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Catholic Record.

WOLUME XXXI.

LONDON, ONTARIO, SATURDAY, NOVEMBER 20, 1909

The Catholic Record

LONDON, SATURDAY, NOVEMBER 20, 1909.

KEEP IT UP.

The Christian Guardian says in a recent issue that a toleration and a broad-spirited charity ought to be the very manifest fruit of our faith and teaching in this age of knowledge and enlightenment. And if we find in ourselves any un-Christ-like prejudice or narrowness, we should contritely crave pardon for it and humbly ask for more of the spirit of our Master.

Very pleasant words, indeed, and indicative that the Guardian has modified the one who uses honied words and its policy toward us. We remember us through the glasses of prejudice and supported men, however un-Christian the Catholic. This we forget, hoping that the pages of our contemporary may be ever worthy of a weekly for the household.

GOOD EXAMPLE.

It strikes us that many a one would never touch liquor were it not for the moderate drinker. When a young man sees a respected and respectable citizen exploring the mysteries of a cock-tail he may thereby be induced to imitate him. It is the first step that counts. The first drink at gatherings of the woozy speechmaking variety, a few at a bar, are generally the prelude to a history of drinks. A word of warning, and above all, good example, would save many from the terrible bondage of intemperance.

QUEBEC TO THE FORE. Quebec is in the forefront of every

good movement. For example, we learn that the Catholic Total Abstinence has succeeded in closing eighty bar-rooms June last there were six hundred and whist and euchre. sixty-four municipalities in which not a single license for the sale of liquor existed. Since that a few more municipalities have been added to the list. From other sections of Canada comes the news that the liquor dealers have the greatest difficulty in securing the necessary number of sign- fact is instructive. The medical proers of licenses. Men who signed them in the years past refused to countenance them in any manner. They are proof against flattery and cajolement. They and doubtless reactionary, but men are being more and more educated in the belief that the "licensing system is a belief that the being more and more educated in the belief that the being more and more educated in the belief that the "licensing system is a belief that the "licensing system

look beyond the inmates to find the cause: and in every case, so far as my own observation goes, drunkenness was at the bottom of the misery and not the industrial system or the industrial conditions surrounding the men and their families." And we mind us that the late Bishop Hendricken, of Providence, appealing for charity in favor of the orphans, said that "in the far greater number of cases these helpless children Were dependent on alms because saloons murdered their parents."

Facts such as these deter many from aiding their fellow citizens to conduct a business that is losing ground daily in the estimation of the thoughtful.

NOT SO HYSTERICAL.

The editors who but recently hymned the praises of Ferrer and denounced the Spanish authorities as unjust and tyrannical are growing less hysterical. They were either duped by the anarchists or urged to senseless clamour by the prejudice that a Catholic nation must necessarily be in the wrong on any question. But they acknowledge at this date that Ferrer received his just deserts. He was neither a reformer, nor a philosopher, nor a man of destiny, but a rabid anarchist bent on a mission of destruction and blood. He Society, held in Munchester, Right Rev. mission of destruction and blood. He had a fair trial. The evidence that he had instigated and had taken part in Barcelona riots was conclusive. The Spanish authorities had nothing else to be scandals intended to besmirch the Cathdo but to remove him as expeditiously lie Church. Abbot Gasquet spoke with do but to remove him as expeditiously as possible from the land of the living. Ferrer being a martyr is rhetorical speaking countries.

clap-trap unbefitting the lips of editors who have due respect for order and law in this country.

When Pilate said, "What is truth," he may have jested or spoken with a sad and serious philosophy. Truth has no one face, although the ordinary mind wishes her to have a fixed expression. The average intelligence craves clearcut decision. It wishes one thing to be all right and another all wrong. It wishes, for instance, that an organ of opinion should be sharply for or sharply against. It has more respect for the editor who is a strong hater than for carries a knife up his sieeve. Truth that not so many moons ago it looked at has more than one side, and most detrimental and pernicious is that which gives one half and omits the other. and antagonistic to the best interests of That is why the official oath includes society, if they were arrayed against the expression, "tell the truth, the whole truth and nothing but the truth."

THE SPIRIT OF THE AGE.

We call this the spirit of the age, but we are all the while insisting that they quit their specialty. An innocent belief that an authority in one department must be one in all annears to be distinctly on the increase. Hence our grave citation of a great chemist on the Irish question, our appeal to a famous romancer to tell us how railway cars ought to be built and our awed listening ought to be built and our awed listening to the creator of Mulvaney, while he unrolls the scroll of fate and reads the signs of the time. Far from requiring him away from it on every occasion, very much in the spirit of that friend who maintains that "the opinions of these great men always carry weight of

If Kipling had clung to Mandalay and the temple bells and the long stretches union of Quebec is affiliated with the Dominion Alliance of the same Province. India, he would be entertaining instead of boring us. And if the near about by men who in ordinary life would be indignant if their word or good faith The crusade of the Franciscon Fathers great who established societies for our were questioned, and who by their positions succeeded inclosing eighty bar-rooms development had had replenished their tion ought to be as clear of any doubt and has enrolled eighty-four thousand stock of enthusiasm we might have to-washington himself. pledged total abstainers. On the 30th day more of us with souls above bridge-

In regard to the present crusade following statistics, just published in Austria, throw an interesting light on the ailments from which doctors suffer. One fession contributes only 7 per cent. to the mortality from tuberculosis, which preaks volumes for the efficiency of presents volumes for the efficiency of presents are obliged to cut their speaks volumes for the efficiency of precaution. On the other hand, for some are to the eyes of the dealers, cranks, reason not very apparent, 40 per cent. of false witness against thy neighbor" chief cause of the present-time poverty, habit are medical men. The average

There is a certain gratification to the cussions we in this country give way to But the most of this perpetual bickering and back-biting is idle, demeaning and hateful. The man who day in and day out reads in his newspaper the nefarious actions of the opposite party becomes at length so imbued with partisan hip that he sees things that "ain't so" The politicians and the partisan newspapers make it their business to keep open political wounds. But if the passions of the country were not stirred up politics | ly would cease "to draw." Our advice would be to be more kindly, more dignified, more charitable, and let our men unite in attacking the great problems that confront our national life. As it is a great part of our energy is used up in friction and noise. If voters would take pains to acquire some knowledge of current issues they could eliminate the wordiness of a certain type of politician and make him attend to business.

POISONERS OF THE WELLS OF TRUTH

ABBOT GASQUET, FAMOUS HISTORIAN ON THE WORK OF ANTI-CATHOLIC SCANDAL MONGERS.

special reference to his own country, but much of what he said is true of the tree traces and of urging young people O Israel."

formation and sound instruction; second, the furnishing of corrections of mistakes, contradictions of misstatements and refutations of calumnies, and in this latter work, the production of cheap but highwork, the production of cheap but high-ly concentrated prophylactics for the venom of anti-Catholic scandal mongers, has been a veritable apostolate in the cause of religion and historic truth dur-ing the past quarter of a century.

MERCHANTS OF FILTH AND GARBAGE.

Continuing, Abbot Gasquet said:
"The Catholic religion in this country seems destined to be ever fighting its way to recognition under a cloud of misrepresentation which it takes us more than all our time to deal with. It is only what Cardinal Newman fifty years ag) warned us to expect from the legacy of prejudice left to the Church in Eng-land as the result of three centuries of misrepresentation and calumny. It is this and much more. If it were only in herited prejudice we had to cope with we might in process of time be able to remove it and to show that the venera-ble bogey of Popery, which so frightened the grandfathers and grandmothers of our Protestant fellow-countrymen was but a hollow sham carefully and deliber ately constructed to scare them out of their seven senses, make their flesh creep and their very bones shake with terror at the mere name of the Pope and his wicked emissaries. But it is really disheartening to see that the manufacture of new untruths against the Church and the dressing up of old ones in new clothes is ever going on, and ever deceiving the multitudes for whom these fables are

"It is hardly possible at times to have patience or to understand how all this veyors of these untruths, these mer-chants of the filth and garbage wherewith it is hoped to besmirch the Catholic Church, are themselves in good faith. I suppose we ought, but it is at times hard to do so and to imagine that the inventors and retailers of the mischievous myths which are supposed to discredit of religion before the general public do honestly believe their vile concections to be true. Yet I fear that

A TRADITION BUILT UPON FALSEHOOD. "What does it mean, this extraordin-ary disregard of truth when the Catho-lie religion is in question? Cardinal Newman tells us quite plainly that to maintain the English Protestant radiagainst the Great White Plague the tion of Catholicity it is absolutely necesis what Protestants make it to be, some-thing which will come up to the mark, you must lie, else you will not get be ninth commandment out of their Decalogue. "Thou shalt not bear

"It is terribly sad to have to accept sary to lie to support the good cause of Protestantism is it possible to explain how apparently good, modest and otherhuman taste in the fierce political dis-wise religious old ladies of outwardly respectable life can persuade themselves that they are working for God and Protestant faith, as by law established, by circulating even among young girls such untrue and disgusting books as 'Maria Monk' and the like. These 'pillars' of their Church, if they had their deserts ought to be prosecuted under Lord Campbell's act as purveyors of indecent and demoralizing literature.

AS IF "THE END JUSTIFIED THE MEANS," "The worst of it is that these very respectable dames would almost certain be horrified at the very thought of taking part in so degrading and corrupting a business were it not for their be lief that it is a blessed thing to help in defaming the Catholic religion in any way they can. They do not stop to infalse. Truly, though professing their horror and detestation of the principle practice act as if 'the end justified the means.' Probably many of those who circulate these infamous productions have not previously polluted their own souls by reading them, and are entirely satisfied with the mischief they can do to the minds of others. The lies of the notorious 'Maria Monk,' the fictions of her more modern imitator, Eilen Golding, etc., have seen exposed over and over again, but still these and other filthy works no less fictitious are yet widely circulated all over England, and parity may appear to be gaining a hearing.

"I never cease to wonder how there once and refined ladies living in Eag-land at the present day who are capable of circulating these disgraceful and un-true tracts and of urging young poorla can possibly be found presumably edu-cated and refined ladies living in Eng-

A noteworthy incident in connection with the reception of their First Communion of a class of seventy-nine in the little church at Cherie Dedeaux Settlement, near DeLisle, Miss., was the fact that one of the first communicants was seventy-one years old and walked seven

miles fasting to attend the services. This was Mrs. Leonie Ladner. Rev. Father Sorin, of DeLisle, the pastor in charge of the mission, makes a trong appeal for funds to build a church at the settlement. The people are very poor, there are many children in need of instruction, and the Baptists are working hard with large means, to draw them away from the Church. Father Sorin is a composer of sacred music and has already built three mission churches with the proceeds of the sale of his music. He has no more money and asks the Universe to make known to its readers the needy condition of his poor Catholics. His address is DeLisle P. O., Miss.

PRIESTLY VOCATIONS.

From America.

"Something is wrong in a Catholic community where vocations to the priesthood do not germinate and bloom. Either there is in that community a lack of the true Christian piety which rises, at least now and then, into the heights of self-sacrifice and divine love where the priesthood is born; or there is a lack of that sacred knowledge which leads and enables pastors and people to understand those sublime soarings of the sout and to aid them in their upward

These soul-searching words of Archbishop Ireland seem to come as a message to priest and people, to parent and child. It is a lamentable fact that some dioceses of our country are still largely dependent upon the charity of other American bishops or the missionary zeal of Europe for the priests needed in their every day religious ministrations. Is it not about time for the Church in the United States to become "self-supporting," as far as vocations to the priesthood are concerned? Is the republic to remain, in this respect, a missionary country on a par with Madagas-car, China and Japan? Does God fail the Church in the matter of priestly vocations? If not, whence and why the lack of priests? A missionary sent to this country is a missionary taken away from the Kaffir and the Mongol, yet we stand by the wayside, begging.

What is a vocation? It is a disposition of Providence which calls one to a particular state of life in which he is to work out his eternal salvation. Whoever follows his vocation cooperates with God's grace towards reaching the Crea-tor's object in calling him into being; whoever misses or disregards or resists or rejects his vocation puts himself out of harmony with God's ordinary Pro-

are ways of reaching heaven, but the word is more commonly used to signify a calling relatively permanent and fixed. Hence, an occupation that entails no lasting obligation and that, without sacrifice of principle or ideal, may be readily dropped for another quite different, is not, in our sense, a

As the functions of the sacred ministry are a part of the plan of Providence, chief cause of the present-time poverty, debasement and weakness of the poor."

"I have," said Carroll D. Wright in 1895, "looked into a thousand homes of the working people in Europe: I do not know how many in this country. I have tried to find the best and the worst: and while I am aware that the worst: and while I am aware that the worst: and while I am aware that the worst in the worst is sixty. We this view, especially as it is precisely to the priestly state, that is, if the church is to exist in her organic entirety, there must be a priesthood and at the word of truth to be found in the worst of truth to be fo does not force our wills. Saul stricken to earth in a blaze of divine light, could still have become either an apostle or an apostate. If that priceless germ of vocation to the priesthood exists, how is it to be fostered until it ripens into life, the shield of innocence and piety, the mainstay of religion. Where parents set before their children the example of a truly Catholic life, they are co-operat ing with God's grace unto a happy eternity for themselves and their off-

Over and above certain pions practices, the child, according to his ability ought to understand his faith: else what he says or does in the way of re-ligious observance will lack purpose and soul. To understand his faith is to love it, to take a personal interest in it, to make it a part of his everyday life. He will then see in the priest not merely a respected stranger or an honored guest, but rather a revered and trusted friend, one set aside and sanctified for a divine work in the Church. A full knowledge of his faith makes the boy a ungenerous child is not the rule but the rare exception.

Few Catholic parents, if any, are so

ungrateful to God as deliberately to thwart or stifle their son's possible vocation to the priesthood, yet what their consciences would keep them from attempting expressly may be effectually accomplished in a roundabout way. example, in a home where worldly success is the one object sought, where ticularly in any place where Catholic- frivolous amusement is the noblest aim, where devotional exercises are pruned to their barest essentials, where what-

How ably soever he may be seconded

The functions of the Catholic Truth
Society, said the Abbot, are mainly two:
First, to finish Catholics with useful in

WALKED SEVEN MILES, AT SEVENTY-ONE,
TO RECEIVE COMMUNION.

A noteworthy incident in connection

A noteworthy incident in connection prompt him to know his spiritual children, to interest himself in their welfare, to share their childish joys and sorrows, to guide their minds and hearts towards all that is pure, noble, holy. While keeping high ideals before them, he will not repel them by cold indiffer-ence nor crush them with harsh, unsympathetic words.

Vocation should declare itself when a youth is of an age to know his own mind The pious desire of a boy in the First Communion class may mean nothing and may mean much. Again, signs of vocation may appear and then become dormant, as it were, until the genial sun-rays of a second spring arouse them to renewed life and activity! Though the matter is full of mystery, for here the Creator is dealing with the creature in the sacred secrecy of the soul, the prudent spiritual director will not err in his decision. If the priest be so engrossed in other parish work that he feels the lack of leisure for a matter so vital, his life of labor ought to warn him that he will one day need help in his holy ministrations. Whence is it to

To foresee and ward off spiritual dangers and to remedy spiritual ills is the great work of the physician of souls. Many a youth has laid by his school books for the summer with his gaze fixed on the sanctuary as his goal. But a deadly blight strikes the budding flower. The sacred ministry, with all its wonderful possibilities for helping others on the way to heaven, no longer appeals to him. Why? Because the fund. spirit of evil, who is not longing for Bis devoted priests, has cunningly tried not only to destroy a vocation but to bring about complete spiritual shipwreck. A few words of paternal advice and encouragement may save a vocation, even a soul. Choice plants need care: weeds thrive without it.

Monuments are raised to the memor Monuments are raised to the memory of the dead, who may have slight claim to the grateful remembrance of the living. What nobier monument could one ask for himself than to have led some chosen soul to the service of the altar What the faithful help to accomplish by What the faithful help to accompuse by giving of their abundance, the youth singled out by a priestly vocation is called to do by giving himself. The greater the offering, the greater the promised reward.

D. P. S.

HOLY INDIFFERENCE.

One way by which over-sensitive people may hope to overcome and cure this fault, defect, or misfortune of their nature is by practising what we may call holy indifference. We use the words, holy indifference, with a very marked meaning. If a person says something, intentionally or unintentionally, that hurts our feelings, and we reply with a stony stare, a chilling or supercilious manner, an ironical re-mark, there is surely no holy indiffer-ence there, even if we have conveyed a very strong impression that we do not care one whit what the offender may

say or do to us.

But there is a life in which the soul may live, an atmosphere of sunshine which it may breathe, that will render it almost impervious to the gnat-like stings of our daily existence. This great grace comes from an inward conviction, and its happy, peaceful cultivation, that God is everything to us,

we see God so beautiful, so true, so kind that our hearts are simply over-brim-ming with joyousness, and if anyone speaks harshly or insultingly, or acts in a rude or contemptuous manner, we scarcely feel it, in our pity for him who is, for some reason or another unknown to us, dwelling in a valley of shadows and a day of gloom. After all, it is not worth while to be fretted at trifles, when we think how little time we have to bear any cross at all for Jesus - such a few years, and then comes an eternity of joy.

We should pray to God the Holy Ghost to grant us this great gift of holy indifference, for it is closely allied to His great grace of spiritual joy. When the sunshine of God's love is flooding the soul, how can we stop to dwell on the gloomy thoughts, the suspicious thoughts, that at times beset us? and when the music of angelic songs is in our eyes, how can we find room for taunting or irritating speeches to get any lodgment there?

If we reply that the sunshine of God's love does not envelop us, and the angelic harmonies do not reach our ears, let us consider whether this is not partly our own fault, because we are not giving to God the time that we might give to Him, and are not striving as we might to realize that He is our personal God, close to us, nearer than the nearest close to us, nearer than earthly friend, and infinitely dearer.

A help towards attaining these joyous and beautiful dispositions of the soul, a consecrated and very simple method, is consecrated and very simple method, is to be found in the very easy practise of ejaculatory prayers. The hard-worked father, the busy mother, the girl at her stenography, the teacher in school, the clerk, the motorman, may have little time for long prayers; but we can say; "My God, I love Thee," or, "O my God, how glad I am that I belong to You!" many and many a time through our our land, by studying their needs and crowded day. Let us try this simple providing them with proper safeguards special reference to its own country, into the land of the living.

In view of the facts the talk about world over, and especially of Englishing countries.

Special reference to its own country, into the dath of the living much of what he said is true of the much of what he said is true of the much of what he said is true of the talk about world over, and especially of Englishing countries.

How ably sever he may be seconded crowded day. Let us try this simple by the Catholic home and the Catholic help towards the attainment of holy inpose of defaming the Catholic Church." school, the chief factor in developing difference.—Sacred Heart Review.

1622

To-day's Chances to be Kind.

We sigh for the touch of a vanished The hand of a friend most dear,

Who has passed from our side to the shadowy land—
But what of the hand that is near?

To the living's touch is the soul inert That weeps o'er the silent urn? For the love that lives is our hand

To make some sweet return ?

