperism to which multitudes of laborers and operatives are condemned? Is it not the most insuperable obstacle to reform and progress? But why continue? Words but enfeeble the impression which the awful reality makes upon all observant and thoughtful minds.

The saloon as it exists to-day trades in and batters upon intemperance, and its door must be laid all the evils, all the ills which accompany or follow from intemperance. "It is," Father Sheedy declared, "our national sin, shame and scandal, inflicting, as Gladstone once declared, on the authority of the biggest brewer in England, 'more injury upon the world than war, famine and pestilence combined.' It is a dreadfully cancer, eating out the heart of society, destroying domestic life especially among our working people."

"It is the prolific source of most of our crime and much of the poverty of the country. How many of the vast army of the unemployed are suffering at the present moment because of the drink habit? Over this fair and fertile land of America the intemperate are to-day scattered in legions that no man can number."

"Now, we should know the chief cause at work in producing such evils in society before we can find a remedy. Here, as in all moral questions, many and various causes may be assigned. But above all others there is one potent cause: it is the liquor traffic as at present carried on in this country."

### EXTREME VIEWS NOT HELD BY THE CHURCH.

"Let me be well understood," said the speaker. "Principles of right reason and Catholic teaching do not permit me to say that liquor selling is in itself wrong. In itself it is no violation of divine law. Conditions and surroundings may be imagined in which no guilt would attach to the traffic, however rare such conditions and such surroundings may actually be. Nor can it be said that every liquor dealer, without exception, in Altoona or elsewhere, violates the moral or civil law in the prosecution of his business, or that he necessarily works harm to his fellow-men and to society. No such extreme views can be held by an intelligent Catholic."

"What I do say is this: that the liquor traffic, with its present expansion, with the methods and devices which it adopts to-day, with the power which it wields for the promotion and defense of its interests, is a source of great danger to the Commonwealth, and a systematic and fruitful producer of intemperance; and that no effort at reform, no measures to promote temperance will avail so long as the liquor traffic is allowed to retain its present power and continue its present methods. Let us waste no words on the possible or ideal saloon that the liquor traffic is now beginning to talk about. It will be of great danger to the ideal saloon when it will be discovered. Our duty is here and now."

"What," Father Sheedy asked, "can the Catholic Church do, if she is loyal to her professed principles, but raise her voice and strength in opposition to the liquor traffic as at present conducted in America, and put herself, as she has done, clearly on record as its open and avowed antagonist?"

### CHURCH'S PLACE IN FRONT RANK.

"In movements making for higher moral life, purer civic virtues and better government in all that appertains to temporal or spiritual happiness, where is the place of the Church of Christ if not in the front rank? Where else should that divine institution be found which claims to be the formal and commissioned representative on earth of Christ in faith and morals? The Church that would prove herself to the country to be the Church of Christ must speak and act boldly against the sin of intemperance. Her sentinels must neither sleep on her watch towers nor lack courage in plainly setting forth her position. It has been truly said that the peculiar circumstances in which the Catholic Church in America has been thrown upon her special obligation to make the country fully understand that she is the determined foe of the saloon. The anomaly exists that, while professing the principles and traditions of temperance and self-denial, the Catholic Church in America has been accused of being lenient toward intemperance and of courting alliance with the saloon. And apparently the accusation is not devoid of a ground."

### EXPLANATION OF LAMENTABLE FACT.

"To our shame, we have to confess that too large a proportion of the intemperate and of the liquor dealers are members of the Catholic Church. The lamentable fact, however, has its explanation. The Catholic Church has a large membership among the poorer classes of the population. The Church is not ashamed to own the poor; it is a divine mark of Christ's Church to spread the Gospel to the poor. She glories in such subjects. But it is plain that intemperance, and its attendant temptations, are a poor man's way of getting 'into business,' there is one sort of

business always within his reach. Little capital is needed, and the big brewer, the distiller or the ward politician is ready to set him up in business, looking for big returns in money or votes on his investment. Some consideration also must be taken of the previous conditions and social habits of our immigrants, who in their own country were accustomed to use beer and wine as Americans use tea and coffee."

