

The Catholic Record.

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

VOLUME XXXV.

LONDON, ONTARIO SATURDAY, NOVEMBER 8, 1913

1829

FATHER FRASER'S CHINESE MISSION

The noble response which has been made to the CATHOLIC RECORD'S appeal in behalf of Father Fraser's Chinese mission encourages us to keep the list open a little longer. It is a source of gratification to Canadian Catholics that to one of themselves it should have fallen to inaugurate and successfully carry on so great a work. God has certainly blessed Father Fraser's efforts, and made him the instrument of salvation to innumerable souls. Why not dear reader, have a share in that work by contributing your means to its maintenance and extension? The opportunity awaits you: let it not pass you by.

Previously acknowledged	\$1,997.80
A. Friend, Port Hood	1.00
E. G. Toronto	1.00
Friends, Cobden	3.00
In Memory of Mother, Niagara	1.00
A. Friend, Malton	5.00
A. Reader, Kamloops	2.00
B. McGeough, Ontario	1.00
Jubilee Aims, Beauportville	1.00
A. Friend, Waverley	1.00
A. Reader, Waverley	1.00
M. E. T., Nova Scotia	1.00
Miss S., Ottawa	5.00

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GOOD ADVICE

We are reminded that no indelicate representation should be tolerated in a Christian home. Artistic merit in the work is no excuse for the danger thus presented. But let the walls be beautified with what will keep the inmates in mind of our Divine Lord and of His saints and with such other pictures of the great and good as will be an incentive to civic and religious virtue. These words are not heeded by some parents who harbor pictures that, if not suggestive, can neither elevate the intelligence nor cultivate the heart. The sense of the beautiful original with man must be guided and exercised lest it be misled or corrupted. The influence of a good picture upon the impressionable souls of children, who have the long long thoughts of thought with its illusions, aspirations and dreams, cannot be overestimated. A copy of a picture born in the brain, nurtured by the heart and put on canvas by a son of the Church, who is the mother and nurse of the fine arts, has an influence beyond computing on the mind of the children.

In his "Bethlehem" Father Faber puts it well when he says that of a truth art is a revelation from heaven and a mighty power for God. It is a merciful disclosure to men of his more hidden beauty. It brings out things in God which lie too deep for words. In virtue of its heavenly origin it has a special grace to purify men's souls and to unite them to God by first making them unearthly. If art debased is the earthliest of things, true art, not unmindful that it also like our Lord was born in Bethlehem and cradled with Him there, is an influence in the soul that it almost seems akin to grace.

ARTISTIC STERILITY

We need not dwell upon the fact that, according to "Hurst's History of Rationalism," since the Reformation, something painful, desolate, almost evil, characterizes works of art. We remember how Ruskin, no lover of the Church, bursts out in a flood of impassioned eloquence extolling the works of Catholic artists who sought in prayer cunning for the hand and inspiration for the mind. Copies of their productions can be purchased by the owners of little means. The imagined presence of Madonna, as Ruskin puts it, has not only idealized but sanctified womanhood. And the editor of the letters of Rossetti, who if we remember aright, subscribed to no creed, quotes him as saying "that the world would come to see that the lasting grit of Romish faith—a grit which would probably make it survive all other Christian sects—was based upon the idealization of humanity through the mother idea in the person of Mary, and that whatsoever potent development the Protestant sects might have, they would always, lacking recognition of Mary, be like church services without music which all can join."

NOT TO BE FORGOTTEN

What we must be persuaded of is that pictures that dull the instincts of modesty and delicacy, that can and do impel the imagination to dwell upon sensual pleasure, must be banned. It matters not what the

"critics" say about it. It matters little even if they look upon us with condescending pity. In these matters we are not guided by men, who can see beauty in the sullied and are blind to corruption framed in courtly diction, but by the Church. And the wonder is that many of us have so little of what we call Catholic architecture in our homes. The walls should speak to us of our faith; its adornments should proclaim our pride and glory in it. We should be true to our ideals, and pattern our houses not according to pagan ideas but to principles which are fragrant with purity.

ALWAYS FAIR

We have no desire, we beg to say to a non-Catholic correspondent, to belittle the achievements of Protestants. We are ready, when necessary, to give them just due. We can not be denied the privilege and duty of holding up oft-repeated charges to ridicule, but we do not regard personalities as arguments. Our advice on the question at issue, viz., education, is to read the reputable Protestant historians. They tell what the world owes to the Church. They have no hesitancy in portraying the labors of Catholics who, in days of darkness and bloodshed, kept burning the lamp of learning. The system of instruction in public schools is due to the Church. Every normal school is a reminder of the fostering care of the Church. We might go on on this well-worn theme, but suffice it to point out that educators who are not under the domination of fads are realizing that the methods employed by the masters of long ago, by cowled monks who were as renowned for their learning as for their sanctity, can and should be adopted to-day in order to have results that mean anything. They are realizing that mere knowledge is quite incidental. All reflecting persons are coming to feel that unless schooling makes pupils morally better, purer within and sweeter, kinder, stronger in outward conduct, it is unworthy the name. The madness for book learning is passing, and the sanity that demands character as one of the constituents of a sound education is becoming more and more visible.

REAL HEROISM

The real heroism of our age, says Father Elliot, is not a dash of bravery for God; ours is not the era of the martyrs. It is rather an unvarying patience, inwardly cherished, outwardly maintained under oft-repeated trials. It is constant readiness to postpone judgment with inwardly spoken excuses and palliations whilst untimely and intrusive justice is clamoring at the door. This is love's best achievement—a habit of mind that is considerate of our neighbor's failings for Christ's sweet sake. How soon does one learn the value, not so much to others as to himself, of this kindly way of thinking; for it corrects the inner ferment of a soul nature and it stops the eruptions of foul or harsh words.

AN OLD STORY

We are exhorted to remind our readers that the Y. M. C. A. is an organization Protestant in tone and policy. The varnish of non-sectarianism to which it points is too thin. It may attract some of the brethren who are under the delusion that membership in it is a passport to success, but not the Catholic who has respect for his manhood and faith. If they have means which tend to allure our youth, why cannot we furnish an antidote. We may grumble and complain to no avail. We are not going to compete with the Y. M. C. A. by talking but by achievement. In a word, we should endeavor to satisfy every legitimate aspiration of the young. If we have the gymnasium well equipped, if we can press into service our men of means and education, and drive into them the fact that their lives belong not only to themselves but to others, we may have fewer letters from indignant subscribers.

A SAD SIGHT

There is, perhaps, no sadder sight in the world than the young delving into a mass of filth designated by the critics as a problem novel. These

critics would, if they recommended a deadly drug to the public, be looked upon as enemies of society; but they can with impunity sanction the reading of matter that reeks with corruption as old as the world. It may be garbed in irreproachable diction, but it smells of the gutter and befouls those who handle it. It rubs off the bloom from the soul and fills the mind and heart, that should be tenanted by angels, with things of earth, slimy and repulsive, born only to destroy ideals and to besmirch purity. But nowadays it seems that any author or authoress, who can depict an adventuresome with many clothes and a variegated past, can get a public. And the wonder is that some people who are careful, unduly sometimes in the selection of their acquaintances, have never a scruple about hobnobbing with writers who have no standards of fitness and dignity and depend upon morbid curiosity for their success.

THE PROFESSIONAL AGITATOR

The Labor Union should beware of the professional agitator who declaims against the iniquity of Capital and the private property system as the root of all modern industrial evil. Doubtless his picture of a new world untainted by either poverty or misery is alluring to workmen who give of their brawn and brain to employers who look upon them as bits of machinery. It tends to give their leaden sky a touch of brightness. But these noisy talkers do not condition themselves by the facts of human nature. The Socialism which they profess is an impractical scheme. It has failed even in small communistic societies. This world will be always a place of sunshine and shadow. We may cover the land with halls of learning and enact laws of every kind, but human nature will still remain, never, because created to love God, to have perfect peace this side of the grave.

AN ANTIDOTE

To all who are interested in the Labor Problem we recommend Leo XIII's Encyclical on the Condition of Labor. Clear and plain in its enunciation of principles, it is an antidote to the rubbish printed by the yellow journal that "generates a very dirty quality of public opinion." And let us, for the benefit of those who forget, remember that Leo XIII, speaking out of the garnered wisdom of years and guided by history, said that "the maternal love of the Church for mankind is wide as the paternity of God; but, nevertheless, faithful to her origin, and mindful of the divine example, she has always been accustomed to devote herself by predilection to the lowly, to the afflicted, to the disinherited of fortune."

LOOKING FOR A NAME

Whether the Anglican Church in the United States is to make the momentous discovery that though it has been calling itself the Protestant Episcopal Church for over a hundred years it had really been a Catholic Episcopal Church all the time is still uncertain. The comment of the Church Times is significant of the general unwillingness to be associated in any way with Protestantism:—"Innumerable are the non-American Churchmen who are conscious of making a wry face when they say they are in communion with the Protestant Episcopal Church of the United States. We—for we share the difficulty of having to pronounce the title—should welcome the day when it should no longer be necessary to undergo that painful exercise, and we only wish that this forty-fourth General Convention would settle this long-debated question out of hand." Perhaps it will make for the peace of the world when we can all be persuaded that there never were any Protestants, and that the religious wars therefore never took place.—Tablet.

