

# The Catholic Record

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

VOLUME XXXII.

LONDON, ONTARIO, SATURDAY, DECEMBER 17, 1910

1678

## The Catholic Record

LONDON, SATURDAY, DECEMBER 17, 1910

### AN OLD STORY

Down in Halifax we notice that an Anglican clergyman has no hesitancy in saying that Henry VIII. did not found the Church of England because it was there before he was thought of. Many historians, however, are of the opinion that Henry VIII.'s infatuation for Anne Boleyn was the direct cause of his challenge to the supremacy of the Pope. "It may be disagreeable," says Dr. J. Gairdner, "to trace the Reformation to such a very ignominious origin; but facts, as the Scottish poet says, are fellows that you can't coerce and that won't bear to be disputed."

The cleric says that the Church of England was in the country long before Henry VIII. was thought of. Does he mean to say that the Church of which he is a member was in England before Henry VIII. came on the scene? Does he expect us to believe that the Church of England to-day, which declares that "the Bishops of Rome hath no jurisdiction in the realm," is the same as the Church of England which was established by Pope Gregory the Great when he sent Augustine to convert the land from paganism?

Upon this subject let us cite what Lord Halifax said at Bristol, Feb. 24, 1895:

"It was to a Bishop of Rome—one of the greatest of the Popes—that the conversion of our Anglo-Saxon forefathers was due. St. Augustine was Apostle of England, and it is to St. Gregory the Great that we owe his mission to these shores. Canterbury was the daughter of Rome. At Canterbury, the Church outside the walls, which sheltered the remains of the kings of Kent and the Archbishops, was dedicated to St. Peter and St. Paul. It was another Pope, St. Gregory, who sent St. Augustine to Canterbury, the Archbishop to whom due the definite constitution of the English Church."

Has this church, described by Lord Halifax, anything in common with the Anglican Church of which Macaulay speaks when he says "that it is hard to endure the spectacle of a hundred sects battling within one Church." He also asserts that it is the most absurd and indefensible of all institutions now existing in the world. Unity it has not, and never had, and it is mere mockery to attach so much importance to unity in form and name where there is so little in substance. Is this Church identical with the Church that for centuries prior to the Reformation was in union with Peter and which professed that there is one God and one Christ, and His Church is one and the faith one and the people one, joined in the solid unity of one body by the cement of concord.

### WASHED HER FACE

This clergyman blithely informed his audience that the Reformation had washed the face of the Church of England. It cleansed her of detestment, but wrought no substantial change. He ranted about the errors of Transubstantiation, invocation of saints, in the perivivid style of the unscrupulous platform performer and expounded himself as if satisfied that he had upheld his position. But he should have told his hearers of the washing of the Church of England. He should have said something of the gentry who did the washing, and of their success. For they, princes and statutes and parliament bishops washed until every lineament of the old Church faded away. And they washed with stake and cold steel. They washed the goods of the monasteries into their pockets. They washed a great deal of land from the people. Henry and Somerset and Elizabeth and the perjured and "spotted" clerics washed the Church of England out of any resemblance to the Church of St. Hugh and St. Richard and St. Edward, King and Confessor. Macaulay lashes with withering scorn this talk about the purification of the Church by the Reformers. "A King," he says, "whose character may be best described by saying that he was despotism itself personified, unprincipled ministers, a rapacious aristocracy, a servile Parliament—such were the instruments by which England was delivered from the yoke of Rome. The work which had been begun by Henry was continued by Somerset, the murderer of his brother, and completed by Elizabeth, the murderer of her guest. Of those who had any important share in bringing the Reformation about, Ridley was perhaps the only person who did not consider it as a mere political job." The Reformation in England sprang from brutal passion and was nurtured by selfish policy. The Reformation—a mere political job—may not please special pleaders, but it is borne out by facts which the later-day historian is showing the reading public.

### WHY NOT WASH AGAIN

These Anglicans who talk of purification should, with all the earnestness at their command, wash their modern establishment. It needs to be cleaned; to have its boundaries defined and its furniture mended. It should pay particular attention to its boundaries, because at this writing they are so vague as to engender a suspicion that they do not exist at all. Once within the Anglican fold you are there for life. You may believe nearly anything without becoming heterodox. We know they have certain articles, but Anglicans have always been content to see in their household mutually destructive and incompatible teachings and opinions clamoring for recognition. We have heard from within in the Anglican fold that God is blind force, that He is a Personal Being; that Anglican ministers are and are not Mass-priests, that Apostolic succession exists, and does not exist, etc., and yet no authoritative voice has led them out of the tangle of these hopelessly irreconcilable opinions. It was not far from wrong when he said that the English liturgy was evidently drawn up with the amiable intention of making religion as pleasant as possible to a people desirous of saving their souls with no degree of personal inconvenience. And adrift on the sea of speculation and doubt, with a ship manned by wrangling teachers, they weave dreams about continuity and about having reformed the English Church. The late Archbishop of York put it well when he said: "We Bishops have been sitting in the back attics of the church, grandly discussing the papery of it, with the house on fire in the kitchen and burglars breaking in at the parlor windows."

### DREAM PICTURES

Our friends draw glowing pictures of how the English Kings withstood the advance of Rome. Sovereigns and Popes were at variance often, we admit, but not as to the Pope's power in spiritual matters. Some of the Kings were very ambitious—all of them were backed by mailed force, but they always submitted to the Papal authority. Henry II, for instance, withdrew his demands and did penance for his share in the murder of St. Thomas A'Becket, and King John had to swear to do justice and to restore the ecclesiastical laws of St. Edward. This was certainly a curious way of withholding Rome. The only reason that compelled these imperious rulers to humble themselves publicly before their subjects was that England was Catholic, and in spiritual matters heard and obeyed the voice of Peter. The kings of England recognized always the spiritual supremacy of the Popes.

### STARK PAPALISM

Professor Matland says, in his work on "Canon Law in England," that the legal procedure in pre-Reformation days was marked by "stark papalism." Grosseteste, the famous Bishop of Lincoln, denounces disobedience to the Pope as "sorcery and idolatry." Edward II declares that by an unchangeable ordinance Christ gave the charge of His Church to the apostle St. Peter, and in his person to his successors the Roman Pontiffs. We might submit other testimonies, but it is useless to dwell upon a question that is, for the majority, of but academic interest. A thousand facts proclaim that the continuity theory is a fable—a vain attempt to link the Church of Henry VIII. and Elizabeth with that of St. Augustine and St. Edward. How anyone can seriously maintain that a better anti-papal Church is the same as that which preceded the Reformation, passes our comprehension.

### GLASS PRIVILEGES DIE HARD

The political outlook in the United Kingdom is dark and lowering. Never in its history was there such a terrible struggle for supremacy between the two great parties, the Conservatives and the Liberals. The former represent in large part the aristocracy, the landed proprietors and the breweries. The influence of the Established Church, too, is almost entirely thrown into the scale on the side of the electors, however, seem to be massed in solid array under the flag of democracy. There are, as usual in every country, small groups who have broken away from party allegiance—the Nationalists, Laborites and Socialists. The first named are for the time being affiliated with the Liberals, because from that section alone can they expect fair play for Ireland, a country which has been for centuries a plaything of the happy hunting-grounds—of the descendants of the carpet baggers who came to Ireland in the wake of the English army, looking for pelf and plunder.

