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TORONTO

MONDON, ONTARIO, SATURDAY, OCTOBER 21, 1911

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HIRED WEDDING GARMENTS

Love rules the court, the camp, the grove, or so says a ministrel whose harp notes, less grand perhaps than those of Tara, have yet a pretty, old-fashioned melody of their own. And, possibly, this wide-reaching sovereignty may have helped sweet in the atmosphere of No. 91 Ridge street for the fastidious . 91 Ridge street for the fastidiou Norman Keith, pacing the filthy pay Aroman Keith, pacing the filthy pavements for as short a space either way as would permit him to turn. Some wariness even then was necessary to avoid stepping on various mudencrusted children who wandered between the doorsteps of "M. Schneider, Ladies' Tailor," and the gutter; or being jostled by sallow women passing with jostled by sallow women passing with shawls over their heads, or unclean, foreign-looking men in long beards and coats and shabby, tall hats.

He had been waiting now nearly an hour for the reappearance of his wife—upstairs with M. Schneider.

"Ah, dere, Mister Duke!" said a grimy

chin, purposely running against him; d strong words rose to his lips. But t then a tall young lady, brown eyed way brightened, for they had been married but a few months and it was an undemonstrative belief of his that the sun, moon and stars shone in her

"Here, take my arm. We must force way through this mob. What a beast-place! Even to hang on to the plat-perm of a Grand street car will be bliss

How did you ever hear of him?"

"Oh, it was Mrs. Hatton found him from something she saw in the paper; and lost her way the first time, but has all her dresses made there now. My dear, his price is absuredly low, and such a beautiful fit."

"He is a little rough," Isabel admitted; "twists and twiris you about like a dummy when he is measuring."
"He does?"—lightning gathering.
"I wish you would not seewl like that. With glasses it makes you resemble Emin Bey, and you know, dearest, like Ben Belt's sweet Alice, I tremble with fear at your frown."
Her laughing coquetry did not wholly dissipate the cloud.

On, see here," she said, pressing his "On, see here," she said, pressing his arm a little closer, "is it not delight fully rediculous?" In a small shop window, near Grand street, was an inscription: "Wedding Outfits to Hire." A draggled white satin gown hung side by side with a rusty dress coat, and on a cushion in front lay a pair of soiled white slippers and a crushed and tawdy orange flower wrestly. orange flower wreath.
" 'To hire!'" Isabel repeated, with

her pretty, low laugh. "Imagine hiring one's wedding suit and returning it

next day."
"It is a droli," he asserted, peering at the things and foregetting his irrita-

Just then their car came along, and ed in getting or. But by ill chance she was squeezed into a corner in a decidedly rough-looking crowd of pass-engers, and he, near the door, could see but the top of her little toque, and stood next a man whose breath was violently suggestive of the cup which cheers and also inchriates.

"It would give me a beautif !! fit, I know, to attend his proceedings again. As it is a tailor, however, you will all find his gowns 'better fashioned, more quaint, more pleasing, more commendable, than some industrious woman's work. What a crowd in that little den when we went up, and, a surly brute he looks,"

"He is a little rough," Isabel admitted; "twists and twirls you about like a "Was! smiling? You have not will admin the greatest in the greatest in

More than there are not not before the second and second the secon

THE CATHOLIC RECORD

The part and a gray and a gray of the control dividual, and all the less as the day of the manifestation recedes through the hazy mist of the passing ages. What will the Incarnate do? What new mys-tery will He unfold in order to be mine to-day, as I live remote in space from Palestine, remote in time from the morning when angels bade the shep-herds hurry to the lowly crib where lay the new-born Sayiour? Rabeld Leave.

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OBER 21, 1911

of olden paganism of olden paganism, if from the supernal in despair at hazy who should bend creature, and in per to the creature or's lips, love from

earken to the deor the first of men, over broke forth in shold I come," exand the Word dwelt among us; y, the glory as it then of the Father, th." The incarnaGod so loved the nly-begotten Son." on the Almighty manity—closeness in. So urgent was a Word to become of it in the revelaof it in the revela-coording to some Christian theology, Inful humanity the rand Redeemer, had humanity re-righteeners righteousness of the friend, as the lis love for those

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IS made flesh and the condescension human thought; mward leap; yet tisfied. All very men who reamed core of centuries esus and were the loops of power and too, so far as refact, once entered in the most of humanity. Coveted personal soul of each one lim, personal concee. Love to the ittle, personal con-ice. Love to the so little to the in-ess as the day of edes through the ling ages. What What new mys-

What new mysorder to be mine
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THOS. COFFEY, LL. D., Editor and Publisher. dvertisement for teachers, situations wanted, etc. he order.

Approved and recommended by the Archbishops of croate, Kingston, Ottawa and St. Boniface, the labops of London, Hamilton, Peterberough, and gedensburg, N. Y., and the clergy throughout the

ision.

s. Luke King.P.J. Neven, E. . Broderick, M. rarty, Mrs. W. E. Smith and Miss Sara Hanley fly authorized to receive subscriptions and ct all other business for the CATHOLIC RECORD. for distract of Nipissing Mrs. M. Reynolds.

abounts.

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

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

st. Thomas Coffey
My Dear Sir.—Since coming to Canada I have
seen a seader of your paper. I have noted with satisaction that it is directed with intelligence and
ability, and, above all, that it is imbused with a strong
Catholic spirit. It strenuously defends with a strong
catholic spirit. It strenuously defends with a strong
catholic spirit. All the strong catholic spirit.

The strong of the strong catholic spirit with the same time
says and authority interests of the country. Followromouting the best interests of the country. Followromouting the best interests of the country.

Ottawa, Canada, March 7th, 1900.

Thomas Coffey

Thomas Coffey

There is the care of th

LONDON, SATURDAY, OCTOBER 21, 1911

THE CAMPAIGN OF EDUCATION

Extremely interesting and instinctive is the fact that the powers that be in Britain consider it necessary to prepare the way for Home Rule legislation a campaign of systematic education of the people. The Asquith administraunequivocally pledged to Home did not allow the electorate to lose sight of this fact, nor of another patent of the situation; and yet, notwithstanding the emphatic endorsement of the Government at the polls, education of the people through the press, through public meetings, lectures and addresses, is undertaken in order that the people may be, as far as possible, in complete and intelligent sympathy with their of this vital question.

All of which goes to show that in sensitive to public opinion and sentiment than they are, as a rule, in Canada. In this respect we have something to learn from the old land.

