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bigotry chattering in his ears he may not be able to hear other voices; but when its clamor ceases he may grow less pessimistic. Doubtless there are not many skyscrapers in Portugal. The divorce courts are not working overtime. The hungry do not crowd the sidewalks. The murmurs of sullen, discontented thousands, blinded by the glare of the idle and profligate rick, are not so insistent in Portugal. The King may not be perfect—few people are at his age—but are the individuals who decrowned him entitled to a halo!

Verily much mushy music in praise of verified to the scale of the streets of husboards as sate in the streets of husboards as according to hear in the individual services are touched and softened at her name: are touched

| Property | Property

THE GREAT SIZERON
The great seems in the she'll fill any profile the fall of the fill any profile fill the fall of the fill any profile fill the fall of the fill and profile fill and and tolleten the profile fill and and tolleten the profile fill and and tolleten the fill profile fill and and tolleten the fill and profile fill and fill and profile

1671

that his senses were more or less dulled by drink; for he could hardly have by drink; for he could hardly have borne the torrent of contempt and anger which his mother poured forth. For a few moments she was silent, as if wishing to allow the spectacle of his degradation in drink to sink into the souls of her audience, and then she let loose the deads of anger and hate.

floods of anger and hate.
"Wisha, thin," she said, facing him,

"There! There!" said his wife, "but thim that's brought shroush takname into this house. Oh, wirra! wirra!" she cried, sitting that cook of the trailing the tendency of the cook, and many the cook of the cook of the cook of the cook of the many the cook of t and bending herself backward and forward, opening out her hands in an attitude of sorrow and despair, to think that I should see the day whin a son of mine would disgrace me! To think that for two hundred years, no one could pint a finger at the Kellys, until now! Manny and manny a time I hard my mother say, God rest her sow!! that no kelly, or thrace anny maneness has a family. An' sure the that for two hundred years, no one could pint a finger at the Kellys, until now! I wire a! wire a! wire a! wire a! as sore and sorrowful day for us; an' a day that unit of that for two hundred years, no one could mysterious folds, but which we in valuatry to penetrate by the eye of intellect or the years from the shadow and the symbol unto the Truth. He spoke of all such things with a ceretain awe and mysteriousness in his voice, that deeply impressed his hearers, not with a creepy feeling of dread for jable that the pint and gibing spectres, but with that reverential sensation of holy fear and be turned away abruptly.

I woung curate did not please his father who at once cut short the discussion.

"Very well," he said. "You won't be said, nor led by me or your mother. Thin you'd betther be lookin' for your curate did not please his father who at once cut short the discussion.

"Very well," he said. "You won't be said, nor led by me or your mother. Thin you'd betther be lookin' for your onther. Thin you'd betther be lookin' for your with a creepy feeling of dread for jable that you make your pace with the priesht."

And be turned away abruptly.

"Wisha, thin," she said, "A sake sat insecurely on the settle in the kitchen, "isn't this nice business I'm after hearing about you this morning?" She spoke calmly, but it was an enforced calmness, as if she were storing up her wrath for the final explosion.

"What?" said Dick, open-mouthed, and with watery eyes trying to fix his attention on his mother.

"What?" she replied. "You don't know, I suppose. You don't know, you —blagard, what the whole parish witnessed to day; and what the parish witnessed to day; and what the parish witnessed to day; and what the parish with nessed to day; and what the parish witnessed to the parish witnessed to day; and what the parish witnessed to day; and what the parish wit

"I'm talkin' about you, you blagard, an' thim that wor wid you this morning with the work of you this morning with you insuited the minister of God. To think that a child of mine should ever lift his hand again God's priesht! To 'hink that I rared a ruffian that has disgraced us forever! How can we ever lift our heads agin? Or face the dacent people—we who wor always respected in the parish? Where did the black drop come in, I wondher, for the Duggans and Kellys wor always clane and dacent people? The ould boy must have somethin to say to you, you blagard! and shilpped in the black blood somehow or other; for 'twas never hard in our family afore that we wint again the prieshts!" "The prieshts must be taught their lesson too." said Dick, waking up a little. "We're not goin' to lave priests, nor anybody else, ride over us."

"And who was ridin' over you, you ruffian?" said his mother. "What had the priest to say to you or the Yank outside? He had nayther hand, act or part in your thransactions. Well become that gintleman, who's the talk of the country for his larnin, and knowledge, to come between a parcel of amadhauns like ye, that can't bless yerselves, Begor, we're comin' to a quare pass, whin a gintleman like our parish priesht must come down, if you plaze, and turn out wan farmer to plaze another."

"He shouldn't have imployed the grabber's nephew in his school," said the parish priest had not promptly yielded to the popular demand.

"Indeed?" sneered the old woman, "The parish priest had not promptly yielded to the popular demand.

"Indeed?" sneered the old woman, "The parish priest had not promptly yielded to the popular demand.

"Indeed?" sneered the old woman, must consult an onshuch like you, that knows no more about a school than a cow does la holiday, whineyer he is to

be remimbered. For sure, every wan knows that nayther luck nor grace ever followed a family that had hand, act, or part again a priesht. An' 'tisn't to-day, nor to-morra, we'll know it. Whin I'm in my cowld grave, an' the sooner God takes me to Himself now, the betther, praised be His Holy Name! there'll be trouble an' sorrow on thim that come afther me—"

"There, there, Nance!" said her husband, who was more deeply affected by his wife's sorrow than anger, "what do you want makin' yersel' sick in that

with shame and sorrow; and the whole afternoon she passed from paroxysms of tears to paroxysms of anger; and it was difficult to say which of these it was most harrowing to witness.

When Dick with somewhat unsteady feet crossed the threshold of his home that Christmas night, it was well for him that his senses were more or less dulled.

And going over, she blew out the sed the threshold of his home istmas night, it was well for him senses were more or less dulled its respectation of the could hardly have torrent of contempt and anger its mother poured forth. For a sent so the spectacle of his degradation to to sink into the souls of here, and then she let loose the fanger and hate.

\*\*And going over, she blew out the Christmas candle, that had been burning since midnight. Its seemed so like the ceremony of public excommunication from the Church, of which the peasantry retain very vivid, if sometimes errones out raditions, that great awe fell on the entire household circle; and, as the smoking wick flared, and sank and died away, a darkness, as of death, or something time business I'm at insecurely on the settle in the thing worse than death, fell on the place. The girl fell on her knees to pray, and the men filed out, one by one, almost you this morning?" spoke calmly, but it was an encalmess, as if she were storing worth for the final explosion.

The little party of three, gathered with the calmest against the stranger.

"I am thinkin', Dick," said the diagradad spirit, when he remembers the perspiration to burst out in cold beads on his forehead, came down on his abject and degraded spirit, when he remembers the came dath of the curse that was sure to fall on anyone who had opposed or insulted the minister of God. It was in such a mood of agony his father found him. The old saw, a darkness, as of death, or something the curse that was a five to the curse that was forehead, came down on his abject and degraded spirit, when he remembered the prophecy his mother uttered as to the curse that was sure to fall on anyone who had opposed or insulted the minister of God. It was in such a mood of agony his father found him. The old saw, a darkness, as of death, or some the curse that was a final degraded spirit, when he remembers they came down on his abject and degraded spirit, when he remembers they came down on his abject and degraded spirit, when he remembers they came dath of th

"I am thinkin', Dick," said the old in the darkness, "that we'd betther ind

"Ind what?" said Dick sullenly.
"Ind all this dissinsion," said his father. "We've got enough of it."
"Twill never ind," said Dick, savage-

an' too much?"
"Tis bad enough," said his father,
"but how can the bhoy help that? Sure,
"tisn't his fault, if his uncle is a grab-

"Yerra, what's comin' over you?" said

THE BLINNESS OF DR. GRAY
THE DURING SA OF DR are like unfledged curates – everything is wrong, and you are the celestial and heavenly-appointed messengers to make heavenly-appointed messenger

A great gloom then came down on the little circle around the fire. Henry Liston rose up, and said he should get away. Three miles were no joke at that time of night. Annie fluttered into the kitchen, her face white with alarm. Far up on the hills, John Duggan was walking to and fro in the thick darkness, waiting, until he should welcome his repentant and forgivens on, and take him into his home absolved from all sin and malediction. But a lonely figure, with soiled clothes, and face and hands torn and bleeding, was wending its way slowly up the hill, hate and fear, fear and hate, playing havoc with the soul within. And the

That aft then dischards afther, "We've got enough of it."
"We've got enough of it."
"Twill never ind," said Dick, savageilly, "ill the grabber goes out of Crossfields."
"That's wan thing," said his father sententiously, "and we may put it aside for the present. I'm spakin of our dischards and the conditions of America in our midst."
"Stephen's morning broke clear and freely, by the sister's story.

St. Stephen's morning broke clear and freely, by the sister's that father sententiously, "and we may put it aside for the present. I'm spakin of our dischards and the conditions of America in our midst."
"Twasn't I begin it, said Dick, "Let him that begin it ship it, an' on be goin' agin the people."
"You man about the teacher?" said his father.
"You man about the teacher?" said his father.
"I'do," said Dick, "Let him sind Carm mody away; an' there'll be pace in the parish."
"But, afther all," said his father, "what has the bhoy done? Shure, what has the bhoy done? Shure, "But, afther all," said his father, "what has the bhoy done? Shure, what has the bhoy done? Shure, "But, afther all," said his father, "what has the bhoy done? Shure, "But, afther all," said his father, "Word man about the deepest sorrow and humility to him, "Nothin?" said Dick, in utter amaze, the man and the conditions of American in our distinctions of American in our distinction of the bive who deeps of the shot present a deceived, which have a subtouch the deeply dawn grow early midst. The necessary of the sister's preversion, who be goin' agin the people."
"You man about the teacher?" said his father, "But, afther all," said his father, "But, afther all," said his father, "But, afther all," said his father, which have a substance of the day because of the parish."
"But, afther all," said his father, which have a substance somewhat of the strain; and it was in a better mood he returned home, and sat down to breakfast with his niece. If he had not been so proud and self-contained a man, he would have alluded to the unhappy event that had closed the simple festivities of the night before; and this would have been the happiest and surest anodyne for his painful thoughts. But this was not his way.

She stopped again, partly in great wonder at the silence of the man, whose face was turned away from her. Her silence made her silence of the man, whose face was turned away from her. Her silence made her silence of the man, whose face was turned away from her. Her silence made her silence of the man, whose face was turned away from her. Her silence made her silence of the man, whose face was turned away from her. Her silence made her silence of the man, whose face was turned away from her. Her silence made her silence of the man, whose face was turned away from her. Her silence made her silence of the man, whose face was turned away from her. Her silence made her silence of the man, whose face was turned away from her. Her silence made her silence of the man, whose face was turned away from her. Her silence made her silence of the man, whose face was turned away from her. Her silence made her silence of the man, whose face was turned away from her. Her silence made her silence of the man, whose face was turned away from her. Her silence made her silence of the man, whose face was turned away from her. Her silence made her silence of the man, whose face was turned away from her. Her silence made her silence of the man, whose face was turned away from her. Her silence made her silence of the man, whose face was turned away from her. Her silence made her silence of the man, whose face was turned away from her. Her silence made her silence of the man, whose face was turned away from her. Her silence made her silence of the man, whose face was turned away from her. Her silence made her silence of the man, whose face was turned away from her. H "Yerra, what's comin' over you?" said his son, irreverently. "I never hard them sintiments afore."
"I misbedoubt me," said his father, "but we're wrong. In anny case, be said and led by me, and make your pace with the priesht an with God. You hard what your mother said."