WIFE OF WIZARD

ENTERTAINS ABBOT GASQUET AT DINNER IN NEW JERSEY HOME. Thomas A. Edison and the Right Rev. Francis Aiden Gasquet, Abbot General of the English Benedictines and head of the commission for the revision of the Vulgate, sat down to dinner in the former's house, Glenmont, Llewellyn Park, West Orange, N. J., a few evenings ago; and each marveled at the magnitude of the other's life's labor. The Abbot praised Edison for his inventions which have made the world his debtor to an incalculable extent, and

in turn Edison had this to say of the Abbot: "He has a big job. I have been greatly interested in his description of what he is doing, and I must say that it would be far too much for me!" The dinner at Glenmont was planned by Mrs. Edison. She had as guests Dr. and Mrs. T. O'Connor Sloane, of Orange; their son, Charles Sloane, who is engaged to Mr. Edison's daughter, Miss Madeline Edison, who was present, and Father Langdon, the Abbot's secretary. Mr. Edison did not know of the company until he came home from his laboratory in the evening.

MISSIONS IN ENGLAND

AN OPEN AIR GATHERING IN PICKERING

Father Power, S. J., found himself on holy ground when he came here to give the first mission since the Reformation. The place has been hallowed by the labors of Father Nicholas Postgate, the martyr-priest of Pickering, who died on the scaffold at the age of eighty-three. Immediately on his arrival from Edinburgh, Father Power began the mission with a Rosary Procession through the streets, headed by the cross bearer and acolytes in scarlet cassocks. Before each of the mysteries, Father Power delivered a short fervent prayer, on his right, the processional cross, and on his left, the statue of our Lady borne by four men on a litter. A vast crowd had now gathered and listened with the closest attention. The time for the local Kenesite party, composed mainly of a Drayman and an outdoor porter, had not yet come. The procession over, the carriers of the Roman torch-candles rallied round the missioner, who made his way to the top of the great tower, which is one of the many triumphs of Mr. Stokes. It is not easy to thrill a Yorkshire crowd, but there was something like a sensation as the vast concourse of Protestants, with a handful of some forty-five Catholics saw Father Power scale the parapet, his long gown standing out black against the flare of the torches, and proceed to recite over the town at his feet the Litany of the Holy Name of Jesus. A fervent response rose up from the depths into the still night air. Then a deep silence followed, as the missioner, whose foothold looked precarious in the extreme, seized the cross and blessed the burgh of Pickering. Then all retired.

As the Bishop of Middlesbrough had foretold, the strong Protestant element was soon in arms. The leader of the opposition was the High Church Anglican Vicar, the Rev. Evelyn Drage, now in charge of the old Parish Church of S. S. Peter and Paul, with his curious frescoes of a date not later than 1450. In a leaflet widely circulated in Pickering, the Vicar protested against many things such as "the Italian Mission," "the alien presence, the Pope of Rome," "the arrogant assumption of the title of Catholic without qualification," etc. Then followed quotations from Cardinal Newman on "the break-water" of the English Church and from Father Tyrell. The printing press of Pickering now entered on a prosperous career. Father Power complained that the Vicar's publication was "marred (1) by bogus history (2) by mutilated quotations, (3) by illiterate English, especially in the closing paragraph." The whole controversy was now wisely restricted by Father Power to the second point, until he forced the Vicar to confess to three "unintentional errors."

Father Power's retort was, "You plead guilty to three mutilations; you are guilty of six in three and a half lines of a leaflet." The prevailing impression among the Vicar's people was that he had made a grave mistake in entering the field at all, and some pressure seems to have been brought on him to apologize to the missioner. He answered in a leaflet that he "never dreamt of apologizing to Father Power, there being no occasion for it." He was never asked to do so by any Catholic.

Every night in the market place, the missioner, standing in a specially constructed pulpit, flanked by cross-bearer and acolytes with lamps, explained the Apostles' Creed and the Ten Commandments, the latter being the more popular subject. All the week, both in Pickering and the adjoining villages, Father Power acted as his own bellman, but was soon confronted by another of the same profession, announcing that a "Terrible Exposure of the Jesuits" would be given by local experts. Some 500 people assembled to hear the drayman, and not one of them stirred when Father Power got up to lecture on the Sixth Commandment. The two policemen had nothing to do even when a Catholic lady from the slums asserted her robust faith by a stinging slap on the face of a no Popery champion. Once when the tiny Catholic procession passed a Protestant orator, the Rosary was drowned by the stentorian cries, "I challenge Father Power to public discussion! He won't accept it! He's a gentleman! He's a coward!" The Catholics moved on, saying their prayers lustily, took up a position in another part of the street, and w

they have at their disposal goes generously towards the Church that I am endeavoring to build. Of course, but little is left for the priest. Up to the present I have almost lived on Mass intentions. Some of my friends in Nova Scotia and New Brunswick have sent me a few intentions, but I need more. Can you spare me some Mass intentions?"

The Catholic Church Extension Society has a great many calls on its Intention Department. During the month of July 3,160 intentions were given to missionary priests.

BRACON LIGHT IN CHINA.—Through the generosity of a friend of the missions, Father Wilfrid Hallam, of Wei-hei-wei, China, was enabled to erect a chapel in one of his out missions, where it was much needed. In a letter thanking the society for the chapel he says: "The gift of a chapel to a pagan district is eminently the propagation of the faith; for the faith being firmly planted there, where there is a permanent chapel, diffuses itself to the country round. Friends of the new Christians learn the faith from them, come to see the chapel, admire the generous faith of the donors and take away the impression of things seen and heard to their homes. This process continually repeated on all sides, the parable of the leaven being applicable here, the whole country may become a mass of Catholicity."

WONDERFUL NUMBER OF ADULTS BAPTIZED IN PEKIN.—We spoke recently of the fear expressed by some publications in the United States that China would become Catholic. In fact the tide of sentiment in that country seems to be set strongly towards the doctrines of our Faith. In confirmation of this comes another report from Pekin. The writer is a Lazarist missionary, Father Planchet: "The hopes of reaping a good harvest expressed by me last May have not only been realized, but have exceeded my fondest dreams. I need no longer speak of my 35,000 catechumens, but boast rather of 37,000 grown persons, who have just been baptized in this city. The importance of this event cannot fail to impress even the most inobservant."

"I make haste to publish this authentic statement in order that those interested in our mission can rejoice with us in the extension of God's kingdom in China."

THREE SCHOOLS WITH 1,200 CHILDREN.—If poverty is any title for your help," writes Father Espelage of Tagudin, P. I., I surely can demand your charity. We have here three schools for 1,200 children. Can you imagine what that means? For the support of these schools, aside from what little we gain from the industrial work, we have no resources except charity.

Two priests look after this department, and they find plenty of employment. We have, however, one of the rare examples in the Philippine Islands—that of parish schools instructing the majority of the children in the parish. The accomplishment of this end, so greatly to be desired, makes us bold to apply to you for aid. To keep our own children safe within the fold is worth any sacrifice."

MONEY NOT THE GREATEST ASSIST IN MISSIONARY WORK.—It seems that a new menace exists for some anxious people in the fact that China is in danger of becoming Catholic. The number of converts made in that country has indeed surprised even our priests themselves, and this in the face of a constant lack of funds. Catholics throughout the world contributed \$1,610,151.11, as against \$25,000,000 from American Protestants alone last year. The disparity is indeed enormous, yet the results are not equally discouraging.

The Christian Century remarks upon the state of the Church in China as follows:

"At the close of 1911 there were in China, 1,363,897 baptized Roman Catholics, with 890,985 catechumens under instruction awaiting baptism, according to a Roman Catholic journal published in England and partly reprinted in the Catholic World. Other figures given by the same journal for the same country, follow: Bishops, 49; priests, 1,426 European and 701 Chinese; students for the priesthood, 1,215; nuns, 1,896, of which 1,328 are Chinese. Shall China be Roman Catholic? We think facts like these, once grasped, should result in doubling our efforts all along the line."

The natives of mission countries are close observers of the white missionaries, and the deductions they draw from the patience, industry and self sacrifice displayed by the Catholic apostle are all in favor of him and the doctrine he preaches.

A MARTYR OF THE PRESENT.—It seems that martyrdom in China is not yet a thing of the past, as recent news of China states that a Franciscan Friar, Father Francis Bernat, was put to death in the latter part of June by the pagans.

The missionary, who was located in the Province of Shensi, was a native of Spain, being born at Castellon, March 14, 1876, and receiving the Franciscan habit in 1897. After his ordination, Father Bernat asked to be sent to the Chinese missions, and was entrusted with a large district of which he has become the first martyr.

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CATHOLIC NOTES

Eleven new parochial schools were opened in Greater New York this year. The attendance of pupils show an increase of 12,000 over last year. Then 140,000 were registered; this year the registration is 152,000.

The new English laureate's wife is a convert to the Church, as was Mr. Bridges' brother, the late Matthew Bridges, poet and hymn writer. Dr. Bridges was an intimate friend of the late Father Gerard Hopkins, S. J., the poet.

