

The Catholic Record

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THOS. COFFEY, L.L.D., Editor and Publisher

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface...

LETTERS OF RECOMMENDATION.

Mr. Thomas Coffey:

My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability...

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1906.

Mr. Thomas Coffey:

Dear Sir—For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published...

LONDON, SATURDAY, OCT. 19, 1907.

CALUMNIATING HIS MOTHER.

A man descends low enough when, casting away the frock of his priesthood, he passes out through the gates of the sanctuary, and too frequently out through the doors of the Church itself...

French Canadian churches And these have been over seventy years trying to attain that number. Let the Grande Ligne persevere, and let the dupes of Ontario continue to pay out their money...

INVOCATION OF SAINTS.

In our last issue we pointed out the illogical position taken by Archbishop Sweatman, of Toronto, in dedicating a church to St. Cyprian...

Church was dead, his students would be in danger of attaching credence to it. Herein on both sides, from the irreligious tendency of the critical professor on the one hand and the readiness to accept his propositions, sugar coated as they are and concealed beneath the tastiest flavors of language...

THE CHURCH IS DEAD.

"Who saw it die? I saw it die." With my little eye I saw it die. The fly here alluded to is one Prof. Nathaniel Schmidt, who according to our esteemed contemporary, The Catholic Union and Times, has decided that the Church is dead...

Church was dead, his students would be in danger of attaching credence to it. Herein on both sides, from the irreligious tendency of the critical professor on the one hand and the readiness to accept his propositions, sugar coated as they are and concealed beneath the tastiest flavors of language...

MR. SELLAR.

A press despatch from Huntingdon, Que., informs us that on October 8, a severe shock of earthquake struck that village, apparently coming from the south. The shock was violent, lasting several seconds, awakening people from their sleep...

THE ACADIANS.

A few weeks ago, in the Saturday edition of the Toronto Globe, appeared a paper from the pen of Mr. Nicol Kingsmill, in which he attempted to excuse the conduct of Governor Lawrence in expelling the French Catholic people from their homes in Acadia...

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England do allow the same." A plausible enough promise, on the face of it, but as specious as it is plausible, for to know what it involved, one has only to bear in mind the treatment of Catholics in Great Britain at the time, when to be true to one's religion was to lay oneself open to confiscation of property and incarceration of person...

Dublin's Temperance Day.

Dublin has a Temperance Day—a new holiday come to stay and to become a National Holiday—instituted last year by the Dublin Workmen's Temperance Committee, in connection with the celebration of the anniversary of Father Mathew's crusade against drink...

Translated for The FRENCH ENCYCLOPEDIA OF THE MODERN BY HIS HOLINESS PIUS X.

To all the Patriarchs, bishops, Bishops, archbishops who are at present in communion with the Holy See. Venerable Brothers, against the traditional and profane usage as well as against the false science in connection with the flock of Jesus Christ...

FIVE-MINUTE SERMON.

Twenty-second Sunday after Pentecost. MATRIMONY.

The worthy and regular reception of the sacraments during life, brethren, is our surest guarantee of saving our souls in the end.

What you are to hear to-day, brethren, is intended for all—for those who are already married, as well as for those who are not.

Thank God I no longer call myself a Catholic, but I still have a great respect for the sacrament of matrimony.

In such a spirit, brethren, must we love and venerate this great sacrament and therefore I have a word of warning for all.

In such a spirit, brethren, must we love and venerate this great sacrament and therefore I have a word of warning for all.

When you think of getting married, let this be your first resolution: I am going to do whatever the laws of God and of the Church require or advise.

And to you who come to witness such marriages let me say one word. Don't act as if the Church were a theatre and you were present at a play.

HOPEFUL BISHOPS OF FRANCE.

M. A. Janne, of the Croix, is making an inquiry concerning the reorganization of the Catholic Church in France.

In reply to a question concerning the Denier du Culte, Mgr. Delamare showed that though he required for his diocese more than \$4,000 a year.

had surpassed his expectations, though 25 per cent. of the inhabitants of the diocese refrained from subscribing because their principles opposed it.

Mgr. Giblet, Bishop of Versailles, declared to M. A. Janne that he was full of hope.

THE UNASSAILABLE SANCTITY OF THE CHURCH.