Do we answer back in a fretful tone, When life's duties press us sore?
Is our praise as full as if they were gone, And could hear our praise no more?

As the days go by, are our hands more

For a trifle beyond their share,
Than to grasp—for a kindly, helpful
lift—

The burden some one must bear ?

We sigh for the touch of a vanished And we think ourselves sincere :

But what of the friends that about us stand And the touch of the hand that's

here? Boiries Werry

CATHOLIC NOTES

The announcement is made that Mrs. Bellamy Storer has given to the Catholic University at Washington, \$10 000 as a contribution to the endowment

Bishop Shanahan has received a cablegram announcing that the Pope has conferred upon the Rev. Dr. M. M. Hassett, rector of the Cathedral, Harrisburg, Pa., the honor of domestic prelate.

An important movement for the grouping together of all the Catholic forces of France in view of the coming elections in May next is taking a very tangible form. What has been named the "Entente Catholique" has been founded, with many of the leading Cath-

Oberammergau is already busy with preparations for the performances of the Passion Play which will take place next year. Thirty dates have been fixed be-tween May 16 and September 25, of which nineteen are Sundays. Extra performances are sometimes given on Mondays, when there are more people in the village on the preceding Sun-days than can find places in the theatre.

Bishop McFaul, of Trenton, N. J., announced Sunday last that he had purchased the Cox farm of 131 acres at Marshall's Corners, and in the spring would open there a sanitarium for the cure of the consumptive poor. The Bishop said everybody and anybody will be welcome, so long as they are ill. While the nurses will be nuns, and the administration Catholic, creed will not be a bar to admission to the place.

Archbishop Ryan confirmed Sigour-ney W. Fay and James M. Raker, former members of the Protestant Episcopal ministry, at the Cathedral Chapel on Tuesday. Mr. Fay was at one time archdeacon of the Protestant Episcopal Diocese of Fond du Lac. Mr. Baker, who, until recently had a charge in Wisconsin, is a graduate of the Department of Arts of the University of Pennsyl-vania. Mr. Fay has entered the Catholic University at Washington for a year and Mr. Raker becomes a student at St. Charles' Seminary, Overbrook.

Madame Blauvelt, the noted singer who for some time has been taking in structions from Father Herbert Vaughan, the distinguished London Jesuit pulpit orator, will be received into the Church at the Cathedral in London this winter. na admits there she should join the Catholic Church She is the only woman in the world who has ever been accorded the coveted Order of St. Cecelia, bestowed upon her in 1900 by the thousand-year-old academy of St. Cecelia in Rome, after she sang the Requiem at Verdi's funeral, and as a further honor her name was inscribed on the bronze tablet beneath the St. Cecelia window in the Vatican.

On the walls of the University of Notre Dame is proudly displayed the battle flag of the Irish brigade, which performed such heroic deeds in the Civil War under the gallant and brilliant General Thomas Francis Meagher. It is one of the finest relies in the historical collection of the university. Under its green silk, flapping in the forefront of the battle, brave men gave up their lives gladly that America might be an undivided nation, their dimming sight fastened on the embroidered harp and the shamrock. And now that flag, reduced to tattered pieces of silk. is a constant reminder of the loyalty and valor of the Irish in the 60's. The sight of it cannot fail to warm the heart of any one in whose veins red blood flows.

At a meeting of prominent Catholic women held in New York, the nucleus of an organization of Catholic women to be known as "The Daughters of Our Lady" was formed. It is the aim of the founders to make the organization national, and to enlist the co-operation of representative Catholic women throughout the United States. The scope of the organization is: to extend the influence of the Catholic press: to spread Catholic literature and to encourage Catholic writers; to exert an influence against bad books and plays : to establish a better social relationship between Catholics; to organize protection for Catholic working better their condition; and to take a special interest in the growing boys of as regards their moral, material physical welfare.

WILL SHAKESPEARE'S

LITTLE LAD. BY IMOGEN CLARK. CHAPTER VIII.

Merchant of Venice.

An angel is like you, Kate, and you are like an angel.

It was long past high noon when Hamnet, with Silver tagging close at his heels, walked slowly through the market-place. At that hour it was almost deserted, though several belated housewives, who were reputed to be un-thrifty, were 'washing of their clothes' Town-pump and hanging the Cross to dry, the them on the whiles their whiles their tongues were more nimble than their fingers. The smocks and the hempen towels flapped softly to and fro in the faint, warm breeze, and the air was noisy with the buzzing of the flies gathered close about the meat which some butchers had also hung

there earlier in the day.

Goody Baker was brushing the square industriously with her broom of twigs She was a little, spare woman bent almost double with age and the result of her occupation, and as she moved about at her work, with her dark gown bunched up at the back, she made one think of some curious bird. So that Silver, being of that mind, forgot his dignity, and bore down upon her with a sharp, yapping noise, which made her leap a foot nore in the air, letting the shove which she carried under her arm fall to the ground with a great clatter. She turned a wrathful face upon Hamnet, her small, deep-set eyes shooting forth

venomous glances.
" Away wi' thee," she cried, brand-'Away we thee, she cried, brand-ishing her broom in menace, though she kept ever on the other side of the boy; "mind the dawg, or I'll brain he. A-frightin' o' a body this away. I wull to the Bailly about it, an' a wull gi' thee a threshin' for settin' o' great beastises on an old wummun as doeth her duty in rain or shine from sun to sun. There's na idlin' here; go to Gaffer Raven keep he to 's work. I warrant me a breshes na Sir Hughie's bridge as clear

as I doeth this Market-place."

Hamnet laughed and whistled Silver close. There was a feud of long stand-ing between the two street-cleaners and each jealous of the other's supremacy. Of the two, Hamnet preferred Old Raven, who had charge of the bridge, and who, besides was a splendid hand at a story and ever ready for an excure to pause from his ready for an excuse to pause from his labours. Goody Baker was like a little, clattering, chattering magpie, with a temper like a witch, and there were who hinted that she did strange things with her broom when the day was done. Some of the rougher boys pestered her shamefully, tracking mud and brushwood over the places she had spent hours in cleaning, and then ocked her at a safe distance from her with her imprecations and threats. Hamnet had ever thought it a shame to tease her, but now he came in for a full

tease ner, our share of her anger.
"La, Goody," he cried, soothingly, "La, Goody," he cried, soothingly, when she was forced to pause for lack of breath, "Silver meant no harm; he's full o' life this day, and belike he thought 'twas some kind o' game to see thee hopping about; but he'll not fright

"Na. I will see that a doan't," the old woman muttered. "An' hoppin,' say'st thou? Marry, the Muster Bailly wull show thee what hoppin' be-eth. I'll tell he maself how young Muster Combe set

's dawg on ma poor heelses."
"I'm not Tom Combe," the lad interrupted. "My name is Hamnet Shakespeare, and I live in Henley Street at

my grandfather's house."

"Oh! ay, forsooth, I knows thee wall.

Muster Wully Shaxper—a that's playactor i' Luunon—'s thy faither. A
god people: sweet Mistress Mary Shakean' a saith there was na such shinin stuns i' Lunnon as here. An' that to I an' na to you witless loon, Raven at the Bridge. An' a saith, besides, that oncet i' Lunnon town, when the Queen were passing by, the stuns there be-eth so dirty she'd a-mucked her shoon, but a young gallant from the coort spread 's cloak down i' the mud, so that she wen o'er 'thout 'filin o' her feet, an' she made a lord o' he on the spot. But an I'd been the Queen, I'd ha' gi'ed he a tonguin' for usin' 's cloak that away. Wilful waste maketh woful want, an' a will coome to that some day. An' thy faither saith the Queen 'ud need na ploosh cloaks here whur I be wi' ma broom. Dost think she will ever come

"I' faith, I cannot tell. She was a Kenilworth when that my father was a little lad, and there was monstrous fine doings there, he'd told me o' them oft, but she came not hither. Like as not she'll not leave London, where 'tis so

'Go to! 'tis not so grand. Thy own faither saith my stuns be cleaner; a saith that to I, an' a gi'ed I a saxpence besides, an' a saith that oncet the

"Yea, yea, I know: but I must hasten now," Hamnet interposed, "so give thee good den.

"An' a did na say that to Raven nayther," the old woman bawled after the boy. "Twas just to I. An' so thou mayest go thy ways; I wull na tell the Muster Bailly, for thy faither's sake, for a gi'ed I a saxpence an' a saith-

Happily for Hamnet, however, he was already out of hearing, giving vent to the mirth which he had so manfully suppressed in Goody's presence. It was the first time she had taken him into her confidence, though Raven, with whom he often foregathered, had always much to say in praise of his father. For sweet Master Will Shakespeare, riding to and from Stratford, had ever nod and a word for the bridge-cleaner, and something better, look you! than either. Something bright and crimans that found its way, or soon or late, to the Bear or the Crown in Bridge Collyns, his two dear friends, had crowd-the Bear or the Liquefied, to Raven's ed with the other children about the Something bright and clinking

inner man; at which times he would not have exchanged his state—no, not for the Master High-Bailiff's, nor for a

for the Master High-Balliff's, nor for a king's for that matter!

Hamnet, once away from Goody's noisy tongue, walked quickly past the Market Cross. At one side he could see the pillory and the whipping-post, and he knew there must be a man in the stocks, for a group of idlers hanging about jeered at the unfortunate, whose case was like to be their own at no distant date unless they mended their ways. The boy tossed his head impatiently, and a hot flush crimsoned his sensitive face, while he clinched his little brown fists. He had small toleration for those who, when a man was down were ready with their taunts and mockery; that was the time, according to ery; that was the time, according to his mind, when one should give nothing

"An I were the Master Bailiff," he "An I were the master bank, he said to himself, "I'd set 'em all in the stocks for baiting a poor wretch so. Twould be a monstrous good thing for 'em, I warrant."

He turned into High Street, forgetting

on the moment his amendment of justice in the inspection he bestowed upon Master Roger's fine new house. He had watched it building with the greatest interest, following with delight the monster carver's hand as the feur-delys and the interlacing designs grew on the wood-work in front under the skilled fingers. Now it was quite complete and the family had moved in, though there was still a bit of the workthough there was still a bit of the work man's scaffolding beneath the second story windows where the finishing touches had just been put to the letters "A. R.," which stood for Alice Rogers, the second wife of Master Thomas Rogers, whose initials, with the date of

Rogers, whose initials, with the date of the year, also decorated the front. Hamnet's feet lagged a trifle as he glanced at an open case-ment where a green curtain stirred softly in the breeze. He knew all about the room within. His mother was Mistress Roger's good friend, and had already seen the interior of the new house, and this especial room, with the window seat just back of that pretty curtain, whereon there were three fine cushions, also made of green.

"Good-morrow, little page o'all loves," girl's voice above him called softly. Whither away? An thou hast an idle minute to spend come in, thou and thy shadow, Master Silver."

Hamnet's hand went up to the flat, gray covering on his auburn locks, and he off-capped in the direction of the

window.
"Is't thou, sweet Mistress Kate?" he asked eagerly. "Silver and I were off to Aunt Joan's; a letter is but now come rom father from London town, and must acquaint her with it, so hath my grandam saith. But there is no suc hurry. I' faith 'twill keep; 'tis only the bad news, they say, that travels quickly, and this is the blithest, blithest news My father will be coming hither in scant four weeks' time, and oh! Mistres he hath writ me a letter, besides, and verse o' poesy with his very hand. have it here fast by my heart. would show it thee, an thou carest to

"Indeed, la, I do care, so come up "Indeed, la, I do care, so come up, sweeting, the door is not made fast. I am all alone in the house, save for Marian, in the buttery. My father and mother are away to Coventry."

The next moment, for scarce longer it seemed, both boy and dog were in the pretty new room, where the light coming in at the window through the curtain me like the support supplied lightering.

was like the summer sunshine flickering through the leaves in the woods. A little golden fleck, where the curtain was sagged between the rings, danced per-sistently upon young Mistress Katharine Roger's winsome face beneath her de mure little cap. She was leaning back against the cushions, her lute held lightly in her lap; but at Hamnet's approach she laid it down on a stool and rose to greet him, kissing his upturned face fondly, and pulling Silver's ears with

her pretty hands.
"Thou'rt welcome," she cried. "Come good people: sweet Mistress Mary Shakeeare and thy sweet mother, too, and how is my dear gossip, Sue? And what makest thou from thy afternoon lessons, fair sir?"

'Why, 'tis a half-holiday. Methinks Sir Join will not live long, he hath grown so kind o' late; or belike he is fathoms deep in love with some gentle lady, for he is so monstrous dove-like.

"I pray Heaven she will not make him wear the willow," Mistress Katharine laughed, "else will you boys feel the oirch. The trees grow side by side."

Hamnet rubbed his shins apprehensively, and made a droll grimace.
'Amen!" he answered. "I faith, I hope she'll love him passing well, for our sakes, if not for his own."

He looked for a moment about the room with its new adornings, its bits of tapestry on the walls, and its high-backed settle near the chimney, which was also flanked by two capacious chairs.

Then his eyes came back to the girl at his side. She was just budding into womanhood, a fair slip of a maid with a roguish glance, and a sweet, oft-recur-ring smile, and a low voice that was ever singing. Hamnet felt all a lad's love for the pretty creature, who was a few years his senior, and yet who seemed to care for his companionship. He had worshipped her after the fashion boys have, from afar, glad of her smile when she met him, and treasuring up the re-membrance of whatever words of greet ing she let fall, and dreaming often of the time when she would guess what was in his heart for her. Then, when he had least expected it, there had come that happy day on which she had rewarded all his faithful devotion.

And this was the way it befell: There was a gathering of young people at old John Combe's house, that which had once been the college in Old Town over against the church. She was there, and Edmund, who was near her age, and the other big boys had formed a train about her, urging her to dance, or sing, or play at stool-ball in the wide gardens Hamnet was one of the little fellows just looking on. He remembered distinctly

window when the first sound of the fiddles within, squeaking out the notes, 'Kiss Her,' heralded the 'Cushion dance.' Twas always such rare sport to watch. Edmund Shakespeare held the cushion in his hand and danced about the room, in his hand and danced about the room.

in his hand and danced about the room, skimming over the ground as light as ever swallow dipped above Avon. He bore himself right bravely that day as Hamnet was more than ready to admit. He was fond of his young uncle in the main, though he could not always conquer his jealousy when Ned talked so much of London and brother Will. At such moments he almost hated the so much of London and brother will.
At such moments he almost hated the
fresh-faced stripling. In every other
thing they were the best of friends, and
the little lad, looking on at the dance, was proud of the graceful figure flitting hither and yon. Suddenly his heart gave a hither and yon. Suddenly his heart gave a great thump under his Sunday doublet, for Ned had dropped the cushion right in front of pretty Mistress Katharine Rogers; who half-turned her back upon her kneeling suitor. Hamnet clinched his fists. Faith, now, but Ned was a daring wight! The gay tune went on mockingly for a minute, then Ned lifted up the cushion and turned him toward the end of the room where the fiddlers were sitting and sang: 'This dance it will no further go.' When he had will no further go.' finished his wail the musicians, affecting a great show of interest, sang in their turn: 'I pray you, good sir, why say Because Katharine Rogers will come to. Whereupon the fiddles scraped furiously as 'twere a lot of hornets let loose, and the music-makers—a they were very gods and ruled mankind
—roared out right lustily: 'She must
come to, she shall come to, and she must

come, whether she will or no.'
So Ned, with a sly twinkle in his eyes —the rogue, for well he knew the rules of the dance—laid the cushion down again and knelt thereon, and the maid, with many pretty floutings, knelt too, whereat Ned sang: 'Welcome, Kathwhereat Ned sang: 'Welcome, Katharine Rogers,' and kissed her blushing cheek. That done they both rose them up and bore the cushion between them singing: 'Prinkam, prankum is a fair dance, and shall we go dance it once again, and once again, and shall we go

ance it once again?' Then it was her turn to make a choice and Hamnet, from his post at the window felt his heart leap again, but with a difference. Ned's seeking her out showed that to his thinking she was the fairest in the company (as was the truth!), but it was no sure sign of her own feelings. 'Twas only now that she was to make her selection that they would be known, and the youth she cho was the one to be jealous of and to fight with and overcome—in one's dreams, it

Mistress Katharine Rogers took the cushion from her companion and ad-vanced alone into the centre of the around at the merry-makers in the wide circle and at the on-lookers thronging the windows and doors; then she stepped forward to one window, and the westering sun, peeping in at the sport over the heads of the children, kissed over the neads of the children, assets the rair face unrebuked. She came on and on, the dimples deepening on her rosy cheeks, and suddenly she cast the cushion before her on the floor.

There was a stir among the small

boys like the murmur Avon makes lapping the cool green rushes along its banks. Tom Combe nudged Francis Collyns slyly in the ribs, as though to Thou art the lucky man !' say: upon Francis threw back his head proudly and stretched up a full inch, while little Tom Quiney laughed boisterously in his shrill fashion. Only Hamnet stood very still. He was glad his rival was to be about his size-there was such a good ducking place in a pool hard by! His head was spinning and the fiddles mocked him in his misery. He stared resolutely at the top of the door opposite; but though he was thus blinded to what was taking place, he could still hear Mistress Katharine's voice as she sang despairingly: 'This dance it will no further go.' And then, when the musicians had asked in their turn for her reason, she sang again, and there was, oh! such a little, pathetic tones Because Hamnet Shakespeare will not

come to ! Why, he didn't wait for the musicians commands—in one bound he had cleared the window-sill and was kneeling before her while they were still singing What did he care for the shouts of merriment all around? She saug 'Wel-come!' right heartily, and kissed him on the lips and then, before them all, she took a flower from her gown and kissed it softly and stuck it behind his ear. So they rose and sang, 'Prinkum, prankum,' and throughout the rest of the dance they were side by side until the end, when, everyone being in the ring, each went out as he came in, with 'Farewell!' sung instead of 'Welcome!'

