ASPECT OF RELIGIOUS TOLERATION.

Since the publication of the new Syllabus the Church has been bitterly denounced as opposed to human pro-gress and hostile to liberty of thought. She is still ias medieval in her aims and in her methods we are told as when she condemned every new move-ment that threatened to diverge from the traditional teaching, and subjected her traditional teaching, and subjected men of science to crushing Draconian laws enforced by the secular power. She still in the twentieth century re-fuses to recognize liberty of thought which in the religious order mans which in the religious order means liberty of worship and in the intellectliberty of worship and in the intellect-ual order liberty of scientific research. Protestantism, on the other hand, our adversaries maintain, has always en-couraged free research, and its system couraged free research, and its system of private judgment or unhampered criticism of religious dogmas has winnowed the grain of true Christianity from the chaff of superstition and restored, in its primitive simplicity and purity the Gospel of Jesus Christ. Therefore the Protestant nations lead the world in scientific research and religious toleration, and among Protestant peoples Christianity wields a greater empire over souls. poire over souls.

greater empire over souls.

In order to expose the many fallacies that are involved in this oft-repeated boast of Protestants we must distinguish between liberty and licence. Liberty not regulated by law, not enided by authority, is like an express. gnided by authority, is like an express train off the rails. What tourist would desire the Twentieth Century Limited to snap its flanges in order that it might have greater freedom of anotion and direction? How, then, can it be reasonably supposed that the Church, which conducts human souls to eternal life, should be utterly indifferent regarding the direction of religious inquiry and should abandon it entirely to the whims, fads, and impulses collectively designated private judgment? authority, is like an express

judgment? Either the Church was divinely instituted or it was not. In the former hypothesis its strict duty is to propagate and uphold truth, to condemn and repress error. If it is of human creation, why should it be denied the prerogative conceded to all Governments and even to individuals—the right, namely, to strive for its own self preservation in the struggle for existence? And has not the history of Protestant variations abundantly proved Luther's aphor ism that the human mind without spiri-tual direction is like a drunken man, when he labors to avoid falling on one side, staggers too far on the other? The Reformers by repudiating religi ous authority gradually lapsed into re-ligious anarchy or Rationalism.

The Church's attitude towards the question of liberty of thought is per-fectly clear. She has never limited feetly clear. She has never limited free inquiry outside the religious do main. She condemns, and has always condemned, the principle of liberty of worship. In the case of a nation that usly professes the true religion chanimously professes the true religion she reputiates liberty of worship; in the case of a people divided in their religious affiliations she sadly recog mizes its necessity. That she did not learn toleration from the Reformers no demonstration for those who recall the memorable example of tolergranted the Jews by the ponti-

fical Government.

The Reformers had no sympathy with religious toleration. Where they were weak and face to face with an energetic Government like that of Pailip II, they were content to demand liberty of cen-science for themselves. Where they were strong they did not delay in employing force in order to reform per-sons who did not wish to be reformed. What kind of toleration did Calvin

practice towards Servetus, whom he had executed for his religious opinions in Geneva? At the time of which we are now writing Protestantism and inwere almost synonymous. Passing over the notorious persecutions for conscience's sake practiced by the Protestant prelates of Germany, can we find in all history an institution more repugnant to the ordinary rights by constitutional government than the High Commission instituted by Queen Elizabeth? The members of this State or Secular Inquisition were authorized "to investigate under oath of the accuser and of witnesses all hertical, erroneous or dangerous doctrines absence from the public liturgy, frequentation of non conformist convencles, seditions books and libel agains the Queen, her magistrates, or ministers, adultery or fornication, and all crimes that usually come under eccles-iastical jurisdiction and to punish the delinquents with spiritual censures, fines, imprisonment and destitution." What kind of persecution did the Catholics have to undergo? Fleury who will not be suspected of partiality for tortures as hideous as can be found ong the most ferocious savages. And those are the gentle reformers who were proclaimed to the world as pillars of liberty of conscience! Elsewhere must we seek the origin of this much