A paper once contributed by the late Cardinal Newman to the publications of the Catholic Truth Society, dealing with the unassailable sanctity of the Church, is well worthy of consideration at the present moment.

The reproach levelled against Catholicity, said the Cardinal in effect, was that it produced a certain definite character which was far from being essentially reverent of religion.

With the Catholic, however, faith is a certainty of things not seen a spirit that light which may find its nearest parallel in the "moral sense."

The grace of baptism bestows upon the soul a germ of all the supernatural virtues. Its faith can never become extinguished, at least not in a country which has at any time been wholly and ardently Catholic.

The laxity which is noticeable in Catholic countries, and which so offends the non-Catholic critic, the mixture of seriousness and levity, the familiar handling of sacred things, these arise from the strength of the faith that is in the Catholic, and which allows him to consider in the light of facts what the non-Catholic approaches with the dread arising from uncertainty or ambiguity.

O daily speaking, once faith, always faith; eyes once opened to good, as to evil, are not closed again; and if men reject the truth, it is in most cases, a question whether they have ever possessed it.

The non-Catholic condemn the Catholic for his naturalness, his ease and cheerfulness and think themselves never so real as when they are especially solemn.

In reply to a question concerning the Denier du Culte, Mgr. Delamare showed that though he required for his diocese more than \$4,000 a year.

ants are necessarily strangers.—N. Y. Freeman's Journal.

THE KING'S COURT.

If we are going to make a formal call on some one and especially if that "some one" is a person high in authority, we are eager to appear at our best, to act and to speak according to the usual rules, in such cases, and not to seem in any way awkward or ignorant.

First, we ought to enter and leave God's holy house silently and reverently. We should not rush in, at the last moment, just as Mass begins, or hurry out as soon as Mass is done.

Secondly, we must center our whole mind upon our act of worship and of prayer. We should carefully avoid the reprehensible habit of whispering and looking about us.

Thirdly, at the Consecration and Holy Communion our reverence and devotion should be increased and carefully shown.

There is nothing in the Catholic Church which forbids a man's being an active participant in the public life of his community and country.

How mortified we are if we commit, by mistake, some fault against the words and rules, in so-called society; if we make some error in grammar or pronunciation; if we are not dressed in the style of the day, or if we have not learned some passing fad like a new handshake or the latest bow.

The following incident is narrated as a redoubtable fact: In Ireland potatoes go by a variety of names.

OUTWITTED BY A BOY.

The following incident is narrated as a redoubtable fact: In Ireland potatoes go by a variety of names.

It is in the way in which the Catholic faces death, says, in effect, the Cardinal, that one may judge of the effects of real faith and unreal.

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine, and only requires touching the tongue with it occasionally.

in an exclamation: "O, sir, may the Mother of God pray to her Divine Son to convert you, and may you win day get a crown of glory in heaven for that crown piece you give me."

The minister thanked the boy for his prayer and did some tall thinking as he walked pensively along the road, musing on the intimate connection there necessarily must be between a mother and son, and especially such a Mother and such a Son.—The Voice.

HONOR THE PRIEST.

Honor the priest. Who receives your soul as it entered on its spiritual life by baptism? The priest. Who nourished it and gave it strength on its pilgrimage? The priest.

SHAMELESS CATHOLICS.

There is nothing in the Catholic Church which forbids a man's being an active participant in the public life of his community and country.

IN TOO MANY INSTANCES UNWORTHY representatives of our people force their way into public life.

A QUESTION FOR MEN.

"Many a man," says the Messenger of the Sacred Heart, "making enough to support his family would be offended if it were even hinted that he was unjust and cruel to his wife and children."

Fiction has no right to exist unless it is more beautiful than reality.—Joubert.

STAMMERERS.

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Through your prudence and foresight now in securing a good size life or endowment policy, you will be rewarded in due course with a bountiful harvest, which may be garnered just at a time when you will appreciate it most.

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The vacancies on the Board of Directors of caused by death and resignations, having been filled, the Board as now constituted comprise the following members: Robert Melvin, President, Guelph; E. P. Clement, K. C., 1st Vice-President, Berlin; F. C. Bruce, 2nd Vice-President, Hamilton; Rt. Hon. Sir Wilfred Laurier, Premier of Canada, Ottawa; J. Kerr Fiske, Toronto; W. J. Kidd, B. A., Ottawa; William Snider, Waterloo; Walter D. Beardmore, Toronto; Sir H. Montagu Allan, Montreal; L. J. Breithaupt, Berlin; Hume Cronyn, London; Geo. Wegenast, Managing Director, Waterloo, Ont.