Up to the time of going to press the prospects are that the parties will break about as evenly as at the contest of last January. The Liberals may gain a slight advantage. The next step to be taken after the elections is the problem of problems. The Conservatives will claim that the voice of the electors is not sufficiently pronounced to grant the reforms promised by Premier Asquith. The Liberals will no doubt pass a measure abolishing the veto power of the House of Lords, and appeal will be made direct to the King to give it his sanction; but what stage His Majesty will take is at this course mere guess work.

A notable feature of the election is the intemperate language of Lord Roseberry, who declares that if the Conservatives lose in the contest, physical force will be employed to over-ride the expressed will of the people at the polls. Further still have gone the Orange fanatics of Ulster. Harkening to the wild declamations of their Grand Masters, some of them bearing high titles, they have held meetings, proclaimed undying opposition to the Government and its proposed measures of reform, have announced the opening of subscription lists for the purpose of purchasing arms, and proclaimed the right to preserve, not their liberties, but the privilege of ascendancy given them in the long ago by Dublin Castle as the price for becoming traitors to their country. Only a few years ago, if the peasantry of the south of Ireland were to act in like manner the gauls would be overflowing, and charges of treason-felony would keep the judges and packed juries working overtime for months. The Irish Nationalists will return about the same number of members as in former years. They may lose a few votes to what is known as the O'Brianites, an offshoot of the Nationalist party. Mr. O'Brien broke away from the Nationalists because he could not convert the great majority of them to his particular views. Pride may be set down as the prime cause of his rebellion, but we confess it is a mystery how he has attained such a following in the city of Cork and a few other places. To us on this side of the Atlantic it seems the people should present a solid body under the Nationalist banner. That Ulster will not be in the Nationalist ranks is no surprise, because the majority of the people of that province have been fed with bigotry for years by their Orange leaders. They have become possessed of the nonsensical conviction that their liberties would be in danger if a local parliament sits in Dublin. There was a time when the name of Wm. O'Brien was revered and acclaimed in Ireland, but he is now, while professing to be otherwise, in the ranks of his enemies. He knows that division has been the curse of every movement in Ireland for better conditions and he deliberately strikes in the wedge when Home Rule is in sight. He has done infinite harm to the Irish cause and all the glory and glamor attached to his early career has been completely wiped out. His course has been not only senseless but traitorous, because he knows that division has always been made one of the excuses for the refusal of Home Rule by the Imperial Parliament.

One of the most notable events in the election is the defeat of Mr. Timothy Healy, who has held a seat in the House of Commons for the past eight years. He was the father of disunion in the Irish party, and since the time of Parnell it seems as if he had made up his mind to either rule or ruin it. In later days Mr. O'Brien seems to have become his lieutenant in the work of disruption. Mr. O'Brien's party has been "All for Ireland." He wants a union of the north and south, better financial relations between the two kingdoms and a legislature in Dublin. As this is precisely what the National Party is fighting for it must be concluded that he had no right whatever to break away from the ranks. The Ulsterites have always had the olive branch held out to them but they would not accept it. They will bear allegiance only to their Orange Grand Masters. We may hope that a time will come when they will join hands with their fellow-countrymen to make Ireland free, prosperous and happy.

### A WILFUL SEEKING OF CONTROVERSY

The immediate cause of the rupture of the negotiations, says the Chicago Inter-Ocean, speaking of the Canalejas Ministry, may seem trivial enough. Americans accustomed to seeing the Church and State each go along independently with its own work, churchmen not concerning themselves except as other citizens do with the conduct of the government and the government not paying attention to the Church except to give to its property and to the rights of religious associations the same

protection that it gives to other property and other lawful associations of citizens—the two parties standing in no contract relations with one another and having no special contract rights which each is bound to respect.

The case is different in Spain, where the relations of the Church and the State are the subject of a definite contract. The Canalejas ministry recently announced a programme which contemplates several changes in this contract. There has been an agitation against the religious orders in Spain, of the same character as resulted in their disestablishment in France and the practical confiscation of their property.

The Canalejas ministry championed this agitation to the extent of announcing its desire to be rid of religious orders not actively engaged in religious or humanitarian work in Spain. It is generally believed that the Canalejas ministry is prepared to go much farther. It should seem safe—even as far as anti-clerical government have gone in France.

With this programme the Canalejas ministry opened negotiations for a revision of the Concordat between the Vatican and the negotiations were proceeding the Canalejas ministry issued a royal decree changing the existing law with respect to the status and privileges of non-Catholics, which laws are a part of the contract whose modification was without waiting for the consent of the other party.

Under the existing laws of Spain, the Catholic is the religion of the State to whose public worship and support the State is bound to make certain contributions. All other religions not subservive of public order may be professed and practiced. They are not, however, permitted to hold property in public places, but only in their own buildings, and their ministers are not permitted publicly to display their insignia of office.

To give a concrete illustration, a minister of the Church of England would not be permitted to go with a procession through the streets in the vestments he wears at the altar, or at least might be prohibited from doing so.

This restriction the Canalejas ministry undertook to repeal out of hand. The Vatican declined to continue the negotiations unless the decrees were withdrawn, pointing out that through this it was nevertheless a change in the contract to which the Vatican had not yet consented, and evidently standing upon the well-known legal principle that permits the other to abrogate any of its terms without its consent, it concedes that the whole contract is no longer binding and must be abrogated by the other party.

This is the question of principle on which the negotiations have come to a halt. In view of the contract law of Spain and of every other country, it is difficult to understand the conduct of the Canalejas ministry, except on the theory of a wilful seeking of controversy. One would think that the point should be clear and should be held in mind by American Protestants if they would avoid error.

That is that the Canalejas ministry is neither defending the Protestants of Spain nor granting to them any valuable privilege which they have not enjoyed for many years. License to display themselves in the public streets in their sacerdotal robes—when they have any—is not usually conceded by Protestant ministers. There is no question of "religious freedom" involved at all, and thus avoid importing from other lands religious disputes which arise there because those countries are not so happily situated as our own.—N. Y. Freeman's Journal.

### MASONIC INFIDELS SHOWING THEIR COLORS

#### THE REVOLUTIONISTS SIMPLY FREE BOOTERS

In the Detroit Free Press of Dec. 3, appeared the following correspondence from Portugal, which will be received with astonishment by those who favor the deposition of King Manuel:

Lisbon, December 2.—There are disturbing signs that all is not well with the new government. In out-of-the-way corners and even in the light and publicity of the public cafes is constantly heard the prediction that King Manuel will soon be again on the throne of the country.

The army is rapidly becoming dissatisfied with the new order of things. There is constantly plotting going on in a small way, which may amount to anything, but the fact remains that the time seems rapidly approaching when the dissatisfied sections will want only a strong man to show them the way to open revolt.

The Free Press correspondent has an excellent authority that the reason for the recent arrest of Senator Franco, so much his past misdeeds, was publicly given out, but a wise desire on the part of the present government to have him where they could constantly place their hands on him.

BRAGA NOT A STRONG MAN  
The present undoubtedly calls for a strong man. Senator Braga is far from that. He is a dreamer and a philosopher. The confusion that marks the present administration is laughable and if

the government is to persist in bringing forward such futile laws as the establishment of divorce by mutual consent, for instance, we shall go rapidly from bad to infinitely worse.