Naturally since Home Rule is a endeavoring to educate the people up and leave even Christians with a weak estion at issue. Unfortunately some to prejudice, and to fan the dying London Standard pretends that there is a serious revival of Fenianism in Ireland. In glaring headlines we read Fenianism in Ireland; Possible Results of Home Rule. New

say, he is not even accused of saying. anything whatever about Protestants, me of whom are as enthusiastic in the And mark what discord follows." cause of Gaelic revival as himself; while some of its most obstinate opponents are found in the ranks of the priesthood. But the London Morning Post is not to be deceived: "The aim they all have in view [is] the driving of the English (that is the Protestant section) bag and baggage out of the country," and this is the flimsy rubbish that, on reading whole text of the article, we find is the sole instification for the startling headline, " New leaders agitate for Irish language and would drive the Protest

"there has arisen within a generation a new Ireland and a new England willing to understand each other and trust

be incarnate; and if they are to rule great masses of men in every degree of tempted murder, foul and sacrilegious, ent movements are forgotten in the ingular trust embedied in a form easily understood and vandalism at which a Turk might great body politic. Ministers of the weight of the collection plate.

be incarnate; and if they are to rule great masses of men in every degree of tempted murder, foul and sacrilegious, ent movements are forgotten in the owner. They help mightly to increase executioner? Is not the Our Father the weight of the collection plate.

long dead.

As for the Gaelic revival, the move ment has neither political nor religious significance. Whether or not it will ever realize the dreams of its most a bi-lingual nation, is hard for us at a its existence by its stimulating effect on the intellectual life and national sentiment of the Irish people, and it will be neither helped nor hindered by Home Rule.

A REUNITED CHRISTENDOM One outstanding feature of the reli-Donatus, the best interests of the country. Followrecommender interests of the country, and it will dosore and more, as its wholesome influence reachessore Catholic homes. I therefore, earnestly recomsend it to Catholic families. With my blessing on
rour work, and best wishes for its continued success,
Yours rery succeeding in Christophesus,
Apostolic Delegate

Apostolic Delegate

Apostolic Delegate

Little Country, and hence have

grasp of the religious situation as it pre-sents itself to Christians outside the household of the faith.

fact that the Irish members were masters discern in this movement an extremely Methodist point of view. special magazine articles, by means of and troubled waters of conflicting and since 1870. As a matter of fact the representatives in the final settlement of the teaching of Christ, Who than the merest fraction of the people England governments are much more I in Thee," a striking visible unity, dominate the situation. Anyone at all has sent me."

unity that should convince the world

of their organs do not hesitate to appeal | Spirit of the Coronation," in the last | would the Italian government be likely embers of racial distrust. Thus the zine so replete with good things that feeling as to refuse such a request. we shall have occasion to refer to it again-occurs a marvellously apposite passage which we need not apologize for quoting at some length.

"The Coronation had all the charac Leaders Agitate for Irish Language ter of a religious symbol. The pristine and Would Drive Protestants Out of meaning of the Latin word religion lay and Would Drive Protestants Out of Country."

The proof? Why, John Daly (whoever he may be) who joined the Fenian Brotherhood fifty years ago, declares that he is a Fenian yee, and talks like one! Again Mr. J. F. Small, an expender of Parliament and an enthusias manner of Parliament and an enthusias in Church and State. This last

After contrasting former conditions with the present when the Empire includes many lands and races, the writer

goes on to say:
"Our great sacrament of unity has "Our great sacrament of unity has assumed a significance as vast as anything can well be on this planet. The Crown is not only the symbol, but the chief cause, of unity; it is a binding force in the British Empire. Remove this centre of attraction and the empire would dissolve.

t Libertas by Bernard Holland .

Our writer then quotes from Imperium et Libertas by Bernard Holland:

"There must be (said a writer ten years ago), indeed there visibly is a rise in the importance of the Throne. In the nineteenth century the actual power of the crown in connection with the internal affairs of the United Kingdom almost vanished, but during the same century the significance and influence of the Monarchy—its spiritual sovereznity so to speak—has *xpanded

"But," said Mr. O'Connor later on, of the earth. Ideas, to rule men, must ate intention forty-one years later to sensical excitement. A little while well stocked with cock and bull stories of faith which the martyrs recited at

The subject is in itself of absorbing interest; but the analogy to church unity is so striking that we are spared the trouble of paraphrasing the arguments. He who runs may read. May optimistic promoters and make Ireland we not hope that the irresistible force of logic, reinforced by sad experiencedistance to decide. But it has justified the logic of facts-may in time overcome deep-rooted traditional prejudice so far as to enable earnest minds to see called to the following summary in the that, as with the Empire, so with the Telegram of what Mr. Wilson actually Church, there must be a Centre of did say: gious life of our separated brethren is earth, can have that oneness for which

There is no reason to think that our continual protest. Methodist contemporary had any desire or intention in the foregoing account of Yet, there is much that is hopeful, misleading its readers. Indeed, the ret, there is much that is encouraging and consoling Guardian is a scholarly publication of the operations of oath-bound secret are the veriest busybodies, these gentles idolater, who has not and ought not country. "The old lady's eyes were in this movement for Church Union devoted to the interests of Methodism, If we are ever to have a reunited Chris- usually calm and temperate even when Rule before the election; the opposition tendom, the first step towards it is the referring to religious events of world

healing changes in a deplorable religi- above is misleading. In the first place ous situation. May it not be the Spirit one is led to believe that all Rome of God, moving upon the face of the dark exults in the freedom that it has enjoyed confusing Christian sects, that is Romans are very indifferent to the bringing about this general recogni- political changes then effected; and tion of the great folly and greater there is no municipal election that ever evil of irreconcilable interpretations arouses sufficient interest to cause more prayed that His followers might be to avail themselves of the franchise; so one: "One, as Thou Father in Me, and that an interested clique find it easy to that the world may believe that Thou familiar with Rome knows how ludicrous are the flamboyant press messages What a contrast! Instead of this sent on such occasions as Sept. the 20th.