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CHATS WITH Y. WE BUILD MONUMENT DREAMS.

Our public parks, our great institutions, monuments and statues has built to its dream of better life for the human race.

Our vision is to be are evidences of what glimpses of possible castle in the air.

George Stephenson dreamed of a locomotive revolutionizing the world. While working for sixpence a day, clothes and mending fellow workmen to attend a night same time supporting him crazy.

What does it mean? Morse, who gave the first telegraph, was a practical man, but he was not a dreamer.

When the inventor of the first airplane, the Wright brothers, were in London, England, they were met by Sir Humphry.

New Books.

By Father Hugh Benson.

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THE SENTIMENTALISTS—A most amusing and interesting novel. 12mo. bound in solid cloth, with blue and gold back stamps. Price \$1.35 delivered.

How people and struggle with the practical world, still debt, still clothes and little money!

THE GREAT LISTS, SEERS OF DREAMER WHO RICH BLOOMING WITH HIS CHIMES.

Every day.

OCTOBER 19, 1907.

**CHATS WITH YOUNG MEN.
WE BUILD MONUMENTS TO OUR
DREAMERS.**

Our public parks, our art galleries, our great institutions are dotted with monuments and statues which the world has built to its dreamers—men who dreamed of better things, better days for the human race.

What horrible experiences men have gone through in prisons and dungeons for their dreams, dreams which were destined to lift the world from savagery and emancipate man from drudgery.

The very dreams for which Galileo and other great scientists were imprisoned and persecuted were recognized science only a few generations later. Galileo's dream gave us a new heaven and a new earth. The dreams of Confucius, of Buddha, of Socrates, have become realities in millions of human lives.

Christ Himself was denounced as a dreamer, but His whole life was a prophesy, a dream of the coming man, the coming civilization. He saw beyond the burlesque of the man God intended, the burlesque of the deformed, weak, deficient, imperfect man heredity had made, to the perfect man, the ideal man, the image of divinity.

Our visions do not mock us. They are evidences of what is to be, the fore-glimpses of possible realities. The castle in the air always precedes the castle on the earth.

George Stephenson, the poor miner, dreamed of a locomotive engine that would revolutionize the traffic of the world. While working in the coal pits for sixpence a day, or patching the clothes and mending the boots of his fellow-workmen to earn a little money to attend a night school, and at the same time supporting his blind father, he continued to dream. People called him crazy. "His roaring engine will set the houses on fire with its sparks," everybody cried. "Smoke will pollute the air," "carriage makers and coachmen will starve for want of work." See this dreamer in the House of Commons, when members of Parliament were questioning him. "What," said one member, "can be more palpably absurd and ridiculous than the prospect held out of locomotives traveling twice as fast as horses? We should as soon expect the people of Woolwich to suffer themselves to be fired off upon one of Congress's rockets, as to trust themselves to the mercy of such a machine, going at such a rate. We trust that Parliament will, in all the railways that may grant, limit the speed to eight or nine miles an hour, which we agree with Mr. Sylvester is as great as can be ventured upon." But, in spite of calumny, ridicule, and opposition, this "crazy visionary" toiled on for fifteen years for the realization of his vision.

On the fourth of August, 1825, New York celebrated the centenary of the dream of Robert Fulton. See the crowd of curious spectators at the wharves of the Hudson River at noon on Friday, August 4, 1807, to witness the results of what they thought the most ridiculous idea which ever entered a human brain, to witness what they believed would be a most humiliating failure of the dreams of a "crank" who proposed to take a party of people up the river to Albany in a steam vessel named the "Clermont." "Did anybody ever hear of such an absurd idea as navigating against the current of the Hudson River without sail?" scornfully said the scoffing wisecracks. Many of them thought that the man who had fooled away his time and money on the "Clermont" was little better than an idiot, and that he ought to be in an insane asylum. But the "Clermont" did sail up the Hudson, and Fulton was hailed as a benefactor of the human race.