I chimed in so neatly with Dick's reflections when he was not at fever-point, that he grew silent. After some reflection, he said:

"Yerra, what's comin' over you?" said this would have alluded to the unhappy event that had closed the simple festivities of the night before; and this would have been the happiest and sursest anodyne for his painful thoughts. But this was not his way. Nevertheless, he was comparitively cheefful, although anxious; and, strange to say, his chief lanxiety now was the thought, what impression would that event have made on the young American girl, who was now under his protection in the nihappy event that had closed the simple festivities of the night before; and this would have been the happiest and sursest anodyne for his painful thoughts. But this was not his way. Nevertheless, he was comparitively to surse the happiest and sursest anodyne for his painful thoughts. But this was not his way. Nevertheless, he was comparitively to surse the happiest and sursest anodyne for his painful thoughts. But this would have been the happiest and sursest anodyne for his painful thoughts. But this was not his would have been the happiest and sursest anodyne for his painful thoughts. But this would have been the happiest and sursest anodyne for his painful the would have been the happiest and sursest anodyne for his painful the would have been the happiest and sursest anodyne for his painful the would have been the happiest and sursest anodyne for his painful the would have been the happiest and sursest anodyne for his painful the would have been the happiest and sursest anodyne for his painful the would have been the happiest and sursest anodyne for his painful the would have been the happiest and sursest anodyne for his painful d flection, he said:

"What would you want me to do?"

"Make your pace with the priesht, I say," said the father roughly, feeling that he was gaining ground.

"Yes, but how am I to face him? Begor, I'd rather face a mad bull."

"They say he's aisy enough, a you take him aisy," said his father. "The night is airly ayet. He's hardly over his Christmas dinner; an' if vewere to walk down—"

"Yerra, is it to-night?" said Dick.
"An' at this hour of the night?"

"An' at this hour of the night? The night is airly age. The night is

"Yes, but how an I to face him? Begor, I'd rather face a mad buil."
"They say he's aisy enough, af you take him aisy," said his father, "The night is airly ayet. He's hardly over his Christmas dinner; an' if ve were to walk down—"
"Yerra, is it to-night?" said Dick.
"An' at this hour of the night? Begor, he'd throw me out on my head. He sa hard man, an' you know it. Look at thim poor girls of the Comefords that he dhruv to America last year; an' that por girls of the Comefords that he dhruv to America last year; an' that goor girls of the Comefords that he dhruv to America last year; an' that goor girls of the Comefords that he dhruv to America last year; an' that goor girls of the Comefords that he dhruv to America last year; an' that goor girls of the Comefords that he dhruv to America last year; an' that goor girls of the Comefords that he dhruv to America last year; an' that goor girls of the Comefords that he dhruv to America last year; an' that goor girls of the Comefords that he dhruv to America last year; an' that goor girls of the Comefords that he dhruv to America last year; an' that goor girls of the Comefords that he dhruv to America last year; an' that goor girls of the Comefords that he directly and the properties of fright in her continement. He has an a way the total to be your guardian now, we must make no mistakes; and you know the past always throws light on the true."

This, "he continued, "he can't lave seven his curates alone. There, nothin will do him but to get poor Father Comego the true, who at once cut short the discussion."

Thin, "he continued, "he can't lave seven his curates alone. There, nothin will do him but to get poor Father Comego the properties of the continued, "he can't lave seven his curates alone. There nothin work the discussion."

This moorphimentary allusion to our young curate did not please his father, who at once cut short the discussion.

"Yery well," he said, "You won't be said, nor led by me or your mother, the said, nor led by me or your mether, the said, nor

when the river is full, and listened to the awful rush of waters in the darkness, was almost too much. You got up stunned; and it was only after breakfast, you could face real work. For the noise was in your mind; and you went around like one in a trance. You should see Niagara, uncle. Some one says that it is Niagara that makes America what is not you have circumstanced after your father's

Thus driven unexpectedly into a corner, I Dick Duggan began to reflect. Clearly things were turning against him. The hero of the chapel-yard in the morning was the beaten coward in the norm.

hate and fear, fear and hate, playing have with the soul within. And the midnight hour struck on the hall-clock, and the Pastor of Doonvarragh was still striding up and down, up and down along the narrow strip of carpet in his dining-room, his hands tightly clasped behind his back, and his brain on fire with many thoughts, the worst and best of which was one of exceeding humiliation.

CHAPTER XII

HIS SISTER'S STORY

St. Stephen's morning broke clear and freexty for during the night, the mists "Would you?" said his niece, with many school; I spent a few vacations with

dragged me away, and took me to a convent, where I remained, till all was over, and I was sent here."

vent, wi ere I remained, till all was over, and I was sent here."

Her uncle's face was still averted from her; and he listened in silence, but God alone knew with what emotion he listened to the narrative lof the sad life ending in the lonely death of that sister from whom he had parted in anger so many years ago. The sorrow of the thing overwhelmed him; and he now felt grateful to the good priest who had sent him this young girl, to whom he could make reparation for any undue harshness or injustice he might have done to her mother. And then he started at the thought of how near he had been to the mistake, or crime, of repudiating this one great chance of reparation.

"You heard me say," he replied at

it will keep up my own knowle "Quite so!" he said. " " And you "Quite so!" he said. "And you never know when you may require it. Knowledge is always useful. But you must keep up your studies. You must join my evening-class now!"

"Evening-class?" she cried. "Why,

His voice had so suddenly taken on a His voice had so suddenly taken oring of defance and battle, that the was struck silent. Strange things wheing revealed to her during these days of her frish life,—strange, portous things, which were quite the rev of all she had heard from her mo about Ireland. Here, where she dreamed, even in her young soul, of noth dreamed, even in her young soul, of noning but peace and holiness and reverence and tenderness, behold there are
tumult and anger, and the sadness that
comes from mistrust and suspicion,
raised by hot passion to the intensity of
mutual hate. She had yet to learn that
habital all this were to be found perfect. mutual hate. She had yet to learn that behind all this were to be found perfect faith, and even the "Love that casts out Fear.

TO BE CONTINUED

MOTU PROPRIO

OF OUR HOLY FATHER POPE PIUS X. AGAINST THE MODERN IST PROPAGANDA

> CONCLUDED FROM LAST WEEK II.

ON SACRED PREACHING ON SACKED FREACHING

Since long experience has taught us
that the zeal of the Bishops in providing for the preaching of the Divine
word has not produced its proper fruit,
not, We think, on account of the negligence of the hearers, but on account of
the vanity of preachers whose words are
the words of men rather than of God,
We deem it well to reproduce here, in
Latin, and to recommend to the Ordinarios, the document issued at the comaries, the document issued at the com-mand of Our Predecessor, |Leo XIII mand of Our Predecessor, Lee Armod happy memory by the Sacred Congregation of Bishops and Regulars on July 31, 1894 and sent to the Ordinaries of Italy and to the Superiors of Religious families and Congregations.

1. " And in the first place as regards Religious Families take go sion of the Divine work to those

I always thought old priests were gentle and compassionate."

"And young priests?" he said.

"Well, you know, young priests have not seen things; and you make allow ances for them."

"That is good. I must tell Father Liston how compassionate you are. But, there, we are getting no nearer the question, what have you learned, besides promoting dyspepsia?"

"Well, a little music, some Euclid and Algebra—"

"Good!" said her uncle.

"Some knowledge of Italian—"
He strugged his shoulders.

"English literature and composition; neclework—"
"Can you knit stockings?" he broke in.

"N—no," she said. "But I can make lovely things in silk. Look, Uncle, I would have you have acquired a wonder look and the practice of virtue to avoid eternal punishment and gain the glory of heaven instanced that for the said and the precision of the said in the pulpit. These have been in fact, tis theology; and I have a hope that you may be able to read for me, after many years, if I should become—" he dared not say "blind,"—

"But therefore a subjects word of Religious communities must not entrust the ministry of the Divine word to any priest who has not proved himself to any priest who has not pro "Not so much as you think," he said.
"I see that you have acquired a wonderful knowledge of Latin for a girl—wonderful! I never thought that nuns could teach Latin and Greek—do you know any Greek?"

"Not much!" she replied. "Only the Gospel of St. John!" he echoed. "It is astonishing! I won't doubt your word again, by putting you to the test. But you have no idea what

the special duties of experiments of the from vice and kindle the so that the faithful, head end by the word of God vice, practice virtue, as abled to avoid eternal print the glosy of heaven. win the glory of heaven.
"From all this it wi the proper subjects for the Apostles' Creed, the ments, the precepts of Sacraments, the virtues duties of one's state i last things, and other e the same kind. 3. "But to-day the

> tant mine of subjects and almost reject it as superanuated.

OCTOBER 29, 1910

they do, that the as they do, take they instead are lit win popular applause, are so eager, and seeki terests and not those they thrust aside these ing Lent and the moof the year. And evel as things they so dinstructions a new terms in the seeking they instructions a new terms in the seeking they are the seeking they are the seeking they are the seeking they are the seeking the see elligible kind of disc They do not reflect tructions are us ences are so only to even these few, if th even these few, it the himself more with the quently inculcating of heart, obedience the Church, would to prejudices against the light of truth with with the light of truth with the light of truth with with the l For if there tions. For it there
ially in Catholic co
false ideas regarding
is to be attributed
passions of the heart
erration of the mind Divine sentence: Thus St. ing to the words "The fool hath s
There is no God
heart not the mind t 4. "This does n that discourses of th solutely condemned well done they ma seful and even i errors contrary to necessary to banish pulpit that elabora

which concerns thed tice, which concer show than from th from it. All that from it. All that better suited for gatherings is quit the majesty of th regards lectures of aim at the defens attack, very nece certain cases, the capacity of all be curined; and ev equipped; and ev should not hold to cept when time ar dition of the hear essary and there doing good—and tall, is a point which legitimate verdict these discourses, t doctrine than on wisdom, and that be made with fo that error may pression than tre hearers, and objethan the answer above all things that the frequent ns, and that ter be not min an inferior preachers and h

> lowed the faith liged to liste other reasons, the style and fo ed. St. Thoms really "the I preacher of the sess three thir he may not fa second, clear teach it obscu he may seek

n the contrary, re absolutely n ity of the faith dignity than apothat even the betime to time, and of hearers, she with the great sermons. If a

"Too often mostly made recondite th of the people to be lamen Prophet: "T bread and th for them." I still is the tare destitute atmosphere Divine force Spirit which leads it gent and virtue, vlate preaching the: "My sprot in the wisdom, but

"But thos in the persu rarely if e Divine sour tures, that which are dant matter His Holine plained rec the Divine 29, 1910 me one near things." you, Uncle,"
happy. And
wledge."
"And you
y require it.
d. But you
. You must

ied. "Why, " At least,

"At least, e two young ug for matri-ollege, Cork." gentlemen?" "Two young rolent doctor, oor here; and

rn."
d not expect
e it. But he

d, "they are show my own cose to annoy w little I care

an appreciate ss of Protest-

aly taken on a c, that the girl ee things were ring these two ange, portent-ite the reverse on her mother there she had

g soul, of nothess and rever-hold there are

ne sadness that and suspicion, he intensity of et to learn that e found perfect that casts out UED RIO

THER POPE HE MODERN.

centre of the Divine the provide of the Divine the proper fruit, at of the negligation account of whose words are er than of God, roduce here, in d to the Ordinated at the company, Leo XIII. the Sacred Con-

the Sacred Con-nd Regulars on to the Ordinar-Superiors of Re-agregations.

place as regards the which should acred orators, let the Superiors of e good care never and salutary mis-to, those whose

to those whose love of His Son not shine forth. of Catholic docse qualities they thing but "a tinking cymbal is be destitute ewhole strength elical preaching, glory of God and

so necessary for nine forth even in to in order that be in opposition recepts and insti-xtol in their dis-may not destroy they build up by

there must be their piety, but tet with that grav-em as "the minis-dispensers of the For otherwise, as well says, "if the