The second statement is doubly misof Christ's mission, we have divisions leading. The proposed marble tablet party question, the Unionists also are that excite the contempt of the heathen, was not to commemorate the plebiscite demanding the overthrow of the temp-(or perhaps down) to their view of the and tenuous faith in Christ's divinity. oral power. That would hardly appeal In the course of an article on "The to the Giordano Bruno hooligans. Nor number of The Round Table -- a maga- to be actuated by any such delicacy of

> The facts are given in Rome, a weekly Review that keeps the English-speaking Catholic world informed as to Roman events which often wear a very different aspect from that given them

The pristine by the Associated Press despatches: "It is pleasant to be able to register even one act of the Italian government which shows that it is not utterly dead to a sease of the fitness of things where a body of a similar character distinction. three years ago the Giordano Bruno organization, a body infamous for ary celebrations, but had reserved for itself a special way of commemorating the XX. Settembre rejoicings. On that date forty-one years ago the Italian troops had poured through the breach into Rome, but had stopped outside the confines of the Leonine City and left the Vatican itself in such peace as was now. Vatican itself in such peace as was pos-ible. Within its walls was the aged sible. sible. Within its walls was the agod Pontiff, powerless, without arms, whose resistance to the invading army had been limited to what was barely necessary to affirm the principle that the Church did not abdicate her liberty but yielded to violence. The Vatican, too, was not only the residence of the most venerable figure in the world, but was a storehouse of the purest expression of trust magnates who correl the people's food stuffs, put them in a corner and assessed the Church did not abdicate her liberty but yielded to violence. The Vatican, too, was not only the residence of the most venerable figure in the world, but was a storehouse of the purest expression of trust magnates who correl the people's food stuffs, put them in a corner and assessed the consumer with abnormally high and dishonest prices—the well-groomed swindlers in the financial world and the grafters and boodlers in the political world. storehouse of the purest expression of

SOMEWHAT MISLEADING

cree, we read the brief statement that " Mr. Matthew Wilson, K. C., Chancellor of the diocese of Niagara, spoke briefly in support of continual protest."

a little bit of humor which is, as a rule, ded as would the destruction of our marriage laws, and the things which foreign to the thoughts of these over- It would be in order to begin an agita- Protestant idea of the Rosary. The

the new Premier. Their object will,

A man named Charles Warren was on give "copy" to the reporter. That is masonic signs when being arraigned. R. R. Knox, an official of the company, while in the witness box, declared that poses as censor of the general public he himself was a Mason, but had no of the court said that Warren had made class of people who "enter in where court a Mason positively refused to of a clergyman named R. E. Knowles. jurious to a brother Mason so to do. It | week end paper published an interview goes without saying that in cases where with the rev. gentleman under the ently." a judge, a jury or witnesses are mem-bers of some particular oath-bound so.

caption of "Interviews with Authors."

Rev. Mr. Knowles declares that he had pens to belong to the same organization, tive of Saturday Night; never uttered has what politicians are in the habit of a single word of what that paper attricalling a "pull." Now the question butes to him, and knows no more of the fature in plain Anglo-Saxon. arises, "What are we going to do about alleged interview than did the Czar of

THE REPORTERS' FRIENDS We have in our province, with the

trunk in Toronto and the branches elsewhere, an assocation of rev. gentlemen labelled the "Evangelical Alliance" is noted for its brutal disregard of The inspiration for its formation came truth. a body of a similar character, distin-SPEAK UP "BISHOP" guished chiefly for militant bigotry. Giordano Brunc in amous for its violent attacks allowed to estabmember of Parliament and an enthusias-tic Gaelic Leaguer, expressed the hope that Irish would again be the spoken language of Ireland. Mr. Small did not say, he is not even accused of saying. "Take but degree away, untune that taken an active part in the Cinquantenmeetings. It may be anything and various priests, "How many wives has everything from the prosecution of a he got? One Bishop of the Church has person who will sell a stick of gum or a no less than four." We wrote to that people in foreign lands. cigarette on the Lord's day all the way country for information and received a up to the Ne Temere decree. Dishonest business methods and the sparsity of letter from Rev. John E. Caton, an American priest who has been many Ontario's native-born population-the years in the country, teaching in San Bento College in the city of San Paulo. aggressions of trust magnates who He says he knows many of the bishops of Brazil personally, and the rest by reputation, and the Episcopal gentleman with the four wives is as yet unknown in that country. "The bishope of Brazil," he adds, "one and all, are most There must be (said a writer teal and sout of the country!"

The served of the strength of the world-the moral degenerates who beexemplary men, fine y educated and that if some ill-balanced fool makes a wild speech on the Irish question, the world is made his audience, while the sane and reasonable pronouncements of the responsible representatives of Ireland are ignored."

The bond is not the British Cabinet; it is not the British Cabinet; it is the Imperial Crown. To this central land are ignored."

The bond is not the British Cabinet; it is not the British Cabinet; it is the Imperial Crown. To this central land are ignored."

The bond is not the British Cabinet; it is the Imperial Crown. To this central point lines converge from all the ends

The bond is not the British Cabinet; it is not the British Cabinet; it is the Imperial Crown. To this central point lines converge from all the ends

The bond is not the British Cabinet; it is not the British disgrace."

Whatever excuse might be found for the liquor traffic. An uncharitable, un-Ohristian and malignant discourse on the ruffilan Bixio in the turbulence of the time, and in the passions of the mob of which he was leader, a deliber. These missionaries to Latin countries——is it not the mark of a Christian? Is not the Apostles' Creed the profession ship nor of perfect liberty.

still they keep up the anvil chorus of is the age of trusts, or, in other words, for ever? Is not the Gloria Patri the bigots because it brings the crowd. in some cases, conspiracies to defraud everlasting cry of praise that goes up to We thought Mr. S. H. Blake, K. C., had the public, and what in the long run is the adorable Trinity from men and In the Globe's account of Hon. Mr. Said the last word, and a poor word it be done with them is a problem that angels, from all times and all places:

| We thought Mr. S. H. Blake, K. C., had the public, and what in the long run is the adorable Trinity from men and to be done with them is a problem that angels, from all times and all places:

| We thought Mr. S. H. Blake, K. C., had the public, and what in the long run is the adorable Trinity from men and to be done with them is a problem that angels, from all times and all places:

| We thought Mr. S. H. Blake, K. C., had the public, and what in the long run is the adorable Trinity from men and the public, and what in the long run is the adorable Trinity from men and the public, and what in the long run is the adorable Trinity from men and the public, and what in the long run is the adorable Trinity from men and the public, and what in the long run is the adorable Trinity from men and the public, and what in the long run is the adorable Trinity from men and the public, and what in the long run is the adorable Trinity from men and the public and the was, but the clerical gentlemen of the will puzzle the greatest political econ- Are not the fifteen mysteries that are Evangelical Alliance will keep the dis- omlsts. A note of warning is sounded proposed here for our meditation an cussion warm for trade purposes. Mass in regard to the diminution of the pulp abridgment of the Gospel. In truth meetings are to be held and literature supply of the United States, and Canada know of no practice better adapted for Since then our attention has been distributed, we are told, amongst all is looked to as the country which will facilitating attention, piety, and devopress tells us, was the unanimous action | size of some of the American papers. | who are ignorant of it, not for the ignor Church, there must be a Centre of Unity. Though some headless forms of religion may retain for a time the semblance of unity amongst a homogeneous people, a cosmopolitan and manynationed Church, the Church of God on religion which the laws of our country are little bit of humor which is as a rule. illustrations of the seamy side of life.

pathetic.