What does the world not owe to Morse, who gave it its first telegraph? When the inventor asked for an appropriation of a few thousand dollars for the first experimental line from Washington to Baltimore, he was sneered at by congressmen. After discouragements which would have disheartened most men, this experimental line was completed, and the congressmen were waiting for the message, which they did not believe would ever come, when one of them asked the inventor how large a package he expected to be able to send over the wires. But very quickly the message did come, and derision was changed to praise.

The dream of Cyrus W. Field, which tied two continents together by the ocean cable, was denounced as worse than folly. How long would it take to get the world's day-by-day news but for such dreamers as Field.

When William Murdoch, at the close of the eighteenth century, dreamed of lighting London by means of coal gas, conveyed to buildings in pipes, even Sir Humphry Davy sneeringly asked, "Do you intend taking the dome of St. Paul's for a gasometer?" Sir Walter Scott, too, ridiculed the idea of lighting London by "smoke" but he lived to use this same "smoke" dream to light his castle at Abbotsford.

"What!" said wise scientists "a light without a wick? Impossible!"

How people laughed at the dreamer, Charles Goodyear, buried in poverty and struggling with hardships for eleven long years to make India rubber of practical use! See him in prison for debt, still dreaming, while pawning his clothes and his wife's jewelry to get a little money to keep his children from starving! Note his sublime courage and devotion to his vision even when with out money to bury a dead child, while his five other children were near starvation, and his neighbors were denouncing him as insane!

Women called Elias Howe a fool and "crank" and condemned him for neglecting his family to dream of a machine which has emancipated millions from drudgery.

The great masters are always idealists, seers of visions. The sculptor is a dreamer who sees the statue in the rough block, before he strikes a blow with his chisel. The artist sees in his imagination the painting in all its perfection and beauty of coloring and form before he touches a brush to the canvas.

Every palace, every beautiful struc-

ture is first the dream of the architect. It had no previous existence in reality. The building came out of his ideal before it was made real. Sir Christopher Wren saw Saint Paul's Cathedral in all its magnificent beauty before the foundations were laid. It was his dream which revolutionized the architecture of London.

It was the dreaming Baron Haussmann who made Paris the most beautiful city of the world.

Think what we owe the beauty dreamers for making our homes and our parks so attractive! There are thousands of practical men in New York to-day who, if they could have their way, would cut Central Park up into lots, and cover it with business blocks.

The achievement of every successful man is but the realized vision of his youth, his dreams of bettering his condition, of enlarging his power.

Our homes are the dreams that began with lovers and their efforts to better their condition, the dreams of those who once lived in huts and in log cabins.

The modern luxurious railway train is the dream of those who rode in the old stagecoach.

Not more than ten years ago the horseless carriage, the manufacture of which now promises to make one of the largest businesses in the world, was considered by most people in the same light as is the airship to-day. But there has recently been an exhibition of these "dreams" in Madison Square Garden, New York, on a scale so vast in the suggestiveness of its possibilities as to stagger credulity.

Half a dozen years since, this invention was looked upon as a mere toy, a fad for a few millionaires. Ten years ago there was not a single factory in America making cars for the market. Twelve years ago there were only five horseless vehicles in this country, and they had been imported at extravagant prices. To-day there are over a hundred thousand in actual use, and it is estimated that not less than fifty thousand automobiles will be sold during the present year. Instead of being a toy for millionaires, the automobile is now being used in place of horses by thousands of people with ordinary incomes.

This "dream" is already helping us to solve the problem of crowded streets. It is proving a great educator, as well as a health giver, by tempting people into the country. The average man will ultimately, through its full realization, practically travel in his own private car. In fact this "dream" is becoming one of the greatest joys and blessings that has ever come to humanity.

The ability to arise out of discord, squallor, and misery, and live with God in a land of harmony, beauty and truth, is a man's right, and it is his duty to enable him to fly away from the disagreeable, from pain, and suffering, and from the things which vex, nag, worry, and harass, to enable him to fly from poverty and to live, temporarily, at least the sweet and simple life of the immortals.

During a discussion on the prophecies of the human body, someone asked Lincoln how long he thought the legs of a man of a certain height ought to be. "Well," he said, "a man's legs ought to be long enough to reach the ground, anyhow." The dreamer must keep his feet on the ground, or his dreams will be impractical.