power of the House of Austria, did not hesitate to enter into a powerful alliance with the German Lutherans. The terrible Thirty Years War followed, during which Germany gathered the bitter fruits of its religious dissensions. In order to terminate a conflict so disastrous the Peace of Westphalir concaded liberty of worship throughout Germany. What was the result? Protestantism, no longer sustained by fanaticism, began to succumb to its innate principles of dissolution and death, and but for the adventitious support given it by temporal princes, who port given it by temporal princes, who thought it would afford them a means of dominating the souls of their sub-jects, it would have disintegrated much

jects, it would have disintegrated intended more rapidly.

In England error and truth became so confounded during the long series of religious persecutions that a general lassitude ensued. The light of Christianity was replaced by a vague desire, a degree of indifference in regard to truth, an ironical scepticism towards all creeds. At the commencement of the eight eenth century this state of mind was eenth century this state of mind was general among all the cultivated classes of English society. A maelstrom of philosophical opinions prevailed. The Empiricism of Bacon, the materialism of Hobbes, the sensualism of Locke, the rationalism of Cherburg, Toland, Tindale, Woolston, Shaftsbury and Bolingbroke had profoundly disturbed and disquieted the English mind. It and disquieted the Eoglish mind. It may be said in passing that it was in a school of impiety like this that the mind of Voltaire was formed. But, as Taine has well observed, the English aristocracy foresaw in time the disas-trous lengths to which these doctrines would lead. Consequently the disinte gration of Protestantism and the denial of Revealed Religion, which proceeded rapidly, was partially ar-rested by the practical genius of the Anglo-Saxon race. But during the whole of the eighteenth century dis content with Protestantism manifested itself in the gradual decline of intoler-ance, the foundation of non conformist churches, and the weakening of the es tablished religion of the State. To day the State church of England, under mined in every part, exists only be cause of its wealth and of its official prestige.

In Germany the critical school attacked the sacred scriptures with the boldness and perseverance with which we are now so familiar. Lessing was the pioneer in the attacks on orthodox Lutheranism. In 1774 he commenced to publish by installments
"The Apology of Samuel Reimarus for
the Worshippers of God According to
Reason," in which he assailed the
fundamental dogma of Lutheranism, the unique and irrefragable authority of Scripture. Henceforth rationalism, baving burst its banks, overflowed into the entire world. Elchorn and Paulus explained away the miracles of the Bible. Schleirmacher, de Wette and Strauss strove to eliminate the supernatural by their system of mythical interpretation. Baur and the Tubing en School questioned the authenticity of the sacred books and traced the origin of the Church to a mediated congregation formed from the two pposing sects of Petrines and Paulines. multaneously the scepticism of Kant, the pantheism of Fichte, Schelling and Hegel undermined the rational truths which are the necessary basis of revelation.

In proportion as the positive creeds Anglicanism and Lutheranism lost their hold on the minds of men sectarian what is called broadmindedness and what is called broadmindedness and the absence of sectarian strife, let men say what they will, is an evidence of religious indifference. The best Cath-olics in the world are to be found in the north of Ireland where they have to wage a perpetual war against the Protestants as well as against the world, the flesh, and the devil.

But the country in which freedom of cience was first proclaimed constitutional right was not a Protest ant country. The French philosophers, legitimate heirs of the English deists, found a field well tilled for the poison ous seeds. Gallicanism had weakened obedience to religious authority; Jan senism, a kind of Calvinism, had destroyed the true faith in many minds; the quarrels between tutiorists, pro-babiliorists, probabilists and laxists had served to obscure ethical principles; and the bacchanalian revels of the court had set an example which resulted in a general relaxation of morals. were the causes that originated religious toleration in France. Protestant and some so-called Catholic governments, however, excluded Catholics from the rights of liberty of conscience. At the Paris exposition of 1889 the idolatrous ceremonies of a grotesque Buddhism were plentifully illustrated will not be suspected of partiality for and exhibited in bronze to the popular the sufferers declares in his history of gaze. But even then, as well as toEngland that they were subjected to day, if the Catholics attempted to hold a public procession of the Blessed Sacrament they would encounter at the very door of the church a battalion of them in the name of toleration! Would to God that the French government would concede to the Catholic Church the freedom so ostentationsly

Too Exalted a Parent.

the following morning.