Accustomed to regard the endless divisions of Protestantism as the necessary outcome of the denial of the surpreme authority of the Head of the Church, and the substitution of private judgment for an infallible living voice, we, with difficulty, get a sympathetic regard to make the condensation and the substitution of private judgment for an infallible living voice, we, with difficulty, get a sympathetic regard to mean to the lation of the temporal power."—Christian Guardian.

Whether or not Mr. Wilson sees anything in the marriage legislation of the dead province with a request that the matter be fought out in the province with a request that the matter be fought out in the province with a request that the matter be fought out in the province with a legislatures. These gentlemen should know that laws in regard to marriage laws" is not quite clear; but even so, his pronouncement does him much more credit as a Christian and a gentleman, than one might infer from much more credit as a Christian and a gentleman, than one might infer from much more credit as the provinces.

There is a nunversary of the entry of the Italian to the province with a request that the matter be fought out in the province with a request that the matter be fought out in the province with a request that the matter be fought out in the province with a request that the matter be fought out in the province with a request that the matter be fought out in the province with a request that the matter be fought out in the province with a request that the matter be fought out in the province with a request that the matter be fought out in the province with a request that the matter be fought out in the province with a request that the matter be fought out in the province with a request that the matter be fought out in the province with a request that the matter be fought out in the province with a request that Catholics. Mistress Corbett which he active to the charged that Catholics will likewise be sent to the prevince with a request tha the report that he briefly supported told the same by the Hon. R. L. Borden, monarch to insult the whole twelve superstitious method of praying. One million Catholics of the British Empire day she saw the beads in the hands of however, be attained-which is merely by taking a false oath to the effect that an old nun who in those troubled days Another example of the injury that to keep themselves before the public in the divinely appointed Head of the of Queen Elizabeth was obliged to live societies comes to us from Winnipeg, men of the Evangelical Alliance. They have any jurisdiction within this realm, half closed and her lips just moving

its real significance is sequar, I will fol- again like that be any good?" Mistress low, with per intensive.

THE TORONTO SATURDAY NIGHT

Russia until the paper was handed to

reason to believe that Warren, though trying to make himself out a Mason, while in a criticism of the Catholic quere pacem is pursue the men. In Psalm Amy had ner arms round her mouther's exactly persent the men. In Psalm Amy had ner arms round her mouther's exactly persent the men. In Psalm Amy had ner arms round her mouther's exactly persent the men. In Psalm Amy had ner arms round her mouther's exactly persent the men. In Psalm Amy had ner arms round her mouther's exactly persent the men. In Psalm Amy had ner arms round her mouther's exactly persent the men. In Psalm Amy had ner arms round her mouther's exactly persent the men. In Psalm Amy had ner arms round her mouther's exactly persent the men. In Psalm Amy had ner arms round her mouther's exactly persent the men. In Psalm Amy had ner arms round her mouther's exactly persent the men. In Psalm Amy had ner arms round her mouther's exactly persent the men. In Psalm Amy had ner arms round her mouther's exactly persent the men. In Psalm Amy had ner arms round her mouther's exactly persent the men. In Psalm Amy had ner arms round her mouther's exactly persent the men. In Psalm Amy had ner arms round her mouther's exactly persent the men. In Psalm Amy had ner arms round her mouther's exactly persent the men. In Psalm Amy had ner arms round her mouther's exactly persent the men. In Psalm Amy had ner arms round her mouther's exactly persent the men. In Psalm Amy had ner arms round her mouther's exactly persent the men. In Psalm Amy had ner arms round her mouther's exactly persent the men. In Psalm Amy had ner arms round her mouther's exactly persent the men. In Psalm Amy had ner arms round her mouther's exactly persent the men. In Psalm Amy had ner arms round her mouther's exactly persent the men. In Psalm Amy had ner arms round her mouther's exactly persent the men. In Psalm Amy had ner arms round her mouther's exactly persent the men. In Psalm Amy had ner arms round her mouther her mouther the mouther her mouther her mouther her mouther her mouther her mouther h quere pacem is pursue peace. fro, and every time she rocked she said really was one. One of the employees Church and its methods. There is a There is no fire and sword here. O Mother! 'But then,' said Isabel, Masonic signs on being first arraigned, angels fear to tread." One of these is of the academic year at Wickliffe Colonly a child." and that the employees warned him not the "Romanism" editor of Toronto to do so, whereupon Warren promised not Saturday Night. Once in a while it again in his attempted use of Latin. In queet Mistress N

again in his attempted use of Latin. In quoted Mistress Margaret softly. 'You to do it again. It will be remembered sadly falls from grace, does The Saturthat a few years ago in a Montreal day Night. This time it has run amuck are attributed to him: "I would be than children with God and His Blessed tempted to say (to the higher critics) Mother. To say Hail Mary! Hail give evidence because it would be inbe translated 'You lie most impud- much we love her. And this string of

ing Latin phrases entirely if he cannot to her. And then we have our Pater ciety the prisoner at the bar, if he hapelementary rules of grammar. Let him talking she is showing us pictures of abuse the Pope and the higher critics in her dear Child, and we look at all the

> him. It may yet come to pass, and we ment of Home Rule in Ireland as an good Catholic's love for the Rosary? hope it will, that certain newspaper men almost accomplished fact. Nothing Millions and millions throughout the who have contracted the habit of malig- stands in the way that we can see. A world of God's Church would not part nant invention will be given bread and water diet. We could name some other been prepared for submission to the cabrough draft of the Home Rule Bill has with the little brown beads " for richest papers in Toronto, especially one, which | inet. It provides for a grant of \$50, | What confidences they have received 000,000 to start the new parliament; the | and never betrayed! Nationalists asked for \$75,000,000. they have brought to the bleeding Well, if their wishes are not complled heart! with, we must confees that \$50,000,000 "Ah! time has fled, and friends have pire and will allay the anti-English feel- and consoler in life, our

> > were he treated as an undesirable and sent back to that country, the peasantry

prayer which the Lord Himself deigned embodied in a form easily understood by the simplest, through the experience of family life. There are not many Milton abstractions, and a republic, like some forms of religion, is only suited to try frighten the New Eagland with the Fenian Ghost—Fenianism has been too love dead.

