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LONDON, ONTARIO, SATURDAY, DECEMBER 17, 1910

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AN OLD STORY

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strinth. Whin I wants to lie down, I sez to meself, Ha I if you had the hard bed of the cross to lie upon, you wouldn't be in such a hurry, me lady! Or, if your two hands and feet were gripped in the cowld, hard nails, that were rusting with your blood, you wouldn't mind the hot wather and soda that blisthers 'em now. Ah, no, Miss, whin we think of all that was done and suffered for us it's late was given by the companion of the cowledge of t

with your blood, you wouldn't mind the hot wather and soda that blisthers' em now. Ah, no, Miss, whin we think of all that was done and suffered for us, it's aisy to bear our own little thrials—av coorse, with the help of Him Who sinds them."

"Now all this made Mary Liston reflect; and some holy books that ever lay on her dressing-table seemed to repeat in better language the words of this poor girl. And then Mary Liston began to pray—that is, to pray in earnest—not to say her prayers only. And gradually a new light began to creep into her life, and a strange, weird sense of a world beyond the world of time and sense began to dawn on her startled mind. She now became afraid. She was at the parting of the ways. She had gone too far to go back; and yet she feared to go forward, for there she knew were desolation and trial, before she were desolation and trial, before she was agrained to the presence of the continuous contents."

"It is the Law?" he said.

"What Law?" she cried. "What I haw? is he ried. "What I haw?" she ried. "What I haw?" she ried. "What I haw?" she cried. "What feared to go forward, for there she knew were desolation and trial, before she could emerge into the peace and joy that surpasseth understanding. It was the ordeal through which every select soul must pass that is called to a higher life—the skirting of the howling valley of desolation before emerging into the sunlight of the beckoning hills. But she persevered: and in silence. Never a word did she speak to her mother or even to her brother about the call and the consequences. Only they noticed that she had grown paler and thinner, and more reserved, though not less cheerful. Some said it was the exercis

of cycling which was sattling her fea-

THE BINDXESS of Bit GLN

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"But, then it is useless—I mean, one cannot see the utility of it, like teach-

region when the coase and tells. This is not true. Any Liston, "about the hands of the taximater wolf is listed true. And the coase to the hands of the taximater wolf is listed to true. Any the coase of the coase

o speak to me."

But he did not know that the strength and stubbornness of his own character was reflected in that of his niece. She shook her head. He then decided that he was cold and selfish.

"Of course, it is your American training," he said, with bitterness. "Everyone for herself there! Very good! I cannot prevent you!"

"But, Uncle," she said, "you don't you cannot understand. Oh! It is so hard to explain. Believe me, I am not un-grateful nor indifferent to you. But—"

grateful nor indifferent to you. But—
He was silent.
"I must go. Indeed, I must. I am
not tired of Doonvarragh; and I don't
want to see the world; and I am not ungrateful. Oh, Uncle dear, don't think
so! Perhaps, one day, I'll explain.

so! Perhaps, one day, I'll explain. But I must go!"
"Very well!" he said, coldly.
"But I'll come back on all my holidays, and this will always be my home—that is, if you allow me. Say you will, dear Uncle. Say, 'Come back, whenever you like. This will always be your home, Annie."

Annie. "Well," he said, "you're an ungrateful

"Well," he said, "you're an ungrateful hussy. But, I suppose, I can't turn you out, if you care to come."

"Oh, oh! That won't do at all, at all! Say, 'Annie, you go with my blessing, and with my full free will and consent. And you're always to come back here when you are disposed, or I need you. And when I'm very old, you shall come back elegater to nurse me; and—"." back altogether to nurse me; and-

So there were pleadings and counterpleadings between two strong spirits for many months, nature and habit struggling with the strong man to retain the companionship of his niece; instinct and an undefinable desire to flee from danger prevailing with his niece. Then, one day, wearied by her importunity, he said to her:

"There now, there now! Go, child, in God's name! I'm not going to set my face against Providence. And perhaps, after all, you are right, and it is for the best. When we are nearing eternity, it is foolish to entangle ourselves in human ties."

and all this," he swept his hand backward, "is mine. My name is already gone before the Lord Lieutenant of the County for the commission of the peace; and I want to settle down—"

"And bring the white dove hither," "And bring the white dove hither," "I know that!" he said, furtively looking at the sinister face of the best. When we are nearing eternity, it is foolish to entangle ourselves in human ties."

"Thought the devil never step, for his children."

"There is sleep and sleep," she said without lifting her head or betraying the slightest sign of surprise or encotion. "There are those who see less with their eyes open than Judith sees in her drawn." "Good again!" said Wycherly, smil-

ing pitifully at her. "Now what are you going to prophesy? Is there a fair-haired woman coming over the sea?"
"No!" she said slowly, still drawing lines on the sand. "But a black hawk sits on a rock and he is still watching the dove. He'll never strike his quarry;

nor ever return to his nest."

Wycherly saw the allusion and his brow darkened.

I know something. There's a traitor somewhere. We have to be careful now, or all is lost."

"You have been talking that way for four years, Edward Wycherly," she said, "ever since the day you came hither from your ship. Men with scorched hands shouldn't play with fire." "You mean I'm a coward," he said, his face darkening in the twilight. "You're wrong. If I cared to tell, I could prove it to you. But, just now. I have every-

"You threatened," she continued, man deserve peace in his declining years?"

"There, Judith," he said. "I didn't want to offend you. You know that; but your southern blood is hasty. But you know how I stand now. The fact is, I am anxious to g-t out of this business. This dangerous. You and Pete have nothing to lose; I, everything. Just now, my father is tottering into his grave;

"You threatened," she continued, man deserve peace in his declining years?"

"Of course, sir," replied his son. They were the best of parents, they troubled. You may be sure Dion is all right. And then, he's a hardy chap."

"Ah, yes! no fear there, is a with a state in the same moody manner. "No fear there! Poor Jack is the one to fear there. I was hoping that all would be right. But his mother came to me in sleep last night!"

Mount.

They were the best of parents, they troubled. They were the best of parents, they implied mother about it all. They were the best of parents, they troubled the right. And then, he's a hardy chap."

"Ah, yes! no fear there, is vaid his father in the same moody manner. "No fear there! Poor Jack is the one to fear there. I was hoping that all would be right. But his mother came to me in sleep last night!"

Batenon.

Mount.

They were the best of parents, they troubled. They were the best of parents, they troubled that he were fair-indeed. They he sitated not a moment to give me the leave I asked—to go to this Catholic service every Sunday attendor.

But not many Sundays passed before we started across the plains to California. We were in a party well-known

by-this business to offer a good price."

"And settle down into a Gorgio farmer?" she said, laughing. "Not likely, Edward Wycherly. Think of some other bribe, and offer it at your leisure—at your leisure," she repeated, "to the little father."

He ground his teeth and walked away sullenly, cursing the old "catamount" and—himself for having been betrayed by the lust of wealth into courses that brought him within the law, and within the terrible power of these uncanny heathens, who, he knew, would sacrifice him at a word to save themselves. How him at a word to save themselves. How often he wished now that he had cleared

things of the earth lean on and love them. You and I are strong, therefore—"

"Who is the black hawk, Judith?" he said in a bland and coaxing manner.
She raised her hand and, pointing her long forefinger to the west, where the coast Guard Station, she said:
"Don't heed the dove, nut mind the nest," she replied. "I see far off and behind the future, desolation after desolation. And then, from behind a blood-red cloud and a blinded sun, I see the dove return and settle here forever."

"Happy dove!" he said laughing!y. "But now we'll drop the Spil, if you please, and come to business. Have you or Pete heard-apything from yonder?" And he nodded toward the west where the Coast Guard Station lay.

"No!" she said languidly. "Have you?" "No!" she said languidly. "Have you?" "No!" she said languidly. "Have you?" "I have heard nothing," he said, "but I know something. There's a traitor somewhere. We have to be careful now, or all is lost."

"You have been talking that way for four years, Edward Wycherly, 'she said, "ever since the day you came hither from your ship. Men with scorched hands shouldn't play with fire."

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"You mean I'm a coward," he said, his with fire."

"I dort know, said his father unsuit then they santhemums in all their taried and mother being devout members of the Methodist church. I had often heard to supply said there of supply said the frame church. I knew it was a Roman load their fragile said their varied and their fragile shout. I knew it was a forgal dimer, as the old dector's tastes were simple—a little to supply said the said should the frame church. I knew the stow on pishers of rich autumnal fruit from their own gardens and hothouses; and bra

"How will the night be?"
"Dark as hell. The quarter moon has sunk in the sea."
"All right. Get ready the yacht and I shall be with you at the creek."
He turned away, but he had g me only a short distance when he called after Pote.

Pete.
The little father came up wo "Never mind!" said Edward Wychely.
"Have all things ready in the punt and I shall presently be with you."

TO BE CONTINUED

more ever return to his nest."
Wycherly saw the allusion and his brow darkened.
"Speak plainly," he said, angrily.
"These things are for the firesides of peasants."
"He stood lightly enough on my lady's wrist," she replied, "whilst he was leashed and hooded. But he hath seen the white dove and he has drawn higher and higher circles in the heavens to make her his prey."
"If you mean that any of these poor seasonts is in danger," he said, "go tell the priests," and the priests, Judith?"
"Eagles don't catch flies!" she said.
"Eagles don't catch flies!" she said.
"Oomplimentary to the cloth, he said, "and to hear ton't he answered by way of interrogation." I don't dislike them," she said.
"O'my mean that any of these poor he as a function of the said." It is a good joke. I must remember it."
"O'my mill the strong ones of the earth hate them."
"O'my he sontinued. "All the weak things of the earth lean on and love them," she continued. "All the weak things of the earth lean on and love them," she continued. "All the weak things of the earth lean on and love them," she continued. "All the weak things of the earth lean on and love them," She continued. "All the weak things of the earth lean on and love them," You and I are strong, there does not such that the doctors in the flies of the said that the wonds the manner of the complete of the comp

"Frisco."
"I don't know," said his father unagel, that man, all cad in shining easily, "I have got some presentiment probes. He stood a moment, he took a "You member rightly, we were somewhat reluctant about it; and you resented this, and—you threatened."

He knew the allusion, and blushed beneath his sallow skin.

"You threatened," she continued, "you remember what yell remember," she continued, "you remember what you threatened. If there be a traitor, let him be jugded

If there be a traitor, let him be jugded

If Jon't know," said his father uneasily, "I have got some presentiment about the boy. And then—his mother tabout the boy. And then—his mether tabout the boy. And then—h

Edward Wycherly was so utterly depressed by his own thoughts and by the lugubrious laments and forebodings of his father that he felt he could bear it no longer. But he thought it was his duty to say some strengthening words to his father.

"You shouldn't be needlessly fretting, sir," he said. "There's no fear of Jack. A year or two more and he'll have his down the word head record."

successful, I would oner myself for Cath-olic baptism the very first opportunity. Here the venerable narrator paused, overcome by the memory of the scenes she was recalling. I hardly dared to question her lest the fate of her noble parents was among the barrowing remin-iscenes that belonged to her story. She seemed to divine my thoughts, for after

a while she looked up and smiled.

My beloved parent was spared, Father she said. He met a party of men when he was about exhausted and ready to die. He told them of our plight. We were rescued and brought to the settlement, and Father, I kept my vow! I became at once an earnest Catholic. I never kneel at Benediction without recalling that first Benediction in the little Catholic Church in Springfield. My hannie. a while she looked up and smiled.



sold by best dealers. We have an illustrated booklet free for asking. Write us about it. THE HURLBUT CO. LIMITED PRESTON, ONT. 2 A special correspondent of York Herald in Rome has such that the following state garding the religious crisis "from an ecclesiastic exemples are the such that the such th

THE SITUATION IN S

M. Canalejas, since the be M. Canalejas, since the behis government, has 'openly determination to raise a "w ion" against the Holy See, views crop up every day. C President of the Council has ing "to form" an opinion finis scope; and to do this he not on sound arguments, or or established and rightly cons rather on those prejudices pressions" of the public soy to that active journalist and arian that Senor Canalejas is

THE "RELIGIOUS LIBERTY Among the prejudices and that he and his press have abroad the chief is that relig and toleration are much vau time and so little practise countries.