The Bishop of Rochester, N. Y., says that during the year, the Rochester St. Bernard Theological Seminary had 220 students under 12 professors, and representing 92 dioceses. During the year 23 were ordained for 15 dioceses.

Mrs. Alexander R. Lewis of Metuchen, New Jersey, the only living sister of the well known novelist, Frank H. Spearman, who is himself also a convert to the Catholic faith, was received into the Church recently, making the third conversion out of the 5 children of Simon Spearman of Smyrna, Delaware.

The Marquis de Wentworth's painting, the Death Bed of Leo XIII, presented to the Catholic University, by Mr. John D. Crammins, was recently hung in the reception room of the University Caldwell Hall. It is stated the Catholic Club of Paris offered \$15,000 for it for the French Museum, and that an effort had been made to have it added to the Vatican Gallery.

Right Rev. James A. McFaul, D. D., has taken steps to bring the anti-Catholic Menace to judgment for its recent vile slander on the Catholic Sisters in Camden. Prosecutor Kraft of Camden county, a non Catholic, who by virtue of his office, was called upon to make a thorough investigation of the slander which the Menace published, denounces the story as without any foundation.

A memorial to Father Faber is contemplated in England, and a committee, headed by the Duke of Norfolk, has the matter in charge. It has been decided to erect, in St. Wilfred's Chapel at the London Oratory, a bronze statue of St. Wilfred to whom Father Faber had a special devotion, whose life he wrote before he was a Catholic, and whose name he took after his conversion.

One thousand children, including infants in arms, assembled in the Church of the Immaculate Conception at Montclair, N. J., recently as a demonstration against a race suicide during the mission conducted by Jesuits, who in their mission sermons denounced the modern American tendency to limit the size of the family.

In England the Methodists are following the Catholic plan of giving "Retreats for the People." When a prominent English Methodist was called to task for this by a zealous brother, he responded: "A good method is none the less good for being practised by those from whom one differs in certain respects, and if we are to avoid everything the Catholics do, we should have to give up using the Lord's Prayer."

The late Charles Robert Scott-Murray, while traveling abroad, left his umbrella in a Catholic Church, whose architecture he had been examining. He returned to look for it, and met the priest. Their acquaintance, formed under these peculiar circumstances, ultimately led to Mr. Scott-Murray's reception into the Church. There is a Providence even in the loss of an umbrella.

"Very often and with reason," says the Univers of Paris, "in songs, poems and writings, the statues of the Blessed Virgin, erected on promontories, have been called lighthouses—or lighthouses of succor and of hope to sailors and travelers. Of this figure of speech the Spaniards have made a reality. On the coast of Pontevedra, they have erected a colossal statue of the Blessed Virgin which is in fact a lighthouse. An immense concourse attended its inauguration."

The Rev. Francis Izard, a Benedictine, recently ordained to the priesthood by the Archbishop of Birmingham, is a fully qualified medical man, and was formerly assistant superintendent of the Staffordshire county lunatic asylum at Cheddleton, near Leek. Six years ago, on becoming a convert to the Catholic Church, he gave up practice in Lancashire, and went as a novice to Erdington Abbey, where in medical and other capacities, he has rendered much acceptable service.

In a little Indian village of Michigan stands a monument cross of Marquette, the explorer-missionary of the Northwest Cross village, as it is known, has about 600 inhabitants equally divided between the white and red races. It was founded as an Indian post upon one of Father Marquette's exploring trips. It was at the site of this little village that Marquette erected a large cross and directed his converts to preserve it forever from time and storm. So clear were the instructions of Marquette been followed that the cross stands to-day exactly where it was placed by Marquette.

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LETTERS OF RECOMMENDATION. Mr. Thomas Coffey, Ottawa, June 13th, 1905. My Dear Sir—Some time ago I have had a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit.

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LONDON, SATURDAY, NOVEMBER 8, 1913

SUNDAY SCHOOLS

How short a time since it was boldly asserted that the school was no place for teaching religion. The world was to receive a great onward and upward impetus, the human race was to be rescued from the darkness of ignorance and superstition by universal "education."

The State must "educate" its future citizens. Jew, Turk, Infidel, equally with the Christian must be at home in the State school. Protestants of every shade and hue side by side with Catholics will be "educated" together as they must live together afterwards.

Highly desirable as it is that all should be able to read and write, we Catholics did not and do not take our religion so lightly. This desirable object may be attained without sacrificing the one thing necessary. Where religion is treated as a mere side issue during the whole formative period of school life, it is likely to be considered of small importance for the rest of life.

Now the old position is abandoned. The Catholic position is recognized as right, but, in practice, difficult. Congress, convention, conference, synod, every religious gathering discusses and admits the necessity of religion in education.

That the Sunday school, good as it is in its place, is inadequate, Catholics have always maintained.

Inadequate? Why, Sunday schools are a farce even if the children would go to them, is the verdict of the erstwhile champions of Sunday schools as the right and sufficient medium of religious instruction.

for Christ," dwell on the best methods of attracting the young to the Sunday school, during which he furnished the joyous news editor with a headline after his own heart: "A child under twelve years of age ought to be sent to Sunday school with a stick."

The following clipping is big with suggestion of the difficulties of those who would revamp our non-sectarian school system with religious education.

Toronto, Sept. 24.—"Many a wayfarer reader, though no fool, may greatly err, in the reading of the Bible, because we read of so many conceptions of God as held by various tribes throughout the ages of religious growth."

"The whole system in the Sunday school is a hopeless inaccuracy and woefully injurious to the child." The above statements were made by Rev. A. E. Levell, B. A., this morning during the course of a paper read before the joint meeting of the Alumni associations of the four theological colleges, Knox, Wycliffe, Trinity and Victoria, held in Convocation Hall for the purpose of discussing in all its phases the question of the religious education of the child.

"Dear, simple souls who would solve the difficulty by having the Bible in the schools, what think you of that? The four theological colleges must get busy and disentangle the true conception of God from the many Scriptural conceptions misleading to the wayfaring reader of the Bible before exposing children to 'greatly err' on this matter, which surely must be conceded to be 'fundamental.'"

But Sunday school—read again what the four theological colleges are told about the Sunday school. The problem of religious education in the schools is not made easier by the light shed on it in the Synod of Huron.

"The schools of the province do not teach religion—they practically teach irreligion," declared Mr. T. H. Luscombe. "The highest ideal set before them is the success in money matters. No wonder there is a lack of ministers when this condition prevails. It would be surprising if it were otherwise."

"I know of one principal in the Collegiate Institute who sneers whenever the Bible or the Church is mentioned," declared Rev. Canon Downie. "How can we expect Christian young men and women to come from such institutions. I understand that this spirit prevails in more than one school."

"While we have 15 or 20 denominations each thinking the other is striving for advantage, it is idle to ask the Government to do anything of the kind," said Mr. W. F. Cockshutt, M. P. "Get the Protestant denominations together to agree on a basis of teaching and the problem will be easily solved."

given us," said Dr. MacKenzie in his morning remarks, "it is in religious education. Ten years ago there was a kind of rebellion against any discussion about religion, but now there is no subject more commonly discussed on both sides of the Atlantic than the question of religious education, and it is awakening the Church to its task."

Discussing "The Church's Problems in Education" in the afternoon Dr. MacKenzie said: "It was astounding that the Church had once been able to assume to itself control of all branches of human knowledge, and to place restrictions upon the search for truth. Things were not the same to-day, he asserted, but the search for truth must still go on. The problem was as to who should have supervision. Attempts were being made to work out the dualism of Church and State, he said, even while both were growing more complex."

It means anything it means that Dr. MacKenzie is astounded to find that Christian education was once Christian. Now, however, "The Church" is—well, so "complex" that it is one with the "complex" State.

After this luminous exposition we are prepared for his illuminating solution: "The Church and State stood face to face on the matter of religious education, he added. But the time was coming when religious education would not be confined to the Sunday school and seminary."

Inanity, thy name is Mackenzie. The general convention of the Protestant Episcopal Church in New York thus disposes of the burning question:

"After adopting the marriage and divorce resolution the deputies took favorable action on a resolution introduced several days ago by the Rev. Dr. Freeman, deputy from Minnesota, intended to further religious training in the public schools. The resolution instructed the general board of religious education to effect, if possible, through co-operation with other religious bodies, a system of instruction commensurate with the needs of our youth, together with forms and exercises calculated to promote patriotism and the 'higher sense of personal integrity and purity of life.' The general board is instructed, as a means to this end, 'to take prompt action to promote the daily reading of a portion of the Holy Scriptures in all public schools.'"

Religious education, "commensurate with the needs of our youth" is a sonorous phrase that ought to commend itself to Dr. MacKenzie's complex Church face to face with the complex State.