The subject, through the experience of family life. There are not many Milton and anxious to act in the worldwhose imaginations can mode abstractions, and a republic, like some forms of religion, is only suited to try frighten the New Eagland with the Fenian Ghost—Fenianism has been too.

The subject is in itself of absorbing.

The subject is in itself of absorbing of the diament which a Turk might blush, would not only be "offensive to Gospel there are, and we wish their blush, would not only be "offensive to of samplest, through the experience of family life. There are not many Milton and a twin too only be "offensive to only business of the Vatican," but would also reflect too much discredit on the government that would countenance the barbarous proposal of the "divine-call" expedients of the "divine A tion in prayer, the meditation of mind the newspaper editors. This, the daily better plan still would be to curtail the and heart. I say this for the learned

"By What Authority," discusses the glous life of our separated brethren is the marked desire for and tendency towards Church Union. Some Catholics look upon all such efforts as chimerical and destined to failure, and hence have little interest and no sympathy to spare for the movement. To others the persistent discussion of the subject, the means proposed, and the reasons adduced for or against them, appear pathetic.

The TWENTIETH OF SEPTEMBER of the same time of the same of the same time of the same of the same time of the same of the same. The same time of the same of the same time of the same of the same time of the same of the same of the same time of the same time of the same of the same of the same of the same time of the tendom, the first step towards it is the reception of the evils of division. The interest, though, as is natural, seeing Winnipeg Street Railway Company. historian of the future may be able to hings and their relations from a R. A. Bonner, counsel for the company, "Three Tooley Street Tailors" did in here cally to refute by moral suasion, as again like that be any good?" Mistress We pointed out that the word per- and the beads passed slowly through Margaret was silent for a moment. "I Thus in Genesis xliv, 4, the Latin saw young Mrs. Martin last week," she persequere viros is translated follow said, "with her little girl in her lap. or pursue the men. In Psalm Amy had her arms round her mother's

beads is like our Lady's girdle, and he The gentleman had better quit quot- children love to finger it and whisper great things He did for us, one by one WE MAY NOW look upon the establish again." What need to speak of the What consolation

And ye consoled me when I waited.'

Yes, the beads is the one friend that will never fail us, that is never seen ders in strengthening the British Em- with a new face. Our companion ing that prevails amongst the Irish in death. A few days ago I was witness of a touching incident. It was my duty to officiate at the burial of a WE SEE IT stated that the Duke of poor Italian killed in an accident. It Sutherland will soon have more land in was a sad little party that stood around British Columbia than in the old coun- the open grave in a drizzling October try. It will be interesting to know rain. A few poor friendless strangers under what conditions he will obtain it. paying the last mark of respect to a If it is proposed to introduce the tenant | fellow-countryman. Just before conveywhich prevailed upon his estates | ing the body to the earth they asked in Scotland it would not be out of place me if I'd ask the undertaker to open the coffin. I did so. They looked their last on their dead comrade and then one of which he has done so much to degrade of them taking his Rosary beads placed

A tyrant never tasteth of true friend-

martyrs recited at der the axe of the the Our Father the rd Himself deigned the Hail Mary pronangel in the name by the holy mother m the Holy Ghost and finished by the that spirit abides e Gloria Patri the aise that goes up to ty from men and es and all places? mysteries that are our meditation an Gospel. In truth I better adapted for n, piety, and devomeditation of mind his for the learned it, not for the ignor d it by experience.'

ed Rohrbacher dis-ctual" theory that r the illiterate. n in his fine story. ity," discusses the the Rosary. The bel Norris, " began Catholics the peras the very heart of nd that the worship he Blessed Mother ing the Christian e of God, rather t it." She soon nd what the Rosary Mistress Corbett as the actual use of w the mysteries of th were to be ponarious prayers were d of praying. One those troubled days

ad still prejudices d a mechanical and was obliged to live her house in the l lady's eyes were r lips just moving, sed slowly through r a while the good asks her old friend, said over and over y good ?" Mistres for a moment. "I rtin last week," she ttle girl in her lan round her mother's rocked through and she rocked she said then,' said Isabel, reflection, 'she wa

ne as little children. rgaret softly. 'You are nothing more God and His Blessed Hail Mary! Hail way to tell her how And this string of dy's girdle, and he nger it and whisper we have our Pater wing us pictures of for us, one by one : the page and begin e for the Rosary? ons throughout the urch would not part n beads " for richest ts they have heard they have received ! What consolation t to the bleeding

ed, and friends have d; but in my needs, my blessed beads! when I waited."

the one friend that that is never seen

e. Our companion life, our hope days ago I was ng incident. It was e at the burial of a in an accident. It by that stood around a drizzling October friendless strangers Just before convey ne earth they asked dertaker to open the They looked their omrade and then one Rosary beads placed in the casket. The e a great impression here are some who stition, but I'd rather ark of their vivid ry of God's mother. own sweet tongue, sunny Italy begged him at the hour of t not be that it was last touching tribute

we are devout to the as was that of this Il Mary be with us. dy of October and of or us at the hour of

asteth of true friend-

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FIVE-MINUTE SERMON

TWENTIETH SUNDAY AFTER

THE WHOLESOME THOUGHT OF DEATH

The parable of to-day's Gospel, tell-The parable of to-day's Gospel, telling us of the restoration to health of the youth who was at the point of death, induces me to speak to you of the uncertainty of the hour when death will overtake us. That we shall die is certain. In the words of St Paul: "It is appointed unto men once to die' (Heb. ix, 27). In regard to the time and place, however, Solomon tells us: "Man knoweth not his own end: but as fishes are taken with the hook, and as birds are caught with the snare, so men are taken in the evil time, when it shall are taken in the evil time, when it shall suddenly come upon them" (Eccles. ix,

Therefore, our Saviour urgently admonishes us: "Be you then also ready: for at what hour you think not, the Son of Man will come" (Luke xii, 40) All things in this world come to an end, and so death is continually seeking its prey among the children of this world. Let us give some thought to day to the cer.