AST WEEK ACHING

cial duties of each, turn them se and kindle them in charity, the faithful, healthily strength-the word of God, may abandon actice virtue, and thus be enabled of heaven a heave of heaven.	t and force sacred deposit of the faith can never	you." The Greek tense of both cases is the present, but the action looks onward to the morrow's immolation on Calvary.	mystic or moral slaying that made the Christian Passover a true and real and visible sacrifice, corresponding to	BOOK MANAGER SALE
glory of heaven.  m all this it will be clear that the Holy Ghost and in multiple states for preaching are sostles' Creed, the Ten Commandathe precepts of the Church, the precepts of the Church the precepts of the Church the Chur	diso, and in the fulness.  As to the admonitions and prescriptions which, with certain knowledge, We ligion, and have laid down in the present Motu proprio. We will and ordain that they be religiously observed, both by all the religiously observed, both by all the	the future; and so the doing again of the same thing that Christ did is de- clared by St. Paul, to be "the showing forth of the Lord's death till He come." That the eternal offering of the One Sacrifice of the New Law was made at	and real and visible sacrace of the Jewish Passover. The real death of Christ upon the cross must be counted in with the offering and consecration of His Body and Blood at the Last Supper to make the Christian	Slightly Shelf Worn, at Greatly Reduced Prices
of one's state in life, the four rogs, and other eternal truths of the mere words of numan prudence instead of availing of the only means that Their language, empty of the	science and continuity of themselves are divine, the fire of the gruine and by the Superiors General of the Regular Orders and ecclesiastical instiguishes and nothing of nothing of Circumst Rome at St. Peter's, Sept.	the Last Supper follows from the fact that it was made nowhere else; not be- fore then, for the time to offer the Sacrifice was not come; not after, for there is nothing that resembles it in any of the events that followed in the	Pasen a real sacrines have been a real sacrines of the Victim under the form of unleavened bread must be counted in to make a real feast upon that sacrifice. Therefore, not the Last Supper alone is the first Christian Passover, for the Lamb is not yet slain; nor Calvary	Subject to not being sold when order is received Regular Price Price Alaskana, by Bushrod W. James \$1 25 \$0 75 A Year of Life, by Wm. Samuel Lelly 1 50 60
by do, that the topics We have sumerated are little calculated to opular applause, for which they spirit." Thinking men mu that there is in the Sacred	bed of God is core piercing and reaching soul and the st recognize THE HOLV EUCHARIST AND	crucifixion was the immolation of the Victim, not the external offering. Neither is there aught in all that the Divine Victim said or did on the cross which can be construed as an external	alone, for the Lamb there shall grites, nor given as food under the form of unleavened bread; but the Last Supper together with Calvary is the first Christian West figurative or mysters.	Althea, by Nirdlinger       100       65         Ada's Trust, by Dorsey       100       65         An Appeal and Defiance, by Cardinal Dechamps       40       25         An Spotless Reputation       100       50         A Soldier of Manhattan, by Altsheler       125       60         60       60       60
hrust aside these topics even dur- ent and the most solemn seasons a year. And changing names as as things they substitute for the structions a new and not very in- terructions a new and not very in-	by Right Rev. Bishop McDonald, Victoria, B. C., at the Eucharistic Congress at the Eucharistic Congress  The subject assigned to me is "The Holy Eucharist and Modern Unbelief."	the living victim in the Old Law. We must, therefore conclude that the consecration of His Body and Blood, which our Divine Lord made at the Last Supper, was the external offering of His	Passover a real sacrifice than mere ag- urative or mystic eating of the Lamb makes a real feast upon that sacrifice. Therefore, every subsequent Christian Passover, corresponding to the commen- tions of the Lews, since it is	A Colonel from Wyoming  *By What Authority, by Rev. Robt. Hugh Benson 1 50 1 25  *By What Authority, by Rev. Robt. Hugh Benson 75 35  Boyhood of Great Painters 50 30  Back Slum Idylls, by Par. 1 00 65  Beth's Promise, by Dorsey 85 50  Commandant La Raison, by D'Hericault 50 25
ible kind of discourse which they conferences, far better adapted to their assiduous use and pio of the Bible."  "The Bible is, therefore the bible is the bible	as a santaction of the chief fice. Modern unbelief, like oldtime unbelief, may be classed as absolute and relative, relative, that is, to the mystery	Calvary the One Sacrifice of the New Law. Thus does the antitype corre-	what was done once for all, must repro- duce the moment of Calvary as well as the moment of the Last Supper, which,	*Costume of Prelates, Hinstrated, by Rev. 75 50  *Cobbett's History of the Kelormation 60 25  Catholic Youths' Hymu Book 75 35  Catholic Youths' Hymu Book 75 35
tly inculcating chastity, humility spired doctrine of the F art, obedience to the authority of Church and the Council Church, would thus be from their selves entirely in quoting the faith and receive phrases which very often	athers of the s, lose them the names and the names and taking their stand especially on the Epistle to the Hebrews, maintain that	Consider, moreover, that our Divine Lord offered His One Sacrifice as Pries	We are now in a position to see how the Sacrifice that is offered in the Church from the rising of the sun till its going down is essentially one and the	Father Laval.         1 00         60           For My Name's Sake, by Simington         1 50         1 00           For a King, by Sharawood         75         50           Fair France, by Donelan         50         25
ight of truth with better disposi- . For if there are many, espec- in Catholic countriest who have i ideas regarding religion, the fact o be attributed to the unchecked ions of the heart rather than to ab- the goods and advan	They reject the Mass, as their landers of the to measure the standard of the scan of this "Christ was offered one" (Heb. 9, 28)	t Introducing our Lord as Priest forever after the order of Melchisedec, he goe tright on to speak of His "one offering, which is that on Calvary, giving us to adventuate that the Melchisedec type	ar same with that which of high Priest first offered by Himself what time He trod the winepress alone. That they are essentially one and the same, and differ only in the manner of	*Geoffrey Austin, by Very Rev. Canon Sheehan 1 25 75  *Georfrey Austin, by Very Rev. Canon Sheehan 85 50  Gerald Marsdale, by Carey 85 50  How Christ said the First Mass, by Rev. J. L. Meagher 1 25 68  History Separation of Church and State in Canada—Stimson, M.A. 1 00 50  *His Honor the Mayor, by Rev. Jno. Talbot Smith 1 50 95
ine sentence: "From the heart e forth evil thoughts blas- mies." Thus St. Augustine refer- it to the words of the Psalmist: but omitting to dwell on t	forever sitteth down at the fight and to the Father, from heuceforth expecting the duties which the charity the charity in the	g that was consummated on the cros He thus identifies the Eucharistic Sacr fice with that of Calvary, which what we should expect; for the Eucha istic Sacrifice, though after the Melch istic Sacrifice, though after the Melch	sense, as I have pointed out, is an action sense, as I have pointed out, is an action the action of the priest who consecrates and offers visibly. Our Lord consecrates and offered Himself at the Las Supper a Victim to be slain; He now	In the Days of King Hal, by Taggert   1 25 75   15
"This does not imply, however, t discourses of this kind are to be ab- stely condemned, for when they are l done they may often prove very ful and even necessary to refute by saying: I believe in	reaching, from the rises with the without chang- nristian merely Jesus Christ."  Lis not my purpose to dwell upon the Scriptural proof of the Eucharistic Saurifice. It lies in all the manuals of Catholic Theology, and he who run may read. My purpose, rather, is the state of the	the cross. Christ's one oblation gets in title of Eucharistic from the form of in offering, its name of the Sacrifice Calvary from the place of its consu	stain; and so the manner of olierin differs. But the effering itself, the ac of consecration, is numerically the sam in both, and so the Sacrifice remain numerically one and the same. Franz	Kismet, by Julia Fletcher   100   50
present to banish absolutely from the pit that elaborate style of address ich concerns theory more than prace, which concerns the civil more ears. It is enough for solv than the religious order, and	show not only understance are is to y tickling their them that the lift the hearts if the hearts if the hearts if the hearts if the specified is no other than the One Office in the specified is no other than the One Office in the specified is no other than the One Office in the specified is no other than the One Office in the specified is no other than the One Office in the specified is no other than the One Office in the specified is no other than the One Office in the specified is no other than the One Office in the specified is no other than the One Office in the specified is no other than the One Office in the specified is no other than the One Office in the specified is not only of the specified in the specified is not only of the specified in the specified is not only of the specified in	fice other than that of Calvary, a dine the theorem of the containing within its all the elements of a real sacrifice, to Apostle could not have associated as does, the eternal priesthood after the could be a contained by the bloom of the country of the local country of the c	ing that the sacrificial act on the cro and on all the altars is numerically on the It is still Christ Who consecrates, for Ethe is the High Priest of the Mass; the mi day istering priest does but lend his han-	ss         Lady Amabel, by Stewart         1 25         75           Lady Bird, by Fullarton         1 00         76           le         Lenten Sermons, by Smith         1 50         76           n         Lite of Denis M. Bradley, First Bishop of Manchester         1 50         77           ds         Legends and Poems, by Keegan         75         46
ow than from the fruit that follows in it. All that elaboration which is there suited for meetings or learned therings is quite out of touch with e majesty of the house of God. As orards lectures or conferences which	questions; they d they think only a admiration and eloquence better of Moses did God Himself give I chosen people the law and ritual first chosen people the law and ritual first	has ever done, her Sacrifice to Calva but rather to the Cenacle, and only in the Cenacle. Let us look a little deeper into	formed in the upper room. The act the Eternal is, like Himself, etern and has everlasting elicacy. Chris	of Mademoiselle Miss, by Harland.         1 25         7           al, Mariae Corolla, by Fr. Edmund.         1 00         5           tt's Miss Providence, by Gerard         1 50         1 0           tt's Mononia, by Justin McCarthy         1 00         0
retain cases, they are not within the structure as the structure of all but only of the best speakers. "When you would all the people of the structure of the s	teach in the e utter not ex-	the Our Lord is at once the Priest, victim of His Sacrifice. As Priest, the offers Himself; as Victim, He is offer the same of	that time to the present and unto the coming perfects the sacrifice on eye	Mobray's and Harrington's, y   1 25
tition of the hearers render them necssary and there is some hope of their coing good—and this, it will be clear to the li, is a point which must be left to the egitimate verdict of the Ordinary. In boliness; hence, too, people and even of mentions of the control of the power of convenience to the control of the control	instructions, both the precincts of the trical appearance of all semblance of the the ears of the any of the clergy of the clerg	of and a passive element. But it is iffee their that gives its specific character heir sacrifice. That it is which transfe flees what would be in itself but the sla ye of of an animal into the supreme as	Ah! words of the olden Thursday: iest, r to Ye come from the far away! Ye bring us the Friday's Victim In His own love's olden way, In the hand of the Priest at the alta His heart finds a home each day.	Poems, Charades, Inscriptions, of Leo XIII. 1 apr   1 35     Priest and Parson, by Fogarty   60     Phillip the Second, by Robinson   1 75   1     Platitudes of a Pessimist   Principles of Religious Life, by Rev. F. C. Doyle, O. S. B.   3 00   2     Paris Commune, by Lady Murphy.   1 25
iction should be based rather on sacred to the projection should be based rather on sacred to the projection than on the words of human divine word would give six so that error may not make a deeper increase, so that error may not make a deeper increase the project of the pro	e; hence, a source the New there is the express relation of the Merce is the express relation to the New there is the expression to the New there is the New there i	stian the action of Christ's Sacrifice place? At the Last Supper, and at the Last Supper. Whether the bloody immolation on Calvary was to be have been by itself and in itself a	The Word of God spoke at the institution of things, and things could true to be by virtue of the World. Wor what	#Return of Mary Omarrough, by Noss 150 1 Romance of the Recusants
than the answers given to them. But above all things care must be taken the frequency of such discourses shall not diminish that of moral instructions, and that the importance of the those who admired, ly verted.	I times repeated, so f theorator with ut leave the temple, rentered it, like out were not confidence to shadow forth the one that to be, and that this One Sacrifice to be, and that this One Sacrifice to be an utilities should offer from the rising the sun to its going down." (De Deil. 20, c. 23, n. 5); and again that the same requires of whatever kind	twas took place at the Last Suppler, is, to the a purely academic question. We not of Civ, and what actually happened was Jesus Christ instituted in due were form His Sacrifice at the Last S.	Sacrince, and the Sacrince continues to ened, in virtue of the Word. And so the Mass prolongs forever, and presidently on every altar from the risin the setting of the sun, both the S	Semno the Freedman 150  Hoty Silver Lady, by Haire 50  Some Emotions and Sinners' Comedy, by Hobbes 50  Songs of the Settlement, by O'Hagan 75  Songs of the Settlement, by Bishop MacDonald 150  symbol of the Apostles, by Bishop MacDonald 100  Symbol in Sermon, by Bishop MacDonald 100
of an inferior order they were less worthy of respect than the others and were therefore to be left to ordinary preachers and hearers; for the truth is, on the contrary, that moral instructions	the Holy Father, to dly abuses, obliges superiors General of ies and ecclesiasti- oby all their apos- tory all their apos- tory and the	roph, stitution. There He made the ficial offering of His Body and I firistic arious according to the order of Melchi of the word "order" being taken the word "order" being taken	sacrifice. Therefore the doctrir 3lood: One Offering, as laid down in the Eq to the Hebrews, stands firm on foundation which Christ Himself for it in the Last Supper. He is I work to be the offer the order of Melchi	*The Conventionalists, by Rev. Root. Root.  The Witch of Melton Hill, by Marion F. Young
dignity than apolegetic dissertations, so that even the best orators, at least from time to time, and before the best classes of hearers, should devote themselves with the greatest care to this kind of	prescription of the they are to select coffice of preaching, it is observed, were made in the bloody immolation of call with the utcase of priests of those typical offerings, it is observed, were made in the bloody immolation of call and were the bloody immolation of call and the bloody immolation of call and the selection of t	bulk dignity and rite; there He app men to do that same thing whi did, for a memorial of Him. The forth His priestly dignity, He went for the being done and over, laying the sent of the forth His priestly dignity, He went for the sent of the sent	ointed drever offering His sacrifice under form of bread and wine upon our a "The Sacrifice which is offered dat the Church," says St. Thomas of 2 "Is not other than the sacrifice" Christ Himself offered " (3a. q. 2).	The Political Freshman, by Bushrou Santes   1 00
liged to listen to discourses about errors from which the majority of them	manded the people of old to older tifficate of good life, added, that is until people steed by an expense steed by an expensive difference of the property of the steed of the	ook of vary, what was begun in the entions	on Cal- upper and purpose, Peter the Vene "It is not that a different sacri offered now from that which the	rable:         The Nøble Revenge, by Åvis         1 50           flee is         The Supreme Power         1 25           en was         The Other Miss Lisle, by Martin         1 25
the style and form of the sermons preached. St. Thomas well teaches that to be really "the light of the world," the preacher of the Divine word must possual sufficient prepara	new receive from their bous Superior a written good conduct and of attion.  s of all Religious of all Religious for all	anding tim when He made the oner by the was less than Priest, yea, in the s blood of the Prophet, "a worm and no g of its when He finished the Sacrifice meal or He was Priest on Calvary and V	788). This is the discharging the Church, though it has been what obscured in some minds in the object of the church, though it has been what obscured in some minds in the church of th	The Truth About Celebrate   The Grey House on the Hill, by Hon. Mrs. Green   1 50
he may not fall away from the truth, second, clearness so that he may not teach it obscurely; a useful aim so that he may seek God's glory and not his own."  The content he style of contemporary	the office of preaching id to the Ordinaries, iects until they have so of the upright life aration for sacred oralistics. And if after case of Sin-Offerings, the anicilators.	he door c of the actual sense. To speak of w islaid his uppermost in each case, He was In the in the Cenacle and Victim on Therefore He offered His Sacrif	ing, which witness to this uner hat was s Priest Calvary- ice truly in his Meditations on Christi- trine, "was not to be forgotten.	former, an Doc- It was event the Flight of the Eagle, by Debormer the Predominant Partner, by Mulholland 75 The late Miss Wallingford, by Mulholland 100 The Flight of the Eagle, by O'Grady 125 Uncle Silas, by LeFanu 100
eloquence is not only as variangelical sim- the clearness of that evangelical sim- plicity which it should possess, but is mostly made up of clashing words and recondite thoughts beyond the grasp	rs of recommendation if the directions is to jay, the offering of the visian, was always made by the of his duty, and if he of his duty, and if he	ing that not divorce the action of the priest. Supper from the Passion and which followed in virtue of it, it say in virtue of the voluntary are	he Last done and over and was to pass a cept in its obscure, unrecognized if that great deed was what we had visible it to be, what we know it is, it.	l effects, e expect must remust be yes, marked # are all fresh goods and marked down in order to stock.
Prophet: "The little ones asked for bread and there was no one to break it for them." But even more lamentable still is the fact that so many sermons are destitute of the religious spirit, the control of the religious spirit, that	al penalties which the yrequire."  longht it necessary to duce these prescriphem to be religiously hear to be the two are the two are the two are in the two are in the two are the two ar	Saviour there made, for that was come. What God hath jugether let no man put asunder. The most striking figure of Sacrifice in the older time	His hour oined to to the following that the the three	e Mass " al Mann- explicit st) said," and "Phis  ALL BOOKS SENT POST-PAID ON RECEIPT OF PRICE
Spirit which appeals to the soul and leads it gently to what is right—a force and virtue, which should always assimilate preaching to the words of the Aposlate preaching to the words of the Aposlate Preaching was in the preaching was in the sould be always as in the preaching was in the sould be appeared by the preaching was in the sould be appeared by the sould be app	the gravity of an evi- saing every day, and e extremely dangerous ediately. For we have the beginning, to deal the scarning to deal afterwards found in fashion and fulfilled the law by the o	the law of before He suffered, and then be who was as a man offering of At the attention of the eating of the flesh of the	instituted instituted sacrifice; and when He said, in commemoration of Me' secrated His Apostles to be I offer forever that same sacrifice self. Therefore, what the Chu	The Catholic Record  The Catholic Record  London, Compared to offers  Publishers and Book Sellers  London, Compared to the Catholic Record
	smiss—and in addition s, who in alliance with sees of the Church are ruin of the faith. The safe with seed of the start of the safe with the s	His Sacti- tia body it is to both will, and where nd strictly When His is down the formed an integral part of the Body and Blood of the Bl	s mess was . The re- between it or requires ace also in tee Supper e Christian nd celebrar nd celebrar the Victim,  Himself now by the hands of	w, nothing I to it, for I to it, for I color Sacri- The Sacri- Ge Sacrifice Ge Sacrifice Ge Himself He offers His priest Calvary, as the action of the Holy Mass is offering of Jesus Christ Him true, proper, propitiatory of the sacrifice for the sin of the wor Glories of the Sacred Heart, Will of the Sacred Heart, His priest Calvary, but it is also the reality. That which was done in the Paschal what I have written elsewhere