It has been said that it is

intolerable that Spain shou religious liberty, that the n ults should not be allowed themselves publicly, and abo the Roman Church should the Roman Church should right to maintain the prese things. When Senor Cana the well-known order by vir public manifestations cease manifestations in order tha dent cults may employ them of the Constitution, the pr of the Constitution, the pr by Senor Canalejas, made a over this first little step tow which was to put reaction the ranks of the great mo-Then for the hundredth tit was reminded of the relig which all confessions enjoy i States. Well, this whole campaign

of any serious foundation.
peal to the "impressionic
crowd, but not to the com
ment of thinking and expe
In the first place if the R defends its privileged si State Church, it has a goo so. This situation is fou historical facts which are troversy. The first of them is that

The first of them is that Church has been the soul the Cid. The "Reconquisin the name of the religion ards oppressed by the C the deep faith inspired by priests, monks of Spain, when here is hiver for so if he heroic liberators of which Ferdinand and Isab which Ferdinand and isan olic reigned. Ever since soul of Spain has shed its wide; it has been a towe for the religious and pat of Spain, for all her reli have been her political c Catholic patriotism has a Catholic patriotism has a veloped by the clergy; in the Napoleonic invasion in the name of the Virgithe ever-memorable sieg priests and monks fou against the invader. The pire of the Spanish Croand the Philippines chiefly by the religious a secular clergy. Therefoolic Church in Spain ichurch, a State Church, to the "good pleasure" ishing privileges on her her position in the course her position in the course maternal mission of he

maternal mission of he birth to Spain, as a gree said that the French Bis France as the bees make The second fundamen Concordat. Between the Spanish Crown there pact, which regulates 'the Church in the real pact, which regulates 'the Church in the realn' Majesty. This Concocertain privileges to the recognizes certain pri Crown. The governmenthe Church in Spain an not the result of its setties but of Pontific Hence the Concordat is Hence the Concordat is to be observed integral noth sides. If the go side, wishes to change created by the Concor rights it possesses by v cordat. The rule is the every question of publi NO COMPARISON POSSIE COUNTRI

It is not possible, the

lished a serious com Spain and the United gard to the Catholia Americans, with their honesty, will be the fi this. And the situatic Church in Spain can even with the condition Church in England. s also a State Church situation, it is notori was once entirely C there have always be number of Catholics has ever perserved it and even to-day the C Spain is not only the State but in reality to country. Besides, let take about this: the of "liberty of conscienct being in favor of protostants." erty of Protestants. that in Spain these ceedingly small quan body is attacking the science. The campais on not for the liberty the liberty of irrelig ganda of atheism, school. One needs to about Spain, or to h fully the recent ever stand this.

SEPARATION OF CH But, after all, are willing to conform to ing in the United St loyal separation? Well, the Holy See well, the Holy See separation, because i principle that the Cl

should be in agreem

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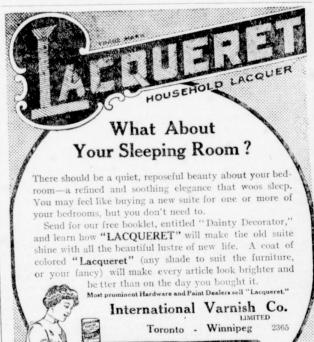
Läi. life is to peaker, and e friend of nearest to His feet in

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light every last word in dare entire-slippers you groom—bed-