We shall conclude with a quotation from a paper by the Rev. Professor Cotton of Wycliffe College on "The Religious Education of the Child in the Public School." He thus disposes of the Sunday school:

"At present the Sunday school is trying to do everything, including temperance and moral reform propaganda and succeeding in nothing at all except, it may be, in demonstrating its own utility." Well, gentlemen all, after bitter experience you are groping your way back to the truth which the Catholic Church through good report and evil report has ever enunciated. You can not divorce religion from education. God has joined them together. Those who really hold the Christian religion as the one thing necessary will never consider a system of State schools from which religion is banished as providing a satisfactory education for Christians.

BISHOP BOUNET'S CONSECRATION

The consecration of the Right Reverend F. X. Brunet at Ottawa last week was the occasion of one of the most notable gatherings of the hierarchy in the history of the Church in Canada. Almost every bishop from Ontario and Quebec was present, and Western Canada, the Maritime Provinces and even Newfoundland were also represented. The Bishop of Mont Laurier entered into his high office with a remarkable testimony of sympathy and affectionate good will on the part of the Canadian episcopate, which will doubtless be for him an inspiration and an encouragement in the arduous work of organizing his new diocese.

Perhaps not less gratifying was the evidence of the esteem on the part of the clergy and laity of the diocese of Ottawa, where Bishop Brunet was born and educated, and where in various capacities he spent the twenty years of his ministry. At least three hundred priests, secular and regular, and a great concourse of the laity thronged the great cathedral during the memorable ceremony.

The recently consecrated Bishop of Peterborough preached the English sermon. With an eloquence direct and simple, and free from all suggestion of controversy, he preached

from the text, "As My Father sent Me, I also send you." The occasion lent a singular dignity and impressiveness to the straightforward statement of the Catholic doctrine of the institution and perpetuation of the episcopate. The creation of a new diocese naturally suggested the theme of the growth of the Church in Canada of which Bishop O'Brien in broad outlines drew a striking picture.

His Lordship Bishop Forbes, himself elevated to the episcopal dignity only three weeks ago, delivered the French sermon, in which he traced the role of the episcopate in the Catholic Church.

Following is a complete list of the Archbishops and Bishops who assisted at the consecration:

- Archbishop Gauthier, Ottawa. Archbishop Begin, Quebec. Archbishop Bruchesi, Montreal. Archbishop Spratt, Kingston. Archbishop McNeil, Toronto. Archbishop McCarthy, Halifax. Archbishop Legal, St. Albert. Archbishop McDonald, Alexandria. Bishop Gabriel, Odessa. Bishop Scollard, Sault Ste Marie. Bishop Clouthier, Three Rivers. Bishop Larocque, Sherbrooke. Bishop Bruneau, Nicolet. Bishop Blais, Rimouski. Bishop Latulippe, Haileybury. Bishop Ryan, Pembroke. Bishop Bernard, St. Hyacinth. Bishop Leblanc, St. John, N. B. Bishop Power, St. John's, Nfld. Bishop Blanche, Gulf of St. Lawrence.

Bishop Gauthier, Montreal. Bishop Fallon, London. Bishop Morrison, Antigonish. Bishop Brunet, Mont Laurier. Bishop Hudka, Ruthenian. Bishop McNally, Calgary. Bishop O'Brien, Peterborough. Bishop Forbes, Joliette. Bishop Leroy, Superior of the Holy Ghost Fathers.

His Grace the Most Reverend Archbishop Gauthier was the consecrating prelate, assisted by his two suffragans, Mgrs. Latulippe of Haileybury and Ryan of Pembroke.

TITLES OF THE POPE

Our esteemed subscriber who was naturally shocked at the title, "Our Lord God the Pope," which he imagined Catholics applied to the Holy Father, has found another expression which troubles him. He writes:

"I think there is an error also in the following sentence from the Life of Mother Margaret Mary Hallahan, preface by Bishop Ullathorne, page 488: 'When I heard him sing Mass I cannot express what I felt: it was the God of earth prostrate in adoration before the God of heaven!'"

Turning to the work indicated we find the passage with its context reads as follows: "The emotion which Mother Margaret felt in beholding Almighty God served with so magnificent a worship, in seeing, as she said, 'the greatest man of the earth, say Mass, was so powerful and absorbing that at the time she was wholly unconscious of fatigue. It was to her the supreme moment of her life, and one to which she often afterwards referred. I am afraid of saying what I felt about the Pope,' she once remarked, 'lest I should scandalize people. I wanted to kneel there and look at him for hours. There was all that was most grand and powerful on earth—the man before whom kings were as nothing! And when I heard him sing Mass I cannot express what I felt; it was the God of earth prostrate in adoration before the God of heaven!'"

Here, then, is no question of Papal style or title, official or otherwise. It is merely a question of the propriety of the words used by a holy spiritual-minded woman in trying to express the emotion she felt when assisting at the greatest of religious functions—a solemn High Mass celebrated by the Pope with all the splendor of ceremony which attends it. We can readily admit that in her exalted mood she uses words that may seem to confirm the preconceived notions of those who have been taught to believe that Catholics actually deify the Pope. However, think what we may about her choice of words, an unprejudiced consideration of them shows that such an interpretation is absolutely baseless.

In the first place, it will be noted that the expression used by Mother Margaret is not "the God of earth," but "the God of earth." This distinction, whether important or not, is made by Mother Margaret, but overlooked by our correspondent.

Then Mother Margaret expressly recognizes the infinite distance which separates the creature from his Creator; she speaks of the Pope, however exalted his office and by whatever title she may refer to him, as prostrate in adoration before the God of heaven.

Now with regard to the term God as applied to men, though unusual and in our day confined to colloquial

English that borders on slang, it is not open to serious objection on any other ground than that of diction. It is merely a matter of opinion or taste, taking present usage into consideration.

There is the highest possible authority for so using the term.

In the eighty-first psalm we read: "God hath stood in the congregation of the gods; and being in the midst of them he judgeth gods."

And again: "I have said: You are gods and all of you sons of the Most High."

Our Lord Himself refers expressly to this usage of the word, John x. 41, 42:

"Jesus answered them: Is it not written in your law: I said you are gods?"

"If he called them gods to whom the word of God was spoken, and the scripture cannot be broken; etc."

Now what is the meaning of the words—the scripture cannot be broken?

Dean Alford, a Protestant, in his Speaker's Commentary, John x 35, 36, thus explains and paraphrases these words of Our Lord:

"You cannot explain this expression away. It cannot mean nothing, for it rests on the testimony of God's word."

Jesus not only quotes the term "gods" as applied to men, but emphasizes the fact that it is a scriptural term, adding "and the scripture cannot be broken."

Dr. Perowne, the Protestant Bishop of Worcester, commenting on the 81st psalm (82nd in the Protestant version) says:

"They are called gods not merely as having authority from God... but as His vice gerents."

The same Dr. Perowne writes: "Side by side with the shames of worship of the Virgin in the Church of Rome is the Divine honor paid to the Pope."

His cool common sense and scriptural scholarship leads him to justify and approve the ascription to earthly rulers the very titles which, ascribed to a spiritual ruler his anti-Catholic animus impels him to condemn as blasphemous!

If Jesus Christ Himself could insist that the term "gods" was properly and lawfully used in reference to the kings, priests and prophets of the Old Testament, surely it can with still greater propriety be applied to the kings, priests and prophets of the New Testament. And in so far as the spiritual is above the temporal, just so far is the spiritual ruler of all Christians above all temporal rulers in the dignity of his sublime office. He is in a very real sense of the unusual but scriptural term—the god of the earth.

Mother Margaret, whose use of the title is criticized, in the very sentence where she uses the term, recognizes quite simply and as a matter of course, that the Pope, notwithstanding his sublime office, in virtue of which he is clothed in a pre-eminent degree with the authority of God, is none the less a creature, infinitely removed from God the Creator, before whom this holy woman sees him "prostrate in adoration."

THE MASTER'S WAY

It lay there in the gutter, a poor battered, broken thing, and the crowd of idlers, whom curiosity had drawn together, looked down upon it with immeasurable disgust. A mere skeleton, a typical stray mongrel of the streets, an object of scorn and contempt to everyone, only fit to afford an hour's amusement to the mischievous street arabs who had just done it to death. Even its own kind had made war upon it, as was evidenced by the numerous scars on its emaciated limbs, relics of many a midnight battle, for the great and strong of every species make war on the weak and defenceless. They even dishonored it in death, sniffing disdainfully about its bleeding carcass, growling out contempt for the fallen. There it lay, a pitiful object that had never known what pity was in life, and was denied it even now. The blood-flecked foam oozed out between its gaping teeth; the non-bay sun shone down upon the glazed eyes—those eyes that still held the mute appeal with which the dumb creation would make parley with death. And some spat upon it with their kicks, and some spat upon it, and of all that crowd of idlers there was not one to pity it. Who would waste pity on a mongrel cur festering in the gutter under the noon-day sun?

Having satisfied their idle curiosity, the group of idlers were separating in little knots of two and three, when suddenly a new excitement

arrested them. A strange murmur ran along the street, and all eyes turned to see a commanding figure advancing towards them with stately mien. "It is the Master," they whispered one to the other, and

awed by the sight of the great Teacher, they stood aside to let Him pass. But He did not pass by. The dark object lying in the gutter attracted his attention, and, pausing for an instant, He regarded it with a glance of compassion. The spectators read the compassion in His gaze and were astonished. What can He see in this rotting carcass that can command His pity, they asked themselves. Jesus saw the disgust in their eyes—read, too, the thought of their hearts, and He answered their unspoken question. "Even pearls cannot compare with the beauty of its teeth," He said, and one by one, they slunk away abashed.