It is a splendid thing to dream when you have the grit and tenacity of purpose and the resolution to match your dreams with realities, but dreaming without effort, wishing without putting forth exertion to realize the wish, undermines the character. It is only practical dreaming that counts—dreaming coupled with hard work and persistent endeavor.

The power to dream, to forecast possibilities, is an essential quality of a great mind.

We are not mocked with this wonderful faculty of dreaming without a possibility of making the dreams real. These mental visions, these ideals, are given us to buoy up hope, and to encourage us to persist in our endeavor until we can work the dream out into its matching reality.

A sacred thing is this faculty of visioning the future, of forecasting what is to come, if we are only equal to putting the reality under the dream, the foundations under the air castles.

Just in proportion as we make our dream realities, will we become strong and effective. Dreams that are realized become an inspiration for new endeavor.

It was in this faculty of dreaming, and in the power to make the dream good that we find the hope of this world.

Dreaming and making good, this was what John Harvard did when with his few hundred dollars he made Harvard College possible. The founding of Yale College was a handful of books was but a dream made good.

President Roosevelt owes everything to his dreams of better conditions for humanity, higher ideals, his dream of a larger, finer type of manhood, his dream of better government, of a finer citizenship, of a larger and cleaner manhood and womanhood.

It is the creative power of the imagination that will break down the barriers of caste, race, and creed, and make real the poet's vision of the Parliament of the Poets, the Federation of the World.

"The Golden Ages lies onward, not behind. The pathway through the past has led us up; The pathway through the future will lead on. And higher."

—Success.

OUR BOYS AND GIRLS.

Small Deeds of Mercy.

Early in the autumn, when the bright faces and gay colors of school-girls were seen once more on the streets, after the long, happy summer, a group of little girls, on their way to school, went chatting and laughing along, telling each other their varied experiences of the holiday season since they parted in June. Presently they heard a child's voice saying, comfortingly:

"Never mind, Willie. You couldn't help it. We'll go home to mother. She won't scold, and we'll look for another silver penny as we go along."

Overtaking the two little ones, some of the girls asked what was the matter.

"Willie is crying because he let the 5 cent piece drop out of his hand," said his sister Annie, who was only six years old, and very lame.

"What was he going to do with it?" asked one of the girls.

"We were going to buy some milk for our breakfast," said Annie, "and Willie wanted to carry the money. But he couldn't help it; just look how little his hand is."

"It fell out of my hand," sobbed Willie, "down into the gutter, and went away."

As the water was flowing rapidly after a rain, there seemed no hope of its recovery. Some of the children exclaimed, "Poor little fellow!" and went on their way to school—all but Lucy Grey. She was touched by the patient, mellow expression of little Annie's face—herself such a mere child—and lingered behind to speak to her.

"Will you have no milk for your breakfast now?" she said.

"No," replied Annie. "Mother has not got any more money to give us to-day. We will have just water with our bread."

Lucy asked where her mother lived, and found it was in a small street, not far away. The mother was ill and very poor.

"Here is another silver penny, Willie, to buy some milk," said Lucy. "Ask the woman to fill your pitcher, and take the change home to mother."

And Lucy took from her pocket the quarter of a dollar which she had earned at noon recess, thinking she could do without them better than these poor children could do without their breakfast.

"Oh, how good you are!" exclaimed Annie, looking up, surprised, while Willie joyfully cried:

"Now we can have breakfast!" and set to work to retrace his steps to the milkman's.

Lucy watched him, and his little lame sister trying to overtake him, thinking how glad she was she had stopped to find out their trouble and relieve it.

Her benevolent little heart gave her further work to do in the illness and poverty of the children's mother, and the kind assistance that was given to the family during the winter was the result of her personal efforts to secure their comfort, until the poor mother recovered her health and was able to work again for her children. This is what a little school-girl did.—E. N. J. in Our Young People.

GLADSTONE AND THE CATHOLIC CHURCH.

In the course of a spirited religious discussion carried on in English papers the statement was made that the late Mr. Gladstone a few months before his death was in communication with the Church and "died a Catholic." The Rev. J. H. Peabody, vicar of St. John's, Seven Kings, thereupon sent the message to Mr. Herbert Gladstone, son of the dead statesman, asking his opinion upon it, and received the following reply:

"There is absolutely no vestige of foundation for the allegation that my father was in close communication with Rome and died a Roman Catholic. I cannot conceive how any living person outside a lunatic asylum could make himself responsible for a statement."