She was a Roman Catholic and there is a set of the party to church the forming one of the party to church the f

CHARITY IS SUP-CALVE'S PRESSED.

HER HOME FOR WORN OUT WORKING GIRLS CLOSED.

One of the most depressing results of the French Government's recent sup-pression of the religious orders has been the closing up of numberless charitable institutions in which a great work was done for suffering humanity. One of the most widely known of all the chari-table institutions, which have been the most wicely known or all the chari-table institutions which have been closed as a result of the Government's policy is the home which Madame Emma Calve, the great singer, con-ducted on her estate in the south of France for the benefit of overworked and sickly young girls from the sur-rounding country and for the industrial education of the children of the simple peasant folk to whom she has always

een much as a queen.

Much has been written about this home, which was one of the most com-prehensive and original private chariprehensive and original private chari-ties in existence before the French Government ordered the expulsion of the kindly Sisters of Mercy whom Madame Calve had had in charge for years. It is closed now. The windows are barred, and the great doors are locked and a solemn quiet reigns where once everything was full of life and activity. It will never be opened again activity. It will never be opened again until such time as the nuns are per mitted to return, because Calve's plaus for its continuance always embraced a consideration for the moral and religious, as well as the purely scientific side of the education of the inmates.

LOCATION OF HO PICE. The building stands just below the great rock upon which the Chateau de Cabrieres, Calve's reconstructed feudal castle, stands. It is a long ramb ling structure covered with vines and nestling in one of the most gloriously beautiful valleys in all Europe, the Valley of the Tarne. On one side are the vineyards and on the other great rolling meadows sweep down to the river. There is a balmy purity to the air, a seeming fragrance, which has been widely commented upon and which gives the visitor a thrill of exquisite enjoyment, a feeling of what someone has aptly called "glad-to be allurd-nes."

The home was divided into two parts, one for the young children and one for the older girls. The children were taught useful trades. The little girls taught useful trades. The little girls were instructed in sewing and dairying and the little boys were taught carpentry, cobbling, vine culture and the elements of farming. This part of the home was a delighted bee hive of activity before the suppression and was a favorite haunt of tourists in that part of France, who delighted to watch the little peasant children, in their quaint caps and woolen sabots, busy at their appointed tasks.

their appointed tasks.

REST HOME FOR GIRLS.

The other part of the building was a "rest home" for sickly and over-worked city girls. A competent physi-cian was in charge and the poor, unfed girls from the surrounding der fed girls from the surrounding country, worn out, exhausted and hag-gard from excessive exertion in the fields and elsewhere, were given every attention possible. No questions were asked when an application was made asked when an application was made for admittance. There was no red tape. If there was room the girl was taken in and she could stay as long as she felt that she needed rest and care. Upwards of one hundred girls have been quartered in this home at one

Every penny of the expense of this great establishment was borne by Calve herself, whose greatest pleasure was the direction of its destinies when at the direction of its destinies when at home. Every day found her at her desk in the little office devising new plans for the care of her children, as she called them. Frequently she has been seen with her arms around two
of the girls walking through the woods
near the chateau, laughing and chatting with all the animation and light
heartedness of a child of ten. And every Sunday there would be a vesper service in the little chapel, at which the great singer's wonderful voice would be heard.