The discontent in the army is due of all rank to the disappointment of the spoils of war which they confidently expected. Undoubtedly they were promised prize money for their support of the revolutionary movement and now it is quite openly declared that there is no money to be distributed in this way. It is quite open declared that a military government is the only form of government that will satisfy the soldiers, but it is difficult to see how even that form of government can summon water from the barren rocks of Portuguese finances. Several high officers of the army have communicated with the Marquis de Soveral, former Portuguese ambassador to Great Britain and now the personal adviser of King Manuel, offering to make possible the return of the deposed sovereign on condition that he guarantee the constitution and that such guarantee be meant in Great Britain and not in Spain. It is significant that King Manuel is said to be bringing his English retreat and will soon take a mysterious trip to the continent. One report that reaches us says that friends of the deposed king have decided upon making Oporto their base of operations in case of a return from Elba.

### LOOK FOR ANTI-CATHOLIC AID

But dissatisfaction with the new order of things is not limited to the army. It must be remembered that there is a large aristocratic party still in the country and a powerful church party, which, although now dormant, may spring into action at any moment. Also the shopkeepers of the big cities and towns are feeling the effects of the change of government. The rich families have either moved away or have retired into half-mourning and evidently intend to do little if any entertaining. This has meant an enormous loss to the shops, especially the better class stores, which depended almost entirely upon the aristocratic and rich class for their trade. Although the present government is itself aware of the dangerous state of public feeling, it can do nothing but take a few ineffectual precautions. Several generals and a number of officers have been arrested charged with plotting against the republic, but now that it has caught its fish the government doesn't know just what to do with them. It doesn't dare set them and it cannot bring itself to throw them back in the troubled waters.

### WHY ANTI-CATHOLICISM TRIUMPHS IN FRANCE

A voluminous work has just come to hand, published by Blond of Paris, and entitled "The Art of Deceiving, a study in the art of deceiving the voters." It is from the pen of Charles Marcant and its appearance marks an epoch in the fight for Catholicity in France, for the work amounts almost to a mathematical demonstration of the errors of the Catholic Church in France at the present hour. The author is himself a present hour owe their triumph to the fact that on one side—that of the majority—there prevails an invincible and unconsciousness of its own Catholic and moral and national strength; and on the other—that of the hostile minority—all conceivable methods of fraud and chicanery are resorted to in order to display to the people the weakness and the veritable impotence of the handful of men who hold a great Catholic country in their grasp.

It is simply because the anti-clerical thunders, says Marcant, that the long suffering Catholic party imagines itself to be in a hopeless minority.

According to the most recent statistics accounting for the religious of France, there are out of a population of 38,000,000, more than 37,000,000 who registered themselves as Catholics.

There were some 100,000 who registered as "of no faith or as free thinkers."

It follows, therefore, says Marcant, that there are 44 times more Catholics than anti-Catholics, and logically, if there is any Catholic who accepts the disestablishment laws voted by the Chambers, there are 44 who do not accept.

This simple sum suffices to prove that the Catholic party in France is not hostile to the Order, or to the Church, and that the Disestablishment Act did not possess its sympathies.

Experience has shown, says Marcant, that the majority of any people retains much of its childhood's characteristics, and that it is incapable of directing itself.

All the more so is it the case with the French provincial populations who are a nation of thrifty and industrious workers. It is easy, therefore, for a governing class to impose its will, before all, upon a majority that is in its working life, for non-interference in its working life. Orators and editors are subsidized by this minority to conduct a propaganda of lies throughout the country, and this is precisely the state of France to-day. It is impossible to realize, says the author, the condition of ignorance that prevails throughout France; the hopeless credulity of the peasantry and the workers and shopkeepers in the towns is pitiable as to be beyond credibility; they are (he says) the victims of the most impenetrable kind of stories printed and gabbled off by local speakers for the purpose of the hostile propaganda.

During election times this credulousness on the part of the country voter comes a thing of infinite exploitability as a part of the anti-clerical subjugation.

Who, for example, can credit the fact that it was sufficient in a district of the department of Lot to tell the peasant electors that a lot of priests and

nobles were just leaving London for this particular locality (with the object of annexing large areas of the territory under cultivation), to bring about the return of the anti-clerical candidate?

At the present moment there are in France (says Marcant) 28,000,000 of people who are able to read and write, and 10,000,000 (one-fourth of the population) who are unable to either read or write. It is not hard, then, to make an illiterate person, who cannot satisfy himself by reading up facts, believe that there is truth in the harangue of an anti-clerical candidate who declares that "the Pope and the clergy want another Franco-Prussian war; that they are paying money to keep up unrest and to encourage anarchy; that they are responsible for all the labor strikes."

Among certain of the most bigoted anti-Catholic leaders, there could appear to prevail the erroneous idea that the abolition of the Catholic Church in France will bring about the same results as the Reformation in England, namely, a greater individualism among the people, a larger spirit of enterprise, growth of commerce and industry, and in the end a triumphant national prosperity.

This idea (says Marcant) would appear to be the main inspiration of an organization of the kind called the League of a National Church would founder to be one of his principal ambitions.

On the whole, then, it is ignorance—ignorance of the real state of affairs and ignorance of their own strength that is in the main responsible for the fact that France is being exploited to-day by a handful of adventurers who have managed to obtain the reins of government.

How far fraud enables them to rule will be seen in another article.

### A PROTESTANT BISHOP ON UNITY

A bishop of the Protestant Episcopal Church comforted his hearers lately by telling them that their denomination is the keystone of American Christianity; and he proved his assertion as follows: "The keystone holds up the arch. Our Church stands between the Protestant sects with their numbers and vigor on one hand, and the Greek and Roman communions, with their ancient dogma and overlaid dogma on the other hand, and hopes to bring about a union which God Himself can appreciate."

This Protestant Bishop knows nothing about arches, but he does not hesitate to speak about what he does understand. Tell a builder to construct an arch with two huge boulders on one side, and a lot of stones of different sizes and shapes on the other, and he will laugh in your face. The stones in an arch must be of definite size and shape, which must be determined by the relations and the character of the structure. Hand the builder a pudding-stone, small and of no particular form, and say: "Here is the keystone with which you will overcome all difficulties arising from want of adaptability in the other stones," and he will take you for a madman.

That the keystone holds up the arch is a popular notion with just enough truth in it to be allowed to pass uncontradicted. But the combined inward pressure of the stones on both sides are transmitted to the keystone, which must be sufficiently solid to resist a crushing effect. For this something more than the consistency of a pudding-stone, part clay, part pebbles of different kinds is necessary. Moreover, opposite to the inward pressure is the outward great and cause its collapse. Unless one assumes that in the arch of American Christianity this thrust is overcome by an overpowering attraction of the keystone for each of the elements, that is of the Protestant Episcopal Church for the other denominations, it must be resisted by buttresses. The assumption would be absurd, since the repugnance of every religious body for Episcopalianism is evident. As for the buttresses, the bishop never thought of them.

Why should the Church in its flatter be compared to an arch, unless to utter a difficult thing to understand. Our Lord uses the comparison of a fold, something very easy to understand. But his idea is not a pleasant one, implying as it does, limits, restrictions, subjection to authority, things not agreeable to flesh and blood. Still these are the conditions of the people of God, and therefore the only kind God can approve, notwithstanding the Episcopalian bishop's fancy that He would appreciate the arch, is the unity of the fold.—America.