Rev. H. P. Turner, O. S. B., in a letter to the press apropos of the erroneous statement, says that to his knowledge Mr. Gladstone was in communication on questions of religion with at least one high Roman ecclesiastic. Some time after his retirement from public life Mr. Gladstone wrote a long letter on Anglican Orders, the position of the Established Church of England and the unity of Christendom, to his old friend and correspondent, Abbot Testi, of Monte Cassino. Later he wrote to the abbot asking for a copy of this letter. The abbot sent the original by registered post. "No doubt Father Turner," the abbot received no acknowledgment and no reply to repeated requests for the return of the letter. The venerable abbot believed that his communications with Mr. Gladstone had been intercepted, and this unpleasant thought embittered the last memories of a long friendship."

WHEN YOU ASK FOR

SURPRISE

A PURE HARD SOAP.

INSIST ON RECEIVING IT.

A DISGRACEFUL ACTION.

Sacred Heart Review.

Rather an unusual point, but nevertheless a good one, was made by a Jesuit priest preaching a mission in the cathedral of Brisbane, Queensland, the other day. He was speaking of the many dangers that surround Catholics of safe guarding the faith by Catholic reading, when he digressed a bit to score severely the Catholics who show meanness or carelessness in the matter of paying for Catholic papers. Catholic publications, he said, suffered very much from unpaid subscriptions. Oftentimes the paper was sent for years, and when the bill for payment came, very often a post-card was sent, stopping the paper altogether. This, declared the preacher, was a shameful and disgraceful action on the part of Catholics, and a great deal of the weakness and inefficiency of the Catholic press, complained of by some people, is due to Catholics who seem to have money for everything else, but who "get mad" and stop the paper if they are reminded of their remissness.

\$15 LADIES SUITS, \$6.50.

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6075	15 1/2 "	Pearl	Cut	40 "
6274	14 "	Pearl	Turned	40 "
6263	15 1/2 "	Metal	Cut	40 "
6275	14 1/2 "	Pearl	Turned	50 "
6006	17 "	Pearl	Cut	50 "
6284	15 1/2 "	Metal	Turned	50 "
6265	18 "	Metal	Cut	50 "
6080	14 1/2 "	Pearl	Cut	50 "
6285	17 "	Metal	Turned	50 "
6091	17 "	Metal	Turned	60 "
6279	18 "	Pearl	Turned	60 "
6092	18 "	Metal	Turned	75 "
6082	17 "	Pearl	Turned	75 "
6093	19 1/2 "	Metal	Turned	75 "
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(Man and Statesman)

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he has given me divine faith; instead of the old doubt, he gives me Catholic certainty." - Catholic Standard and Times.

CHRIST THE REJECTED. GERMAN STATESMAN ON MODERN WORLD'S SCORN OF CHRISTIAN IDEALS.

CATHOLIC CERTAINTY. Rev. John M. Charleston, formerly Presbyterian parish minister of Thornliebank, has just been appointed by the Archbishop of Glasgow to the pastorate of Crox, an important and populous parish in the archdiocese.

expression, not alone in private life, but in the entire domain of social and political life. The state is composed of families. The families form the parishes, the parishes the state.

CHINESE TRIBUTE TO ARCH-BISHOP WILLIAMS. It was towards midnight on the eve of our late Archbishop's funeral, in the great cathedral, on either side of the oak-paneled altar...

DIocese OF PETERBOROUGH. MISSION AND CONFIRMATION. Rosary Sunday, 1907, was a day never to be forgotten by the people of St. Joseph's Douro.

IRREVERENCE. The slangy preaching of such evangelists as the "Rev. Billy Sunday," the converted baseball player, may not do any harm to his hearers...

THE PEDLAR People. The strongest wind that ever blew can't rip away a roof that stays roofed. "OSHAWA" GALVANIZED STEEL SHINGLES.

L. A. Russel Received Into the Church. Mr. L. A. Russel, for many years one of the ablest and most prominent attorneys in Cleveland, has been received into the Catholic Church.

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VOLUME XI The Catholic LONDON, SATURDAY, OCTOBER 19, 1907. The editor of The Globe should refrain from giving that "aint so."

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