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pial correspondent of the New rald in Rome has succeeded in g the following statement re- the religious crisis in Spain	the Holy See. The is a case in point. It of reason to treat to the Church and administration of it. The Spanish pote of May 20	to possession of the convention to it, thus which had nothing to with this solution. Government in a second it, insisted on its first project.	t." change had si the spirit of demic among attributed to	begin it, and to make my ne seed of Christianity." was heard. A sudden nee his visit swept over the barbarians. An epithem had been readily the "medicine" of the had left with the family	SALE
an ecclesiastic exceptionally each both by his rank and his speak in the name of the Holy t is certainly very interesting vincing. Inalejas, since the beginning of the Spanish Government of the spanish Government of the Spanish Government of the spanish government of the spanish government.	United States, which the property of the posed by the I allows the free adto to the Bishops. Let that it had surment allow absolute the Spanish C argument on the Bishops.	the counter-project pro- Holy See. The latter, al- instified in considering out accomplishing	n from the camp, and mg he came back withing he came back withing his errand—beaten by difficulties of the ice-was overwhelmed with with Father J as they were to as they were to	erly sheltered him. The een dug up, vengeance the Frenchman, and a cut on the warpath fell in	y Reduced Prices
rainst the Holy See. His inter- rop up every day. Clearly the nt of the Council has been try- jorm" an opinion favorable to be; and to do this he has relied the limits of a ce	the Church, as is done of the Govern pared a note of the sen no obstacles for the which must be free to the sas they wish within the words as they wish within the words are the sent that the set of the Govern pared a note of the Govern p	ment, and had already pre- of reply which was to mani- o strikingly its good dis- at certain acts of the Gov- ered it necessary for the suspend the transmission of r Senor Canalejas while the	d woman of the family to debeamen his protector as her nephew. Others us, too, used to question geography and astron- erstruck at his answers, row," they yell	nce more stripped of his d and kicked and beaten, ged in triumph into a e. His death was to fol- "Thou shalt die to-mor- "Thou shalt die to-mor- A Heroine of the Sea, I de the Red C." A Sixton of the Red C." A Sixton of the Red C."	ot being sold when order is received Price
thed and rightly considered, but on those prejudices and "impas" of the public so well known active journalist and parliament hat Senor Canalejas is. United States. CANALEJAS United States.	ses TWO MEASURES natejas and his whole cion turn a deaf ear to ration. Senor Canale- ling by sublishing two	were still pending began, lost if we had but previous understanding let contracting party, to easily measures quite operally measures quite operally measures quite operations between the conventions between the conventions of the contraction	constant savages grew r lenity, and once more ath was determined on, been immolsted by the	be burnt. We will stay tomahawk!" At the same ked out pieces of his flesh, them before his eyes. however, division in the Volves and the Tortoises are of his treatment, and caleb Trench, by Mary control of the treatment, and the treatment and the treatment and the treatment, and the treatment and the treatme	Samuel Letty 60 40 a, by Cardinal Dechamps 40 25 Prig 125 85 es 75 35 Imlay Taylor 125 95 by D'Hericanit 85 50
ng the prejudices and impressions e and his press have circulated the chief is that religious liberty cration are much vaunted in our type of the country of	few days of each other, in permitted non-Catho- olay their insignia in and restricted the liber- tigious Houses. So too to facilitate civil mar- the sphoots cometricia.	which were the object of north the north that the had the hap than so fall the dath-concordatory acts of the second that the north that the n	of the chase, when a lile Indians, who were received more saved his life, piness of making Christe victims before they his was only a respite, they are at last resolved that they are at last resolved that they are at last resolved that they are at last resolved they are the are they are the are they are they are they are they are they are they are the are they are	inst such a breach of faith. scil was held, and the party vailed; but while it was leed of blood was done. ses was summoned by a his hut. As he stepped cashed his head was cloven. For a King, by Sharav Content of Mayer, by S.	y ity, Harland 1 59 1 00 Emil Franzos 1 25 75 75 40 00d 1 50 1 00 A laborana 1 00 77
able that Spain should not have us liberty, that the non Catholic should not be allowed to display lives publicly, and above all that oman Church should claim the to maintain the present state of the When Senor Canalejas issued taires want to it.	ges which the Concer- the Government of his y. Sea are the symbol of the liberty which the sec- liberty which the sec-	titations, omitting those of nee: open control of the should d.e, a to the village arrival. on the Religious Congresh, precisely because it congreshes, precisely because it congress.	nd he was sent off back to be executed on his lowever, all Europeans in were on the look-out for his release. The Queen "The next day fate." The death	et, and then cut off and village wall, with the face and by which he had come. his companions shared his conference of Fether Levues seemed. *His Honor the Maye the United States Keeper of the Lazaret Little Flowers of St. I.	r, by Rev. Jno. Talbot Smith 150 96 in College of the Roman Catholic Church in 250 156 io, by Emil Souvestre 35 25 rancis, by James Rhoades 150 75 red City 10 100 75 Mother Mary Salome 150 160
stations order by virtue of which of manifestations cease to be public this scope that seattions in order that the dissiputs may employ them in violation of constitution, the press, inspired nor Canalejas, made a celebration thing to do with	is in order to conceal senor Canalejas and his ing on a press campaign divert public attention solemics which have notion of non-the real situation.	tivendi established that year Holland to ser bean applied. Oyal Ordinance of June 10 Dutch were the treat the public manifestaticatholic cults, and this in table at a smitch property with the party which is the party with the party	ad instructions to their p Father Jogues. The ne alties of the Iroquois, need that on their route ch was conducting him well treated had even structured in the effect he were fright well treated had even structured in the effect he are the effect he were fright well treated had even structured in the effect he were fright well treated had even structured in the effect he were fright well treated had even structured in the effect he were fright well as the effect he well as the	had desired. The Iroquois ened at their own act. dit. One who had been as a prisoner by the French iven to stay the blow, and Mobray's and Harring Mobray's and Harring	s, by Delia Gleason. 1 00 5 we 1 00 5 Reading for Mary's Children, by Madame 1 25 7 ton's, by Meline 60 3 1 50 1 0
mass to put reactionary spain in this of the great modern nations, for the hundredth time the world reminded of the religious liberty all confessions enjoy in the United Canalejas. alree	explained the question pect, let us see now how s have been conducted. came into power, Senor adv well-known for his	51, and of the formal engage- by the Spanish Government by See and set forth in dip- suments in 1876 when the anish Constitution was ap- them.	bound to seize the oppor- e priest's release, and, the Indians would not con- neir prize, made arrange- uggling him away from gers, an Iro	ras that before many years though only through fresh d amid ever-recurring dan- quois mission was actually, mittenly, established, Once Symbol of the Apostl Symbol of Sermon, b	1 75 1 3
If, this whole campaign is destitute y serious foundation. It may apto the "impressionism" of the drers and Conto the first place if the Roman Church ids its privileged situation as a Majesty to the	estion of the Religious gregations in Spain, and need it well to open nego- the Holy See. Senor ssador of his Catholic Holy See, at the order of too, being	om the Crown, which an- measure of reform of the gen- associations, and besides, the se of excluding from the teaching of the faith—this, contrary to the concordat fearing the wi	river, entered a rowboat to the large ship. When s discovered the captain, rath of the Indians, asked a if he would go on land. Many of	s.—N. Y. Freeman's Journal. Shandy Maguire, by The Art of Disappear The Cardinal Democr *The Conventionalis The Witch of Melton The Witch of Melton	1 25 25 25 25 25 25 26 27 27 27 27 27 27 27
of Church, it has a good right to do This situation is founded on two rical facts which are beyond con- sersy. Two HISTORIC FACTS ie first of them is that the Catholic and the control of the control	tatae on April 15 last a in substance two things is eduction be made in the igious Houses in Spain, the Catholi The Holy	public and private schools, ception, was to be in combrmity with the doctrine of creligion. y See, after communicating try protests and reservations try protests and reservations.	est readily consented, and in this coun or so, where he lay which he causely the savages in the influented. The Governor of lam (New York), having er Jogues' escape, ordered Most of the	f them so much as those in lls attention to the fact that see of Protestantism is pass- d that faith and spiritual- ng in the Protestant sects. comment on those sermons	1 50 1
Did. The "Reconquista" was made the name of the religion of the Spanioppressed by the Califfs; it was deep faith inspired by the bishops, sts, monks of Spain, which produced hereig therators of the land over proposed varies.	t a further increase in for the future, especially e of foreign religious on Then the Government ous measures, too long to during the	order to safeguard the inter- gion and its own dignity, to dovernment for a loyal and surrance that it would abstain negociations from all unilat- ners regarding the subject rope and Fat	d be sent thither at once. n on board a vessel and win the river, and landed to vessel was sailing for Eu- her Jogues availed himself the was not knowledge are aware	declaration, and Protest- nes have insisted that in a position to speak with in this matter, and that they of no such decadence as he in a sermon in New ALL BOOK	, by Dalhgrem
set ferdinand and Isabella the Cathrelm Receipted. Ever since the Catholic of Spain has shed its beams far and e; it has been a tower of strength the religious and patriotic defence pain, for all her religious enemies	The Holy See, on its side, in reopening the question us Orders and Congregated already been settled by minion between the two in order to show its good in order to show its good in the evinerly behavior of the evinerly be	cal or just? What public private person would consent e any negociations in the face dent ill-will and the unmanviour of the other party?	tention and are all and the all and the in 1643. Here he a French sailor, who, pity-tate of his wardrobe, gave loak and a sailor's hat, and a passage in a small sloop and the first sailor and the sailor's hat a passage in a small sloop and the first sailor and	her Vaughan called at- to the fact, however, eare Protestant delergymen, stant bishops, who are much n their declarations on this an he has ever been. He m an American Protestant	The Catholic Record
cholic patriotism has always been de- bped by the clergy; in our own times Napoleonic invasion was repulsed the name of the Virgin of Pilar; at ever-memorable siege of Saragossa sets and monks fought like lions bests and monks fought like lions	with the Spanish Govern- it was not possible, for to accept the measures the Ambassador, it pro ide, by a note sent on May linal Secretary of State to	mish Government not only did the assurance several times it by the Holy See, but de- tit is maintained in their integ- roposed measure and the Or- ilready published on May 30. , on July 8 it presented before	which it would be tedious to presented himself, on Janu- at the gates of the Jesuit nnes. The Rector was vest- when he was informed that wretchedly elad wished to	ressions which make it clear at least of their ecclesiasti- ities entirely justify Father comparatively mild stric- he same line. It is not re- wever, that such expressions heard for the first time, and	HITTELE I
e of the Spanish Crown in America I the Philippines was organised efly by the religious as well as by the ular ctergy. Therefore, if the Cath- ec Church in Spain is a privileged creb. a State Church, this is not due	ulated to bring about a appy solution of the questatisfy the desires of the in a just and reasonable the showed itself disposed to a previous See, and	te the bill on the Religious tions known as the Cadenas. asure constituted 1 another and those of lact on the part of the Governause it was presented without so understanding with the Holy 2 an odious measure of exceptions. It were the same than the sam	we have considered as we have considered for this brethren when they he stranger was. we poured in upon him. The ent wished to see him; his his fellow-townsmen of	alled attention to them on a cocasions in these columns didicating the trend of things at all as rejoicing over this of even an imperfect form of ty. few years ago a very promi-	What About
ing privileges on her; she has won r position in the course of ages by that ternal mission of hers which gave that to Spain, as a great historian has d that the French Bishops have made ance as the bees make their hive.	opressed in which less than ious resided, with some toeptions, such as for comich devote themselves to and educational works, or shops considered necessary progress.	rrice of the Church, to the re- e afflicted, to the advancement civilization and of Christian For these, the Cadenas; for persive and anarchist seets, the	reated the honor and consol- s presence: everybody was see and kiss his wounds. His se overpowered, and found in new cause of suffering. He he royal command to be re- ter he would go to Court; to	ngregational minister, the the oldest Congregational a Connecticut and a member e corporation, called his book Protestantism," a good many oned rather wide eves. The	Your Sleeping Room? uld be a quiet, reposeful beauty about your bedrefined and soothing elegance that woos sleep.
oncordat. Between the Holy See and esses; es Spanish Crown there exists a solemn ot, which regulates the situation of e Church in the realm of his Catholic ajesty. This Concordat recognizes extain privileges to the Church as it well as the contrain privileges to the Church as it	open new Houses of Contready existing in Spain the nof the Government, as onsent of the Bishop, should for each that to establish new say to d	berty to form and organize—to the menace of public order and ty and to the great detriment by civil as well as religious! at the Holy See found it necesteelare formally to the Spanish nent that it was impossible for it for him per for him per the second of the second	een he refused to go at all, Catholici reiror had to protect him from unity of admiration which o much pain. One mark of eyer, he did esteem. A peticle en sent to Rome to obtain mission to celebrate the Holy	of Catholicity, however; but of Catholicity is a liberal reactically a universality, with- seets, without many duties, and a certain amount of good will and learn	feel like buying a new suite for one or more of rooms, but you don't need to. or our free booklet, entitled "Dainty Decorator," how "LACQUERET" will make the old suite hall the beautiful lustre of new life. A coat of
rown. The government exercises on the Church in Spain an action which is to the result of its sovereign perogatives but of Pontifical concessions, ence the Concordat is a pact which is lowed to four which is a concession.	the Cade the Cade to continue to continue to continue the continue to continue the cade the Cade to continue the C	of the Religious Orders and Connes, as long as the bill known as leads was maintained. ends the story of the diplomatic closs between the Holy See and sigh Government which we have	pe Urban VIII. replied in the	notored	*Lacqueret" (any shade to suit the furniture, fancy) will make every article look brighter and better than on the day you bought it. Most prominent Hardware and Paint Dealers sell "Lacqueret."
de, wishes to change the situation reated by the Concordat, it loses the gights it possesses by virtue of the Concordat. The rule is the same here as for very question of public law.	by the State, without being ized in the realm according of the common law, and that while retaining their legal se foreigners, entered or re-Religious Convent or House parties, which is a support of the provided he subject to all the pointing their state of the provided he subject to all the pointing their state of the provided he subject to all the pointing their state of the provided here.	t scrupulous accuracy. It will early to every fair-minded person gment to be passed on the two But we cannot refrain from rout another manifest contradic- tout another manifest contradic- was there.	ng stay in Europe he obtained to return to the Indians. It, by June, 1644, he had re- brethren at Quebec. The he Iroquois had, since he last cure.		International Varnish Co. LIMITED Toronto - Winnipeg 2365
COUNTRIES It is not possible, therefore, to established a serious comparison between spain and the United States with reard to the Catholic Church. The Americans, with their good sense and personalities are considered to the control of the country of the count	of the common law regarders: the Religious Congregations tubject to all the imposts of which affected other moral as or Spanish subjects. The Spanish subjects are Spanish subjects.	aning the negociations with the regarding the juridical conditate Religious Congregations, he areation constituted at least a matter, which should be regular.	I a new station at Montreal, nissioner having so large a of the Indian tongue would aluable, Father Jogues was proceed thither.	gony caused by the intense the depressing and debilitating the system, the dread lest a operation might be necessary— to the things which make piles	
chis. And the situation of the Catoria willing to a Church in Spain cannot be compared even with the condition of the Anglican Church in England. For if the latter is also a State Church with a privileged situation, it is notorious that England situation, it is notorious that England with the Compared that the control of the control o	ies for all abuses made known to Government regarding the middle number of the Religions. The regarding the most account of the two was a by unity of the two processions which conformed the second in the two was a support of the regarding the second in the two was a support of the regarding the second in the	o Powers. In view of that fact in he claim the right to settle it lateral acts and provisions and laim publicly and incessantly the ve competence of the State in tribe were	pportunity presented itself of the acquaintance of the Iro- a character far different from Despite their successes, this e weary of the war, and seizing	operations as the only cure, the surgical operation, with dangers and expense and pain, attention not on the operation of the surgice of the	y in this country but just as soon as it parts with this large portion of it in order to existers, a man who is fluence in other ways it loses it
there have always been a considerable to these r number of Catholics there, while Spain has ever perserved its religious unity, and even to-day the Catholic Church in Spain is not only the Church of the State but in reality the Church of the state of t	with the formalities of the tration, should enjoy complete on smallty and be considered as to the Law on Associations which was not applicable to haling to distinguished persons	jas has shown no change of tone teem. It will suffice to say that their envelopment has been so aggressive—(Did whom the	they sent an embassage to overs to treat for peace. With only sthey sent Couture, who had I in favor among them, and to you gave his liberty. Father was summoned by the French	Ointment after the surgical on had failed. Here is a case loctors gave up. J. Mawer, Roden, Man., writes thase's Ointment is a wonderful tion. I had itching piles for think that in the control of the	e of the most sturdy of laisters, a man who is fluence in other ways it loses it place in life. There are ple schemes for the reform of me to life. There are ple schemes for the reform of me plenty of schemers. It is not by ments outside the Church, but he ing men and women better, that it is ments outside the Church, but he ing men and women better, that is a firm bulwark of enough laws to make human life.
country. Besides, let there be no mar- take about this: the campaign in favor of "liberty of conscience" in Spain is not being in favor of the religious lib- erty of Protestants. Everybody knows that in Spain these constitute an ex-	of the to govern themselves freely to the prescriptions of the and of their own constitution between the total the general laws law in all that concerns their NEW	lican paper El Pais could not lits astonishment at such violent Father J. Iroquois on Mary VADE/S EIDST MADTVD	ogues was selected to meet the at home. y 16, 1645, he set off accompan-	preparations could not obtain enefit. The doctor told me there of cure for me, and that I would oundergo an operation. It is rather this notion has given the country of Dr. Chase's Oint-	sa a frill Sulvara of such impression could happy, considering its limitation that men and women are not reobey them. Simple justice is much more than philanthropy character. This can only be see a deeply religious spirit. It is Catholicity is trying to better
body is attacking their liberty of con- science. The campaign is being carried on not for the liberty of religion, but for the liberty of irreligion, for the propa- ganda of atheism, for the Ferrerist school. One needs to know only a little to be the liberty of liberty of liberty of the liberty of the liberty of the lib	vanish Government was not with these concessions although ght and importance will be anybody who considers them and dispassionately.	students of history the principal nuts in the life of the Apostle of oquois are well known. His capby the savages, the torments he subjected to, and the manner in Hurons.	returned and observation to the set out on September 27, when the set out of the set ou	has been no return of the old e, I believe that the cure is a nent one." Thing certain, Dr. Chase's Oint- will bring you relief from the	Much of the loss of the rotestantism and the estant dergymen is due they do not preach politics, social ideas, any other popular sub-
stand this. On CHURCH AND STATE Manra Co	the was a bilines, which had not been appropriate the whinet, which had not been appropriate the was a bilinest contained and that they were contained in a convention diminish then a bilines convention diminish the bilines convention dimin	oods of the Mohawk Valley. "On I apart," says the Protestant frian, Bancroft, "he carved a cross tree, and there in the solitude tated the Imitation of Christ, and in truth	hn Laude, and a lew Hurons. er, however, on the way dropped er danger grew more immediate, y one was left with him. It was, a dreary prospect that opened up the missioner. "I shall be almost	s applied. make the cure thorough and lastice is only necessary for you to keep a treatment regularly and persist- Don't be satisfied with relief. A writer in the October declar an up-to-date frequently 98 socialistic and	e Atlantic Monthly for es that "in listening to germon one finds it as