### The Masons Again

A correspondent of the Tablet, of London, writes: "Last December, 1909 an international press conference was held in London, attended by representatives of the foreign press. So many of the latter were found to be Freemasons that a special Masonic welcome was arranged for them. They were invited to attend a regular meeting of the Jubilee Masters' Lodge, held at the Hotel Cecil."

A banquet followed in which special toasts were given beyond those customary on such occasions. The guest of honour was Senator Magalhaes Lima, grand master of Portugal, Freemason, we know is non-political. But by a curious coincidence Senator Magalhaes became agent of the provisional government of Portugal at the Paris on the margin of the revolution of the future. He says that there will be a constitutional government, but that Portugal needs six months dictatorship before elections can take place, and the disposal of the spoils, without questions asked.

### There Shone a Star

Dr. William J. Fischer

Where a star in Bethlehem's opal sky  
And shepherds old outstretched their hands in prayer  
And whispered longingly unto the air  
Their heart's best wish, while Herod's winds did cry  
For blood and hatred—in their awful sigh  
No tone of pity! Yet the world was fair  
When that bright star welcomed the nation's heir  
In a lone cave that midnight clouds passed by.

A candle flickered in a humble room  
Where a Babe, new-born, drew its first, glad breath,  
While angels sang, through heaven's gates ajar,  
The praises of Love's fairest flower  
abloom—  
The Child, that was the Lord of life and death,  
And now, o'er sin's deep gloom, He shone a star.

### CATHOLIC NOTES

Michael Cudaky, founder of the Cutlery Packing Co., Chicago, and one of the wealthiest Irish Catholics in the Republic is dead. He was a faithful son of the Church.

The Jesuit Fathers laboring in Alaska report the conversion of about 1,300 adult Eskimos. One of the best known of these missionaries is Father Bartram, convent, who renounced a fortune on becoming a Jesuit.

A marble cross has been erected near Killarney on the spot where Mass was said during the penal times. The memorial was blessed on Sunday, Nov. 13 by the Bishop of Kerry, the sermon being preached by Canon Lynch of St. Wilfrid's, Haines, Manchester.

The mother superior of the Convent of the Visitation in Wilmington, Del., has received a touching communication from the abbess of the Monastery of La Trappe of St. Joseph, near Chartres, in the Vosges, telling of the recent inundation of the monastery which resulted in the loss of two lives and serious damage to the institution.

Monsignor Falconio gave out an opinion on the course of an inter-view in New Orleans, La., Thursday, Nov. 17, as to the prerogatives of a priest concerning matters of public discussion and action. "No priest should identify himself with any political party," Msgr. Falconio declared. "He must always stand for the right, and for the best man for office, and he must be free to support the right."

The series of poisonous lies about priests, monks and nuns in Portugal that has shocked the decent world has been traced to its source. It is from the lowest class of English newspapers that the persons who got them on the wire took them—one of the worst offenders being a London sheet called "The Chronicle and Daily Express" and the Chronicle made very good running for second place.

Another priest, a venerable Jesuit must be added to the list of victims of the barbarity of the Portuguese revolution. The Father Machado, aged seventy who was well known throughout the whole of Portugal as "The Apostle," died after his arrival at Gibraltar. His death was accelerated by the outrages inflicted on him by mobs in Lisbon and by the privations he suffered.

The will of Miss Florence Nightingale, which has just been proved, shows that to the end of her life she never forgot the devoted nurse who did so much for her own words, to crown her great scheme of mercy with success. She leaves a sum of \$1,250 to the aged Mother Stanislaus of the Hospital of St. John and St. Elizabeth.

There was much festivity as well as much rejoicing in Washington on a perfect Thanksgiving Day, so far as weather was concerned. The President and Mrs. Taft gave their thanks in St. Patrick's Catholic church, as the guests of honor at an annual event at that church. They went through the service with much familiarity, although the President is a Unitarian and Mrs. Taft an Episcopalian.

A Chinese resident recently brought over his wife and two little daughters. The father's ancestors became Catholics two hundred years ago; the mother's four hundred years back. Four hundred years ago was the beginning of the sixteenth century, the time of St. Francis Xavier, when there was no religious competition in China. If such is the Chinese faith, the harvest is well worth the labor.

Cardinal Logue in an address delivered at Armagh on October 27, uttered a very important, but little thought of truth when he said that no heresy ever started in Ireland. The preservation of the faith in that country is indeed remarkable; but one may easily account for it when he considers that Ireland purchased her faith dearly. She knows the value of it, for it has been her only consolation during seven centuries of persecution. Perhaps some other Catholic lands would appreciate the blessing of faith if they were made to pay for it in the same way.

Viviani, the French Minister of Labor, who gained for himself an alabaster notoriety throughout the world by boasting that the French Government had shut out the light of heaven from the rival in blasphemy, M. Croquiou, French Minister for the Colonies, presiding the day at a banquet given at the close of the congress of the Teaching Order, said: "The lay school is the cornerstone of the republican structure, and on this rock we shall build our church." This, it will be noted, was meant to be a parody of our divine Lord's words.

Six up-name the nber

the ager.

n.4. London

day of every month

Alfred Block, Rich-

President James

ANT

EMENT

tholic

Annual

1911

cyclopedia

the CATHOLIC

WORLD

articles by

Writers

of information on

stories and arti-

struction, and

usefulness.

atures

the monthly calen-

are given a poem

outh; a sketch of

Saints for each

the People; Recent

Books out-

and the Correct

Pages of reading

the following col-

Recipes; Some

and Some

do not Believe;

Some Questions;

care of the Sick;

their Origin; The

Vestments and In-

of Meat in the

of the Catholic

Catholic Fraternal

in the United

Articles

says—An interest-

and appreciative

in the conveyance

freight up and

here traced on foot.

Abundantly illus-

Days—A story

Pennsylvania town-

nesses.

Editor—A strong

with an unexpected

Keon.

of the Visitation

and growth of

community. Sketches

of the People; Recent

of the People; Recent

of the People; Recent

of the People; Recent







THE SITUATION IN SPAIN

A special correspondent of the New York Herald in Rome has succeeded in obtaining the following statement regarding the religious crisis in Spain...

M. Canalejas, since the beginning of his government, has openly shown his determination to raise a "war of opinion" against the Holy See...

Among the prejudices and impressions that he and his press have circulated abroad the chief is that religious liberty and toleration are much vaunted in our time...

It has been said that it is absurd and intolerable that Spain should not have religious liberty, that the non-Catholic cults should not be tolerated...

Having thus explained the question in its general aspect, let us see how the negotiations have been conducted...

Well, this whole campaign is destined to be a serious irritation to the Holy See, but not to the competent judgment of thinking and experienced men...

The first of them is that the Catholic Church has been the soul of the land of the Old. The "Reconquista" was made in the name of the religion...

The second fundamental fact is the Concordat. Between the Holy See and the Spanish Crown there exists a solemn pact, which regulates the situation of the Church in the realm of his Majesty...

It is not possible, therefore, to establish a serious comparison between Spain and the United States with regard to the Catholic Church...

On the other hand the Holy See asked that the Congregations which conformed to these rules and which, in addition, complied with the formalities of the civil registration, should enjoy complete civil personality...

It is rather interesting to see that this note has grown more and more, and now almost no discussion of religion is held without a hint at least of this state of affairs...

It is only for the spiritual that the Church exists, so no wonder Protestantism is declining. It is the spiritual mission of the Church that counts, and who who plans kindness gathers love.