Therefore, our Saviour urgently and monishes us: "Be you then also ready; for at what hour you think not, the Son of Man will come to lack still, 40). All things in this world come to an end, and so death is continually seeking its preyamong the children of this world. Let us give some thought to day to the certainty of death and the uncertainty of the time of death.

1. No sounce is man born into this world. Let us give some thought to day to the certainty of death and the uncertainty of the time of death.

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1. No sounce is man born into this world. Limited Montreal the sounce of the Christian Schools are already thin great opened theight of the Philippine Islands and, according to the creating the policy of death and the uncertainty of the time of death.

1. No sounce is man born into this world. Let us give some thought to day to the contract of the time of the timplies the time of the time of the time of the time of the time o

bounds, which shall happen to us, my dear Xiv, 5).

And what shall happen to us, my dear Christians, after a few years given to the affairs of this world, its wealth, and its honor? We, too, shall die, for neither the shall be a shall be an an early death, wealth nor honor can conquer death, for it is appointed unto men once to

While we know that we shall die. 2. While we know that we shall die, the hour of death is hidden from us:

"Man knoweth not his end" (Eccles, ix, 12.) To Got alone is known the year, the month, the day and the hour appointed for our death; we do not know it. "At an hour you think not," says our Saviour, "the Son of Man will come." Why does God keep the time of come." says our Saviour, "the Son of Man will come." Why does God keep the time of our death from our knowledge? I will answer in the words of St. Gregory: "God does not wish us to know the hour of our death so that we should at all times be prepared to die." There is nothing so cupable of inducing us to lead a good life as the thought of death. And this truth is expressed in the words from the Bible: "In all thy works remember thy last end, and thou shalt never sin" (Ecoles, vii, 40) The pious king Maximitian caused a coffin to be built, which he took with him on all his travels. Whenever he was tempted to commit wrong he would lift the lid from the coffin and remark: "My great realm is not considered great enough for me was in the coffin and remark: "My great realm is not considered great enough for me was in the code of the co realm is not considered great enough for me, yet in the end this small space will be all I need."

maimed and halt and blind to wash them in the waters. There were hundreds of the deach of the just and to find merey before God, let us frequently meditate upon death and judgment and remember to both may overtake us at any time perhaps when we least expect it, and let us live as we shall desire to have lived when this dread hour arrives. Let us each morning remember that we may be dead before evening, and let us impress upon ourselves before retiring at night that we may not live to see morning. Let us perform our work, our prayers, as though they were our preparation for death. To is thought will protect us against sin, and thus, leading a good life in constant preparation for death, we may hope to find after death a mereful and gracious Judge. "Blessed is that servant, whom when his Lord shall come He shall find so doing."

(Matt. xxiv, 46) Amen.

maimed and halt and blind to wash them in the waters. There were hundreds of the Terks against them last April are the waters. There were hundreds of the Terks against them last April are for the form of the Christians of Armenia during the outbreak of the Terks against them last April are still coming to our knowledge. Here is

Incidents of the heroism of the Unristians of Armenia during the outbreak of the Tarks against them last April are still coming to our knowledge. Here is one that was recounted by the witness to Father Joseph Towil, a Chaldean

pastor:
Ou one of the days of massacre the flerce leader of a party of Turks said to

A. McTAGGART, M.D., C.M.,

"Do not be arraid; we will spare your life and make you happy, but you must become a follower of Mohammed."
"I am a Christian," answered the brave woman, "and a Christian I shall always remain."
"You refuse? Ah, in that case we will set you on fire."



I dyed ALL these DIFFERENT KINDS with the SAME Dye. lused

Freemen's Journal
The Holy Cross Magazine (Anglican)
for August publishes a letter from a
correspondent in County Donegal, Ireland, which we should be glad to reprint
entire did space permit; but we must
confine ourselves to the following extracts, says Ave Maria, describing
actual conditions in a country so often
referred to as poverty-stricken, priestridden, and hopeiessly backward:
"Donegal, though in the far north of

s being made to stop emigration, and the great cry is "Back to the land!"—the To-day Father Jones is an old man. He

is being made to stop emigration, and the great cry is "Back to the land !"—the land that at last they can hope to call their own, with no tyrant landlord, native or foreign to evict for a whim the industrious tenant."

We went first to an out-of-the-world little village called Gottahawk, getting there in time for Mass. It was Trinity Sanday, and the church was crowded with the most reverent congregation I have ever seen. The priest read the Acts of Faith, Hope and Charity, first in Irish, then in English. He also read the Gospel and Epistle for the day in Irish and English but preached in Irish. Mass over, we went into the graveyard and watched the curious ceremony of "keening the dead." Old men and maidens, old women and children, knellt down by the graves, saying their

"keening the dead." Old men and maidens, old women had children, knelt down by the graves, saying their pages for the beloved dead. It was not impressive and unique.

"From Gottahawk we went to Doonwill, a sacred well blessed by St. Columbs and near his birthplace. There we saw the touching picture of the Pool will reap what he has sowed, will reap what he has sowed, will reap what he has sowed, will reap what he has sowed. There shall be no time then to perform the neglected penance. For the night will have come in which no man can work. "If the tree fall to the south, or stance is made and halt and blind to wash them which in one can work. "If the tree fall to the south or to the north, in what place sovere it shall fall there shall it be." (Eccles. xi, 3).

We dear Christians, if we wish to die

75 Yonge St., Toronto, Canada

"Even so, I will never renounce Christ."

The bandits poured petroleum over her garments and touched them with a lighted torch.

Loondon, 'mtario.

Dr. McTaggar's vegetable remidles for the liquor an tobacco habits are healthful safe inexpensive Correspondence and touched them with a lighted torch.

Abbey of Inniskill, the ruins of which we passed; it is the coast off which the most of the Armada was sunk; and it is in County Donegal where one may look in vain for the obsessing "sex problem" of sadder lands. For these the people are chaste and happy, and a dozen rosy children burst out of the cabin doors, with hardly ever a one looking degenerate or defective. It is in County Donegal where one finds pure religion, and undefiled, priest and people workand undefiled, priest and people working together for the salvation of

Ireland.
Thus does every broad-minded, right-bearted traveler, of whatever creed or nationality, speak of Ireland. There abound piety, simplicity, unselfishness, happiness, and that peace which the world can neither give nor take away.