It is only a legend, but who will say that it is improbable? Another time, and another crowd, and a woman, their prisoner, despised as this dead dog in the gutter. And they asked Him for His verdict. And when they heard it they slunk away, even as this crowd, discomfited and abashed. "Neither will I condemn thee."

Suppose we make it our guide and motto in our dealings with our brother? How many a breaking heart would find in it a hidden balm. How many a tired soul would be nerved anew for life's weary struggle? "Neither will I condemn thee." Forgiving those who trespass against us as we hope to be forgiven. Cloaking another's fault under the sweet mantle of Charity. Seeing the good that men do rather than the evil. It is the Master's way.

NOTES AND COMMENTS

THE ABSOLUTE dependence of Protestant missions upon the almighty dollar is once more accentuated by the appeal made in behalf of Anatolia College, Turkey, and given widespread publicity through the American and Canadian Press Associations. "Turkey," says Dr. Charles C. Tracy, President of the College, to the American Board of Commissioners for foreign missions, in session at Kansas City, "can be made Christian for \$1,000,000." The Turk is generally credited with an enthusiastic and ineradicable devotion to Moslemism. For that cause he has in war shown a stolid indifference to death, and in peace, a willingness to part with all his worldly goods, rather than abandon his fanatical tenets. But, according to this Dr. Tracy, the American dollar has never yet had a fair show with him, and he thinks that, confronted with 1,000,000 "bucks," the hitherto impenetrable wall of Islam will crumble to pieces.

THE NOTION is not particularly flattering to Turkey, but what shall we say of the Christian mind that formulates it? The truth is, as has more than once been pointed out in these columns, the modern Protestant conception of the Gospel of Christ is inseparably bound up with the dollar. Money is, with them, coming to be the one thing necessary to its propagation. A generation or two ago simple minded devotion and poverty of spirit did count for something, but now, if we may judge from their own published deliverances, all that has gone down before financial and business considerations. This may be in harmony with the mammon-worship so much in the ascendant in our time, but is absolutely foreign to the maxims of that same gospel as proclaimed by its Divine Author.

WE ARE far from saying that money, or the substance it represents, is not, humanly speaking, necessary to the spread of Christianity as in every other department of human life. It is the substance given into man's hands whereby he has to work out his destiny here below. But it is, of the accidents, not of the essence of life, according to Christian precept and example. And it is not to the heavily-subsidized missionary of nineteenth or twentieth century Protestantism that the world owes its Christianity, but to the bare-footed monk or friar of the ages of faith, who, adhering strictly to the Master's injunction to concern themselves not about gold or silver, but to be in all things like unto Himself, went out into the great unknown world to subdue it by the simple proclamation of His message. And notwithstanding the fact that under modern conditions money is a greater factor than it was in a simpler age, it is, none the less true

that the Apostolic spirit holds good with the Catholic foreign missionary of today.

THESE HAS just come to our editorial desk a little book of devotions which merits more than a passing notice. Our readers may recall that a few weeks ago we made reference to a learned Commentary on the Greek text of the Apocalypse written by a Catholic layman of India, which was made the text for a few reflections upon the sphere of usefulness thus exemplified as open to the scholarly laymen. The volume lying before us gives additional emphasis to those reflections. It is a collection of "Bible Meditations and Prayers," drawn exclusively from a Scriptural source, and adapted to all the needs of the Christian life and to devout observance of the Church's precepts.

THE BOOK, which is in two parts, was originally written in Spanish, and is the work of a Catholic layman of Buenos Aires, the chief city of the Argentine Republic. The first part is a series of meditations upon the great essential truths of the Christian religion, upon the trials and tribulations of the soul, and upon one's duty to one's neighbor. The second part consists of a series of prayers for confession, Communion, attendance at Mass, for every exigency of life and in preparation for eternity—all, in the very words of Scripture, drawn from its various parts, and pieced together according to the order of ideas. The book in its Spanish original has not only the approval and endorsement of the Apostolic Internuncio in the Argentine, and of the Archbishop of Montevideo, but of the Holy Father himself, who conveyed to the author, by means of an autograph letter, his special blessing. This letter is reproduced in fac-simile in the volume before us. The English translation, which is the work of the author himself, has the imprimatur of Canon Sarmont, Vicar-General of Westminster, and of Father Henry S. Bowden of the Brompton Oratory, as Censor Deputatus.

OF THE author of this very interesting and consoling book, all we have been able to learn is from the internal evidence of the letters of approbation prefixed to the volume. Joachim M. Cullen, the son, we conjecture, of an Irish father and a Spanish-American mother, is a Doctor of Laws of Buenos Aires. The estimation in which he is held by his Archbishop may be seen by an extract from a letter of His Grace of Montevideo. This letter also indicates to what advantage a layman may utilize his time and talents along this line in the service of the Church and for the extension of Christ's kingdom on earth. But, we may ask again, why should it be so wonderful or incredible that a layman should attain proficiency in studies of the kind?

WRITING FROM his cathedral city, Archbishop Soler thus addresses Dr. Cullen:

"With what ever-increasing amazement did I read your book. Is it possible? I asked myself. Has Dr. Cullen really written this book? It seemed wonderful, almost incredible. I found it difficult to persuade myself that a layman could be so methodical and proficient a student of the Scriptures, and so thoroughly master their contents, as to be able, with Biblical verses and phrases, to compile a Divine exposition of the teachings, counsels, and precepts of Holy Writ, and the virtues it inculcates. Indeed, to collect and unite under separate headings the various passages scattered throughout the Inspired Books must have demanded extreme laboriousness, no less than intelligence, originality, and natural aptitude for the task. . . . You may well rest satisfied with your work; the result is a beautiful manual of piety, and a prayer-book of unsurpassed excellence. For my part I know nothing of the kind to equal it."

IN A SIMILAR strain writes Archbishop Sabbatucci, the Apostolic Internuncio: "I congratulate you," he says, "with all my heart, and earnestly desire that, with God's blessing, your little books may soon be widely circulated, and that, in passing from hand to hand, the good seed may bear fruit, thus proving the Word of God to be the word of life." So also Cardinal Merry del Val, speaking for the Holy Father: "His Holiness is much pleased with your dutiful offering, and wishing to mark his appreciation of your filial piety, most heartily bestows upon you a special apostolic blessing."

ONE MORE reflection before we leave for the present this timely



FATHER FRASER RESCUING CHINESE CHILDREN ABANDONED BY THEIR PARENTS

FATHER FRASER ANOTHER INTERESTING LETTER FROM THE GREAT MISSIONARY

Catholic Mission, Taichowfu, China, Sept. 17, 1913.

Dear Mr. Coffey.—Since I wrote you last a dreadful disaster has come upon me and my parish. No less than the ghastly figure of famine is staring us in the face. All my people, about two million in number, are farmers, each with a little patch of rice field. For them rice is their daily bread. Now, just when they had prospects of a glorious harvest, which would save them over the winter, the sun kept shining so long and so fiercely that nearly the whole crop withered and died. What will they do to keep alive? It is not the case of foodstuffs being rushed into the famine districts by train, as in America. Here in China no place has ever an abundance of food—all are always just eking out an existence and no more, so that when a real famine does come as in my case all the poor people can do is to knuckle down to their hard lot and pine away with hunger.

Now here is an occasion to reap a harvest of souls. Hundreds are asking to be admitted to my free schools and catechumens, dreading the pangs of hunger and death by starvation, and at the same time willing to embrace our holy religion with all their heart. Oh! If I could but take in a thousand of them, big and little, men, women and children; I

would, besides saving the life of the body, cleanse their souls with the waters of baptism, and feed them with the Bread of Life. "Rice Christians," you will say. But no, let me explain. God uses different means in different places and at different times to attract souls into the bosom of Holy Mother Church. Now it is a sovereign who induces his subjects to embrace the Faith, now a miracle worker, and again it is almsgiving that throws the net of Peter about the predestined souls, and I can safely say that thousands in China are to-day safe in the Ark of Salvation through charity received at the Catholic mission.

C. L. C. A.

One of the largest gatherings of Catholic young men ever held in Toronto assembled to hear Rev. Father O'Malley, the new spiritual adviser of the Catholic Laymen's Culture Association, speak on "Ideals" in St. Mary's Club house on Tuesday evening, October 28th. The reverend speaker handled his subject in his usual masterly manner and the men present were much inspired by the elevating character of the address. A standing vote of thanks was tendered the reverend father at the close. Musical numbers were rendered by the Misses Scanlon and Mr. B. McCann. Mr. J. D. Cherrier, who occupied the chair, in his opening remarks stated that Catholics had much hostility to contend with in Toronto, and therefore it behooved every Catholic man to put into practice the slogan of the C. L. C. A.,—"Wake Up, Catholic Men!" If they would obtain their rights. The different committees

would, besides saving the life of the body, cleanse their souls with the waters of baptism, and feed them with the Bread of Life. "Rice Christians," you will say. But no, let me explain. God uses different means in different places and at different times to attract souls into the bosom of Holy Mother Church. Now it is a sovereign who induces his subjects to embrace the Faith, now a miracle worker, and again it is almsgiving that throws the net of Peter about the predestined souls, and I can safely say that thousands in China are to-day safe in the Ark of Salvation through charity received at the Catholic mission.