titly endowed with a transfer to take hat only subjects oquence be treated ese have been in-rd when He said:
Teaching them to whatsoever I have words which are ned by St. Thomas; They are to take

for otherwise, as well says, "if the the preacher bad, sion of blasphemy of God." he other Christian nowledge as their on, since it is obroved by long exord cannot be suiteached by men descepecially sacred. eached by men descepedable sacredating to a certain to cutton, boldly ashbot any preparabeat the air, and, pose Divine revelacentempt, and put wel with those of ords were spoken: as rejected knowlesses, that thou shalt riesthood to me," ishops and Supermunities must not of the Divine word as not proved himitaly endowed with the Trey are to take

whatsoever I have words which are ned by St. Thomas; lighten in faith dirt out what is to be treats and promises and goodness. And t adds; "Let them ion of vice and the o avoid eternal punce glory of heaven" which Pius IX. of as written: "They temselves but Christ at hen, announce to n, then, announce to y and simply, with we eloquence, and ac-trine of the Catholic explain to the people

### The Catholic Record

Price of Subscription—\$1.50 per annum. United States & Europe—\$2.00 " THOS. COFFEY, LL. D., Editor and Publisher.

Advertisement for teachers, situations wanted, etc. der. forced and recommended by the Archbishops of to, Kingston, Ottawa and St. Boniface, the ops of London, Hamilton, Peterborough, and alsburg, N. Y., and the clergy throughout the

ston.

srs. Luke King, P. J. Neven, E. J. Broderick, M.
garty and Miss Sara Hanley are fully authorty and Miss Sara Hanley are fully author-receive subscriptions and transact all other for the CATHOLIC RECORD. Agent for lis-ioissing Mrs. M. Revnolds, New Liskeard, ry and marriage notices cannot be inserted the usual condensed form. Each insertion

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sen subscribers ask for their paper at the post it would be well were they to tell the clerk to them their CATHOLIC RECORD. We have inform of carelessess in a few places on the part of try clerks who will sometimes look for letters eribers changing residence will please give old as new address.

> LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1905.

as Coffey
ar Sir,—Since coming to Canada I have

. Thomas Coffey
Dear Su: For some time past I have read your timable paper, the CATHOLIC RECORD, and congralate you upon the manner in which it is published, a matter and form are both good; and a truly atholic spirit pervades the whole. Therefore, with leasure, I can recommend it to the fauthful. Blessure, I can recommend to the fauthful blessure. The support of the support

Yours faithfully in Jesus Christ. †D. FALCONIO, Arch. of Larissa, Apost. Deleg.

" PRESBYTERIAN HONESTY " Much as we dislike encumbering our columns with polemical discussions or with reflections upon the affairs of the sects around us, circumstances render it necessary from time to time that we should do so. And this necessity arises solely from the fact that interference with the domestic concerns of Catholics is so conspicuous a feature in sectarian activities, and attempts to undermine the faith of the careless or uninstructed so prodigal and persistent on the part of certain denominations, that exposure of their own weaknesses and inconsistencies becomes timely. The maxim "physician, heal thyself" comes to us from the highest possible authority as a first principle in Christian conduct, but its charming disregard by those who pose as "ministers of extreme, and, in itself, the most effective makes a spe

ada, with all its wealth and social presments with those to whom it entrusts its were trustworthy and conscientions work in the north-west and elsewhere. The sum and substance of the indictent in the missionary would not scrape so much money out of his field if his salary. There, faith has practically ceased to much money out of his field if his salary. tige, fails to keep its financial engage-paying our Home Missionaries as if they were trustworthy and conscientions workment is this, (and we give it not in our own words, which might not be accepted as judicial or impartial, but in those of as judicial or impartial, but in those of H.M.C. could not open up so many new as judicial or impartial, but in those of one of its own ministers, the Rev. Loggie Macdonnell of Fergus;) that the action of the last General Assembly in shelving the plea for a new and more equitable policy in this respect "simply means the continuance of the practice of encouraging men; to take part in Home Missions work on the understanding that their sa'aries will be at least the minimum fixed by the Assembly, while

IH.M.C. could not open up so many new fields of the formidable character calculated to arouse his active adounced that formidable character calculated to arouse his active to sympathy are discrectly pressed upon finds in the Fergus, of sympathy are discrectly pressed upon finds in the Pope a respite.

It to retain the Bible in its present form and another section trying to tear it to pieces, would give the Pope a respite.