CHRISTIAN BROTHERS IN THE PHILIPPINES

A CONTRIBUTION TO HISTORY

ridden, and hopelessly backward:

"Donegal, though in the far north of Ireland, is strongly Catholic county, I was much struck with the class of Roman priests we met; such fine, broadminded, progressive men! Their admiration for, and dependence on America is both gratifying and touching. It is their Cansan, the land of hope and promise, and has been a city of refuge in their great need. Now an organised effort is being made to stop emigration, and the teach size of the seventice tentry.

nerves, improves the appetite and gen eral health and makes drink distastefu

eral health and makes drink distasteful, and even nauseous It is used regularly by Physicians and hospitals, and is tasteless and odorless, dissolving instantly in tea, coffee or food.

Now, if you know any home on which the curse of drink has fallen, tell them of Samaria Prescription. If you have a husband, father, brother or triend on whom the habit is getting its hold, help him yourself. Write to-day.

him yourself. Write to-day.
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ooks on top of the stove, bakes in oven at same time

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country in thus making accessible a volume that would have been almost prohibitive if issued privately. 'Huronia' will be a monument to its author.—London Free Press.

too,
Culled in the morn and fresh with

We have been trying, be continued, trun an Empire without God, and we can

A CHRISTIAN NATION WITHOUT CHRIST

Our Lady of October

A crown of flowers for our Queen we make

Of roses white, and red and golden too, The white are emblems of our joy. We take

Some stained with red that caused your heart to ache
On Caivary. The gold is glory's bue, Bright symbol of the kingdom whence you view.

The word are in the first and fresh without God, and we cannot run a child in a nursery without God, and if they rejected the law-giver they more snapping their fingers at the law, and when they ignored the teacher they would despise the teaching. We call ourselves a Christian nation without God; and we cannot run a child in a nursery without God, and we cannot run a child in a nursery without God, and we cannot run a child in a nursery without God, and we cannot run a child in a nursery without God, and we cannot run a child in a nursery without God, and we cannot run a child in a nursery without God, and we cannot run a child in a nursery without God, and if they rejected the law-giver they would despise the teaching. We call ourselves a Christian nation without God, and if they rejected the law-giver they would despise the teaching. We call ourselves a Christian nation without God, and if they rejected the law-giver they would despise the teaching. We Bright symbol of the kisgdom whence you view
The sad and joyous treading in your wake.

This crown we weave whene'er your beads we say.

In prayer you live, and once again we see
Each action of your life replete with love.
Hearken, O Lady, when to you we pray, Pondering the mysteries of your Rosary,
Begging to share your joy in heaven above.

—(Rev) William R. Crawford, S. J., in the Canadian Messenger of the Sacred Heart.

call ourselves a Christian nation without Carist: we have taken Christ by the out of the school where He ought to be head-master. Do you think I am excapgerating? I am grieved to say I cannot exaggerate. Common authority is gone. Where in England is authority in religion? Where in England is authority in the industrial ranks? Truth to tell, when God is not given His right place everybody else is in his wrong place. And consequently it is that we as a nation have got out of hand. We cannot control, the Nonconformists cannot control, the Nonconformists cannot control, the Nonconformists cannot control, the Nonconformists. cannot control, political leaders cannot control, strike leaders cannot control. There is no respect for authority, be-

Stop, Madam! Do not throw

out that old piece of furniture.

It's marred and the worse of wear, true, but some of your fondest recollections are associated with

it. "Lacqueret," the specially prepared Lacquer,

will restore its original beauty, concealing the mars and blemishes of wear and tear and making it as good as new. The next best thing to a new suite for any room in the house is a coat

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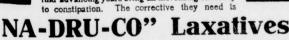
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CONTINUED FROM PAGE FIVE down from heaven. The Holy Father has not commanded daily reception by the individual Catholic: but he has exhorted to the faithful in the strongest terms, basing his exhortation on the evident desire of Christ Himself and of His Charch, and moon the principles of Charch, and moon the principles of dent desire of Christ Himself and of His Church, and upon the principles of theology, to frequent daily if possible the Holy Table. This article, however, coupled with its supplement, the fifth article, coatains legislation for the conduct of the confessor and spiritual director. The Congregation of the Council, in 1679, while providing that no one should be repelled from the Holy Table, decreed that confessors and parisn priects should decide in individual cases the frequency of reception. This legislation has been abrogated by the decree of 1905, so that no one who is in the state of grace and approaches the the decree of 1905, so that no one who is in the state of grace and approaches the Hoty Table with a right and devout intention can be lawfully hindered therefrom. But the whole of the burden is not lifted from the shoulders of the confessor: the decree advises the faithful to consult the confessor and this to the end that the practise may be carried out with greater prudence and more merit. The confessor then is obliged to diagnose each case and to advise the con-The contessor then is obliged to diagnose each case and to advise the consulting party, remembering always that the tenets of those who prohibited daily G.mmunion to certain classes of people on account of their state in life or their occupation, have been relegated to the realm of theories no longer tenable and are contradictory to this spirit of the present decree. These articles then present decree. These articles then are directive to the faithful but prohi-

are directive to the faithful but prohibitive in a measure to the confessor.

With that bold fearlessness that has characterized the acts of his reign, and yet with all the wisdom of the true Vicar of Christ the Holy Father, to discredit and condem on the one hand the extremity of rigorism to which Jansenism has given place by the prejudices and habits of thought against the advisability of frequent Communion, which it had created, and to reduce, on the other, to one formula the many expressions of had created, and to reduce, on the other, to one formula the many expressions of the conditions requisite for frequent Communion, has limited the statement made in the first part of the first article by affirming that frequent and daily Communion is open to all the faithful, regardless of rank and condition of life, who are in the state of grace and have

Communion is open to all the faithful, regardless of rank and condition of life, who are in the state of grace and have a fight and devous intention. It is in this point that the decree assumes its and a theologically correct course the decree follows with the doctrine on the dispositions, and in four points covers the whole ground of controversy.