Since that day's pleasuring at the Combes,' a twelvementh gone now, she was ever his true lady-love, and had bestowed many favors upon him. Now twas a gilt nutmeg at Christmas-tide and anon a little handkercher of less than four inches square, wrought round with silken thread and with a small tas-sel at each corner and a tiny one in the centre. She had shown him how to fold it in four cross folds so that the middle might be seen, and had bade him wear it in his cap, as the Court gal-lants did wear the like favors which their ladies gave them. (And Grandam Hathaway, who ever liked to know the cost of things, said, 'Twas worth twelvepence and no mistake.' But his other grapdam, when that he boasted thereon, had rated him right soundly for her sweet tongue, and had said: 'The gift was worth the love that prompted it and not the money it

had cost !') On his last birthday she had given him a silver ring with a posy within, and on St. Valentine's day he had caught her famously, standing without her house long ere the sun had risen, and when she came to her window to see who twas that sang, before ever she see who twas that sang, before ever she had a chance to speak he had called:
'Good-morrow, Valentine.' At which recognizing his voice, she had dropped her silver-gilt pomander to him, bidding him wear it always for her sake. Then she had dressed quickly, and calling

him within doors, they had waited at the casement until the other boys, com-ing after the sun had risen with their cries of 'Good-morrow, Valentine,' met with no reward but only laughter, and were told they were 'sunburnt' and were told they were 'sunburnt' and bidden hence in disgrace. Still he would not have all the giving

on one side, and so he had ever son little gift for her. At Christmas-tin little gift for her. At Christmas-time there had come a pair of sweet-scented Cheveril gloves from London town, paid for out of Master Will Shakespeare's purse, which the little lad bestowed upon young Mistress Rogers. Proud as he was of that gift, he did not feel half so happy as when he bought her a tawso happy as when he bought her a taw-dry lace from the mad pedler's pack on May-day with his last pence (for ginger bread, nuts and little gauds for all one) family soon swallow up a lad's savings). In other ways, too, he could show his thought of her. He never could come empty-handed while there were flowers in woods and meadows waiting to be gathered, or berries twinkling in th

sun. He could plait a basket out of rushes, or carve some little thing with his whittle. And when these were lacking, any story that he had read was like a gift to her. Even this day, when he had not expected to stop at her new home, though outwardly he bore no present, what greater riches could he which rose and fell with his heart's beating? He thrust his hand into his jerkin, and she, noting the action, cried "Prithee, sweet, show me thy letter

without more ado. In truth, la, I love thy good father passing well, as who doth not? He hath ever a kind word for us all, both old and young, and what better news could'st thou bring than that he e'en coming hither? I faith, I shall want to see him mightily, though when I hear o' the wondrous plays he hath writ I could find it in my mind to be afeared o' him, though my heart doth ounsel otherwise."
"The heart's the best guide, so saith

my sweet grandam oft; and sure me-thinks 'tis true in this case, for there is naught to be afeard on when father's See, here is the letter."

He drew the paper from his breast and read the superscription proudly: "To my most loving and dutiful sweet son, Hamnet Shakespeare;" then he un-wound the silken thread which bound the packet and laid it upon the cushion at his side.
"'Tis writ in my father's own hand,"

he said, as he smoothed out the folds with a caressing touch, "and 'tis not with a caressing touch, "and its not over easy reading, neither, though 'twas no pother to me, sith I know all his quirks and curls—so I'll e'en read it out to thee. It runneth in this wife: to thee. It runneth in this wife:
"" 'Alderliefest'" (and that meaneth
'dearest o' all;' tis my father's own
heart-name for me—I'll tell thee, anon,

"'Alderliefest,—'Twill be a short month, now, by man's count before I see thee, but a long, long month—for every day is that—by mine own heart's reckoning. When 'tis done I shall be at home with thee and the other dear ones

home with thee and the other dear ones for a happy space. Then will the hours fleet quickly with thee, my young rover, for thou dost ever make a July day short as December, and 'twill be sunshine everywhere, no matter how the sky may seem to other eyes. "Herewith do I enclose a bit of poesy writ it the other night, and thou and

love are still my argument. My time bids me to hasten to an end. The Lord be with thee and with us all. Amen.
"From Southwark, near the Bear

Garden, the 18 day of June, 1596. "Thine in all love and kindness,
"WILL SHAKESPEARE." The boy raised his shining eyes to

his companion's face, without speaking, as he finished the letter, and she leaned forward and touched his delicate cheek

"Marry," she said, softly, "how he dothlove thee, dear wag. We all do, as thou knowest full well, but thou'rt very near his heart." "As he to mine," the boy cried; "thou

There's Ned, now, who goeth to London shortly. I almost wish some harm would befall him to keep him still at home—"
"Peace, peace! What would thy father say, an he heard such words,

sirrah? "Verily he would be sore grieved, wis, but the thoughts choke me by night and day, when I bethink me o' Ned's

dole."
"That's not like my little page o' all loves! I would not have thee grudging another's happiness, sweet, nor would thy father, I trow. Ned's his brother and dear to him, but n thou judgest from thine own heart—and thou hast said the heart's the truest guide—thy father's love is greatest for thee. Truly la, thou'lt not be greedy and want it al for thyself, when others hunger for

Hamnet hung his head shamefacedly "Thou dost not understand," nurmured.

" No, faith, not I. An I was so sure

o' my father's love as thou art o' thine, I'd trust him to the end."
"Why, so I will," Hammet interrupted throwing his head back, his small face working with determination "so I do. Only there be times that I wonder and wonder about the day when I shall truly be with with him, and I never can make it quite clear in my mind; often 'tis one way, often another, but ever so distant till that I am out o' heart with longing.

"Soul o' me! I never took thee for a puling lad before. Out upon thee! Thy father would like thee to bear a brave heart, I wot—but there! I'll rate thee no more. Thou'lt mend thy ways?

And so clap hands, and a bargain."
"Ay, that I will," the boy cried; "I'll
do Ned no ill turn. I promise thee—not
even in my thoughts. But, now, I must
away to Aunt Joan's, and ere I go I needs must tell thee the poesy father writ—I have it already by heart. I prithee touch thy lute, sweet and low,

He stood before the girl, with his head thrown back, his eyes looking into hers, and she, to humour him, fell to picking the strings of her instrument, but, softly, too, so as not to lose a word.

'What's in the brain that ink may character Which hath not figur'd to thee my true spirit? What's new to speak, what new to register. That may express my love or thy dear merit? Nothing, sweet boy; but yet, like prayers divine, I must each day say o'er the very same, Counting no old thing old, thou mine, I thine, Even as when first I hallow'd thy fair name. So that eternal love in love's fresh case Weighs not the dust and injury of age, Nor gives to necessary wrinkles place, But makes antiquity for age his page. Finding the first congecit of love there bred Where time and outward show would show dead."

His fresh, young voice broke as he reached the end, and the next moment he came close to Mistress Katharine and humbly kissed her hand where it lay upon the lute.

"Chide me not," he whispered, trem lously. "I'll try to grudge Ned naught; when the feeling cometh upon me I'll say those words over."

For all answer the girl put her arm about the little lad and pressed his face tenderly against her own. So they rested for a short space in the gracious quiet of the pretty room, while the cur-tain at the window swelled softly in and out, like a small sail under the command of Sir Breeze, and irregular patches of sunlight dotted the floor with gold.

AT LEAST YOU, MY FRIENDS!"

The "Month's Mind" was over. The priest had unvested and was making his thanksgiving before the altar in the little basement church. The widow and her two little girls in deep black still knelt in the seats at the top of the aisle The sacristan removed the catafalque and stowed away under the organ the six tall candlesticks with the yellow

andles.
I met him in the porch as I went out. I met him in the porch as I went out. "John Callaghan," he said in answer to my unspoken question. "He drove a wagon for Belford's, the coal people. Thim's the widow and two girls. The boy works in Schultz's, the grocer. The haythen wouldn't lave him free to come to the month's mind this mornin'! The Lord reward him—and He will, too. When his turn comes he'll know what it When his turn comes he'll know what it is to need a friend. Purgatory'll be

is to need a friend. Purgatory'll be terrible lonesome for some people—if they're lucky enough to get there."
"Mike," said I pointedly, "how long do you think anyone will remember us?"
"Well sir," said Mike, "I'm thinkin' it'll be just about as long as we remember thin"

"If that's all, then the Lord be merciful to us, for we'll need it." I meant it too, for only a couple of days previously I had heard from Thomas a Kempis ome searching truths on the point. "Well who knows?" said Mik 'Listen now—Mornin,' James, 'tis said Mike. eautiful day."

His salutation was addressed to an old man coming out of the basement. His face was abundantly familiar to me, seeing that every morning he occupied the same seat at the back of the centre aisle. It was such an old man's face as one sees often in Ireland, on which the peace of childhood seems to have so softened the marks of time and struggle that the lines are all reposeful and harmonious. The sacristan presented me formally to Mr. James Nolan—"a County Cork man like yourself, sir!"-

ings.
"Well, James," said Mike, somewhat suggestively-not to say provocatively, John Callaghan'il rest easier to day. "He will so," said James. "Lord had mercy on him! He was a good, steady man. I knew his father in old St. James' down town. He's dead this twenty-two year. He went after Paddy Sheehan and before Molly Joyce Lord be good to thim! There's a great plenty gone since thin.

"We've more friends that side than this," said Mike, surreptitiously pull-

ing my coat sleeve.
"Begor, we have that!" said James
with a laugh. "I'll have tin more names n me envelope next Sunday for this "An' how many'll that make, James?"

Mike's voice dripped simulated non-chalance while his face worked with the strength of his desire that I should see

"As he to mine," the boy cried; "thou caust not guess how close. Nay, then, I can't abear that others be near him and can't abear that others be near him and can't abear that others be near him and can't not specified an' forty-four," answered James with the point.
"A hundherd an' thirty-four last year perfect simp icity.
"Well now, look at that!" said Mike

with a perfectly natural air of surprise. "A hundherd an' forty four! It bates me how you can remimber thim all James.

"'Tis alsy enough to remember thim whin they're yer friends," said James.
"I suppose ye could call the roll at any time," said Mike endeavoring to in-

fuse yet more indifference into his tone "Deed I could," said James, "why not?" and then and there to Mike's undisguised joy in that church porch, the old man commenced the litany of his dead. It, went somewhat as follows:

"Grandfather, and grandfather, uncle Pat, uncle James, father, aunt Bridget,

Pat, uncle James, father, aunt Bridget, aunt Mollie, mother; Lord ha' mercy on her! Cousin John, Mat Malone, Mary Shea, Father Daly, Owen McGuire, Father Sheridan, Owen O'Neill, Patsy Bryan, John Byrne, Mary Byrne, Doctor Ford, Willie Clancy, Nellie Murphy, Dick Cronin, little Jamsey, John Molloy, Bridget Mahony, little Mollie"—and so on. His wife's name came late in the list. He called her his "darlin' Mollie." I could hardly repress a start when he

could hardly repress a start when he named "Charles Stewart Parnell," and a little later "William Ewart Gladstone." For what seemed many minute he stood there his eyes closed, the names coming rapidly and without shadow of hesitation. It took him per haps three minutes to recite the rollat last came—" . . . John Callag-han an' Richard Lonergan, an' certain others an' thim that has none to pray

We had prayed the first time for Lonergan's soul the previous Sunday. Mike looked at me with triumph in his eve and James came to himself with a

eye and James came to him like it is a long list," I said lamely.

"That's a long list," I said lamely.

"Tis not manny for sivinty-six years, sir," said James, "an' there's thim I've forgotten, too, Lord ha' mercy on thim! An' I hope they'll forgive me when my own time comes. "Twon't be so long now, ayther, Mike. Well, good mornin' to ye, sir—mornin' Mike!" and off he trudged down the street.

"Well," said Mike, "what d've think

of that?"

"Oh! Mike—there's them he's forgotten—he said so himself. May the good Lord forgive us—me, I mean!" As I spoke Father — came through the porch on his way to breakfast. He caught my last words.

"What's the matter?" he said.

"Wather. I'm tempted to wish I was

"Father, I'm tempted to wish I was dead and on James Nolan's list," I said.

Mike left us and went back into the church, grinning widely as he went.

"You might be worse off. He'll be in

"You might be worse off. He'll be in with five large sheets of foolscap next Sunday. Did he call the roll for you?" "He did," I said.
"And did you stop to ask yourself how he was able to do it almost without drawing breath and without a stop?"

A great light poured in on my mind, "Every morning of his life he calls his roll at Mass. Some of the people on it are dead these sixty to seventy years, I suspect 'twould be a waste of good prayers for most of them only there's no such thing. No I don't mean what you such thing. No I don't mean what you think—I mean they're in Heaven long ago if they are James's kind, and James's prayers are undoubtedly distributed elsewhere. I hope James is in my parish when I die.'

when I die."

He stopped in hesitation a moment.

"I'll tell you something more if you'll promise not to laugh. How did he finish nis list ?-I mean after the names

stopped."
I told him.

"I thought so. How do you suppos he came to put in the phrase, 'certain others?' Well I'll have to tell you—it's too good to keep. When I first came to this parish and James' list came in, I made a business of getting acquainted with him and he told me about it. Just for deviltry, I said to him-'James, there's a bg list of deaths every day in the Herald—why don't you pray for them, too? 'Tis a good notion,' says James. And every day he puts them in the 'certain others' part of his list and completes his intention later by going to the sexton's office and borrowing the Herald to read them over. James has many a friend in the next world I fancy that he knows nothing about.

No! It was not laughing that threatened me.-Andrew Prout in Americ

THE HOLY CATHOLIC CHURCH.

Written for the CATHOLIC RECORD.

In the RECORD of the 2nd inst. notice is taken of a newspaper, which, in a manner commendably calm, distinguishes between the Holy Catholic Church and the Roman Catholic Church. The editor of the newspaper in question is not the only one that makes or supposes a difference between the two Churches; thousands of others who have heard that and who have, by repeating it, become familiar with "The Holy Catholic Church," have it in their minds that there is as great a difference between the Holy Catholic Church and the Roman Catholic Church as there is between light and darkness.

When it is desirable to institute a comparison between two things, it is necessary, in order to arrive at a just conclusion, to get a thorough knowledge

of them; and in the case in hand it is imperative that the origin, history, and present status of the two churches should be exactly and minutely known. From Ecclesiastical History, either Catholic or non-Catholic, anyone can get a full account of the Roman Catholic Church, throughout her whole course. Our Saviour committed this Church to the guardianship of St. Peter. The New Testament tells us this. Eusebius in his Ecclesiastical History, says that St. Peter went to Rome, and was beheaded there. Not only is this confirmed by other writers of the infant Church, but is admitted by all modern historians of any consequence. St. Peter's successors have, in an unbroken series, ruled the Church down to the present. No one but a madman would deny this. St. Peter, living in his suc-cessors, has fed the sheep for nearly two thousand years. This should impress thinking man.

For nineteen hundred years, the Roman Catholic Church Roman" because St. Peter's chair was fixed in Rome-has labored unremitting-

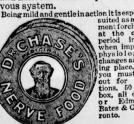


When an undue amount of nervous energy is used in the brain there is certain to be failure in the other functions

of the body.

Digestion is imperfect—the head aches—you cannot sleep—you become nervous and irritable—you are easily excited and quickly tired—your memory fails and you cannot concentrate the mind.

Dr. A. W. Chase's Nerve Food is a creator of new, rich, red blood and hence a builder-up of the ner-



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did you stop to ask yourself yas able to do it almost without ras able to do it almost without breath and without a stop?" at light poured in on my mind, we morning of his life he calls his Mass. Some of the people on it is these sixty to seventy years, to twould be a waste of good for most of them only there's nong. No I don't mean what you mean they're in Heaven long ey are James's kind, and James's are undoubtedly distributed are undoubtedly distributed e. I hope James is in my parish

opped in hesitation a moment. ell you something more if you'll not to laugh. How did he finish ?-I mean after the names

ought so. How do you suppose to put in the phrase, 'certain' Well I'll have to tell you—it's I to keep. When I first came to rish and James' list came in, I business of getting acquainted in and he told me about it. Just viltry, I said to him—'James, a b.g list of deaths every day in a big list of deaths every day in graid—why don't you pray for oo? ''Tis a good notion,' says And every day he puts them in rtain others' part of his list and tes his intention later by going sexton's office and borrowing the to read them over. James has friend in the next world I fancy,

knows nothing about It was not laughing that threat-e.—Andrew Prout in America.

HOLY CATHOLIC CHURCH.

Written for the CATHOLIC RECORD. written for the CATHOLIC RECORD.

The RECORD of the 2nd inst. notice on of a newspaper, which, in a commendably calm, distinguishes on the Holy Catholic Church and oman Catholic Church. The of the newspaper in question is a conly one that makes or supposes rence between the two Churches; nds of others who have heard that postles Creed "may be believed" nds of others who have heard that costles Creed "may be believed" no have, by repeating it, become the with "The Holy Catholic h," have it in their minds that is as great a difference between the Catholic Church as there is believed the catholic Church as the catholic

light and darkness. en it is desirable to institute a rison between two things, it is sary, in order to arrive at a just ision, to get a thorough knowledge nem; and in the case in nem; and in the case in it is imperative that the origin, y, and present status of the two hes should be exactly and minutely Fron Ecclesiastical History,

Catholic or non-Catholic, anyone et a full account of the Roman lic Church, throughout her whole b. Our Saviour committed this th to the guardianship of St. Peter. New Testament tells us this. Eusein his Ecclesiastical History, says St. Peter went to Rome, and was ded there. Not only is this conby other writers of the infant th, but is admitted by all modern cians of any consequence. St.

's successors have, in an unbroken s, ruled the Church down to the nt. No one but a madman would this. St. Peter, living in his sucrs, has fed the sheep for nearly two and years. This should impress a ing man.

nineteen hundred years, the Catholic Church nan" because St. Peter's chair was in Rome—has labored unremitting-

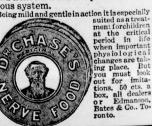


When an undue amount nervous energy is used in ne brain there is certain to be ailure in the other functions f the body.

f the body.

Digestion is imperfect—the head ches—you cannot sleep—you become nervous and irritable—you are nervous and quickly tired—our memory fails and you cannot oncentrate the mind.