When the Holy See will never approve separation, because it is a fundamental principle that the Church and the State should be in agreement for the good of the people...

But after all, are Catholics in Spain willing to conform to the regime existing in the United States by a just and loyal separation?

branch of the Parliament this was simply because the Cabinet resigned before it had time to submit the convention to it...

The Spanish Government in a second note of May 20, insisted on its first proposal, rejecting the counter-proposal proposed by the Holy See...

Let the Spanish Government then, restore her property to the Church and leave her the free administration of it, as is done by the United States...

But Senor Canalejas and his whole anticlerical coalition turn a deaf ear to this kind of separation. Senor Canalejas began his policy by publishing two decrees within a few days of each other...

These two decrees are the symbol of the famous religious liberty which the secularists want to inaugurate in the Latin countries, and it is in order to conceal this scope that Senor Canalejas and his friends are carrying on a press campaign...

Having thus explained the question in its general aspect, let us see how the negotiations have been conducted...

1. The Royal Ordinance of May 30 putting into force an Ordinance of April 9, 1902, on the Religious Congregations, which, precisely because it contained many dispositions not contained in a *modus vivendi* established that year...

2. The intentions expressed in the message from the Crown, which announced a measure of reform of the general law of associations, and in the Latin purpose of excluding from the schools the teaching of the faith...

3. That a reduction be made in the number of Religious Houses in Spain, and the establishment of rules tending to prevent a further increase...

4. That the Religious Congregations should be subject to all the imposts of the realm which affected other moral personalities or Spanish subjects.

5. That the Holy See also declared itself willing to apply in individual cases suitable remedies for all abuses made known to it by the Government regarding the existence and the number of the Religious Houses.

6. That the Congregations which conformed to these rules and which, in addition, complied with the formalities of the civil registration, should enjoy complete civil personality...

7. That the Holy See also declared itself willing to apply in individual cases suitable remedies for all abuses made known to it by the Government regarding the existence and the number of the Religious Houses.

8. That the Congregations which conformed to these rules and which, in addition, complied with the formalities of the civil registration, should enjoy complete civil personality...

trous, graved the Cross, and entered into possession of these countries in the name of God, often lifting up his voice in a solemn chant...

From the hunting-grounds he was sent back to the village laden with venison, and from the village made to carry supplies in return from the camp...

Again the incontinent savages grew ashamed of their leuity, and once more the captive's death was determined on. He was to have been immolated by the one of the god of the chase, when a capture of hostile Indians, who were burnt instead, once more saved his life...

Let us recall here the chief of these unilateral and anti-concordatory acts of the Spanish Government during the present negotiations, omitting those of less importance...

1. The Royal Ordinance of May 30 putting into force an Ordinance of April 9, 1902, on the Religious Congregations, which, precisely because it contained many dispositions not contained in a *modus vivendi* established that year...

2. The intentions expressed in the message from the Crown, which announced a measure of reform of the general law of associations, and in the Latin purpose of excluding from the schools the teaching of the faith...

3. That a reduction be made in the number of Religious Houses in Spain, and the establishment of rules tending to prevent a further increase...

4. That the Religious Congregations should be subject to all the imposts of the realm which affected other moral personalities or Spanish subjects.

5. That the Holy See also declared itself willing to apply in individual cases suitable remedies for all abuses made known to it by the Government regarding the existence and the number of the Religious Houses.

6. That the Congregations which conformed to these rules and which, in addition, complied with the formalities of the civil registration, should enjoy complete civil personality...

7. That the Holy See also declared itself willing to apply in individual cases suitable remedies for all abuses made known to it by the Government regarding the existence and the number of the Religious Houses.

8. That the Congregations which conformed to these rules and which, in addition, complied with the formalities of the civil registration, should enjoy complete civil personality...

9. That the Holy See also declared itself willing to apply in individual cases suitable remedies for all abuses made known to it by the Government regarding the existence and the number of the Religious Houses.

10. That the Congregations which conformed to these rules and which, in addition, complied with the formalities of the civil registration, should enjoy complete civil personality...

vouchsafed to begin it, and to make my blood become the seed of Christ, partially. This prayer was heard. A sudden change had since his visit swept over the spirit of the barbarians...

There was, however, division in the camp. The Wolves and the Tortoises did not approve of his treatment, and protested against such a breach of faith...

And so it was, that before many years had elapsed, though ever fresh dangers, an Iroquois mission was actually, though intermittently, established. Once again the blood of a martyr was the seed of Christians...

While the Indians were asleep Father Jogues stole from his prison, was conveyed to the river, entered a rowboat and was rowed to the large ship. When his escape was discovered the captain, fearing the wrath of the Indians, asked Father Jogues if he would go on land...

Presently a vessel was sailing for Europe and Father Jogues sought himself of it. A violent storm caught the vessel in the English Channel and drove them into Falmouth in 1633. Here he fell in with a French vessel, the *St. Jean*, and he was taken on board a vessel and conducted down the river, and landed in New York.

Presently a vessel was sailing for Europe and Father Jogues sought himself of it. A violent storm caught the vessel in the English Channel and drove them into Falmouth in 1633. Here he fell in with a French vessel, the *St. Jean*, and he was taken on board a vessel and conducted down the river, and landed in New York.

Presently a vessel was sailing for Europe and Father Jogues sought himself of it. A violent storm caught the vessel in the English Channel and drove them into Falmouth in 1633. Here he fell in with a French vessel, the *St. Jean*, and he was taken on board a vessel and conducted down the river, and landed in New York.

Presently a vessel was sailing for Europe and Father Jogues sought himself of it. A violent storm caught the vessel in the English Channel and drove them into Falmouth in 1633. Here he fell in with a French vessel, the *St. Jean*, and he was taken on board a vessel and conducted down the river, and landed in New York.

Presently a vessel was sailing for Europe and Father Jogues sought himself of it. A violent storm caught the vessel in the English Channel and drove them into Falmouth in 1633. Here he fell in with a French vessel, the *St. Jean*, and he was taken on board a vessel and conducted down the river, and landed in New York.

Presently a vessel was sailing for Europe and Father Jogues sought himself of it. A violent storm caught the vessel in the English Channel and drove them into Falmouth in 1633. Here he fell in with a French vessel, the *St. Jean*, and he was taken on board a vessel and conducted down the river, and landed in New York.

Presently a vessel was sailing for Europe and Father Jogues sought himself of it. A violent storm caught the vessel in the English Channel and drove them into Falmouth in 1633. Here he fell in with a French vessel, the *St. Jean*, and he was taken on board a vessel and conducted down the river, and landed in New York.

Presently a vessel was sailing for Europe and Father Jogues sought himself of it. A violent storm caught the vessel in the English Channel and drove them into Falmouth in 1633. Here he fell in with a French vessel, the *St. Jean*, and he was taken on board a vessel and conducted down the river, and landed in New York.

Presently a vessel was sailing for Europe and Father Jogues sought himself of it. A violent storm caught the vessel in the English Channel and drove them into Falmouth in 1633. Here he fell in with a French vessel, the *St. Jean*, and he was taken on board a vessel and conducted down the river, and landed in New York.

Presently a vessel was sailing for Europe and Father Jogues sought himself of it. A violent storm caught the vessel in the English Channel and drove them into Falmouth in 1633. Here he fell in with a French vessel, the *St. Jean*, and he was taken on board a vessel and conducted down the river, and landed in New York.