In determining the frequency of the reception of Holy Communion provision must be made not only for the utility of the community of the reception of Holy Communion provision must be made not only for the utility of the considered as tavoids the substantial disposition or that which results from the sanotity of precept and while it is a "condition sing an ono" of the efficacy of the assessment, the degree of the effect depends. The sacrament of the Holy Communion is received in the state of grace and with the substantial disposition of the efficacy of the assessment, the possibility of doubt, the necessity for this sanctity of precept and whole it is a "Ratherd bit is an intention of the efficiency of the degree of the effect of the sacrament. But the possibility of precept is not means constant state of grace or one of long standing: the sacrament must not be associated as a face of the effect of the sacrament of the living of the control of the sacrament of the living of the sacrament of the livin apparent. The wonder of it is that anyone can require for frequent reception
the absence in every case of the most
venial sin, when the very reception it
self, supposing the necessary dispositions, is the most efficacious means o
cleansing the soal from the stain o
venial sin. This was the teaching o
our theology long before the issue o
this decree—that amongst the effects o
a worthy reception were the weakening

shad say that the recipient must not be certain of having committed a morbal sin since the last confession. St. Alphonsus, whom we shall never accuse of eeing lax, may be quoted in support of this statement. However, that deep respect that sends the Catholic to confession in almost every case, immediately before the reception of Holy Comminion, causes this point to lose in prorimuch of its force, at least among the laty—and peculiarly is also the reason whythen practise of frequent Communion. And ultimate destruction of bad habits, the correction of vices, particularly the destroy of the correction of vices, particularly the dispositions required by the Papal decree for frequent Communion. This "recta intentio" is explained peculiarly by the cautions given the faith fall not to receive frequently out of routine or vainglory or human respect; positively by the exhortation to communicate often in order to please God, to be more closely united to him by charity and to have a divine remedy for weaknesses and defects. This is the phrase that was written to change the points of view of so many in regard to the Blessed Sacramens and to correct the misske made by the rigoriate in proportioning the frequency of reception to the sacotity of the recipient. The decree alms to prevent us from blunding ourselves to the true character of the Blessed Sucharist as a spiritual food by what we may call our great respect for the Real Presence. Where the rigoriac in his mistaken stand has held the Blessed Sacrament as a reward of merit and sanctity which only the very few might win, the Holy Father on the authority of the recipient. The decree alms to prevent us from blunding ourselves to the true character of the Blessed Sucharist as a spiritual food by what we may call our great respect for the Real Presence. Where the rigoriac in his mistaken stand has held the Blessed Sucharist as a spiritual food by what we may call our great respect for the Real Presence. Where the rigoriac his proportion of the Real Presence we approach the

Do not suffer another day with the first place of the superior of this decree to members of religious orders and Seminaries, sustains the reservation made by the Sacred courgerain of Bishops and Regularing Piles. No surgical operation of the superiors of societies, irrespective of the vows of their subjects, are prohibited from passing any authoritative decision upon the frequency of individual reception, except in the one



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This is the decretal answer to Jansen-istic teaching; it is also the remedy for the many evil effects produced by Jan-senistic prejudices and practises which survived the condemnations passed upon the heresies that gave them birth. The the heresies that gave them birth. The feeling of respect so deeply rooted in the hearts of the clergy and the faithful is a guarantee against any evil that may arise from over enthusiasm. The danger lies rather in the other direction. Personal sentiment must give way to the authority which has issued and promulgated this decree. For since the decree 'SacraTridentina' has been promulgated by the command of the Sovereign Pontiff it becomes, therefore, a legisla gated by the command of the Sovereign Pontiff it becomes, therefore, a legislative act, passed by the universal legislator and the whole Church is bound to obey. All teaching opposed to what it declares to be that of the Church regarding the practise of daily Communion must be withdrawn: every custom or practise to what it ordains must cesse. In the words of His Eminence Cardinal Vannutelli, "If infallibility has not spoken, authority, at least, has."

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HEARTY WELCOME ACCORDED TO BISHOP SCOLLARD

Fort William, Morning Herald, October, 9.

Bishop Sceilard could scarcely have wished for a more hearty welcome than same to him yesterday from the people of the parish of St. Peter's Church, in the Coal Dock section, when he went amongst them on the occasion of the ledication of the church recently erected. Nor could the members of the congregation have wished for warmer or more encouraging commendation than

with. In the atternoon His Lorasing went over the school and buildings be ection, and at 5 o'clock he returned to St. Patrick's Presbytery. During his stay he made many recommendations and expressed considerable approval of the progress which has been much amongst the Slovak colony.

The new church has arisen to take place of that destroyed by fire on the first of November four years ago. The building has cost about \$18,000 for everything, and although not so expensive as modern churches got is a monn ment to the generosity and piety of the church will seat about five hundred and fity singers.

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It is chiefly que to industry one.

It i

For Better Crops

The International Harvester Company of America have issued a splendid little book which will be found a treasure of knowledge for the practical farmer. It is entitled "For Butter Crops," and contains 160 pages. The best authorities in the United States have contributed articles on such important subties in the United States have contri-buted articles on such important sub-jects as "Increasing Fertility," "Small Grain Growing," "The Corn Crop," "Alfalfa Culture in America," etc. By all means send for a copy to the com-pany named, Harvester Building, Chicago, Ili. No charge. By study of such works the farmer will materially increase the value of his output.

MARRIAGE

MacDonald Healey.—At Strathroy, on Tuesday, October 11. 1-11, by Rev. Father Quintan, Dr. Robert George Ross MacDonald, of Sarnia, to Miss May Elizabeth Healey, daughter of Mr. and Mrs. James Healey of The Pines, Strath-

The story of the good Samaritan, as told by Jesus Christ, does not include mention of any reward for the deed done. It is not even recorded that the stranger so greatly helped thanked his rescuer. But countless multitudes have been lead to kinder deeds and truer deeds and truer heroism by its spread through all lands and all times. It is not a get-rich-quick scheme, but a high-class, legitimate business enterprise, endorsed by leading banks and the Catholic hierarchy and laity. This is the opportunity of a lifetime to make a safe and profitable investment and worth the attention and investigation of every conservative investors. If you would like this boat the catholic hierarchy and laity.

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FAVORS RECEIVED.—A subscriber having found a purse of money after offering prayers to St. Anthony wishes through the CATHOLIC RECORD.—A grateful subscriber has received special favors after prayers to the Sacred Heart, St. Joseph and Our Lady of Victory, and wishes to return thanks through the columns of the CATHOLIC RECORD.

Catholic Record who has \$20 or more to mivest.

The book tells of a line of business that has and is paying enormous dividends, and which is being supported by Catholics to the extent of \$75,000,000 a year. It contains most complete facts and figures relating to this particular business and the astonishing dividends paid stockholders. It shows how Catholics was now become stockholders and receive their share of the profits of this great business. The stock of old-established companies in this line is worth ten to twenty times the par value, and original investors are receiving 100 per cent. dividends.

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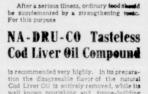
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