The Mathews case, in McMaster University, is rending the Baptists sect in the sufferers, and eventually an offer is finds in the Church, if we may so speak, a foeman worthy of his steel, and making use of Mrsonry as an instrument forged for a his purpose, individuals are enslaved. God's ministers dethroned and the minimum fixed by the Assembly, while one of its own ministers, the Rev. minimum fixed by the Assembly, while there is not the slightest intention of paying these salaries if the field happens to give less than the amount expected of them." Or to put it in another form, "it is discreditable and unfair to follow our present system, unless we print in large capitals on all Home Mission pamphle's: we guarantee no salaries. If the field does not pay what we have estimated it will pay, you can starve. We shall be very sorry, but it is not at all certain that we shall give any help.' "A man can brace himself sometimes to do a piece of heroic work on a small it takes the heart out of him to find after a year or two of such heroic work. that even this small salary is not forthcoming, that the minimum stated in the Home Mission regulations is only a enected by the Home to demo pious wish of the H. M. C."

This question of salaries as applied to the work of missionaries at home or abroad is not one with which Catholics are familiar. That "the laborer is worthy of his reward" and that "those who preach the gospel should live by the Gospel" are time-honored and self evident precepts of the Christian religion and of common sense. Were it not so confusiou and chaos would reign and the be impossible. Doubtless God might

cording to the measure of the substance of those to whom he is sent. If they are We have no intention at the present poor he shares their humble fare ; if more overlooked in their good fortune. But if spirit and a willingness to spend himself

or to be spent for the good of his people. It is not so, however, with the Catholic clergy. Their conception of their mission is not the same. From first to last the minister is but a hired servant who must accommodate his doctrine to the humor of his congregation or withdraw to another sphere. Further, tain and a family to provide for, and it is a necessity, therefore, that he should Cathofic spirit. If the properties of the desired properties of the content of th tunities and lives up to the light that he stands at the parting of the ways.

> Such being the circumstances the Rev. Loggie Macdonnell in the communication referred to. It is Presbyterians' own affair and we as outsiders are not disposed to interfere unduly in it. But having regard to a consideration which arises out of it and to which we shall presently refer, we deem it fair game at which to point a moral or two the lesson of history, and no man may Mr. Macdonnell points his moral too, gainsay it. but is apparently oblivious to the sorry figure which he makes his church to cut in the discerning eyes of the looker-on.

"It has also been stated on behalf of tian conduct, but its charming disregard by those who pose as "ministers of
a pure Gospel" is instructive in the

"It has also over scaled or behalf of the H. M. C., that when Presbyteries do report cases where the field has not paid the expected amount, the H. M. C. faith and so devoid of the sense of the pecial grant 'if the case is de-Who cares whether the case

and can be stated in a few words. If the it cannot keep faith with its mission-"starve" in the bleak northern country, how can it justify its prodigal expendi ture upon a scheme which, so far from carrying out the behests of the Christian religion, even as Presbyterians understand it. makes for disunion, destruction, sectional hatred and all those other vile passions which the fundamental precepts of that religion condemn - we mean do a piece of Better of the salary," continues Mr. Macdonnell, "but "French Canadian Evangelization." Catholics can afford to smile at their supreme folly in this regard, while deploring the evil which here and there is effected by their proselytizing zeal. first "that there is such a thing as Presbyterian honesty," by paying their ury of sapping the faith of a few French Canadian poor at an annual expense of

### PORTUGAL

work of the Church, humanly speaking, revolution so long and skilfully planned, so suddenly precipitated and aphave ordained otherwise had He so willed, parently so completely accomplished, but doubtless God did not, and man is has set all tongues awagging and placed at his disposal by an all- sophy of a peculiarly mongrel and un-

dor. He is one sent by authority with a on the obscurantism of his advisers, and, serves and with full confidence that his said and written is witty and epigram material needs will be provided for ac- matic may be conceded. That it is well-

We have no intention at the present

juncture of attempting to stem the blessed with this world's goods he is not stream of adverse criticism being directed so freely against the Religious he would be true to his mission the Orders. It would be a waste of time to priest must ever maintain poverty of do so. Those who are so ready to impugn their usefulness and to make them responsible for all the ills of the body politic, are but slaves of a pernicious principle which is old as humanity, but which came fully into its own with the great revolt of the sixteenth century, and blossomed into flower under the deft manipulation of Rousseau and the author of "The Critique of Pure Reason." he has, ordinarily, a household to main- Immanuel Kant, with his Subjectivism, is the real father of the Revolution, as the modern world knows it, and for the host have a stated income and a responsible of noxious maxims which masquerade board to whom to look for it. Of the under the guise of Progress and seek to sible. We could not if we tried put the her enemies. All governments may indictment in a severer form than has the turn against her, and under the plea of Church is committed to no form of govwhen to the eyes of the world she may seem on the eve of dissolution, we may look for her greatest triumph. That is

The question is often asked, why it is that if the Church is what she claims We content ourselves with one or two to be, and the religious orders are the further excerpts from his communica- friends rather than the oppressors of tion, and then pass without comment to humanity, such exhibitions of hatred the obvious moral of the situation so far and distrust against them should always a pure Gospel" is instructive in the extreme, and, in itself, the most effective exposure of the hollowness of their pretensions.

These remarks are suggested by the perusal in a recent number of the Perusal in a process of the serving. These remarks are suggested by the perusal in a recent number of the surface of it, is not reason and out of season of the thurth the states is not entire the thurth and so devoid of the sense of the purpuration of the Church deviation to admit the thermal perusal continuity and in the the states is an unfathone in the states is an unf "What, then, is the real objection to calling out all the inherent malice of the Evil One. In countries not Catholic the objects of this antipathy do not ment when a congregation is to be built of the anything like the same degree.

Description of the countries not Catholic the objects of this antipathy do not ment when a congregation is to be built of the countries of exist to anything like the same degree, which is now in the through think that the Baptist denomination of all others, which is now in the through the same are not of that formidable characters are not of the family made bare. Tangible proofs the family made bare are not of that formidable characters are not of the family made bare. Tangible proofs the family made bare. Tangible proofs the family made bare. Tangible proofs the family made bare are not of the family made bare. race are not of that formidable charactory to retain the Bible in its present form The moral, as we have said, is obvious, His arch-enemy it is that in the end His Harris, we are informed by a press decause may the more signally triumph. spatch, he indulges in considerable sar-Presbyterian Church, with all its indivi- How else account for the wonderful redual wealth, is, corporately, so poor that vival of religion after the greater persecutions or the extraordinary vitality aries and must needs leave them to of the Church in one part of the world when faith has seemed to fail in another?

> should best know the beneficent influ- institution founded and endowed by turn upon them, and as with Portugal word of God." nstrate Hence when elements of this kind gain would be a splendid work of charity. control their first efforts are directed to the destruction or removal of the only just debts, before indulging in the lux- force capable of resisting them. Witwere harassed and circumscribed, shut Much is being written and more being altogether from the country. At the the courts. God banished from the

How it comes that a people Catholic | Back to Rome ' it was a huge failure." | were they to accept offers made to them | THE EMANCIPATIONISTS AGAIN 'are there no men in Portugal?" service of their fellows, were being driven from their homes and hustled unmercifully through the streets, where were their brothers and kindred, where those who had received nothing but kindness and benefactions from them? Men may well ask this question and marvel that such things should be. But we who in this country know the power of a clique which, popularly known as "the Machine," dictates policies and manipulates elections, should not be altogether insensible to like elements in this wise: "We, the people of Eng- ever hope to attain-who have declared organizing have got the upper hand in

other lands.

Of all the other sects, perhaps the procedure of the tailors. They have a mergau, not the disposition of the Chrisnecessarily disclaims all authority and time seems to have succumbed to the Baptist is the most noted for the drawing little proselytizing establishment at tian gentleman, but the narrow mind of found to be affiliated with that abomin-A Baptist may always expect to hear alive and were he to pay a visit to this something new and refreshing from a "Mission," there would be splendid Baptist pulpit. But the subject of all material at hand for the production of a subjects which is ever relished is an at- novel equal in interest to those which the Eucharistic Congress in Montreal, and temporarily at least placed according to the measure of his opporaccording to the measure of his opporwhile Spain, sorely tempted,

Just as a wild west show will bring the lish life. The so-called converts are testant editors, some friendly, some symtestant editors, some friendly, some sym-To boys to a vaudeville, so will a Baptist composed for the most part of the pathetic, and some acrid. It remained what lengths will God in His Infinite Church be crowded when the subject is weeds from the Pope's garden—a few for Dr. E. J. Stobo, at the Baptist contract the Archdiocese, upon the splendid outwisdom permit mammon to go? That is "Popery," and all the greater will be peculiar Catholics who are built on the vention in Toronto, to make a declaraaction of the Presbyterian Church in a question which it is not given to man the assemblage if the preacher, male or rebellious plan, and some waifs and strays tion which puts him in a class by him-LONDOW, SATURDAY, October 29, 1910

Canada, in leaving its missionaries to to answer. But we may be certain that the tender mercies of an inhospitable properties. The control of the tender mercies of an inhospitable properties of the tender mercies of an inhospitable properties. The control of the control population, seems exceedingly reprehendent and confusion will overtake people who are invariably very much in poral than for the spiritual things of life. laration betrays a degree of coarseness need of the pledge and a moral equip- The "temporalities" are supplied in which ill becomes a man claiming to be ment. We have more pity for our abundance by liberal donations from the a minister of a Christian church. liberty seek to enslave her. But as the Baptist friends than for the members of Baptist headquarters. Many a time we "The issue of the future," continued any other non-Catholic denomination. have heard our Protestant neighbors de- Dr. Stobo, "must be between the ernment or to no dynasty, but can They are possessed of a degree of invincent or to no dynasty, but can They are possessed of a degree of invincent or to no dynasty, but can They are possessed of a degree of invincent or to no dynasty, but can They are possessed of a degree of invincent or to no dynasty, but can They are possessed of a degree of invincent or to no dynasty, but can They are possessed of a degree of invincent or to no dynasty, but can They are possessed of a degree of invincent or to no dynasty, but can They are possessed of a degree of invincent or to no dynasty, but can They are possessed of a degree of invincent or to no dynasty, but can They are possessed of a degree of invincent or to no dynasty. thrive even under the frowns of all, so when to the eves of the world she may lic Church which is simply amazing, and to three of the sects. Pride alone prethey are delighted when the Bride of vents a discontinuance of these shamethey are delighted when the Bride of vents a discontinuance of these shamethey are delighted when the Bride of vents a discontinuance of these shamethey are delighted when the Bride of vents a discontinuance of these shamethey are delighted when the Bride of vents a discontinuance of these shamethey are delighted when the Bride of vents a discontinuance of these shamethey are delighted when the Bride of vents a discontinuance of these shamethey are delighted when the Bride of vents a discontinuance of these shamethey are delighted when the Bride of vents a discontinuance of these shamethey are delighted when the Bride of vents a discontinuance of these shamethey are delighted when the Bride of vents a discontinuance of these shamethey are delighted when the Bride of vents a discontinuance of these shamethey are delighted when the Bride of vents a discontinuance of the bride of the Christ is dealt a blow even by men who less expedients to rob a few French would not accept the doctrine of "worcall our Divine Lord a "Jewish fakir." Canadians of their simple faith in God ship the cracker or go to perdition." by Right Rev. Dr. Fallon, Bishop of This is the term by which He is known to board a barque which is tossed about There must surely be a Baptist litany London, made a most profound impresamongst French Freemasons. Away by every wind of doctrine. up in Regina, Rev J. S. Farmer offers his sympathy to a Free- Christ in the livery of duplicity, are that the Baptist communion is perhaps course present. mason of this character living in known in the old country as "soul- the weakest and most insignificant of Montreal because there is danger of his snatchers." Duplicity is written all the Protestant sects, Dr. Stobo is open losing his position as a city officer on over them. Here is a pen picture of to the charge of vain boasting. Indeed, account of his connection with a Masonic their prototypes in England. The late he places himself in the role of "Sim occur in Catholic countries. That such a question should be put by non-Cathoto bring disgrace upon the Eucharistic ford instituted an inquiry as to the Dickens in "Barnaby Rudge." Sim Congress. Rev. Mr. Farmer has a good | methods of proselytizers, and here is the | Tappertit was very small in stature, but word for all secret societies and does not result : consider them the enemies of the Church. "The system now in force is about as with the idea that he would be a great