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

homas Coffey

Dear Sir—Since coming to Canada I have
as the first of your paper. I have noted with satisfactors of your paper. I have noted with satisfactors of your paper. I have noted with satisfactors of your paper. I have noted with intelligence and ty, and, above all, that it is imbused with a strong acid spirit. It strenuously defends Cathada solic spirit. It strenuously defends Cathada copies and rights, and stands firmly by same time and authority of the Church, and the same time and the control of the company. Cathons of rights, and or control of the church, at the single and athority of the Church, at the long and athority of the country. Follow-promone lines it has done a great deal of good for the welfare of religion and country, and it will come the welfare of religion and country, and it will come some and more, as its wholesome influently recompand it to Catholic hamiles. With my blessing on phur work, and best with miles the continued success, your work, and best with the continued success, Yours very succeely in Christ, Yours very succeely in Christ, Denatus, Archibahop of Ephesus, Apostolic Delegate

University of ottawa. Ottawa, Canada, March 7th, 1900. Mr. Thomas Coffey on time past I have read your estimable past. In the past I have read your estimable past, the CATROLIC RECORD, and congravalate you up the manner in which it is published. Catholic spirit pervades the whole. Therefore, with plessure, I can recommend it to the fathful. Blessing you and wishing you success, believe me to Irang you and wishing you success, believe me to Irang you and wishing you success, believe me to Irang you and wishing you success, believe me to Irang you and wishing you success, believe me to Irang you and wishing you success, believe me to Irang you and wishing you success, believe me to Irang you and wishing you success, believe me to Irang you and wishing you success, believe me to Irang you and wishing you success, believe me to Irang you are to Irang you are Irang you are Irang you are Irang you will be Irang you are Irang you are Irang you will be Irang yo

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

LONDON, SATURDAY, DECEMBER 17, 1910

An excellent New Year's gift for a friend would be the payment of a year's abscription for the CATHOLIC RECORD. If any of our subscribers wish to do this the paper will be sent now and subscription dated as ending January, 1912.

LITERAL OR FIGURATIVE The other Sunday the pastor of St.

meaning when all others are interpreted is that every one of Christ's sayings must be taken aguratively unless we can demonstrate a necessity for taking His presence in the crib of Bethlehem— the Liberals pass Home Rule, the Lords A concrete case will better explain it literally. According to that idea memoration of that kiss of Our Lord, instead of being the Reality and Fulfilment of types and figures, would be but another figure. Here is Cross. the Catholic argument from the simple words of institution: "This is My Body," says Our Lord. "I believe it argument does not stop here. There is conference consisting of eight party lead-

ground their ordinance of the Lord's The government was returned but with a reduced majority sufficient tell the Rev. Dr. Hincks to mind his he gather from it? Nothing but uncersays, "This is My Body"—and while the for all purposes. With a majority of says," This is My Body—and while the one hundred and twenty-four, undehearer is beginning to take in His meaning He goes on, "That Body which is feated upon any question, no bill of
the goes on, "That Body which is feated upon any question, no bill of the two, the simple man on the street allowance for curiosity on the part of
the goes on, "That Body which is feated upon any question, no bill of the two, the simple man on the street allowance for curiosity on the part of given for you." These emphatic addi- theirs rejected, they are calling for a distions have the force of an assertion of solution of Parliament which is not yet pathy with the imaginary national movereality and literalness altogether op- a year old. Home Rule comes still posed to mere appearance or symbol. more to the front; for as John Redmond The hearers knew how solemn were these said at Limerick Junction on his return divine or human, are Methodist preachwords as applied to the Body and Blood of Christ. They knew that their England in fighting for their own rights follow? Let them mind their own busi-Master was thinking of the blood-shed- are fighting for the rights of Ireland. ding of the Mosaic law and of himself as They cannot win a victory for themthe Victim of the law to come. When selves which will not mean a victory for they commit to writing the history of Home Rule." In the last Parliament the institution these hearers and their the Irish members supported the Findisciples are unanimous in the account. ance Bill for the sake of Home Rule. The literal acceptation of the words and They are not so complacent now. And the reality of our Lord's presence in the Holy Eucharist are the voice of all Christianity down to the eleventh century. We need not take many of the Fathers: we content ourselves with lating the relations between the two two. The first is St. Ignatius of Houses, and which was read a first time. Antioch, a disciple of St. John Lord Landsdowne asked that the Peers the Apostle, Bishop of Antioch might be allowed to see, and even disfor thirty-seven years, and was martyred at Rome A. D. 107. The Epistles of St. Ignatius were written chiefly against duction and that time would be given for Docetism, a heresy which denied that discussion. Farther he would not go. creed hatred every time. In any electhe flesh assumed by the Son of God was He warned the Peers that no amendsubstantial. In the following passage ments would be accepted or even conhe is not speaking directly of the Eucharist, which gives his language special mier's boast that he would not advise a or not, has an authorized message value. He writes : "They (the Docetae) abstain from Eucharist or thanksgiving and prayer because they allow not that Liberal victory the opposition of the the Eucharist is the flesh of our Saviour Jesus Christ (that flesh) which suffered | the creation of new Peers. It look like for our sins, which the Father by his asking the King to coerce the Lords to this testimony in the hands of the proper benignity raised up. They therefore pass a bill which they have not seen and that gainsay the gift of God lie in their disputings." The point upon which the ment. If the King declines giving a saint lays stress is the Flesh of our Lord blank check some of the ministerial is real human flesh, and the argument is organs threaten a revolution. The that a denial of this leads to a refusal of Daily News says: "If the govern- men who would receive him courteously the Eucharist. Evidently the process ment were to resign the only conclusion in the Martyr's mind is that the Euch- would be that the King had intervened, arist is really and substantially Christ. that the Crown had taken sides, that a would find that they render unto Cæsar If the Holy Eucharist were naturally monarchical revolution had been added the things that are Casar's, and what is bread and only symbolized the Body, to the Peers' revolution. Such also essential that they render unto God the Eucharist could never be adduced an event would be the gravest the things that are God's. We are decid-Eucharist, or, as we should say, the as a proof of the reality of Christ's thing that has happened in this ed.y British in our sympathy, and we are Andrew's church preached upon the Body. We bring one other as well country for centuries, so grave that confident that Quebec is also. In no Blessed Eucharist. His reason for so suited to a pastor of St. Andrews. It is it is an excluded possibility." taken from the Epistle of the priests of the event of the government being co-religionists prove otherwise-and doing was that "a wrong impression Greece in which are contained the Acts sustained, as the elections at present more particularly that portion of Quebec might be created on the minds of the paper report of the sermon is correct we of St. Andrew the apostle. The docpaper report of the sermon is correct we might as well expect a sieve to hold trine concerning Jesus Christ sacrificed will be abolished by the Commons. In special message, viz., the Catholic and still living is most clearly stated: water as for young people's doubts to be "St. Andrew replied to the judge who Majesty might be called upon to create will accept none. They know their Here it is: Our Lord said, I am the commanded him to sacrifice to the gods, about five hundred peers—an absurdity duty and they will do it without word or door, which is figurative language. He 'I offer to the omnipotent God every in itself. No less humiliating is the also said, 'This is My Body.' As the day a living sacrifice, not of smoking informer was figurative so also must be cense, nor the flesh of oxen, nor aries put to liberal legislation. Balfour local patriotism the cradle of Empire in the latter. Dr. Ross added that the the blood of goats: but I offer the imthe latter. Dr. Ross added that the maculate lamb of the cross to God daily, months. This is unlikely. Even wish still to stand by the Old Flag and cannot be dissociated from the rest of whose flesh afterwards the faithful England will weary of such frequent the freedom of England—but we take no Christ's sayings and given a literal people eat and whose blood they drink. election turmoil. One thing only is The slain Lamb remaineth whole and certain; it is that John Redmond again in their figurative sense. This is certainly begging the question and all tic evidence of the apostles and their fact is what the Unionists will resent. immediate successors, accepting without They will claim that so far as English hermeneutical argument here advanced question the literal force of the words representation is concerned the Liberals Lord's Presence more wonderful than depends upon whose ox is gored. Let

THE BRITISH CRISIS

There is, without knowing the reason to be Thy Body," replies the Catho- why, a grave crisis in British politics. it not to be A bill was introduced last spring to reg-Thy Body, but I believe it to be figure ulate the relations between the two says the Protestant. Houses. It was read a first time, which centuries of British history. Whose speech in this case is yea, yea? is the stage of it at present. It was not Is it the Catholic or Protestant? The so much as printed. In the meantime a the first place no parallel between ers held as many as twenty meetings to to the institution of a most sacred rite. consisted of Mr. Asquith, Lord Crewe, Our Saviour in saying that he is the Mr. Lloyd George, and Mr. Birrell. door and the vine goes on by a series of The Unionists were Mr. Balfour, Lord comparisons to show us how He is the Landsdowne, Mr. Austin Chamberlain door and the vine. Nothing corres- and Lord Cawdor. The following componds to these points in the institution | munication to the press was issued by of the Holy Eucharist. It must also be the Prime Minister: "The Conference noted that the verb "to be" does not which has been sitting to consider the here mean "to represent." Otherwise Constitutional question has come to an represent the door, I am a figure of a It is the opinion of all the members of signify "to represent." If a professor Liberals confronted with the absolute history of Europe reference is made. "Achilles was a lion," every stu- veto of the Lords. Mr. Churchill claims Nor can we be certain what connection But if pointing to a lion he should say, ruined the main work of the Commons with the Gospel of God. For a preacher clude that Achilles was the animal's land bills. We do not think that the the history of France, Spain, Germany hero. In like manner had our Saviour injury. It may not have worked for one absurdly indicative of no policy to be out? Take as an example the Divinity said, pointing to a vine, "That is I," or side, but it saved the religious interests pursued by the Canadian clergy. In " That is My Body " the expressions of education. Mr. Churchill claims would have some resemblance. But when that the Liberals have nowhere else to He says that He is the vine, the turn but to the nation. The last Catholic country; Canada has little trine of Christianity. Protestantism took usage of language makes us recur to the general elections were forced because idea of resemblance between the two the Lords, having saved the denominaobjects. The conclusion is not the tional schools, refused to pass Mr. Lloyd beaten by the Holy Father, Leo XIII.; vindicated its truth against Arius in same if we interpret the Eucharistic George's budget, to which he had tacked no question of a similar kind has been the fourth century it would have words in the same manner by "this resembles My Body and Blood," because bill. It was tacitly understood that if as for Italy its history is not yet writable for the Dominion. And perished, and all the Bible readers of all the sects could never have restored a declaration of similarity does consti-

from America: "The democracy of without the seventy-one Nationalists the Government can pass nothing. The important items on the program two: first, the Parliament Bill for regucuss the Bill. On behalf of the Gov- trap of these ministers. They are conernment Lord Crewe promised its introsidered. The second item is the Pre- every one. No Oatario man, minister dissolution without having received a to deliver to Quebec. If Dr. Hincks, as pledge from the King that in case of a he pretends, has in his possession evid-House of Lords should be overcome by to which they can propose no amend-

has the balance of power. This very of the institution and the reality of our are beatan and the Lords sustained. All principles do not appeal to us and their the arbiter and peace-maker between the camps? A most delicate task, yet

TO THE REV. DR. HINCKS We have not the honor of knowing preached in Broadway Tabernacle in Dec. 4. He might for all we care preach anywhere, but in the present the ministers of Rome." ters. We have as much of a manveto upon the first of these bills was an and Italy is broad perhaps, but certainly France there was a Concordat; in Canada there is none. Spain is still a tute a type or commemorative symbol. at the polls the Lords would pass and a Jewish mayor insults with impunity building cannot be erected. Is the the a type or commemorative symbol. at the poils the Edus would pass and a sewish diagon institutions. the Budget. A strange situation the head of the Catholic Church. There sceptical professor better able to read gard to the circumstances, a bold one.