LITTLE DRUNKENNESS ON CONTINENT. "On the continent of Europe there is very little drunkenness; the beer garden and cafe are very different from our saloons. Immigrants and their immediate descendants in this matter find it hard to understand the trend of public opinion, or perceive the evil tendencies and results of the American saloon. As a natural consequence the Catholic Church has suffered in public esteem. She was compelled, for her own honor and in loyalty to her mission, to set herself right before the country on the liquor traffic. The position of the Church is now manifest to all. Individual Catholics and Catholic societies—some Catholic societies, like the Knights of Columbus, exclude liquor dealers from membership—may obey the Church or they may adhere to their own counsels and disregard her precepts. But from the doings of those who will not hear her her reproach should come henceforth to the Church. She stands openly on record as the determined foe of the liquor traffic as at present carried on in the United States."—Philadelphia Catholic Standard and Times.

PRESIDENT ELIOT STILL DECLAINS. President Eliot sounded the keynote of a new alliance the other night in New York before the Unitarian Club. That alliance will be between the Unitarians and the Jews. Other denominations were enumerated, of course, but his meaning is quite clear. The Unitarian and the reformed Jew, that is, the Jew who has given up the old Jewish faith and become a Rationalist, are almost indistinguishable from each other as regards religious beliefs, and will form a junction of forces. This appears to be the real import of his message.

The new religion which he promulgates is merely half of the two commandments of love enunciated by Christ: "Thou shalt love the Lord, Thy God, with thy whole heart and with thy whole soul and with thy whole mind." This is the greatest and first commandment, and the second is like to this, "Thou shalt love thy neighbor as thyself." President Eliot takes the second half and denominates this as a new religion. This is clever, but too transparent. It is humanitarianism, pure and simple.

The go-as-you-please process by which he arrives at this result is easy but untenable. Make up your mind that Christ is not God, and then interpret all Scripture according to this view, eliminate the supernatural and miraculous, reduce the history of Christianity to a merely human growth, and you have the brand new form of religion exploited by President Eliot.

Unrestricted human liberty for all is the foundation upon which religious belief is to be built. We wonder what the result will be if this course be followed. What sort of university would Harvard be if, for instance, its medical students and its law students were told to think as they please, or what would be the result of a university at all if the highest perfection of man consists in thinking as one may please? Or perhaps President Eliot means that it is in the domain of religion alone that this liberty of thought is allowed. Imagine the chaos if this system of religious thinking is preached to the masses.

But President Eliot does not mean this. What he really wants is to have people believe as he does. In his own estimation he has become the foremost religious teacher of the land. He has assumed the role of a Pope. In a word he is beginning to be ridiculous.—Boston Pilot.

### DYING PROTESTANTISM.

Protestants who found delight in attacking the Catholic Church were formerly wont to claim that their Protestantism could command itself more and more to free itself from the shackles of tradition. The sagacious remarks of that character have, however, become things of the past. Time is proving that in free countries such as England and the United States the Catholic Church holds its own better than the Protestant sect. During the past few years various non-Conformist bodies have been depopulating the falling away of members. The official Handbook of the Baptist denomination has been issued this week. From the statistics given it appears that though there has been an increase within the present year in chapels and in sitting accommodation, a serious decline has taken place in membership. There has been a decrease of fifty-five and in chapel buildings of twenty-five thousand. The roll shows that the loss of members has been about six thousand. The number of scholars is less by eight thousand, the Sunday school teachers by a hundred, the ministers by fifty-five, and the local preachers by seventy. If the Protestants who are leaving the state of affairs disclosed would be cause for satisfaction, but we fear that only a small proportion of them become Catholic. The majority drift away altogether from religion.—London Catholic Times.

### Her Age.

What does it matter about her years, since her smile is glad and her face is fair? Her sisters jealously say she is old; perhaps she is guilty—I do not care! She has all the glee that a girl should claim; I am glad when her praise is given to me; Her heart is the heart of a joyous girl—I do not ask what her age may be.