Catholic editors. But, notwithstand-

opposed to the belief of our churches,

exile? It is that the very existence of Catholic missionaries amongst the Bap- to thank God that a benevolent Chrisa considerable body of men and women, tists. If Father Doyle and a few of his consecrated to God and taithful in all Paulist brethren were to go for a brief consecrated to God and laithful in all things to their high calling, is of itself a menace and a reproof to the designs of evil men who would trample upon the rights both of humanity and the Church realls is, and demonstrate how she stands for consecrated to God and laithful in all things to their high calling, is of itself a period to Regina and explain to the long list of arrears, amounting to a larger sum than he can possibly earn in a twelvemonth. He is told to remain quiet 'or he will find himself in the wrong shop.' Bullied and threatened worm shop.' Bullied and threatened considerable was much shop when a demonstrate how she stands for wrong shop.' Bullied and threatened worm shop.' Bullied and threatened to have much find himself in the wrong shop.' Bullied and threatened to have much find himself in the wrong shop.' Bullied and threatened to have much find himself in the wrong shop.' Bullied and threatened to have much find himself in the wrong shop.' Bullied and threatened to have much find himself in the wrong shop.' Bullied and threatened to have much find himself in the wrong shop.' Bullied and threatened to have much find himself in the wrong shop.' Bullied and threatened to have much find himself in the wrong shop.' Bullied and threatened to have much find himself in the wrong shop.' Bullied and threatened to have much find himself in the wrong shop.' Bullied and threatened to have much find himself in the wrong shop.' Bullied and threatened to have much find himself in the wrong shop.' Bullied and threatened the wrong shop is the standard for payment of a long list of arrears, amounting to a long and fatten upon plunder and rapine, Christian truth whole and entire, it he knows not what to do, and is through at the expense of the Baptists, for when in any sense deficient in the knowledge

### A NOTE OF DISCORD

For persistent unfriendliness towards ness the course of affairs in France | the Catholic Church the Baptists surwhere step by step the Religious Orders pass all the other sects. Some of their clergymen possess an anti-Catholic out from their legitimate sphere—the acridity which ill accords with their ammergau. Distinguished Protestants. education of youth—and finally driven profession as Christian clergymen. The many of them clergymen, have written recent Eucharistic Congress, a press most approvingly of the representation | Stobo into a valiant army whose pursaid these days about Portugal. The same time the crucifix was removed from despatch tells us, caused a tart criticism of the Passion given in this Bavarian pone is to annihilate the Catholic at the annual meeting of the Grand village. Not only this. They have Church. Baroum still lives in Dr Stobo schools, and paganism pure and simple Ligne Baptist Mission held in Montreal gone so far as to say that they were and his band. revived in the public life of the country. on the 14th. Mr. Bosworth, the Secre Just as a man bent upon pursuing an tary, said "that as a demonstration of of the performance. It is worth while to left to work out his destiny with the given vent to a torrent of political philoence, so the atheistic government of a sitic Congress stood without parallel in actuated by commercialism. The manawise Prividence. But the priest is not wholesome type. We have been treated Catholic people essays to escape from the history of the Protestant nations gers and those under their charge, a mere hireling or a subsidized ambassa- to homilies on the vices of King Manuel, every visible token of religious restraint. but as an inspiration of the movement each and all, could become independent

When men and women, grown old in the habit of using nick-names, especially her to the Passion Play a disposition enwhen they are intended as a reproach. tirely devoid of spirituality. There was

ndon, England, were wont to spend

Grand Ligne. Were Charles Dickens the bigot.

dren as soon as the breath has left the asked; it is given over to the mercy of a But how comes it that those who should best know the beneficent influence of the Religious Orders, sometimes turn upon them, and as with Portugal now, drive them forth to penury and of the penury and of the religious orders, and as with Portugal now, drive them forth to penury and of the religious orders, sometimes turn upon them, and as with Portugal now, drive them forth to penury and of the religious orders, sometimes turn upon them, and as with Portugal now, drive them forth to penury and of the wellare of our students of touter, who speedily makes away with it to a home or refuge, where it is to be brought up a Protestant. Should the distracted parent hear of its arrival in a police court and demand to know what has become of it, where it has been sent to the wellare of our students. tian has been found to provide for his child. Should be visit those homes he

### THE POINT OF VIEW

In all parts of the world have been themselves really teach. The colporteurs published from time to time lengthy have a varied set of doctrines, all good descriptions of the Passion Play at Ober- Baptist theology, and yet they tell us dinal Moran's address. It has been deeply impressed with the religiousness

engaged in the tailoring business in problem play, which borders, and oftentimes oversteps, the boundary line be-

which reads: "Lord, give us a great These people, trying to do the work of conceit of ourselves." When we realize loud of voice, and was fully impressed permanent poverty becomes known to was intended for the elect alone. The ing, the old grind goes on because them. The parents are reached through "general" Baptist division was in- Moran, Archbishop of Sydney. When of sympathy are discreetly pressed upon | tion of infant baptism and the retention | opinion, are fostered by her in order, of city in Baptist theology. Baptist doc-Harris, we are informed by a press despatch, he indulges in considerable sarcasm at the expense of Mr. Mathews, and charges that the Professor's teaching is "contrary to the Christian faith, opposed to the belief of our churches,"

Agreem as soon as the breath has left the bodies of their parents. They are in the police courts and often relieve the majistrates when in doubt as to whether they should send the poor little waif to the workhouse or the industrial school.

No question as to its religious creed is world, has undertaken the task of stormether wait, and guaranteed to fit. This is the the Catholic journal to find for it what sect that, holding a small place amongst audience it may. world, has undertaken the task of storm dangerous to the welfare of our students asked; it is given over to the meloy of the variety of the Vatican, capturing the Pope and wiping Romanism out of existence. They have made a start in Onebec. where they make boast of a small con gregation-quality no object. They are composed largely of the waifs and stra's who have turned their backs upon the is met with a demand for payment of a libile, wear good clothes and sup sum-long list of arrears, amounting to a thousand sup summere helplessness obliged to abandon the fight."

at the expense of the Baptists, for when the fight." cannot for the life of them give them any assurance as to what the Baptists

> In the Christian world, faithful souls sublime in their aspirations like the eagle which soars on high turn their eyes and thoughts towards the taber-nacie and drawnigh to that heaven on

this is the church of Christ, the mem-

bers of which are marshalled by Dr.

message of peace to a fallen race, and he enters upon his mission in absolute de
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message of peace to a fallen race, and he enters upon his mission in absolute de
message of peace to a fallen race, and he enters upon enters upon his mission in absolute de-pendence upon the Master Whom he pendence upon the Master Whom he serves and with full confidence that his said and written is witty and epigram-another matter upon which we have not evangelize them." "Romish numbers" little surprising to note that the press contains a declaration from Julia Sander-the front. Dr. Laberge, city Medical space to enter here. We confess to in- was evidently meant to be a slur. Perhaps son, the actress, that the Passion Play Health officer of Montreal, has presented ability to understand it, and can but recent in this case it is excusable on the plea echo the words of a writer in America: of ignorance, but let us say to Mr. Bos- art?" This decision was no doubtarrived ing that the civic committee that investigation worth that gentlemen are not in the at because Miss Sanderson carried with gated the Emancipation Lodge matter Once upon a time three gentlemen | not in it that spice to be found in the | Free Press dated Oct. 17. The doctor their spare hours in discussing the political problems of the nation. The best itical problems of the nation. The best more surprising is the declaration of Rev. mode of governing it was very dear to A. W. McKay, of Ottawa, another visitor, of his alleged connection with the their hearts, and the discussions were who found the play "poor morals and Lodge of the Grand Orient." characterized by a great sincerity of theology." There were other distin- bers of Emancipation Lodge, finding that utterance. At long last they decided guished clergymen, however-those who their proceedings had come to the light to bring the matter to a head by send- hold a much higher place in the Protest- of day, ran like rats to a place of coning a memorial to the king which began ant sects than the Rev. Mr. McKay may cealment, and they were horrified when which after long years of scheming and land." It was solemnly signed by these that they received much spiritual bene- their doings. We have often claimed, three gentlemen and transmitted to His fit by their attendance. Rev. Mr. Me- and we repeat, that while it is desirable Majesty. The Baptist sect, and its pro- Kay is evidently one of those persons that members of oath bound secret socieclamations having reference to the who can see nothing good in "Roman- ties should not be given places of trust in Catholic Church, closely resemble the ism." He carried with him to Oberam- the gift of the people, there is double

be restrained from making a report. So says a press despatch to the it seems has learned "that it is the purpose of the committee to reco proceedings were taken to investigate reason for such a course when men are able cult which has served to point the finger of scorn at the France of to-day, REV. E. J. STOBO, BAPTIST that cult which is only brave in the There have been many criticisms of presence of unarmed priests and nuns,

We congratulate His Grace the Archbishop of Toronto and the Catholics of come of their desire to erect a new seminary for the education of priests. The corner-stone was laid last Sunday and everything now bids fair to give us in the near future an institution of which we may well be proud. The munificent contribution of \$150,000 towards the erection of the seminary, made by Chevalier O'Keefe, has rendered it easy to act, which will hold his memory green in the hearts of the Catholics of Ontario

The sermon preached on the occasion sion. He is a borp orator and his words touched the hearts of the immense con

With the utmost delight the people of Toronto witnessed once more in their midst His Grace Archbishop McEvay, who had been absent for some time on account of illness. What added materially to the joy of his presence was the fact that he appeared to be endowed with the old time health and vigor

few honorable exceptions, the daily press will pass it by. It is left therefore t

ONE OF the most fanciful bubbles pricked by the Australian Cardinal is that the Spanish people are ignorant. It may quite readily be admitted that in one sense they are. They have not, for one thing, that up-to-date knowledge which, as Father Vaughan said the other day in New York, 'artificially arranges Mother Church to read the Protestant the number of children in the nursery as it arranges the number of servants in the kitchen." Nor have they any knowledge of the divorce court, with the nameless enormities which lead up to it and result from it. But that they are which makes for virtue and real provented by Smyth and many others, they gress is an assertion which Chesterton would label "the ultimate lie."

> WE OFFER no apology to our readers for transcribing briefly the gist of Carsaid that seventy five per cent. of the Spanish population is illiterate, the whole people being benighted and ignorant, the clergy as bad as the eople, and wholly intent upon shutting out from them the light of evangelical truth. There is about as much truth in this as in the fables of Baron Munchausen. During the greater part of the past century the country was overwhelmed with all the ruin and miseries of civil war, and became a prey to revo-

lutionary factions. Chu was confiscated and destr bodies scattered or ex clergy reduced to absolute amidst all the phases which this eng kept the lamp of knowled served to the people t preserved religion.

REFERRING TO the late statistics available, the he had learned that the ance in the schools of hundred and six per t population, while in Canwas not over one hun has stated that th university students in advance of that of an in Europe. In England. population of Spain, the ing the universities nur against 16,000 to the cre Assuredly, in face of th he said that the Spania ant people.

SIR HIRAM Maxim, fame, who made a prolo Spanish peninsula, has sults of his observation quoted again to has an English factor and one also in oughly Catholic pro the Basque. In the h he says, such a thing necessary. By day a ment of it stands laxity," he continues, England, the factory gutted the first night These, let it be ren Henry's words, not ours. It is not to be fore, that when the lytising mission to t called upon the grea contribution, he was but departed with t ing in his ears that in any movement to morals of England 1 he had Sir Henry's scription in advance land more than S evangelization.