Presently a vessel was sailing for Europe and Father Jogues sought himself of it. A violent storm caught the vessel in the English Channel and drove them into Falmouth in 1633. Here he fell in with a French vessel, the *St. Jean*, and he was taken on board a vessel and conducted down the river, and landed in New York.

Presently a vessel was sailing for Europe and Father Jogues sought himself of it. A violent storm caught the vessel in the English Channel and drove them into Falmouth in 1633. Here he fell in with a French vessel, the *St. Jean*, and he was taken on board a vessel and conducted down the river, and landed in New York.

Presently a vessel was sailing for Europe and Father Jogues sought himself of it. A violent storm caught the vessel in the English Channel and drove them into Falmouth in 1633. Here he fell in with a French vessel, the *St. Jean*, and he was taken on board a vessel and conducted down the river, and landed in New York.

Presently a vessel was sailing for Europe and Father Jogues sought himself of it. A violent storm caught the vessel in the English Channel and drove them into Falmouth in 1633. Here he fell in with a French vessel, the *St. Jean*, and he was taken on board a vessel and conducted down the river, and landed in New York.

Presently a vessel was sailing for Europe and Father Jogues sought himself of it. A violent storm caught the vessel in the English Channel and drove them into Falmouth in 1633. Here he fell in with a French vessel, the *St. Jean*, and he was taken on board a vessel and conducted down the river, and landed in New York.

Presently a vessel was sailing for Europe and Father Jogues sought himself of it. A violent storm caught the vessel in the English Channel and drove them into Falmouth in 1633. Here he fell in with a French vessel, the *St. Jean*, and he was taken on board a vessel and conducted down the river, and landed in New York.

Presently a vessel was sailing for Europe and Father Jogues sought himself of it. A violent storm caught the vessel in the English Channel and drove them into Falmouth in 1633. Here he fell in with a French vessel, the *St. Jean*, and he was taken on board a vessel and conducted down the river, and landed in New York.

Presently a vessel was sailing for Europe and Father Jogues sought himself of it. A violent storm caught the vessel in the English Channel and drove them into Falmouth in 1633. Here he fell in with a French vessel, the *St. Jean*, and he was taken on board a vessel and conducted down the river, and landed in New York.

Presently a vessel was sailing for Europe and Father Jogues sought himself of it. A violent storm caught the vessel in the English Channel and drove them into Falmouth in 1633. Here he fell in with a French vessel, the *St. Jean*, and he was taken on board a vessel and conducted down the river, and landed in New York.

Presently a vessel was sailing for Europe and Father Jogues sought himself of it. A violent storm caught the vessel in the English Channel and drove them into Falmouth in 1633. Here he fell in with a French vessel, the *St. Jean*, and he was taken on board a vessel and conducted down the river, and landed in New York.

Presently a vessel was sailing for Europe and Father Jogues sought himself of it. A violent storm caught the vessel in the English Channel and drove them into Falmouth in 1633. Here he fell in with a French vessel, the *St. Jean*, and he was taken on board a vessel and conducted down the river, and landed in New York.

Presently a vessel was sailing for Europe and Father Jogues sought himself of it. A violent storm caught the vessel in the English Channel and drove them into Falmouth in 1633. Here he fell in with a French vessel, the *St. Jean*, and he was taken on board a vessel and conducted down the river, and landed in New York.

Presently a vessel was sailing for Europe and Father Jogues sought himself of it. A violent storm caught the vessel in the English Channel and drove them into Falmouth in 1633. Here he fell in with a French vessel, the *St. Jean*, and he was taken on board a vessel and conducted down the river, and landed in New York.

Presently a vessel was sailing for Europe and Father Jogues sought himself of it. A violent storm caught the vessel in the English Channel and drove them into Falmouth in 1633. Here he fell in with a French vessel, the *St. Jean*, and he was taken on board a vessel and conducted down the river, and landed in New York.

BOOK SALE

Slightly Shelf Worn, at Greatly Reduced Prices

Table listing various books for sale with their original and sale prices. Includes titles like 'A Daughter of New France', 'The Heroism of the Sea', 'A Year of Life', etc.

ALL BOOKS SENT POST-PAID ON RECEIPT OF PRICE. Make Sure Choice

The Catholic Record

Publishers and Book Sellers London, Canada



What About Your Sleeping Room?

There should be a quiet, reposeful beauty about your bedroom—a refined and soothing elegance that woos sleep. You may feel like buying a new suite for one or more of your bedrooms, but you don't need to.

Send for our free booklet, entitled "Dainty Decorator," and learn how "LACQUERET" will make the old suite shine with all the beautiful lustre of new life.

International Varnish Co. Toronto - Winnipeg 2365



NOTE—"LACQUERET" is sold in full imperial measure packages only

attention not only in this country but in England. One of the most sturdy of Presbyterian ministers, a man who is most bitter with regard to the Church, declared that he knew that some such state of affairs was described by the title existing in England, but he did not think that in the United States, and above all in New England, usually looked upon as a firm bulwark of Puritanism, any such impression could prevail.

It is rather interesting to see that this note has grown more and more, and now almost no discussion of religion is held without a hint at least of this state of affairs. Much of the loss of the influence of Protestantism and the prestige of Protestantism is due to the fact that they do not preach religion and any other popular subjects that is of interest at the moment. A writer in the Atlantic Monthly for October declares that "in listening to an up-to-date sermon one finds it as frequently 98 per cent. political and socialistic and 2 per cent. spiritual."

It is only for the spiritual that the Church exists, so no wonder Protestantism is declining. It is the spiritual mission of the Church that counts, and who who plans kindness gathers love.

In Dread of Piles

Many believe that nothing short of the surgeon's knife will effect cure. They do not know Dr. Chase's Ointment

The agony caused by the intense itching the depressing and debilitating effect on the system, the dread lest a surgical operation might be necessary—these are the things which make piles or hemorrhoids so distressing.

The doctors have been recommending surgical operations as the only cure, but the surgical operation, with all its dangers and expense and pain, does not usually effect a lasting cure.

Mr. J. Mawer, Roden, Man., writes: "Dr. Chase's Ointment is a wonderful preparation. I had itching piles for over six years, and though I tried two other preparations could not obtain much benefit. The doctor told me there was no cure for me, and that I would have to undergo an operation."

To make the cure thorough and lasting it is only necessary for you to keep up the treatment regularly and persistently. Don't be satisfied with relief. Dr. Chase's Ointment will cure completely if you will do your part. 60 cents a box, at all druggists, or Edmanson, Bates & Co., Toronto.



What About Your Sleeping Room?

There should be a quiet, reposeful beauty about your bedroom—a refined and soothing elegance that woos sleep. You may feel like buying a new suite for one or more of your bedrooms, but you don't need to.

Send for our free booklet, entitled "Dainty Decorator," and learn how "LACQUERET" will make the old suite shine with all the beautiful lustre of new life.

International Varnish Co. Toronto - Winnipeg 2365



NOTE—"LACQUERET" is sold in full imperial measure packages only

attention not only in this country but in England. One of the most sturdy of Presbyterian ministers, a man who is most bitter with regard to the Church, declared that he knew that some such state of affairs was described by the title existing in England, but he did not think that in the United States, and above all in New England, usually looked upon as a firm bulwark of Puritanism, any such impression could prevail.