When I said above that I would like to rescue a thousand, it may have startled you as a vain hope that could not at all be realized. But let me tell you that I can feed and instruct a child (or a grown person for that matter) for the small sum of 5 cents a day. Now, I don't want any of your readers to put 5 cents in a letter and spend another 5 five cents to send it; but let a number club together and send the result to your office for me. Those who are blessed with wealth might even take a dozen poor unfortunates on their shoulder and bear them up to the mansion of bliss and eternal satiety. They are crying to me daily and through me to you: "Only three grains of corn, it will keep the little life I have till the coming of the morn," yea, even till the morn of the never-ending day.

GOULD-CASTELLANE CASE

The enemies of the Church are always on the lookout for ways and means to revile it. Such persons are using the Gould-Castellane marriage case for that purpose. The case has been fully explained in Catholic periodicals, and were the enemies the only ones professing to be troubled by it, we should say no more on the subject. But they are not the only ones. There are others, even Catholics, who in good faith feel upset over the affair, and we have been trying to see what the reason is. We think the fundamental difficulty is a misapprehension of the attitude of the Church with regard to the marriage contract. Suppose a couple before getting married had drawn up an agreement that their union was to be terminable at pleasure, and that whatever promises they should make would be under this condition. Should one of them afterwards plead this agreement in a secular court as the grounds for a declaration of nullity, the answer would be most probably: "You have been married according to the forms of the law. The court refuses to recognize a previous agreement that would make a mockery of them." The civil power assumes a jurisdiction over all contracts, and holds that a couple legally capable and going through all the proscribed legal forms are legally married. The Catholic Church, on the contrary, holds that the essential marriage contract is of divine institution. It is the free mutual promise according to God's ordinance, duly made and accepted, of a man and woman capable of contracting. Hence, unless the promises exchanged have for their matter the matrimonial society ordained by God, no power, ecclesiastical or civil, can make the con-

tract a real marriage. In such cases, therefore, as the Gould-Castellane there is no question of nullifying marriage. The whole investigation is to discover whether the marriage is, or is not, void in itself by reason of an essential defect in the contract. Hence, a declaration of nullity by an ecclesiastical tribunal does not make the marriage null and void, but merely states that the evidence adduced proves its nullity in foro externo. Yet the tribunal is not infallible. It uses every means to test the credibility of the witnesses; but should these impose upon it by perjury or conspiracy, the guilt rests on them and on the party to the suit that suborned them, and any marriage the parties may afterwards attempt will be null and void in conscience. So, too, should the marriage have been really null, still, if it cannot be proved before the tribunal, the judgment that nullity has not been established does not make it a good marriage in conscience, and the parties must govern themselves by their failure to establish it in foro externo forbids them to contract new alliances.

ARCHDIOCESE OF HALIFAX

FATHER BROWN, OF WINDSOR, HONORED

Rev. Father Brown, of Windsor, N. S., on the occasion of his being named member, was made the recipient of unusual honors by his people, showing the respect in which he was held. On Friday evening he was presented with a complimentary address by the C. M. B. A., which was signed on behalf of the branch by F. C. Lynch, President, and Samuel McDonald, Secretary. The address was accompanied by a handsome gold headed cane. The reverend father made an appropriate reply. A pleasing incident of his departure from Windsor was the burning of a mortgage amounting to \$2,700, which was the total amount of the debt on the church. He goes to a larger field of labor where his splendid administrative ability will have full scope. There was a large gathering of the congregation on Sunday evening. After Benediction Mr. W. E. Regan and Mr. H. A. Lynch approached the sanctuary and the former read an address on behalf of Mr. Lynch handed Father Brown a purse of gold containing \$140. In his reply the good pastor made a very feeling reference to the pleasant relations that existed between priest and people during his pastorate in Windsor. He admonished them to be loyal and true to their new pastor, Father Collins, as they had been loyal and true to him. The teachers and children of the Separate school did not forget their beloved pastor, for they also presented him with an address and valuable presents.

The Catholic Record sends Father Brown congratulations and trusts that his work in his new field of labor will be blessed as it was in Windsor.

A DE LA SALLE CADET HONORED

SIR JOHN GIBSON PINNED HUMANE SOCIETY MEDAL ON CADET CAPTAIN'S BREST—DEED OF TRUE VALOR—HIGH PRAISE BESTOWED UPON NEIL SMITH BY ARCHBISHOP McNEIL

The presentation of a Royal Canadian Humane Society Medal to Mr. Neil McCabe Smith, Captain No. 2 Company, De La Salle Cadets, took place at the Armories, Toronto, Monday afternoon. When Sir John Gibson who made the presentation arrived at 4 o'clock he was received by His Grace Archbishop McNeil, Honorable Adam Brown, president of the Royal Canadian Humane Society, and Mr. W. E. Blake, who had charge of the matters of the ceremony. The young cadets were lined up in true military fashion, their neat grey suits and accoutrements presenting a very attractive appearance, and the fine figures of the lads evoking many admirable comments. A salute from the file and drum band announced the coming of the King's representative, and the lines stood at attention while the Lieutenant-Governor went up and down inspecting the ranks. The cadets in closed in, forming a square with silken standards floating in the centre, and the young captain who was to be rewarded for his bravery was called to the front to receive the medal from the hands of Sir John Gibson. Mr. W. E. Blake then related the circumstance of the rescue. Last summer, in response to cries of distress out on the lake, young Smith and a companion had rowed out to where they found a man gesticulating wildly, his lady companion, in changing seats, having fallen overboard. There was no sign of the woman. Without divesting himself of his clothing Smith dived into the lake twice, unsuccessfully. The third time he swam along the bottom, and keeping his eyes open, he found the woman, brought her to the surface, put her in the boat, brought her ashore, and assisted in the work of resuscitation until medical service was forthcoming.

THE LATE CANON SHEEHAN

Many reminiscences of Canon Sheehan have been published, but none quite so intimate, none quite so touching as those of Mrs. William O'Brien. Her husband and the Canon had been schoolfellows, and the early kindness was renewed and increased as the Cork area became more and more a political entity of its own, and separations sadder than death's divided many friends. And then there was their common love of the Mallow, and in the Mallow Convent his two sisters had lived their religious life, and their death had only increased his attachment to the Mallow nuns. Two of these were allowed to the bedside of his happy sufferer. A cloud of depression had enveloped him until his disease was fully declared. Uncertainty is not perhaps ever a heroic stage. The man who makes a renunciation in the dark, with a "but" and an "if" in it, is afraid of feeling himself guilty of intimate melodrama. But the Canon had his opportunity. "From the hour he knew from the mouth of a skilled specialist that he could not expect to be cured, he threw to the winds all melancholy. To visit him in hospital, or later in his home, was to meet the cheerful, kindest of spirits. He had never much of a body, but pain and

would have been sufficient incentive to be present. He hoped that during the year they would extend their work to rifle and target practice.

When the Lieutenant-Governor had pinned the medal on the coat of the young captain, Archbishop McNeil added his congratulations. Not even with bullets whistling about one, could man do more than had he to whom the medal had been given when he went down into the water for the third time, said the Archbishop. Honorable Adam Brown, who came from his home in Hamilton to be present on the occasion, delivered an eloquent address of congratulation to Captain Neil Smith and to the efficient De La Salle Cadet Corps in which he commands. The singing of The Maple Leaf and cheers for the Lieutenant-Governor and the Archbishops were given before the cadets marched from the Armories to the spirited notes of the fife and drum. Among those present were Mr. and Mrs. Neil Smith of 135 Kew Beach ave, father and mother of young Captain Smith, Rev. Fathers Minehan, Kernahan, Bench, Kelly, Hayden, Dollard, McGrath, O'Brien and Bonner; Brother Kogation, Principal of De La Salle, and Brothers General and Lawrence; Col. Elliott, General Lessard, Colonel Thompson, Sergeant Keith was in command of the Cadet corps, with Mr. Richard Clarke leading the band.

JUDGE DROMGOLE

On last Thursday evening, in this city, the members of the Knights of Columbus gave a banquet in honor of Judge Dromgole, lately appointed to the Bench in Essex county. There was also presented to him a beautiful sterling silver tea service. Almost the entire membership in London district were present, filling the large hall, a testimony of the great esteem in which Judge Dromgole is held. It was in every respect a worthy expression of regard for the new Judge. In the ranks of the Knights of Columbus he had stood very high, having occupied the position of State Deputy. As a Catholic and as a citizen of London he enjoyed the very highest esteem of his people. The usual toasts were proposed and responded to in an eloquent manner. Right Rev. M. F. Fallon, Bishop of London, replied to the toast of the Pope. It was a most interesting discourse, he having had intimate relations with the reigning Pontiff and his predecessor. The other speakers were: J. L. Killoran, barrister, Goderich; Hon. Senator Coffey; State Deputy T. N. Phelan, of Toronto, and Mr. Fred J. Waad. Dr. Claude Brown proposed the toast of "Our Guest" in very happy terms, which was replied to by the Judge in an eloquent manner. The chairman of the banquet was Mr. M. Frank Forristal, Lecturer. There were also present Rev. Fathers Constantine of San Antonio, Texas; Lennon of the diocese of Hamilton, and Laurendeau, Labelle and Hanlon of London.