CALVE IS REBELLIOUS. All this is changed now. The home is closed. The sisters, who were Calve's devoted assistants, have been forced to go to England or to Spain, and the feeling of the peasants against the Clemenceau regime may be well imagined. It is bitter and intense, but not as bitter or intense as Calve's own

feelings.
"These men are trying to put God ut of France," said she recently. They would inaugurate a reign of free thought and atheism, for they are all unbelievers, skeptics and scoffers, all of them. They are succeeding in their plans now, but God is just and righteous, and there will come a day of reckoning in the near future when they will stand with blanched cheeks and throbbing pulses facing an out-raged people."

MAGNIFICENT VOLUME FOR POPE PIUS X

VOLUME 1. OF THE VATICAN EDITION OF

THE CATHOLIC ENCYCLOPAEDIA PRE-SENTED THROUGH ARCHBISHOP FARLEY Upwards of three hundred men and

Holiness Pius X, and each title page has been signed by him, thus giving a unique mark of his appreciation and approval of the Catholic Encyclopedia. The edition being limited to twenty-six sets, will insure the rarity of the work, to the subscribers. It contains thirty photogravures in water color, 150 photogravures on Indis paper in tint, forty-five fac-simile color photogravures and 2,000 full-page and text illustrations.

The presentation to Archbishop Far-ley was made on behalf of the Board of Directors of the Robert Appleton Company, the publishers of the Encyclopedia, by Professor Charles G. Herbermann, a member of the board and editor in chief of the Catholic Eacyclopedia. The ceremony of presenting His Grace with this magnificent and costly Grace with this magnificent and costly specimen of the art of the engravers and bookbinders was accompanied by addresses by some of the men who are most intimately connected with the preparation of the Eccyclopedia.

Eugene A. Philbin, who spoke on behalf of the Board of Directors, told of the financing of the Encyclopedia. That the Encyclopedia has been a success financially is shown by the fact that there are to-day over 6,000

subscribers and there are to-day over 6,000 subscribers and there are on hand contracts for over \$500,000 worth of subscriptions. The Vatican edition, Mr. Philbin said, will sell for \$2,500 per

Rev. John J. Wynne, S. J., one of the editors, told of the great work of se ecting the 1,000 contributors of the 30,000 articles to be contained in the 15 volumes. The second volume, Father Wynne said, will be issued on November 1, and other volumes are

under way.

In his presentation address Dr. Herbermann told of the acclaim of joy and good wishes with which the Catholic good wishes with which the Catholic world had greeted the work and asknowledged the special debt of gratitude due to Archbishop Farley for his unfailing moral and substantial support and encouragement of the project.

The Archbishop, after accepting the volume and promising to have it placed in the hands of the Holy Father at an early date, tendered to the editors, managers and trustees of the Encyclosedia which he described as "an epoch-

pedia, which he described as 'an epoch-making work,' in the name of the great constituency for which they are labor-ing—25,000,000 of English speaking Catholics the world over—the warmest and most unqualified congratulations the measure of success so far achieved. Referring to the moral influence of

such a work as the Catholic Encyclo-pedia, the Archbishop quoted Matthew Arnold's noble tribute to the great library ina gurated in Paris in 1840 by the Abbe Migne, and, continuing, said:
"Will it come to pass that our Cyclopedia will evoke such enthusiasm Cyclopedia will evoke such officials as from those outside the fold and win for the great cause of Catholicity many a soul by the education it will be the means of affording in the doctrines, the discipline, the teachings in general of the Church? What shall be its influ ence on the forces within the Church itself—furnishing the faithful with the arms with which to refute the hoary arms with which to relate the hoary and perpetually repeated calumnies against the Spouse of Christ? What its influence for ripe Christian culture on the risen, the rising and future

"Never since the so-called Reformation; nay, never before that time, was the English-speaking portion of the Church in such excellent condition for receiving a work like the Catholic Encyclopedia as in this twentieth century, with her 25,000,000 of adherents.'

BEGIN THE DAY RIGHT.

SELECTION OF THE PROPER FOOD FOR THE MORNING MEAL OF PARA MOUNT IMPORTANCE.