> the Statistical Soc be quoted. It is speaks. In England that every 190 of t ished a criminal, a the proportion wa Spain there is 1 10,000 of the por countries," New York Herald plain of the contag one can with diffic tagion of virtue." said, is unknown i it is not quite so United States C known to be ma their own father or tion. We referre the prevalence of In England, in the Canada it has its tims also. In S known. Acain, ness is a terrible of the English sp the Teuton. In tion is 21 to eve 70, in Stockholn Assuredly, the S with other races.

PURSUING THIS P

can be made for the enterprising lightened north them to be? Care them well puts ! a nutshell. Far benighted being solely upon kee the eyes of the come to realize veyed by the shores, the Care men of piety an to the sacred m reserving to th the Catholic Fa cil, the greate men in history bishops assiste place by their knowledge of of one of the from Cauada hailed from a ignorance.

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THE CARDI Spanish situat follows : The torrent of vili upon Spain speaking cour tives of relig moral law, is agencies to the faith s people. Thi

29, 1910 AGAIN otorious odge of Medical resented t investiport. So he doctor the purdismissed with the The memding that the light vestigate desirable ret socieof trust in is double n men are t abominpoint the of to-day, ve in the

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with other races.

stem well puts their real character into a natshell. Far from being the ignorant, about he would be ignore the most important pure of the shape of the people lest they should come to realize the superior article purveyed by the missionary from these shores, the Cardinal vindicates them as men of piety and enlightenment, devoted to the sacred ministry, and intent upon the eyes of the people lest they should come to realize the superior article purveyed by the missionary from these shores, the Cardinal vindicates them as men of piety and enlightenment, devoted to the sacred ministry, and intent upon to the sacred ministry, and intent upon the eyes of the people lest they should come to realize the superior article purveyed by the missionary from these shores, the Cardinal vindicates them as men of piety and enlightenment, devoted to the sacred ministry, and intent upon to the sacred ministry, and intent upon to the sacred ministry, and intent upon the eyes of the people lest they should not be shored the sacred ministry, and intent upon to the sacred ministry, and intent upon to the sacred ministry, and intent upon the clath of the visit of the shore the most many preserving to their flocks the obesings of the Catholic Fatth. At the Vaticandounce of the sacred ministry, and intent upon the shore the shore that the same testimony from the lips of one of the Fathers of the Council from Canada. Not these the men winding the present as the state of the council in the same testimony from the lips of one of the Fathers of the Council from Canada. Not these the men winding the preserving the form of the year of the same testimony from the lips of one of the Fathers of the Council from Canada. Not these the men winding the proposal to the present as the state of the council the same testimony from the lips of one of the Fathers of the council the same testimony from the lips of one of the Fathers of the council the same testimony from the lips of the spanish bishops assisted and health the same testimony from the lips of the enterprising evangelist from the en daughters from afar.

Inflorery factions. Church property an confisced and destroyed, religion.

In a letter to the Carnota Roome Daring and configuration of solutions of Bloke places and preserved to the people that the solution of Bloke places and preserved to the people the blassing of religion.

In a letter to the Chicago Recording to the property of the people of the course of starby which the solution of the property of the people to the solution of the property of the people to the solution of the property of the people to the solution of the population, which the solution of the property of the people to the property of the property of the people to the property of the people to the property of the people to the property of the property of the property of the people to the property of the pr

THE CATHOLIC RECORD

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But of the clergy, what poor apology by a twhole people and allegiance can be made for this ignorant rabble, as pledged to Him by His "sons and

such an anecdote derives new points of and significance from the outburst of faith and devotion at the Montreal Eucharistic Congress. The "Commander-in-Chief" was there acclaimed by a iwhole people and allegiance for this ignorant rabble, as sing evangelist from the enorth would have us believe

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THE CANADIAN CENTURY MONTREAL

CONTINUED FROM PAGE THREE CONTINUED FROM PAGE THREE
Blood of Christ is the Price of our Ransom. That Blood He shed on Calvary and thereby obtained eternal redemption. Our ransom was then wrought, but the price was not yet paid over, so to say, and accepted with all the requisite legal formalities. That is now being done both here on earth and in Heaven, where our High Pricest is ever living to make intercession for us, where He pleads the merits of His Passion. "Himself, says St. Ambrose, "offers Himself as Priest that He may remit our sins: here in give you instant relief."

skin diseases. But it is now known that the only possible cure is a mild, soothat the only possible must a mild, soothat the only possible must a mild, soothat the only possible cure is a st. Ambrose, "offers Himself as Priest that He may remit our sins: here in image, there in truth, where He intercedes for us with the Father as our advocate" (De Officiis, I. I., c. 48.) He entered heaven, as the High Priest of the Old Law once a year entered the Holy of Holies, to make the ceremonial offering of the life once laid down for us. Isaias sees Him from afar, clad in the livery of His Passion, and cries out, "Who is this that cometh from Edom, with dyed garments from Bosra; this heautiful One in His robe, walking in "Who is this that cometh from Edom, with dyed garments from Bosra; this beautiful One in His robe, walking in the greatness of His strength? And the answer is given in the person of the beautiful One, 'I that speak righteousness, and am mighty to save.' And once more is the question asked, "Wherefore, then, is Thy apparel red, and Thy garments like theirs that tread in the wilderness.' And in answer there comes, 'I have trodden the winepress alone.'

To conclude then. In the Mass we

To conclude then. In the Mass we have the same Sacrifice once offered on the Cross, and now pleaded in heaven by our High Priest. The things that are seen of sense, the things that appear and pass away, are, to the eye of faith, but the shadows of the one Reality—shadows that fall athwart altars of wood and stone, and flit about earthly tabernacles, where hides the sun behind a veil "till the day break and the shadows retire."

avoid going to him for marriage is that marriage is one of the seven sacraments which Our Lord has entrusted to the keeping of His Church. These sacraments, then, belong to the Church, and we cannot recognize the right of those who separate from her to administer them or to assist officially at them, though they may have the power to do so validly. Therefore, though marriage hand that of every other country in Europe. The United States Commissioner re-WHISKEY HOLDS ITS VICTIMS WHISKEY HOLDS ITS VICTIMS Until Released by Wonderful Samaria Prescription

who separate from ner to administer them or to assix officially at them, though they may have the power to do so validly. Therefore, though marriage be real and valid when contracted before a Protestant minister, and though insown people of course, are not to blame, if in good faith, for availing themselves of his services, we cannot do so. Indeed this would be the case even if marriage were not a socrament, but merely a religious rite or ceremony; we cannot allow the ministers of any sect separated from the Church to act as such for us in any religious function; to do so would be to allow their claim to act in the name of Christ. This we can never do, and above all, where the sacraments are concerned.

Another, and a very weighty reason, why Catholies cannot go before a minister for marriage, is that no one but the Catholie clergy can be supposed to be sufficiently acquainted with the laws of God and of the church regarding Christian marriage. There are impediments, as they are called, which make marriage invalid unless a dispensation is obtained from the proper source. Some of these are commonly known, such as those which proceed from a near relatiouship of the parties; but there are other which are not known even by name to the great mass of the faithful, and which a Protestant minister, even should he happen to know them, would never for a moment regard. Catholies, therefore, if they go to a minister to get married, run a great risk of not beaug really married at all, owing to these impediments should exist, and not have been removed by dispensation and this holds, even though no suspicion of such an impediment should exist, and not have been removed by dispensation and this holds, even though no suspicion of such an impediment should exist, and not have been removed by dispensation and this holds, even though no suspicion of such an impediment should exist, and not have been removed by dispensation and this holds, even though no suspicion of such and the protestal transfer and the protestal transfer and th

### LOGICAL REMEDY FOR ECZEMA

Many different remedies have been tried for Eczema and other skin diseases. But it is now known that the only possible cure is a mild, sooth-ing, liquid made up of Oil of Winter-green, Thymol, Glycerine, and other in-gredients so carefully compounded that each ingredient has its prepare effect.

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### THE TRUTH ABOUT SPAIN

In an address, recently in Sydney, His Eminence Cardinal Moran gave some important facts and figures in reply to the attacks, and refuting the false charges for some time being made on the Spanish clergy and people by the anti-Catholic press of Europe.

peautiful One, 'I that speak righteous pess, and am mighty to save.' And speed more is the question asked, 'Wherefore, then, is Thy apparel red, and Thy garments like theirs that tread in the wilderness.' And in answer there comes, 'I have trodden the winepress alone.'

To conclude then. In the Mass we have the same Sacrifice once offered on the Cross, and now pleaded in heaven the Cross, and now pleaded in heaven the same Sacrifice once offered on the Cross, and now pleaded in heaven the cross, and now pleaded in heaven are seen of sense, the things that appear and pass away, are, to the eye of faith, but the shadows of the one Reality—shadows that fall athwart altars of wood and stone, and flit about the shadows of the one Reality—shadows that fall athwart altars of wood and stone, and flit about the results of the cross, where hides the TWENTY-DOURNI SUNDAYAPTE PINTEGORY

MARTING OF DESCRIPTION AND APTE PINTEGORY

MARTING OF DESCRIPTION AND APTE



heated houses.

ported the number of students in the Spanish universities as 16,000. In England, with double the population, the number of university students was 9,802. Assuredly the Spanish were not an ignorant race. Honesty and morality held their own in Spain.

HONESTY AND MORALITY OF SPANISH PEOPLE

He was a man of piety and enlightenment devoted to his sacred ministry, intent upon preserving to the people the blessings of the Catholic Faith. At the Vatican Council forty Spanish Bishops assisted, and held the foremost place for their eloquence and profound knowledge of divine truth.

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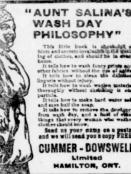
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000



a report on religious bodies in the United States, which contains a vast mass of matter appertaining to church statisticians and the clericals and laity generally. The report is for the year 1906. The Census Bureau has just published

The report shows the following figures 32,936,445 in 1906, of whom 18,086,902 were Protestants of the leading bodies were Protestants of the leading bodies of that faith and 12,079,142 were Roman Catholics, the others being of minor Protestant denominations. The mem-bership in the leading church bodies of the United States in 1906 and twentysix years ago-by the census of 1890 was as follows:

In 1890 a majority of the communi-In 1890 a majority of the communicants in 34 States belonged to the Protestant bodies; in 12 States to the Catholic Church; and in 2 States to the Latter-Day Saints, while in one State the Catholic Church had a plurality. The changes from 1890 to 1906 are as follows: Maine, New Hampshire, Vermont, New Jersey, Michigan and Wisconsin—formerly showing a majority for, Protestant bodies, are now in the Catholic column; one State, formerly Catho-Protestant bodies, are now in the Catholic column; one State, formerly Catholic—Minnesota—is now Protestant; Colorado and Wyoming—which showed a Catholic majority in 1890, now show Catholic pluralities; one State—Connecticut—has changed its Catholic plurality to a majority; and one State—Idaho—now changes from a plurality to a majority for the Latter-Day Saints.