Dr. A. W. Chase's Nerve Food s a creator of new, rich, red blood nd hence a builder-up of the ner-ous system. Being mild and gentle in action it is especially



ly in carrying out the commands of her divine Founder: "Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," Christ said to His apostles. The Roman Catholic Church has done

See, that is, the Roman Catholic Church, sent seven apostolic men into France to Christianize the Gauls. They went there while St. Peter was living or very shortly afterwards, and they founded the historic churches of France. (See Alzog's Church History, Vol. I., pp. 244-40)

The Lutheran, Mosheim, in his Ecclesiastical History, says, "Celestine, the Roman Pontiff, sent Palladius into Ireland, to propagate the Christian religion among the rude inhabitants of that among the rude inhabitants of that island. This first mission was not attended with much fruit; nor did the success of Palladius bear any proportion to his laborious and plous endeavours. After his death, the same pontiff employed in this mission Succethus, a native of Scotland, whose name he changed into that of Patrick, and who arrived among the Irish in the year 432. The success of his ministry, and the number and importance of his pious exploits, stand upon record as understand the standard transfer. doubted proofs, not only of his resolution and patience, but also of his dexterity and address. Having of his dexterity and address. Having attacked, with much more succes than his predecessor, the errors and superstitions of that uncivilized people, and brought great numbers of them over to the Christian religion, he founded, in the year 472, the archbishopric of Armagh, which has ever since remained the metropolitan see of the Irish nation. Hence this famous missionary, though not the first who brought among that people the light of the gospel, has yet been justly entitled the Apostle of the Irish, and the father of the Hibernian church; and is still generally acknowlchurch; and is still generally acknowledged and revered in that honorable

In speaking of the conversion of the English, Mosheim says, "In Britain several circumstances concurred to favor the propagation of Christianity. Ethel-bert, King of Kent, the most considerable of the Anglo-Saxon monarchs, among whom that Island was at this time divided, married Bertha, daughter of it. Perhaps the three communities that Cherebert, King of Paris, towards the close of this century. This princess, partly by her own influence, and partly by the pious efforts of the clergy who followed her into Britain, gradually formed, in the mind of Ethelbert, a certain inclination to the Christian religion. While the king was in this favourable disposition, Gregory the Great sent into Britain A. D. 596 forty Benedictine monks with Augustin at their head, in order to bring to perfection what the pious queen had so happily begun. This monk, seconded by the zeal and assist-ance of Bertha, converted the king and the greatest part of the inhabitants of Kent, and laid anew the foundations of the British Church." In a foot-note, Mosheim says, "After his arrival in England, he [St. Augustin] converted the heathen temples into places of Christian worship, erected Christ Church into a cathedral, opened a seminary of learning, founded the Abbey of St. Augustin, received episcopal ordina-tion from the primate of Arles, was invested by Pope Gregory with power over all the British bishops and Saxon prelates, and was the first archbishop of

Canterbury."
The Apostle of the Germans was St. Boniface. Of his mission career, Mosheim says, "This great work (the conversion of the Germans) was, however, effected in this century, by the ministry effected in this century, by the ministry of Winifrid, a Benedictine monk, born in England of illustrious parents, and afterwards known by the name of Boniface. This famous ecclesiastic, attended by two companions of his pious labours, passed over into Friesland, A. D. 715, to preach the gravel to the recolle of that country. the gospel to the people of that country, but this first attempt was unsuccessful; and a war breaking out between Radbod, the King of that country, and Charles Martel, our zealous missionary returned to England. He resumed. nowever, his pious undertaking in the year 719; and being solemnly empowered by the Roman pontiff, Gregory II., to preach the Gospel not only in Friesland, but all over Germany, he performed the functions of a Christian teacher among the Thuringians, Frieslanders, and Hes-

sians, with considerable success.

"This eminent missionary was in the year 723 consecrated bishop Gregory II., who changed name of Winifrid into that of Boniface. Seconded also by the powerful protection, and encouraged by the liberality of Charles Martel, mayor of the palace to Chilperic, king of France, he resumed his ministerial labours among the Hessians and Thuringians, and finished with glory the task he had undertaken, in which he received considerable assistance from a number of pious and learned men, who repaired to him from England and France. As the Christian churches erected by Boniface were too numerous to be governed by one bishop, this prelate was advanced to the dignity of archbishop, in the year 738, by Gregory III., by whose authority and the auspicious protection of Carloman and Pepin, the sons of Charles Martel, he founded in Germany the bishopries of Wurtzburg, Burabourg, ished with glory the task he had Martel, he founded in Germany the bishopries of Wurtzburg, Burabourg, which blasphemes order, which denies the sacredness of human rights, and Aichstadt: to which he added in the year 744, the famous mon-which substitutes the foulness of free added, in the year 744, the famous mon-astery of Fulda. His last promotion, and the last recompense of his assidu-ous labours in the propagation of the truth, was his advancement to the archiepiscopal see of Mentz, A. D. 746, by Zachary, Bishop of Rome, by whom he was, at the same time, created primate of Germany and Belgium. In his old age, he returned again to Friesday, the same time of the same time of the same time.

multitudes. Mosheim says, "Accordingly, Ausgar travelled frequently among the Danes, Cimbrians and Swedes in order to promote the cause of Christ, to form new churches, and to confirm and establish those which he had althis. There has been no other Church to share the glory with her.

It is an historical fact that the Holy See, that is, the Roman Catholic Church, sent seven apostolic men into France to 865."

So, on the testimony of a Lutheran, Ireland, Eugland, Germany, and the northern nations of Europe received their first lessons in Christianity from the Roman Catholic Church. In a letter, it is in the letter of the control of the c the Roman Catholic Church. In a letter, it is impossible to give similar accounts of other countries which the same Church has brought under the yoke of the gospel; but her spiritual conquests will occur to everyone who knows anything about the labors of the Benedictines and their off-shoots, the Dominicans, the Franciscans, the Jesuits, etc., in Africa, Asia, and the two Americas.

Nor is there room in a letter to give

more than a few headings of the inestim-able blessings that the Roman Catholic Church has conferred on mankind -her jealous care and preservation of the Sacred Scriptures, her tutoring of the nations in letters, her civilizing and re-fining influences, her steady protection of the oppressed from the oppressor, and her institutions for the care of the helpless and orphans. She has preached the Gospel to all the nations; and has, throughout her whole career, kept her ear ever open to the "Sermon on the Mount."

Now comes the difficulty, When, where and under whose auspices, did the "Holy Catholic Church" begin its course? For what purpose was it instituted? Has it compassed its obligations? Where is the seat of its chief ruler? Does it ever give a decisive utterance on any ques-tion? Has it attempted to benefit the human race in any way? Has it a voice or is it voiceless? History being silent about these questions, the fair conclusion is that the "Holy Catholic Church" is a

But subterfuge that the "Holy Cathlie Church" is distinct from and is eminently superior to, the Roman Catholic Church, has obtained so widely that the members of

within the precincts of the "Holy Cath-olic Church!" If they do, all talk of an organic union of parts within the bosom of the "Holy Catholic Church" would be bald nonsense. There could be no discordant elements in a "Holy" Church; if there were, the institution could not be called "Holy," because there is no holiness in confusion and disagreement. The Holy Catholic Church, distinct from the Roman Catholic Church has represented it does not lie Church, has not existed; it does not exist; it never will exist.

The One Church, or the Holy Church, or the Catholic Church, or the Apostolic Church, spoken of in the Creed, is the Roman Catholic Church. In Christianity there cannot be even two churches, unless there are at least two Christs.

J. P. T.

WARNING AS TO SOCIALISM.

We take from the Pilot the following

Church to bless it, and saw the solid phalanx of splendid specimens of Catholic manhood standing shoulder to shoulder, like a noble band of soldiers of the Faith, I thought to myself, 'This is no mere figure; this is a fact. These men are defending the Church, and, unless all signs fail, they will soon be called upon to show that in reality they are soldiers of Christ and defenders of the Faith.' For the last fifteen years a violent propaganda has been going on against every sacred truth the Church that while on one day of the week a large part of the flock heard our voice, the other six days of the week they were at the mercy of this violent and active agency for evil; nay, even the full seven days of the week, for thousands of our men were attending. Sunday ands of our men were attending, Sunday afternoons, large meetings in which the principles which guided them in the

morning were defied and denied. "And all the time we have been living in a fool's paradise, foolishy dreaming that the socialistic propaganda now menacing the peace and the very existence of every European country could never love for the sacredness of the marriage tie. Many of you must know that its poisonous and corrupt influences have already begun their deadly work in your minds and in your hearts-influ so insinuating and so alluring that nothing but a renewal of your-faith in God and His divine providence can counteract them.

in the same place where he had entered first upon its functions; but his piety was ill rewarded by that barbarous people, by whom he was murdered in the year 755, while fifty ecclesiastics, who accompanied him in this voyage, shared the same unhappy fate."

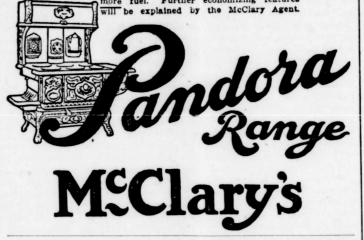
St. Ausgar is the "Apostle of the North." He was a monk of Corbey and in 834 was created Papal Legate for the countries of Denmark, Sweden and Norway, in which he had converted in the tabernacle, and His law alone means freedom and happiness and help. Stand near Him and around Him, and cast from you those who would rob you of the possession of those things which make man truly noble—sterling faith in God and obedience to His commands. This little church will be to you a reminder "Take heed and have warning; the



ays for itself in fuel saved

vent you from taking the perfect-cooking, sure-baking, easily-regulated Pandora in place of a cheaper stove. In a season or two Pandora will pay the difference in the fuel it will save-and it will keep on saving until it has paid for itself.

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FATE OF FRENCH CHURCHES.

HURCH OF THE SACRED HEART, PARIS, NOW USED AS A PLACE FOR REHEARSAL BY BALLOT GIRLS.

Says the Paris correspondent of the New York Sun: "The differences between Church and

State in France have resulted in some peculiar changes and chances to Paris, among the best the possibility of obtaining for a moderate rent or none at all edifices formerly used for purely religious purposes. The Jesuit Church of St. Pierre is occupied as a saloon by an American woman; another church contains a saloon by an another church tains a moving picture company: one or two converts, it is rumored, make very attractive pensions for American tourists and several churches are tenanted by artists. To one of these, the Church of the Sacred Heart, a Sun reporter accom-panied Miss Loie Fuller and her band of coryphees, who are rehearsing for the rican tour about to begin in Montreal. . . .

"When the Church of the Sacred Heart is reached, it is found peopled with a score or more girls of all ages and sizes their gauzy draperies and flowing hair outlined against huge canvasses painted splendid deliverance of the Archbishop of Boston in reference to Socialism. It was delivered on the dedication of St. at lier. Here and there in the church for an atteir. Patrick's Church in New York City.

"As I went in procession around the Church to bless it, and saw the solid them frequenters of the Sacre Coeur since its transformation into atelier and

"The afternoon light falls pleasantly through the stained-glass windows; the chancel is turned into an improvised platform: the walls are covered with canvasses depicting strange mythological beings only half human; scaffolding and stepladders replace the orthodox furnishing, and the odor of turpentine replaces that of incense.

"Groups of girls dance, pose and float



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Diphtheria, Catarrh

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PROTESTANT TRIBUTE TO CATHOLIC

The Churchman (Protestant Episcopal) prints in its issue of Oct. 9, the follow-ing article on Catholic Missions in India:

"The activity and success of the Roman "The activity and success of the Roman Catholic Missions in India are often passed over by Anglican and Evangelical authorities. It is pleasant, therefore, to-find the Archdeacon of Madras (Anglican) and the Arendeacon of Madras (Angirean) doing full justice to the work accomplish-ed by the Roman Catholic communion. Out of a population of 294,000,000, which includes the inhabitants of India proper with Baluchistan and Burma, less than one hundredth part, to be exact, 2,900,000 are Christians. Of these 1,525,000 are Roman Catholics, 470,000 Anglicans, while about 658,000 are members of various Evangeli-

"At the beginning of the nineteenth century the Indian Catholic Missions,

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following positions during the two weeks ending Oct. 16, 1909. PERCY MILLIKEN, Bkpr. (Temp.) C. R. Wilson Body Co., Detroit, Mich. CLIFFORD HOUSE, Asst. Bkpr., Valley City Milling Co., Grand Rapids, Mich. H. KRAHLING, Bkpr., Canada Flax Fibre Co., Wallaceburg, Ont. BESS WOOSTER, Steno., G. R. Electric Co., Grand Rapids, Mich.
NELLIE ARNOLD, Bkpr. & Steno., Brass Works, Wallaceburg, Ont.
HELLIS VAN SLUYS, Steno., Jno. Raab Chair Co., Grand Rapids, Mich.
E. C. BUCHANAN, Reporter, Planet, Chatham, Ont.

E. C. BUCHANAN, Reporter, Planet, Chatham, Ont.

ETHEL, WINCHESTER, Bkpr., Maple Cafe, South Bend, Ind.

BESSIE DODDS, Steno., Thomas Bros., St. Thomas, Ont.

MAMIE HENSHAW, Steno., New England Life Ins. Co., Grand Rapids, Mich.

FANNIE PETERSON, Steno., Firm in Seattle, Wash.

LILA FENNER, Bkpr., Mr. Peck, Jeannettes Creek, Ont.

BLANCHE McNAMARA, Steno., Consumers Lighting Co., Grand Rapids, Mich.

FRANK P, MERRILL, Steno., Canada Iron Furnace Co., Midland, Ont.

LLOYD BIGLEY, Bkpr., Cargill Co., Grand Rapids, Mich.

MARION GRAHAM, Steno., Firm in Detroit, Mich.

FLOSSIE WIXSOM, Bkpr., Hallock Cockerette Co., Grand Rapids, Mich.

JOHN E. TEETER, Steno., Great Northern Baggage Department, Seattle, Wesh.

MARK DAMSTRA, Clerk, Kent State Bank, Grand Rapids, Mich.

A. E. GILMOUR, Bkpr., W. G. Gilmore, Detroit, Mich.

WM. RICE, Solicitor, McLachlan Business University, Grand Rapids, Mich.

414 STUDENTS PLACED IN TWELVE MONTHS is what our last published list shows. Send for a copy of it

NINE male and female COMMERCIAL TEACHERS were placed between July 1st and Aug. 16th.

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THE MOTHER SUPERIOR



against every sacred truth the Church stands for, against even God Himself and against the most sacred rights of humanity, while we, lulled by a false sense of security, have been half asleep. Conscious only of apparent prosperity and great numbers, we were unconscious of the other side of the picture; namely that while on one day of the week a leave part of the folks head our vice, leave part of the fock head our vice, leave part of the fock head our vice. purpose. Their schools, like the others, receive Government grants, and besides are most economically administered. They keep fully abreast of the ever-en largening Government requirements and frequently charge smaller fees than the Anglican schools do. There is an active religious press also.

> "In regard to evangelization, the Archdeacon reports that many converts are made from Protestantism, and in their work among the heathen the success of the Catholic missionaries is

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the CATHOLIC RECORD. Agent for New-Mr. James Power of St. John. Agent for lipissing Mrs. M. Reynolds, New Liskeard

n subscribers ask for their paper at the post would be well were they to tell the clerk to em their CATHOLIC RECORD. We have infor-of carelessness in a few places on the part of y clerks who will sometimes look for letters

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

My Dear Sir.—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic ornicipies and rights, and stands firmly by the teachings and authority of the Church, at the same time seconding the best interest, and the same time. principles and upon the Church, at the promoting the best interests of the country. Follow ing these lines it has done a great deal of good for the welfare of religion and country, and it will done a more and more, as its wholesome influence result preconcerdations of the welfare of the country and the control of the country and the to Catholic families. With my rk, and best wishes for its continuity, and best wishes for its continuity, and best wishes for its continuity.

DONATUS, Archbishop of Ephesus, Apostolic Delegat UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

Thomas Coffey

Dear Sir: For some time past I have read your
stimable paper, the CATHOLIC RECORD, and congratulate vou upon the manner in which it is published.
Its matter and form are both good; and a truly
Catholic spirit pervades the whole. Therefore, with
pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to teTable.

LONDON, SATURDAY, NOVEMBER 20, 1909

REV. MR. KNOWLES AND HIS TRAVELS.

Some men should either stav home al together : or, if they travel, they should take a guide with them. The Rev. R. baptized infant is amongst them whose E. Knowles, of Galt, is one of these. He has been abroad, so that our advice is heart. The poor of spirit and the locking the stable after the horse has been stolen. Evidently Mr. Knowles had a long holiday - visited several countries and returns to tell his story. and the Church sings the praises of He deemed it his duty to tell his flock the condition of things in France and Italy. They may be summed up in the unblushing announcement that these countries are sick of the Church. "In France," he says, " we saw the pitiful sight of a nation sick of its religion. France had risen in revolt against the Church of There is no use coming out to Canada and talking such trash. We are not so ignorant that any whole-cloth goods can be pawned off upon us. It is untrue that France is sick of its religion. The struggles the French people are making to support their Church, to give their children a Christian education is proof of their faith and fervor. Priests and people are more united than ever, sharing the heavy burthen and carrying on the fight against an atheistic and Judaic government. Mr. Knowles did not see of Christ Church in this city speaking much of France. He must have conupon the subject said: "That these tented himself with fashionable hotels and government lacqueys and bad news- days are observed in the church shows papers-and France has plenty. He that it is an old church and dates back claims that the people prefer infidelity to the Church. Seventy-five per cent. of the people do not. If the revolutionary spirit still lives, as it does, we are not astonished that infidelity reigns just as it derived all its jurisdiction amongst 25 per cent. He quotes cases -one in which a Catholic child was ex- out from the Anglican Church of that pelled from school because it used the Roman line of authority, of liturgy and name of God in a composition. It is easy to understand that case. The teacher was a government teacher-not allowed by his masters to permit the name of God to be whispered in the premises. That is not the work of the people-it is the government with its liturgical celebration is an empty form centre at Paris and its circumference through all France. There is no parentthat holy men and women once upon a al liberty in France to-day. Another time beyond the memory and governchild had been reprimanded for praying for its grandmother. Who reprimanded died within the good old Catholic the child? Mr. Knowles should not quote a case of that kind; because if the Rector particularly reminded his he heard one of his Galt flock doing that people that whilst the Church he would reprove the child also. Most of England celebrates All Saints' likely a teacher again was engaged to Day it "did not worship these do the work of his infernal masters-and saints or pray to them." This was to quench the fire from the young hearts. prevent any misapprehension. True, "This state of affairs," he states posi- the remark came a few minutes after tively, " was due to oppression by the rector and every other Anglican pre-Church of Rome." That is absolutely notrue, for no possibility of the kind existed under the Concordat. We are professed: "I believe in the communion sore and sorry that a man of ordinary intelligence could travel through France without gaining some reliable information. But there are no people so blind as those who will not see. We admit that the situation in France is dark. It is a hard thing for a people to fight its government. The burthen of supporting the clergy and of maintaining the churches is a very heavy yoke upon a people unaccustomed to it. What is hardest of all is that schools are infidel and that parents are in the very throes of difficulty to keep alive their children's faith. Mr. Knowles so far from learn ing anything about France returns with distorted views and unreliable accounts. We leave Italy and Spain for another

ANGLICAN ALL SAINTS' DAY. When an Anglican minister undertakes to explain any of the Saints' festivals he is between Scylla and Charybdis. The rock and the whirlpool are too much for him. This feature of liturgy is too indelibly Catholic for even those who hold the continuity theory. They cannot get around it or sail past Besides it means the application of the communion of saints and their invocation. Festivals are interiorly as well as exteriorly Catholic. They embody the spirit of union between the children of God. They are songs of triumph, days of joy when Holy Mother Church in thanksgiving to God exalts over the palms of the martyrs and the many-choired lovers of Christ. Every age has had them, for the Church is always holy. They are not to be found alone in the cloistered monastery or the solitude of Eastern deserts Some have worn the crown of earthly kingdoms. Others have dared monarchs. Some knew what sin was, but atoned for it with heart's sorrow. Others carried the robe of innocence, Many of them filled in a short space the work of years. Others were bent with burthen which they carried faithfully written in the book of life. Their bones rest under the altars, upon which is offered the Sacrifice of the Blood in whose crimson tide they were all sanctified. Many have a day and a special commemoration to themselves. Beyond these are a crowd which no man can number, from every race and tribe, amongst whom the lowliest of us hope to be, not through merit but through mercy. These are they who gathered under one remembrance are invoked as All-Saints and whose feast is celebrated on the first of the current month. There is no long ago about it-or searching the ebbing tide of distant history. The mother gave back to God with breaking pure of heart who loved God and holy prayer are amongst them. Their memory is in benediction, their generation. Now let us come to the Anglican's explanation. First, he meets the sentiment of those who wonder at the feast, marvelling to themselves that the Anglican Church with its divisions and its worldly tendencies can produce saints. saints are not modern. They are not of to-day. Critics must look for them

in the long ago when St. Bede wrote in his monastery and St. Edward the Confessor reigned upon his throne, and later when St. Thomas a Becket defended his Church against King, and when St. Edmund ruled where a St. Augustine had laid the foundations. Surely all these were long ago-long before Elizabeth and Henry her father Never a saint since that time. A strange point in one Anglican explanation is that this celebration is a proof of the continuity theory. The Rector the rational immortal being has no

as far as the first of the Christian era." Not so fast. It shows that its liturgy was Roman, that when in union with Rome it celebrated the same festivals from Rome. There can be no blotting of sacerdotal power. It lives in history -written in the law and engraved in the stones of ruined abbeys and plundered shrines. It is dead now, for there is no spiritual authority and

ment of present Anglicanism, lived and Church. Before closing his sermon the recital of the Apostles' Creed. The

-a mere souvenir and pompous boast

sent had seriously and conscientiously of saints." Now what do people mean by this language? Does it refer only to the living? No one worships saints in the same sense as we worship God. The grave does not break entirely the thoughts lies in their popularity. He bond between the disciples of Christ. | very seldom expresses thoughts which There is a communion of works and

mystical Body, so that the crowned saints in heaven deserve honor for the

intensified ten thousand fold. Their Dr. did not intend the thought that way. power of intercession is extended- In his enumeration of the members of whose fortitude and perseverance give his Canadian Catholic Church he leaves them honor before God. Lastly, God is out our grand old Church. The Church wonderful in His saints. All their of Canada is to consist of Methodists, crowns are cast before the Throne, an Presbyterians, Anglicans and Baptists.

uninterrupted testimony that not to hem belongs the glory but to God's Holy Name. It is shabby to have a Catholic Church these differences will they admit with a crimson blush Rome feast of All Saints', and turn to them and say: "We do not worship you: we have no idea of praying to you. We hardly know how we stand with you, whether you can hear our platitudes at all or not. You ought, if you can catch an earthly note, to feel much elated that such an antique, aristocratic institution as the Anglican Church should take any notice of you at all."