In the opinion of dietetic experts, breakfast is the most important meal of the day, for business and professional men. Beginning right is half battle. The man who starts the day with a clear brain and good digestion is fittingly equipped for the most exacting task, as man reaches the highest attainment of his powers on the nourishment supplied by the morning

Too few people it would seem realize the importance of proper food. Strength is not derived from what is eaten, but from what is digested. There are a hundred and one, pre-digested food fads served up for the morning meal that are doing quite as much to increase the spread of dyspepsia and chronic constitution, as mushy porridge and the indiscriminate use of meat and white flour bread.

It cannot be too strongly emphasized that in order to keep the body healthy and the brain active, the system must be nourished on a natural food. This is to be found in Shredded Whole Wheat which is not a prepared food in the sense in which that term is applied to day. It is the whole wheat berry, cleaned, steam-cooked, drawn into fine perous shreds and then baked. Nothing is added to the product and nothing is taken away. The outer coat of the whole wheat herry, rich in phosphates, the great brain feeding mater is, discarded entirely in the making of white flour, being retained. The result of the Shredded Wheat process is a perfect natural food, containing it a perfect natural food, containing in the most digestible form all the elements needed for nourishing the human body. Shredded Wheat on account of the fact volume of the latican dition of the Catholic Eccylopaedia to Archbishop Farley, who is an is to send it to Hia Holiness Pope lins X.

No publisher, it is stated, has ever sened a work of reference so sumpture. The addition is limited to have a smaller to the property of the satisfactors. The difference is sumptured to the property of the satisfactors of the satisfactors of the satisfactors. The property of the satisfactors once a gentle laxative and a granucle and hone builder. It is a hi ly on atable food and can be prepare in such a number of appetizing way that it has practically solved the prolem o food monotony.

Everytime we have committed a fault the thing can easily be done."

The second Dake of Wellington, in predicting the story to the author of society. The particularist and september of the German people, amongst whom Protestantism arose, was possibility favorable for the development of its worst excesses. Cathere France, In order to check the

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DIOCESE OF LONDON.

BLESSING OF ALTAR.

BLESSING OF ALTAR.

The blessing of the new altar in the Church at McGregor, of which Rev. J. D. Pinson. Oct. 6 The sermon in French and English was delivered by Rev. A. D. Heriault. O. M. F. of Three Rivers, Que., following which was the blessing of the altar and the Benediction of the Blessed Sacrament. A sum of \$100 was realized to defray the expenses of the new altar.

SANDWICH COLLEGE. SANDWICH COLLEGE.

SANDWIGH COLLEGE.

The first week in November there will be a meeting of the alumni at Sandwich College, and a large number of priests and layman are expected to be present. The new chapel of the college will be the central object of interest. The brick work is fluished and the roofing will begin in a few days. Blonde Bros. of Castham being engaged in putting in the heavy steel columns for the nave. Over one hundred and forty students are now attending the college and a large addition will be made to this after the Christmas holidays. We wish this splendid Catholic seat of learning abundant success.

DIOCESE OF HAMILTON

The Bishop has just returned from a visita-ion of the northern portion of the diocese ac-ompanied by his secretary, Rev. Father

Savage.

His Lordship visited seventeen parishes and administered the sacrament of confirmation to one thousand one hundred and ten persons — Hamilton Times.

GUELPH.

Hamilton Times.

GUELPH.

His Lordship the Lord Bishop of Hamilton came to the city last night to take part to the graduation services of St. Joseph's Hosnital, and while in the city he is making an official visit to the Church of Our Lady, the Loretto Academy and the Separate schools here.

H: made his tour of investigation and was more than delighted with the conditions in the schools, while the extensiveness, beauty of the decorations and improvements to the church was a genuine surprise to him.

*|His Lordship states that the Catholics of Guelph as a body have reason to be proud of their achievements which are all the fruit of nothing less than an untiring zoal and expressed in unceasing labors. He congratulated the Fathers and the people upon the very satisfactory condition of the affairs connected with their church and schools.