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more pitiable than that of the man seeking employment who is met with the response "You are too old, we require a younger and more vigorous man." Yet sooner or later that may be your own experience unless some provision is made against it now. Life insurance in one form or another

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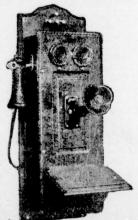
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THE READER'S C CONDUCTED BY " COL

OCTOBER 29, 1910

"The Barrier," Rene E novel, is a book that sho It is a good story. It is perusal of which improve That is saying a good dea when the presses of the we That is saying a good dea when the presses of the weach other in the product that is useless and not al is positively bad. "The Estory of a young man who heroine is one of the swomankind imaginable. enjoy this book, but it is and guardians of the grations it has special author is a man of stror and there is a purpose be He would paint in all its hollow hypocrisy of thos divorce preaching and hero of the story was parents to a religious s hero of the story was parents to a religious sthey took special pains educated by religious. They took very little pa family life into harmony ciples inculcated in the natural result. Their shipwrecked. Religion apart, he thought, go priests, but of no upeople. And when h proached him he could be that lie at least was hor proached him he coult that he at least was ho ism. They were atheis ence—they concealed the neath a thin veneer of they lived for amu honors. They had fail principles he had lear "I saw at home too which did not agree taught at school, and doubt," he answered the

His mother was ho not train him for his I But afterwards, in th lowed, who sustained haspirations? Who tr doubts and answer interested themselver He never understood his home that religio which we should be gave Catholic parents. which we should be g any Catholic parents who recognise thems trait? If there is a Church who is to blar race suicide, and of c against high heaven murder of the child the shiften brought. the children brought even while they a ticketed by a fathe hand, for hell. It w the moulding of the a the teacher. The supplement the hom not be a different n not be a different n "The Barrier" is a bable for our Cath able for our Cath would be well if ther in every Catholic ho

I hope you all Blindness of Dr. G being published on It is a delightful signarating as a brheath-elad hills. Hike Dr. Gray wii ideas of Law and D we have such stor well also to remind characters as Dr. gans, although exis gans, although exis of Irish priests meets them sometir exception amongst reverent as the Iris so we must rem Sheehan himself mege," that "ther absurd as to dedt propositions about from very slender was inclined to be the had been trail Jansenistic school, beginning of the largely by emigr who had unconsei of the Jansenistic doctor was all rige doctor was all rige. meets them someting doctor was all rig He was a mystery



THE EXISTS ONES

Congression of the Conference o

Egyptian Liniment quickly healed it

Mr. S. Mosure, of Port Perry, Ont., is

Mr. S. Mosure, of Port Perry, Ont., is very glad he took his riends' advice and tried Douglas Egyptian Liniment. He writes:

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a boon."

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The girl with the clean slate habit does not force early wrinkles by the French system into Spain, it may help us easy going Americans to understand the true trend of the measure by pondering on some of the clever Frenchman's assertions. "The end of the lay school," he says, with a bluntness which sees victory ahead, "is not to teach reading, writing, and ciphering; it is a batterwing-ram against Catholicism. When a begin of thirteen leaves the lay school, it has failed in its mission if he is still a believer, for its work is to make free-thinkers (infidels.) The lay school, will have produced its proper fruit in due measure until the pupil shall have chinkers (infidels.) The lay school will not have produced its proper fruit in due measure until the pupil shall have chinkers (infidels.) The lay school will not have produced its proper fruit in due measure until the pupil shall have chinkers (infidels.) The lay school will not have produced its proper fruit in due measure until the pupil shall have chinkers (infidels.) The lay school will not have produced its proper fruit in due measure until the pupil shall have chinkers (infidels.) The lay school will not have produced its proper fruit in due measure until the pupil shall have chinkers (infidels.) The lay school will not have produced its proper fruit in due measure until the pupil shall have chinkers (infidels.) The lay school will not have produced its proper fruit in due measure until the pupil shall have chinkers (infidels.) The lay school will have learned nothing until we see them in open war against the clery."

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THE TROUBLE IN PORTUGAL

That the overthrow of the monarchical government in Portugal bodes no good to Christianity in that country, may be plainly seen from the expulsions of priests and nuns which began in Lisbon immediately that the so-called Republicans had wrested the reins of power from the hands of the King's Government. The man chosen as head of the new order of things is of the same stripe as the anti-Catholics in France and Spain—a man who avows his unbelief and his hatred of the Catholic Church.

"Popular feeling against the Church is strong in Lisbon," declares the cable; but it is the feeling not of the people as a whole but of the lawless mob which in a whole but of the lawless mob which in every city is ready to take advantage of any disturbance to rob and murder. These rioters no more represent the people of Portugal than the rioters and wholesale murderers of Barcelona represented the people of Spain. And the disgraceful scenes of church plundering and other excesses reported from Lisbon are no more an index to the real feelings of the Portuguese people than the throwing of bombs in the city of Chicago portrayed the sentiment of the people of the United States.

Anybody who reads between the lines of the despatches from Portugal can easily see that the great mass of the people took no part in this revolution. It was planned and carried through by a small body of desperate men whose anti-

It was planned and carried through by a small body of desperate men whose antimonarchical and anti-religious opinions are far from being shared by the body of the Portuguese people. They may hold their position for some time, and succeed in exiling, as is their avowed intention, the religious orders from Portugal, confiscating their property according to the French plan; but there is no likelihood of the make-believe republic being permanent. The greedy politicians who have grasped at the sceptre of power will in all probability very soon begin to quarrel among themselves; and when thieves fall out the result is proverbial.

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Meanwhile Catholic Americans should not allow themselves to be deceived by the reports reflecting discredit on the Church which appear in the papers. It is an old trick of European revolutionaries to make it appear that what they call "popular feeling" against the Church is justified by the tyranny or corruption of the Church. Like the wolf in the fable they are adepts at muddying the stream upwards. Their statements are false. The Church in Portugal as everywhere else is a power for good. She is doing God's

utterance of the head of the Administration in the City of the Popes, and prominent Freemason, his outrageous speech on the anniversary of the breach of Porta Pia has aroused more than local attention, and in a letter to the Cardinal-Vicar the Holy Father has strongly protested against it, at the same time reminding the faithful throughout the world of the constant and ever-growing oflenses against religion which are perpetrated even by public authorities in the very Sre of the Roman Pontiff. The Osservatore Romano, which prints the speech in full, calls it bestial, and says that is the only epithet that can be applied to it. As the Holy Father observes, the syndic aimed directly at his spiritual jurisdiction, and held up to contempt even the acts of his Apostolic Ministry. The language was turgid and bombastic, but it revealed an impudent, aggressive and intolerant spirit. This enemy of Christianity who has not even a faint conception of what the Catholic Church has done for the promotion of civilization and progress, told his hearers that the Rome which asserted the right of free thought entered through the breach at Porta Pia. Another Rome, which represented the past, "was enclosed within the more restricted circuit of the walls of Belisarius, intended to confine thought within the smallest compass, through fear lest, like the embalmed bodies of ancient Egypt, contact with the free air shound prove destructive to it." The syndic then went on to sneed at the dogmas of the Curch and the teaching of Pius X., specially attacking the "Mou Proprio" ordering the heads of ecclesiastical seminaries to exclude newspapers and the Pontifical letter condemning the Sillonist movement. This exponent of Masonic thought specially attacking the "Mout Proprio" ordering the heads of ecclesiastical seminaries to exclude newspapers and the Pontifical letter condemning the Sillonist movement. This exponent of Masoni chought specially attacking the "Mout Proprio" ordering the heads of ecclesiastical seminaries to exclude any the pr





ever slight."

"Pay no attention to feelings but what do you think?"—Father Morris, S. J.

"The will of Our Lord is that you may be there only as you are. It is that you may be there only as you are. It is that you may be there only as you are. It is that dead to every other thought, and to all other desires, you devote yourself to do without stopping to do more or to do be well that which you have there to do, without stopping to do more or to do be teter. My daughter, let us forget ourselves and see only the gracious Will of Our Lord." Translated from the French.—Rev. Father Barrella, S. J.

"There is within us an evil, by which persons are vainly conceited, and take a complaisance in themselves, whether they please others, and without affecting to please others. Standard the spiritual in good things that are Thine as if they were to good, as if they were good, but also in good things that are Thine as if they were to good, as if they were good, but also in good things that are Thine as if

violation of the guarantees that as the successor of St. Peter and the spiritual father of Christendom the Pope would

father of Christendom the Pope would be protected from insult. Signor Nathan not only spoke as the Mayor of Rome, but in the name of all the citizens sent to King Victor Emmanuel a tele-gram of congratulation on the celebra-tion of the anniversary, for which he received his Majesty's hearty thanks. Is this outburst of unwarrantable invec-tive, this attempt, to provoke enuity

plots and the open threats will alike fail,—Catholic Times.

tiching, bleeding and protruding piles. See testimonials in the press and ask your neighbors about it. You can use it and rect your money back if not satisfied, 69c, at all dealers or EDMANSON, BATES & CO., Toronto.

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"There is no wall separating us from the Blessed Sacrament." "Never go to Holy Communion with-out bringing Our Lord some gift, how-ever slight."

"Pay no attention to feelings but what do you think?"—Father Morris,

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"Indeed none bless more than those who only stand and wait."—From "Ever Growing Lives" by Marg. Fuller.

"Few men appreciate what they possess."
"Do now the best thou canst do."
"Sympathy is the greatest force of the heart of man, and an especial note of all who have done great things for God."
"The good we do is done by the Divinity in us."

"Indeed none bless more than those who missed gave Benediction of the Most Blessed Sacrament and immediately after the happy gathering were served afternoon temperature by the young ladies at the present time pupils in the Convent. It was with great reluctance that all were forced to say au revoir, but each looked forward to the next meeting with pleasant anticipation, which will be held one year hence.

### DIOCESE OF LONDON

adopts at modifying the stream unwards. Their statements are false. The church in Portugal as everywhere else is a power for good. She is doing Gods is such as the contrast figure of the such as the contrast figure of the such as the contrast figure of the contrast figure of the such as first on their own salvation and the white of their duty there as they are here: he runs and monks just as intent on their own salvation and the wild are of coheren in Lisbon as in Boston. And all this white the states of the such as the such as they are here: he runs and make just as intent on their own salvation and the edition of the selfashoes of the such as t

On board the Royal Edward appleal, October 6, 1910.

### HAVING THE OPPOSITE EFFECT

The result of the World's Missionary Conference in Edinburgh seems to be the very opposite of what its promoters had hoped. Instead of increasing interhad hoped. Instead of increasing interest in foreign missions among the layfolk and inflaming the zeal of ministers at home and abroad, thoughtful Protestants of all classes, contemplating the many rival sects represented at the Scottish symposium, are beginning to ask themselves this straight question. Is the Christianity we have really worth exporting? The editor of the Scotsman would seem to be of opinion that it is not, for he says: "That Christianity which has so often filled the

land with bitterness and strife; which erects churches to perpetuate ancient fueds; which sets three and four men to do the work of one, hindering each other all the time; which builds rival colleges in India; and which is unable to veil its differences before the Hindoo—is that really worth sending beyond the seas? Were a Hindoo to visit a Highland village and inspect its five Protestant churches, each with a skeleton congregation, and ask. What meaneth this waste of human effort? what answer could the Christianity of this country give to that Hindoo? Would not the poor heathen be pardoned if he said that a religion which tolerated such abuses and waste could be no religion for him?"

Alas, that this should be the religion of so many who think him to be without understanding!—From the Ave Maria.

### Attention !!!

Attention: 1: 1:

The Great Fancy Fair and Tombola in aid of St. Vincent de Paul's Church, Deserdono, will NOT begin on Thanks-giving Day, but will be held on Tuesday, Wednesday, and Thursday, Nov. 87H., 37H., and 10TH., 1910, in Union Hall, Deseronto, Ont.

1671-2

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O'Shea—Ather home in Asphodel Township, on unday Oct. 9th, Miss Annie J. O'Shea. May her oul rest in peace!

Blanchfield — On October 3rd, at Osgoode, Ont., Mrs. Edward Blanchfield, aged eighty years. May her soul rest in peace! CONNOLLY.—At the village of Dorking, on Saturday, Oct. 1st., 1910, Thomas Connolly, Esq. May his out rest in peace !



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The Catholic LONDON, SATURDAY, NOV

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MIND REA We noticed in the Daily Echo, of a few d ette which, if not a ge lish, is a proof that himself very seriously on the illness of the l the state of the king melodramatically, " as (the Queen) abandon the Spanish king and knows what the cable wishing to give his that, his penetrating the soul of the Queen for mere worldly posi-Catholic. This feat very much to the cre although the ordinar not boast of it. The should keep these cover, because the a is of the opinion th cess is not in the ma be purchased at the t

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