It is rather interesting to see that this note has grown more and more, and now almost no discussion of religion is held without a hint at least of this state of affairs. Much of the loss of the influence of Protestantism and the prestige of Protestantism is due to the fact that they do not preach religion and any other popular subjects that is of interest at the moment. A writer in the Atlantic Monthly for October declares that "in listening to an up-to-date sermon one finds it as frequently 98 per cent. political and socialistic and 2 per cent. spiritual."

It is only for the spiritual that the Church exists, so no wonder Protestantism is declining. It is the spiritual mission of the Church that counts, and who who plans kindness gathers love.

In Dread of Piles

Many believe that nothing short of the surgeon's knife will effect cure. They do not know Dr. Chase's Ointment

The agony caused by the intense itching the depressing and debilitating effect on the system, the dread lest a surgical operation might be necessary—these are the things which make piles or hemorrhoids so distressing.

The doctors have been recommending surgical operations as the only cure, but the surgical operation, with all its dangers and expense and pain, does not usually effect a lasting cure.

Mr. J. Mawer, Roden, Man., writes: "Dr. Chase's Ointment is a wonderful preparation. I had itching piles for over six years, and though I tried two other preparations could not obtain much benefit. The doctor told me there was no cure for me, and that I would have to undergo an operation."

To make the cure thorough and lasting it is only necessary for you to keep up the treatment regularly and persistently. Don't be satisfied with relief. Dr. Chase's Ointment will cure completely if you will do your part. 60 cents a box, at all druggists, or Edmanson, Bates & Co., Toronto.



The Catholic Record

Price of subscription—\$1.50 per annum. United States & Europe—\$2.50

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

Advertisements for teachers, situations wanted, etc. sent each insertion. Remittance to accompany the order.

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

Mr. Thomas Coffey. Dear Sir:—Since coming to Canada I have been a reader of your paper.

Mr. Thomas Coffey. Dear Sir:—For some time past I have read your paper, the Catholic Record, and congratulate you upon the manner in which it is published.

LONDON, SATURDAY, DECEMBER 17, 1910

An excellent New Year's gift for a friend would be the payment of a year's subscription for the CATHOLIC RECORD.

LITERAL OR FIGURATIVE

The other Sunday the pastor of St. Andrew's church preached upon the Eucharist, or, as we should say, the Blessed Eucharist. His reason for so doing was that "a wrong impression might be created on the minds of the young folks of to-day."

THE BRITISH CRISIS

There is, without knowing the reason why, a grave crisis in British politics. A bill was introduced last spring to regulate the relations between the two Houses. It was read a first time, which is the stage of it at present.

PROTESTANTS WOULD NOT PRESUME TO GROUND THEIR ORDINANCE OF THE LORD'S SUPPER UPON MORE SIMILARITY.

Our Lord says, "This is My Body"—and while the hearer is beginning to take in His meaning He goes on, "That Body which is given for you." These emphatic additions have the force of an assertion of reality and literalness altogether opposed to mere appearance or symbol.

THE REV. DR. HINCKS

We have not the honor of knowing this rev. gentleman, nor have we, if the Globe report is true, any desire to make his acquaintance. He seems to have preached in Broadway Tabernacle in Toronto, a Methodist Church, on Sunday Dec. 4.

THE DEATH OF MRS. EDDY

Mrs. Eddy, the discoverer and founder of Christian Science, died at her mansion 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.

A BAPTIST ARGUMENT

We cannot credit any of our separated brethren with too much logic. Their principles do not appeal to us, and their consequences are seldom strongly drawn.

NOTES AND COMMENTS

THE MISSION TO NON-CATHOLICS which was carried through with such success by the Paullist Fathers in Toronto last week, marks the dawning of a new day in what has long been regarded as the very citadel of Protestantism on this continent.

TO GOOD MORALS AND TO GOOD MANNERS

A CATHOLIC paper is necessarily somewhat 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 Father of urging unceasingly the diffusion of Catholic papers, magazines and books.

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 praise 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.

IF ALL THE EVIL OF LIFE MAY NOT BE LAID AT THE DOOR OF THE PRINTER'S ART

It has been found a murderous weapon in the hands of the Author of Evil. The world, the flesh and the devil, it has been said, had free play for centuries without the press, but who that is able rightly to estimate the trend of the modern 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.

IF ALL THE EVIL OF LIFE MAY NOT BE LAID AT THE DOOR OF THE PRINTER'S ART

IN FACE OF THIS, how great a responsibility rests upon the Catholic scribe. Catholic writers are all too few, and their increase the great heart of Pius X. has gone out in anxious prayer.

TO GOOD MORALS AND TO GOOD MANNERS

But the venture has been justified by its results, and the discernment and judgment of the Dean, been conspicuously vindicated. St. Paul's was thronged night after night, and making every allowance for curiosity on the part of some, it is quite certain that very many were drawn to the lectures by an honest spirit of enquiry, and—let us hope—a sincere desire to follow the light which the occasion did not fail to afford them.

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 praise 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.

TO GOOD MORALS AND TO GOOD MANNERS

A CATHOLIC paper is necessarily somewhat 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 Father of urging unceasingly the diffusion of Catholic papers, magazines and books.

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 praise 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.

TO GOOD MORALS AND TO GOOD MANNERS

A CATHOLIC paper is necessarily somewhat 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 Father of urging unceasingly the diffusion of Catholic papers, magazines and books.















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, long-descended person, with a spiritual ancestry 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. There are one hun-

deeps, even if it be but for an hour, the sense of their relationship to what they may be tempted to take lightly as "Protestant churches." Nothing can Protestantize them. What do they know of "hateful Henry" and the Reformation, or Cranmer, and the Homilies? Built and hallowed as Catholic, loved and used as Catholic, they were still Catholic when lost, and through all external changes, and the wild winds of doctrine, Catholic they are still, and nothing else whatever. They were sealed with Christ by men who knew the nation. Allens and snow have not dimmed their baptismal beauty one whit. It glows bright, if one only looks for it, on gray towering fane all over the not very happy land of Gregory and Augustine, the land proud once to name itself Our Lady's Dowry.—E. N. Y., in America.

IRISH HAVE ACCOUNT TO SETTLE WITH LORDS

LANDSDOWNE'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 override the will of the people. Every race in these islands has the right to see 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, which has so heavy an amount to lay at the door of that sinister assembly as the Irish people.

"Now and then a stray peer with democratic principles, fine his way to the House of Lords, but under the system created by the accused Act of Union, precaution is taken against the admission to the House of Peers of a single man who represents the national aspirations and the democratic principles of the Irish people. Irish nationality finds its representatives in an Ashdown, Irish progress in a Clarrieade. And to make the assurance doubly sure that no aspiration of the Irish people shall have any chance at the bar of the House of Lords, the dominant party in the Atlantic sent to the House of Lords a great Anglo Irish landlord, the name of whose family is written deep in the coffin-shop, the Lansdowne hospital ward, and the thousands of unmarked graves in the cemetery of the Lansdowne property in the days of the famine.

"The cry of 'American dollars' comes from the lips of men who were not ashamed for more than two generations to put into their pockets the money which the robust arms and the generous and unselfish hearts of our people across the Atlantic sent to the oppressed and poverty-stricken relatives at home. No American dollar for the cause of Irish freedom; millions of American dollars for the sacred rack-rent such is the cry of the Irish people.