WHAT OF THE DEAD.

A correspondent has sent us an address by a Brooklyn minister upon the question, "Where are the Dead?" He naintains they are in an unconscious state—having no experience of interior feeling and no thought of what is going on. When they awaken at the resurrection all will change. To give Pastor Russell's view is hardly necessary. His theory is his own, with no tradition to support it, no logic to crystallize it and It was generally the other way. Goldno power to enforce it. Leaving for a moment the Professor's opinion of man's | ticularly the Papacy, through the wrong ultimate destiny, we turn to his first idea—the unconscious condition of the hard things about both. When the condead. No reason has ever been offered through a long life. Their names are for this view. Why should death laying down his pen we can readily forrender a conscious person unconscious? Physically death is the separation of the soul from the body. When a man the great Church, especially since it is dies the soul which is the formal principle of being and first principle of consciousness, is free. It is untrammeled. Its activity, so far from being stopped, is all the prompter for the tremendous sweep of intellect and will. Truth and good are nearer to it than ever before. All the shadowy obstacles which through sense of body and earthly gaze had obscured its vision and distorted its judgment have been chased away, Face to face with its Creator the sou ees at a glance the limitless Verity and nfirite Perfection. There can be no inconscious condition on the other side of the great river. Death is the punishment of sin. If death, therefore, deprived the soul of consciousness one of the severest elements of the punishment would be remitted. Now for the just -for those who kept the faith and fought the fight, the deprivation of consciousness would be an unjust retribu tion. Lastly, we simply mention the fact of the private judgment. The stewardship is over; judgment follows immediately. Consciousness unbroken recognizes in the light of eternity the mercies offeredthe ease with which salvation might have been gained, the price set upon the soul by God Himself and the constant love of the soul's Redeemer. So much was neglected here upon earth. Carelessness, worldliness, weakness hindered the soul. Consciousness at death's touch wakens to sleep no more. It may be the worm that never dies. It may be the thrilling eestasy of the grateful heart bursting into joyous praise forever of God's wonderful mercies. Eternity for

DR. MILLIGAN'S CHURCH UNION.

moment in its endless cycles for uncon-

What happy thoughts some people have. We really envy them. How different a world it would be if newspapers had cogitations, neither poetic nor prophetic, but beaming with self-importance and radiant with self-righteousness. Just such a thinker is the Rev. a gospel other than that which the Dr. Milligan of Toronto, whose comments a few years ago upon the lights of St. Michael's cathedral have not passed the memory of many. On Sunday, Oct. 24, he had a special service. It was the Anglican orders are invalid. The thirty-third anniversary of his induction into old St. Andrew's-not by any means the oldest St. Andrew's. Well and good. His thoughts had run in a particular direction. He thought of a national church for Canada. Could anything be more necessary or more patriotic? "Do you know," said the doctor, " that we have never had a real Catholic Church yet? Why? Because the Church has grown around certain external forms." Save us from such a calamity! Twentieth century opened and never a Catholic Church yet. Where are the keys? Where is the promise upon which we built our faith? Never Catholic Church till Dr. Milligan's time. The centre has changed. Who changed it and when? "We ought to make "-he continues-" the organic centre Christ, and we ought to have in Canada the Church." Now the happiness of the reverend gentleman's do not tickle the ears of the multitude. prayers between the members of Christ's Perhaps Dr. Milligan is in league with the Plenary Council of Canada. They are working along the lines he suggests example they gave and the crown they -to restore all things in Christ won. Their interest in our salvation is and to build up the Catholic greater than before, for their charity is Church of Canada. Perhaps the Rev.

now, when they enter Dr. Milligan's cease. They will feel that they are brethren—"doing others as you know they will do you." We are glad that the door is closed to us. No Catholic need apply. Nor would any be foolish enough. The dark lines of prejudice never fail to show themselves in the thoughts and pulpit utterances of old St. Andrew's Church union is desirable. Its weal absurdities are continually manifest in the flippant manner in which it is proposed either upon national lines or ectarian federation

GOLDWIN SMITH'S RETIREMENT.

Professor Goldwin Smith announced the other day that on accoun of old age he had retired from active journalism. We do not hesitate to ex press our regret. This feeling is not based upon the fact that we were, even frequently, in accord with Dr. Smith. win Smith viewed the Church, and parend of the telescope. He said some troversy is over and our opponent is give the past. We would have wished the scholar to take a different view of the only institution which clings consistently to the supernatural. But Goldwin Smith retires from the stage upon which he took a prominent part for a long time without a word either of retractation or apology. Claiming to be a searcher for truth we may conclude from his public utterances that the light is dimmer than ever. He has wrestled with history, religion, politics and science. We can remember no victory which he achieved in any of these con tests. Brilliant in form he lacked that stability which is a more sterling quality in the formative leaders of opinion. He looked at the turning points of his tory with too partial an eye to conciliate those who differed from him. Critical in religion and changeable in politics, his essays, however polished they may be, lack conviction on the rart of the writer and leave their readers equally unsatisfied. As a man of benevolence and as a lover of the poor Goldwin Smith deserves the gratitude of the whole community. He never allowed his views of religious questions to interfere with his universal charity to all classes. His annual donations to the House of Providence and the St. Vincent de Paul Society of Toronto are only samples of his generous gifts. His charity was not ostentatious-for countless are the good deeds of Goldwin Smith to those who asked his aid or who sought his sympathy.

THE PRESBYTERIAN MISSIONS TO FRENCH CANADIANS.

It is not hard, indeed it is unsatisfactorily easy for an erroneous conscience to justify itself. As an example we have the Presbyterian excusing its French Canadian missions not because the French Canadian Catholics "are not Christians, but because their Christianity is of an imperfect kind." That is rich. Wherein lies the defect? The gospel taught the simple peasant by their devoted pastors is not pure. It is adulterated. What a malicious insinuation! If an angel of heaven preached tion, preach—whether it be to French or Irish or other race-let him be anathema. This Catholic gospel according honor included Sir Wilfrid Laurier, to the Presbyterian, produces a less adand free. Whatever may be the con- that is most worthy of emulation: sequence of this ministry, its energy, its intention and power are supernatural. That it will tend to form a nation and impress itself upon the thought and conduct of a people goes without saying. Such results are beside the mark. They are never the direct aim of Catholic teaching. Nor does the Church interfere with their due development except in so far as they interfere with her liberty and her supernatural mission to souls.

THE CATHOLIC CHURCH.

We have received a letter from our esteemed friend, J. P. T., upon a point which excites the branch theorists. It is the distinction between the Holy Catholic Church and the Roman Catholic Church. Our correspondent proves from excellent authority that there is no ground for any such distinction, and that the churches of the nations owe their origin to the Roman Church. There is another point in this attempted difference. An insidious and invidious distinction is implied in the very contrast between "Holy" and "Roman."

Whatever their diversities may be Those who maintain that these two churches are not identical, although as a sister, do not hesitate to say that Rome fell. They would have the world believe that Rome is no longer holy. We call our correspondent's at tention to what we deem an important safeguard, the insisting upon the epithet "holy" being applied to the Roman Catholic Church. Now then for history: There is no doctrinal or historical difference between the Holy Catholic Church spoken of in the Apostles' Creed and the Holy Roman Catholic Church founded upon St. Peter and now governed by his succes sor Pius X. Pope, now happily reigning.

IRELAND'S INDUSTRIES.

We have received from Dr. Ambros ationalist member of the Imperial Parliament, a very comprehensive statement of the present condition of industrial life in Ireland. He treats of the conditions existing there a century ago and those of the present day, showing plainly by elaborate statistical returns that Ireland's commerce has been steadily on the decline, the interests of the dominant partner being the first consideration in the minds of Ireland's rulers in Downing street. The plea of Dr. Ambrose for Home Rule, is supported by facts and figures which cannot be controverted. The following extract from the preface to the pamphlet will be read with interest by the Irish people in this country:

That Ireland possesses the materials wherewith to become a wealthy nation nobody can deny. The soil is probably one of the most fertile in Europe. Her geographical position gives her an advantage over any European country, England included, in the markets of the new world. Her fisheries are second to none in any part of the world. Her harbors in numbers and natural facilities, though unattended to, are perhaps the best adapted for shipping of any coun try in the world. Her lakes and inland vaterways are admirably suited for the carriage of merchandise to and from he harbors, thus aiding materially in the ndustrial development of the country. Her water-power is, perhaps, the fines in Europe, thus affording one of the cheapest and most effective engines for the development of her manufactures when deprived of its moisture-and the time is not far distant-will supply uel second to none for manufacturing purposes. She is not wanting in iron when smelted with the charcoa derived from her peat, will prove purer and superior the best English steel. Her people, if not the cleverest, are at all events one of the cleverest races on the face of the earth, for abroad they have risen to the highest positions in every walk of life, e.g., in law, medicine commerce and inventions, etc. What i it then that keeps Ireland poor, and what could one suggest as a means by which she could become rich and give

employment to her own children? There are two conditions absolutely eccessary for the full development of the resources of any country. First the fostering care of a native govern trade with whomsoever that country wishes. Any country that is wanting in either of those two conditions is bound to go to the wall. Ireland is wanting in both. She has neither the olessings of the fostering care of a whomsoever she likes. Therefore, Ireland has gone to the wall.

A DESERVED HONOR.

Secretary of State, in his native city, Ottawa. Toose gathered to do him nearly all the Cabinet Ministers, and of character is not the end and aim of men in the public and commerical life religion. Salvation looks beyond. The of the Dominion. Amongst the younger force and beauty of the Church are to generation of Canada's most worthy be found in the readiness to leave na- sons the Secretary of State takes place tional types untouched and make the in the front rank, and deservedly so, for same sacramental system administer the the highest motives in the discharge of sa re healing and the same spiritual re- his duties seem to be his watch-word. fection to Greek and barbarian, bond Here is a sentiment expressed by him

" Mr. Chairman, I regard it as a rare Her history inspires devotion to high deals; her present progress is an incentive to great enterprises, and her future not only engages the attention her own citizens, but as as a magnet attracting the people of other lands.

Very graceful was the tribute paid Hon, Mr. Murphy by the Premier. He said:

"He had ever been particularly fortunate in the choice of his colleagues. He paid a tribute to the late Secretary of State, Sir Richard Scott, whom he described as 'a living encyclopaedia of Danadian politics and events.' In Mr. Murphy, however, a worthy successor had been found, and who had far exceeded their highest expectations. Mr. Murphy possessed the warm heart and keen intellect for which his race was noted."

OF ALL THE DIFFERENT harmful fea-

drinking. The lone drinker is looked upon as one who has contracted a great ondness for the cup that cheers and later on inebriates. The man who thinks he can take a glass and leave it slone does not want to be counted in that class. Therefore he loves company. But he forgets that he is on the turnpike which leads to sottism. Often times the man who wants a companion when he wishes to "set 'em up ' stops to think what an infinite amount of harm he may do to his friend whom he presses to enter the bar-room with him. This friend may have been a hard drinker, but he is fighting the flend. The solicitation of his acquaintance is a terrible temptation. In a moment of weakness he may enter the bar-room and thus begin a new career which for him means degradation, poverty and possibly death. We do not know a more deplorable sight than to witness a band of young men going into a bar-room when the week's labor is over and the week's wage in their pockets. Each one thinks he is obliged as a code of honor to treat everybody else and a band of maudlin fools wend their way to their homes, tumble to bed, endure the horrors of a restless night, wake up with a sick stomach and wish they were dead. A law against the treating habit would be a good law. It is very true what Sir Thomas Lipton has said, that " corks-crews have sunk more people than cork-jackets will ever save

VERY OFTEN we notice deliverances of some of our distinguished Bishops which should be indelibly impressed upon the minds of our people. "I need not tell you of the sorrow," says Bishop Hartley, of Columbus, Ohio, in a recent pastoral, "that fills the heart of many a poor old Catholic father and mother as they find their sons and daughters, surrounded as they may be with the wealth and honors of the world, but faithless to God and apostates of the faith." "If we sought the reason," he continues, "we might find it in the fact that they left their father's house to seek knowledge in the home of the stranger and in finding a new life, the true light-the light that illumines every man coming into the world-was e tirely extinguished. What, after all, is life without faith or knowledge without grace. Better by far not to know at all than to know and still be lost in eternal darkness." We may be thankful that the young man described by the Bishop is rarely found, but he should not be in evidence at all. We have in our time come across a few lightheaded, shallow young people who fancy they can obtain a better social position by cutting loose from their Catholic acquaintances. They would change their name from Michael to " Percy -a name about which they fancy there is an odor of Eau de Cologne-they would part their hair in the middle, ment, elected by and responsible to, the public opinion of that country. Second, free and unfettered opportunities to after all what is the use of speaking about them. They are an infinitesimal quantity and deserve but contempt.

WE ARE pleased to notice that the nuns in Barcelona, who were not murnative government or the free and unfettered opportunities of trading with dered by the followers of Professor Ferrer, are about to bring their slanderers before a court of justice. A paper in Toulouse, France, made the statement that during the recent disorders in Bar-A fitting recognition of personal worth | celona numbers of murdered victims and and public service was the banquet many instruments of torture were dislately tendered Hon. Charles Murphy, covered by the gentlemen who entered the convents to free the nuns from their thraldom by cutting their throats and saving them from too much worldly wealth by stealing what could be carried mirable type of character. Formation three hurdred of the most prominent away and putting in flames all irremoveables. Under the direction of Right Rev. | Mgr. Santol, of Barcelona, the whole of the twenty-six religious communities have entered a case of libel in the law courts of Toulouse against the editor of the paper referred to. Six handred and sixty-four nuns have signed the requisition for the action of slander and are all prepared to appear in court in defence of the good names of their privilege to be allowed to serve Canada. convents. If the editor receives a long term of imprisonment it will be a just punishment for his outrageous libel.

> THERE ARE times when some of the ministers of the sects, imbued with a goodly share of charity, express the warmest feelings of regard for their non-Catholic neighbors, and once in a while, too, they say pleasant things about the old Church. They lay it down as a principle that there should be more charity all around, so that a better feeling might prevail amongst neighbors. Unfortunately, however, each one of our separated brethren speaks for himself. There is no authority in his church to compel him to adopt a certain rule of conduct in regard to those outside his sect. A press report tells us that a tures of the liquor drinking habit per- circular letter, signed by a number of caps the greatest amount of evil may be leading Nonconformist ministers, has traced to treating. The average man been addressed to every Nonconformist who takes his glass dislikes going into a minister in the United States, announcbar room alone to have a "nip." He ing the initiation of an anti-Catholic wants company. Amongst certain movement among Nonconformists, somepeople there is a sort of etiquette about thing like that sustained by the Orange

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A FEW DAYS ago the Most Rev. Archbishop of Kingston, Mgr. Gauthier, selebrated the eleventh anniversary of his elevation to the See of that Archdiocese. The CATHOLIC RECORD sends him hearty greetings. May it be that many more anniversaries will be vouchsafed him, and that each will have an increased store of happiness. When the history of the Church in Canada is written the Most Rev. Archbishop Gauthier will be referred to as one of the most distinguished sons of the faith-as a prudent, thoughtful administrator—as a father to his hard-working priests and laity-as a man in whom shines at all times an abundance of gentle, kindly ways that reaches all hearts, and promotes a more intense and a more abiding love for that faith to the promotion of which his whole being is unsparingly and constantly devoted.

throw stones at the Vatican.

THE CATHOLICS of France have at long last opened war on the infidel long last opened war on the inidel schools of that country. Archbishop Germain, of Toulouse, will rally the on the hustlings, till he had distanced the convent, and on April 1st of this year Catholic voters at the general election of 1910, in support of candidates committed to the defense of Church interests. The Archbishop says that the situation of French Catholics is intolerable, and that they must adopt the attitude of their Irish brethren in the days of Daniel O'Connell. The Minister of Education, evidently a past master in infidelity and other things equally as diving comparatively poor."

step he won some right for his own country, or redressed some wrong, putting aside, as he had done this very with the Holy See, especially as editor of The Lamp, a widely circulated monthly published under the auspices doing the control of th had, has issued a circular to the school teachers instructing them to disregard the demand of the clergy and Catholic parents for the withdrawal of the infidel text books. All news from France gives us the conviction that officialdom is thoroughly scared.

Some Person, perhaps for a personal reason has caused it to be rumored that Rome is investigating the Knights of Columbus, and that the order may soon be condemned. As Bishops and priests are members of the association, as well as hundreds of thousands of the laity. this may be ranked with one of the silly rumors of the day. To be a good Knight one would have to be of necessity a good Catholic. The Bishops and priests, almost without exception, all over the continent, are taking a most friendly interest in the Knights of Columbus. At the present writing, Right Rev. John J. Keane, Bishop of Chevenue, Wyoming, a pulpit orator of marked ability, is delivering a series of lectures in Milwaukee under the auspices of the Knights of Columbus.