Broadway Tabernacle. By what right, judge of a professor's lecture or an ness, and tell their people how to save their souls and how to love God and avoid sin. They will have enough to do belong to them. It is men like Dr. Hincks who make trouble. He pretends he finds in the Bible a condemnation for this national movement. The best way to kill it is to leave it alone. There is no use employing a ton weight to kill a fly. If there is one thing which will increase its vitality it is pulpit interference by men of Dr. Hincks' calibre. Votes are weightier than voices. What the country should condemn is the claptinually interfering in politics, and their voice makes for discord, for race and tion every citizen has his right and ence of the hatred of Great Britain in the late election in Arthabaska it is his public and patriotic duty to place authorities. What is the good of his boasting in Broadway Tabernacle? He might go as a missionary down to Quebec; there deliver his own self-manufactured message. He would meet with gentle and render a reason for their views as free citizens of a free country. He crisis, since the treaty, did our French suggestion from Broadway Tabernacle or

A BAPTIST ARGUMENT

consequences are seldom strongly drawn.

the mystery of faith, the unfailing com- will crush it, as they would not exclude what we mean. The Montreal Herald peace the Irish from St. Stephen's. Now they of Nov. 16 gives a lengthy report of an which justice gave to mercy on Calvary's would be only too glad to be rid of argument by a Rev. Mr. Sullivan, a them. Will the King undertake to be Baptist minister of that city. The subject is a defence of a Professor in Mc-Master University, Toronto, the Baptist University of Canada. Professor Matthe most fitting for the supreme ruler of thews has been criticized here and there both. One election can surely not for his heterodox and higher critical powers are so closely associated with views. Amongst the Professor's critics who started the dispute was a student who had spent a term or two at some Baptist institution, but who was not what the Rev. Mr. Sullivan regarded as a competent judge. The Montreal this rev. gentleman, nor have we, if the paster did not think that a young man by the Paulist Fathers in Toronto last is My Body," for the former refers to tween the Lords and the Commons. It Globe report is true, any desire to make not a qualified theologian, was fit to the explanation of a symbol, the latter ended in failure. The Liberal members his acquaintance. He seems to have criticize a professor of Scripture. When he put the case in that Toronto, a Methodist Church, on Sunday way he was charged with denying that street, was capable of understanding the instance he appeals to the Catholic truths of Christianity. It looked as if clergy-or, as the report puts it, "to private judgment was denied. But the Rev. Mr. Sullivan got out of it by adclaim to answer for the so called minis- mitting that the man on the street could understand the Scripture to the we should have Our Lord saying: "I end without arriving at an agreement. date to answer for these ministers salvation of his soul, but that he was not at large that the old Church, with as Dr. Hincks has an authorization capable of criticizing a scholarly specialto appeal to them. He virtually admits istin his own subject. According, therewhich would demean our Lord. the Conference that the conditions to appear to them. He virtually admits fore, to the Rev. Mr. Sullivan, the more as of yore, in this new nation to meet that he has no pienipotentiary power fore, to the Rev. Mr. Sullivan, the more resemble the door, I am like a vine." held preclude any disclosure as to the to treat with them or anybody else, for solved by every man on the street, whilst is the proposition, "This is My Body," which led to their termination." The of the history of Europe. We are figurative; nor does the verb "to be" failure of the Conference leaves the at a hap-hazard as to what part of the comparing aliving professor's statements scholars. To us the very opposite seems dent in his class would understand him. that this "utter, blank, sullen veto" had this supposed point of history can have to be the case. Are the truths of salvation so explicitly stated in Scripture "This is Achilles," the class might con- by stifling the education, licensing and in Broadway Tabernacle to appeal to that every one, young and old, rich and poor, learned and unlearned, can see them, definitely stated and point them

There is in the Scripture no formal categorical statement of this basic docmore than 40 per cent. Catholic. In it without question from the Catholic Germany Bismarck went to Canossa, Church. Had not the Catholic Church

Protestants would not presume to evolved itself from the elections. is no parallel in any of these chapters of the Scripture unto salvation? We are But the venture has been justified by to good morals and to good manners own business. Let him leave the Cath- tainty, a phase of thought which he ly vindicated. St. Paul's was thronged a message to others. We have no sym- has the advantage over any proud intel- some, it is quite certain that very many lectual scholar. Furthermore, how were drawn to the lectures by an honest ment—but we take no interference from much learning is required to be a spirit of enquiry, and—let us hope—a author's book? It is private opinion in the occasion could not fail to afford Father of urging unceasingly the ers laying down lines for Catholics to both instances, and that is all there is them. Men and women are not prone to it. Where everything ought to be to give their leisure hours for a whole and books. This is unquestionably the strong private judgment weakens the week to such a purpose out of idle curiosity, nor to submit night after night to fessor and from the professor to the the discomfort of standing throughout without interfering with what does not | board of trustees it is nothing more or | an hour's discourse from a mere sense of less than different opinions, none of novelty. It is but fair to assume that a which or all combined are endowed with genuine hunger for the Bread of Life the certainty of truth. Thus the premise of private interpretation leads immediately to further confusion. Its reasonably be looked for. analysis essentially contains the elements of division and disorder. The Rev. Mr. Sullivan cannot exact literary many or few, the time and trouble spent acquirements from those to whom his upon the work is not in vain. If the own religious principles grant the right of private interpretation, nor can he authoritatively say how much literary knowledge is required to criticize a

THE DEATH OF MRS. EDDY

professor. Mrs. Eddy, the discoverer and founder of Christian Science, died at her mansion roundings, have imagined that Catholics at Boston on Sunday the 4th inst. She had been ailing, or, as the Christian Scientists put it, she "had been in error" for a week. More plainly speaking, she was suffering from pne No physican was called in. As might fended against the assaults of error. be expected with a person of her age, That she is being constantly assailed is death ensued in a brief time. She was, notwithstanding her theoretical fad, no exception to the great law that every one must die. Mrs. Mary Baker G. Catholics are constrained to apologize Eddy was a remarkable woman, from the for either their faith or the Church's for missions, is not so amazing. But it fact that so many people in widely different countries believed in her with mission should forever disabuse their her hodge-podge of religion, philosophy and medicine. Having met with an accident in 1866 she ignored the medicine given her, and claimed special inspiration which effected her cure. thought to the foolish sectaries who of Saint Patrick be reproduced in his This led her to study the subjects of spiritualism and magnetism. As a upon "French-Canadian Evangelization" and kindred falacies is a result not withentitled "Science and Health, with a key to the Scriptures." Few authors most effectually. The war has been can boast of such a sale as Mrs. Eddy carried into Africa. had from her book. Not only did it bring her money; it raised her to an imaginary pedestal where her admirers hailed her as the head of their Church. This is the so-called Christian Science which is neither Christian nor Scientific nor Church. Its basic theory was that matter is nothing and spirit everything. Pain which results from the disordered relations of body and animating soul must under this theory be false, an error, and is to be controlled and cured by the firm determination and denial on the part of the soul. Physicians are useless brethren with too much logic. Their Disease has no reality. Still death

continually face to face with the material

reigns in his dismal court. Christian Science is an absurd exaggeration of sentimental spirituality, which, being

world so full of suffering, can hardly withstand the hard blows it is sure to receive. Whether Christian Science. which began with Mrs. Eddy, will be IF ALL the evil of life may not be laid buried with her, is not unlikely. Perat the door of the printer's art, at least haps not - but it will not long survive it has been found a murderous weapon her. Although not believing in materi- in the hands of the Author of Evil. alism, Mrs. Eddy did not hesitate to use the mechanism of modern times to has been said, had free play for cenadvantage, and to spare her failing body. turies without the press, but who that is NOTES AND COMMENTS

THE MISSION to non-Catholics which was carried through with such success week, marks the dawning of a new day in very citadel of Protestantism on this continent. It was, in the truest sense "the way faring man," the man on the of the word, a mission of peace, and the undertaking, at the opening lecture, to a wicked philosophy, the tiny seed of utter no word that could wound the most sensitive feelings, was adhered to throughout. Nevertheless, it was at once a call to battle to the Catholics of Ontario, and a notification to the world

> takable as the words of the Master Himself, when He sent her forth on her mission: "You shall be witnesses to Me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth;" and: "He that heareth you heareth Me."

preachers, it was not the less characterized by the respectful demeanor of those who took part in it. Dean Hand, and those who, under his direction, had arranged all the details, may well have een pardoned some slight misgivings as in the city of Toronto, and, having re-

judgment of the Dean, been conspicuoussincere desire to follow the light which was the inspiring motive. And that

BUT WHETHER direct conversions be

mission did nothing else, it brought home to the entire community the fact that in the face of the dissolving spirit "And, let us add, they should have preof the age, the Church makes no compromise with error, but keeps ever on ner way as the Depositary of Truth and the Teacher of Mankind. There are those who, brought up in hostile sur-THE LIST of names of the young must, of necessity, be ever on the defensive. This, of course, is in a sense perfectly true. The Church is a citadel—a citadel of Divine Truth -and as such must ever be deone of the surest proofs of fidelity to her have always had a passion for colonizamission. But if, as so many seem to think, to be on the defensive means that the Catholics of that little principality character and bistory, the Paulist inspires anew the thought and the minds of that idea. To have set one honest soul upon the right track would of itself be ample justification of the event. And to have furnished food for have been squandering their substance out value. This the mission has done

THE GENERAL intention of the Apostleship of Prayer for the current month is "Catholic Writers and Artists." It for their foreign missions, no less than is an intention that comes directly from the Holy Fatherhimself, and its application is to the entire world. There are lesson to the delegates of the late Proover 60,000 newspapers now printed, and testant Missionary Conference at Edinthe number of books published during a burgh. There, it will be remembered, single year is about 150,000. From the a note of anger was elicited by the mere invention of printing to January 1900, mention of the fact that the Catholic 12,163,000 separate works and over Church maintains more missionaries 15,000,000 periodicals constituted the abroad, five times over, than all Protestestimated output of the press, and, as ant bodies combined. That the supply the Director of the League of the shows no sign of exhaustion this exodus Sacred Heart has remarked, "the flood from Milan is the best evidence. The of printer's ink from the ever-flowing palm may pass from one nation to anspring of the press would blacken the seas of the world." What does it do, he inherent in the Church and manifests may well ask, to the souls of the world? itself first through one people, then,

The world, the flesh and the devil, it able rightly to estimate the trend of time, with all its boasted enlightenment and scholarship, can underestimate the immense share which the printed page has had in undermining the convictions of the ages. Foul morals, false doctrines, destructive principles, have all had free play through this powerful medium, and in evil therein scattered broadcast has ripened into a world-wide harvest of ruined souls. With the pen as the source and the press as the channel, the mighty flood of printer's ink threatens to overturn all that is most precious to mankind.

IN FACE of this, how great a responevery onslaught of the human intellect Catholic writers are all too few, and for of government or other matters pertainupon the impregnable fortifications of their increase the great heart of Pius ing to the material success of the X, has gone out in anxious prayer. He country. The most deplorable sign vigilance which has ever characterized would have men of talent and of apti- of the times, too, is to notice the craze her. It was an intimation couched in terms of strictest charity, but as unmistude for the literary art, devote those for sports which has taken possession of qualities to the great work of with- our young people. A moderate indul-Prayer, all Catholics must pray, and, as mendable. The young in the Catholic press must go hand If the mission, then, had this note in hand with it. Every cent given to a men in their teens, but care should be unmistakably on the part of the bad paper, he reminds us, is one more taken that they do not become slaves to revolution of the press in the cause of to its success. It was a new departure home to the Catholic paper and to arranged by the score. And this un-

to checkmate the enemy of souls.