ARCHDIOCESE OF TORONTO

Bridgeport, Oct. 27, 1913.

The Rev. Father H. J. Murray, pastor of St. Joseph's Church, Bridgeport, for the last six years, has been promoted to the parish of Oshawa, one of the largest parishes in Ontario. He has returned from attending the Catholic Congress at Boston, where he was notified of the change. On the 26th his congregation gave him a purse of \$200, with a congratulatory address. Since he came to Bridgeport a \$7,500 rectory has been built and a good working sun accumulated towards the new St. Joseph's church, on which work will be started in the spring. The Rev. Father Murray will assume his new pastorate Sunday. His successor here has not been named as yet. Father Murray is known to many Buffalo Catholics by reason of his having conducted services every Sunday in the summer for some years past at Crystal Beach.

suffering carried off all but an etheralized being. He grew thinner and thinner, and a beauty of another world shone out of his eyes, that were so bright and clear, and the smile of the pale lips became more and more charming as the end grew nearer."—Tablet.

TRIBUTE TO CANON SHEEHAN

Oh Son of Erin! On your lowly bier, In far famed Donegal, beyond the main, In peace and rest you lie, while we your friends, Pray for your soul with hope that One will hear. And all His choicest blessings will rain down, And three enfold you, in your calm repose And myriad tongues proclaim your high renown, While all men mourn your loss, but chiefly those Who've stood with you, by some poor dying saint, To marvel at his faith, so pure, so fine, Mid direst poverty, whose only plaint Was ever—"Not my will, dear Lord, but Thine." And many a time and oft, with you, for guide, We've climbed the mountain paths thro' driving rain, Bearing the Master of the World so wide, To some poor sinner in his mortal pain. But hark! The daylight fails, and night is here, And in the little cabin, topped with weeds, The tasks are laid aside, and now we hear The voice of Granny as she tells her beads. And even the youngest there shall have a part, In that sweet symphony of loving praise, And every voice, outpouring from the heart, Pleads: "Mary, Mother, guard us all our days!" Dear Rosary! How potent is your charm, To soothe our wretched ills, to dry our tears, We lightly slip our Aves, in our devotion, But know their solace, in declining years. Thus Granny, bent and old, yet e'er content, To-night with troubled voice, the while she leads Her children, who with mournful heads down bent, Pray for the soul of one who loved the dead. And who are these, at some poor chapel-door Who press so quickly toward, crowd the way, Only the children, school and all being over, Coming to tell their faults, and then to pray. And dear old Daddy Dan with patient air, Sits, while they face him with such loving eyes, As each transgression's told with thoughtful care, And Father Dan responds with words so wise! Ah! How he loves them, and their innocence Looks out from Irish eyes, so clear, so true, With naught of fear in them, without pretence, With naught but truth outlined in his every blue. We've smiled with you at many a quip and jest Of peasant drill, related by the way, And laughed with glee, at that fine tale—the best—The record of one delicious Log-wood day. Even the you're gone from us, your memory dear Will linger in our hearts, our intellects, Will cheer us, help us on from year to year, Aid us to live good lives, to shun defects. Oh gifted Scholar! Lover of the poor! Right judge of human nature's extreme bent, Whose criticism, keenly true and sure, Is tinged with Charity, most rarely bent. Sleep well, Oh brilliant son of Erin's isle Your mission and find harbor west. After the heat and burden of the day, The golden sands all spent, the race being run. Then may you hear the Voice you most adored, Proclaim these words: "Come, enter in, my son, Partake you of the glory of your Lord, Your work is finished! Well, and nobly done!" —TERESA M. GARDNER Hamilton, Ont., Oct. 25th, 1913.

DEATH OF MRS. JOHN KIDD

On Monday, October 6th, 1913, the soul of Bridget, relict of the late John Kidd, of Athlone, Ontario, passed peacefully away into the arms of her Creator. A woman of rare business capacity, a fond, devoted mother, a generous friend to the poor, the sick, and the afflicted, her presence will ever be missed, in her home, and throughout the district in which she lived. The funeral, which was one of the largest ever seen in the township, took place at St. James' Church, Colgan, Oct. 8th. Solemn High Mass was sung by Rev. Dr. J. T. Kidd, President of St. Augustine's Seminary; son of the deceased. Rev. M. V. Kelly, St. Basil's, Toronto was deacon, and Father Wilson subdeacon. Very Rev. Dean Harris preached an eloquent sermon, and the choir was under the direction of Rev. Dr. Tracy. Some twenty-four priests were in the sanctuary. Father Jeffcott said the last prayers.

BE KIND

Be kind—for oh! a kind word spoken To those whose hearts are well-nigh broken Shall never pass away. That kind word, that sure assurance Whose recompense, beyond all measure, Waits the great re-coming day. Be kind, be kind unto thy brother, The love thou wouldst have for another. Do thou thyself impart That kind deed, wrought shall pass, Oh! never. Its blessed fruit remains forever. Deep in the Sacred Heart, Thy kind word again shall greet thee, When Jesus shall come forth to meet thee. When thou art kneeling at the tomb, The Heart of Jesus has remembered; "The Kingdoms" He will not "thou shalt remember" Was rendered unto Me." —Voice of the Sacred Heart.

PRAY FOR YOUR DEAD!

What is stronger or more lasting than the love which binds us to those who share our affection! The mother's love for the child, the friend's love for the friend, are the noblest traits of the human nature, because we were created to love God and our neighbor. Life comes to us and life seems to end when death comes. There is a separation of soul from body of friend from friend. Oh! if the grave meant death forever, then, indeed, would we be miserable. If there were no hope, then to live were pain, and to exist, cruel punishment. Our holy faith tells us what is called death is only separation; that death is but the gateway to eternal life; that to die is but to begin to live. Faith tells us that love never dies when love is nourished in the grace of God's sweet mercy. So beyond the grave, love may go still to love those to whom nature or friendship bound us. We believe that beyond the grave is a place of probation for souls not wholly purified having yet something to pay to the justice of God for sins already remitted. Those we love and who love us may be in punishment, expiating their sins. Faith tells us that our love may reach them and that our prayers may help them and that we may place to their credit anything of ours which has merit before God. In this life we pray for others, we do works of mercy that they may be saved; but they are still in the world and our benefits depend upon their will not to place obstacles in the way. But in purgatory there is no obstacle. Our prayers, our good works, our merits, go straight to their help and their suffering is relieved, their days of punishment are shortened, and love continues toward those we loved on earth. They in turn, in their gratitude pray for us and their prayers mount to heaven and the graces of God come in heavenly dew to our souls. Our dear old beloved dead! Loved even more strongly because they are near to God. How consoling the doctrine that assures us that we can pray for them, and we should pray for them! Are they in suffering?

"I ATTRIBUTE MY CURE SOLELY

And Entirely To Taking "Fruit-a-tives"

HULL, Ont., Dec. 24th, 1909 "For the past twelve years, I had painful attacks of Dyspepsia. I could not digest my food and everything caused the most agonizing pain in my stomach. I also had a fearful attack of Constipation and at times, I had no movement of the bowels for two weeks. Three doctors attended me for two years and gave me all kinds of medicine but did me no good. My weight came to only 80 pounds and everyone thought I was going to die. Finally, I had the good fortune to try "Fruit-a-tives" and as soon as I began to take them, I felt better. I persisted in the treatment and to my great joy, I steadily improved. Now I feel very well, weigh 115 pounds, and this is more than I ever weighed even before my illness. I attribute my cure solely and entirely to "Fruit-a-tives" and can never praise them too much for saving my life. To all who suffer from Dyspepsia and Constipation, I recommend "Fruit-a-tives" as a miraculous remedy!" —Mrs. ANDREW STAFFORD. 50c a box, 6 for \$2.50, trial size 25c. At dealers or from Fruit-a-tives Limited, Ottawa.

We know not; but love bids us pray for them and pray for them ever; that the hand of the Lord be not laid heavily upon them. Pray for your dead! Never forget you dead! They love you and they plead for your prayers. Pray for the dead that eternal rest may come to them and that perpetual light may shine upon them.—Pittsburg Observer.

From "The Annals" Larkwanna, N. Y.

Will I whisper a name that was lovely of old, When the tale of the infant's death was told; The honored of God in his sorrow sublime, Still haunting the heart in the shadows of time? O'er the starlight of Judah the night mists were rolled, On the Galilee's bosom the shadows lay cold. When it woke on the midnight so solemn and dim, With the flame of a star and the sound of a hymn. And still at the altar and still at the hearth, Fronts the cradle of Christ at the end of the earth, As gentle in glory, as steadfast in gloom, It bows at the manger and kneels at the tomb. And many shall bless it, as many have blessed, From the morning of life to the morrow of rest; And itsfulness of meaning its mystery shall keep, While a Mary shall watch on a Mary's sleep.