THE DIOCESE OF SAULT ST. MARIE will ere long rejoice in the possession of mons." O'Connell here referred to the lard has worked in a manner little dreamt of in the outside world to put Church matters in goodly form. It was a new and grand Cathedral. Since its dreamt of in the outside world to put Church matters in goodly form. It was, and is yet in large measure, a missionary diocese, but, under the careful and most prudent guidance of its new and first prudent guidance of its new and first Richard with the greatest pride a copy of the Dublin Review containing an article written by his daughter, Mrs. Fitzsimmons, on the subject of Irish Richard which took place at Montjuich, Spain, and The great was proved to the subject of Irish provided the subject of Irish provid Bishop, we may hope that ere many years pass it will rank with those which have been long since established. The plans for the new edifice have been drawn up, and work will be started at

AND Now we are told that the mayor of Rome, a Jew and a Mason and a hater fame of the great Liberator. of the Church, has much trouble ahead. His brother Masons intend to bring Mayor Nathan to trial. He was formerly Grand Master of the order. He accepted the invitation of King Victor Emmanuel to be amongst those who called upon the Czar upon his recent visit to Italy. This gave immortal offence to the Masonic Socialist Democrats and Radicals. As there is now a prospect of disturbance in the ranks in that terrible combination of revolutionists, the continental Masons, it may be hoped that better conditions may ere long prevail.

O'CONNELL AND HOWE.

Halifax Acadian Recorde

It is not generally known that there is a personal meeting between Joseph Howe and Daniel O'Connell, but such an ingident and but such and but s incident really seems to have occurred.
In the second volume of Mr. Chisholm's work on the Great Reformer* is found

Seventeen were received. work on the Great Reformer* is found an account written by Mr. Howe for the New York Albion, of a meeting which he and Sam Slick had with O'Connell in 1838, a meeting at which the great Irish leader paid a fine compliment to Nova eader paid a fine compliment to Nova The incident took place at Manby, a town a few miles out from London. After describing the genial host and his relatives, Mr. Howe's

article thus proceeds : 'We had hardly made the acquaintance of our new friends and taken a stroll around the garden, when we were conscious that other guests were soon expectnot know who was to come, and certainly had no idea that we were to meet Daniel O'Connell—then in the zenith of his

impression he gave me was of the marvellous resemblance of his physique to that of one of my elder broth-

ers. The face was more deeply lined, more jovial and less stern, but there was chest, the same tall and powerful frame. I knew in a moment that it was O'Connell, for I had seen so many prints and pictures of him, and heard him two or three times in the House of Commons. "Well, old friend," he exclaimed, as he walked up to our host and took him. the same jaunty step, the same broad he walked up to our host and took him by both his hands, "I suppose you will say I am the biggest fool in Christen-dom." "What foolish thing have you done now?" was the question which naturally followed; and the Liberator drawing himself up proudly to his full height, startled us all by the response : "I have just refused the Chief Baron-ship and Mastership of the Rolls, and I had to keep your dinner waiting while I finished my letter." At dinner I sat opposite O'Connell. It is impossible to an example by which the thoughts and exaggerate the interest with which I looked at and listened to that remark- At any rate, in December 1908, the or overawed all r.vals. If Warwick Abbot Cabrol said Mass for the first made and unmade kings, O'Connell made and unmade cabinets. At times in control of the GRAYMOOR CONVERTS. flict with all parties, all parties tried to ignore and denounce him, but in the end all came to recognize his position and acknowledge his influence; and step by step he won some right for his own to be a support of the GRAYMOOR CONVERTS.

The Stocket of the Graymoor Converts, and all came to recognize his position and acknowledge his influence; and step by step he won some right for his own.

In another passage Mr. Howe tells a story illustrative of the effect of O'Counell's work in causing everyone in Ire-

legged urchin, as I rode round Killarney on my way to the upper lake, and who was to bring back my horse. 'Is it him?' said the lad, pointing to a gentleman's mansion, a little off the Episcopalian Sisters of the Atone ment, directed by Father Paul. All these were received into the Church, together with Father Paul and others in association with him.

Father Paul was born in Maryland. oad, which had attracted my attention; His father was Rev. Joseph Wattson, he's nobody. He was a mimber of parliament, but he turned tail, and we

ly that while at one moment we were onvulsed with laughter, in the next the tears were standing in our eves." This is a very vivid picture indeed, and a little later in conversation with Howe, the great Liberator said: "I am always Last summer announ proud to meet anybody from your province. The Nova Scotians admitted Catholics to their Legislature in spite of the penal laws, years before they were admitted to the House of Comadmission of Lawrence Kavanagh into the House of Assembly from Richmond

[* "The Speeches and Public Letters of Joseph Howe." Edited by Joseph Andrew Chisholm, K. C. Halifax, N. S., The Chronicle Publishing Co., 1909.]

ANCLICANS OVER IN A BODY.

FATHER PAUL, SUPERIOR OF SOCIETY OF ATONEMENT, AND SIXTEEN OTHERS RECEIVED AT GRAYMOOR, NEW YORK, Saints, the Society of the Atonement, Graymoor, near Garrison, N. Y., was corporately received into the Catholic of the school founded by the "martyr"):

Church, the ceremony taking place in the convent Chapel of Saint Mary of the Angels. Right Rev. Mgr. Joseph H. Conroy, vicar-general of the diocese of Ogdens burg, an old friend of the society, acting under the authority of Most Rev. John M. Farley, Archbishop of New York, officiated. The Monsignor people. was assisted by Rev. Paschal Robinson,

etto, Coldspring, N. Y., in whose par-

receiving priests, the scene was most solemn and impressive.

The Graymoor community prior to their reception were under the in-struction of Right Rev. Mgr. C. G. O'Keeffe, pastor of the Church of the Sacred Heart, Highland Falls.

It is understood that the converts will be received into the Franciscan order next week, and that the ceremony

odges. And so the world moves along fame and influence—the foremost figure name and corporate existence, is an exin the active politics of the day. Septional privilege granted by Rome as By and by the door was thrown open the result of a petition made last August to Pope Pius through Monsignor Falconio, the Apostolic Delegate at Washington.

A recent precedent for the action with regard to the Graymoor community was the reception of the Anglican Sisterhood at St. Katharine's, Queen's Church had much attraction for some of the nuns, and recognizing more more definitely that union with the Holy See is an essential of true Catho-licity, they gradually came to entertain the idea of entering the Catholic fold. The result was that last year six sisters, and ten embroidery school workers came into the Church. The event of

(1806) fills the space in the public eye and wields the personal influence that O'Connell did at that hour, and no Irishman has ever wielded it since, fighting his way up, step by step, at the bar, in social life, on the late of the l

course had a considerable influence.

of the society, and as joint author with

Rev. Spencer Jones, a distinguished English clergyman, of "The Prince of land to take a deep interest in politics:

"Even the boys were politicians.

"Who lives there?' said I to a barethe Episcopalian Sisters of the Atone

an Episcopalian clergyman, and in his early days, it is said, one of the brotherhood which Bishop Ives started At the dinner table, O'Connell was in South Carolina while he was still an first, and the rest nowhere. Howe thus Episcopalian. Father Paul is a gradudescribes him at this function: "Here at 6 St. Stephen's College, Annandale, was a head-centre worth looking at and listening to, and I did look and listen, New York. He was ordained an Epislistening to, and I did look and listen, for that evening certainty, with great interest. He led the conversation of course, but we were content that he should lead it, for his conversational powers were of a high order. He interchanged the gay and the grave so adroit that the ware leaves of the conversation of the conversat cause of the corporate reunion of the Episcopal Church with the Catholic This Church. His life has been an austere one, according to the strict ideal of

Last summer announcement was made of the conversion of Mrs. Theodore Wattson Hall, of Cornwall-on-Hudson, N. Y., sister of Father Paul.

Needless to say, the fact that the Graymoor converts were received corinvolves no recognition of Anglican orders.

It is announced that the community

Fitzsimmons, on the subject of Irisa novels. There was much of romance in this meeting of the Irish Nationalist, and the son of one who had given up home, friends and country rather than nowe, friends and country rather than accepted to forego his allegiance to Britannian to forego his alle drawn up, and work will be started at an early date. The cost will be about \$100,000. May every success and blessing be the portion of the good Bishop of Sault St. Marie in his efforts to spread of Howe's life-work in the complete of Howe's life-work in the complete of Responsible Governsole aim in life was the destruction of everything that makes for order and establishment of Responsible Govern-ment in Nova Scotia. Until the last, the colonial master orator retained a authority. Ferrer, be it said, was not a Spaniard, deep veneration for the name and the

but was one of the great horde of foreign anarchists who found a refuge some years ago at Barcelona, which is known to the world as the rendezous of the

worst political thugs on earth.

Employed in 1881 as a manager of a Spanish Railway Company, he became later the director of the Escuela Moderna, and began a propaganda of anarchy and atheism. One may judge anarchy and atheism. One may judge of the character of the Ferrer establishof the school founded by the "martyr"):
"To maintain order is to maintain in-

justice against the working man. . . Ail religions are based on ignorance and imposture and aim at exploitation mighty pyramids o

At the time of his arrest, the text of an anarchist proclamation was found in Ferrer's house advocating revolution, and calling for "three hundred comrades to risk their necks to begin the revolutionary movement in Madrid and else-

During the interrogatory previous to his condemnation the names of several dangerous anarchists were found on the was the general treasurer of the Spanish their perishable bodies, not only revolutionists and the chief organiser of their memories, which will endure

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instruction to his adherents in the use of cipher codes, and he begged them to let him know if they had supplies of arms, money and dynamite. This, briefly, is the personal history of Professor Ferrer, who was executed, so the Literary Digest tells us, "in spite of appeals and protests from almost every country, and lastly an appeal to King Alfonso from the despairing daughter of the

The best evidence of the character of Francesco Ferrer is found in the tributes paid to his memory by his friends. The following are samples:

"Ferrer has been the victim of the

monks, who, having been reinforced by many of their colleagues expelled from France are all-powerful in Spain" Reinach, in the Paris Temps)
"The royal imbecile, with a heart un

touched by the protests of the civilized world is a murderer. His end will be like that of his neighbor, Portugal's royal hog. He has signed his own death-warrant, and when he dies like a dog no man of heart will drop a single tear." Herve. The Loudon S andard does not share the opinions of some sentimental gentry in this country. It says

"Ferrer was regarded as a wretched coward who exploited anarchy at the expense of the common purse.' The Telegraph says: "outside of the anarchistic rabble, every Spaniard regards Ferrer's execution as an act of justice." Evidently, the Paris Municipal Council regards it in the same light,

as a motion to name a street after the "martyr" and the education of his grandchildren at the public expense was defeated by an overwhelming majority at a recent meeting.

Why are our newspapers so dread-

fully exercised over the unfortunate anarchist, and mourn so lamentably "the deep damnation of his taking off?' reason is not far to seek; and it seems evident that honesty is yet lacking in the sapient editors who, unwittingly, perhaps, are abetting the cause of revolt against authority.

The situation in Spain is decidedly serious: but it has been created and fostered by such men as was Francesco Ferrer. To his atheistic propaganda must be attributed in a large measure the discontent which exists. A recognized authority, who has just returned from Spain says (in the Times, Troy,

"The result of Ferrer's teachings was seen in the recent riot at Barcelona, when forty-two churches were destroyed; and such scenes were enacted as recall the horrors of the French Revolution, when these beautiful edifices were de stroyed. Many of these contained noted paintings by Murillo, Velasquez, and other celebrated masters. The streets of Barcelona were filled with valuable paintings and precious church decorations, which had been thrown away because the rioters could not sell the property, and had no place to conceal it. Ferrer was the leader of this awful destruction, and he led it as an anarchist and atheist."

To understand the conditions existing in Spain, it must be remembered that Catalonia, the province of which Barcelona is the capital, has strong antipathy for the rest of Spain, and the Catalonians have always hated the Castilians. The entiment of the Catalonians is not that of the larger portion of Spain, which is quite content with the monarchy and is content with the reigning house. Cata lonia desires to be independent, and its capital has become the refuge of the anarchists and political off scourings of the continent. The republican leaders outside of the province of Catalonia are three cities, Barcelona, Madrid and Valencia, but was successful only in Barcelona" Such testimony as this should be sufficient to set even an advanced Canadian editor right on the Spanish situation.

P. W. BROWNE. CATHOLIC PRACTICES.

THE SERVICES FOR THE DEAD. Love of the departed and a desire to

perpetuate their memory is a characteristic of every people, whether barbarous The ancient countries of or cavilized. Asia and northern Africa are noted for their sepulchral monuments. The mighty pyramids of Egypt, of which the and imposture and aim at exploitation and oppression. Jesus Christ is a myth; and the gospels relate his life. It is truly a misfortune that such ideas exist for the deceiving of the claimed by many to be the most beauti ful edifice in the world, and erected by a Hindoo king as a memorial and sepulchre for his beloved queen. Outside the walls of Jerusalem are the tombs of the great ones of Hebrew history. the roads that radiate from the gates o Rome are the ruins of the final resting-

places of emperors and patricians.

All nations honor their dead. Whether enlightened by faith or grop stubs of his cheque book. When asked for an explanation, Ferrer declared that for an explanation, Ferrer declared that he was accustomed to "lend money to these individuals" (strange, in view of for the departed. But the Cocket this fact that his daughter should have been obliged to work in a French biscuit factory for a livelihood.) The "martyr" and her solicitude extends not only to not only to anarchy in the Iberian peninsula; and for a short time, but to their immortal documents were found amongst his souls. Her faith teaches that the soul, "treasures" ordering the putting to when it has been separated from the

time for meriting is over, but it may obtain merit through the prayers and good work of those who are still able to ac-quire merit—those who are still on earth and particularly through the peti-tions of the Church and the Holy Sacrifice of the Mass.

HONORING THE BODIES OF THE DEAD.

But why does the Church pay so much attention to the perishable body—the lifeless clay, soon to be the food of worms? We can easily understand that she would be solicitous for the soul of the departed, but why should she pay honor to the body after the soul has left

Because the Church's faith teacher that that body has been the temple of the Holy Ghost, and is to be reunited to the soul on the day of general judgment to share its eternal destiny. The body is the instrument which the soul has used for God's service. Without it, the soul could not have attained to its happiness, and so the body, in the designs of ness, and so the body, in the designs of God is destined to participate in the happiness which He will give to the faithful soul. "I know that my Redeemer liveth, and in the last day I shall be a soul." rise out of the earth; and I shall be clothed again with my skin, and in my flesh I shall see my God, Whom I myself

shall see, and my eyes shall behold, and not another."

That body has received the waters of baptism, the chrism of confir holy oil of extreme unction chrism of confirmation, the dreds of times during its life has been the tabernacle of the Body and Blood of Jesus Christ. And so when death has come to the Catholic, the Church nor only endeavors to help his soul, but she gives the last honors to his bo s brought into the house of God in solemn procession; the adorable Sacrifice of the Mass is offered in ts presence, the odor of sweet incense arises around it, holy water is sprinkled on it, and it is then laid away in ground that has been consecrated by the prayers of the Church.

SUPPLICATIONS FOR MERCY. How often we read in our daily papers the funeral orations delivered over those who are not Catholics-always laudatory, sometimes fulsome in their praises of the departed. Such is not the spirit of the Church in her services for her dead. She looks upon death as a punishment for sin; she remembers that nothing defiled can enter heaven; and so she treats the dead as person upon whose souls some stain of sin may ave been found by the all-seeing eye of God, or who may not have fully satisfied the debt of temporal punishment for sins forgiven. She takes the salvation of no one as certain; she does not can onize the dead on the spot, regardless of the kind of life they have led. Her funeral services are always a supplication for God's mercy on the departed soul.

CEREMONIES BEFORE MASS. In our country it is not customary to carry out all the rules of the ritual re garding obsequies. We are not living in a Catholic country, and circum-stances will not allow the doing of many things which are beautiful and instruc-tive, but are not essential to the Church's ceremonial. In some parts of the world the custom is in vogue of beginning the funeral rites at the house where the death took place, and of con tinuing them in a solemn procession to the church; but among us these ceremonies are shortened and generally take place at the church only.

It is the rule in some churches to have the clergy meet the body at the door and accompany it to the altar, where it is placed just outside the sanctuary. If the deceased was a lay person, his feet are pointed towards the altar, so that he is, as it were, facing it; if he was a priest, the body is turned the expective way the face towards the the opposite way, the face towards the congregation, to signify that his work during life has been to instruct the people from the altar. — Providence Visitor.

THE STORY OF CALVARY.

Protestants who do not understand the eremony of the Mass often wonder what there is in it to attract such close attention. To them preaching and hymn singing are accepted forms of public worship, says the Intermountain Catho-

It would, therefore, be well to tell our mitted suicide, for his attempt to kill non-Catholic friends that all the King by throwing a bomb. Ferrer tried to start riots simultaneously in to the Passion of Christ. When, for instance, the priest begins the function he kneels at the foot of the altar, and there he represents Christ in the bloody sweat in the Garden of Gethsemane. Then he goes up the steps and kisses the altar, and we are reminded of the kiss with which Judas betrayed the Master. Then he goes to one side of the altar and then to the other and back to the centre of it, and we recall how our Savior was led before Annas and Caiphas and Pilate and Herod and back to Pilate and finally to the hill of

Calvary.

The priest washes his hands, and we think of Pilate doing the same and declaring that he is guiltless of this inno-cent blood. When the consecration takes place and the Host is raised above



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(Signed) MRS. JAMES FENWICK. "Fruit-a-tives" are sold by all dealers at 500 a box—6 for \$2.50, or trial box, 250, or sent post-paid on receipt of price by Fruit-a-tives Limited, Ottawa.

the priest's head to be seen by the con gregation, we behold Jesus nailed to the cross and lifted up to die.

And so the sacred drama goes on-He dies, He is buried, He rises again, He ascends into heaven, and the Holv Ghost comes down to bless the Church and abide with it forever. With that blessing, given by the priest, the words are heard, "Go, for Mass is over," and the people, having taken part in offering the Holy Sacrifice, depart in peace, thank-ing God for the grace of their presence at such celestial mysteries.

Is it any wonder that Catholics do not need preaching or music or reading to increase its charm?

Remember that the graces and favors of prayer do not come from earth but from heaven, and therefore that no effort of ours can acquire them, although, it is true, we must dispose ourselves for their reception diligently, yet withal humbly and tranquilly. We ought to keep our nearts wide open and await the blessed dew from heaven.—St. Francis de Sales.

Though thou failest to make others good, make thyself so .- Bishop Spalding.



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FIVE-MINUTE SERMON.

PREPARATION FOR ADVENT.

"For as the lightning cometh out of the East, and appeareth even unto the West, so shall also the coming of the Son of Man be." (St. Matt. xxiv. 27.)