A CATHOLIC paper is necessarily some what muzzled in dwelling upon this subject, since there are certain small souls who can see in it nothing more than a zeal for gain. But the imperative duty is nevertheless laid upon us by the Holy diffusion of Catholic papers, magazines great need of the hour. Who that has any love for his Faith can look uncon cerned upon the ceaseless activity of the socialistic and athiestic press in the United States and Canada? And who can but deplore the apathy of so many Catholics towards their own literature To counteract these evils there is, in the lack of Catholic dailies, no weapon s effective as the Catholic weekly paper. To quote the editor of the Messenger of the Sacred Heart, "every Catholic paper and every Catholic magazine—they are the patrons of Catholic writers and artists-should have a greatly increased circle of subscribers for the year 1911. cedence in the houshold before even the daily paper. To the individual the maxim is: Do your part!

priests ordained at Mill Hill, England, last July, included a Barry, a Duggan and a Hart, mixed in with eight distinct a tively Dutch names. It is remarkable that in this English seminary the recruits from little Protestant Holland should so far outnumber those from either Ireland or England. The Dutch tion and for over-seas trading, and that should divert those qualities into a zeal aspiration that the ancient genius for foreign missions which characterized the sons of Erin, will, now that the cloud of persecution has been lifted. once nore manifest itself, and the zeal sons, until the world rings with their apostolic voices. If Ireland Christianized Northern Europe in the olden times, is it too much to hope that the wider world of the twentieth century will become her debtor in the same way.

> FROM THE cradle of the Silesian perhaps, through another. Some day Canada may have reason to rejoice in her supremacy in this respect-a consummation devoutly to be wished.

> > DEBATING SOCIETIES

The splendid efforts made in the parishes of Toronto to organize debating clubs prompt us to again refer to this very important matter. Too much raise cannot be bestowed upon priests and people who have undertaken to initiate and firmly establish societies which will prove to be a valuable asset to Catholic young men in their future lives. We are growing out of the " euchre" and the " smoker." may be thankful for it. We do not wish heart that card playing is a lamentable waste of the golden hours of youth, and those who indu'ge in it to a great extent are for the most part but mere blanks in the communi y-dumb as oysters when their fellow citizens are sibility rests upon the Catholic scribe. engaged in wrestling with the problems standing the tide of evil. For this, he gence in sports of the better class reminds us through the Apostleship of is not only harmless but comhe reminds us also, they must pay. It is cares not at all for sport of any kind not sufficient to rest content with the goes to the other extreme, and is to be pious contemplation, but active interest pitied. Base-ball, lacrosse, etc., give tone and vim and health to the young this or that form of amusement. Quite evil, and every cent, likewise, spent frequently before the bill-boards of a upon, what across the line is called the "Sunday abomination," is a contribution dropped upon the collection plate middle-aged men too, who seem to have newspaper office on a summer evening of the devil. The remedy is, open the their mentality altogether too much dis-Catholic pictures. Banish at the same seemly roystering quite frequently leads time everything that is inimical to faith, to the barrooms where eloquent speeches

spurred on by the de in glorification individual players baneful when a yo slave of sport. sports, too, which s woided, as they a create misery, deg ness and swind mould the bad cit young men who pl ong hours of the and other games terest in prize fig with their owner lead irregular li golden rule. T grade, and it is when their lives, ended, and thei reproach to the lertaken in To Gather the youn liking for liter ideals and they in the very be Union are: Ho Coughlin, St. M First Vice-Pres

DECEMBER

President, D. C pupils A.; Sect Reddin, St. Hel We are pleas jects for the d out the season very important ence of these abundant succ

A PO Once again tion to the c Morgan, who an ex-Capuchi ers seem to be Baptist Miss missionary Christians en business of the nomination se lowest grade. Catholic he Baptists, for every village people keep "Chadband him as "a burning." Morgan, as Monastery,

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on has been lifted reproduced in his d rings with their If Ireland Chris-Europe in the olden twentieth century tor in the same way e of the Silesian re recently departed issions, no less than ree men and women.

not be without its ites of the late Pro-Conference at Edin will be remembered, elicited by the mere et that the Catholic more missionaries ver, than all Protestchaustion this exodus best evidence. The m one nation to ansionary spirit is ever hurch and manifests sh one people, then, another. Some day reason to rejoice in this respect—a con-ly to be wished.

G SOCIETIES forts made in the par-

to organize debating to again refer to this matter. Too much bestowed upon priests have undertaken to ly establish societies to be a valuable asset men in their future growing out of the for it. We do not wish pression that there is r harmful in playing a enjoying a smoke, but hould impress upon all fare of the young at playing is a lamentable len hours of youth, and ge in it to a great exe most part but mere eir fellow citizens are tling with the problems r other matters pertainterial success of the most deplorable sign has taken possession of ole. A moderate indults of the better class

harmless but come young I for sport of any kind er extreme, and is to be all, lacrosse, etc., give and health to the young eens, but care should be do not become slaves to rm of amusement. Quite ore the bill-boards of a e on a summer evening lot of young men an en too, who seem to have altogether too much dishe score. And this uning quite frequently leads where eloquent speeches,

TEMPERANCE AND TOTAL

ABSTINENCE

PAPER READ BY REV. C. F. NAGLE

AT THE LONDON THEOLOGICAL CONFERENCE

The liquor problem is to-day an insely living one, and is attracting eral and wide-spread attention. The irry at large is growing more and upposed to the liquor varilie in any and will not now readily excuse any see committed against the virtue mperance as formerly. Public in, at least in this Province and in states of the Union, has shaped in direct opposition to the liquor of the liquor of the liquor of the liquor problem is to say, if any sin almost all is in almost all is

of strangers who come into your town with a slick tongue acking you toengue in advertising schemes. Even supposing they fulful all they promise, the advertising schemes are for another swindle. When Boware of another swindle. When Boware of another swindle will be a share of the special properties of the special properts to the injury a radii in any successes comment. The town of the special properties of the partial properties of the special properties of the properties

catholics duty towards non-catholics
He had heard it said that never had any country which lost the faith ever regained it. That was, of course, largely true, but to say that it was impossible to convert England was to put a limit to the power of Almighty God. They might be perfectly certain that the grace of God would accomplish what God wished to accomplish, if men would correspond with it. It was an absolute duty for Catholics to strive towards the conversion of England. They were bound, as it were to keep their own faith to work for the giving of that faith to others.

They were told sometimes that Christianity was only one of the great world-religions—that other religions also produced a certain amount of morality. They were told that missionary effort was not, after all, such an important thing; why could they not leave people in the religion had conquered both hem ispheres. Buddhism has not converted the West, and had not sufficient confidence in itself seriously to attemnt the

The only gold that should have standard price—
Is the poor earning of our humble Whose every coin is red with sacri-fice.

Mere store of money is not wealth, but rather
The proof of poverty and need of bread,
Like men themselves is the bright gold they gather;
It may be living, or it may be dead.

t may be filled with love and life and To guide the wearer, and to cheer the

way; It may be corpse-like in its weight and rigor, Bending the bearer to his native

There is no comfort but in outward showing In all the servile homage paid to dross; Better to heart and soul the silent

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Our little store has not been gained

experience of business people with that

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DECEMBER 1

THE READE

In a recent issue urged my girl read bers of a Literary gave as my reason for

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is evidenced by readers received dagree that my sught but some think I cas witness, this v from "A Mother."

"A Mother" wri Dear Columba, much interested young people to good reading and clubs where inter-

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FOURTH SUNDAY IN ADVENT THE BAPTISM OF PENANCE

In these days of Holy Advent we also hear a voice which speaks by command of the Lord. And this voice preaches of the Lord. And this voice preaches justification by penance for our sins, and says: "Prepare ye the way of the Lord, make straight His paths. Every valley shall be filled and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways plain. The Church recalls to us these words of St. John, with which he exhorted the Jews to prepare for the coming of the Messias, so that we may also prepare ourselves worthilly during this holy time for the feast of the Nativity of Our Lord and Saviour. And the way to do this is by sincere penance.

Nativity of Our Lord and Saviour. And the way to do this is by sincere penance.

When St. John invited the Jews to the Baptism of Penance for the remission of sins, he did not and could not through this Baptism forgive any sins: It was only a preparation for the Baptism which Christ instituted. He calls Penance Baptism because of its likeness in result with Baptism. "Just as we are cleansed by the water," says St. Chrysostom, "we are also cleansed by our first father existed before it was fashioned and moulded by the fingers of God. The brick of which they are cleansed by the water," says St. Chrysostom, "we are also cleansed by one sins." In order to demonstrate this to you let me call to your memory what happened in the house of Smon the Pharisee. While Our Saviour was sitting there at the table, Mary Magdalen, a notorious sinner, entered, threw herself to the feet of Jesus and wept tears of penance. Cleansed her from all stain of sin. Because of these wonderful results of true penance the prophet Issias says: "Wash yourselves! If your sins be as scarlet they shall be made as white as snow; and if they be as red as crimason they shall be white as wool" (is. i, as snow; and if they shall be made as white as snow; and if they be as red as crimson they shall be white as wool" (Is. i, 16, 18).

16, 18).

Penance is similiar to Baptism because through both sins are remitted; but the Sacrament of Penance can be received often, while we can be baptized but once. God, who is generous with His mercy, and who knows human weakness is ever ready to take back a sinner who once. God, who is generally mercy, and who knows human weakness is ever ready to take back a sinner who has the firm purpose to amend his life, no matter how great or grievous his sins have been. "If the wicked do penance," says the Lord, "for all the sins which he hath committed, and keep all my commandments, and do judgment, and justice, living he shall live and shall not die. I will not remember all his iniquities that he hath done, in his justice which he hath wrought, he shall live" (Ezech. xiii, 21, 22). These words, my dear Christians, not only gives us the assurance that Almightly God will forgive us all our sins, if we penitently return to Him, but they also instruct us as to what is necessary for true penance.

It is now published for the first time.]

I see the next thing on the programme is the President's address. I would willingly dispense with this item; but I take it that one main part of the President's duty is to set an example in the faithful performance of the work that is cut out for the Executive of the Association.

First of all, then, I wish to thank my fellow Alumni for the honour they have done me in choosing me as their President. I assure you I esteem it no little that the state of done me in choosing me as their President. I assure you I esteem it no little thing that I should have been called on to preside over so distinguished a body. In the learned professions, in overy walk of life, the Alumni of St. Francis Xavier's hold their own with those of older and more famous institutions. I feel that many of them have, in ways not a few, a far better title than I to the honour of presiding over this gathering. And yet, there is one way in which my claim surpasses that of any other alumnus, and that is, the length of time I have been connected with the college.

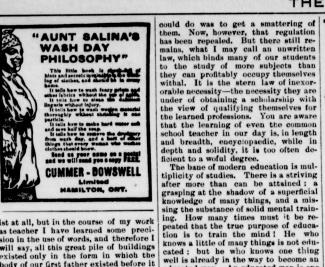
I have just completed eighteen years of uninterrupted work, as teacher within these walls, and I believe that in the history of the institution, there has

of uninterrupted work, as teacher in these walls, and I believe that in the history of the institution, there has been no other teacher who has seen so long a period of service. I have been in the college, whether as student or teacher, nearly a quarter of a century—no short space even in the longest life. It will be thirty years next January since first I came here, and here I have been ever since, except the five years of my stay in Rome.

The vast extent of buildings we see

my stay in Rome.

The vast extent of buildings we see here now, I was going to say did not ex-



Some have gone from us forever,
Longer here they might not stay—
They have reached a fairer region,
Far away, far away."