Women who long ago forgot that speech was given to spread delight, Who have ceased to know that the world is not a sphere immersed in eternal night, Seol in corners and darkly frown because young gladness her bosom fills, Because she does not sit sadly down and gravely grumble about her ills, She has never hidden with cunning hands the silvery strands in her glossy hair, And she does not sit with a gloomy look because she knows they are gleaming there;

The lines that show on her brow are not the lines that profitless fretting brings, Her days are spent in the joyful task of finding the pleasing, cheering things, What does it matter about her years, since her smile is glad and her hopes are high? She wastes no moments in foolish tears, she has no time for a bitter sigh; Why should we care how old she may be as long as the heart in her breast is young, As long as she laughs with a glad girl's glee, and forms no words with a spiteful tongue? S. E. KISS.

### CATHOLIC NOTES.

Mother Katherine Drexel contributed to the Catholic Indian missions last year the sum of \$70,604.87. The first number of a Catholic negro paper has just been issued in Milwaukee.

A bequest of \$30,000 each to two Catholic hospitals from a non-Catholic citizen has been made in Newark, N. J., by the late Amos H. Van Horn. The hospitals are St. Michael's and St. James'.

The Most Rev. Richard Owens, D. D., Bishop of Clogher, died at the Episcopal residence, Monaghan on March 15th. The late Bishop had been in rather delicate health for some time past.

Rev. A. J. Field, M. A., until recently Anglican vicar of Ravensden, Bedfordshire, England, has been received into the Church at Bedford by Rev. Father Freeland.

The Pope's sisters, as well as the nuns in all the convents of Italy, are now engaged in making clothes for the survivors of the Calabrian and Sicilian earthquake.

An altar to the memory of the matchless orator, Father Tom Burke, was recently blessed in the Dominican church in Galway. The local Irish throughout the world contributed generously to this memorial of their gifted countryman.

At the conclusion of a non-Catholic mission at Columbus Grove, in the diocese of Cleveland, the people of that town and vicinity subscribed \$4,000 toward the building of a church and establishment of a parish.

The Holy Father has confirmed the appointment of Right Rev. John P. Farrelly, spiritual director of the American College, Rome, as Bishop of the See of Cleveland, O., in succession to the late Right Rev. I. F. Horstmann. Official notification of this effect has been received from the Apostolic Delegate by the Administrator of the diocese.

It seems to be definitely agreed (at least by the newspapers), says Rome, that the long-deferred consistory has been further delayed until next June. Ten days before the ceremony of Canonization a consistory will be held for this purpose at which all the Bishops within a radius of a hundred miles of Rome have been commanded to attend, but it is assumed that no cardinals will be created at it.

The mission movement, of which the Apostolic Mission House, Washington, D. C., is the center, has given two thousand missions to Catholics, with over two million communions; and three thousand missions to non-Catholics, with about a hundred thousand converts actually secured. Besides these figures, one can begin to state the amount of prejudice reduced and the practical general good done.

The Michigan Catholic says that Theodore Parsons Hall, one of Detroit's best known and most highly respected pioneer residents, who died the other day, was shortly before his demise received into the Catholic Church by the Rev. A. H. B. Nazy, rector of St. Paul's Church, Grosse Pointe, Mich. Mr. Hall was a descendant of one of America's most noted families, and besides being a business man, was a profound scholar, his late years being spent quietly with his family and his books.

The same zeal seems to have been reached in the record made by a venerable Manitoban in walking 38 miles to attend Mass at the St. Boniface cathedral. The story has come to light in connection with the recent visit of His Grace the Archbishop to Ste. Anne des Chenes where two French Canadian lay ill, one J. B. Desautels who though one of the oldest men of the province has a record of never having missed Mass on Sunday, and the other, Antoine Vandral, who tramped the 38 miles to the cathedral on a Sunday and arrived six minutes before Mass started.

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