Our holy Mother the Church, in the gospel of this last Sunday of the year before Advent, fixes our attention upon the second Advent or coming of Our Lord Jesus Christ in His majesty to judge the living and the dead. She does this to excite us to examine and index ourselves that hy a true contrijudge ourselves, that by a true contri-tion we may be prepared to receive Him with joy when He comes as a little infant at Christmas, when He comes at the hour of death, and when we meet Him at

the great judgment day.

Our Lord in this gospel foretells at
the same time the destruction of Jerusalem and the final destruction of the

Jerusalem may be taken as the figure of the soul, so that what befell Jerusa-lem represents to us in lively colors what shall befall souls which, dying unrecon ciled to God, shall fall under His judg-

ments. Now Our Lord says of Jerusalem that she shall sudd-nly be surrounded by her enemies, who shall dig a trench around her, and wall her in on every side so that no one can escape from her. That her inhabitants shall die victims of pestilence, of famine, and the edge of the sword, until she shall be left an utter waste. That the anguish and disutter waste. That the anguish and distress of that time shall be greater than anything which had happened before since the world began. He told the exact time when all this would take place: "Amen, I say to you, this generation shall not pass away until all these things be done."

All this literally came to pass within forty years after this prophecy was

forty years after this prophecy was spoken, when the Romans besieged the city, slaughtered over a million of people, and led the remnant army cap-tive, to be scattered over the face of the

earth.

All this horror and desolation is a mere figure and shadow of what shall take place at the end of the world. The sufferings of that time are nothing in comparison of what the wicked and disobedient shall endure at the awful day of judgment.

Jerusalem, that city of God, so beau-tiful and glorious, was utterly destroyed because of her sins and obstinate rejection of God's mercy offered her by the Son of God, the Messias, our Lord Jesus Christ.

The soul, the greatest and noblest work of the Creator, capable of un-bounded happiness, if she chooses sin and disobedience, if she refuses to repent and accept God's forgiveness, shall fall a prey to His justice, and for ever fall from her high estate by her own

The hour of death shall shortly be upon us. Then the soul will be in great straits. The devils of hell shail sur-round us, and our own sinful passions shall rise against us. If we have lived to gratify them and to sin, how difficult it will be to repent. We cannot, all of a sudden, love what we have hated, and hate what we have loved. All hope of escape will be cut off and we shall be an

easy prey to our enemies.

The great judgment day for the whole world may be a long way off; but after all, that is of little consequence to us, for each one of us must have his own particular judgment within a few years or months or weeks-when the time of his death comes.

Let us take Our Lord's counsel then: leave Jerusalem before the enemy sur-rounds her; flee to the mountains; not stop to take anything with us, but flee at once, nor hesitate a moment— that is, flee from our sins, flee from all sinful practices and indulgences. amine ourselves, deplore our sins, judge ourselves, condemn ourselves; flee to the mountains of God's mercy; entreat and beg for forgiveness; resolve over again not to sin again, but for the rest of our lives to be faithful and

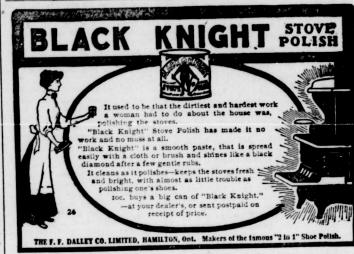
God will hear our prayer: He will wipe out all our sins, receive us into the heavenly Jerusalem, where we shall rest safe and secure from all our enemies for all eternity. Amen.

AWFUL EFFECTS OF SIN.

THE CHRISTLIKE FACE OF AN ANGELIC SOUL TRANSFORMED BY CRIME AND DISSIPATION INTO A COUNTENANCE AS HIDEOUS AS THAT OF JUDAS.

Mouldering away on the wall of the Monddering away on the wall of the old monastery in Milan, Italy, hangs the famous "Last Supper" of Leonardo da Vinci. Like every other masterpiece, the painting required many years of patient labor, and, as a result of that labor, it is perfect in its naturalness of expression and sublime in its story of control of the paddition to these qualities it. love. In addition to these qualities it has an incident in its history that con-tributes not a little toward making it the great teacher that it is. It is said that the artist, in painting the faces of his apostles, studied the countenances of od men whom he knew. When, how-er, he was ready to paint the face of ever, he Jesus in the picture, he could find none that would satisfy his conception, the face that would serve as a model for the face of Christ must be dignified in its simplicity, and majestic in its sweetne After several years of careful search, the painter happened to meet one Pietro Bandinelli, a choir boy of exquisite voice, belonging to the Cathedral. Being struck by the beautiful features and tender manner, that bespoke an angelic soul, the artist induced the boy to come to his study for the painting of the face of Jesus. All was done most carefully and reverently, but the picture was as yet incomplete, for the face of Judas was absent. Again the painter, with zeal of a true lover of his art, set about in search of a countenance that might serve for the face of the traitor. Some years passed before his search was rewarded and the picture finally completed. As the artist was about to dismiss the mis-erable and degraded wretch who had been his awful choice, the man looked up at him and said: "You have painted me before." Horrified and dumb with amazement, the painter learned that the man was Pietro Bandinelli. During those intervening years. Pietro had been at Rome, studying music, had met with evil When your stomach goes out of business

for ten mornings-then keep on eating It keeps the stomach sweet and clean and the bowels healthy and active.



This is offensive to those whose only methods of propaganda are honesty of speech, honesty of life and the conviction

Nor can these arguments be turned against the Catholic missionary, for he knows the doctrine that he preaches, he

A Bad Practice.

"Criticism of the priest," said an

Archbishop, "has a very detrimental

effect on the children who listen to the

same. It does not hurt the priest, who goes on attending to his duties regard-

less of praise or blame. It does hurt the faith of the young, who cannot dis-

associate the priest from the religion which he preaches." These things can-not be repeated too often for the benefit

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of a God-given authority.

companions, had given himself up to drinking and gambling and fallen into a shameful dissipation and crime. The face that was now the model for the face of Ludas, had once been the model for the that was now the model for the face of Judas, had once been the model for the face of Christ. Here is the story of a sinful life, and alas! how often has it been repeated? The soul that has lost by sin the innocence and beauty that God gives it, has in this story; the reflection of its own existence. Every soul that is without sin is Christlike; but the soul that is transfigured with sin, is as hideous as the soul of Judas was. does not try to trouble any quiet, cer-tain faith in his hearers, he is not a proselytizer, and he is bound by his often betrays a hidden life of sinful indulgence, so the soul, always in the sight of God, if blackened with sin, is hideous; but if tree from a sight of the sig but if free from sin, it is delightful and sweet. Beware, then, of the one real enemy in life—sin, that destroys soul and body.

PROTESTANTMISSIONS TO CATHOLICS

The efforts of the Catholic pastors of Ontario to defend their people against the proselytizing methods of certain evangelizers in that district have aroused the ire of The Canadian Baptist. It raises the question: "Are Protestant missions to Roman Catholics an insult?"

Leaving aside the caustic arguments employed by the Baptist, one might say in favor of our Catholic position that, while a Catholic mission to Protestants is bound in conscience to present the truth and not to malign the persons of any religion, for the Catholic Church hates error, though it is bound to love the erring, the fault with Protestant missions to Catholics lies, in part, in the fact that the preachers in expounding their doctrines quite constantly malign and calumniate the personages of the Catholic Church. Moreover, instead of holding steadily to the records of history, the promptings of reasons, and the teachings of Holy Scripture, they found their teachings upon an individual and personal sense; hence they cannot help presenting Catholic doctrines in a wrong way. They oppose confession while showing that they have no true idea of twhat confession really is; they attack the Holy Eucharist, meaning thereby something entirely different from what the Catholic believes. So is it also with indulgences, the veneration of the saints, prayers for the dead, and the like. The result is that their observations upon Catholic doctrines and practices cannot help, under the circumstances, being insulting and offensive to Catholics.

Moreover, the Catholic is certain, with the certainty of faith, of the truth of his position. The same cannot be said of the Protestant Christian, who, by the very nature of his faith, must doubt and wonder in uncertainty. The Catholic pastor is thus bound to secure his flock in the untroubled peace and serenity of their faith and he cannot but regard it as supremely offensive that an unauthorized individual having rather unsettled religious convictions and no accurately informed as to the nature of Catholic doctrines, to creep and intrude into his fold and bring desolation and

unhappiness.
Still more, the Catholic pastor resents many of the methods of these evangeli cans. Proselytizing is not always founded upon honesty. The teacher whose doctrines are evidently opposed to the spirit of Christ and the voice of history knows that a plain, open presentation of such doctrines must fail among men of common sense. He then tries the method of temptation. He will first tempt the palate with

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that the children of the priest-hunters are always poor Catholics. They go through life "nursing a grouch" against the men who are devoting themselves soul and body to the furtherance of their spiritual interests. They lack the warmth and enthusiasm of those who appreciate the close sacramental relations existing between priest and people. "Never speak ill of a priest," is a good old rule handed down from the ages of faith. The honor of His priests is dear to God, for it is closely wrapped up with the honor of the religion which the priest teaches.

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racking itch. Can you imagine how it will feel—that itching agony swept away in a

which he preaches." These things cannot be repeated too often for the benefit of chronic grumblers and fault-finders who make their priests the target of their criticisms. It is an old saying that their gagony swept away in a moment?

You can know the relief if you just try the simple D. D. D. Prescription as Mr. Martin did. Mrs. Horace Martin, of Sharbot Lake, Ont., writes:

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CHATS WITH YOUNG MEN.

NOVEMBER 20, 1909.

Be Careful in Your Reading.

Be Careful in Your Reading.

Avoid the weak novel, whether in moral tone, in thought or in both. Such reading perverts the taste and incapitates for the enjoyment of productions of genius. To satisfy the craving for such food the mind seeks something still more startling and unreal. Your life should be filled with virtuous, elevating thoughts. Read that which will make you stronger, happier and better; that which will help you, hold you and uplift you; that which will increase your capital for intellectual comfort and helpful influence; that which will give your brain mental fibre, nerve and heart; that which will enable you to see further, judge more accurately. and heart; that which will enable you to see further, judge more accurately, stand more firmly, work harder; think more of your fellows and rise higher that which will make you more a man. When you have read such books you will have no taste for the weak novel. will have no taste for the weak novel. It not only lacks any high moral, but it contains insinuations against religion, truth and justice, and its general tone is in favor of immorality, deceit and lying. It also weakens the mind. It serves neither for mental discipline nor for the development of intellectual strength. The brain is tired. The novel-reader cannot gather up and use his mental powers and resources to advantage. The weak novel creates and fosters discontent with honest living. You should take things as they are, look the world in the face bravely, go to work with a will and do your best. In What Vocation Is My Chance of Success Greatest?

The great question for a success-candidate to ask himself, everything considered, is, "Where is my chance in life greatest?"—that is, "In what environment shall I put myself in order to get the largest possible return from the

exertion of my powers?"

A machine has been constructed for measuring expended energy, a sort of cage in which a man is put, where every motion, every bit of exertion and every expenditure of energy are re-gistered. A success-candidate should put himself in an environment which will collect and utilize, as well as mea-sure, all his expenditures of thought,

force, and physical energy.

It is of the first importance to get into harmonious surroundings, where all the powers of mind and body may be able to work to the greatest possible advantage along the line of our ambition. We should engage in the occupa-tion which is best fitted to our physical constitution, mental make-up, taste and ability. In other words, the surest way to win success is to get into the right niche, in a congenial environment, where we can work without friction, and where all our powers will find quick and responsive expression.

Every Sale An Advertisement. Many a business man does not realize Many a business may do the makes is an advertisement that is going to help or hinder his business. It is an advertisement of the policy of his firm. It advertises the attitude of his employees whether accommodating or indifferent, polite or boorish. It advertises the honesty or dishonesty of the whole con-

I have heard men boast of a good sale when they have taken advantage of a when they have taken advantage of a customer. They congratulated themselves on having obtained more than the regular price for an article sold to a customer whom they had found to be an "easy mark." He did not try to beat them down, but simply paid the

an "easy mark." He did not try to beat them dawn, but simply paid the price asked, and said nothing.

Business chickens come home to roost, and a dishouest policy of this kind will ultimately ruin a firm. It is only a question of time! for every dishonest trick, every misrepresentation, every mean transaction is a boomerang which goes back to wound the thrower. the boat rendered the return through them hazardous. The spectors on shore were quite unable to render any assist-ance to their friends afloat, Much time had been spent, and the danger seemed to increase rather than diminish.

gives us the best thing of its kind that can be obtained.

The house which has built up its business on quality does not need to do so much advertising as inferior concerns for every sale it makes is an advertisement, and every pleased customer becomes an unpaid drummer for the house. After we have once worn or used or enjoyed the sale and unpaid drummer or used or enjoyed the sale and unpaid drummer for the house. After we have once worn or used or enjoyed the best, we do not like the second best. We may be forced by circumstances to get it, but we do not like it. Harmony as a Business Producer.

seven years old, and his brother Alberto, aged five, went to the canal one night, and the younger brother fell in. Jose went to his assistance. Alberto threw his arms about his neck and both sank to the bottom of the ditch. Then the dog jumped in. With several hard tugs he got the older boy to the bank, and then brought the younger to his brother's side.

Carrying out a resolution Fortunately the old-time employer, who nsed to go through his place of business every day with a whip, so to speak, stirring everybody up, driving everybody, scolding and swearing, is rapidly disappearing. Men are finding that there is something better than the slave-driving methods. They are finding that harmony is a great business producer, that kindness, appealing to the best instead of the worst in employees, produces the high-

est results. Up-to-date business-men find that the op-to-date business-men find that the more comfortable and the happier they can make their employees, the more work they will accomplish, and the better its quality. Everybody does his best when appreciated.

Mr. Grumpy Employer, how can you expect your employee to apply the Golden Rule to you, when you do not use it yourself? When you get your employees all stirged up and out of sorts by constant scolding, fault-finding, and

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nagging, by your failure to stand up to your contracts with them, how can you expect them in return to have your in-

terests at heart, to live up to your expectations, to do good work? When

you go all to pieces over something that

troubles you, you can not write a good letter. Your mind is in no condition to

to give you their best, when you show them the worst side of your nature?

The Man Who Acts.

cavalry horses' tengues were sore; the

Administration did not support him properly, or he was waiting for the enemy

to get into a more favorable position for

But, at last, Lincoln found a man who

What a relief for the head of a great

they are, and pushes ahead!-Success.

Dog Stories.

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the boat rendered the return through

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Written by a man who knows his subject not from array but from actual experience." (Chronicle) During the Civil War, when Lincoln ordered McClellan to advance, he would make all sorts of excuses for delay—he did not have enough men; the

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but acted. General Grant would call a council of his generals, and smoke while they gave advice; and then he would make out his own programme and act.

What a relief for the head of a great of a man or men supposed to be the friends of a little black spaniel, who for many months had kept a lone vigil on top of months had kept a lone vigil on top of the mountain, apparently guarding something from which he could not be coaxed or driven away. The dog had become famous, articles and pictures of him having found their way into maga-zines and papers all over the country. He is faithful to his self-imposed task, whatever it may be, and owing to the liberal provision that has been made by various prospectors, has not wanted for enterprise to find a Grant among his employees, a man who does not ask if the enemy is in a favorable position for attack, or if everything is in ideal condition, but makes the best of things as various provision that has been made by various prospectors, has not wanted for food. Every second day he comes down the mountain, grabs the mean place. Col. Kent of Burlington, Vt., has a dog that money cannot buy. Mr. Kent is foreman of the job room in the Free Press office. The other day he started for home, but a friend invited him to

Although a long and thorough search of the ground over which the dog has been seen to go was made, no trace af Although a long and thorough search for home, but a friend invited him to an auto ride, and he went, leaving the dog on the street. The dog tried to follow the auto, but lost it and returned to the Free Press office and refused to leave. A couple of hours later Mr. Kent called up and asked that the telephone receiver be put to the terrier's ear.

"Come home," he demanded, when the dog had been raised to the instrument.

The terrier gave a sharp bark, bolted out of the door, and legged it for home like a streak of lightning. He ran the mile in less than five minutes.

A gentleman connected with the Newfoundland fisheries, possessed a dog remarkable for his fidelity and sagacity. On one occasion a boat and crew in his employ were in circumstances of considerable peril outside a line of breakers which owing to some change in the wind or weather, had since the departure of the boat rendered the return through them hazardous. The seectors on shore

This is too often a fatal privilege, because it is mostly during the night that all the mischief is planned and executed. question of time! for every dishonest trick, every misrepresentation, every mean transaction is a boomerang which comes back to wound the thrower.

Quality is the best salesman in the world. The article that is a little better than others of the same kind, that is the best, even if the price is higher "carries in its first sale the possibility of many sales, because it makes a satisfied customer, and only a satisfied customer will come again."

Like good things to eat, a superb quality always leaves a good taste in the mouth, and we go again to the firm that gives us the best thing of its kind that can be obtained.

The house which has built makes a satisfied of the rope," he said. "That's where the mouth and the danger seemed to increase rather than diminish.

Our friend, the dog, looked on for a length of time, evidently aware that there was great cause for anxiety in the minds of those around. Presently, however, he took to the water and made his way through to the boat. The crew supposed he wished to join them and made various attempts to induce him to go within their reach and continued not go within their reach and continued as wimming about a short distance away.

After the crew had made several comments on the peculiar conduct of the might are the boys who fill our workhouses and friends. All parents should keep their boys off the streets and at home at night. But are not the boys who work in shops and factories all day entitled to some recreation and amusement? They are; and it is a poorly managed home that can not provide these. Music, singing, reading—can not young people have these amusements at home? Parents, look to it! Do not think that because the boys who work in shops and factories and at home at night. But are not the boys who work in shops and factories and at home at night. But are not the boys who work in should keep their boys off the streets and at home at night. But are not the minds of the might are the boys who work in should keep their boys off the streets and at home at night. But a The boys who are permitted the free-dom of our public streets at all hours of Do not think that because the boys bring their earnings on Saturday night they are free to do as they please and go where they will. By no means. You are always supreme in the home, and God will hold you responsible for the conduct of your children as long as they live under your roof. It is simply outrageous to witness the actions of some youngsters on the public streets. And what of young girls? Many of them conduct themselves no better.—Catholic Chronicle. A little yellow dog is the life-saving hero of El Paso, Texas. Jose Renteria, seven years old, and his brother Alberto, Catholic Chronicle.

"We are obliged," says St. Francis de Sales," not only to bear with the failings of our neighbor, but likewise with our own, and to be patient at the sight of our own imperfections." We must try to correct ourselves, but we should do it tranquilly and without anxiety.-Father Quadrupani.

Carrying out a resolution made months ago, a party of prospectors of Wallace, Ida., recently climbed the hill on Placer creek to look for the remains or society without pain and suffering.—
Dr. Sheehan. Never a forward step is taken by man

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the best values. Before you do your Holiday buying get our Christmas Catalogue and take advantage of the many instances of genuine, EATON economy, which it





CANADA

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A good heart makes a good face-per- faces that at times seem to have a glow to make others happy and who forget haps not beautiful or classic, but fine, sincere and noble. The face will shine with God behind it. There are some the many life the unselfish people are the happiest—those who work themselves. The dissatisfied people are those who are seeking happiness for themselves.