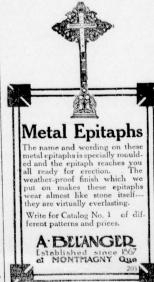
But as the old song again has it:

"There are still some few remaining,
Who remind us of the past;
But they've changed as all things

And now that I have got me in a re

change here, Nothing in this world can last. Years roll on and pass forever, What is coming who can say? Ere this closes many may be Far away, far away."

And now that I have got me in a reminiscent mood, I will ask you to glance back with me at those earlier years in the history of the college; to look at the past in the light of the present, and at the present in the light of the past. Growth there has been, great growth, and with growth something inseparably bound up with it—change. What



could do was to get a smattering of them. Now, however, that regulation has been repealed. But there still remains, what I may call an unwritten law, which binds many of our students to the study of more subjects than they can profitably occupy themselves withal. It is the stern law of inexororable necessity—the necessity they are under of obtaining a scholarship with the view of qualifying themselves for the learning of even the common that the learning of the learning o

well is already in the way to become an

is a habit of mind, and habits can be acquired only by acts of the same kind repeated over and over again. Just as the youth who tries his 'prentice hand at any craft must keep at his work day after day until a facility in doing it well has been wrought in his very muscles and bones, so the pupil must be kept at the subject that he has most aptitude for matil by dist, of nations study.



BEESWAX **Candles**

well is already in the way to become an educated man. An educated man is one who is skilled in thinking, skilled in using his mental faculties, and such skill is not got by random work in many subjects, but by earnest, patient, persevering work in a few. What is true in every manner of handiwork is also true of brain work: the "Jack of all trades" is master of none. Education is a habit of mind, and habits can be acquired only by acts of the same kind Goods bearing this mark cannot be equalled in quality and finish by any other manufacturer. If your dealer does not handle them.

BRANCHES NEW YORK CHICAGO BOSTON

after day until a facility in doing it well has been wrought in his very muscles and bones, so the pupil must be kept at the subject that he has most aptitude for until by dint of patient study it has been woven into the very fibre of his mind. "The objectionable seeking after knowledge," says Hamerton, an English writer, "is the seeking after the knowledge which does not belong to us. In vain you urge me to go in quest of sciences for which I have no natural aptitude. Would you have me act like the foolish camel in the Hebrew proverb, which in going to seek horns lost his ears?" The same writer points out that in the case of the most celebrated Athenians, education was limited to a knowledge of very few subjects. "Our brains," he goes on to observe, are not better constituted than those of our forefathers, the heart of the true Catholic, sentire regards this world and all that is in it, as a mere shadow, as dust and ashes, the heart of the true has a more shadow, as dust and ashes, the heart of the true catholic, sentire regards this world and all that is in it, as a mere shadow, as dust and ashes, the heart of the true has a more shadow, as dust and ashes, the heart of the true has a more shadow, as dust and ashes, the heart of the true has a more shadow, as dust and ashes, the heart of the true has a more shadow, as dust and ashes, the heart of the true has a more shadow, as dust and ashes, the heart of the true has a more shadow, as dust and ashes, the heart of the true has a more shadow, as dust and ashes, the heart of the true has a more shadow, as dust and ashes, the heart of the true has a more shadow, as dust and ashes, the heart of the more than the proper shadow. ation was limited to a very few subjects. "Our brand, goes on to observe, are not better constituted than those of our forefathers, although where they learned one thing was attempt to learn six. They learned and we attempt to learn. The only hope in the tempts of our too heavily burdened youth, and in those selected studies to jast. on the constitute in after life the thoroughness of our forefathers."—"The Intellectual Life." page 79.

What There is yet another matter in the oast of this institution which rises before one looks backward. From the was meant to be a trainmen who gave was meant to be a trainmen who gave was shood.

There is yet another matter in the oast of this institution which rises before the control of the contr

section with and in those selected studies to surface that highlighty God will present a surface many farmed that surface the surface of the past, as the surface that surface the surface of the past, as the surface that surface the surface of the past, and with growth something inceparably the surface of the past, and will report the surface of the surface of the past, and will prove the surface of the surfa of our forefathers."—"The Intellectual of Life." page 79.

There is yet another matter in the past of this institution which rises before one as one looks backward. From the first the college was meant to be a training school for young men who gave signs of a vocation to the priesthood. It was in fact an ecclesiastical seminary. In my own time it was what is technically known as a little seminary, a place, as the name implies, where the seeds of

If ein this institution.

I fear you will think me egotistic in thus dwelling upon personal reminiscences. But you will bear in mind that I somehow got into a reminiscence mood at the outset, and reminiscences are of their very nature personal. Besides, I have a purpose; there is method in my egotism. I want out in Ohio Rev. Dr. Washington of those who so generously gave of their means to build and endow it. With the broadening of its adaptability to the main purpose it was originally intended in the remain benefits the research of the seeman between the country by defending the country by defending the major of the country by defending the major of the country by defending the major of being a "Jesuit in displaying the major of the major of the seeman between the country by defending the major of while they cannot hall to alrect the rist-bilities of sensible people, are calcula-ted to cause "An Orangeman" to re-treat to his cyclone cellar and remain there for the rest of his life. Here is Dr. Gladden's bloodcurdling "confesmain purpose it was originally intended

a lessening of its adaptability to the main purpose it was originally intended for, and as its scope keeps ever broadening, so its fitness to serve that special purpose is ever growing less. The reason is obvious; the broadening is in a secular direction, and the College is consequently becoming more and more a secular institution. Where the overwhelming majority of the students in residence have but worldly ends and worldly pursuits in view, you cannot expect to find other than the spirit of the world, and the ways of the world, and the ways of the world, and the atmosphere of the world, and the atmosphere of the world. Now, let me be understood. I have nothing to say against this broadening of the scope of this College in itself. It is of great importance—it is even necessary—that our lay Catholic youth should get, under Catholic auspices, such an education as may fit them to play their several parts on the world's stage honorably and with credit to

form of a pyramid higher than the top of that monument. It will take according to my figures, three hundred and forty-six thousand, nine hundred and twenty-seven ministers to make this heap. There are not enough now in this country, but several new theological seminaries will be started at once (by the Jesuits of course) to furnish the supply. We've got the railroads chartered to haul 'em from all parts of the country. Aren't you a minister yourself? Well, you'll be in it. I'll try to keep a place near the top for you. Apex reserved for former admirers. And when the pile is complete I'm going to mount to the top of it and sit there and howl. Now, you just take this down to the next meeting of the Council and read it to 'em you'll see. If anybody says he doesn't believe it, you know what's the matter with him—he's a Jesuit!"

THE RELIGIOUS ORDERS

The fierce persecution waged against the religious orders in Europe calls attention to their wonderful history and life work. The magnificent results of their labors in the different fields of their labors the different fields of their labors. life work. The magnificent results of their labors in the different fields of charity, education, the missions, and in providing for the common life of the people a moral uplift, a certain hope, and a satisfying patience, has aroused an inhuman jealousy in the hearts of un-Christian zealots whose wicked lives gave the lie to the doctrines they preached. One of the most certain proofs of the supernatural value of the religious orders lies in the very intensity of the onslaught made on them. If their motive power were merely human, or actuated by influences of evil, they would not only be outraged, but would be welcomed in the cames of their enemies as allies and friends.

They are hated because of the good they have done. It was they who gave to the world the programme of some and progressive ideas which have made Europe what it is. It was they who little by little banished the discretionary and tyrannical power of the feudal emperors. It is they who destroyed physical and moral slavery. It is they who softened the rigor and atrocity of the old pagan laws. It was they who civilized the barbarians of Europe, and who acted as mediators between brutal conquerors and their victims. When

who acted as mediators between brutal who acted as mediators between brutal conquerors and their victims. When learning was at its lowest ebb, it was the religious orders who kept alive the flame of education. They raised those superb monuments of the Catholic ages which modern art can never duplicate. And to-day they stand forth as living arguments against the animal spirit which is ments against the animal spirit which is invading society. For all this they are hated as their Master of old was hated

nated as their Master of old was nated by every exponent of criminality, athe-ism and hypocrisy. But in all of it they cannot but recog-nize that in them the anti-Christians see only the great Church of which they are the advance guard. In warring upon them, the secondaries see helpid them them the secretaries see behind them the figure of the Son of God, Who gave the ngure of the son of coo, who gave to Christianity those evangelical counsels which are an offense in the eyes of the forces of iniquity. And the great Church will stand with them. She herself must bear the brunt of the warfare and fall many times exhausted; but in the midst of her sufferings we will ever the midst of her sufferings she will eve look with admiration and sympathy to those good men and women who have realized in themselves the Beatitude uttered by Christ: "Blessed are they that suffer persecution for justice's sake; for theirs is the Kingdom of Heaven.'
—The Pilot.

PRIEST SURPRISED BALOONISTS

"It certainly was a surprise to us to find a priest on the outpost of civiliza-tion who was able to at once put us in communication with our home and tell those interested of our rescue from the wilds of northern Quebec."

wilds of northern Quebec."

The speaker was Augustus Post of New York, who with Allan Halley also of New York, had just reached Montreal after a series of adventures which begun in their flight from St. Louis in a baloon and ended by their victory in the international cup race.

Mr. Post explained about meeting the priest as follows: "It was at St.

the priest as follows: "It was at St. Andrews," he said. "This is a veritable Andrews," he said. "This is a veritable outpost, because there ends the last bit of wire that connects with the inner world. When we got there, after a week's wandering through forest hill and river, we found that the parish priest, Father Germain, added the duties of operator to his other tasks. When we handed him some messages he said: 'Ah, you are the two balconists who are being sought for. Let me congratulate you. You have won the

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prize. So it was from the priest in the locely out-of-the-way place that we first heard the news. He told us that he seldom saw a newspaper there, but that he got a little gossip of the wire occassionally, and that he had been asked to aid in the search of the party that had been so long missing. He was very kind to us, was Father Germain, and you can imagine that we were pleased to hear something of the rest of the world."—Intermountain Catholic.

The Pope's Irish Optician

Patrick E. Cahill, of Dublin, the Pope's Patrick E. Canill, of Duolin, the Pope's optician, has just returned to the Irish capital from the Vatican.

"When I arrived," said Mr. Cahill. "His Holiness took me by both hancs, exclaiming: 'Welcome from Ireland.' I tested the Pope's eyes and found his sight very little changed since the test I made two years ago. The Pope's test I made two years ago. sight or distance is remarkably good. He read easily some large print from the far end of a long room. I thought be looked remarkably well. He is strong the lar end of a long room. I thought he looked remarkably well. He is strong and hale, considering his seventy-five years. He appeares a little stouter and more stooped, but otherwise he was in grand health and fine spirits.

"He said laughingly that he thinking of holding an exhibition of all the spectacles and eye-glasses I have surplied him since 1903. He gave me one of three gold medals struck to

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THE READER'S CORNER

CONDUCTED BY " COLUMBA" In a recent issue of the RECORD I urged my girl readers to become members of a Literary Circle or Club, and gave as my reason for doing so the very evident fact that we all need recreation, and therefore as becometh rational multiple as the rational street we ought to take rational variable. You tell him all about what I said. He won't mind. Heard me say it five hundred times, if he has once, and that's all the good it did. Hs bad habit sticks to him still—the habit of misery!"