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Dainty Pattern Genuine Rogers' Silverware. Guaranteed 5 Years. 6 Knives, 6 Forks, 6 Teaspoons, 6 Desert spoons, 1 Sugar Shell, 1 Butter Knife. In white lined, oak finished, silver mounted cabinet as shown. Let me send this set expressed paid for you to examine. If you think it is a bargain and equal to any \$12.00 cabinet paid the agent \$7.80 and it is yours. SEND NO MONEY—WRITE TO-DAY. H. A. Johnston, 197 Pr., Toronto

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FIVE MINUTE SERMON

Rev. J. J. BURKE, PHOENIX, ILL. TWENTY-SIXTH SUNDAY AFTER PENTECOST

HUMILITY

"I will open my mouth in parables" (St. Matt. 23:35)

In ancient times it was the custom of wise men to use parables and examples to explain truths, so as to make them easily understood by the people.

A holy writer says Christ compared the kingdom of heaven to the mustard seed because in order to acquire the virtue which is needed to enter the kingdom of heaven we must possess some of the qualities of the mustard seed.

The greater thou art, the more humble thyself in all things, and thou shalt find grace before God (Eccles. iii, 20.)

He hath regard to the prayer of the humble; and he hath not despised their petition (Ps. ci, 18.)

When she humbled herself and washed the feet of our Saviour, He gave her the comforting assurance that her sins were forgiven her.

Without humility it is impossible to enter the kingdom of heaven. At one time when the disciples came to Jesus and asked: "Who is the greatest in the kingdom of heaven?"

He called unto Him a little child, placed him in the midst of them and said: "Amen, I say unto you, unless you be converted, and become as little children, you shall not enter the kingdom of heaven"

What is this small price for which we may buy much? It is a drink of water, an alms, a little suffering for the love of God.

TEMPERANCE

DRUNKENNESS

Behold the image of God as he comes forth from the drinking house where he has pandered to the meanest, vilest and most degrading of the senses—the sense of taste.

Behold him now as he reels forth, senseless and debauched, from the drinking house where he has left his reason, his affections and his freedom.

Behold him now as he reels forth, senseless and debauched, from the drinking house where he has left his reason, his affections and his freedom.

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under the Chicago Court of Domestic Relations in the last year. The novel court is about to close its second twelvemonth, and Judge Gemmill has nearly finished his report for that period.

Following are the causes of domestic trouble, as tabulated by Judge Gemmill: Liquor, 42 per cent. Immorality, 14 per cent. Disease, 13 per cent.

Louresdes and its Lesson. Louresdes is primarily a manifestation of faith, in which the frequent recurrence of miraculous cures, marvelous though they be, is but an incident.

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"I suppose now you're a bit disappointed, going so far and coming back no better?"

"Indeed you're wrong, sir," she answered. "We're all better in mind. There's a great load off me heart, and I'm ready to go back again this minute, and if the Blessed Mother asks God to spare me I'll go every time I'm let."

She was typical of all: "From the blind, the lame, and the stricken I heard the same opinions in different words. Not one of discouragement or grumbling could I hear, and I have been amongst more than a hundred invalids this day."

The reports of the latest pilgrimage, or indeed of any, will account for this strange content. The representatives of the London ladies are bewildered no less by the religious manifestations than the marvelous cures they have witnessed.

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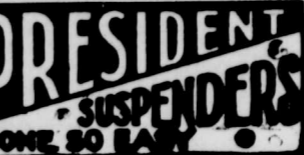
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God and Mary. Lovingly and humbly they do their work, the equals or servants of the lowliest. They are all volunteers, and their numbers never fall the needs. It is a thrilling exhibition of Christian virtue that makes Lourdes a grand High School in the charity of Christ.

The faith and piety and charity of Lourdes have won more souls than its miracles, or rather, have won their wills into submission to the evidence of their senses and the law of their minds.

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Advertisement for North American Life Assurance Company, featuring a map of North America and the slogan 'INSURE YOUR INSURANCE'.

all about them—you can see courtesy in the subway and devotion to duty in many a dingy shop, but they prefer the manners and labors of the roof garden.

Style 110. Few Great Pianos. Most piano makers will tell you that their instruments are the best made. Some of them think so: Others merely say so.

Sherlock-Manning 20th Century Piano. is recognized as one of them. Here is another remarkable fact: A competitor originated our slogan.

Advertisement for a Complete Laundry in itself, featuring an illustration of a washing machine and text describing its features.

Advertisement for CURE that BUNION, featuring an illustration of a foot and text describing the product's benefits for treating bunions.

Advertisement for Eddy's 'Safeguard' Safety Matches, listing features such as 'in special convertible box' and 'good matches always ready at the bottom'.

Advertisement for Stained Glass Memorial Windows and Leaded Lights, featuring an illustration of a woman and text for B. Leonard, Quebec, P. Q., Est. 1896.

Cure Your Rheumatism 50,000 BOXES FREE



JOHN A. SMITH Discoverer of the Great Rheumatic Remedy. Rheumatism, Lumbago, Sciatica, Pain in the back have been cured, in the real meaning of the word, by a little Stillin-gia, Iodide of Potassium, Poke Root, Guaiac Resin and Sarsaparilla.

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Liquor sets up inflammation and irritation of the stomach and weakens the nerves. The steady or periodical (spree) drinker is often forced to drink even against his will by his unnatural physical condition.

Samaria Prescription stops the craving, steadies the nerves, builds up the general health, and makes drink actually distasteful and nauseous. It is tasteless, and odorless and can be given with or without the knowledge of the patient.

Now if you know of any family needing this remedy, tell them about it. If you have a friend or relative who has formed or is forming the drink habit, help him to release himself from its awful clutches.

A FREE TRIAL PACKAGE of Samaria prescription with booklet, giving full particulars, testimonials, price, etc., will be sent absolutely free and postpaid in plain sealed package to anyone asking for it and mentioning this paper.

RIGHT PASSING BY

The raindrops patter against the pane, The wind moans by the door, Himself, she sees that the fire is bright, And then sweeps up the floor;

Sanol

Is a positive cure for Gall Stones, Kidney Trouble, Bladder and Kidney Stones, Gravel, Lumbago, Rheumatic Pains, ailments of uric acid origin. PRICE \$1.50.

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ARTIFICIAL FLOWERS Are now being used by every one for decorating and at about one tenth of the expense.

For us, who measure the things of Faith By scientific brief, A superstition, a fairy tale, We hold such vain belief.

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WANTED FOR CATHOLIC SCHOOL IN Saskatchewan, a teacher who can teach English and French.

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MARRIAGE ADAMS-O'BRIEN — In St. Helen's Church, Toronto, Sept 29, 1918, by Rev. Father O'Brien, James J. Adams, son of Mr. Francis Adams, of Toronto, to Teresa, daughter of the late Mr. and Mrs. Michael O'Brien of Orillia.

One reason prayers are not answered is because they are mere words.

DIED RAIN.—In London, Ont., on October 18, 1918, Annie Gilmour Reid widow of the late Stewart Reid, and mother-in-law of His Honor Judge Dromgole, of Windsor, Ont. May her soul rest in peace!

LAVOL Latest Discovery For Eczema and Bad Skin

The isolation and study of the germ which causes eczema was soon followed by the introduction of LAVOL—the element recently discovered in London, which infallibly destroys this germ and eradicates the disease.

From the time its remarkable results were first demonstrated to the public, LAVOL has been in constant demand. Cures soon are growing every day in numbers.

One 60 day LAVOL treatment is usually enough to complete a cure. It is sent prepaid on receipt of \$2.00. The rapidity with which LAVOL cleanses the skin of all small impurities, pimples, rashes, blotches, itching spots, baby eczema, will shortly make this new element a necessity in every home, especially where there are children.

Address LAVOL LABORATORIES, Dept. N, 142 Mutual St., Toronto, enclosing \$2.00 for the new treatment.

Much dearer be the things that come through hard distress.—Spenser.

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THOMAS—5 octave solid walnut organ with high top, by the Thomas Organ Co., Woodstock. Has 10 stops, 2 sets of reeds, direct octave coupler, and 2 knee swells.

DOMINION—5 octave organ by the Dominion Co., Bowmanville, in solid walnut case, with extended top and built-in piano. Has 11 stops, 2 complete sets of reeds, 2 couplers and 2 knee swells.

MASON & HAMLIN—5 octave organ by the celebrated Mason & Hamlin Co., Boston, Mass., in solid walnut case with extended mirror top. Has 11 stops, 2 complete sets of reeds, couplers and 2 knee swells.

KARN—An attractive small chapel organ by the D. W. Karn Co., Woodstock. Has 11 stops, 2 complete sets of reeds, 2 couplers, and 2 knee swells.

BELL—Small chancel organ by the Bell Organ Co., Guelph, in quartered oak case with attractive rail top, modern style. Has 11 stops, 2 complete sets of reeds, couplers, and knee swells.

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