GRADUATION OF THE FIRST FIVE NURSES OF

GRADUATION OF THE FIRST FIVE NURSES OF ST. JOSEPH'S HOSPITAL, GUELPH.

GRADUATION OF THE FIRST FIVE NURSES OF ST. JOSEPH'S HOSPITAL, QUELPH.

The graduating class'of St. Joseph's Hospital, were last night awarded their diplomas and presented with medals upon the completion of their course. They are now full fledged trained nurses and first order.

The correction first order.

The correction was most impressive and beautiful to was a semi-private affair, and branched with the presence of the Right Rev. D. Dwiling, Lord Bishop of Hamilton, law Worship, Mayor Newstead and Rev. Father Cote, of Hamilton, as well as the Directors of the Hospital, and Drs. McKinnon, Lindsay. Slewart, Howitt and Cogilan of the city.

The programme opened with the singing of the Denum, after which Father Donoor announced the Bishop, who spoke elequently of the beauty and dignity of the nurse's profession. He referred feelingly to the grand work that was in store for the five ladies, and the blessing their lives would be to the sick and suffering ones who would be entrusted to their His Worship, Mayor Newstead, spoke in very

suffering ones who would be entrusted to their care.

His Worship, Mayor Newstead spoke in very flattering terms of St. Joseph's Hospital, which he stated was a credit to the city, and an institution which Guelphites of every denomination felt justly proud. He congratulated the young ladies upon the completion of their courses, and the hospital upon its fine graduating class.

Dr A. McKinnon, in a brief congratulatory address stated that he knew all of the five graduates to be nurses of the highest order, and pointed out the fact that they all graduated with exceptiocally high standing.

Dr, H. O. Howitt spoke briefly also of the sterling qualities of the five young ladies as nurses, and of the high standing of St. Joseph's Hospital as an institution for the care of the sick.

Hospital as an institution for the care of the sick.

His Lordship the Bishop, presented the 41 plomas, and personally congratulated each nurse as she received her reward. Upon leaving the platform each of the young ladies was handed a large shower bouquet of roses and carnations by Messrs. McElderry and Nunan, two of the directors of the hospital.

In addition to the presentation of the diplomas, the Lord Bishop, the Mayor and Dr. McKinnon, pinned upon each of the nurses the beautiful graduation medal.

The Maple Lasf was sung heartily by all, under the direction of Miss Kennedy, who was in charge of the musical part of the programme, which was brought to a close with the National An hem.—Guelph Herald.

THE NEW SCHOOL INSPECTOR.

E. Jones. Eq., B. A., recently appointed Separate School Inspector for London and district, was on the 25th ult., at St. Ann's Hall, Mattawa, presented with a very complimentary address accompanied by a sub-case, on Mattawa Separate school. Amongst those who spoke on the occasion and made complimentary reference to the new Inspector were Mesers C. A. McCool M. P., John Loughrin Ex.M. P. P., and G. Smith. Esq., Mining Recorder.

Ex.M. F. F., and G. Smitt. Each, Status, Recorder.
The GATHOLIC RECORD heartily compliments Mr. Jones upon his deserved promotion and wishes him a full measure of success in his new field of labor, where he will, we doubt not, prove to be a worthy successor of the late Inspector, J. F. Power, Eaq. M. A.



C. M. B. A .- Branch No. 4, London, Meets on the 2nd and 4th Thursday of every month, at 8 o'chook, at their hall, in Aibton Block, Richmond Street, M. J. McGrath President; P. F. Boyle, Sarrebary.

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THE UNSCIENTIN

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earnestness of th wish his editori little, despite m have garnered in Our esteemed says that one is

that since 1870 been lavished (verting Italy. of the report i and Italian Swit tion of about 34. Methodists, an both members s exactly 3,449. says Rome, that present Method has cost about that the 500,000 Methodistism las a net gain ove previous year of additional Meth

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