THE CASE OF FRANCISCO FERRER.

Halifax Chronicle.

To the Editor of The Chronicle:

Sir,—Much sympathy has been ex-pressed for Francisco Ferrer, executed at Barcelona some three weeks ago, and the Government and the King of Spain have been vigorously condemned for not preventing his execution. The sym-pathy and condemnation are both, in my humble opinion, misplaced and are in most cases due to ignorance of the facts.

Ferrer was accused of complicity in the murder, arson and pillage which took place during the anarchistic outtook place during the anarchistic out-break at Barcelona in the middle of July last. As was to be expected, where a state of siege had been de-clared, the trial was before a court martial. A report of the trial given by a good authority is as follows:

On Saturday morning, October 9th, the military court, consisting of Lieutenant Colonel Don Edardo de Aguirre Lacalle and six captains, convened in the presence of two hundred reporters and about two hundred and fifty of the general public, as many as could crowd into the main hall of the Barcelona city prison. The competency of the court having been duly established and declared, the provider temperated force. He entered president summoned Ferrer. He entered, walking briskly, not handcuffed, and seated himself at a table. Then followed the reading of the Summary of the case, that is, an account of the steps taken by the authorities in imprisoning taken by the authorities in imprisoning the accused and in searching his house, of the depositions of witnesses and the answers of the accused to their testi-mony, and his statements when con-fronted by the same witnesses. During the period of twenty-eight days allowed by the military code for presenting testimony in favor of the accused, no-body had offered him any help. A cap-tain of engineers, however, Don Fran-

cisco Galceran, was appointed his coun-sel, and had eight days to prepare for

the trial. During the reading of the Summary, Ferrer paid the closest atten-tion, now shaking his head in dissent,

ow smiling ironically, but preserving

throughout an exterior calmness.
Fifteen witnesses deposed. The testimony showed Ferrer's efforts to stir up men in the suburbs to join the rioters, and his instigation to burn the convents. and his instigation to burn the convents.

Three witnesses testified to seeing him actually leading a group of rioters.

The testimony and the documents found in his house were the ground of the prosecutor's address to the court which was dispassionate, well-reasoned, and moderate in tone. Counsel for the defense followed with a brilliant and eloquent plea. Ferrer was then asked whether he had anything to say in his own behalf. His few remarks, in slow, uccertain tones, produced an unfavorable impression on the throng in the court room, as was seen in their faces. The session was then declared at an end and the public filed out in a quiet and

Four days later Ferrer was shot in the fortress of Monjuich.

It will be observed that there was no

secrecy nor any undue haste in the conduct of the trial and that sentence was not passed for three months after the mitting of the offense for which it

was imposed. The London Saturday Review of October the 16th contained a long editorial on the trial and execution of Ferrer which I shall not quote. I give, however, the reference to those events contained in the "Notes of the Week"

of the same number, which indicated the view taken by the editor:
"Senor Ferrer has paid the extreme penalty for his mischief making, mis-chief that meant, as he knew very well it must, loss of life. He who attempts to upset the existing order by violent revolution must expect to forfeit his life if he fails. He appears to have been fairly and fully tried. The demonstrations of sympathy and indigna-tion on the continent are misplaced. It is significant that these demonstrations in Paris took the form of violent attacks, with bloodshed, on the police. Evidently it is thought that the most fitting tribute to Senor Ferrer's memory is an outbreak against common order. The French Government have been commendably prompt in putting down rioters. In Spain itself public opinion evidently regards the execution as necessary. This should satisfy foreigners whom the matter concerns for less than the Spanish."

This view is strengthened by the fact that General De Lugue, Minister of War in the new Liberal Cabinet, in an interview last week said that Ferrer had been proved guilty on evidence and had been legally and judicially con-

British subjects-looking at the suspensions of the ordinary methods of trial, under the "Crimes Act," that have taken place in Ireland as a result of offences infinitely less shocking than those committed at Barcelona in July last, and at the line of action deemed necessary in India, by such a lover of freedom as Lord Morley, to prevent crimes much less flagitious and unhuman than those of Ferrer and his associates —should be disposed to agree with the Saturday Review and slow to find serious fault with the course adopted by the

When we leave the conduct of the Spanish Ministry out of the question and consider that of Senor Ferrer, do we find anything to excite sympathy in the bosom of the average man? He was an atheist and anarchist, the avowed foe of all religion, of the existing social system, of all authority and of all law; and the Modern Schools which are held up to our admiration were schools which he had established—some ninety in number-in different parts of Spain for the purpose of instilling his own doctrines into the minds of the rising generation. Authority for my statements schools and doctrines is to be found in a recent article in the New York Times, the writer of which appar-

teaching the branches of education in a get your money bar dealers or EDMANS secular fashion, without prejudice to any DR. CHASE'S OINTMENT,

YOUR ONE TERRORS OF THE WAS

DR. H. SANCHE & CO., 380 St. Catherine St. West. Montreal

religion, Ferrer sought to develop the minds of his pupils in such a way that neither Church nor state could have any hold on them. He taught them to de-spise both Church and State." Of his spise both Church and State." Of his way of speaking, the writer tells us that "there was nothing volatile or exciteable about his manner...

Nevertheless the Anarchists ranked him amongst the most convincing of their speakers." Again: "Some of Ferrer's teachings, as quoted from his books, are as savage attacks on the existing order as ever were penned by

existing order as ever were penned by Kropot in or Reclus." "Assassination is no part of the creed,

"Assassination is no part of the creed, although Kropotkin and the rest, Ferrer included, admit that revolution will doubtless be necessary when the time comes for a change."

comes for a change."

In the Spectator of the sixteenth of October one finds Ferrer's own description of the object of the Modern Schools: "To make children reflect upon the lies of religion, of Government, of patriotism, of justice, of politics, and of militarism, and to prepare their brains for the social revolution."

From another widely circulated paper, I take the following extract as showing still further, the nature of the instruction imparted in the Modern Schools: "The flag, a rag of different colors stuck at the end of a stick, is the symbol of tyranny and misery. Sol-diers should use their weapons to kill those who armed them. When war is declared, every soldier should declare a strike. Every evil, every suffering, every injustice, is due to that stupid and brutal thing called 'native land.' In his Valentia School an emblematic picture represented anarchy with a blazing torch, standing near the ruins of a throne amid broken military weapons, a soldier's cap pierced by a dagger, a torn copy of the laws, and fragments of a cross."

I do not wish to trespass unduly on your space or on the patience of your readers and shall end by putting a case corresponding in the main to that of

Let us suppose that, when the troops were transferred from Halifax to Cape Breton last July, advantage had been taken of their absence by anarchists and other revolutionists — of whom thank Providence, we have none in our city but who were numerous in Barcena and its neighborhood-who had initiated a reign of terror; that several in cent people had been murdered; that Saint Paul's Church had been burned, and that the same fate had befallen the Ladies' College, the teachers in which had been violently assaulted and in some cases done to death. I.et us further suppose that the troops, having been reinforced had succeeded in putting an end to the outbreak, that martial law had been proclaimed and re-mained in force while the miscreants were being hunted down; that amongst those brought to trial was one able and eloquent man, who for more than a score of years had been teaching anarchy by voice and pen and who had succeeded in establishing at various points throughout the Province schools in which hostility to God, to Canada, to property and to law and order generally had been carefully instilled into the minds of young Nova Scotians; that this man—a recognized leader among the revolutionaries—was shown to have been active during the outbreak and was with the assassin who some months beant Governor's carriage when His Honor was setting out for the Province Buildwas carried out?

L. G. POWER. Halifax, 5th Nov., 1909.

THE CATHOLIC CHURCH.

From the Essay on Von Ranke's work, on the "Popes, in the Edinburgh Review.

There is not, and there never was on this earth, a work of human policy so well deserving of examination as the Roman Catholic Church. The history of that Church joins together the two great ages of human civilization. No other institution is left standing which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon, and when camelopards and tigers bounded in the Flavian amphitheater. The proudest royal houses are but of yesterday when compared with the line of the supreme pontiffs. That line we trace back in an unbroken series from the pope who crowned Pepin in the eight; and far beyond the time of Pepin the august dynasty extends till it is lost in the twilight of fable. The republic of Venice came next in antiquity. But the Republic of Venice was modern when compared with papacy; and the republic of Venice is gone and the papacy remains. The papacy remains, not in decay, not a mere antique, but full of life and youthful

The Catholic Church is still sending to the farthest ends of the world missionaries as zealous as those who landed in Kent with Augustin, and still confronting hostile kings with the same spirit with which she confronted Attila. The number of her children is greater than in any former age. Her acquisitions

ently began with the intention of glorifying Ferrer and incidentally threw enough light on his subject to enable his readers to get a fairly correct and distinct view of it.

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Speaking of the Modern Schools the piles. See testimonals in the press and ask our neighbors about it. You can use it and pet your money back if not satisfied. See, at all

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in the new world have more than compen sated her for what she has lost in the old. Her spiritual ascendancy extends over the vast countries which lie between the plains of the Missouri and Cape Horn, countries which, a century Cape Horn, countries which, a century hence, may not improbably contain a population as large as that which now inhabits Europe. The numbers of her communion are certainly not fewer than a hundred and fifty million; and it will be difficult to show that all the other christian sects united amount to a hundred and twenty millions. Nor do we see any sign which indicates that the term of her long dominion is approaching.

She saw the commencement of all the governments and of all the ecclesiastical establishments that now exist in the world; and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon had set foot on Britain, before the Saxon had set foot on Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished at Antioch, when idols were still worshipped in the temple of Mecca. And sne may still exist in undiminished vigor when some traveler from New Zealand shall in the midst of a vast solitude, take his stand on a broken arch of London bridge to sketch the ruins of St. Paul's.—Lord Macaulay.

POWER OF THE CONFESSIONAL.

An Irishman, who seems to have a "bad drop" in him somewhere, is at pres-ent vilifying, in English publications, the Church which nurtured him. He picks out, as so many others of his stripe have done before, the confessional as one of the salient points of attack, and he hints at horrors in this connection. We Catholics are all familiar with insinuations of this kind; and while they may trouble some immature minds, the wellinstructed Catholic takes them at their true valuation-which is exceedingly slight. Catholics who have been going to confession all their lives know what the confessional really is, and out of their years of happy spiritual experience they are able to reply to those who see, or affect to see, in the practice of confession a danger to morality. In a recent sermon at the Cathedral, Baltimore, Cardinal Gibbons spoke on confession and, after giving an account of the sacrament of penance, known to have had intimate relations its establishment by our Divine Saviour, fore had hurled a bomb at the Lieuten- gave as follows his own personal experience:
I may be permitted, dear brethren, to

was setting out for the Province Building to open the session of the Legislature.
Would there in that case my be warm expressions of sympathy with this leader of the forces of mischief, if after being duly tried and found guilty by a been accustomed to hear confessions. I bunal, the death sentence have, therefore had a fair opportunity of testing the value of this means of grace. And the impressions forced on my mind, far from being peculiar to myself, are shared by every Catholic clergyman throughout the world who is charged with the care of souls. And the testi-mony of a few experienced confessors, in my estimation, ought to have more weight in enabling men to judge of the moral tendencies of the sacred tribunal than the gratuitous assertion of a thousand individuals who have no personal experience of the confessional, but ho draw on a heated imagination or on the pages of sensational novels for statements they advance.

I am persuaded that the confessional is one of the most powerful moral levers ever designed by a merciful God for raising man from the pool of despair and the mire of sin. It has more weight in withdrawing people from vice than even the pulpit. In public sermons we scatter the seed of the word of God; in the confessional we reap the harvest. In sermons. to use a military phrase we fire at ran-dom; in the confessional we take a sure aim. The words of the priest go home to the heart of the penitent.

ST. ANTHONY'S INDIAN SCHOOL.

An interesting ceremony took place at Kenora indian isoarding School on the 7th inst. It was the olessing and opening of a new chapel for this institution. In the absence of Rev. Father Magnan, Provincial of the Oblate Fathers in Manitoba, Rev. Father Cahill the acting Provincial and the founder of this school presided at the ceremony. The school has received during the summer an addition of soxao feet, three stories high. This addition affords much needed accommodation; and adds considerably to the general appearance of the building. It has now a frontage of 108 feet and commands a beautiful view of the Lake of the Woods. The distance from Kenora docks is about a mile and a half. A new chapel measuring 36x20 feet has been provided in 1the addition recently erected, and it was this ichapel that received blessings and was opened for service on Sunday morning. Besides the children numbering forty-six. the Grey Nuns who have charge of the school and Father Bousquet, O. M. I., the printerpart of the Carroll Superior of the St. Albert Vicariate. After the blessing and singing of the Magnificat, Father Carroll superior of the Grey Nuns in Manitoba, and Mother Carroll Superior of the St. Albert Vicariate. After the blessing and singing of the Magnificat, Father Called the mention of the Grey Nuns in Manitoba, and Mother Carroll superior of the St. Albert Vicariate. After the blessing and singing of the Magnificat, Father Called them of the significance of the ceremony that we just performed and of their con sequent obligation.

TERRORS OF THE WASH TUB

Do not allow her to do the washing in the old-style way. The dgery bother and worry attendant on the wash tub and wash and is enough to wreck the nerves and frail constitution of the

board is enough to wreck the nerves and train consumers average woman.

Notice when you go home next wash day how tired and worn out she is, how pale and haggard she looks—the result of a hard day's foil over the wash board.

Even though your wife does not do her own washing, consider all the trouble, bother and annoyance of keening washwo han—an everlasting worry, which is trying on even the strongest constitution. In the factory or in the office you don't hesitate in installing a new time and labor saving device. You take pride in having the equipment of your office modern and up to date.

Your wife takes the sar e pride in the house. She has heard of our machine, of its great labor saving features, and often wished she owned a

"1900 GRAVITY" WASHER

Send one home. Just think how overjoyed, how glad your wife to be to have a washing machine that will save her from the dreaded

will be to have a washing machine that will save her from the dreaded ordeals of wash day—a machine that runs so easily that a child can oper te it, and washes the clothes as clean and white as snow. The "1900 GRAVITY" WASHER will do all this. It will save your wife, save your clothes, and make a holiday of wash day.

Write me personally to-day I will send you * 1900 GRAVITY" WASHE freight paid, for a MONTH'S FREE TRIAL. Then let your wife be the judge.

Your wife can test it thoroughly before you pay a cent. Take advantage of this offer at once-it may have to be discontinued any day. C. R. B. BACH, Manager The "1900" Washer Co., 357 Yonge Steet, Toronto, Can.

The above offer is not good in Toronto or Montreal and suburbs. Special arrangements are made for these districts.

Edward Howard Griggs TO . NIGHT

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djoining St. Andrew's Church. Waterloo St. an Queen's Ave. Under the auspices of the LONDON FROEBEL SOCIETY.

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dian by the pupils. The Oblate Fathers have here a very complete a

Indian by the pupis.

The Oblate Fathers have here a very complete an creditable institution for the instruction and civilization of the Indians. The school was founded itsy with Rev. Father Cabill. O. M. I., as Princips and lay help. In the fall of isget the Grev nums of S Boniface took over the domestic management an the teaching. Sister Duffin being the first Superior Four Sisters are devoting themselves to this task a present, with Sister D'Eschambeault as Sunerior About they domested the present with Sister D'Eschambeault as Sunerior About they domested the superior of the super

Mr. Edward Howard Griggs is at his best in the lecture he gives this week under the auspices of the London Froebel Society. The following outline

ven:
Change in the character of civilization from States to Saint Francis; similar difference in the acater and teaching of the two ten. Flowerin the middle age: Indure to-day to appreciate is eaith of life, and earnestness of meaning. Sain and sa as at once the greatest single cause and mo Francis as at once the greatest single and a support of the religious awakening that made possible the later renaissance of art and culture. Assist a stranded bit of the middle age, untouched by modern life. Youth of Francis, His conversion. The spirit of Saint Francis one of active service. The first companions, Beauty of the early life of the order. The Carceri. Coming of Santa Clara.

The tragic crisis. Inner conflict of Francis. His spiritual recovery. The true success of his mission. Giotto and Dante the children of Saint Francis. His spirit the need of our world.

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MARRIED.

MARRIED.

Shreenan-MacDonald—At the Church of the Blessed Sacrament. Cambridge, Mass. on Nov. 9, by Rev John E. Crowe, Mr. Thomas Shreenan of Alliston. Mass.. to Miss Lauretta Macdonald, daughter of John R. Macdonald of Springfield, Lot 67, P. E. I.

DIED.

ENRIGHT.—At Ottawa, Ont. on Nov. 4, 1909, Mrs. , C. Enright, beloved wife of J. C. Enright, Licensenspector. May her soul rest in peace!

G. M. B. A., Branch No 4, Lond Meets on the 2nd and 4th Thursday of every month at eight o'clock, at their hall, in Albion Block, Richmond street. Thomas F. Gould, President, James S. McDougall Secretary.

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TEACHER WANTED FOR SCHOOL SECTION

WANTED—TEACHER FOR R. C. S. S. NO. 6.
Duties to commence January 3rd, 1910. Apply,
straing salary and qualifications to David Duquette,
jr, Sec., Tibury, Out. WANTED - TWO TEACHERS, FOR FORT

W William Separate schools, holding first or second class professional certificates. Must furnish references. Duties to commence Jan. 4th, 10tc. Ap-ply, stating salary and experience to W. K. O'Dian ell, Sec.-Treas., 115 May street, Fort William Ont WANTED A QUALIFIED TEACHER FOR R. C. S. S. No. 2 Duties to commence Jan. 3.

EXPERIENCED TEACHER WANTED FOR S. S. No. 2. Medonte. Apply, stating salary, expeence, and enclosing testimonials to Jno. P. Fitzgera Mount St. Louis P. O., Ont. 1621-2

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WANTED TEACHER FOR ST. JOHN'S R. G. Separate School, Ellice, one mile from the cit of Stratford. A duly qualified teacher, male female, duties to commence Jan. 3rd. 1910. Applications received up till Dec. 1st. Apply statin salary to Jas. Quinlan, Sec. Treas, Stratford. Bc

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RISH LADY, DESIROUS OF RESIDING IN Canada or United States, mezzo-soprano voice, is open for a position as organist and choir leader; or would accept position as music teacher (incuding theory) in a convent. Twenty years experience. Would prefer a town or village where a teaching connection could be made. Thoroughly proficient; holding certificate from London (England) academy of music. Excellent references from Irish clergy, etc. Replies strictly confidential. Please address J. D. care P. O. Box 355, London Ont. 1622-2. ORGANIST WANTED

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By order of the Board. JAMES MASON, General Manager Toronto, October 21st, 1909.

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FOR 1910 The great improvement and the

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A Catholic Encyclopedia INDISPENSABLE TO THE

CATHOLIC HOUSEHOLD It contains a mass of information which the Catholic home should have ready to hand upon all matters relating to the life of a Catholic. The following is a list of the

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