"These facts point to our people the straight and simple path of duty at these elections; it is to oppose with their utmost strength and zeal the House of Lords and all its parasites, and to support those candidates, whether of the Liberal or the Labor party, who at once are genuine opponents of the House of Lords, and genuine supporters of the right of Ireland to self-government."

THE ILLNESS OF REV. FATHER DEVLIN

The Catholic people of Santa Barbara parish, where Rev. Father Devlin, a distinguished member of the Canadian province of the Jesuit Order, has been staying for some time past, will regret to hear of the serious illness which overtook him in Los Angeles this week. The well known zeal of this active minister would not permit him to remain inactive even when he had not yet fully recovered from a previous illness, on account of which his superiors had sent him to sojourn while in the balmy climate of Southern California. He has been giving missions and conducting retreats and other religious exercises for many of our communities in the Southland since he came here, and he has been a very successful missioner at Needles. Only last Sunday while conducting the exercises of a Solemn Triduum at the Good Shepherd Home in his city, he was laid to rest in the Church in an eloquent sermon on Purgatory. The zealous priest, however, had evidently overtaxed his strength for he was seized with a serious attack of illness when concluding the exercises of the Triduum the following morning, and has since been under medical care at the Sisters Hospital. The many friends whom the eloquent missionary has made since he came to California, as well as the members of the communities to whose spiritual profit he has contributed by his preaching, will be glad to hear of his speedy restoration to health and vigor again.—The Tidings, Los Angeles, Cal.

ABATING A NUISANCE

Of all the unmitigated nuisances that infest the club and other gathering places of men, the fellow who uses profane language and is ever ready with his "funny story" is the most obnoxious. He is a foul creature who should not be permitted in circles in any way claiming respectability. This being absolutely true, it is gratifying to note that the Chicago Newspaper Club has instituted measures to rid itself of the vile excrecences. In notice sent to the entire membership the officers say: "Any member using obscene or unclean language must expect to be reminded of the determination of the club officers, and if, after due notice, he persists in it, he must expect to be asked to resign as an undesirable member, following which, if he should not resign, he must expect to be expelled, even if it be but for an hour, the sense of their relationship to what they may be tempted to take lightly as 'Protestant churches.' Nothing can Protestantize them. What do they know of 'hateful Henry' and the Reformation, or Cranmer, and the Homilies? Built and hallowed as Catholic, loved and used as Catholic, they were still Catholic when lost, and through all external changes, and the wild winds of doctrine, Catholic they are still, and nothing else whatever. They were sealed with Christ by men who knew the nation. Allens and snow have not dimmed their baptismal beauty one whit. It glows bright, if one only looks for it, on gray towering fane all over the not very happy land of Gregory and Augustine, the land proud once to name itself Our Lady's Dowry.—E. N. Y., in America.

Ecclesiastical Ware. IN STERLING SILVER, GOLD AND SILVER PLATE. Chalices, Ciboria, Ostensoria, Sanctuary Lamps, Crucifixes, etc. of the latest and most improved designs and best workmanship, strictly rubrical and of guaranteed quality. Correspondence solicited. IF INTERESTED, WRITE FOR CATALOGUE. Meriden Britannia Company, HAMILTON, CANADA.

Cowan's Cocoa. Is absolutely pure, strong and healthful. Delightful in flavor, nourishing, economical. Cocoa should be boiled three or four minutes in either milk or water to produce best results. The Cowan Co. Limited, Toronto.

expelled as he would be from any other decent organization of intelligent men. The club surely must be possessed of some pretty tough timber, for the officers relate that the vile talk turned loose on persons helpless to avoid hearing it has kept prospective members out. Also that it has interfered with the cafe business, "for men will not eat while they have to hear talk calculated to prevent the retention of food once swallowed."

One cannot walk along the street nowadays without hearing language that is nauseating in its very violence. I find their mission societies paying any body who can speak the language to celebrate a bogus Mass, hear confessions, administer the Sacraments and, strangers of all persuasions are more consistent than to do it. It may destroy religion in our people, they have not their own priests and rite, but it will make them unbelievers and in the end ruin them as 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 of a Mass in order to delude the people."—America.

Receive Communion from Grandfather

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 simple but touching ceremony took place at the Chateau Haid, near Egra, in Bohemia, in the domestic chapel. The interest of the sacred occasion was enhanced by the fact that the priest who administered the Holy Eucharist to these mitres for the first time was other than the grandfather of both communicants—Father Raymond de Lowenstein, of the Order of Friar Preachers, formerly known in the world as H. S. H. Prince Charles de Lowenstein.—Catholic Telegraph.

POPULATION OF BOSTON.—A friend in Kingston wrote us some time ago asking what was the Catholic population of the city of Boston, Mass. We had stated in a former issue of the Record that it was sixty per cent, but this was disputed by some friends of our correspondent. We wrote for information to the city named and have been advised that Catholics are 65 per cent of the population of Boston.

TO LAWYERS.—There is a good opening for a Catholic lawyer in one of the thriving towns of the North-West. For particulars address J. K. CATHOLIC RECORD OFFICE, London, Ont.

AN OLD SUBSCRIBER.—We can procure for you the pictures which you desire, price thirty cents for both.

It is the royalty of Christ reflected in Mary to which the Christian world bows down. She was the grandest work of His redeeming grace.—Bishop Hedley.

TEACHERS WANTED

NORMAL TRAINED TEACHER FOR SENIOR S. S. No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

WANTED FOR S. S. No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

WANTED FOR S. S. No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

WANTED FOR S. S. No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

WANTED FOR S. S. No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

WANTED FOR S. S. No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

WANTED FOR S. S. No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

WANTED FOR S. S. No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

WANTED FOR S. S. No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

WANTED FOR S. S. No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

WANTED FOR S. S. No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

WANTED FOR S. S. No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

WANTED FOR S. S. No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

WANTED FOR S. S. No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

WANTED FOR S. S. No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

WANTED FOR S. S. No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

WANTED FOR S. S. No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

WANTED FOR S. S. No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

WANTED FOR S. S. No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

WANTED FOR S. S. No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

The Home Bank of Canada. SOME of the most substantial accounts in the Home Bank have started with a deposit of just one dollar. Having acquired the habit of saving, such a depositor has saved from week to week until he has had enough to his credit to take advantage of some profitable investment. In all his dealings, and as his wealth grew, this depositor has not forgotten the Home Bank where he deposited his first small savings. That is why the Home Bank wants your first dollar. Full compound interest paid.

Order This Dress To-Day. Comes in soft warm cloth in plain colors for winter wear, Black, Navy, Dark Green, Dark Grey, Dark Brown, Dark Red, etc. Full length in same colors as above, and for evening wear in Cream, Pink and Sky Blue. The best material, waist measure, hip measure and length of skirt in "odd skirt" waist has two tucks on each shoulder and tucked up front, skirt is made in the new pleated style; 18 large satin buttons from the waist to the hem. \$12.50 all that we ask for this suit in either material. Order this wonderful bargain today, ask for suit No. 2727 and 35 cents for postage. Mention this ad. STANBARD GARMENT CO., 9 Coote Block, London, Ont.

Mission Supplies. I have full stocks of 11-point, 12-point, 14-point, 16-point, 18-point, 20-point, 22-point, 24-point, 26-point, 28-point, 30-point, 32-point, 34-point, 36-point, 38-point, 40-point, 42-point, 4