The boy sat down limply. How true that was I lisi father was always "poorly." in mind, body and estate. Things evident fact that we all need recreation, and therefore as becometh rational creatures, we ought to take rational recreation. And it seems to me one way of doing that is to combine self-improvement and amusement in a Literary Society. I am glad to think that my words have had the desired effect as is evidenced by several letters from readers received during the week. All agree that my suggestion is a good one.

agree that my suggestion is a good one, but some think I do not go far enough, as witness, this very excellent letter from "A Mother" writes:

"A Mother" writes:
Dear Columba,—I have been very much interested in your advice to young people to cultivate a taste for good reading and to establish literary clubs where interchange of ideas and culture and to a more rational enjoynement of life. Permit me to suggest that it would be well if this boon were extended to married people also, especially to mothers of families.

Now don't get uneasy, I am not a new woman or a suffagette. I have very little sympathy with orators in petticoats or with the brazea vixens that harass the lives of English statesmen. I love my home, my husband and children, and feel that my happiness and well-being consist in the faitful performance of my domestic duties. My monthly Communion, my weekly Mass and my daily prayers bring sunshine into my life and strength to do God's will. Nevertheless, we mothers (for lam convinced that others feel as I do crave for social converse and intellect.

No Substitute For Honesty for lam convinced that others feel as I do crave for social converse and intellects and converse and in will. Nevertheless, we mothers (for I am convinced that others feel as I do) crave for social-converse and intellectual recreation. If God has provided human aids to brighten our lives and relieve the tediousness of daily toil surely we have a right to our share since our burdens are not lighter than others. Our lives are cast in a limited sphere. From Sunday to Sunday we enjoy little recreation save an occasional church concert, which may be repeated for our benefit, the husband and children having attended the initial performance. Of course we have a standing invitation to the sewing circle and the annual bazaar, where behind sphere. From Sunday to Sunday we enjoy little recreation save an occasion- al church concert, which may be repeated for our benefit, the husband and children having attended the initial performance. Of course we have a standing invitation to the sewing circle and the annual bazzar, where behind the scenes we provide the sinews of war. For the rest there is a monotonous round of household duties relieved by the chiltchat of the neighborhood that round of household duties reneved by the chit-chat of the neighborhood that is not always inspiring and interspersed with a hundred little crosses, that only the house-wife knows, which grate upon covers often only too susceptible and

the house-wife knows, which grate upon nerves often only too susceptible and create at times a dejection of spirit even in the most buoyant natures.

A social evening now and then would be a good thing for the health of many of us whose finely constituted natures respond more readily to the enlivening influence of cherry conversation than to a doctor's tonic. It would be a good thing for us spiritually. True, we are performing the essential duties of our state. But how often do not Catholic mothers become mere drudges, slaves to state. But how often do not Catholic mothers become mere drudges, slaves to the whims of their children and forgetful of their sublime dignity in the mechanical routine of daily toil. Even the morning offering, which would sanctify our actions, if not neglected is too often made mechanically in the rush and bustle of the early hours of the day.

The strategy of the principle of the pri

"Oh, sit down, sit down! Your father and I were good friends—are still. He knew you were coming to me, didn't he? You tell him all about what I said. He

The boy sat down limply.

Temoved by a scientific premoved by a



DRINK CURE A MIRACLE?

No, Just Sound Science

Many drunkards are sent to jail when what they need is medicine. Drink has undermined their constitutions, inflamed their stomach and nerves, until the craving must be satisfied, if it is not removed by a scientific prescription like Samaria.

wins neither fame nor fortune. No man ever really does a great thing who loses has character in the process.

No substitute has ever yet been discovered for honesty. Multitudes of people have gone to the wall trying to find one. Our prisons are full of people who have attempted to substitute something else for it.

"No man can really believe in himself when he is occupying a false position and wearing a mask, when the little monitor within him is constantly saying." You know you are a freud; you are not "You know you are a freud; you are not "You know you are a freud; you are not "You know you are a freud; or man of power, honeycombs the character, and destroys self-respect and self-confidence.

When Lincoln was asked to take the wrong side of a case he said, "I could not do it. All the time while talking to the jury I should be thinking, 'Lincoln, you're a liar; you're a liar, and I believe I should forget myself and say it out loud."

Character as capital is very much underestimated by a great number of young men. They seem to put more

would you rather have, half an apple or eight-sixteenths of an apple?" "Wouldn't make any difference," said

MAKING INFIDELS

Smith.

"Why not?"

"Eight-sixteenths and one-half are the same."

At this reply Jones, who was sitting near, sniffed scornfully. The master heard him.

THE LOGICAL JEW

Has a serior to real in the and of the same for the serior of the property of the same in the satisfies to their supporters in the starting to their support support in the starting to their supporters in the starting to their support support to the starting to the starting to start the starting to start the support support in the starting to start the support support in the starting to start the support suppor

Mr. William E. Curtis has been writ-

near, suified scornfully. The master heard him.

"Well, Jones," said he, "don't you agree with Smith?"

"No, sir, "said Jones, "I'd much sooner have one-half an apple."

"More juice. Cut up half an apple into eight-sixteenths and you'd lose half the juice doing it."

THE LOGICAL JEW

Tarkey have been extensively written up by the correspondent, who devoted dozens of letters to the minutiae of those institutions. One would think that they were the one bright oasis in the desert of Mohammedanism around the Bosphorus.

But Mr. Curtis, in a letter this week, reveals these schools in a light that must be startling to their supporters in Christian lands. The schools do not make Christians, he says, while they do make infidels. He speaks particularly of one school, the Presbyterian mission

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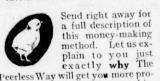
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are his alone, not shared with his most aesthetic kinsman or neighbor, nor running neck and neck with those of the merely historical student, though the latter may look upon the evidences of ancient religion with interest, and even with respectful awe. Put a party of Cook's Tourists in an English Cathedral. There are one hundred and fifty-seven of them early are and a separate Cather them. of them, perhaps; and a separate Cathedral for each. "We make from within us," says Thackeray, "the world we see." To that almost unearthly beauty see." To that almost unearthly headly of English architecture, so full of a certain divine dissatisfaction and mystic aspiration never equalled on the continent—who can be so sensitive as an instructed Catholic? For what is this he structed Catholie? For what is this he looks upon? Something inexpressibly noble and beloved which is gagged, drugged, wronged. The spirit has been driven out of it; it goes through alien functions with a spurious or galvanized energy. It is not dead; it is only heart-broken. "They have taken away my Lord, and I know not where they have laid Him."

A terrible, a pathetic emptiness

energy. It is no dead, it is outly heart-cheen. They have taken away heart-cheen. They have taken away have laid Him.

A terrible, a pathetic emplines spreads from end to end, and from side to side. Lunps do not fill it for us, nor the exquisite voices of byas, lapping like crystal waves over the and inevitably the Past, with harsh tones, bridges all that lulling music, and says its incredible say. Long ago, it cries, was the Rood smassed down from its sentiale post on the ranparts of the sanctuary; and the labaster saints sative outper, and the labaster saints sative more than the useless piscinas singularly chosen to hold pamphelets or fragments of masonry; and the lettle sisle chapels, each with its individual charm and unction, cleared away to make room for a larger organ or a bigger vestry; and the free consensual properties of the limits of the lattle provided in the free consensual properties of the lattle provided in the free consensual properties of the lattle provided in the free consensual properties of the lattle provided in the free consensual properties of the lattle provided in the free consensual properties of the lattle properties of the lattle provided in the free consensual provided in the provided in the free consensual provided in the fr



PRE-REFORMATION CHURCHES IN ENGLAND

During the summer and autumn a good many American children of the Church are across the sea, at leisure, and open to all impressions in "that dark, rich Old World." It is indeed an anomaly, if they, above all others, do not look far and see deeply and widely. Every Catholic is, in the truest sense, a long-descended person, with a spiritual anoestry and spiritual traditions old as Europe itself; his memories, if he care to draw upon them, are of no common kind. Certain thoughts and emotions are his alone, not shared with his most aesthetic kinsman or neighbor, nor running neck and neck with those of the merely historical student, though the latter may look upon the evidences of ancient religion with interest, and even with respectful awe. Put a party of Cook's Tourists in an English Cathedral.

IRISH HAVE ACCOUNT TO SETTLE WITH LORDS

LANSDOWNE'S NAME IS WRITTEN DEEP IN COFFIN SHOP

The United Irish League of Great Britain issued a manifesto to the Irish electors on Nov. 22, in the course of which the official organization says:

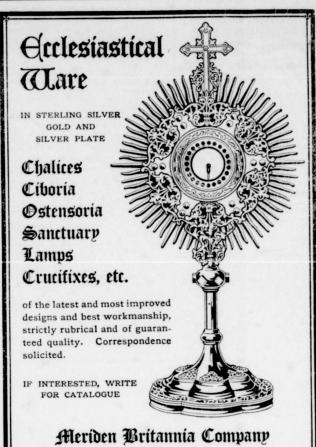
"This general election turns on the House of Lords; whether that body shall be able in the future, as it has in the past, to obstruct or to over-ride the will of the people. Every race in these islands has the right to resent the class, the sectarian, and the political prejudice of the House of Lords, and the insolent and intolerable claim of six hundred aristocrats to have in a democratic age, a greater voice in the government of a nation than its forty millions of people. There is no race, however,

box of the cannies of the preserious chancel arch, against a sweet pale with a content fate; against a sweet pale with a content of the Liberal or the Labor, and the preserved pale with a content fate; and the preserved pale with a sweet pale with a content fate; and the preserved pale with a sweet pale with a content fate; and the preserved pale with a sweet pale with a content fate; and the preserved pale with a sweet pale with a content fate; and the preserved pale with a content fate; and the preserved pale with a sweet pale with a content fate; and the preserved pale with a sweet pale with a content fate; and the preserved pa

which that of the medieval founders whose hearts were built into these consecrated fabrics, and whose bones according to their last wills and testaments, were intended to sleep therein, and to be remembered before the vanished Altar "forever." No lay-Catholic need ever pass an Orate in an epitaph without sprinkling in that dry grave the dew of brotherly but long-denied prayer. English priests must often be near their own melancholy ministers when bearing the Blessed Sacrament to the siek. Some among them, not unkind to the homesick courts of the Lord, may even ere now have made it a point to enter and cross them, and so have felt the thrill of the long cold stones, raised up as children unto Abraham.

Oa, that our American Catholic tourists would think of these things, and

Dr. Chase's Othment is a certain and guarasteed cureforcell and inching, bleeding and protruding and protr



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made the prey of evangelicals, but it really required a personal visit to assure ourselves of the extent of the evil. I find their mission societies paying anybody who can speak the language to celebrate a bogus Mass, hear confessions, administer the Sagraments and strangest of all Mass, hear confessions, administer the Sacraments and, strangest of all, openly and publicly so that the deception might be more complete, pray fervently for our Holy Father the Pope. It is a great shame. Good, honest Protestants are more consistent than to do it. It may destroy religion in our people where they have not their own priests and rite, but it will make them unbelievers and in the end ruin them as seyvoint.

citizens.

"Canada should not permit this. We want our people to be good citizens, good Christians and good Canadians, and therefore they should not be proselytized. Why, I know of a case where a Russian Jew was paid to go through the terrible mockery.

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WANTED A FEMALE TEACHER

Austria has not allowed the grass to grow under its feet since the promulgation of the Papal Decree on the age of candidates for first Communion. The example of speedy compliance comes, happily, from the highest portion of society; "La noblesse oblige." As the French Catholic press informs us, the little princess, Marie Antoinette de Braganza, daughter of Dom Miguel, of Portugal, and Agnes de Loewenstein.

WANTED A NORMAL TRAINED TEACHER FOR Wickwemikong, Ont. 1678-2

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R. C. S. S. No. 2 Kearney, Ont. 1678-2

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Ah! not by the silve And not by the fur In forehead and face Not so do we count Not by the sun of th

shade Of our souls—and th For the young are of Though their brow While their blood hearts lie col O'er them the sprin there, And the old are oftt When their hair is a And they sing in a

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